



An Analytical Research into the Religious Practices of the Champa Kingdom in Vietnam

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Abstract

From about the second century A.D. up until 1832, when it was annexed by the Vietnamese Empire under the rule of its emperor Minh Mang, Champa was a collection of independent Cham polities that existed along the coast of what is now central and southern Vietnam. Champa was located along the coast of what is now known as Vietnam. During this time period, the region that is now known as Vietnam was the location of Champa. An ancient civilization known as Champa once flourished along the coast of what is now the central and southern regions of Vietnam. Up until about the year 1832, the powerful kingdom known as Champa ruled the coastal areas of what are now the central and southern regions of Vietnam. Champa was located in what is now known as Vietnam. In the historical records that were kept in Chinese and Vietnamese languages as well as in the inscriptions that were written in Khmer, the kingdom is mentioned by a number of different names in addition to being referred to as Chiêm Thành. I would like to talk about the three primary religions that were practised in the kingdom of Champa in Vietnam, which were Islam, Buddhism, and Hinduism, in this article. I will concentrate on vital elements that are shared by all of these religions. As a result of the interaction between the various religions that are practised in Champa, we will gain insight into the connections that exist between them as well as the roots of their beliefs.

Introduction

The Cham Kingdoms were a collection of independent states that existed along the coast of modern-day central and southern Vietnam from the second century A.D. to 1832. the rule of its emperor Minh Mang. During this time, Champa was located in what is now known as Vietnam. Along the coast of what is now central and southern Vietnam was an ancient civilization known as Champa. Champa was a powerful kingdom that dominated locations near the coasts of what are now the central and southern regions of Vietnam until around the year 1832. In addition to being referred to as Chiêm Thành in the historical records that had been recorded in Chinese and Vietnamese languages as well as in the inscriptions that were written in Khmer, the kingdom is mentioned by a number of other names.

In reference to the Cham people and their kingdoms of Champa have had significant and direct influences to do with the past of Vietnam as well as the history of Overall, Southeast Asia, as well as on the present day. These repercussions can be seen all the way up to the present day. These influences can be seen having an effect on the past as well as on the present. It is generally agreed that the Austronesian

culture known as Chamic Sa Hunh was the progenitor of the early Champa culture. This culture thrived in the coastal waters of modern Vietnam and was known to have been the ancestor of the Champa people. The rise in the state of Champa late second century AD is a testament to the early statecrafting of Southeast Asia and a pivotal stage in the formation of Southeast Asia. Champa rose to power at a pivotal stage in the formation of Southeast Asia. In the late second century AD, Champa rose to power and dominated the region. During this time period, Champa made her debut when it comes up for discussion in the first place. Before the seventeenth century, the people who lived in Champa had established and kept up an extensive network prosperous regional trade networks. These networks linked the Indian Ocean with the continents of Asia and the Pacific. Historians were also present in Champa around the year 350 AD to to have been a firsthand witness to the earliest literature to be written down in a dialects of native speakers in Southeast Asia. This event took place in the literature of Champa. Champa was the location where these literary works were recorded. This collection of writing is at least a few centuries older than the earliest texts that have been preserved in Khmer, Mon, or Malay.

The Cham people are the most notable descendants of this once-powerful kingdom, and you can find them living in modern-day Vietnam. They can be found in Ho Chi Minh City. They speak a language that belongs to the Malayo-Polynesian Chamic subfamily, which is related to Malay and Indonesian BaliSasak families of languages. This subfamily is also known as the Malayo-Polynesian Chamic subfamily. Despite the fact that Cham culture is typically intertwined with the larger Champa, or Champa, culture population of the kingdom was made up of people of a wide variety of ethnicities. This was despite the fact that Traditionally, Cham society has been intertwined with larger culture of Champa. When the kingdom was first established, Almost all of its population consisted of native speakers of the Austronesian language known as Chamic. Former inhabitants of the region include the Cham, Peoples of the Rade and Jarai, who currently reside in the heart of Cambodia and the southern half of Vietnam; the Acehnese, who currently reside in Northern Sumatra, Indonesia; and Bahnaric (Austro-Asian) elements and Katuic speaking peoples, who currently reside in Central Vietnam. The current home of the Acehnese people is in the northern part of Sumatra in Indonesia. All of these people are able to communicate with one another using the Chamic language.

