

The Composite Culture: Bhakti Movement, Sufism and Influence of Christianity on Indian Society

EXERCISES

Question 1.

What is meant by Composite Culture?

Answer:

It means that culture is made up of many elements drawn from several different traditions such as Classical Hindu tradition and the Islamic and Christian thoughts and beliefs.

Question 2.

Name any two factors responsible for the emergence of Composite Culture in India.

Answer:

When the Hindus and Muslims began living together, something new, something that was neither Muslim nor Hindu but a mixture of the two, was born. It was impossible for them to remain isolated from each other and both were influenced mutually by each other's faith and ideas. The spirit of tolerance, the desire to assimilate each other's ideas and customs and the wider outlook of the Hindu and Muslim saints gave impetus to two religious movements — Sufism among the Muslims and the Bhakti cult among the Hindus.

Question 3.

Mention any one impact of the emergence of Composite Culture in India.

Answer:

Efforts at mutual understanding led to a process of accommodation in all fields of life, such as arts and architecture, music and literature, religious beliefs and even in the field of customs and rituals. The Hindu ideas of Yoga and Vedanta had a definite contribution to the development of Islamic philosophy in many ways. The Sufi Movement provided a common platform for both the Muslims and the Hindus.

Music and painting also showed a blending of Persian and Indian ideas. Abul Fazl's Akbarnamah contains a number of paintings depicting customs and rituals of those days.

Question 4.

Name any two sources to reconstruct religious thoughts and ideas leading to the growth of Composite Culture.

Answer:

Main two sources to reconstruct religious thoughts and ideas leading to the growth of composite culture are:

1. **Bijak** — Bijak is the compilation of the verses of Kabir. Kabir has drawn inspiration from various traditions—Islam, Vedas and yogic traditions to describe the Ultimate Reality. For example, he has used the terms like alakh (the unseen), nirakar (formless), Brahman and Atman, from Vedantic traditions.
2. **Guru Granth Sahib** — Guru Granth Sahib is the only scripture of its kind which contains the songs, hymns and utterances of a wide variety of saints, sages and bards. This shows that Guru Arjan Dev wanted to affirm the fundamental unity of all religions and the unitary character of all mystic experience. It is indeed, a magnificent compendium of religions, mystic and metaphysical poetry written or uttered between the 12th and the 17th century in different parts of India. It is, also, at the same time, a mirror of the sociological, economic and political conditions of those days.

Question 5.

What is Bijak ?

Answer:

Bijak: Bijak is the compilation of the verses of Kabir. It comprises three main sections called Sakhi, Ramaini and Shabda.

Question 6.

Name any two Sikh Gurus whose sermons and hymns are included in the Adi Granth.

Answer:

Adi Granth is vast collection of Sermons and hymns of the five Sikh Gurus-Guru Nanak, Guru Angad, Guru Amardas, Guru Ramdas and Guru Arjun Dev Ji.

Question 7.

Name any two saints other than the Sikh Gurus whose devotional hymns are included in the Adi Granth.

Answer:

Kabir, Namedo, Raidasa and Baba Farid.

Question 8.

Who among the Sikh Gurus announced the end of personal Guruship and named Guru Granth Sahib as the Guru of the Sikhs ?

Answer:

Guru Gobind Singh Ji. The 10th Sikh Guru announced the end of personal Guruship and named Adi Granth as 'Guru Granth Sahib'.

Question 9.

Who founded the Chisti Order (Silsila) ?

Answer:

Hazrat Muin-ud-Din, founded (Silsila) the Chisti Order.

Question 10.

Name the two stages in the Spiritual Path leading one to the Union with God ?

Answer:

Nizam-ud-din believed that one could embrace God with in this life by Talab (Deep Desire for Union With God) and Fana (Destruction of Ego).

Question 11.

Who sought the Raja's permission to build a fort at Kochi ?

Answer:

Alfonsa, de Albuquerque was appointed Governor of Portuguese affairs in India. He was allowed by the Raya (Raja) of Cochin to build a fort at Kochi.

Question 12.

Mention any one historic merit of the St. Francis Assisi Church at Kochi.

