

CUET · HISTORY · CLASS XII · CODE 314

# Bhakti-Sufi Traditions

CUET unit: Theme VI — Religious History: Bhakti-Sufi Traditions

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## Snapshot

- Religious beliefs and devotional texts changed in the subcontinent c. eighth to eighteenth century — the age of poet-saints expressing themselves in regional languages.
- Two parallel currents ran through this period: saguna and nirguna bhakti (Alvars-Nayanars in Tamilakam, Virashaivas in Karnataka, Sants in north India) and the growth of Sufism (Chishti, Suhrawardi, Naqshbandi silsilas), culminating in figures like Kabir, Guru Nanak and Mirabai.
- Key NCERT vocabulary tested by NTA — "great" and "little" traditions, saguna/nirguna, silsila, khanqah, ziyarat, sama', dargah, langar, ulama, shari'a, ba-shari'a/be-shari'a, ulatbansi, sant bhasha, Adi Granth Sahib.
- The period featured dialogue with women devotees (Andal, Karaikkal Ammaiyar, Mirabai), inclusion of marginalised castes (Lingayats, Kabir, Raidas), and use of vernaculars (Tamil, Kannada, Hindavi, Punjabi, Dakhani).
- The historian's method — using poetry, hagiographies, malfuzat, maktubat and tazkiras as evidence — is a favourite source-based testing area in CUET.

## Detailed Notes

### 2.1 Core concepts

- A wide range of gods and goddesses became visible in sculpture and text; Vishnu, Shiva and the goddess were visualised in many forms — the period saw "the integration of cults" through two parallel processes: dissemination of Brahmanical ideas via Puranas (in simple Sanskrit, accessible to women and Shudras) and the Brahmanas' reworking of beliefs of other social categories (NCERT §1.1, p. 141).
- A continuous dialogue between "great" Sanskrit Puranic traditions and "little" local traditions — Puri's Jagannatha (twelfth century), a local wooden tribal deity, was identified as a form of Vishnu; local goddesses were equated with Lakshmi or Parvati (NCERT §1.1, p. 141-142).
- Tantric practices, often associated with the goddess, were open to women and men and ignored caste/class within the ritual context; they influenced Shaivism and Buddhism in eastern, northern and southern parts of the subcontinent (NCERT §1.2, p. 142).

- Vedic deities (Agni, Indra, Soma) became marginal in Puranic religion although the Vedas continued to be revered as authoritative; bhakti is to be located in this context — devotional worship had a thousand-year history before the period (NCERT §1.2, p. 142-143).
- Historians classify bhakti broadly into saguna (Shiva, Vishnu and avatars, the goddess in anthropomorphic forms) and nirguna (worship of an abstract form of God) (NCERT §2, p. 143).
- Alvars (devotees of Vishnu) and Nayanars (devotees of Shiva), c. sixth century, travelled across Tamil Nadu singing Tamil hymns; shrines they visited became centres of pilgrimage and large temples (NCERT §2.1, p. 143-144).
- Compositions of 12 Alvars compiled by the tenth century as the *Nalayira Divyaprabandham* ("Four Thousand Sacred Compositions"), described as the Tamil Veda; the *Tevaram* is the collection of poems of Appar, Sambandar and Sundarar — compiled and classified in the tenth century on the basis of music (NCERT §2.2 box, p. 144).
- Women devotees: Andal (woman Alvar, saw herself as Vishnu's beloved) and Karaikkal Ammaiyar (Shiva devotee, adopted extreme asceticism) — challenged patriarchal norms (NCERT §2.3, p. 144-145).
- Chola rulers (ninth-thirteenth centuries) patronised Brahmanical and bhakti traditions — built Shiva temples at Chidambaram, Thanjavur and Gangaikondacholapuram and produced spectacular bronze sculptures; Parantaka I (c. 945) consecrated metal images of Appar, Sambandar and Sundarar; kings introduced singing of Tamil Shaiva hymns and collected them into the *Tevaram* (NCERT §2.4, p. 146).
- Twelfth century Karnataka — Basavanna (1106-68), a Brahmana minister in the Kalachuri court, led the Virashaiva or Lingayat movement; Lingayats worship Shiva as linga, men wear a small linga on a loop over the left shoulder, revere wandering jangamas, believe the dead unite with Shiva and so bury (not cremate) the dead (NCERT §3, p. 147).
- Lingayats challenged caste and pollution, questioned rebirth, encouraged post-puberty marriage and widow remarriage; sources are the *vachanas* in Kannada composed by women and men of the movement (NCERT §3, p. 147).
- Tamil bhakti ideas were incorporated into the Sanskrit tradition, culminating in the *Bhagavata Purana*; bhakti traditions developed in Maharashtra from the thirteenth century (NCERT box, p. 147).
- In north India, before the fourteenth century there is no evidence of Alvar-Nayanar type compositions; Rajput states had Brahmanas in key positions. Naths, Jogis and Siddhas — many from artisanal groups (e.g. weavers) — questioned the Vedas in popular languages; the Turks and the Delhi Sultanate undermined Rajput-Brahmana power and were accompanied by the coming of the sufis (NCERT §4, p. 148).
- Islam in the subcontinent: Muhammad Qasim conquered Sind in 711; Delhi Sultanate established c. thirteenth century; Mughal Empire in the sixteenth century.

