

SUFI MOVEMENT (PART-2)

B.A. HISTORY (HONS) PART-3 PAPER-5

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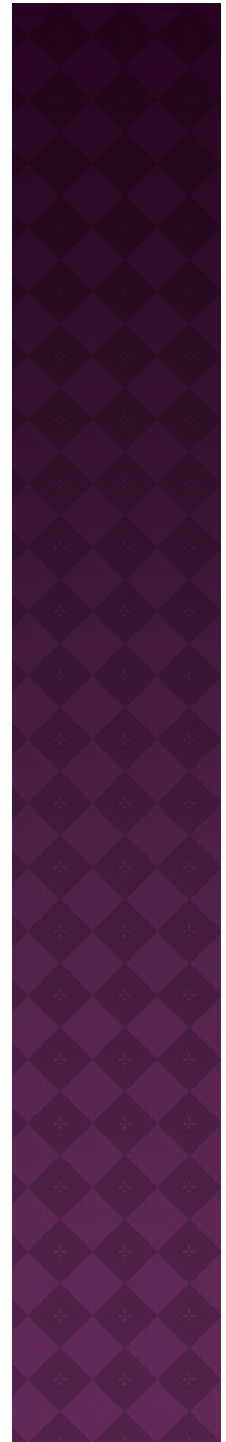
SUFI ORDERS (SILSILA)

Khwaja Muinud – din, the founder of *Chishtiyya order* in India was considered as an early Sufi – Saint of North India. He was born about A.D. 1142 at *Sistine*. The Sufi mystic traditions became more visible during the rule of Delhi Sultanate. The Saint figures and mythical stories had made inspiration on Hindu Communities. The medieval North Indian Society was highly influenced by the Cosmopolitan Culture of Baghdad and Persia. The Ghaznavi and Ghorid Courts accelerated Sufi – intellectualism in India. During the thirteenth Century A.D. the Sufi brotherhood became firmly consolidated in northern India.

SUFI ORDERS (SILSILA)

The political scenario in Northern India was in favour of the spread of Sufism in India. After the Mongol invasion of Baghdad, the Sufi Saints had chosen India, as their safe abode and destination for settlement. The court of Delhi Sultanate had occupied with Persian intellectuals. Sufism became the main ingredients in all mediums. They acted as advisers to Sultans, bridge between the commoners and rulers. But most of the practicing Sufis rarely had political aspirations.

Among the religious elite of Medieval India, Ulemas and the Sufi Mystics or Fakirs had tolerated with non – Islamic traditions.



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They had mingled with poor people and spread their faith through community services. There were number of Sufi Saints who had led a very popular and discipline life in North India. Sufi Saint *Shaikh Nizamud-din-Awliya (AD 1238 – 1325)* had stressed love as a means of realizing God. It implied the love of humanity.

Amir Khusro, the noted scholar and the royal poet of Delhi Sultanate who accepted the mission and became the disciple of the Sufi who is also buried at Dargah of Nizamudin Awliya. He was responsible for the Mass conversion of the people to Islam. He founded the Chisti Nizami order.

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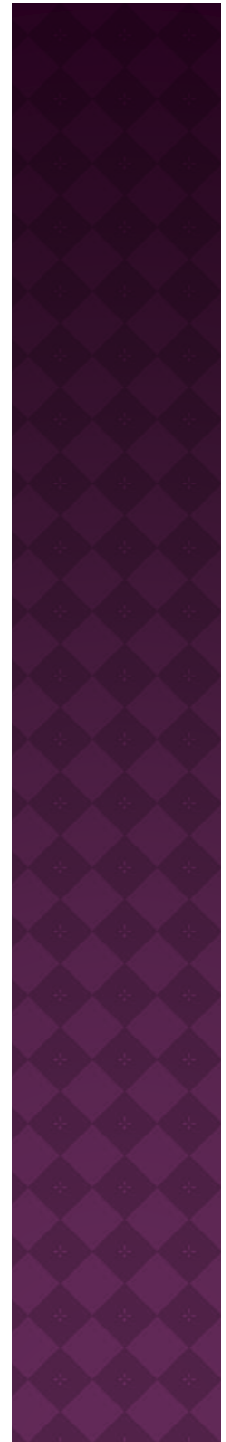
He saw the reign of seven rulers of Delhi Sultanate. There were 70 branches of Sufi orders.

The famous *Suhrawardi order* Sufi Saints were Shaikh Sadrudin Arif, Amir Husayan and Ruknuddin. Saint Ruknuddin was highly respected by the Delhi Sultans, from Alauddin Khalji to Muhammad – bin – Tughlaq. This order got spread to Tiruchirappalli and Andhrapradesh in South India.

Another order *Naqshbandiyya*, became an influential factor in Indo – Muslim life and for two centuries it was the Principal spiritual order in India.

SUFI ORDERS (SILSILA)

Khwaja Baqibilla was an influential Sufi personality and protested the state policies of Mughal emperor Akbar. The four different Sufi orders were highly responsible for the spread of Islam in North India.



SPREAD OF SUFI MOVEMENT IN SOUTH INDIA

The Hindu rulers of India needed Arab traders and provided them with all facilities and treated them like other subjects. These early missionaries and their progress enabled the spread of Sufism all over Tamil country. Many new Sufi centers were emerged in coastal regions as well as central parts of Tamil country.

Dargahs became prominent tombs of Saints. The disciples of early pioneer Sufis were responsible to spread of Sufi movement in the neighboring states. They became the ambassadors of Sufism and social integrity.

IMPACT

- ❖ Development of Literature and Poems.
- ❖ Stressed the importance of '*fana*' or annihilation in seeking God and believed in Unity of Existence was the ultimate truth.
- ❖ Active role in politics and Indian religion.
- ❖ *Princess Jehanara* of Mughal dynasty was a notable female Sufi Saint of Qadiriya Order and authored two Sufi Manuals. *Munis al Aswah* or the confident of spirits and an incomplete biography of her spiritual mentor Mulla Shah.
- ❖ The Sub – continent Sufi orders embraced local traditions from ascetics belonging to other religions. Inter religious dialogues were held.

IMPACT

The situation of Indian Sufism has been historically summarized by *Evelyn Underhill* as follows:

the Muhammadan Mysticism appearing in the eighth century AD with the beautiful figure of Rabia, the Muslim female Saint (AD 717 – 831) and continued by the Martyr Al – Hallay, attains literary expression in the eleventh century by Ghayali (AD 1055 – 1111) and has its classic period in the thirteenth century in the work of mystic poets Atlar (AD 1140 – 1234) Saadi (AD 1184 – 1263) and Jalaluddin Rumi (AD 1207 – 1273). Its tradition is continued in the 14th century by the rather erotic mysticism of Hafiz (AD 1300 – 1388) and his successors and in the 15th century by the poet Jami (AD 1414 – 1492).

CONCLUSION

The most remarkable feature of the medieval and contemporary period of Indian History was the emergence of various schools of thoughts. Sufism played a twin role of spreading loves towards almighty and spreading the message of truth. The Sufi saints played an important role in the Indian Contemporary Society. The Arabian trade influenced them to settle in the coastal parts of India. Due to their preaching and profess, there were many religious, social and political changes had taken place. Therefore Sufism had a great impact in the Contemporary India.

