COMMON POOL OF GENERIC ELECTIVES (GE) COURSES

GENERIC ELECTIVES (GE-1): Religious Traditions in the Indian Subcontinent

Credit distribution, Eligibility and Pre-requisites of the Course

Course title & Code	Credits	Credit distribution of the course			Eligibility criteria	Pre-requisite of the course
		Lecture	Tutorial	Practical/ Practice		
Religious Traditions in the Indian Subcontinent	4	3	1	0	12 th Pass	NIL

Learning Objectives

This course seeks to provide an understanding of (a) multiple religious traditions that flourished through the ages in the Indian subcontinent; (b) how each religious tradition is dynamic and changing in relation to each other and in relation to its own past; (c) the ways in which each expanded or contracted; (d) how the modern Indian state and its constitution dealt with the issue of multiplicity of beliefs; and (e) to understand the varied approaches to each of the issues out-lined above.

Learning outcomes

Upon completion of this course the student shall be able to:

- Describe the basic chronological, spatial and substantive contours of each of the religious traditions as well as certain intellectual currents that questioned them.
- Analyse and articulate the long-term changes that each religious tradition undergoes in a dynamic relationship with its own past, with non-religious aspects of life, and with other religious traditions. · Identify and describe the formation of religious identities and the scope for the liminal spaces in between.
- Appreciate, examine and relate to the debates on the ways in which the modern Indian state and its constitution must deal with the issue of plurality of religious beliefs and practices.

SYLLABUS OF GE

Unit-I: Major Religious Traditions in Ancient India

1. Vedic and Puranic traditions

2. Schools of Buddhism and Jainism

Unit-II: Major Religious Traditions in Medieval India
1. Bhakti traditions: Saguna; Nirguna
2. Sufi traditions: Development of Chishtiyya and Suhrawardiyya
3. Emergence of Sikhism

Unit-III: Socialisation and Dissemination from the Early Medieval to Early Modern Era
1. Approaches to Shaiva, Shakta and Vaishnava in the Early Medieval Era
2. Approaches to Islamisation in the Medieval Period

Unit-IV: Modernity and Religion
1. Making of Sacred Spaces: Banaras; Modern Religious Identities
2. Debates on Secularism and the Indian Constitution

Practical component (if any) - NIL

Essential/recommended readings
Unit-I. The unit should familiarise students with diverse religious traditions thatoriginated in the Indian–subcontinent. It also explores intellectual currents that questioned them.
(Teaching Time: 12 hrs. approx.)

- Shrimali, K. M. (1998). 'Religion, Ideology and Society', Proceedings of Indian History Congress, General Presidential Address, 66th Session. यह ल ख हह म् म प .

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  (2005).धम ,सम ज और स स हत, नई हैल: ग थह$ल. (अध य 6:धम , ह(र् रध रऔर सम ज,
- pp. 196-258).
- Chakrabarti, Kunal. (2001). Religious Process: The Puranas and the Making of a Regional Tradition, New Delhi: Oxford University Press, Chapter 2, pp. 44-80.
- Basham, A. L. (1954). The Wonder that was India, Calcutta: Rupa. Reprint, 1982. (Available online at the url:
- https://archive.org/details/TheWonderThatWasIndiaByALBasham). Also available in hindi, ब $म, ए.एल. (1996). ꣃअ* +,त + रत, आगर :ह$(ल लअग(ल ए

  िकपन.
- Sharma, R.S.(2006). India's Ancient Past, Oxford University Press, Relevant part is Chapter-14 ' Jainism and Budhhism'.यह ल ख हह म् म प . र म$रण $मक ह एकहकत ब

  म स कहलत ह .$म , र म$रण (2016), प र ह+क + रत क पररर्य,

  ओररए ट बकस न , (अध य -14: ज न और ब7ꣃ धम , pp.132-146).
- Schopen, G. (1997). Bones, Stones, and Buddhist Monks: Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India, Honolulu:

University of Hawaii Press. (Especially relevant is in Chapter-I 'Archaeology and the Protestant Presuppositions in the Study of Indian Buddhism', pp 1 – 22.)

- Jaini, P. S. (1979). The Jaina Path of Purification, Berkeley: University of California Press.(The most relevant portion is to be found in the 'Introduction').

Unit II. The unit equips students to analyse and articulate the long-term changes thateach religious tradition undergoes in a dynamic relationship with its own past, with non-religious aspects of life, and with other religious traditions. **(Teaching Time: 12 hrs. approx.)**

- Rizvi, S.A.A. (1978). A History of Sufism, vol. 1. Delhi: MunshiramManoharlal. (The chapters on Chishtiyya and Suhrawardiyya are useful)
- Digby, Simon. (1986). 'The Sufi Shaykh as a Source of Authority in Medieval India', Purusartha, vol. 9, pp. 57-78. Reprinted in India's Islamic Traditions, 711-1750, edited by Richard M. Eaton, New Delhi: Oxford University Press, 2003, pp. 234-62.
- Digby, Simon. (1990). 'The Sufi Shaykh and the Sultan: A Conflict of Claims to Authority in Medieval India', Iran, vol. 28, pp. 71-81. · Sharma, Krishna. (2002). Bhakti and the Bhakti Movement : A New Perspective. Delhi : Munshiram Manoharlal. Especially useful is 'Chapter-1: Towards a NewPerspective', pp.1-38.
- Habib. Irfan. (2007). 'Kabir: The Historical Setting', in Religion in IndianHistory edited by Irfan Habib, New Delhi , Tulika Books , 2007, pp.142-157. Also available in hindi , इरफ़ न हबब , ' मधक लन ल क(म् एक शर(म् क म

