

POLITICAL RIFT DURING THE PERIOD OF ALWARS - A STUDY

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As the period of the **Alvars** was politically prominent in both **Tondaimandalam** and **Pandiamandalam**, it is apt and appropriate to observe the impact of contemporary political syntactical as revealed in **Nalayira Divya Prabandam**. The period and politics constantly differed from time to time and the **Alvars** were inclined to express their political view points purely on the basis of political influence. The expressions available in the hymns of the **Alvars** enabled the readers of that devotional work to understand the harmonious blending of politics and religion. So, the influences of such nature are traced with special reference to the hymns of every **Alvar**. Further, the qualities of the venerable and revered deities are mostly earthly attributes it is obvious that politics played a prominent role in the society than other aspects. This paper aimed to unearth the role and activities of the rules for promoting religion has been portrayed.

The historical methodology adopted in this paper was both descriptive and analytical. The primary and secondary sources were consulted its credibility has been analysed for writing the paper. Under such circumstances, the political impacts and influences are traced in the succeeding pages.

The perfection, which the Pallava and Pandya monarchies achieved during the period of the **Vaishnava Alvars**, in the concept of kingship, no wonder captivated the attention of each and every **Alvar**. The rulers of that period were of religious temperament and were tolerant towards their subjects. So they stood as defenders and protectors of different faiths, which prevailed in their respective kingdoms.¹ While the contemporary Pandyas were much interested in calling themselves the descendants of the lunar clan, the Pallavas traced their ancestry from the saint **Bharadvaja**.² In addition to this, as rightly observed by scholars like A.L. Basham,³ kingship, generally in India, was not an exception to that. Again, the kings were hereditary in character but were engaged in constant warfare with the neighbouring powers and others either for consolidation. As kings were all respected due to their own individual character and qualities, to expose such personal and individual respects and recognitions, certain royal insignias were associated with them. When such aspects are associated with the Gods, as revealed in the hymns of the **Alvars**, one is bound to note that religion borrowed a lot from the political aspects of that period. As state was a secular one, it was appreciated by religions of different categories and people of every religion showed reverence to rulers who were religiously tolerant. Therefore, the two significant aspects viz., politics and religion of the society met with unison among themselves. As no **Alvars** either criticized or spoke ill of any of the rulers, a compromising attitude which was preponderant in the Tamil country during those days is revealed.

¹ C. Minakshi, **Administration and Social Life under the Pallavas** (1977), p.53.

² R.Rajalakshmi, **Tamil Polity** (1983), p.1.

³ A.L. Basham, **The Wonder that was India** (1954), p.89.

The changing trends and the introduction of a new concept of kingship, due to the emergence of the Pallava and Pandya religions, with vast areas under their rule was a fact which encouraged religion to depend politics. The strange coincidence of the introduction of a new religious trend in the form of **Bhaktism** and the evolution of new concepts in politics such as empires and king generally compel the scholars to note down the influence of politics over religion.

As a continuation of the older traditional ideas, the state was a secular one. The **Alvars**, who were theologians have intruded in the actual political set up, except **Periyalvar**, but were much fascinated to treat the popular political ideas as a tool to enhance the status of religion and to express the qualities of God, who was considered a super human being.⁴

The fact that both **Vaishnavism** and **saivites** indulged in captivating the attention of the contemporary kings towards their side, proves beyond doubt that politics was more prominent than religion. The earlier **Mudalalvars** referred no names of any rulers, eventhough most of the early Pallava rulers were staunch devotees of **Vaishnavism**. In this regard, it should be noted that the popularity of **Vaishnavism** should be met with its evolution along with the earlier **Alvars** from **Tondaimandalam** region. Among the subsequent Alvars, **Tirumalisai Alvar** hailed from the popular Vaishnava area i.e., Tondaimandalam. When other Alvars of the later period, emerged from areas like **nadu naadu** and **Pandimandalam**, one is bound to note the rulers like Mahendravarman, Narasimhavarman, Parameswaravarman etc., were all **saivites**. This testifies to the fact that while **saivism** was prominent due to the efforts of the earlier **Nayanmars**, it enjoyed an affluent status in that region. The works of the subsequent **Alvars** who emerged after **Tirumalisai** popularized **Vaishnavism** in the religions other than **Tondaimandalam**. It is obvious that the influence of politics seems to be a factor which aided the promotion of religious sects and the religious orders in turn depended upon the contemporary politics.