Answer:

The Clock on this Church was erected in the year 1923 in memory of Hal Harrison Jones, the then Managing Director of Aspin wall and Company. There is in its premises a Cenotaph, a monument or a War Memorial in memory of the residents of Cochin who fell during the First World War.

Question 13.

Mention the two main features (principles) of the Bhakti Cult.

Answer:

The two main features of the Bhakti Culture:

1. There is none too high or low with God. All are alike to God.
2. Denouncement of idol worship and condemnation of formal rituals in religion.

Question 14.

Mention the contribution made by Sant Jnaneswar to Marathi literature.

Answer:

Sant Dhyaneswar wrote in Marathi a famous commentary, called the Dhyaneshwari, on the Bhagavad Gita. He translated many Sanskrit works into Marathi including Amritanubhava, Atmanubhava and Bhavartha Dipika. The religious poems written by him are called Abhangas.

Question 15.

Mention the two main teachings of Kabir.

Answer:

The two main teachings of Kabir are:

1. He denounced idol-worship, meaningless rituals and pilgrimages to holy places.
2. Devotion to God was regarded as an effective means of salvation.

Question 16.

Mention the two important teachings of Guru Nanak

Answer:

Guru Nanak preached the gospel of Universal Brotherhood and religious tolerance. He exhorted the Hindus and the Muslims to forget their differences, because he believed in the equality of all religions.

Question 17.

Who was Mirabai ? What was her message to the people ?

Answer:

Mirabai was a Rajput princess married into the ruling family of Mewar (Udaipur). A devotee of Lord Krishna since childhood, she continued to devote her whole time to the Lord's worship even after her marriage. She, in her devotional songs says, "People say, Mira has gone mad. I have myself become the eternal maid-servant of my Narayana." Her message was: "There is but one means to experience Lord's Divine Presence—that is Bhakti."

Question 18.

Name the two famous Sufi Saints of India.

Answer:

Hazrat Khwaja Muin-ud-Din Chisti and Nizam-ud-din Auliya.

Question 19.

Mention the two main principles of Sufism.

Answer:

The two main principles of Sufism are:

1. One could reach God through love and devotion and not through blind observance of rituals.
2. God is one and all people are the children of God. Love of God meant love for humanity.

Question 20.

When and by whom was Christianity believed to have been introduced in India ?

Answer:

St. Thomas came to South India in the first century AD. He believed to introduce Christianity in India.

Question 21.

Who was St. Francis Xavier ?

Answer:

He was one of the founders of the Society of Jesus. He toured many regions of Asia, especially those areas that were controlled by the Portuguese at that time. He had gone to Japan and the islands of Borneo and Moluccas (now in Indonesia). However, as a

missionary his most notable successes were only in India.

Question 22.

Which two principles did St. Francis Xavier include among the human values ?

Answer:

The principles included human values, such as Humility before God, Mercy, Purity of Heart and Love, for enemies as well as friends.

STRUCTURED QUESTIONS

Question 1.

Explain the sources of reconstruct religion thoughts and ideas leading to the growth of Composite Culture with reference to:

- (a) Bijak's contents
- (b) Guru Granth Sahib and Guru Nanak Dev's teachings

Answer:

(a) Bijak — Bijak is the compilation of the verses of Kabir. It comprises three main sections called Sakhi, Ramaini and Shabda and a fourth section containing miscellaneous folk song forms.

1. The sakhi is composed in the doha or couplet form.
2. The Ramaini form is usually written in the meter called chaupai and is usually based upon a musical raga.
3. The third form, the Shabda is meterically the loosest form. Since it is the popular song form it has been altered from region to region and from singer to singer. Kabir has drawn inspiration from various traditions — Islam, Vedas and yogic traditions to describe the Ultimate Reality. For example, he has used the terms like alakh (the unseen), nirakar (formless), Brahman and Atman, from Vedantic traditions.