- Theoretically rulers were to be guided by the ulama and rule per shari'a (based on Qur'an, hadis, qiyas, ijma) (NCERT §5.1, p. 149).
- The category zimmi (protected people who followed revealed scriptures — Jews, Christians) paid jizya and were protected; the status was extended to Hindus in India. Rulers (including Akbar and Aurangzeb) gave land grants to Hindu, Jaina, Zoroastrian, Christian, Jewish institutions (NCERT §5.1, p. 149-150).
  - Five pillars of Islam: shahada (one God Allah, Muhammad is messenger), namaz/salat (five daily prayers), zakat (alms), sawm (Ramzan fast), hajj (Mecca pilgrimage). Local diversities — Khojahs (a Shi'a Ismaili branch) used ginan (from Sanskrit jnana) in Punjabi, Multani, Sindhi, Kachchi, Hindi, Gujarati; Arab traders on Malabar coast adopted Malayalam, matriliney and matrilocal residence (NCERT §5.2, p. 151).
  - Mosques show universal features (orientation to Mecca, mihrab, minbar) with local variations — shikhara-like roof of a Kerala mosque (c. 13th century), brick Atiya mosque in Mymensingh (1609), wooden Shah Hamadan mosque in Srinagar (1395) (NCERT §5.2, p. 151-152).
  - Terms "Hindu" and "Muslim" did not gain currency for long — eighth-fourteenth century Sanskrit texts and inscriptions rarely use "musalman"; migrants were called Turushka, Tajika, Parashika, Shakas, Yavanas, mlechchha (NCERT §5.3, p. 152).
  - Sufis turned to asceticism and mysticism in protest against the Caliphate's growing materialism; were critical of dogmatic interpretation of the Qur'an and sunna; the word for Sufism in Islamic texts is tasawwuf (possibly from suf — wool, safa — purity, or suffa — platform outside the Prophet's mosque) (NCERT §6, p. 153).
  - By eleventh century sufis organised around the khanqah (Persian — hospice), controlled by a shaikh/pir/murshid, enrolling murids (disciples) and appointing a khalifa (successor). Silsila ("chain") signified continuous master-disciple link going back to Prophet Muhammad. On the shaikh's death his tomb-shrine became a dargah ("court"), the centre of pilgrimage (ziyarat); death anniversary = urs ("marriage" of soul with God). The shaikh was revered as wali (plural auliya) — friend of God with barakat (Grace) and karamat (miracles) (NCERT §6.1, p. 153).
  - Outside the khanqah were radical mystics — Qalandars, Madaris, Malangs, Haidaris — who defied shari'a and were called be-shari'a, in contrast to ba-shari'a sufis (NCERT §6.2, p. 154).
  - Chishtis were the most influential silsila in India — adapted to local environment. Major teachers (year of death — dargah location): Shaikh Muinuddin Sijzi 1235 — Ajmer; Khwaja Qutbuddin Bakhtiyar Kaki 1235 — Delhi; Shaikh Fariduddin Ganji Shakar 1265 — Ajodhan (Pakistan); Shaikh Nizamuddin Auliya 1325 — Delhi; Shaikh Nasiruddin Chiragh-i Dehli 1356 — Delhi (NCERT §7, p. 154).
  - Shaikh Nizamuddin's khanqah at Ghiyaspur on the Yamuna (c. fourteenth century) had a jama'at khana, an open kitchen (langar) run on futuh (unasked-for charity); visitors included Amir Hasan Sijzi, Amir Khusrau and Ziyauddin Barani; practices like

