

## CHAPTER 10

# Medieval India (D) Composite Culture



### SYLLABUS

#### Medieval India (D) Composite Culture

Sources: *Bijak*, *Guru Granth Sahib*, Ajmer Sharief, St. Francis Assisi Church (Kochi).

Significance of Bhakti Movements and Sufism (Mirabai, Sant Jnaneswar and Hazrat Nizamuddin).

Influence of Christianity (St. Francis Xavier).

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, resulted in the development of a new composite culture, called the Indo-Islamic culture. This culture was neither purely Persian nor entirely Indian, but a 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.

### SOURCES

The main sources of information about the emergence of composite culture in India are the following:

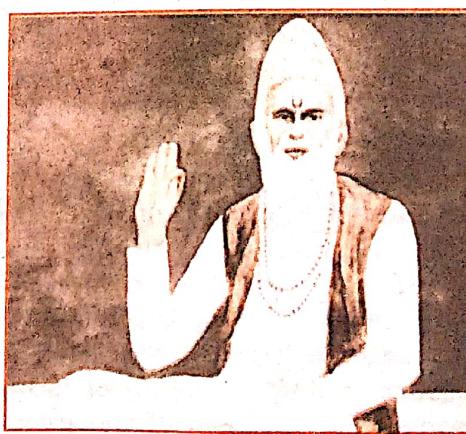
1. **Bijak:** *Bijak* (the seed book) is the compilation of the verses of Kabir. Kabir was a disciple of the Bhakti saint Ramananda. He was said to have been born in about AD 1398, of a Brahmin widow, who abandoned the child

near a tank in Benaras. He was rescued and brought up by a Muslim weaver, Neeru, and his wife Neema. He became acquainted with Hindu and Muslim religious and philosophical ideas. He wanted to transform society by promoting peace and harmony among different communities.

Kabir was an oral poet, whose works were written down by others. The *Bijak* is preserved by the Kabirpanthis (the followers of Kabir) in Varanasi and elsewhere in Uttar Pradesh.

*Bijak* comprises three main sections called *Sakhi*, *Ramaini* and *Shabda* and a fourth section containing miscellaneous folk song forms.

- The *Sakhi* is composed in the doha or couplet form.
- The *Ramaini* form is usually written in the metre called *chaupai* and is usually based upon a musical raga. It is descriptive and lengthy in character.
- 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

### Kabir's Teachings According to Bijak

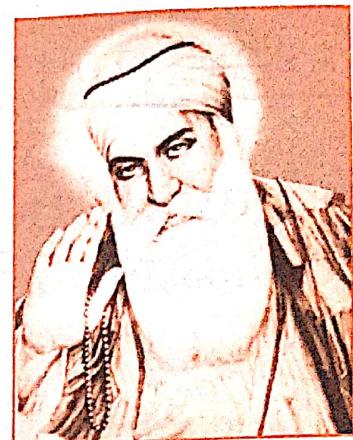
- There is only one God. He may be worshipped under many names.
- Devotion to God and good actions are the only means of salvation.
- One must be free from dishonesty, insincerity and hypocrisy to reach God.
- All men are equal before God.
- There are no caste distinctions and no supremacy of the priestly class.
- He denounced idol worship, empty rituals, meaningless ceremonies and pilgrimages to holy places.

Bijak presents Kabir's compositions in a simple style and exhorts his listeners to shed their delusions, pretensions and orthodox views in favour of a direct experience of truth.

**2. Guru Granth Sahib:** The fifth-Sikh Guru, Guru Arjan Dev compiled Guru Nanak Dev's hymns along with those of his four successors and other religious preachers like Baba Farid, Ravidas and Kabir in the Adi Granth Sahib in Amritsar, Punjab. Guru Gobind Singh, the tenth Guru, included the compositions of the ninth Guru, Guru Teg Bahadur and this scripture was called the Guru Granth Sahib. The entire Guru Granth Sahib is written in the Gurmukhi script. It is divided into two sections:

1. Introductory section composed by Guru Nanak;
2. Compositions of Sikh gurus, followed by those of other saints and mystics, collected according to the chronology of ragas or musical settings.