(b) Guru Granth Sahib — Guru Granth Sahib is the only scripture of its kind which contains the songs, hymns and utterances of a wide variety of saints, sages and bards. This shows that Guru Arjan Dev wanted to affirm the fundamental unity of all religions and the unitary character of all mystic experience. It is indeed, magnificent compendium of religions, mystic and metaphysical poetry written or uttered between the 12th and the 17th century in different parts of India. It is, also, at the same time, a mirror of the sociological, economic and political conditions of those days. Guru Granth Sahib is regarded by the Sikhs as a 'Living Guru' and as a spiritual guide not only for them but for the entire humanity. They regard it as a 'Living Guru' that has all the answers regarding religion and morality. The philosophy embodied in Guru Granth Sahib is that of action, deed and consequence. It lay's emphasis on shared communal experience and the extinction of the ego or self is the corner-stone of its philosophy. It regards God as omnipotent and omniscient. Guru Nanak Dev's teachings : Guru Nanak preached the gospel of Universal Brotherhood and religious tolerance. He exhorted the Hindus and

the Muslims to forget their differences, because he believed in the equality of all religions.

Question 2.

Explain the importance of each of the following:

- (a) Ajmer Sharief Dargah
- (b) Historic merit of the St. Francis Assisi Church, Kochi.

Answer:

(a)

Ajmer Sharief Dargah — The dargah of Khwajah Moinuddin Chishti is one of the most revered sites in India not only for the Muslims but also for the people of other faiths, who hold the saint in high esteem. Every year thousands of people visit Ajmer Sharief Dargah to pay reverence at the sanctified dargah. A yearly carnival, known as Urs is held for six days in the honor of the beloved saint.

(b)

The Church has historic and aesthetic merit both. There are many types of services — the baptism, marriages, etc. — that the Church provided and their record could be found in Church's Register from 1751 to 1804. For more than 40 years it was maintained in the handwriting of the Minister of the Church, Predikant Comelies. During 1930s the leaves of the Register were repaired by handwriting experts in London. At present only their photocopy, and not the original leaves, could be examined by persons visiting the Church. The Clock on this Church was erected in the year 1923 in memory of Hal Harrison Jones, the then Managing Director of Aspin wall and Company. There is in its premises a Cenotaph, a monument or a War Memorial in memory of the residents of Cochin who fell during the First World War.

Question 3.

Explain the significance (impact) of the Bhakti movement under the following heads:

- (a) Ensuring Harmony between Hindus and Muslims.
- (b) Preaching the fundamental Equality of all human beings.
- (c) Promoting regional languages and Devotional Literature.

Answer:

The impact of the Bhakti movement under the given heads is explained as under:

1. **Ensuring Harmony between Hindus and Muslims:** The Bhakti movement became popular in the whole of India. The saints and reformers offered the people a simple religion devoid of complicated rituals a religion, which required only sincere devotion to God. They tried to reform Hinduism so that it could successfully withstand the challenges of Islam and they also tried to ensure harmony between the two communities—Hindus and Muslims in an atmosphere of toleration and co-operation. The message of religious toleration made a profound impression on Several Muslim rulers. They attracted many devotees from both the communities and exercised a stabilizing influence on society.

2. **Preaching the fundamental Equality of all human beings:** They tried to evolve a new social order by following the principle of equality and by denouncing caste distinctions. They exposed the futility of external rituals and set free the minds of the people from the domination of the priests. Thus, the movement brought in not only religious reforms, but also social changes.
3. **Promoting regional languages and Devotional Literature:** The Bhakti reformers preached to the people in their mother-tongue and it provided an impetus for the development of regional languages such as Hindi Bengali, Marathi, Maithili, Gujarati etc. Their compositions rank very high in the devotional literature of the world.

Question 4.

Explain the rise and significance of the Sufi Movement with reference to:

- (a) Nizam-ud-Din Auliya's main beliefs
- (b) Impact of Sufism on Indian Society

Answer:

(a)

Nizam-ud-din believed that one could embrace God within this life by Talab (Deep Desire for Union With God) and Fana (Destruction of Ego). Nizam-ud-din did not believe in discrimination on grounds of religion, caste or sex. He said, "be generous to the needy, the poor, the exploited and the oppressed."