bowing before the shaikh, shaving the head, yogic exercises were assimilations of local tradition (NCERT §7.1, p. 154-155).

- Most revered Chishti shrine is that of Khwaja Muinuddin — "Gharib Nawaz" (comforter of the poor) at Ajmer; Muhammad bin Tughlaq (1324-51) was the first Sultan to visit; the earliest construction housing the tomb was funded in the late fifteenth century by Sultan Ghiyasuddin Khalji of Malwa; Akbar visited fourteen times till 1580, offered a huge deg (cauldron) in 1568 and had a mosque built within the dargah (NCERT §7.2, p. 155-156).
- Chishti devotionism: ziyarat at tomb-shrines, sama' (mystical music), zikr (recitation of divine names); Amir Khusrau (1253-1325) introduced the qaul (Arabic — "saying") sung at opening/closing of qawwali (NCERT §7.2, p. 157-158).
- Local languages — Hindavi at Nizamuddin's hospice; Baba Farid's verses in the local language were incorporated in the Guru Granth Sahib; Malik Muhammad Jayasi's Padmavat (love story of Padmini and Ratansen of Chittor) used human love as an allegory of the soul's journey to the divine; Dakhani (Urdu variant) verses in seventeenth-eighteenth century Bijapur included lurinama (lullabies) and shadinama (wedding songs), inspired by Kannada vachanas and Marathi abhangs (NCERT §7.3, p. 158).
- Sufis and the state — Chishtis kept distance from worldly power but accepted unsolicited grants; Sultans set up auqaf (charitable trusts) and gave inam (tax-free land). When the Turks set up the Delhi Sultanate they resisted the ulama's pressure to impose shari'a as state law because most subjects were non-Muslims; they turned to sufis who derived authority directly from God (NCERT §7.4, p. 159).
- Nizamuddin Auliya was addressed as sultan-ul-mashaikh — there were also occasional tensions (e.g. royal-gift refusals, as in Source 9, 1313) (NCERT §7.4, p. 160).
- Kabir (c. 14th-15th centuries) — verses compiled in three overlapping traditions: Kabir Bijak (preserved by Kabirpanth in Varanasi/UP), Kabir Granthavali (Dadupanth in Rajasthan), and the Adi Granth Sahib; his poems are in sant bhasha and include ulatbansi ("upside-down sayings"); he drew on Islamic (Allah, Khuda, Hazrat, Pir), Vedantic (alakh, nirakar, Brahman, Atman), and yogic (shabda, shunya) vocabularies; Vaishnava hagiographies suggest he was born a Hindu raised by Muslim julahas (weavers), initiated by Ramananda — but verses use only "guru/satguru" without naming a preceptor (NCERT §8.1, p. 161-163).
- Baba Guru Nanak (1469-1539) — born in a Hindu merchant family at Nankana Sahib near the Ravi; advocated nirguna bhakti; rejected sacrifices, ritual baths, image worship, austerities and the scriptures of both Hindus and Muslims; for him "rab" had no gender or form; expressed his ideas as shabad in Punjabi and sang with Mardana on the rabab; organised sangat for collective recitation; appointed Angad as successor (NCERT §8.2, p. 163).