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 the Gurus 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, at the same time, a mirror of the sociological, economic and political conditions of those days.



Guru Nanak

Guru Granth Sahib is considered by the Sikhs 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.

### Guru Nanak's Teachings

- Guru Nanak preached the unity of God and the unity of mankind.
- He advocated devotion to God in place of ritualism.
- He believed that "there is one God, His name is Eternal Truth, He is the maker of all things."
- He emphasised the importance of devotion to God, and the repetition of Satnam (god's name) which should combine with meditation. It is the only means by which a soul can be saved from the cycle of birth and rebirth.
- Like Kabir, he believed that personal devotion to one God could lead to salvation regardless of caste, creed or sect.
- He advocated a middle path in which spiritual life could be combined with the duties of the householder. He exhorted people to give up hypocrisy and insincerity and to lead a life of truth and honesty.
- He condemned idolatry in all its forms.

**3. Ajmer Sharief:** Ajmer Sharief is the holy shrine of the sufi saint, Khwajah Moinuddin Chishti, located at Ajmer in Rajasthan.

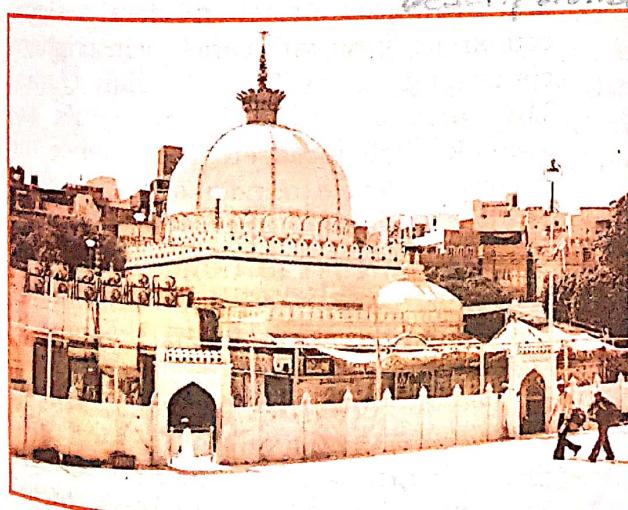
Khwajah Moinuddin Chishti came to India with Mahmud of Ghazni and made Ajmer his

headquarters till his death in AD 1236. 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 to pay reverence at the sanctified dargah. A yearly carnival, known as Urs is held for six days in the honour of the beloved saint.

The main attraction of the shrine is the mausoleum containing the tomb of the saint. The dargah has many other attractive buildings, tombs and courtyards, some of which are specimens of the Mughal architecture and were erected during the Mughal period.

The main gate to the shrine is the Nizam Gate, followed by the Shahjahani Gate, erected by the Mughal emperor, Shah Jahan. In turn it is followed by the Buland Darwaza, that leads to the dargah courtyard. At the entrance of this courtyard there are two huge degs (cauldrons for cooking food) fixed into solid masonry in which a palatable mixture of rice sugar, ghee (butter) and dried fruits is cooked for distribution to the public. One of the degs was presented by Akbar and the other by Jahangir.

The tomb is of white marble inlaid with pieces of precious stones and is daily bestrewed with sandalwood-paste and perfume. Over the tomb, there is a silver canopy (*chaparkhat*) inlaid with pieces of mother-of-pearl presented by Emperor Jahangir. Between the four poles supporting this canopy, there is silver railing (*katehra*) with an arch towards the south. The



Ajmer Sharief Dargah

devotees are led into this space to offer flowers and prayers over the tomb.

**4. St. Francis Church (Kochi):** St. Francis Church, in Fort Kochi, originally built in 1503, is the oldest European church in India. The Portuguese explorer, Vasco da Gama died in Kochi in 1524 when he was on his third visit to India. His body was originally buried in this church, but after fourteen years his remains were moved to Lisbon. The gravestone of Vasco da Gama can still be seen here.