(b)

Sufism proved very helpful in bridging the gap between the followers of Hinduism and Islam and encouraged the feeling of Hindu-Muslim unity to a considerable extent in the following ways:

1. Sufism preached religious tolerance, brotherhood and oneness of God. In spite of the different rules of various religions, the ultimate aim is to reach the God.
2. Equality and brotherhood of all human beings irrespective of caste, colour, creed and religion.
3. Sufism believed in unity of all religions, because every religion points out the ultimate aim to reach the God and get his blessings.

Question 5.

Describe Francis Xavier's missionary activities in India under the following headlines:

- (a) His preachings among the pearl-fishers along the East Coast of Southern India.
- (b) His love for children of born parents not legally married.

Answer:

(a)

Francis Xavier arrived in Goa in 1542. For the next three years he had been a Christian preacher in India among the pearl-fishers along the East Coast of Southern India as well as in northern areas of the Cape Comorin. His preaching made him immensely popular among the Paravas, Katesars, kadaiyars and Mukkuvars. He had become a missionary of great eminence and respectability among the Pattamkattiyars. Their family-members had been the head of the Fisher Coast.

(b)

Many Children were born of parents (Portuguese sailors and Indian women) who were not legally married at that time. Francis Xavier gave such children instruction about beliefs of the Christian Church. In order to save the Child from the slur of being called 'an illegitimate child', he tried to see that the child's parents united themselves in holy matrimony. Francis Xavier died in 1552. His embalmed body became the object of holy pilgrimages.

Question 6.

No survey of the Bhakti movement can omit the names of great woman figures who left the impression of their preaching upon future generations. In this context, explain briefly the preaching.

(a) Lallesvari. (b) Mirabai.

Answer:

The names of the great women figures of the Bhakti movement can never be omitted.

In this context, the given heads are explained as follows:

(a) Lallesvari (1317-1372): She was a Kashmiri Saint, whose life is full of legends and miraculous deeds. She teaches that the path to God-realisation lies in renunciation of worldly possessions, intense love of the divine and rising above the distinctions of caste and creed. She said, "I thought my mind to see the Lord in all my fellowmen. Do not discriminate between a Hindu and a Musalman. Let us give up fraud and untruth. "

(b) Mirabai (1450-1512): She was a Rajput princess married into the ruling family of Mewar (Udaipur). A devotee of Lord Krishna since childhood, she continued to devote her whole time to the Lord's worship even after her marriage. She incurred her husband's displeasure and eventually, their marriage broke up. She wandered from place to place singing her beautiful songs. One of her hymns goes thus : "People say Mira has gone mad. I have myself become the eternal maid-servant of my " Mira reached Dwarka, where she composed many songs in Gujarati. Next to Narsi Mehta, she is regarded as the greatest figure to contribute to devotional literature in Gujarati. She had Raidas as her Guru. Her message was : "there is but one means to experience Lord's Divine Presence- that is Bhakti. "

Question 7.

Name the book, where Kabir's teachings are recorded.

Answer:

Bijak (the seed-book).

Question 8.

Mention two important aspects of the teachings of Chaitanya Mahaprabhu.

Answer:

The two important aspects of the teachings of Chaitanya Mahaprabhu are:

1. He believed in on Supreme Being, whom he called Krishna or Hari and exhorted others to have faith in Krishna.
2. He preached universal brotherhood and denounced all distinctions based on Caste and Creed. He was opposed to the domination of the priestly class.

Question 9.

Who was Lallesvari? What are her teachings?

Answer:

Lallesvari was a Kashmiri Saint, whose life is full of legends and miraculous deeds. She teaches that the path to God- realisation lies in renouncement of worldly possessions, intense love of the divine and rising above the distginctions of caste and creed.

Question 10.

Explain the characteristics of Muslim architecture under these heads: Mosques and Tombs.

Answer:

The characteristics of Muslim architecture under the given heads are explained below:

Mosques and Tombs: The Muslim structures are of two types : religious and secular. The religious structures are mosques and tombs. The mosque has an open courtyard surrounded by a pillared verandah. For congregational prayer-hall having a reces alcove called Mehrab in the western wall at the back of the hall. On the right side of the Mehrab, stands pulpit and a minaret or tower above the walls from which Muazzin summons the faithful to worship. Over the sanctuary, is the central dome. The tombs are the resting places for the dead. The Tomb has a chamber, with a Mehrab in the western wall. The whole structure is surmounted by a graceful dome. Underneath the building, is the burial chamber with the grave (Kabr) in the center of it.