Lam Ap, a kingdom that had been in existence in the region since 192 AD, came before Champa in the region; however, In terms of their historical ties, Linyi and Champa were unclear at this time. Lam Ap came before Champa in the region. In the annals of world history, Lam'p came into being before Champa. The ninth and tenth centuries A.D. are generally considered to be the years in which Champa was at the height of its power. After that, it began to experience a slow but steady decline as a result of the pressure that was being exerted by the Vietnamese state, which at the time was centred in the area that is now referred to as Hanoi. In the year Vietnamese Emperor Minh Mang ruled from 1802 until his death in 1832. formally annexed Cham territories that were left after the rest were conquered, which elevated Vietnam to the position of the preeminent power in the country.

People of many different religions were able to coexist peacefully with one another in Champa. In fact, some of these religions even merged with the indigenous beliefs from the Cham. Champa was a mighty empire renowned for its openness to various religious practises. When it comes to religion and culture, the Cham people were split into two major groups: the Bani Chams, who adhere to an indigenous interpretation of Islam, and the Balamon Chams, who adhere to an indigenous form of Islam in addition to Hinduism. Both of these groups followed indigenized versions of their respective religions. The Bani Chams are recognised as the Chams with the greatest adherence to their cultural roots. Both of these communities adhere to a regionalized expression of the religions to which they belong, and this is a practise that they have in common with one another. These two communities spend the majority of their time focusing on maintaining their separate communities and avoiding contact with one another. Marriage

amongst people of various racial, backgrounds was once against the law, and even in modern times, it is still an extremely rare occurrence in most societies. Both of these families adhere to the matrilineal practise of residence, which means that their family trees can be traced back through the female line to determine where they originally came from. Both of these distinct Cham communities observe something called kut, which translates to "cult of the ancestors." The Kut religion is characterised by the practise of worshipping cemetery steles that once belonged to ancestors who have since passed away. The Cham believe that the "other world," where their ancestors, deceased relatives, and deities spend eternity, is just as ephemeral as the world that they currently inhabit, and that the "living world," where they currently reside, is no more permanent than the "other world." During the span of our existence, the living world is only significant for a fleeting portion of that time.

There is also a people known as the Cham Hroi who live there, and you might run into them. They live in the northern regions surrounding the provinces of Binh-Dinh and Phu-Yen and adhere to a religion known as Chamic animism. They were recognised as a separate ethnic group and given their own rights under the administration that had been in place in the Republic of Vietnam prior to the current one. The government of the Vietnam, Socialist Republic reclassified them within the Cham people of 1979, and this classification has remained in effect ever since that year.

Hinduism

The term "Balamon" found its origin in the Sanskrit word "Brahman," which refers to a religious caste among the most affluent members of the Hindu religion. The root word "Brahman" is where the word "Balamon" came from in the beginning. The Balamon Cham are followers of a specialised form of Hinduism that has been practised in this region at the very least since the 5th century, during the time that Historically, the ancient Champa Kingdom in power. This form of Hinduism is known as Balamon Cham Hinduism. This belief is something that has been passed down from one generation to the next since the beginning of time. At the present time, the Bacam people are the only Hindus who live in Vietnam; however, this region was once home to some of the world's most stunning and thriving Hindu civilizations. In point of fact, the entirety of the region that is now referred to as Southeast Asia was once home to a great number of Hindu kingdoms, each of which was extremely developed in the domain in which it reigned. Everywhere in between, including site of the ancient temples of Angkor in the neighbouring country of Cambodia, Indonesia's Java and Bali, and every place in between. To be precise, in the Mekong Delta, the Cham Sunni frequently refer to as a Kafir, the Balamon, which is derived from the Arabic word kafir, which means infidel. Kafir comes from the Arabic word kafir, which is derived from the word kafir. The word kafir was originally the origin of the Arabic word kafir, which in turn was derived from the word kafir.

Within a relief cube that was found to be from the 12th century, a To the Cham Saivite's Aid of Iva Cham Bodhisattva was discovered that had its origins in the 10th century.

Before Champa was conquered by the Dai Viet reign of King Le Thanh Tông (1471–1479), the majority of the Cham aristocracy adhered to Hinduism, and Indian culture had a significant impact on the Cham way of life. This was the case even after Le Thánh Tông's conquest of Champa. In general, the common people were receptive to the indoctrination that Hinduism provided. Despite this, the Ahier people did everything in their power to incorporate as many of their own indigenous Cham beliefs into it as they possibly could, which ultimately led to the creation of the Faith of the Ahier. The Shaiva school of Hinduism, which was the most prominent form of that country's indigenous religion, had its origins in Champa. The indigenous forms of worship had many similarities with Shaiva, including the adoration Lord Po Nagar, earth mother, goddess. Shaiva shared many characteristics with these forms of worship. It

was believed that the most important symbols in the religion the lingam, the mukhalinga, and the sahasra lingam were the central symbols jaligam, the segmented ligam, and the koa.

