

A SHORT INTRODUCTION TO ORIGIN, BEGINNING AND HISTORY OF SUFISM OR TASAWWUF

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Abstract— Sufism or Tasawwuf is the name given to mysticism in Islam. The term Sufism embraces the philosophy and practices which aim at direct communion between God and man, and those who practice Sufism are called Sufis. Scholars differ as to the derivation of the term Sufi, for it is not mentioned in the Qur'an or the books of Hadith, nor does it figure in the standard Arab dictionaries that were compiled as late as the 8th century A.D. According to Qushayri (d. 465/1074), author of *al Risala*, the word Sufi was used as a generic term to describe individuals adopting a particular religious attitude based on austerity and spirituality, and came into usage only at the beginning of the 9th century. This he explains simply: 'After the Prophet Muhammad (S.A.W.) Sahabi (companion) was the only title given to the Muslims of that period. The Sufis trace the origin of Sufism or Tasawwuf to the Prophet of Islam. They believe that there were two dimensions to the revelations received by the Prophet: one took the form of the words of the Qu'ran, the other that of the divine inspiration within his heart. The former was meant for all, while the latter was to be imparted to the chosen few and conveyed directly 'from heart to heart'. 'Book knowledge' or the knowledge of the words of the Qur'an and hadith was known as *ilm-e-safina*, while 'the knowledge of the heart' was known as *ilm-e-sina*. It is generally said that Sufism came into being toward the close of the second or beginning of the third century of Islamic era. It is a mistaken idea that leads some modern scholars to connect Sufism with Greek Philosophy, which had begun to creep into the mind of some of learned Muslims. The earliest of three greatest Islamic mystics were Prophet Muhammad (S.A.W.), his life-partner, Bibi Khadijah (R.A.) and Imam Ali (R.A.). There were others also from prophets' family and his companions who were actively engaged in Sufi-practices. However, an overview of their spiritual struggle will entail a long discussion. Hence my little attempt and the aim of this paper is to trace the origin and beginning of Sufism.

Keywords— Sufism, Origin, Beginning, History.

I. INTRODUCTION

Sufism is the esoteric and spiritual dimension of Islam representing the inward aspects of the world's greatest religion. The basis and beginning of Sufism (Tasawwuf) is Iman (Faith) which had six important beliefs and principles, viz the existence and unity of God, the Angels, the Prophets, the day of resurrection and good and evil, and lastly the God's predestination. The Islamic Sufism finds its roots with the life and personality of Prophet of Islam Hazrat Muhammad (S.A.W.), who is the role model for all those Mystics, Spiritualists, Sufis, Darwishs, Faqirs, Rishis and Pirs who had dedicated their lives for gaining the knowledge of 'haqiqat and tariqa't in the light of Qur'an and Sunnah to achieve the real goal of Islam.

Sufism is not something different or a new religion from Islam. In fact the mystic spirituality also depends on the five basic and fundamental pillars of Islam i.e., the Kalma (Shahadt), to Prayer (Salat), the Saum (Fasting during Ramdan), the (Zakat) the obligatory contribution towards poor and finally the performance of Pilgrimage (Hajj) if the person could effort the expenses. (1)

II. ORIGIN, BEGINNING AND HISTORY OF SUFISM OR TASAWWUF

The Sufis trace the origin of Sufism to the Prophet Muhammad (S.A.W.) of Islam. (2) In (September

622), the Prophet Muhammad (S.A.W.) migrated from Mecca to Medina plunged himself into organizing his community and into fighting wars against the religious opponents. However, all sources unanimously relate that he himself continued to lead an exceedingly austere and ascetic life. He considered his own pursuit of Faqr that is a life of poverty and resignation to God's will, a source of personal pride. (3)

Sufism or Tasawwuf is considered as esoteric part of human life. Sufis considered the Holy Qur'an as the foundation of their hope and trust. The mystic exegesis of the Holy Qur'an surely enables them to achieve high ranking from the ignoble and faceable problems in which a class of Mullas has entangled Islam. The Qur'an exegesis presented by Sufism or Tasawwuf based on (Aqliyat) human understanding as well as on humanism also having a magnimity in it. Its instruction is towards the World. Its tone is universal (Afaqi). Probably this is the appropriate exegesis of the Holy Qur'an. (4)