ADDITIONAL QUESTIONS

Short Answer Questions.

Question 1.

What is meant by the term composite culture ?

Answer:

The interaction of the Turks with the Indians with strong religious beliefs, art, architecture and literature resdlted in a new composite culture known as the Indo-Islamic culture. This culture was neither purely Persian (or Muslim) nor entirely Indian (or Hindu), but a happy fusion of the best elements of the two.

Question 2.

Mention the two phases of the growth of Indo-Islamic culture.

Answer:

The two phases of the Indo-Islamic culture are the music and paintings.

Music: Music of India inherited the rich Arab tradition of music. Amir Khusrau, introduced many Perso-Arabic ragas with the Indian tunes. He developed the style of quwwalis and khayals. Music was patronised by several medieval rulers e.g. Gunyat-ut-Munya, in 14th century, was the first work in Indian music by a Muslim scholar. Akbar patronised 30 musicians, including Tansen. The famous musician composed many ragas.

Paintings: The wall-paintings of Ajanta are the best example. In the reign of Akbar, revival of paintings started. Out of 17 eminent artists employed by Akbar 13 were Hindus. The painters were given the task of illustrating the Persian text of the Mahabharata and Akbarnama. An unusual manuscript 'Hamzanama' has nearly 1200 paintings.

Question 3.

Mention any two factors which promoted composite culture during the Mughal Age.

Answer:

The following two factors were responsible for the growth of a composite culture during the Mughal period:

1. The immense wealth and the unlimited power in the hands of the Mughal emperors enabled them to continue their patronage of fine arts and literature. They used their wealth and leisure to build palaces, forts and monuments.
2. The Mughal Emperors had a great sense of beauty and art. Each of them was anxious to find an outlet for their expression in some visual arts.

Question 4.

Name the first work on Indian music compiled by a Islamic scholar.

Answer:

The first work on Indian music compiled by a Islamic scholar is 'Gunyat-ut-Munya'.

Question 5.

Name the two Indian motifs used in Islamic architecture in India.

Answer:

The two Indian motifs used in Islamic architecture are swastika and lotus

Question 6.

Name a temple built on the arch and dome principle of Islamic architecture.

Answer:

The Golden Temple at Amritsar, was built on the arch and dome principle of the Islamic architecture.

Question 7.

Mention any two features of Mughal Architecture.

Answer:

Two features of Mughal Architecture are:

1. Pronounced dome on the top of the structure.
2. Entrance with rectangular opening under the arch.

Question 8.

Name any two poets who wrote in Urdu.

Answer:

Mir Dad and Mirza Ghalib.

Question 9.

What is meant by Sufism ? Name two Sufi saints.

Answer:

The word 'Sufi' has come from the Arabic word 'Sufi meaning wool and was used for the mystics who used to wear only a coarse woolen garment some scholars say, it is derived from 'Safa', meaning purity. Sufis came to India with the Turkish invaders. Sufism is a sect of religion preaching tolerance, brotherhood and oneness of God.

Two Sufi Saints were:

1. Hazarat Khwaja Muin-ud-Din Chisti.
2. Hazarat Khwaja Nizam-ud-Din Auliya of Delhi.

Question 10.

Mention any two doctrines of Sufism.

Answer:

1. fundamental unity of all religions.
2. Equality and brotherhood of all human beings.

Question 11.

What is known as Chishti Silsila ?

Answer:

The word 'silsila' literally means a chain, signifying a continuous link between the master and the disciple. The leader of the order was called the pir and the followers were called the murids. A wali was nominated by the pir as his successor. Each Sufi order had a hermitage where the sufi saints resided with their disciples. The sufi saints who settled in India belonged to Chisti and Suhrawardi orders. –

Question 12.

Mention any two doctrines of Bhakti cult.