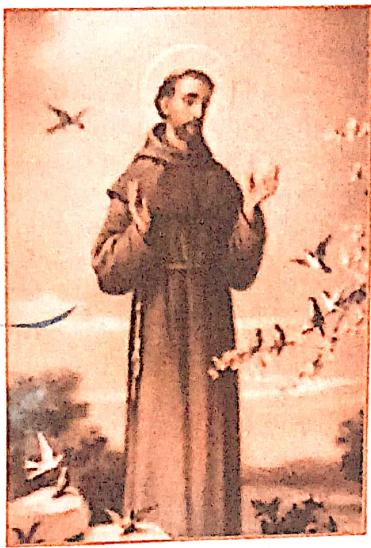
Vasco da Gama, who discovered the sea route from Europe to India, landed at Kappad near Kozhikode (Calicut) in 1498. He was followed by Pedro Álvares Cabral and Alfonso de Albuquerque. They built a fort at Kochi with permission from the Raja of Cochin. Within the fort, they built a church with a wooden structure. The neighbourhood is now known as Fort Kochi.

In 1506, Francisco de Almeida, the Portuguese viceroy, was allowed, by the Raja of Cochin to reconstruct wooden buildings in stone and masonry. The wooden church was rebuilt, presumably by the Franciscan friars, who belonged to the order of St. Francis of Assisi (a town in Italy). The Franciscans retained control over the church till the Dutch captured Kochi in 1663.

In 1795, the British captured Kochi from the Dutch and allowed the latter to retain the church. In 1804, the Dutch voluntarily handed over the church to the Anglican sect. It is believed that the Anglicans changed the name of the Church to St. Francis Church.

**St. Francis Assisi:** Francis Assisi was an Italian Roman Catholic priest and preacher. He was born in 1182 to a prosperous silk merchant. He lived the life typical of a wealthy young man, even fighting as a soldier for Assisi. On the eve of setting out for a battle, he experienced a vision which caused him to abandon his ambition for military glory.

He embarked on a preaching ministry. The small church of the Portiuncola, near Assisi which he and his companions rebuilt with their own hands, became their base, from where they constantly travelled. The Order of Friars Minor, a religious society, grew rapidly, and started sending missions beyond Italy to other countries in the Mediterranean area.



St. Francis Assisi

Francis died on October 3, 1226. On July 16, 1228, he was pronounced a saint by Pope Gregory IX and the next day, the Pope laid the foundation stone for the Basilica of Saint Francis in Assisi. Many churches dedicated to St. Francis Assisi were built all over India.

### Factors Responsible for the Growth of Composite Culture

- 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 to build palaces, forts and monuments.
- The relatively settled conditions and a long period of peace that prevailed all over northern India paved the way for undertaking extensive works of art.
- 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 art.
- 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.

### Impact of Composite Culture

The Indo-Islamic culture impacted all aspects of life —culture, art, architecture and literature.

- (a) The dress, manners, social amenities and

festivals which the Mughals introduced in India, were accepted by the people in India.

(b) The trend towards fusion of two cultures is best seen in the field of music. When the Turks came to India, they brought with them not only a number of new musical instruments like the *rabab* and *sarangi* but also new musical modes. Amir Khusrau, who was given the title of *nayak*, introduced many Perso-Arabic ragas.

(c) 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 illustrated Persian books of fables as well as the texts 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.

(d) In the field of architecture, the Indian and Islamic systems of art were mingled to give rise to a new type of Indo-Islamic architecture. The significant features of this architecture were the following:

- The Islamic architecture added to the Indian architecture the special characteristics of spaciousness, massiveness, majesty and width.
- 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. For instance, the decorative device found in all the buildings of Firoz Tughlaq is the lotus.
- The Mughal traditions influenced temples, palaces and forts of many kingdoms. For example, many temples of Vrindavan assimilated the Mughal style of architecture. The Golden Temple at Amritsar, was built on the arch and dome principle of the Islamic architecture and incorporated some features of the Mughal traditions of architecture.



Mughal Painting

(e) Language and literature also saw the influence of the two traditions. The language which the Mughal rulers used in the administration was Persian. 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. It, however, became popular during the Mughal rule. Urdu served as an important means of spreading information, on the one hand and of Islamic thought on the other. A number of Sanskrit books were translated into Persian and Urdu.