The **Alvars**, who came after the **Mudalalvars** but before **Periyalvar**, faced the rivalry of **Saivism** and were forced to strengthen their contacts with political trends of that period and such facts brought to light, the varied political references found in their hymns. The position enjoyed by the later **Alvars** like **Periyalvar**, **Nammalvar** and **Madurakavi** and the Saiva saint **Manikkavasagar** in the contemporary Pandya politics of their respective periods testify to that politics played a popular role in the society and it was able to influence even religion. As such the **Alvars** like **Tirumangai** and **Kulasekara**, who chieftains, echoed their own political concepts in their respective hymns; and that expressed the influence of politics over the **Alvars** of the contemporary periods.

Poigai Alvar:

Poigaiyar, the prime among the earlier Alvars hailed from the Tondaimandalam area. During his, period, the northern part of the Tamil country, was succumbing to a new political form, because of the

⁴ R. Rajalakshmi, *op.cit.*, p.25.

introduction of the early Pallavas who were raising to glory from the mighty Satavahana yoke during the commencement of the third century A.D. It was a period of political turmoil and confusion,⁵ due to the efforts of the early Pallavas who were endeavouring to establish a new rule in **Tondaimandalam**. The early Pallavas, though not specifically proved as Tamils, were much particular in adjusting themselves to the socio-political conditions, so as to establish an empire.⁶ With regard to their religion, they were mostly vaishnavities. So because of their influence, Vaishnavism began to gain prominence in the **Tondaimandalam** region.

Poigaiyar, who came from that region, was a religionist, a preacher and a propagator of Vaishnavism and this illustrates the impact of politics over religion. The early Pallava monarchs were all faithful towards region. By calling themselves people from Brahmanism,⁷ the earlier Pallava rulers such as kumaravishnu, Skandavarman, Vijaya Skandavarman, Veeravarman and Simhavarman did not meddle with the religious outlooks of the people and instead encouraged them by giving donations for their religious knowledge and pursuits. Poigaiyar, influenced greatly by that trend, associated the umbrella and throne of the rulers as the things utilised even for God under procession or taking rest.⁸ His calling of the God a ruler coincides with the divine nature of the monarchy.⁹ The mutation of a new political trend, i.e., monarchy associated with a specific form of religion, compelled this Alvar to signify a fresh rule to grow without disease and old age.¹⁰ His influence to banner¹¹ attests to this fact. While describing the paradise, which could possibly be gained by worship, his expression **Navalam Sul Nadu**¹² is an outcome from political influence. The reference about naadu compels us to contemplate upon the political division, which was also an administrative unit during his period.

Bhudatalvar:

Bhudatalvar, the contemporary of Poigaiyar, without any exception, revealed the political influence on him. The new Pallava rulers, to gain popularity, were concentrating on highlighting their individual personal qualities.¹³ His hailing of the offerings to God as prizes rendered by rulers¹⁴ and his treatment of Lord Krishna as the saviour and protector of land and human beings¹⁵ are based on the political impacts over him. The growing reverence to monarchy and the prestige of the kingly qualities imposed on God tempted Bhudatalvar to treat Tirumal as a ruler who protects the king.¹⁶ As the early rulers meet with the initial troubles of establishing a strong rule in areas, which were not familiar to them, the earlier Alvar witnessed

⁵ M. Rajamanikkam, **Pallavar Varalaru**, Kalagaveliyedu, 1971, p.64.

⁶ M. Gandhidaan, **The Chronology of the Early Pallavas**, Ennes publications, Madurai 1985, p.31.

⁷ R. Gopalan, **The Pallavas of Kanchi (1928)**, p.44.

⁸ **Mudal Tiruvantadi**, 53:1.

⁹ **Ibid.**, 55:1.

¹⁰ **Ibid.**, 71:1-2.

¹¹ **Ibid.**, 85:2.

¹² **Ibid.**, 87:4.

¹³ **The Mayidavolu, Hirahadagalli, Ongodu**, Gunabadeya charters of the early Pallavas.

¹⁴ **Irاندam Tiruvantadi**, 3:4,

¹⁵ **Ibid.**, 10:1-2.

¹⁶ **Ibid.**, 69:1.

them. As such, this Alvar went even to the extent of expressing his disinterested nature in ruling the earth.¹⁷ Thus, the religious and devotional hymns permitted the use of political ideas in order to popularize the religious themes.