A pillar known as a liga is typically crafted out of a dark stone and is taken to be a symbol for the god Shiva. Stone lingas were frequently used as the primary royal temples with religious art that were erected and dedicated by the kings of the Cham dynasty. These kings were responsible for the construction and dedication of these temples. These kings were the ones who were in charge of building and devoting these temples to their respective gods. The name that the name a Cham king would give to such a linga would be a portmanteau of the king's own name and the suffix "-ivara," which is short for the Hindu god Shiva. This would be the name that the king would give to the linga. This is the name that King George would bestow upon the linga if he ever decided to give it one.

A mukhalig is a type of linga that has a representation of Shiva on it, whether painted or carved that depicts a human Shiva or a humanlike depiction of Shiva. This image may be painted or carved into the surface of the linga. On the linga, one can find a representation of this.

One type of linga is called a jaliga, and what distinguishes it from other types of linga is an engraving that shows Shiva with his hair styled in a chignon. This kind of representation to what we call a "jaliga," which is an Indian word.

It is said that Brahma is represented by the section that is square in shape and is located closest to the ground. Vishnu is said to be represented by the section that is octagonal in shape and is located in the middle of the structure, and Shiva is said to be represented by the section that is circular in shape and is located closest to the sky. The linga post that is known as a segmented linga is one that has been cut into three equal parts to symbolise the Hindu concept of the trimurti, which is comprised of the three distinct aspects of the godhead. This linga post is also known as a triangular linga.

A linga is protected by a koa, which is a precious metal cylinder-shaped basket. This type of basket is known as a koa. One of the practises that set Cham Shaivism apart from other forms of Hinduism was the donation of a koa to the process of decorating a ligha. This was one of the ways in which Cham Shaivism distinguished itself from other forms of Hinduism. One of the things that differentiated Cham Shaivism from other forms of Hinduism was its emphasis on ancestor worship. The kings from the Cham were in charge of naming important koas, just as they were in charge of naming the liggas themselves. This was accomplished in a manner that was very analogous to the way in which the liggas were given their names.

Buddhism

A dynasty that ruled Indrapura in the ninth and tenth centuries after the common era converted to the Mahayana school of Buddhism as its official religion. As a direct consequence of this development, Hinduism suffered a temporary setback in its position as the dominant religious practise in Cham culture.

During his reign (854–893), King Indravarman II of Champa constructed a sizeable Buddhist monastery, in addition to places of worship and reflection for Champa's Sangha. King Indravarman II's reign spanned the years 854–893. In addition to this, in the year 875 he organised a festival in honour to a Buddhist god Lokevara and gave it the name Laksmindra Lokevara Svabhayada. The purpose of this celebration was to pay homage to Lokevara.

In Champa, the Mahayana school of Buddhism was combined with observable aspects of the Tantric school of Buddhism, which manifested themselves in a variety of different ways. This

combination of schools of Buddhism was known as the Champa school of Buddhism. For instance The king who followed Indravarman, Jaya Simhavarman I (897–904) is quoted in his verbatim as saying that Vajrapati is the Bodhisattva who is able to lead humans into the "path of the Vajra" in the year 902. [Citation needed] In recent years, the Buddhist art form known as ng Dng has garnered a great deal of praise due to the pioneering spirit with which it has been practised.

Champa is a Buddhist style of art shared the same distinctive aesthetics as the art of Dvrat, paralleling with it and highlighting the similarities between the two the iconographic representations of cultures Buddha-Stupa-Triad. In this representation, the Buddha is depicted as sitting on a lotus, and on either side of him is an image of a stupa. The art of Champa shared similarities with the art of Dvrat.

Other characteristics that set this style apart from others include a makara lintel, a sampot with an illustration in the shape of a fishtail, Gaja-Lakm Buddhas, and pendant-legged Buddhas. There are a number of inland connections between the Muang Fa Daed site in the Khorat region and the area around a lost kingdom known as Wèndn by the Chinese, Savannakhet in southern Laos, Lao Bo in the centre, and the coast of Vietnam's central highlands and M Gi Passes may have been the sources of cultural interaction between the Mon and the Cham. These routes connect to Savannakhet and the Southern Region of Laos. These mountain passes found in the southern part of Laos and the northern part of Vietnam.

Around the year 1000, Hinduism became the dominant religion in Champa, and it maintained this status throughout the entirety of the kingdom's history. Hinduism is credited with establishing Champa as the cradle of the Hindu religion Art and architecture of religious significance, some of which dates back to the same time period as My Son have been uncovered at the archaeological sites of My Son, Trà Kieu, Tháp, and Chanh Lo Mum, among others. All of these sites were excavated around the same time. These works were produced during the same time period as "My Son."