### SUFISM AND BHAKTI MOVEMENT

The spirit of tolerance and mutual influence which resulted in the blossoming of the Indo-Islamic culture led to the development of two liberal religious reforms movements in India — the Sufi and the Bhakti movements.

A number of sufi and bhakti saints emphasised the essential unity of Islam and Hinduism, and laid stress on a religion based on love and devotion rather than one based on rituals. They, thus, created an atmosphere in which liberal sentiments and views could grow and religious narrowness was shunned. The Sufi and the Bhakti movements played an important role in fostering Indo-Islamic culture.

### BHAKTI MOVEMENT

It originated as a reaction against caste division and ritualism in India. The Vaishnava and Saiva saints of the south started the Bhakti movement. In the 11th and 12th centuries the Tamil Vaishnava saints known as Alvars and Saivite saints known as Nayanars both preached 'personal devotion to God as a means to reach God. These ideas then spread to the North and became popular between the 11th and the 15th centuries.

'Bhakti' means devotion to God. It has its roots in the revival of the Indian philosophy by Shankaracharya. Some of the prominent followers of the Bhakti cult were Ramanujacharya, Madhavacharya, Ramananda, Kabir, Nanak, Namdev, Chaitanya Mahaprabhu and Mirabai.

### Doctrines of Bhakti Cult

1. God is one. He must be worshipped with love and devotion.
2. By following the path of true *devotion* (or Bhakti) one can find salvation. Blind faith, empty ceremonies and external rites are not to be followed.
3. All are equal before God. Dignity of man depends on his actions; and not on the privileges of birth. Universal brotherhood of humanity is a reality to be accepted.
4. Guru, an enlightened teacher, is indispensable for realising God.
5. Religious rites, rituals and ceremonies are devoid of substance. Man can reach God only through absolute surrender to Him.
6. One must avoid caste distinctions and class-hatred.

### IMPACT OF BHAKTI MOVEMENT

Like Sufism, Bhakti Movement brought about profound changes in the religious and social outlook of people.

1. Bhakti saints preached universal brotherhood and emphasised equality of all men.
2. They 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.



Mirabai

3. 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.

### BHAKTI SAINTS

**I. Mirabai:** Mirabai was the Rajasthani princess of Mewar who lived during the time of Mughal ruler Akbar. Mirabai, the only daughter of a Rajput noble was married to Bhoja Raj, the heir apparent of Rana Sanga of Mewar. She renounced the world and became a devotee of Lord Krishna. Her devotional songs (*bhajans*) made her popular. These songs are sung even today. She mixed with ordinary people and showed them with her personal example how to surrender themselves to Lord Krishna. Her brilliant poetry is known as *Padavali*. In her poems, she portrays a deep personal association with Lord Krishna.

**II. Sant Jnaneswar:** Jnaneswar or Dnyaneshwar was a 13th century saint, poet and philosopher from Maharashtra.

He learnt and mastered the philosophy and various techniques of kundalini yoga, from his elder brother, Nivrittinatha. At the age of 15, he is said to have delivered nine-thousand verses of his commentary on the Bhagvad Gita, called the *Jnaneswari*, also called *Bhavartha Dipika*.

Jnaneswar regarded bhakti (devotion) as the means to liberation. On the advice of his brother and Guru, Nivrittinatha to write a treatise on his spiritual experience, he wrote *Amritanubhava*.

Jnaneswar (or Dnyaneshwar), with his brothers and sister, did lot of pilgrimage and during one of his visits, met Namdev and the two became friends. Under the influence of Namdev, he joined the Varkari movement, which is a path combining Vedic doctrines with *jnana* (knowledge) and *bhakti* (devotion) and virtually became its leader. Its main practice is about remembering God at all times and living a simple virtuous life and helping others.