Among Muhammad's (S.A.W.) companions at this time were a number of people who dwelt in the Medina Mosque practicing, poverty and self-mortification. They were called Ahl al-Suffa or Ashab-I Suffa (The Prophet of the Verandah). Islam made prayers, five times a day, and fasting for the whole of Ramazan, the 9th Month of the Islamic calendar, obligatory. However the Ahl al-Suffa and many other followers of Muhammad (S.A.W.)

observed incessant prayer and fasting as did the prophet Muhammad (S.A.W.) himself. (5)

However the term Tasawwuf penetrated in Islam as in the earlier stages, Taqwa and Zuhud was frankly used for the more holy peoples who had denounced the world. It was from the 2nd century Hijra that the word Sufi and Tasawwuf became famous in masses. (6)

The Quranic chapter entitled Al-Bara'at (Immunity) or Al-Tauba (Repentance) was revealed in the 9th Hijri or (630 A.D.) and contained a declaration of immunity from obligation for the idolatrous tribes which had repeatedly violated their treaties. Moreover, it drew attention to the duties of Muslims to avoid hoarding wealth. (7)

The Sufis believe that Muhammad (S.A.W.) has declared that every verse of Holy Qur'an has an outward and inward a trust clearly in line with their quest for the Haqiqah. However, this process of Holy Qur'anic version trust and used by the Sufis in support of their claim can arguably be seen as a reliance on exegesis. (8)

The rise of Sufism was also inspired by the feeling that a direct relationship of man to God, Who is not to be regarded as a Unwilling and All-Powerful Ruler of the destinies of humankind but as a friend and beloved of their spirits as fully, is possible. The Sufis or mystics have desired to know God, so that they may love Him and they have faith that the spirit can receive a success from Allah (God), by direct religious experience not through the senses or intellect. (9)

The decade following the death of the Muhammad (S.A.W.) on 8th June, 632, saw the Arab town dwellers and Nomadic, whom he had joined into one residential (Umma), because the masters of Syria, Iran, Egypt, Tripoli and parts of the African peninsula. They were now not only exposed to the evils of material prosperity, but to new ideas of the ancient civilized World. These made varying impacts upon the companions of Muhammad (S.A.W.). But members of the group known as Ahl al-Suffa and a few others continued to lead lives immersed in poverty and asceticism. Most prominent of these was Abu Zar al-Ghifari (died in 652 Or 653). His revolutionary outspokenness led him into court exile during the reign of Usman (R.A.) (644-56). (10)

The reign of the third Caliph saw the beginning of internal tensions while Ali bin Talib's reign in (656-61) was torn with civil wars. Ali (R.A.) transferred his capital from Medina to Kufa and was there assassinated Mu'awiyya (661-80), who fought incessantly against Ali (R.A.) founded the hereditary both Medina and Kufa. (11)

All Caliphs enjoyed high spiritual ranks. However, Imam Ali has a special significance for Sufi domain. According to the judgment of Sunni Canon lawyers, 'Ali was just not the fourth number in the Khilafat-i-Roshidah but appropriated the highest place after Muhammad's amongst Muslim spiritualists.

Accordingly, Shaykh Aliu'l-Hujwiri writes concerning Imam 'Ali.

His renown and rank in this path (of Sufism) were very high. He explained the principle (Usul) of Divine truth with extraordinary subtlety, so that Junaid told; Ali (R.A.) is our Shaikh as regards the endurance of affliction i.e. in the theory and customs of Tasawwuf or Sufism: for Sufis call the method of this path "Principle" (Usul) and its practice consists entirely in the endurance of affliction. (12)

The fourth caliph Hazrat Ali (R.A.) (656-661) was regarded by the Sufis as their Shaikh (teacher) in both the conception and practice of Sufism. The former consisted principles and the later rested entirely on endurance of affliction, Hazrat Ali (R.A.) was model for Sufis 'in respect to the truths of outside expressions and the distinction of inner meanings, the stripping of one's self of all poverty of this world or of the next and consideration. (13)

A party under Ali (R.A.) had previously emerged believing that their leader's right to success Muhammad (S.A.W.) had been usurped by the first three Caliphs. The death of Husain (R.A.) and the persecution of his successors by the Umayyads made their followers even more determined in their opposition to the Umayyad Caliphs. This group came to be called Shi'as or Shi'is that is followers of the House of Ali (R.A.). The majority of Muslims who did not question the order of succession of the first four Caliphs became known as Sunnis. (14)

When Abbasids were moved eastward, a strong Persian influence came on their society. Such influence manifested itself in poetry, science, art and luxury, and came to be associated with the Baghdad court. In the words of a historian, "Abu 'Bakr and 'Umar would hardly have recognized the Caliphate in its Baghdad incarnation". (15)