  न(य सरप और ऐहतह हसक परर($ ' , + रतय इहतह स म मधक ल (स .) इरफ़ नहबब , सहमत, 1999 , प . स . 145 -158.

- बहग,ण ,आर. प. (2009). मधAकलन + रत म +कC और सDफ़ आन लन , हॅल , गनह$ल.

  लर नज* न ,ि◌ह(ि◌.एन.(2010), हनग, ण सन क सपन, हॅल, र जकमल पक $न. ·

- Grewal, J. S. (1993). Contesting Interpretations of the Sikh Traditions, Delhi: Manohar.

Unit-III. The segment enquires into varied scholarly approaches to the issues pertaining to multiple religious traditions that flourished through the ages and how each religious tradition is changing in relation to each other and in the ways in which each expanded or contracted. **(Teaching Time: 12 hrs. approx.)**

- Chakrabarti, Kunal. (1992). 'Anthropological Models of Cultural Interaction and the Study of Religious Process', Studies in History, vol. 8 (1), pp. 123-49.
- Chattopadhyaya, B.D.(1994). 'Political Processes and the Structure of Polity in Early Medieval India' , in idem The Making of Early Medieval India,Oxford University Press.
- Eaton, Richard. (1987). 'Approaches to the Study of Conversion to Islam in India', in Islam in Religious Studies, edited by Richard C. Martin, New York: One World Press, pp. 106- 23.

- Wagoner, Philip. (1996). 'Sultan among Hindu Kings: Dress, Titles, and the Islamicization of Hindu Culture at Vijayanagara,' Journal of Asian Studies, vol. 55, no. 4, pp. 851-80.

Unit IV: This section should apprise students about the making of sacred spaces and to Identify and describe the formation of religious identities .Besides the focus is on how the modern Indian state and its constitution dealt with the issue of multiplicity of beliefs and practices.**(Teaching Time: 9 hrs. approx.)**

- Eck, Diana L. (1999). Banaras: City of Light, Columbia University Press , Revised edition.
- Oberoi, Harjot. (1994). The Construction of Religious Boundaries: Culture, Identity and Diversity in the Sikh Tradition, Delhi: OUP. (Particularly relevant is pp. 1-40).
- Pandey, Gyanendra. (2000). 'Can a Muslim be an Indian', Comparative Studies in Society and History, vol. 41, no. 4, pp. 608- 629.
- Jha, Shefali. (2002). 'Secularism in the Constituent Assembly Debates, 1946-1950',Economic and Political Weekly, vol. 37, no. 30, pp. 3175- 3180.

Suggestive readings - NIL

- Bailey, G. & I. Mabbett. (2003). The Sociology of Early Buddhism, Cambridge: CUP. (The Introduction (pp. 1-12) and Chapter 1: The Problem: Asceticism and Urban Life, (pp. 13- 26) of the book are most relevant.)
- Eaton, Richard.M. (2000). ' Sufi Folk Literature and the Expansion of Indian Islam', in idem, Essays on Islam and Indian History , Delhi: OUP, pp.189-202.
- ईटन , रररि॒ एम. (2012). ' मधक लन म् कन म इस हमक सथ न क अह+वकC ', मन क खन(स), मधक लन + रत क स स हतक इहतह स,नय हॅल , ओररए ट ब कस न , 4
- Ernst, Carl. (2011). Sufism: An Introduction to the Mystical Tradition of Islam , Shambhala; Reprint .
- Habib, Irfan.(ed.).(2007). Religion in Indian History,New Delhi , Tulika Books.
- Hawley , J.S.(2005). Three Bhakti Voices : Mirabai, Surdas, and Kabir in theirTime and Ours, New Delhi , OUP.
- Mukul, Akshay. (2015). Geeta Press and the Making of Hindu India, Delhi: Harper Collins. (More important portions on pp. 287-344.)
- Rodrigues, Hillary P. (ed.). (2011). Studying Hinduism in Practice, Abingdon: Routledge (especially Chapter 4).
- Sahu, B. P. (2015). Society and Culture in Post-Mauryan India, c. 200 BC – AD 300. New Delhi: Tulika Books. (See especially the Chapter on Religion, pp. 20 – 37. And sections on Buddhism, Jainism, Brahmanism, their chronologies and extracts from the Dhammapada. Also, 2.1. – 'Religion in History' and, 2.2. – Bibliographical Note.)

Note: Examination scheme and mode shall be as prescribed by the ExaminationBranch, University of Delhi, from time to time.