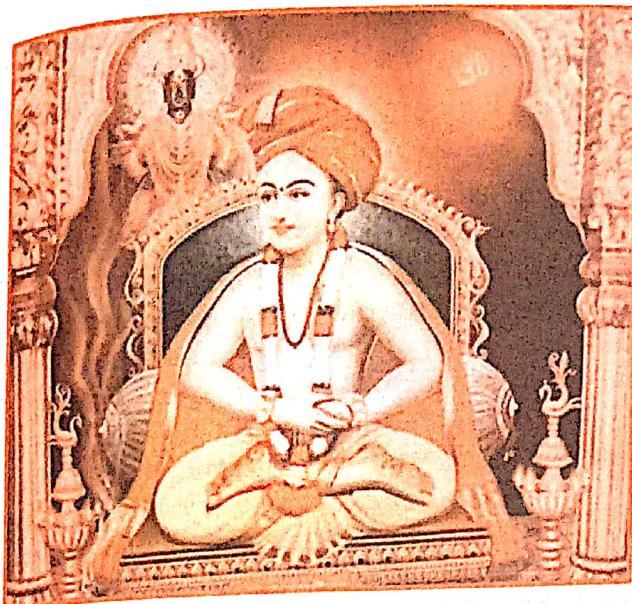
His teachings invoked great devotion in common people and his followers walk hundreds of kilometres to the holy place of Pandharpur, to worship Lord Vitthal, a form of Hari. In his famous works, known as *Abhangas*, Namdev has given a graphic description of the Sant's visit to the holy places.

In the month of Kartik in 1296, Sant Jnaneswar took samadhi at Alandi. His samadhi mandir is a highly revered religious place in Alandi, especially for the people belonging to the Varkari sect. He is an inspiration for millions of devotees, through his teachings and the great texts that he has left behind as his legacy.

### SUFISM

The word 'Sufi' has come from the Arabic word *Suf* meaning wool and was used for the mystics who used to wear only a coarse woollen garment. According to some scholars, the word *sufi* has been derived from '*safa*', meaning purity. Sufis came to India with the Turkish rulers. They started a movement — preaching religious tolerance, brotherhood and oneness of God. They held that all religions were different paths of reaching the same God.

The Sufi Saints from Persia and Central Asia were organised into 12 orders or *silsilas*. 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 *Khanqah* or hermitage where the sufi saints resided with their disciples. The sufi saints who settled in India belonged to *Chishti* and *Suhrawardi* orders.



Sant Jnaneswar (Dnyaneshwar)

### Doctrines of Sufism

1. Fundamental unity of all religions.
2. One can reach God through personal devotion and not through empty rituals
3. Individual soul is the manifestation of the supreme God and human soul would finally merge with it.
4. Equality and brotherhood of all human beings irrespective of caste, colour, creed and religion.
5. Inner purity and self-discipline are essential for gaining the knowledge of God.

### Impact of Sufism

1. It fostered the feelings of Hindu-Muslim unity.
2. Many principles of Sufism were similar to those of the Bhakti cult. It led to the popularity of the Bhakti Movement.
3. Sufism played a great role in promoting feelings of tolerance among the rulers.
4. People, irrespective of their religion, began to understand and appreciate others' faith.
5. Sufism made its influence on the poets of the period, like Amir Khusro and Malik Muhammed Jayasi, who composed poems in Persian and Hindi in praise of Sufi principles.

**Hazrat Nizamuddin:** Hazrat Nizamuddin, was a famous Sufi saint of the Chishti order that believed in drawing close to God through renunciation of the world and service to humanity.

He was born in Badayun in Uttar Pradesh.

At the age of five, after the death of his father, he came to Delhi with his mother. At the age of twenty, Nizamuddin went to Ajodhan (the present Pakpattan Sharif in Pakistan) and became a disciple of the Sufi saint, Baba Farid. Nizamuddin did not take up residence in Ajodhan but continued with his theological studies in Delhi while simultaneously starting the Sufi devotional practices. He visited Ajodhan each year to spend the month of Ramzan in the presence of Baba Farid. It was on his third visit to Ajodhan that Baba Farid made him his successor. Shortly after that, when Nizamuddin returned to Delhi, he received the news that Baba Farid had died.

He built his Khanqah in Delhi, a place where people from all walks of life were fed, and imparted spiritual education. Before long, the Khanqah became a place thronged with all kinds of people, rich and poor alike.