Peyalvar:

Falling in line with the earlier two **Mudalavars**, Peyalvar too expressed certain facts which reveal the contemporary politics and the presence of the monarchy. His eulogies of the crown,¹⁸ in association with Krishna, who treated the Govardhana hill as an umbrella and the description of the crown of Tirumal¹⁹ stand to prove the reverence offered to the crown. The enunciation and introduction of a single sovereign monarchy even encouraged **peyalvar** to identify the popularity of the suzerain power among people in consonance with the praise of God by his devotees.²⁰ The praise of Tirumal as the victorious one over the strong army, which never met with any defeat,²¹ suggests the political conditions and the importance assigned to the wars performed for the cause of stability during that period. By blending the political principles with religions this **Alvar** attempted to elevate the status of Tirumal. As the early pallava monarchs were the followers of Vishnu, naturally they induced the earlier **Alvars** of their area to take pains to promote **vaishnavism** through literary pursuits.

Tirumalisai Alvar:

Tirumalisai Alvar who hailed from the **Tondaimandalam** region during the later days of the early Pallavas showed greater enthusiasm in elevating the position of **Vaishnavism**. By following scrupulously the foot steps of this earlier counterpart, he encouraged the worship of Vishnu. As political stability was achieved, the Pallavas began to adhere to defensive measures for maintaining it. On that line the existence of moats and fortresses for defense enabled him to describe Lanka as a place encircled by fortresses.²² His repentance for his low status, even while there was ample scope of property due to the acquisition of lands,²³ Suggested the importance assigned to the annexation of territories by wars. The reference about the arrival of a weak elephant in the battle field²⁴ spoke about the importance assigned to elephant then. This reveals the prosperity of the state. The significance associated with the army and battle field²⁵ proved the role of war in the polity which was captivated by the political trends of their respective period.

¹⁷ **Ibid.**, 99:1.

¹⁸ **Munram Tiruvantadi**, 41:1.

¹⁹ **Ibid.**, 50:1.

²⁰ **Ibid.**, 96:1-2.

²¹ **Ibid.**, 99:1.

²² **Tirucanda Vrittam**, 39:3.

²³ **Ibid.**, 46:3.

²⁴ **Ibid.**, 52:1.

²⁵ **Ibid.**, 53:2.

Tondaradippodi Alvar:

Tondaradippodi, the probable contemporary of Simhavishnu [c.575-615 A.D.] and Mahendravarman I, (c.615-630 A.D.) was able to meet with the establishment of a consolidated and strong rule of the Pallavas in the **Tondaimandalam**. Eventhough he was born at Tirumandangudi of the Chola region, he attached himself with the politics of that period. It was also the period of Kadungkon (575-600 A.D.) and Maravarman Avanisulamani [600-620 A.D.] of the first Pandyan Empire of the region. Thus, when he was a Vaishnava saint, living in a period of political importance and achievements in the Tamil country, it was possible for him to witness all the efforts taken by the rulers of both the powers in achieving consolidation. His reference about his unprepared nature to accept the power even to rule the region of Indra²⁶ suggested the aversion and disgusted attitudes towards monarchical form of Governments, due to its requirements of a hardwork to administer. His mentioning of an emperor with a banner²⁷ suggested his fascination towards politics. But one has to notice the changing political trend which compelled the **Alvars** to justify such transitions.

Kulasekara:

Kulasekara, the contemporary of Narasimhavarman (630-668 A.D.), and Parameswara (670-685 A.D.), Koccadayan Ranadhira (700-730 A.D.) of the Pandya country was a chieftain who dedicated himself to the cause of religious uplift. It was a period of well established monarchy and sovereign kingship. Such aspects enabled Kulasekara to contribute more to political philosophy and concepts. His repeated references about himself as king²⁸ and his calling himself the ruler of Koli, Kudal, Kolli etc.,²⁹ speak out the superior nature, the reverence and regard which the kings enjoyed during that period. His incompatible nature to be a wordly king³⁰ and his unwillingness to be a ruler under the shades of an umbrella³¹ reveal the cumbersome and burdensome task of a ruler and that compelled him even to blend his feelings and estimation of politics with religious themes.

The feuds that lasted between Pallava Narasimha and Chalukyas and the former's war with the king of Lanka along with the continuation of the same trend prove the strenuous nature of kings. The same trend prevailed even in the First Pandyan Empire. Since all these efforts seem to be the outcome for maintaining the stability, Kulasekara, the chieftain also, was compelled to face such critical situations. Thus, the reflections of the political trends in the devotional hymns of Kulasekara portray that kingship, which attained greater veneration, significantly influenced religion.

²⁶ **Tirumalai**, 2:4.

