

SUFISM IN MEDIEVAL INDIA

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Abstract

In the Middle Ages, religion formed the framework of society at both the municipal and state levels. The state initially allowed the growth of intellectual activity, but later restricted it for political reasons, confining it to individual groups and the subject of philosophical thought and logical debate. Religion did not play a role in bringing about a harmonious life process, and people had to develop their own beliefs and practices. Sufis and bhakti represent people's rebellion against rigid conventions by striving for harmony in their lives. Sufism played the most important role in the elaboration of the Great Synthesis.

INTRODUCTION

Sufism (Tasawwuf) is the name of mysticism in Islam. The term Sufism encompasses philosophies and practices aimed at making a direct connection between God and humans, and people who practice Sufism are called Sufis. Scholars are divided on the origin of the word Sufi. It is not mentioned in the Qur'an or Hadith, nor does it appear in the standard Arabic dictionaries, which were not compiled until the 8th century. 465/1074), author of al Risala, the word Sufi was used as a general term to describe individuals who adopted certain religious attitudes based on rigor and spirituality and was not used until the early 9th century. . He explains this simply. As this was their highest title, they did not need other titles for their piety and religiosity. The next generation who received religious education directly from Sawa was called Tabinrushi, and the title given to trainees who received Tabinrushi was called 'Tabinrushi'. According to Rabia Basri, ``The best thing that leads a person to God is that he should not be concerned with this world or the next except God", Ibn al-Jala ``Sufism is an intangible reality." ". Sufism is sacred knowledge that God bestows upon a few for the benefit of mankind. Here are some key principles:

1. You reach God through your spiritual master, because your master is God
2. Perpetual memory of Dikr.
3. You have to kill the animal spirit, the ego.
4. Devotional music can be used to enhance devotion.
5. Knowledge is not as important as direct spiritual experience.
6. It takes great courage to become a Sufi.

A Sufi journey usually consists of the following stages:

- Fanna Fizatto. This is the first stage where the Sufi aspirant destroys all desires and feels that I am the creator of myself. We remove the "nuff" or animal spirits and allow our higher qualities to shine through.
- Seek Fanafil. At this stage, you have to self-destruct, and you feel that if anything exists in this world, only Sheikh.

- Fanafi-Lassol. If there is anything that exists in this world, it is Rasul.
- Fana Fira. Everything that exists at this stage is God.
- Bacabila. This is the state in which man returns to his being and God has appointed man to guide him. This is the stage where the individual is part of the world and is not concerned with his reward or status.

THE SUFI MOVEMENT

Background-Rise of Islam:

You may remember that Islam was founded by the Prophet Muhammad. Islam saw the rise of many religious and spiritual movements. These movements focused primarily on interpreting the Qur'an. In Islam, his two main denominations have arisen: Sunni and Shia. We have both sects in our country, but in many other countries such as Iran, Iraq, and Pakistan. Only one of them can find followers. Among Sunnis, he has four major schools of Islamic law. They are based on the Quran and Hadith (traditions of the words and deeds of the Prophet). Of these, the 8th-century Hanafi was later adopted by the Eastern Turks who came to India. The greatest challenge to orthodox Sunnism came from rationalist philosophy, or Mutajira, which professed strict monotheism. They believe that God is just and has nothing to do with people's misdeeds. Men are endowed with free will and are responsible for their own actions. The Mutazilas were opposed by the Ashari School. Founded by Abul Hasan Ashari (873-935 AD), the Ashari School evolved its own rationalist argument in defense of the orthodox doctrine (Kalam). This school believes that God knows, sees, and speaks. The Quran is eternal and uncreated

The Sufis

There were Sufis in contrast to the Ulema. Sufis were mystics. They were pious men shocked by the degeneration of political and religious life. They objected to the vulgar display of wealth in public life and Ulema's willingness to serve

"ungodly" rulers. Many began to lead a withdrawn ascetic life that had nothing to do with the state. Sufi philosophy was also different from Ulema. The Sufis valued free thought and liberal thinking. They opposed formal worship, rigor, and prejudice in religion. Sufis turned to meditation for religious gratification. Like the Bhakti saints, the Sufis interpreted religion as "divine love" and service to humanity. Over time, the Sufis were divided into various shirshirahs (instructions) and each shirshirah was assigned its own pil (leader) named Khwaja or Sheikh. Pir and his disciples lived in a Hanka (hospice). Pir continued his work, appointing his successor or wali from among his disciples. The Sufis organized samas (sacred song recitals) to induce mystical ecstasy. Iraq's Basra became a center of Sufi activity