- The fifth preceptor Guru Arjan compiled Nanak's hymns and those of four successors along with poets like Baba Farid, Ravidas (Raidas) and Kabir in the Adi Granth Sahib (gurbani); in the late seventeenth century the tenth preceptor Guru Gobind Singh added Guru Tegh Bahadur's compositions to make the Guru Granth Sahib, founded the Khalsa Panth and defined its five symbols — uncut hair, dagger, pair of shorts, comb, steel bangle (NCERT §8.2, p. 163-164).
- Mirabai (c. 15th-16th centuries) — Rajput princess of Merta in Marwar married against her wishes to a Sisodia prince of Mewar, defied her husband to recognise Krishna (Vishnu's avatar) as her lover; her in-laws tried to poison her; she escaped to live as a wandering saint composing bhajans; according to some traditions her preceptor was Raidas, a leather worker; she donned white robes of a widow or saffron robes of the renouncer; her songs are still sung especially by the poor and those considered "low caste" in Gujarat and Rajasthan (NCERT §8.3, p. 164-165).
- Shankaradeva — late fifteenth-century Assam Vaishnava; "Bhagavati dharma" based on Bhagavad Gita and Bhagavata Purana, surrender to Vishnu, naam kirtan in sat sanga, satras (monasteries), naam ghars (prayer halls); major work Kirtana-ghosha (NCERT box, p. 165).
- Sources to reconstruct sufi history: (1) Treatises/manuals — Hujwiri's Kashf-ul-Mahjub (d. c. 1071, Lahore); (2) Malfuzat ("uttered" — conversations) — Fawa'id-al-Fu'ad (conversations of Nizamuddin Auliya compiled by Amir Hasan Sijzi Dehlavi); (3) Maktubat ("written" — letters) — Maktubat-i Imam Rabbani of Shaikh Ahmad Sirhindi (d. 1624, Naqshbandi); (4) Tazkiras (biographical accounts) — Siyar-ul-Auliya of Mir Khwurd Kirmani (fourteenth-century, the first sufi tazkira in India) and Akhbar-ul-Akhyar of Abdul Haqq Muhaddis Dehlavi (d. 1642) (NCERT §9 box, p. 166).

## 2.2 Definitions to memorise

Term	Definition	Page
Saguna bhakti	Devotion to deities (Shiva, Vishnu and avatars, the goddess) conceptualised in anthropomorphic forms	143
Nirguna bhakti	Worship of an abstract, formless god	143
Alvars	Tamil poet-saints "immersed" in devotion to Vishnu	143
Nayanars	Tamil leader-devotees of Shiva	143
Nalayira Divyaprabandham	Tenth-century anthology of compositions of the 12 Alvars; called the "Tamil Veda"	144
Tevaram	Tenth-century compilation of poems of Appar, Sambandar and Sundarar, classified by music	144
Virashaivas / Lingayats	Twelfth-century Karnataka movement founded by Basavanna; worship Shiva as linga, oppose caste and rebirth	147
Vachanas	Kannada "sayings" of Virashaiva women and men	147