²⁷ **Ibid.**, 18:2.

²⁸ **Perumal Tirumoli**, 1:11:3.

²⁹ **Ibid.**, 4:2:2.

³⁰ **Ibid.**, 5:3:4.

³¹ **Ibid.**, 4:7:1.

Tirumangai Alvar:

The same trend of political influence over religion continued even during the period of Tirumangai Alvar, the chieftain of Alinadu. His praiseworthy attitude to the activities of God as the ruler, of celestial beings³² and the consideration of God as the head of the celestials³³ reveal the venerable position bestowed with the kings of the mundane world. His reference to the worship of Tirumal by the Pallava ruler³⁴ proves that kings who were **Vaishnavites** helped the promotion of that sect. While he hailed the Lord of Sirkali, he attributed kingly qualities to that deity.³⁵ **Tirumangai's** comparison of a lady who goes in search of her lover, with that of the activities of a subordinate to the king³⁶ explained the superior nature of king. When he spoke about the God of Parameswara Vinnagaram, he appreciated the qualities of the Pallava ruler along with his warlike qualities and his wars with different sects of the people.³⁷ It reveals the keen observation of the political development by this **Alvar** and his technique of employing politics to enhance the status of religion.

Though a minor chieftain, when he speaks about the achievements and glories of the sovereign rule of his days, one can understand attractive nature of politics over religion. The comparison of the benefits which the devotees obtain due to the worship of the deity of **Tirunagar** with that of the attainment of kingly qualities suggest that kingship was considered an esteemed privilege in this world.³⁸ His eulogy of the incarnations of Tirumal is based on the appreciation of the qualities of an earthly ruler.³⁹ As it was a continued tradition among the Tamils to treat the royalty with dignity, Tirumangai revealed the same fact without any exception.⁴⁰ More wisely in a clever manner, for the sake of enriching the nature of kingship, Tirumangai went to the extent of suggesting that the Lord of Srirangam himself taught the Vedas to the Pallava ruler.⁴¹ The political influence even induced him to state that there was no disparity for the functions of nature. The eulogies attached with the Chola ruler,⁴² **Ramayana** and **Mahabharatha**⁴³ for revealing the attributes of kings by Tirumangai Alvar prove beyond doubt that kingship was enjoying a high status. His treatment of Chola king as the worshipper of Tirumal⁴⁴ strengthened this fact.

The description of God in the form of king⁴⁵ exposed the treatment of kingship as a weapon to elevate the position of religion, particularly **Vaishnavism**. The description of the war like qualities of the

³² **Perumal Tirumoli**, 1:4:7:1-2.

³³ **Ibid.**, 1:6:2:4.

³⁴ **Ibid.**, 2:8:10:1.

³⁵ **Ibid.**, 3:4:5:1-2.

³⁶ **Ibid.**, 3:7:4:1-2.

³⁷ **Ibid.**, 2:9:1-10.

³⁸ **Ibid.**, 4:4:1-10.

³⁹ **Ibid.**, 4:5:6:3-4, 9:1:4:3-4, 9:1:9:1-4 etc.

⁴⁰ **Ibid.**, 5:8:9:1-2.

⁴¹ **Ibid.**, 6:2:5:2-3.

⁴² **Ibid.**, 6:6:1-10.

⁴³ **Ibid.**, 5:7:8:4, 5:6:7:5, 6:7:7:3-4 etc.

⁴⁴ **Ibid.**, 7:7:4:2.

⁴⁵ **Ibid.**, 8:1:3:1-2.

Lord of Tirukkannapuram⁴⁶ and the same expression relating to the Lord of Tirukkangudi⁴⁷ is of the same idea. The same is the position with regard to the praise of the Lord of Tirukkoshtiyur, who was worshipped even by kings, who were superior due to their administration of the six limbs of the Government.⁴⁸ In the same context, he appreciated the kings who executed so many sacrificial rituals with those who were well versed in Vedas.

Tirumangai's association of the war like qualities of the kings with Tirumal,⁴⁹ His mentioning of Parasurama's political background,⁵⁰ and his treatment of God as king⁵¹ all suggest the supremacy of politics and its impact over religion. Thus Tirumangai, the chieftain as well as saint without any lenience chase politics as a vehicle to preach his ideals of **Vaishnavism**.