Sufism In India

The emergence of Sufism in India is said to have occurred in the 11th and 12th centuries. One of the first major Sufis to settle in India was his Al-Hujwari, who died in 1089 and was popularly known as Data Ganj Baksh (Distributor of Infinite Treasures). Initially, the main Sufi centers were Multan and Punjab. From the 13th century to the 14th century, the Sufis spread

to Kashmir, Bihar, Bengal, and the Deccan. It should be noted that Sufism already took a certain form before it came to India. Their basic and moral principles, teachings and orders, fasting system, prayers, and practices of life in Kankha had already been established. The Sufis came to India voluntarily via Afghanistan. Emphasizing pure living, devoted love, and service to humanity, they endeared and earned honorable positions in Indian society. Abul Fazl, writing in *Ain-i-Akbari*, tells of his 14 Silsilahs of Sufis. However, this lesson will only outline some of the most important ones. These silsilas were divided into two types: basharas and besharas. Bashara was an order according to Islamic law (Sharia) and its guidelines, such as namaz and roza. Chief among them were Chishti, Suhrawardi, Kadiri, Naqshbandi Sirshila. Be-shara Silsilahs was not bound by Sharia. The Karanda people belonged to this group

The Chishti Silsilah

The Chishti cult was founded in a village called Kwaja Chishti (near Herat). In India, Chishti Sirshila was founded by Kwaja Muinuddin Chishti (born c.1142), who came to India c.1142. He made Ajmer the center of his teaching. He believed that serving humanity was the best form of devotion, so he worked among the oppressed. He died at Ajmer in 1236. During the Mughal Empire, Ajmer became a major pilgrimage center as emperors regularly visited the tombs of their chiefs. The extent of its popularity is shown by the fact that even today millions of Muslims and Hindus visit the darga to fulfill their wishes. Among his disciples were Sheikh Hamiduddin of Nauru and Qutubdin Bakhtiyar Kaki. The former led the life of a poor peasant, cultivated the land and refused Iltumish's offer to give him a village. The Khanqah of the Qutubuddin Bakhtiyar Kaki was also attended by people from all walks of life. Sultan Iltumish dedicated Qutub his minar to this saint. Sheikh Fariduddin of Ajodan (Pattan, Pakistan) popularized Chishti Sirsila in modern Haryana and Punjab. He opened the door of love and generosity to all. Known as Baba Farid, he was revered by both Hindus and Muslims

The Suhrawardi Silsilah

This Silsilah was founded by Sheikh Shihabuddin Suhrawardi. Sheikh He was founded in India by Bahauddin Zakaria (1182-1262). He established a major hanka in Multan attended by rulers, dignitaries, and wealthy merchants. Sheikh Bahauddin Zakaria openly supported Iltutmisht in the fight against Kabacha and received from him the title of Sheikh-ul-Islam (Leader of Islam). It should be noted that, unlike the Chishti saints, the Slawardis maintained close liaisons with the state. They accepted gifts, jagire, and even government positions in the church department. Suhrawardi Silsilah was firmly established in Punjab and Sindh. Besides these two sills, there are Firdausi sills, Shattari sills, Kadiri sills, and Naqshbandi sills.

The Naqshbandi Silsilah

Naqshbandiya Tariqah, Hazrat Shah Baha al-Din Naqshband Radi Allahu anhu [d. 791 H/1389 AD], is a tarika widely practiced worldwide today. Shaykh Ahmad al-Faruqi al-Sirhindi [d. 1034 AD / 1624 AD] (Radi Allahu anhu) is called "Mother of all Tarikas". Hundreds of

spiritual monastic orders are all on the right path, but Naqshbandiya is considered to be her four principal shirsillas of Al-Assunnawal Jamaat, along with Qadiriya, Chistiya and Surawaldiya. I'm here.

The Golden Chain sect of Naqshbandi changed from century to century. From the time of Hazrat Abu Bakr as-Siddiq radi Allahu ta'ala anhu until the time of Hazrat Bayazid al-Bistami radi Allahu ta'ala anhu it was called as-Siddiqiyya. From the time of Bayazid al-Bistami radi Allahu ta'ala anhu until the time of Sayyadina Abdul Khaliq al-Ghujdawani radi Allahu anhu it was called at-Tayfuriyya. From the time of Sayyadina 'Abdul Khaliq al-Ghujdawani radi Allahu ta'ala anhu until the time of Hadrat Shah Naqshband radi Allahu ta'ala anhu it was called Khwajaganiyya. From the time of Hazrat Shah Naqshband radi Allahu ta'ala anhu until the time of Sayadina Ubaidullah al-Ahrar radi Allahu ta'ala anhu and Sayyidina Ahmad Faruqi radi Allahu ta'ala anhu it was called Naqshbandiyya. Naqshbandiya means 'one who binds Naqsh very well'. Naqsh is the perfect imprint of Allah's name in the merciless [disciple's] heart. From the time of Sayyadina Ahmad al-Faruqi radi Allahu anhu until the time of Shaykh Khalid al-Baghdadi radi Allahu anhu it was called Naqshbandi-Mujaddidiyya. From the time of Sayyidina Khalid al-Baghdadi radi Allahu anhu until the time of Sayyidina Shaykh Ismail Shirwani radi Allahu anhu it was called

Naqshbandiyya-Khalidiyya.

