

M.A. Examination in Comparative Religion -2024
Semester-IV
Course- MACOMROP403
(Modern Islamic Movements-II)

Time- Three Hours

Full Marks-60

Questions are of value as indicated in the margin.
Answer *any four* questions from the following.

1. What were the contributions of Hazi Shariyatullah in Indian society and politics? Discuss. 15
2. What changes Dudu Miya has made in Indian society and culture through his movement? Discuss critically. 15
3. Why does Wahabi Movement emerge in Indian society? What were their aims and objectives? Explain. 3+12=15
4. What are the main causes of the declining of Wahabi Movement in India? Give reasons. 15
5. Do you think that Wahabi Movement is a process of socio-religious awakening in India? Give arguments. 15
6. What is *Tariahh-e- Muhammadiya*? What were the basic causes of the origin of this Movement in Indian society? Discuss. 3+12=15

M.A. Examination, 2024
Semester-IV
Comparative Religion
Course: MACOMROP405
Women and Religion-II
(For Regular and Back Candidates)

Time: 3 Hours

Full Marks: 60

Questions are of equal value as indicated in the margin.
Answer any four questions.

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| 1. | Write a brief note on the status of Women in Hinduism during the Middle and later Vedic period. | 15 |
| 2. | Briefly examine the important factors responsible for shaping gender practices relating to gender among Dalit Buddhist women. | 15 |
| 3. | Briefly discuss the status of women according to Sikh Sacred literature. | 15 |
| 4. | Write a brief note on the evolution of mother worship in India. | 15 |
| 5. | Describe and analyze the idea of Goddess Kali. | 15 |
| 6. | State and analyze the important aspects of the idea of Goddess Durga. | 15 |

M.A. Examination, 2024

Semester – IV

Comparative Religion

Course: MACOMPRSP404

Recent Religious Thinkers of India

For Regular and Back candidates

Time: 3 Hours

Marks: 60

Answer any four questions

Each question is of value as indicated in the margin

1. Why did Vivekananda reject the concept of “universal religion”? What did he mean by “harmony of religions”? Describe in detail. 10+5
2. Explain the view of Vivekananda on religious diversity including sectarian differences within religion. 15
3. What does Vivekananda mean by our soul being the testimony of the truth of the “prophet-souls” of this world? In this connection, discuss how Vivekananda explains the Vedantic teaching about the true nature of human beings. 15
4. What are the practical activities suggested by Vivekananda to make Vedanta applicable in everyday life? Discuss. 15
5. “Unity in variety is the plan of the universe.” Explain this phrase in the light of Swami Vivekananda’s idea of harmony of religions. 15
6. Can there be any harmony of religions if the teachings of one religion are antagonistic to another? Discuss critically. 15

M.A. Examination, 2024
Semester IV
Comparative Religion
Course: MACOMRSP-403
Bhagavad Gītā (Modern Commentaries)

Time: 3 Hours

Full Marks: 60

Questions are of value as indicated in the margin

Answer any four questions.

1. How does Aurobindo argue that the Bhagavadgītā's discourse is developed by "taking life as it is and not as it may be in some distant future"? Explain and examine his views on *varṇa* system of Hinduism. 7.5+7.5=15
2. Why does Aurobindo think that the Bhagavadgītā is simply not a book on practical ethics, but that of the spiritual life? Answer following his comment on the core teachings of the Bhagavadgītā. 15
3. How does Aurobindo justify the relevance of the contents of the Bhagavadgītā for the modern times? Explain and examine. 15
4. What are the main arguments of Aurobindo in favour of the position that Arjuna, as portrayed in the Bhagavadgītā, is a representative of the whole humanity and not just a particular individual? Elucidate. 15
5. How does Aurobindo narrate the notion of *avatāra* in India in comparison with the concept of incarnation in the West? Does he treat Kṛṣṇa as a historical figure? Explain and examine. 10+5=15
6. What is the hierarchical structure of the hierarchy created by Aurobindo among the paths described in the Bhagavadgītā for attaining *mokṣa*? Do you think such a hierarchy is necessary in order to attain liberation? Justify your answer. 15