Difference between Sunnis and Shi'is sharpened under the Abbasids (R.A.) (750-1258). Sunni religious law, Faqh, was founded by four outstanding jurists, all of whom established independent school of jurisprudence. The followers of Abu Hanifa who died in (767) are Hanafis and those of Malik bin Anas (d. 795) are called Malikis. Al-Shafi'I who died in (820) founded a Shafi'I school and Ahmad bin Hanbal whose death occurred in (855) was the founder of the Hanbalite School. (16)

The 9th century saw the compilation of various collections of traditions of the prophet Muhammad (S.A.W.). Six different works known as the six canonical books are the rock on which Sunni traditions, or Hadis, of Muhammad (S.A.W.), are based. The Shi'is do not follow either the four Sunni schools of jurisprudence or the 6th Religious Hadis books, but the laws and traditions ascribed to their own Imams. (17)

The first caliph Hazrat Abu Baker (R.A.) (632-34) was a paragon of voluntary poverty to the Sufis and taught them to renounce all their material goods for Islam. (18) Hazrat Umer Farooq (R.A.) (634-44), the

second Caliph was a symbol of self-denial His life exemplified the fact that spiritualists outwardly were a part of humankind, however, inwardly their hearts clung to God and their worldly activities failed to divert them from God. Hazrat Usman Ghani (R.A.) (644-56) was the third Caliph and a fine example in resignation during the crisis. (19) The fourth caliph Hazrat Ali (R.A.) (656-661) was regarded by the Sufis as their Shaikh (leader or teacher) in both the theory and practice of Sufism. (20)

Thus, Sufism can be said to be a movement, which aims at making Muslims good or better Muslims. It is a call to them to actualize really and internally those teachings of Islam they have accepted only formally or intellectually as a part of their inheritance. Throughout the history of Islam, Sufism has been the standard-bearer of genuine religiosity and spiritual advancement in the Muslims societies. Sufism has made Muslims a living reality infused with the depth and strength of spirituality. Sufism is not an alien movement transplanted into Islam from foreign sources, such as. Neo-Platonism, Hinduism, Buddhism, Christian, mysticism, or any of the pre-Islamic Iranian Ideologies. Sufism can fully fledge be directly traced to Islam. (21)

After Ali's (R.A.) martyrdom, his son Hasan (R.A.) (b 624-25) abdicated as Caliph and retired to Medina where he was poisoned in 669-70. Hasan (R.A.) was long remembered by Sufis for his utter lack of concern for adulation or criticism and when abused would listen politely. To mystics Hasan's (R.A.) brother Husain (R.A.) had sacrificed his life for God. The greatest scholar among Ali (R.A.) descendants was Ja'far al-Sadiq (b 699-700 or 702-03). However the Sunnis regard Ja'far as an authority on all problems of Fiqh. Abu Hanifa Malik bin Anas and the founder of Mu'tazalite Kalam, Wasil bin Ata (R.A.) heard the traditions of the prophet Muhammad (S.A.W.) from Ja'far directly. Sufis found his writings a most valuable guide. (22)

By the Hasan's (R.A.) time the wearing of wool (Suf) had become fashionable among Muslims ascetics but Hasan Basri reminded them. He who wears wool out of humility towards God increases the illumination of this insight and his heart but he who wears it out of pride and arrogance will be thrust down to Hell with the devils. (23)

The wearing of wool was according to Sufis a legacy of the prophet Muhammad (S.A.W.) and the Christian apostles and ascetics. A modern Irani scholar rightly points out that the word Sufi for a wearer of a Woollen garment is incorrect from the points of view of Arabic grammar. The word was invented by some Irani on the pattern of the grammar of his own language and assimilated into Arabic. (24)

Malik bin Dinar (d.c. 127/744), another important disciple of Hasan of Basra, had led an evil life before converting to Sufism. He emphasized that sincerity bore the similar relation to an activity as the soul did to the body, as the body without the spirit was lifeless

so an action without sincerity was also insubstantial. (25)