Hazrat Nizamuddin, like his predecessors, stressed love as a means of realising God. For him love of God implied a love of humanity. His vision of the world was marked by a highly evolved sense of secularity and kindness. His key beliefs included the following:

- Renunciation and complete trust in God.
- The unity of mankind and shunning distinctions based on social, economic and religious status.
- Helping the needy, feeding the hungry and being sympathetic to the oppressed.
- Strong disapproval of mixing with the Sultans, the princes and the nobles.
- An uncompromising attitude towards all forms of political and social oppression.

His shrine, the Nizamuddin Dargah, is located in Delhi and the present structure was built in 1562. The shrine is visited by people of all faiths, throughout the year. It becomes a place for special congregation during the urs (death anniversary) of Hazrat Nizamuddin and Amir Khusro, who is also buried at the Nizamuddin Dargah.

### INFLUENCE OF CHRISTIANITY

The arrival of Vasco da Gama in Calicut in 1498 is a landmark in the history of Christianity in

India. With the arrival of Portuguese in India, the visits of Roman Catholic Missions to India became more organised and were initially confined to Goa, Kochi, Tuticorin and other coastal areas. St. Francis Xavier became the first Jesuit missionary to arrive in India in 1542. He played a significant role in spreading Christianity in India.

**St. Francis Xavier:** St. Francis Xavier was born on April 7, 1506 in the castle of Xavier in Spain. After completing his studies and working as a teacher for sometime, St. Francis Xavier displayed zeal and charity in attending to the sick in hospitals. In 1537, he became a priest. 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 to a church and explain the beliefs related to Christianity to them. During the six years that St. Francis Xavier had been working in India, other Jesuit missionaries had arrived at Goa. In 1548, he sent these missionaries to the principal centres of India, where he had established missions. St. Francis Xavier worked relentlessly for ten years in India, and preached the essentials of Christianity. He died on December 2, 1552, when he was on a voyage to China. His mortal remains were brought back to Goa the following year. It is said that when the body reached India, after a whole year, it was still fresh as it was on the day of burial.



St. Francis Xavier

The body of St. Francis Xavier is still enshrined in the Basilica of Bom Jesus in Goa.

### IMPACT OF CHRISTIAN MISSIONARIES

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

- The missionaries in order to understand and be understood by the Indian people brought out grammars and dictionaries of the Indian languages.
- 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.
- 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.
- The Missionaries 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 other musical instruments.
- 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. For example, Akbar possessed the painting of Jesus Christ and of the Blessed Virgin. Jahangir had an album of miniatures that had paintings with Christian themes.
- The Portuguese Church provided the earliest introduction to European architectural ideas in India. This included the long, two-storeyed house, with high-pitched roof, balconies and verandas, many windows and elaborately carved walls.
- The Missionaries were the best interpreters of India to the Western world with their popular letters from the mission field.

## EXERCISES

### I. Multiple-Choice Questions

A. Choose the correct answers to the questions from the given options.

1. Which of the following are the sections of Bijak, the seed book?  
(a) Sakhi, Smriti and Ramaini      (b) Sakhi, Ramaini and Shabda  
(c) Ramaini, Stuti and Smriti      (d) Shabda, tawarikh and chaugan
2. Ajmer Sharief is the holy shrine of which sufi saint?  
(a) Ali Moinuddin Chishti      (b) Khwajah Khan Aulia  
(c) Khwajah Moinuddin Chishti      (d) Ali Shah Shukrawadi
3. Name the oldest European Church in India.  
(a) St. Francis Church      (b) St. Vasco Church  
(c) St. Francisco Church      (d) St. Anglico Church
4. Which language was originally known as 'Zaban-e-Hindvi'?  
(a) Hindi      (b) Urdu      (c) Sanskrit      (d) Persian
5. Which of the following are the doctrines of the Bhakti cult?  
(a) God is one      (b) Bhakti leads to salvation  
(c) All are equal before God      (d) All of the above.
6. The Rajasthani princess Mirabai's poetry in the form of devotional songs to Lord Krishna is known as:  
(a) Krishna Bhajans      (b) Bhaktigeet      (c) Padavali      (d) Mirageet.
7. Sant Jnaneswar commentary on the Bhagavad Gita is called  
(a) Jnaneswari      (b) Bhavartha Dipika  
(c) Both (a) and (b)      (d) None of the above.
8. Which sufi saint believed in drawing close to God through renunciation of the world and service to humanity?  
(a) Hazrat Ali      (b) Hazrat Shan  
(c) Hazrat Khan      (d) Hazrat Nizamuddin