Answer:

1. God is one and must be worshiped with love and devotion.
2. Guru, an enlightened teacher is indispensable for realising God.

Question 13.

Who was Kabir ? Mention any two of his teachings ?

Answer:

Kabir was a disciple of the Bhakti saint Ramananda. He was born in about AD 1398 of a Brahmin widow and brought up by a Muslim weaver. He wanted to transform society by promoting peace and harmony among different communities.

His teachings are as follows:

1. There is only one God. He may be worshiped under many names.
2. Devotion to God and good actions are the only means of salvation.
3. One must be free from dishonesty, insincerity and hypocrisy to reach God.

Question 14.

Mention any three teachings of Guru Nanak.

Answer:**The teachings of Guru Nanak are as follows:**

1. Guru Nanak preached the unity of God and the unity of mankind.
2. He advocated devotion to God in place of ritualism.
3. He believed that "there is one God, His name is Eternal Truth. He is the maker of all things".
4. He condemned idolatry in all its forms.

Question 15.

Who was St. Francis Xavier ? What did he do to spread Christianity among Indians ?

Answer:

St. Francis Xavier was born on April 7, 1506 in the castle of Xavier in Spain. In 1537 he received the Holy orders. In 1541 he started his missionary Journey towards India and landed at Goa in 1542. He would go through the streets ringing a little bell and inviting the children to hear the word of God. When he had gathered a large number of people, he would take them to a church and explain the beliefs related to Christianity to them.

Question 16.

Mention any two steps taken by the Christian missionaries to spread the belief of Christianity through language and literature.

Answer:

1. The missionaries in order to understand and be understood by the Indian people brought out grammars and dictionaries of the Indian languages.
2. St. Francis Xavier learnt the language of Malabar and brought out a manual of grammar and a vocabulary which helped the Jesuits and other missionaries to learn the language of the people of Malabar.

II. Structured Questions:

Question 1(a).

Explain briefly the Indo-Islamic culture. How can you say that it was a composite culture ?

Answer:

The establishment of the Delhi Sultanate towards the beginning of the 13th century, marked the beginning of a new phase in the cultural development of the country. The interaction of the Turks with the Indians, who had strong religious beliefs and well-developed ideas on art, architecture and literature, resulted in the development of a new composite culture, called the Indo-Islamic culture. This culture was neither purely Persian or Muslim nor entirely Indian or Hindu, but a happy fusion of the best elements of the two. There are two distinct phases of the growth of this culture — the Sultanate phase and the Mughal phase. The Sultanate phase was marked by the emergence of the fusion of the Indian traditions with the Turkish culture, whereas the Mughal phase marked the consolidation of this composite culture. There are various states and cities depicting this culture through common traditions, language, architecture and thoughts e.g. Delhi, Lucknow, Hyderabad are the main examples.

Question 1(b).

What were the factors that led to the emergence of composite culture during the Mughal Age ?

Answer:

The following factors were responsible for the growth of a composite culture during the Mughal period:

1. The immense wealth and the unlimited power in the hands of the Mughal emperors enabled them to continue their patronage of fine arts and literature. They used their wealth and leisure to build palaces, forts and monuments.
2. The Mughal Emperors had a great sense of beauty and art. Each of them was anxious to find an outlet for their expression in some visual arts. The glorious and rich cultural heritage of the Mughals on the one hand, and the Indians on the other hand, created a unique atmosphere for the brilliant output of letters and fine arts.

Question 1(c).

What were the salient features of Indo-Islamic architecture ?

Answer:

Islamic architecture added spaciousness, massiveness and majesty to the Indian architecture. The geometrical and floral designs with verses from Quran were another additional features to the buildings. The design of golden Kalash (the ornate lotus cresting) at the top of the temples was adopted by Muslims.

Question 2.

With reference to the composite culture, state briefly the impact of this culture on the following:

(a) Literature. (b) Architecture (c) Paintings

Answer:

(a) Literature — Language and literature also saw the influence of the two traditions. The language which the Mughal rulers used in the administration was Persian. Through the Persian language, India was able to develop close cultural relations with Central Asia and Iran. In course of time, Persian became the language of administration and the language of the upper classes. The greatest linguistic synthesis is seen in the development of Urdu, which is a mixture of Persian, Arabic, Hindi and other regional languages. Urdu was originally known as 'Zaban-e-Hindvi' because its grammatical structure is similar to that of Hindi.