The Qadiri Silsilah

Qadiriyyah (also transliterated Qadri, El Qadri, Qadrei, Qadiri, or Qadri) is one of the oldest Sufi tarikas. This name is derived from his Abdul-Qadir Gilani (radi Allah anhu) (also spelled 'Jil lani' or 'Jailani' and 'Jilali' in Maghreb), his AH 470 (1077-1166) from Gilan province of Iran. . . . In 1134 he became the headmaster of the Sunni Khanbali school in Baghdad.

His contributions and reputation in the sciences of Sufism and Sharia were so great that he became known as the spiritual pillar of his time, al-Gawt al-Azam ("best helper" or "most powerful assist"). became. His writings were similar to Al-Ghazali's in that they covered both the foundations of Islam and the mystical experiences of Sufism.

This order is the most widespread Sufi order in the Islamic world and is found in much of East and West Africa, including Afghanistan, India, Bangladesh, Pakistan, Turkey, the Balkans, China and Morocco.

The Sufi movement has made a valuable contribution to Indian society. Like the Bhakti saints who helped break down barriers within Hinduism, the Sufis brought a new liberal perspective to Islam. The interplay of early Bhakti and Sufi ideas laid the foundation for the more liberal movements of the 15th century. We can read that Saint Kabir and his Guru Nanak preached a non-denominational religion based on universal love.

Sufis believed in his Wahdat-ul-Wajud (Oneness of Being) concept put forward by Ibn-i-Arabi (1165-1240). He argued that all beings are essentially one. Different religions were the same. This teaching became popular in India. There was also a lively exchange of views between

Sufis and Indian Yogis. In fact, the Hatha Yoga treatise Amrita Kunda has been translated into Arabic and Persian.

A notable contribution of the Sufis was their service to the poorer and oppressed segments of society. While Sultans and Ulema often avoided people's everyday problems, Sufi saints kept in close contact with the common people. Nizamuddin Auliya was famous for giving gifts to those in need, regardless of religion or caste. It is said that he never rested until he heard all the visitors to Hanka. According to the Sufis, the highest form of devotion to God was service to humanity

Mughals And Sufis

In the mid-11th century, the Sufis reached northwestern India under the rule of the Ghaznavid dynasty. Over the centuries that followed, many men of God came, belonging to different brotherhoods and following different 'paths'. There were lovers of Chistis music and poetry, the center of which Ajmer became of great importance to the Mughal Empire. There is also his

Suhra Wardiyya, which is serious, initially focused on Sindh, Punjab and Bengal. Ali-y Hamdani led Kusrawiyya to Kashmir. There were active branches of this group, his Firdausiyya, in Bihar and Bengal. Babur visited the tomb of Hamdanaith in Kuttaran during a military campaign. For a time Shattarya played an important role in Central India, but the Central Asian Nakshbandiya, which rejected music and dance, became increasingly important to the Mughals on the subcontinent. There were also small groups of Bhakti, followers of certain saints, and hybrids with elements of Hindu Bhakti groups. When Babur and his companions came to India, there was an astonishing variety of different mystical paths. Theosophy of Ibn Arabi of Andalusia (d. 1240) spread to India at about the same time. . Before this theosophy was generally accepted, these were protracted disputes between various masters. Their belief in the "oneness of being", often called pantheism or monism, colors poetry in all the languages of the subcontinent and has inspired mystical scholars to produce many commentaries and original works. India's most famous teacher was Muhibuah of Allahabad, who succeeded Ibn Arbi and was worshiped by Prince Dara Shikoh. Babur's family had long-standing ties with his Naqshbandis, dating back to his Bahauddin Naqshband, who died in Bukhara in 1389. His most important successor, Khwaja Ahrar (died 1490), was one of the most powerful figures in Central Asia at the time. And Bubble's father was his supporter. Members of his family came with him to India, some of whom married the Mughals

CONCLUSION

Finally, I will conclude my essay by stating that Sufism played a very important role in medieval India in making us aware of a world beyond our imagination and imperceptible to us. A true Sufi is one who keeps his soul pure. And beyond arrogance, greed, and other excessive and inhuman ambitions.

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