Mahayana was practised by the Cham as a religion that combines Saivism with Buddhism, or the cult of Siva (considered to be protector) and Buddha (13rd century to present) the 15th centuries. This occurred during the period of time. This took place during the aforementioned time period. The event in question occurred somewhere within the specified time range (regarded as the Messiah). The religious belief system that ultimately came to predominate was Buddhism. All traces of Champa's Mahayana and Vajrayana traditions vanished after royal decline under the The downfall of the 15th-century Simhavarmanid dynasty and their capital city Vijaya in 1471. Both of these events occurred around the same time. This paved the way for Islam's ever-increasing influence in the region at the time that it took place, so it was very significant.

Islam

Bani Chams are members of the Cham minority in Central Vietnam who converted to a form of Shia Islam that was adapted to the region and blended with Hindu-Chamic rites around the time that Islam began to gain adherents in the population after the tenth century. This form of Shia Islam is known as "Bani Cham," and it was blended with Hindu-Chamic rites. They are also referred to as the Bani Awal people. An explanation of where word "people" can be traced back to the Arabic word "bani," which is also the root of the word "Bani." 'Al or his son Mu'ammad ibn al-anafyya are credited with converting the Cham people to Islam, according to a narrative that has gained widespread traction and is primarily propagated by Cham communities that currently reside in countries other than their native one. 'Al or his son Mu'ammad ibn al-anafyya are credited with converting the Cham people to Islam, according to a narrative that has gained widespread traction and Thus, the introduction of Shiva to the Cham people by these Muslim immigrants may have eventually resulted in the development of the unified religion of the

Bani Awal, as stated by Al-Dimashqi, who asserted in a tale that the Aids, after being kicked out, a few rebelled and took refuge in Champa. Al-Dimashqi claimed that the Bani Awal religion was derived from the Bani Awal religion. According to Al-Dimashqi, the religion of the Bani Awal was developed from the religion of the Bani Awal. In their religious practises, the Cham Bani make reference to a variety of different people, such as Adam and Eve, Abraham, the archangel Gabriel, the prophet Muhammad, Ali, Faima, Usman, and Hasan. Other figures that are mentioned in their religious practises include Hasan. Gabriel, an angel, is one of the figures that is mentioned along with other people. They have a religious organisation that is led by a dignitary class, and because white is the colour that represents piety in Islam, the dignitaries always dress in white tunics. White is the colour that they always wear. This category holds the most power in the organisation. In addition, they have simple mosques, copies of the Quran that include Cham commentary, as well as a variety of other resources related to Islam. On the other hand, when speaking Cham-Sanskrit, the terms gru and acar are utilised in order to refer to the respective Imams of the religions. By the middle of the 17th century, all of Champa's royal families had become adherents of the Bani Islam faith, which established the Bani Islam tradition as the state religion of Champa. To say the least, the Ahiér are a peculiar people, and a large part of this is attributable to the fact that they follow a religion that is a highly syncretic combination of Islam, Balamon, and Cham beliefs. The name Ahier, which means "later," gives the impression that the Cham Ahier were Muslims who converted to the religion sometime between the sixteenth and seventh centuries, after the Bani Awal. This theory is supported by the fact that the name Ahier means "later." The fact that "later" is in the meaning of Ahier's name lends credence to this speculation. The communities of Ahier and Bani Awal have intertwined Shi'a Islam and Balamon with their own traditions to the point where it is no longer logical to differentiate between the two schools of thought within Islam. This is the case because Shi'a Islam and Balamon were both influenced by Ahier and Bani Awal. This is due to the fact that Ahier and Bani Awal were significant influences on both Shia Islam and Balamon. For instance, Allah is more commonly written as Po Uvalvah, and the prophet Muhammad, who the Cham Bani refer to as Po Rasulak, was transformed into one of the numerous significant Cham deities. Both of these names come from the Cham language. The Cham language is where both of these names find their origin. The majority of people who consider themselves to be Cham in Central Vietnam belong to the Ahier and Bani ethnic groups, whereas the majority of people who consider themselves to be Cham in Cambodia and the Mekong Delta are Sunni Muslims (also known as Cham Baruw, which literally translates to "new Cham"). Despite this, there are still sizable subgroups of individuals who adhere to the Mahayana school of Buddhism. At the present time, the vast majority of Cham adhere to the tenets of either Islam or Hinduism as their religious system of choice.

