

Study Guide for RAT #1: 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 & Popular Practices (IAR, 65-74, 162-65)</p> <p style="text-align: center;">look for:</p> <p style="text-align: center;">Qur'an five "pillars" Sufi Delhi sultanate</p>	<p>(a) Muhammad (570-632 CE) & "the Recitation" (=Qur'an)</p> <ul style="list-style-type: none"> • Qur'an revealed to Muhammad (610-32 CE) • collected sayings of Muhammad--“(a)hadith” or tradition(s)--significantly influence daily practices & customs <p>(b) rigorous ritual prescriptions</p> <ul style="list-style-type: none"> • five times daily series of prostrations (“salat”) directed towards Mecca, accompanied by declarations re: “no God but the one God” • five “pillars” • Sufis in 7th-8th CE Arabia <p>(c) military, legal, & spiritual expansion in India (after 11th CE)</p> <ul style="list-style-type: none"> • Delhi sultanate (est. 1206) • 13th CE, Sufi orders 	<p style="text-align: center;">Required:</p> <p style="text-align: center;">"Islamic Influences in Indian Art & 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;">&/OR</p> <p style="text-align: center;">ahadith from the <i>Riyadh as-Salihin</i> (IAR, 395-97)</p>
<p>2. Revival & 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;">Vishnu Krishna Bhagavad Gita bhakti</p>	<p>(a) 19th CE “Hindu-ism” vs. Hindu religious complex (20th BCE-CE)</p> <ul style="list-style-type: none"> • 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. • veneration of icons central to all three, drawing also on hymns, symbols, & stories from ancient ritual culture based on fire-offering. <p>(b) Vishnu’s incarnation as Krishna (4th BCE), Rama (pre-history)</p> <ul style="list-style-type: none"> • Bhagavad Gita • bhakti <p>(c) Krishna Chaitanya (1486-1533)</p> <ul style="list-style-type: none"> • leads popular revival of Vaishnavite traditions in Bengal, during period of widespread conversions of Islam. • story of his predecessor Haridasa shows clear tensions with Islam, but also seeking for some common ground. 	<p style="text-align: center;">Required:</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 & Vishnu Puranas</i> [excerpts] (IAR, 355-59)</p> <p style="text-align: center;">&/OR</p> <p style="text-align: center;">"Chola Bronzes from South India" (http://www.asia.si.edu/exhibitions/online/chola/chola.htm)</p>

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