(b) Architecture— The fusion of two cultures is more profound in the field of architecture. Though the Indian and Islamic systems of art were fundamentally different in their ideas and techniques, they were mingled together to give rise to a new type of Indo-Islamic architecture.

The significant features adopted by the two from each other were the following:

1. The Islamic architecture added to the Indian architecture the special characteristics of spaciousness, massiveness, majesty and width.
2. In the sphere of decoration, the Turks avoided representation of human and animal figures in the buildings. Instead, they used geometrical and floral designs, combining them with panels of inscriptions containing verses from the Holy Quran. They also borrowed Indian motifs like swastika, bell, lotus, etc.
3. The design of the golden kalash at the top of the shikhara of temples was adopted by the Muslims in placing a stone kalash on the domes of mosques and tombs.
4. Many temples of Vrindavan assimilated the Mughal style of architecture.
5. The Mughal traditions influenced the palaces and forts of many provincial and local kingdoms. For example, the Golden Temple at Amritsar, was built on the arch and dome principle of the Islamic architecture and incorporated some features of the incorporated some features of the Mughal traditions of architecture.

(c) Paintings — During the reign of Akbar, there was a fusion of Persian and Indian style of painting. Painting was organised in one of the imperial establishments (karkhanas) and a number of painters from different parts of the country were made to paint. Out of 17 eminent artists employed by Akbar, 13 were Hindus. Besides illustrating Persian books of tables, the painters were given the task of illustrating the Persian text of the Mahabharata and Akbarnama. In these paintings, Indian themes and scenes were used along with Indian colours like peacock blue and the Indian red. The most important work produced during the Mughal period is an unusual manuscript, Dastan-i-Amir Hamza or Hamzanama, which has nearly 1200 paintings

Question 3.

Sufism was a liberal reform movement within Islam. With reference to Sufism, write short notes on the following:

- (a) Devotion to God
- (b) Caste distinctions
- (c) Unity of all religions

Answer:

(a)

Sufism preached religious tolerance, brotherhood and oneness of God. In spite of the different rules of various religions, the ultimate aim is to reach the God. So earnest devotion to God is essential.

(b)

Equality and brotherhood of all human beings irrespective of caste, colour, creed and religion.

(c)

Sufism believed in unity of all religions, because every religion points out the ultimate aim to reach the God and get his blessings.

Question 4.

Summarise the impact of Bhakti movement with regard to:

- (a) Equality of all human beings.
- (b) Fostering unity and harmony between different communities.
- (c) Promoting regional languages and devotional literature.

Answer:

(a)

All are equal before God. Dignity of man depends on his actions. Universal brotherhood was the aim of Bhakti movement.

(b)

All Hindus and Muslims devoted Sufi saints. People respected and followed the teachings of Sufi saints like, Kabir, Rahim etc. and worshiped the works of Tulsidas and Surdas. The songs of Mirabai were cherished by Hindus and Muslims too. Akbar also went to hear the devotional songs of Mirabai.

(c)

The Bhakti saints preached in the language of the people. Languages such as Hindi, Bhojpuri, Maithili and Oriya became popular. Among important literary works of this period were Ramcharit Manas by Tulsidas, Gurmukhi literature of the Sikh Gurus and the Vaishnava literature in Bengal. The teachings of Kabir, Guru Nanak, Ravidas helped reform Indian society. They tried to evolve a new social order by following the principle of equality and by denouncing caste distinctions. By exposing the futility of empty rituals, they did away with the domination of priests. Thus, the Bhakti movement brought in social changes.

5. With reference to the influence of Christianity during the Mughal period, answer the following questions:

Question 5 (a).

Explain the role played by St. Francis Xavier and Robert de Nobili in spreading Christianity in India.