Periyalvar:

Periyalvar was closely associated with the Pandya rulers viz., Nedunjadayan Parantaka and Srimaran Srivallabha and enjoyed even the position of Guru of the Pandya Royal family. Such affinities were reflected even in his hymns. His praise of the flag of Tirumal,⁵² his comparison of the contemporary pallava ruler Nandhivarman II with God,⁵³ the treatment of God as king,⁵⁴ and the consideration of God as the king of their family⁵⁵ are the facts, which suggest that at the time of **Periyalvar**, there existed a fine blending of politics and religion. His constant political involvement as chief priest of the country of the Pandyas gave him the scope to mention the war like qualities⁵⁶ and the prevalence of polygamy among Pandya kings.⁵⁷ His treatment of Govardhanagari as the umbrella of the kings⁵⁸ and his reference about his contemporary Pandhya king as the devotee of Lord Tirumal of Tirumalirumsolai⁵⁹ highlight the fact that politics had its own stronghold over religion. His description of the Lord of Srirangam⁶⁰ with the veneration applicable to kings is yet another proof to such an attitude. **Periyalvar** feels elated in adhering to the tradition of prostration before God as a vassal kneeling before the king with all humility.⁶¹ His appreciation of the grace of Tirumal over him as the who, protects and safeguards the people clearly reveals the fact that politics was predominant over other aspects, even over religion.

⁴⁶ **Ibid.**, 8:5:4:1-4.

⁴⁷ **Ibid.**, 9:6:5:1-2.

⁴⁸ **Ibid.**, 9:10:9:5.

⁴⁹ **Ibid.**, 10:9:5:1, 10:9:7:1-2.

⁵⁰ **Ibid.**, 11:4:6:1-4.

⁵¹ **Periya Tirumadal**, 96:101 and 124.

⁵² **Periyalvar Tirumoli**, 1:1:8:7.

⁵³ **Ibid.**, 1:1:11:1.

⁵⁴ **Ibid.**, 1:6:8, 1:10:4:1-4.

⁵⁵ **Ibid.**, 1:6:10:4.

⁵⁶ **Ibid.**, 2:5:6:1.

⁵⁷ **Ibid.**, 2:5:9:1, 4:1:8:3, 4:2:10:1, 4:9:4:1.

⁵⁸ **Ibid.**, 3:5:1:4, 3:5:11:3.

⁵⁹ **Ibid.**, 4:2:7:3-4.

⁶⁰ **Ibid.**, 4:9:1 and 2:4:10:1-10.

⁶¹ **Ibid.**, 4:10:2:3-4.

Andal:

Andal, who equated the qualities of king with God,⁶² assigned significant places to emperor, his throne etc.,⁶³ the meeting of the king by the public in his courts⁶⁴ and her references such as **Madurapati Korraivan**⁶⁵ prove the importance assigned to politics. As it was an age of political supremacy of the Pallavas as well as pandyas, **Andal** who was having close contact with the current politics through **periyalvar** unhesitatingly allowed the contemporary political ideas to find place in her devotional hymns.

Nammalvar:

Even during the period of Nammalvar, there was no much change with regard to the influence of politics over religion. His treatment of the qualities of Tirumal on par with the nature of kings,⁶⁷ his description of Lord Krishna as a ruler⁶⁸ and his eulogies of the sceptre⁶⁹ are certain illustrations, which pinpoint the supreme nature of politics. The related expressions of the crown of God with that of earthly kings⁷⁰ and the importance offered to the worship of Tirumal due to his position as the king celestial being⁷¹ proved that religion depended upon the political supremacy.

On par with the significance of king in political history, **Nammalvar** expressed his loyalty to the continuous order of the devotees, who execute the rituals of Tirumal even prior to **Nammalvar**.⁷² **Nammalvar's** treatment of God as the ruler possessing many sided abilities⁷³ and his appreciation of Lord Krishna as a king⁷⁴ expose the venerable nature of kingship and administration. His stress in the worship of Vishnu for being the possessor of the crown of the celestial being⁷⁵ and his eulogies of the monopolistic activities of God⁷⁶ equal to the higher status enjoyed by the kings amply prove the lenience of religion towards politics. The treatment of God as an unopposed administrator of the world,⁷⁷ as the who collects a lot of tributes⁷⁸ and also as the one who is worshipped even by eminent rulers⁷⁹ bring the attachment shown to politics by **Nammalvar**. By elucidating the name and glory of God, he proclaimed that even renowned kings can never think of attaining the status equal to God⁸⁰ from his very solid impression that at the

⁶² **Tiruppavai**, 23:6.

⁶³ **Ibid.**, 22:1, 23:7 etc.

⁶⁴ **Ibid.**, 22:3.