Hasan al-Basari (d. 110/728 A.D.), the eminent early Sufi-theologian known for his piety and asceticism is generally claimed by the historians to have been the first Sufi. He maintained that fear of Allah and abstinence from worldly pleasures are necessary for the purification of heart, which ultimately leads to the ultimate end; the vision of Allah. (26) Basra Sufism would never have reached the heights it did without the female Saint, Rabi'a (R.A.) bint Isma'il al-'Adwiya. (27) Rabia-al-Basari does not deny the importance of the fear of Allah. However, she gives utmost importance to love of Allah as well as the pure and unalloyed Love, "One should remember Allah not because the fear of hell or attainment of heaven." For the 'Rabia, the pleasure of Allah and His vision must be the end of love. (28)

Mecca, Medina, Basra and Kufa were undoubtedly the earliest centers of Islam's contemplative and ascetic life. This does not mean that Sufism developed in isolation and other mystic ideas and ascetic practice had no impact at all. The deep Christian influence in the early Developments of Sufism is undeniable; Jesus was a model of self-denial and of the saintly life. That Sufis tended to see Jesus in the light of their own traditions does not lessen the significance of the impact of the Nestorian and Jacobite churches on the movement. (29)

The second two important regions where Sufism blossomed were Iran and Khurasan. These countries had been conquered in the first century after the birth of Islam and a large number of their inhabitants embraced the new religion for varying reasons. The most interesting was the eclectic religion, Manichaeism, which had deeply penetrated Khurasan and survived as far as eastern and northern India. Early Sufi movement often contained converts from other religions communities such as those Zoroastrianism, Christian, and Judaism and so on. These members often imbued Sufism with their ancestral philosophies. In order to better understand Sufi development from the 8th to the end of the 10th centuries. (30)

In its earliest form, Sufi teachings stressed that a person should provide much emphasis to the spiritual aspects of Islam, a result of many losing vision of this high aim of Islam. After a period of time, however, infamous Sufi elders introduced practices foreign to Islam which were accepted or welcomed by its followers. Customs introduced included dancing, playing music, and even consuming marijuana. The Scholar Ibn al-Jawzi, wrote in his own text *Talbis Iblis* about the origin of the name used by this group, saying. They are called by this name in associate to the first individual who dedicated his life to worship around the Ka'bah, whose name was Sufah. According to this, those who wished to equal him called themselves Sufis. Ibn al-Jawzi also mentions another cause; he said that they would wear woollen

garments. Wool in Arabic is called Soof and woollen clothes were the indication of a self discipline during those times, since wool was the cheapest form of clothing and was very rough on the skin in short it was a symbol of asceticism. (31)

But during the first six or seven centuries of Islam the tension between the general downstream drifting of the community as a whole and the upstream movement of the mystic path produced a kind of secondary development of Sufism which is neither upward nor downward and which did not alter the essentials in personal but was concerned sooner with such questions as varying formulations and disciplines to suit varying needs. (32)

In any case, the word Sufi was not present at the time of Prophet Muhammad (S.A.W.) and his companions instead first visible at about two hundred years Hijrah (Two hundred years after the migration of the Prophet Muhammad (S.A.W.) from Mecca to Medina). The well known scholar, Ibn Taymiyyah, mentions that the first appearance of Sufism was in Basra, Iraq, where some persons went to extremes in devotion and in avoiding the worldly life, such as not seen in other lands. (33)

The Arab sea traders operating between the Malabar Coast and Ceylon first introduced Islam to that region of the sub-continent. The belief that the conquest of Sind at that time of the Umayyad Caliph al-Walid I (705-15) originated as a punitive expedition against the ruling Raja Dahir, after his pirates had seized some Muslims on a Hajj to Mecca, is a myth. In reality, the conquest of Transoxiana and Sind was initiated by Hajjaj, Walid's governor in Iraq, and was one aspect of his expansionist policy. In 710 Muhammad bin Qasim al-Saqafi began his advanced through Makran and Baluchistan with the conquest of Sind between 711 and 712; the following year he extended his influence as far as Multan in the southern Punjab, similarly, Qutaba bin Muslim, another enterprising general conquered Transoxiana between 705 and 715. Balkh, Bukhara, Samarqand, Khwarazm and Farghana became Arab colonies. (34)

The great spread of Sufism in Transoxiana and Khurasan has been dealt with previously however, no much Development in Sind are recorded. Early Arab conquerors settled their families in large number in the various towns of Sind. Conversion of the local population occurred due to several reasons. Muhammad bin Qasim is believed to have induced several chieftains to accept Islam (35) and for reason of expediency some responded favorable. The Raja of Asifan, in the Punjab is said to have converted to Islam after persuasion from some Muslim merchants, (36) who as a class had always been enthusiastic proselytizers of Islam. The Qur'an was also said to have been translated into local regional dialects. In the 8th century Abu Ma'shar Najih (d. 170/ 787) a scholar of Hadis, and the Poet Abu'l-Ata (R.A.) (37) (died after 158/774) were leading literary figures from Sind. (38)