Answer:

St. Francis Xavier became the first Jesuit missionary to arrive in India in 1542. He was followed by Robert de Nobili in 1605. Both these missionaries played a significant role in spreading Christianity in India. St. Francis Xavier was born on April 7, 1506 in the castle of Xavier in Spain. St. Xavier displayed zeal and charity in attending to the sick in hospitals. In 1537, he received the Holy orders. In 1541, he started his missionary journey towards India and landed at Goa in 1542. He spent the first five months in preaching and attending to the sick in hospitals. He would go through the streets ringing a little bell and inviting the children to hear the word of God. When he had gathered a large number of people, he would take them Christianity to them. Robert de Nobili was born at Tuscany in September 1577. He entered the Society of Jesus in 1597 and sailed for India in October 1604. He arrived at Goa in 1605. After a short stay in Cochin, he took residence in Madurai in November 1606. He learnt Sanskrit, Tamil and Telugu and studied Indian philosophy and religious literature. He separated himself from his fellow missionaries and adopted the dress, diet and manner of the life of an ascetic. These methods won him a number of followers from the upper castes. His way of life aroused the opposition of his fellow missionaries. He was accused of watering down Christianity and had to defend himself before the Archbishop of Goa. He did this so ably that he received the permission from the Pope to continue his way of life.

Question 5(b).

Explain the role of Christian missionaries in promoting language, literature and art in India.

Answer:

The Christian missionaries spread Christianity in India and played a significant role in promoting language, literature and art.

1. The missionaries in order to understand and be understood by the Indian people brought out grammars and dictionaries of the Indian languages.
2. St. Francis Xavier learnt the language of Malabar and brought out a manual of grammar and a vocabulary which helped the Jesuits and other missionaries to learn the language of the people of Malabar.
3. The English Jesuit, Thomas Stephens, brought out an epic in Konkani and a grammar book. Diogo Ribeiro, another English missionary, wrote a grammar book and booklets on Christian doctrines.
4. The Missionaries, besides working in language and literature, contributed to other arts. They began teaching Western music in Church schools in India. Apart from music, they also taught dance and instrumental music. Many churches had music

schools, so that in every church hymns were sung, accompanied by organ and instruments.

5. The Missionaries and the Church were also teachers and patrons in India of the arts of painting, carving and sculpture. Most of the paintings were religious in theme and adorned the Churches. These paintings influenced the Mughals. Portuguese, English and Mughal records show the interest of Akbar and Jahangir in Christian works of arts.
6. The Missionaries were the best interpreters of India to the Western world with their popular letters from the mission field.

6. With reference to the given pictures, answer the following:



Question 6(a).

Name the Bhakti Saints given in the pictures. Where were they born ?

Answer:

Kabir was born in Banaras and Guru Nanak Dev Ji was born in Talwandi, Nankana Sahib.

Question 6(b).

Mention any two teachings of each these two saints.

Answer:

Teachings of Kabir:

1. There is only one God. He may be worshiped under many names.
2. All men are equal before God.
3. There are no caste distinctions and no supremacy of the priestly class.
4. He denounced idol worship, empty rituals, meaningless ceremonies and pilgrimages to holy places.

Teaching of Guru Nanak Dev Ji

1. Guru Nanak preached the unity of God.
2. He advocated devotion to God in place of ritualism.
3. He advocated a middle path in which spiritual life could be combined with the duties of the householders.
4. He condemned idolatry in all its forms.

Question 6(c).

How did the Sufi and the Bhakti movements foster the growth of Indo-Islamic culture.

Answer:

Role of Sufism:

1. It fostered the feelings of Hindu-Muslim unity.
2. Sufism made its influence on the poets of the period, like Amir Khusro and Malik Mushammed Jayasi, who composed poems in Persian and Hindi in praise of Sufi principles.

Role of Bhakti Movement

1. Bhakti saints preached universal brotherhood and emphasised equality of all men.
2. The Bhakti saints preached in the language of the people. Languages such as Hindi, Bhojpuri, Maithili and Oriya became popular. Among important literary works of this period were Ramcharit Manas by Tulsidas, Gurmukhi literature of the Sikh Gurus and the Vaishnava literature in Bengal.