Term	Definition	Page
Jangama	Wandering Lingayat monk	147
Ulama	Scholars of Islamic studies; preserve shari'a	149
Shari'a	Law of the Muslim community based on Qur'an, hadis, qiyas, ijma	149
Zimmi	Protected people of revealed scripture (Jews, Christians; extended to Hindus) who paid jizya	149
Tasawwuf	Islamic-text term for Sufism	153
Khanqah	Sufi hospice controlled by a shaikh	153
Silsila	"Chain" — spiritual genealogy linking master to Prophet Muhammad	153
Dargah	Tomb-shrine ("court") of a deceased shaikh; pilgrimage site	153
Ziyarat	Pilgrimage to a sufi tomb	153
Urs	Death anniversary of a sufi shaikh ("marriage" of his soul with God)	153
Wali / Auliya	"Friend(s) of God" — sufi shaikh near Allah with barakat and karamat	154
Be-shari'a / Ba-shari'a	Sufis defying / complying with shari'a (Qalandars, Madaris vs. orthodox sufis)	154
Sama'	Mystical music performance, integral to Chishtis	157
Qaul	Hymn at the opening/closing of qawwali, introduced by Amir Khusrau	158
Langar / Futuh	Open kitchen at the khanqah / unasked-for charity that funded it	155
Auqaf / Inam	Charitable trusts / tax-free land granted by Sultans to sufis	159
Sant bhasha	The special composite language of nirguna poets like Kabir	161
Ulatbansi	"Upside-down sayings" of Kabir	161
Adi Granth Sahib	Sikh scripture compiled by Guru Arjan with Nanak's hymns plus those of Baba Farid, Ravidas, Kabir etc.	163
Khalsa Panth	"Army of the pure" founded by Guru Gobind Singh with five symbols	164
Malfuzat / Maktubat / Tazkira	Conversations / letters / biographies of sufis as historical sources	166

### 2.3 Diagrams / processes to remember

- Fig. 6.1 (p. 140) — Twelfth-century bronze of Manikkavachakar, Shaiva devotee-composer in Tamil.

- Fig. 6.2 (p. 141) — Jagannatha with Subhadra and Balarama at Puri; an example of "integration of cults".
- Fig. 6.4 (p. 145) — Twelfth-century bronze of Karaikkal Ammaiyar; visualises her self-description as a "demoness".
- Fig. 6.5 (p. 146) — Shiva as Nataraja, the iconic Chola bronze of the bhakti era.
- Figs. 6.9, 6.10, 6.11 (p. 151-152) — Kerala mosque with shikhara-like roof (c. 13th c.); brick Atiya mosque, Mymensingh (1609); wooden Shah Hamadan mosque, Srinagar (1395) — universal-plus-local architecture.
- Fig. 6.12 (p. 155) — Seventeenth-century painting of Nizamuddin Auliya with Amir Khusrau.
- Fig. 6.13 (p. 156) — Manohar's c.1615 painting of Jahangir's Ajmer pilgrimage.
- Fig. 6.15 (p. 160) — Dargah of Shaikh Salim Chishti in Fatehpur Sikri — bond between Chishtis and the Mughals.
- Chart "Major Teachers of the Chishti Silsila" (p. 154) — five names, dates of death, dargah locations.
- Timeline (p. 167) — c.500-1700 CE, key teachers century by century (Appar, Sambandar, Sundaramurti c. 500-800 to Sirhindi/Miyan Mir c. 1600-1700).

## 2.5 Timeline / Key events

Year / Period	Event	Significance
c. 6th–9th c. CE	Nayanars (Appar, Sambandar, Sundaramurti) & Alvars (Andal, Nammalvar)	Tamil bhakti emerges (NCERT §6.2, p. 144)
10th c. CE	Nathamuni compiles the <b>Nalayira Divyaprabandham</b> (Alvar hymns)	Vaishnava canon (NCERT p. 144)
1077–1137 CE	Ramanuja in Tamil Nadu — <b>Vishishtadvaita</b> (qualified non-dualism)	Vaishnava philosophy (NCERT p. 142)
12th c. CE	Basavanna (1106–67) and the Virashaiva / Lingayat movement in Karnataka	Anti-caste Shaiva sect (NCERT §6.3, p. 145)
12th c. CE	Jagannatha of Puri identified as a form of Vishnu	Integration of cults (NCERT p. 141)
13th c. CE	Khwaja Muinuddin Chishti settles at Ajmer; Chishti silsila begins in India	Major Sufi presence (NCERT §6.7, p. 154)
1236 CE	Death of Muinuddin Chishti at Ajmer	His dargah becomes a major shrine (NCERT chart, p. 154)
1265 CE	Death of Bakhtiyar Kaki, Delhi	(NCERT p. 154)
1325 CE	Death of Nizamuddin Auliya, Delhi	Apex of Chishti influence (NCERT p. 154)