Lack of information about Sufis in Sind may be ascribed to two factors. Firstly, land communication between Khurasan, Transoxiana and Sind were slow and arduous. Secondly, the blossoming of Sufism during the 10th century had synchronized with the rise of Isma'ili Fatimid Caliphate from 909 to 1171. Therefore Sufism which subscribed to Sunni Islam was naturally cut, from close relations with other areas of central Asia, also within the Sunni fold. The Sumira dynasty continued to rule the Lower Sind until the middle of the 14th century. After the end of the 12th century, the upper Sind came under the domination of Sunni rule. It would seem however that by the middle of the 11th century, Sufism had penetrated into the areas surrounding Multan. (39)

The first Sufi to settle in the reign was Shaikh Safiu'd-Din Kaziruni. The Shaikh was a native of Kazirun near Shiraz in Iran. His uncle was Shaikh Abu Ishaq Kaziruni, (40) who died in (426/1035). After appointing Safiu'd-Din his Khalifa according to tradition Shaikh 'Abu Ishaq orders him to mount a camel and travel in whatever direction the animal led him; he was then to remain where the camel finally halted. Although this happened to be in the middle of a desert, the Shaikh founded a town later called Uch. (41) Although this story would appear mythical it is typical of medieval tales relating to Sufis. In reality, it was the information of Sultan Mahmud Ghaznavi's conquest of Multan which promoted Sufis to advice their talented and adventurous disciples to settle in that region. A new reasonable unpopulated area offered tranquility to a contemplative. (42)

No account of Shaikh Saifu'd-Din's activities at Uch remains. An anecdote related to his disciples by Shaikh Nizamud-Din Auliya, provide an intrusting account of the Shaikh's conflict with a yogi. (43) Later Khattali asked a young disciple, Abu'l-Hasan Ali (R.A.) bin Uman (R.A.) bin Ali (R.A.) al-Ghaznawi al-Jullabi al-Hujwiri, to follow Husain Zinjani. Hujwiri objected on the grounds that already an eminent Sufi was there. His Pir, however ordered him to obey. Hujwiri reached Lahore after dark. In the morning Shaikh Husain Zinjani's coffin was carried out for burial he had died during the night. (44) Zinjani was buried in Chah Niran, which is now a suburb of Lahore. It would seem that Hujwiri probably reached Lahore in c. 1035, while Sultan Mas'ud I (1031-41) reigned in Ghazna.

As the name implies, Hujwiri was born in the Ghazna suburb, about 1009. He studied under several Sufi masters some of whom he names in his Kashf al-Mahjub were Abu'l-Qasim Gurgani, Khwaja Muzaffar, Abu'l-Abbas Ahmad (R.A.) bin Muhammad al-Ashqani. After 1067, Hujwiri returned to Lahore, remaining there until his death. According to the tablet on his tomb, the Saint died in (465/1072-73). Nicholson believed that Hujwiri died sometimes between (465) and (469/1076-77). However the Kashf al-Mahjub recorded Khwaja Abdu'llah Ansari (R.A.) who died in (1089) as amongst the

contemporary Saints. It would seem therefore that Hujwiri died some time after that date. (45)

Later Muslim posthumously conferred on Shaikh Hujwiri the title *Data Ganj Bakhsh*, Distributor of (Unlimited) Treasure. His Tomb has always been greatly venerated by Sufis and Muslims alike. Among early mystics who undertook hard ascetic exercise in Lahore at the Shaikh's tomb was Khwaja Mui'nu'd-Din Chishti (R.A.), the founder of the leading Indian order, the Chishtiyya. (46)

The *Awarifu'l-ma'arif* by Shaykh Shihabu'd-Din Suhrawardi (1234-5) was the second important Sufi textbook on which the early Indian Sufi doctrines and practices were based. Both works denounce those who believe that gnosis (spiritual knowledge) absolved Sufis from the need to obey the Shari'a. To them, Shari'a (law), Ma'rifa (gnosis), Andhaqiqa (reality) were interdependent. The achievement of particular States (hal) in Sufism involved a changing psychological condition, while Maqam (position in time and space) was relatively permanent. It was not essential that mystics lose all consciousness in a state of Fana (annihilation), since when the state of Baqa (abiding in God) was achieved a Sufi regained his power of action. The section on Sufi ethics and mystic ways of life in the *Awarif* is a marked improvement upon the corresponding discussion in Hujwiri's *Kashfu'l-mahjub*.