⁶⁵ **Nacchiar Tirumoli**, 4:6:3-4.

⁶⁷ **Tiruvrittam**, 13:1-3.

⁶⁸ **Ibid.**, 25:1-4.

⁶⁹ **Ibid.**, 27:1-2.

⁷⁰ **Tiruvoimoli**, 3:1:6:3.

⁷¹ **Ibid.**, 3:1:8:3, 3:3:2:1, 3:3:7:2.

⁷² **Ibid.**, 3:3:2:1-2.

⁷³ **Ibid.**, 3:4:3:4,5,6 and 7.

⁷⁴ **Ibid.**, 3:7:2:1.

⁷⁵ **Ibid.**, 3:9:4:3.

⁷⁶ **Ibid.**, 3:10:11:4.

⁷⁷ **Ibid.**, 4:1:1.

⁷⁸ **Ibid.**, 4:1:2:1.

⁷⁹ **Ibid.**, 4:1:3:1.

⁸⁰ **Ibid.**, 4:1:8:1.

vicinity of prosperous kings, he was able to see Tirumal.⁸¹ We are bound to note that political influence was much heavier over **Nammalvar** than upon other Alvars.

The comparative approach of the sceptre⁸² and Tirumal as the head of the celestials⁸³ will substantiate to this. His emphasis on the worship of Lord Krishna as the king of Dwaraka,⁸⁴ his exaltation of the God Tirumal as the one wearing a garland⁸⁵ are factors which suggest the enhanced nature of politics and the compromising attitude of religion with it.

Nammalvar's expression of sending birds as envoys to God makes us believe that the administration of this world was unique one with renowned glories.⁸⁶ The consideration of Tirumal as an eminent ruler,⁸⁷ king of divinities⁸⁸ and the frontline leader of the celestials⁸⁹ explain the predominant nature of kingship. By appreciating the venerable deeds of the Lord of Srirangam, as the functions executed by a leader,⁹⁰ he endeavoured to unite kingship with theology. In the same way, as the king's main duties were to safeguard and protect the people, he ceaselessly attempted to impose such qualities on God due political influence.⁹¹ Even when Nammalvar longed for achieving the grace of God of Tiruvengadam, he bailed God as the king the kings.⁹² This attribute is a reflection of the concept of emperors as the contemporary Pandya rulers enjoyed. His praise of Tiruppuliyur as a place to excel the glory of the world of the celestial beings⁹³ stands to reveal the economic prosperity and the welfare achieved by political suzerainty.

The suggestion about the Lord of Puliyangudi who smashed the army of demons,⁹⁴ his biographic expression that he hailed from the prosperous Pandya country⁹⁵ and the treatment of Lord Krishna as an individual belonging to the naadu of the celestial⁹⁶ is a certain factor which speaks on the blending of political ideas. The reference about the fort of Tirukkurugur⁹⁷ and the calling of Tirumalirumsolai, areas under the control of the king of that region,⁹⁸ i.e., the Pandyas⁹⁹ are facts mostly based on political ideas.

Thus in their works, the **Alvars**, when they referred to the various qualities of God Vishnu, associated the aspects such as monarchy, army, sceptre etc., with them and such treatments prove beyond doubt that they blended politics with religion, in an amicable and compromising manner.

⁸¹ **Ibid.**, 4:4:8:1.

⁸² **Ibid.**, 4:5:1:1.

⁸³ **Ibid.**, 4:5:9:4.

⁸⁴ **Ibid.**, 4:6:10:3-4.

⁸⁵ **Ibid.**, 4:7:8:4.

⁸⁶ **Ibid.**, 6:8:1:1-2.

⁸⁷ **Ibid.**, 6:9:4:2.

⁸⁸ **Ibid.**, 6:10:2:3,

⁸⁹ **Ibid.**, 6:10:3:3, 6:10:7:2.

⁹⁰ **Ibid.**, 7:2:10:5.

⁹¹ **Ibid.**, 7:3:11:1-2.

⁹² **Ibid.**, 8:2:2:6.

⁹³ **Ibid.**, 8:9:8:2-3.

⁹⁴ **Ibid.**, 9:2:9:7-8.

⁹⁵ **Ibid.**, 9:2:11:4.

⁹⁶ **Ibid.**, 9:5:10:1-2.

⁹⁷ **Ibid.**, 9:9:11:2.

⁹⁸ **Ibid.**, 10:7:2:6-7.

⁹⁹ **Ibid.**, 10:7:3:5:7.