

## Study Guide for Unit 1(a): Late Medieval India

(corresponding to IAR, chapters 5 [49, 55-64], 6, 7 [77-84], 10 [109-13, 116-19], 11 [133-36], & 14 [162-65]; consult also maps [p.90, 112] & timeline [p.172-73])

Topics, Readings, & Terms	Important Details	Related Primary Sources
<p>1. Spread of Islam via Sufi Orders &amp; Popular Practices (IAR, 65-74, 162-65)</p> <p style="text-align: center;">look for:</p> <p style="text-align: center;"><b>Qur'an</b> <b>five "pillars"</b> <b>Sufi</b> <b>Delhi sultanate</b></p>	<p>(a) Muhammad (570-632 CE) &amp; "the Recitation" (=Qur'an)</p> <ul style="list-style-type: none"> <li>• <b>Qur'an</b> revealed to Muhammad (610-32 CE)</li> <li>• collected sayings of Muhammad--“(a)hadith” or tradition(s)--significantly influence daily practices &amp; customs</li> </ul> <p>(b) rigorous ritual prescriptions</p> <ul style="list-style-type: none"> <li>• five times daily series of prostrations (“salat”) directed towards Mecca, accompanied by declarations re: “no God but the one God”</li> <li>• <b>five “pillars”</b></li> <li>• <b>Sufis</b> in 7<sup>th</sup>-8<sup>th</sup> CE Arabia</li> </ul> <p>(c) military, legal, &amp; spiritual expansion in India (after 11<sup>th</sup> CE)</p> <ul style="list-style-type: none"> <li>• <b>Delhi sultanate</b> (est. 1206)</li> <li>• 13<sup>th</sup> CE, <b>Sufi</b> orders</li> </ul>	<p style="text-align: center;"><b>Required:</b></p> <p style="text-align: center;">"Islamic Influences in Indian Art &amp; Architecture" (on-line PPT)</p> <p style="text-align: center;">Optional:</p> <p style="text-align: center;"><i>Qur'an</i>, chapters 19, 24-25 (IAR, 389-95)</p> <p style="text-align: center;"><b>&amp;/OR</b></p> <p style="text-align: center;">ahadith from the <i>Riyadh as-Salihin</i> (IAR, 395-97)</p>
<p>2. Revival &amp; Transformation of Vaishavite Hindu traditions (IAR, 45-48, 55-64, 74-76)</p> <p style="text-align: center;">look for:</p> <p style="text-align: center;"><b>Vishnu</b> <b>Krishna</b> <b>Bhagavad Gita</b> <b>bhakti</b></p>	<p>(a) 19<sup>th</sup> CE “Hindu-ism” vs. Hindu religious complex (20<sup>th</sup> BCE-CE)</p> <ul style="list-style-type: none"> <li>• complex of three Hindu traditions much like Jewish/Christian/Islamic complex; each relating to the ultimate reality (brahman) as a different coupled personalities, with a different mode of relating to humans.</li> <li>• veneration of icons central to all three, drawing also on hymns, symbols, &amp; stories from ancient ritual culture based on fire-offering.</li> </ul> <p>(b) <b>Vishnu’s</b> incarnation as <b>Krishna</b> (4<sup>th</sup> BCE), Rama (pre-history)</p> <ul style="list-style-type: none"> <li>• <b>Bhagavad Gita</b></li> <li>• <b>bhakti</b></li> </ul> <p>(c) Krishna Chaitanya (1486-1533)</p> <ul style="list-style-type: none"> <li>• leads popular revival of Vaishnavite traditions in Bengal, during period of widespread conversions of Islam.</li> <li>• story of his predecessor Haridasa shows clear tensions with Islam, but also seeking for some common ground.</li> </ul>	<p style="text-align: center;"><b>Required:</b></p> <p style="text-align: center;">"Exemplary Devotion of the Servant of Hari" (RAP, 136-49)</p> <p style="text-align: center;">Optional:</p> <p style="text-align: center;"><i>Bhagavad Gita</i>, chapter 11 (IAR, 360-62)</p> <p style="text-align: center;"><i>Brhaddharma &amp; Vishnu Puranas</i> [excerpts] (IAR, 355-59)</p> <p style="text-align: center;"><b>&amp;/OR</b></p> <p style="text-align: center;">"Chola Bronzes from South India" (<a href="http://www.asia.si.edu/exhibitions/online/chola/chola.htm">http://www.asia.si.edu/exhibitions/online/chola/chola.htm</a>)</p>

<p>3. Revivals of Muslim Power &amp; Spread of Sikh Traditions in North India (IAR, 77-84)</p> <p>look for:</p> <p><b>Guru Nanak Granth Khalsa</b></p>	<p>(a) <b>Guru Nanak</b> (1469-1539) &amp; the start of the Mughal period (1526)</p> <ul style="list-style-type: none"> <li>• birth/study/initiation</li> <li>• world travel &amp; settling at Khartapur</li> </ul> <p>(b) early gurus up to Arjan Das (1563-1606)</p> <ul style="list-style-type: none"> <li>• compilation (<b>Granth</b>) of hymns during Akbar’s (1556-1605) reign</li> <li>• Harimandir Sahib (the “Golden Temple”)</li> </ul> <p>(c) increasing military conflicts &amp; last of the human gurus</p> <ul style="list-style-type: none"> <li>• growing tensions with Muslim rulers, especially under ninth and tenth gurus under militant intolerance of emperor Auranzeb (1658-1707)</li> <li>• <b>khalsa</b> (community of “pure ones”) &amp; last of human gurus</li> </ul>	<p><b>Required:</b></p> <p>"Life of Guru Nanak" (RAP, 108-21)</p> <p>Optional:</p> <p><i>Japuji</i> [excerpts] (IAR, 363-65)</p> <p><b>&amp;/OR</b></p> <p>"Sikh Celebrations and Festivals" (<a href="http://www.sikhs.org/fest.htm">http://www.sikhs.org/fest.htm</a>)</p>
<p>4. Lingering Influence of Buddhist Traditions in Severe Decline (IAR, 109-13, 116-19, 133-36)</p> <p>look for:</p> <p><b>Theravada</b></p>	<p>(a) ascetic teacher Siddhartha Gautama (5<sup>th</sup>-4<sup>th</sup> BCE)</p> <ul style="list-style-type: none"> <li>• urged the cultivation of liberating vision of reality (<i>dharma</i>)—seeing the nature and cause of human dis-ease (<i>duhkha</i>) &amp; subsequent bondage to the consequences of action (<i>karma</i>)—that leads to <i>nirvana</i> (“unbinding”) from all dis-ease &amp; limitation (by which even the most powerful of deities is bound!).</li> <li>• regarded as one of many <i>Buddhas</i> (“Awakened Ones”), whose power is illustrated by working miracles &amp; by their access to divine realms.</li> </ul> <p>(b) spread to most other parts of Asia</p> <ul style="list-style-type: none"> <li>• records of teaching (<i>sutras</i>) translated into many different non-Indian languages, but original sources survive only in Sanskrit &amp; Pali</li> <li>• <b>Theravada</b></li> </ul> <p>• Mahayana &amp; Vajrayana</p>	<p>Optional:</p> <p><i>Brhaddharma &amp; Vishnu Puranas</i> [excerpts] (IAR, 355-59)</p> <p><b>&amp;/OR</b></p> <p>Indian Buddhist sutras &amp; verses [excerpts] (IAR, 367-73)</p>