Year / Period	Event	Significance
14th c.	Amir Khusrau, courtier-poet, develops qaul and qawwali	Indo-Persian musical synthesis (NCERT p. 155)
14th c.	Lal Ded of Kashmir; Karaikkal Ammaiyar revered earlier	Women in bhakti (NCERT pp. 144, 158)
1398–1448 CE	Lifetime of Kabir	Sant nirgun bhakti (NCERT §6.10, p. 162)
15th c. CE	Ravidas, Dadu Dayal, Mirabai	(NCERT pp. 158, 163)
1469–1539 CE	Lifetime of Guru Nanak; foundation of Sikh tradition	Nirguna bhakti & egalitarian community (NCERT §6.11, p. 164)
1530 CE	Death of Guru Nanak at Kartarpur	(NCERT p. 164)
1568 CE	Akbar offers a degah (large cauldron) at Ajmer	Mughal–Chishti bond (NCERT p. 156)
1604 CE	Guru Arjan compiles the Adi Granth Sahib	Sikh canon (NCERT p. 165)
1622 CE	Death of Sirhindi (Naqshbandi); rise of <b>ba-shari'a</b> Sufi reform	(NCERT p. 167)
1675 CE	Martyrdom of Guru Tegh Bahadur	(NCERT p. 165)
1699 CE	Guru Gobind Singh founds the Khalsa at Anandpur Sahib	Sikh military community formed (NCERT p. 165)
1706 CE	Guru Gobind Singh finalises the Guru Granth Sahib adding Tegh Bahadur's verses	Closing of Sikh canon (NCERT p. 165)

## 2.4 Common confusions / NTA trap points

- Alvars = Vishnu, Nayanars = Shiva — easy to swap. Same for the Nalayira Divyaprabandham (Alvar = Vaishnava) vs. Tevaram (Nayanar = Shaiva).
- Basavanna was a Brahmana minister of a Kalachuri ruler — NOT a Chalukya/Hoysala minister. Lingayats BURY the dead (do not cremate).
- Khwaja Muinuddin Chishti's dargah is at Ajmer; Nizamuddin Auliya and Bakhtiyar Kaki and Nasiruddin Chiragh-i Dehli are at Delhi; Baba Farid (Fariduddin Ganji Shakar) is at Ajodhan (Pakpattan in Pakistan).
- The first Sultan to visit Ajmer was Muhammad bin Tughlaq, but the earliest construction housing the tomb was funded by Ghiyasuddin Khalji of Malwa (late 15th c.) — not by Akbar. Akbar visited fourteen times till 1580 and offered the degah in 1568.
- The Adi Granth Sahib was compiled by the fifth guru, Guru Arjan; the Guru Granth Sahib was finalised by the tenth, Guru Gobind Singh (adding Guru Tegh Bahadur's verses). Don't confuse the two compilations or assign them to Nanak himself.

- The Fawa'id-al-Fu'ad is a malfuzat (conversations) of Nizamuddin Auliya — compiled by Amir Hasan Sijzi (NOT by Amir Khusrau). Amir Khusrau is associated with the qaul in qawwali.
- "Be-shari'a" sufis (Qalandars, Madaris, Malangs, Haidaris) defied shari'a; "ba-shari'a" complied with it. The prefix "be-" reverses the meaning.

## Practice MCQs

## PYQ Alignment

This topic is a high-yield CUET unit — typically 12-15 MCQs across the 2023-25 papers — with NTA repeatedly testing the Alvar/Nayanar–Tevaram/Divyaprabandham pairing, Lingayat practices, the Chishti dargah chart, vocabulary (silsila, ziyarat, sama', urs, wali, ba-shari'a/be-shari'a), and the compilers of the Adi Granth Sahib / Guru Granth Sahib. Source-based stems drawn from Basavanna's vachanas, Kabir's "Tell me, brother..." and Jahanara's Ajmer pilgrimage are common, so candidates should be able to read the eleven NCERT Sources at sight.