According to historical documents, Nguyen lords in the 18th century established Cham and Malay Sunni settlements in the Mekong Delta in order to compete with Vietnamese settlements that were located there. These settlements were located in the Mekong Delta. The Mekong Delta is the location where these settlements were established. The Cham communities in the Mekong Delta and Cambodia, which practise more fundamentalist Sunni faiths, have sociocultural leanings toward the larger Malay and Islamic world. These communities can be found in Cambodia. In contrast to this, the Cham Bani in central Vietnam live a relatively isolated lifestyle. In addition to this, Islam introduced a wide range of distinct cultural and religious norms to the Cham people who lived in the Mekong Delta. Within a dynamic and transnational context, the Cham people were able to preserve and maintain their distinct ethnic identity with the assistance of these values.

According to records that were kept in Indonesia during the 15th century, Princess Daravati, who was originally from the Cham people and later converted to Islam, is said to have influenced her husband, Kertawijaya, who was the seventh ruler of the Majapahit empire, to convert the Majapahit royal family to Islam. Kertawijaya was the ruler of the Majapahit empire at the time. The Majapahit royal family was led to Christianity by Kertawijaya, who was responsible for their conversion. Trowulan, also known as the

Princess of Champa, was the location of the Majapahit imperial capital and can be found in East Java. The Islamic tomb of Putri Champa, also known as the Princess of Champa, can be found in Trowulan. Putri Champa was also known as the Princess of Champa. The city of Trowulan served as the seat of government for the Majapahit empire. By means of dynastic marriages, the Islamic Sultanate of Champa kept up a friendly relationship with the Sultanate of Acehnese from the 15th to the 17th century. This relationship lasted for the entirety of that time period. This made it possible to maintain the friendly relationship that had been established. This sultanate was well-known throughout the Indonesian archipelago for its devotion to the Islamic religion and its efforts to propagate it throughout the region. Their capital was situated on the most northern point of the island of Sumatra, which is also where it was named.

The Islamic calendar and the traditional Cham calendar, which was based on the Indian aka era, were combined to produce the Cham Sawaki calendar, which is a lunisolar calendar. This calendar was created by combining the two calendars. This calendar takes the solar year as its primary point of reference and uses it as the basis for its measurements. Sawakians typically experience a year that is 354 days long and is divided into 12 months; the typical length of a single month in Sawaki is either 29 or 30 days. The term "Nathak" refers to a period of time that encompasses an entire cycle of the zodiac and lasts for a total of twelve years. This period of time is referred to as the Zodiac Cycle. This calendar only incorporates a total of three leap years every eight years, in contrast to the traditional Islamic calendar, which incorporates a total of eleven leap years every thirty years.

Conclusion

In a nutshell, you can come across Cham people in every corner of East Asia in the modern era. In comparison, the majority of people in China and Thailand adhere to the Shia school of Islam, while the majority of people in Cambodia are Sunni Muslims. Islam is practised by a smaller percentage of Vietnamese Cham, who are also known as the Eastern Cham; Mahayana Buddhism is followed by an even smaller percentage of Vietnamese Cham; however, the vast majority of Vietnamese Cham adhere to the Hindu religious tradition. The Brahman or Balamon people are the name given to this group of individuals. Kshatriyas are said to make up approximately 70% of the population of Balamon, according to one estimate.

Surprisingly, both the Cham Balamon people and their traditions have been able to endure the fall of their kingdom, the tyranny of the French colonial government, the Vietnam War (during which an unknown number of Cham Balamon fled to France), the rule of the Communist party, and the economic mayhem. Their religious buildings have survived to the modern day. Their festivals, in addition to the traditional Hindu rites and worship, are still practised in modern times. When it comes to significant life events like graduations, weddings, births, and deaths, the Hindu traditions are still observed as they have been for generations. One of the two non-Indic populations of indigenous Hindus that are still alive and well in the world today is the Cham Balamon people. They are considered to be Hindus. The other population on the island is comprised of Hindu Balinese.

On the other hand, Cham people are not immune to the problems that modern society brings about. The younger generations are focused on their own material well-being and give the traditions of their ancestors very little of their time or energy because of this preoccupation. There have been some courageous efforts made, but there is still a significant distance to travel before the rich traditions of Cham Hinduism can be preserved and promoted. Despite these efforts, there is still a significant distance to travel.

When compared to other communities, the Cham Muslim community has seen significantly more success in this regard. Motivated Islamic preachers travel among the Cham to instil faith, activism, unity, and a common cause between the Cham Muslims and the Umma, which refers to the Islamic community as a whole around the world. As a consequence of this, there has been a significant growth in the cultural and financial ties that exist between the Cham Muslims. An ancient statue of Siva that was originally made in Vietnam's My Son Temple and featured ten arms when it was first created. This statue can currently be seen in the Guimet Museum in Paris, which is located in France.

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