B. Read the two statements given below and select the option that shows the correct relationship between (A) and (B).

1. (A) The Indo-Islamic culture influenced all aspects of life such as culture, art, architecture and literature.  
(B) The interaction of the Turks with the Indians led to the development of a new composite culture, called Indo-Islamic culture.  
(a) (B) contradicts (A)      (b) (B) is the reason for (A)  
(c) (A) is true but (B) is false      (d) (A) and (B) are independent of each other.
2. (A) Kabir was born of a Brahmin widow and brought up by a Muslim weaver, Neeru and his wife Neema.  
(B) Bijak is the compilation of the verses of Kabir, which show his acquaintance with both Hindu and Muslim religious and Philosophical ideas.  
(a) (B) contradicts (A)      (b) (B) is the reason for (A)  
(c) (A) is true but (B) is false      (d) (A) and (B) are independent of each other.

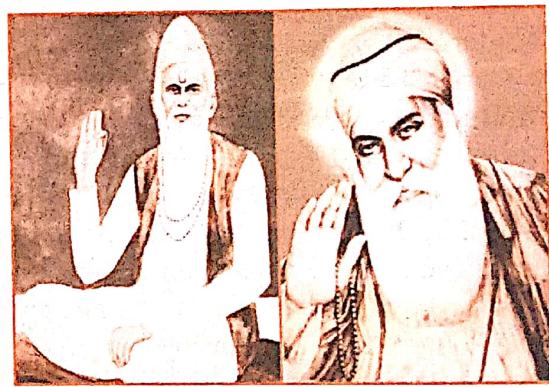
## **II. Short Answer Questions**

1. What is meant by the term composite culture?
  2. Mention any two factors which promoted composite culture during the Mughal Age.
  3. What is Bijak? Name any two sections into which Bijak is divided.
  4. Enumerate any two teachings of Kabir, according to the Bijak.

5. Who compiled Guru Granth Sahib? Why is it called the 'living Guru'?
6. Which Sufi Saint's tomb is enshrined in the Ajmer Sharief Dargah? What was his main belief?
7. Mention any two doctrines of the Bhakti cult.
8. What is meant by Sufism? Name one Sufi saint.
9. Mention any two doctrines of Sufism.
10. Write a short note on the life of St. Francis Xavier.

### III. Structured Questions

1. With reference to the sources of composite culture in India, state the significance of the following:
  - (a) Bijak
  - (b) Guru Granth Sahib
  - (c) Ajmer Sharief
2. 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.
3. Summarise the impact of the 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.
4. With reference to the influence of Christianity during the Mughal period, answer the following questions:
  - (a) Explain the role played by St. Francis Xavier in spreading Christianity in India.
  - (b) How did the missionaries bring Europeans closer to Indians?
  - (c) Explain the role of Christian missionaries in promoting language, literature and art in India.
5. With reference to the pictures given on the right, answer the following questions:
  - (a) Name the Bhakti Saints given in the pictures. Where were they born?
  - (b) How did the Sufi and the Bhakti movements foster the growth of Indo-Islamic culture?
  - (c) Mention any two teachings of each of these two saints.



(A)

(B)

### IV. Thinking Skills

1. How did the teachings of Kabir and Guru Nanak promote the feelings of peace and harmony among different communities and thereby, strengthened the composite culture of India?
2. Suppose you have recently shifted to a big housing colony where people belonging to different regions professing different religions, cultures and views live. As the Secretary of the Students Wing of the RWA of your society, which measures you would initiate to strengthen the composite culture of India?