### CUET 2023 — Actual PYQs from this chapter

**Q.40 (CUET 2023)** The biography of Shaikh Nizamuddin Chishti is called:

- A) Muni-al-Arwah B) Muni-al-Sama C) Siyar-ul-Auliya D) Ziyarat **Tests:** Siyar-ul-Auliya — biography of Shaikh Nizamuddin **Answer:** Not in extracted key

**Q.41 (CUET 2023)** On which day did Jahannara attain happiness of pilgrimage?

- A) Monday, fourth of Ramzan B) Tuesday, third of Ramzan C) Thursday, fourth of Ramzan D) Sunday, fourth of Ramzan **Tests:** Jahanara and Sufi pilgrimage to Nizamuddin's dargah **Answer:** Not in extracted key

**Q.42 (CUET 2023)** Identify the gesture Jahannara used to indicate devotion to the Sufi saint.

- A) Walking barefoot B) Circumambulating the tomb C) Prostration D) Lighting lamps **Tests:** Jahanara and Sufi pilgrimage to Nizamuddin's dargah **Answer:** Not in extracted key

### CUET 2024 — Actual PYQs from this chapter

**Q.1 (CUET 2024)** Which Sufi teacher was also known as the 'Gharib Nawaz'?

- A) Shaikh Nizamuddin Auliya B) Khwaja Muinuddin C) Amir Khusrau D) Shaikh Qutbuddin Bakhtiyar Kaki **Tests:** Chishti silsila — Khwaja Muinuddin (Gharib Nawaz) of Ajmer **Answer:** Not in extracted key

**Q.2 (CUET 2024)** Lord Jagannatha is a form of which God?

- A) Surya B) Vishnu C) Shiva D) Brahma **Tests:** Bhakti and regional cults — Jagannatha as a form of Vishnu **Answer:** Not in extracted key

**Q.5 (CUET 2024)** Which of the following statements are correct? (A) Guru Arjan compiled Guru Nanak's hymns in the Adi Granth Sahib. (B) Guru Tegh Bahadur laid the foundation of the Khalsa Panth. (C) Guru Nanak composed the Guru Granth Sahib. (D) Mirabai was a Maratha princess. (E) Mirabai was a Rajput princess. Options:

- A) (A) and (D) only B) (C) and (D) only C) (B) and (C) only D) (A) and (E) only **Tests:** Bhakti and Sikh tradition — Guru Arjan, Adi Granth, Mirabai **Answer:** Not in extracted key

### CUET 2025 — Actual PYQs from this chapter

**Q.11 (CUET 2025)** Which of the following is not true about the Lingayats?

- A) On death devotees unite with Vishnu B) They reject caste hierarchy C) They worship Shiva as Linga D) Lingas worn in silver cases **Tests:** Lingayat tradition — Basavanna and Virashaivism **Answer:** Not in extracted key

**Q.12 (CUET 2025)** Match List-I with List-II (Sufi Terms) List-I List-II (A) Sufi lineages (I) Ziyarat (B) Rules for conduct between master and disciples (II) Langar (C) Pilgrimage to grave of Shaikh (III) Silsila (D) Open kitchen (IV) Murshid Options:

- A) A-III, B-IV, C-I, D-II B) A-I, B-II, C-III, D-IV C) A-III, B-II, C-IV, D-I D) A-IV, B-III, C-II, D-I **Tests:** Sufi terms — silsila, murshid, ziyarat, langar **Answer:** Not in extracted key

**Q.37 (CUET 2025)** The terms Great Tradition and Little Tradition were coined by:

- A) John Marshall B) R.E.M. Wheeler C) Robert Redfield D) M.N. Srinivas **Tests:** Great and Little Traditions — Robert Redfield **Answer:** Not in extracted key

**Q.38 (CUET 2025)** Saguna Bhakti traditions do not include:

- A) Worship of specific deities like Vishnu or Shiva B) Forms conceptualised in human form C) Worship of abstract god D) Worship of deity with attributes **Tests:** Saguna and Nirguna Bhakti **Answer:** Not in extracted key