Conclusion
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Since the establishment of Muslim rule in India (1206 A.D.) a feeling of communal bitterness emerged. Hindus who were the majority felt deceived. Those who invited Muslim concurs thought that the invader would go back after invasion. After Ghurin victory over Prithivi Raj (1193 A.D.), the Turks decided to established kingdom and moved into India to lived permanently. This further aggregated Hindu-Muslim relation to bitterest. During sultanate period none of the rulers took Hindus into confidence. Jaziya was imposed. No Hindu was overtaken in state service. The ruler and non-Muslims relation continued tense till we reach the period of Akbar who through abolishing Jaziya, pilgrimage tax, marring Rajput princesses and appointing Rajputs and other Hindus in state service tried to disfuse the tension.

Along with the establishment of Delhi Sultanate, it is said a large number of sufi saints entered into India and built their centers in the interior of the country. The Sufi saints gradually tried to contact the local people with message of love and co-existence. In course of time won over the Hindus and succeed to ease tension. Bhakti saints who had similar philosophical, spiritual and cultural feelings came in contact with Sufis and communal tension gave way to love, affection and peaceful co-existence. The condition of 15th and 16th century created a suitable atmosphere for the Bhakti Movement North India. It is obvious that Bhakti movement was an indigenous movement and had nothing to do with Islam. This movement have two aspects one to love to a personal God and total surrender to Him, it was not due to the impact of Islam.
because the philosophy of total surrender and love to God was in India before the advent of Islam. The second aspect which believe in the worship of a formless God, has the aim not only harmony but religious reform of society also.

*Bhakti* movement was first appeared in South around the sixth century onwards by the *Alvar* and *Nayannars* saints. The idea of preaching *Bhakti* through hymns and stories was traditionally done by these saints of Tamil devotional cult. There was a chain of *Acharyas* in South like Shankaracharyaya, Ramanujacharya, Madhavacharya and Nimbarkacharya, they were great scholars of Sanskrit and defined *Bhakti* in different way.

*Bhakti* came to North from South by the effort of Ramananda. He founded his own sect and preached his principles in Hindi at Banaras and Agra. Simplification of worship and emancipation of people from the traditional caste rules were his two important contributions to the *Bhakti* Movement. From the fifteenth century onwards there appeared a large number of *Bhakti* saints in Northern India, belonging both *Nirguna* and *Saguna Marga*. *Nirguna* school of *Bhakti* was represented by Kabir, Nanak, Dadu Dayal, Raidas etc. and Vallabhacharya, Chaitanya, Surads, Tulasidas, Mirabai etc. belonged to *Saguna Bhakti*.

These saints believed in the Unity of God. He is One, and there is no second. *Nirguna Bhakti* saints give the theory of *Nirakar, Niranjan, Brahm*. They denounced idol worship and the doctrine of incarnation. They pointed out that in *Bhakti* it is the Almighty the main object of a devotee’s worship. While
the follower of Saguna Bhakti believe in personal God who has a human form. They believe in the doctrine of incarnation. And the incarnation of Lord Vishnu as Ram and Krishna was very popular among them. The basic feature of this movement was surrender to God, who is all pervasive and capable of solving the problems of devotees. He saves His devotee from the web of maya (illusion). They (saints) believe that the chanting the name of God purified the soul and prepared one for His grace by this the trap of rebirth is removed.

These Bhakti saints showed a new way of life to the people which could be followed by them without any difficulty. In medieval period Hindu society was divided into two classes- the upper and the lower. Brahmins were the priest of the society they occupied the superior position. The untouchables were not allowed to attain religious ceremonies. They could not enter into the temples and not listen the religious words of Vedas or Scriptures. Only the people of upper classes could do so. Most of the saints belonged to the lower class of society. These spiritual leaders of lower strata challenged the religious system of Hinduism but also took over the leadership in their own hands and broke the religious monopoly of the Brahmins. They saved the masses from the exploitation by the priest class. The religious idea of the saints was neither to Hinduism nor to Islam but simply gave expression of universal religion with unity of Divinity.

The main aim of this movement was unity of Hindus and Muslims. There was a wide gap between both communities in India. The Bhakti saints tried to fill this gap by their philosophy and preaching. These saints led to the
growth of mutual harmony. The saints like Kabir proclaimed that “Allah and Ram were names of one and the same God that He was to be found neither in temple nor in Mosque, neither in Banaras nor in Mecca, but only in the heart of His devotee.”¹

Dadu says: “No Hindu am I, nor yet a Musalman. I follow none of the six systems (of Hindu philosophy). I am a devotee of a Merciful.”²

Nanak and Chaitanya for instance emphasize the fact that Hinduism and Islam are two different paths leading to the same destination, and Ram and Rahim, Krishna and Karim, Allah and Ishwar are the different names of Supreme Being. These teachings were able to remove hatred and suspicion from the minds of Hindu and Muslims. So the result of the Bhakti Movement was that two great cultures came into close contact with each other and the process of give and take took place.

In the same time Sufis movement was also flourished in the country. The various trends and thoughts of both movements drew much from each other either consciously or unconsciously. The Sufis theory of Wahdat-ul Wajud (unity of Being) was remarkably similar to Upanishadic Advaita of

¹ K.G. (Trigunayat), Rag Asawari, Pd. 259.
² D.B, Madhi ko ang, Pd, 46.
Hinduism. Many Sufis saints preferred Hindi dialect rather than Persian. Indian Musical forms like Khyal and Thumri, and the recitation of Hindi verses have been very much in use in the Sama of the Khanqahs. Hindu religion was influenced by the Sufis. Sufis believed in the doctrine of monotheism (Ekeshwarwad), they always condemned idol-worship. Like Nirguna Bhakti Sufis also believe in self-surrender unto Him. Bhakti saints tried to reform Hinduism to that extent that it may combat the spread of Islam. In these processes the Bhakti saints was influenced by the Sufis. Both Sufis and Bhakti saints created a new atmosphere which continued to affect the social, religious, cultural and political life of India even the later centuries.

To sum up, it is apparent that the saints had different perceptions regarding the type of society they considered ideal: Kabir believed above all in an egalitarian social order where there would be no differences on the basis of rank, birth, caste or creed, wealth or race or religion; for Tulasi the greatest of the time was social stability which could only be established on the basis of a reformed Varnashram Dharma, and the cooperative efforts of a just ruler and a true saint, both imbued with a sense of discrimination between right and wrong. For Surdas, Brij was an idyllic land of love and beauty which overcame all social distinctions. This present work offers an analysis of different trends of Bhakti thought and movement and their impact on the society. Through the interaction between Bhakti and Sufis saints it analysed their mutual understanding and co-existence reached in the country not only during medieval times but since then till today.