By the thirteenth century the division of Sufis into fourteen orders or Silsilas had already crystallized. The Sufis of each Silsila guarded their traditions strictly and desire their Murid or disciples to check from entering more than one order. Some of Shaykh 'Shihabu'd-Din's disciples migrated to India. (47)

However, the real or serious Sufi activities in India began from the last decade of the twelfth or beginning of the thirteenth century. Outstanding Sufi personalities began to visit India one after another in quick succession. These Sufis did organize themselves into various Orders called Silsilas up to 16th century A.D. Gradually each Order was divided into a number of other sub-branches, each having its own founder and tracing connection with other Order of the more celebrated early Sufis and finally tracing up a connection to the Prophet Muhammad (S.A.W.), through Hazrat Imam Ali (R.A.), the fourth Caliph. However, one Order (Naqshbandiyyah) came into being tracing its origin to Abu-Bakr Saddiq (R.A.), the first Caliph.

Sufi Orders (Silsilas) are numerous their number crossing one hundred seventy five (175). However, the most important among them are as under:-

1. The Chishtiyyah Order.
2. The Qadriyyah Order.
3. The Naqshbandiyyah Order.
4. The Suhrawardiyyah Order.

We shall deal here with the origin and development of these major Sufi Orders as they played a leading character in the spiritual pleasure of Muslims in India. (48)

2.1:- The Chishtiyyah Order:-

The Chishti order of Sufis is actually an Indian one. Other branches emanating from the town of Chisht in modern Afghanistan did not live for a long in the Perso-Islamic World. Chisht, written as Khisht in the Persian geographical purpose, the Hudud al-Alam, which was build in 372/982, is now a small village known as Khwaja Chisht on the river Hari Rud, some hundred kilometers east of Heart. (49) It was in this region that the Ghurid Sultans of the Shansab dynasty established their rule in the 12th century. Until the tenth century the region was constantly invaded by the governors of Khurasan. (50)

Among the Sufi migrants to Chisht was Shaikh Abu Ishaq Shami from Syria. The Shaikh traced his spiritual origin from Ali (R.A.) and the Prophet Muhammad (S.A.W.), and then through Hasan Basri, in the following spiritual descent; Hasan Basri-Abdu'l-Wahid bin Zaid -Fuzail bin Iyaz- Ibrahim Adham Balkhi-hwaja Sadidu'd-Din Huzayfa al-Mar'ashi-Abu Hubayra Basri-Khwaja Mamshad Alwi Dinawari-Abu Ishaq Shami. (51) Abu Ishaq returned to Syria and died in (329/940), at Akka, the Acco of the Old Testament leaving Khwaja Abu Ahmad Abdali Chishti as his successor.

Tranquility returned to the region only after the upward to power of Sultan Ghiyasu'd-Din Muhammad, who ruled as Sultan of Ghur from 1163 to 1203. His brother, Mu'izzu'd-Din Muhammad, the founder of the Shansabani dynasty in India, governed at Ghazna between 1173 and 1206. The capital of Ghiyasu'd-Din was Firuzkuh. The spoils of conquests had made it affluent in the same manner that two centuries earlier Ghazna, under Sultan Mahmud, had become wealthy. Many prominent poets and scholars settled in Firuzkuh, but the town was not favorable disposed towards the Sufi movement. In Chisht itself, Ghiyasu'd-Din Muhammad built a Madrasa and a Mosque, but Khwaja Mu'inu'd-Din Chishti, one of the greatest Sufis of the middle ages, decided to settle in the east in Ajmer, on the border of the Ghurid Empire. (52)

The credit of introducing the Chishtiyyah Order into the Indian subcontinent goes to Khawja Moin-uddin Chishti (R.A.) of Ajmer. He has been one of the most renowned Saints in the history of this Order. He was born around (1142-43, A.D.) in Sijistan, came to Delhi in (1192, A.D.) with the invading army of Shihabuddin Ghauri. He came to Ajmer around (1195/97, A.D.) where he died in (1234-36, A.D.). He lived at Ajmer for about half a century and his subsequent entombment at Ajmer, earned the city renown as a pilgrimage centre. His Dargah (Mausoleum), where he lies buried, is a sacred place of spiritual inspiration for millions of Muslims, Hindus and other people belonging to various faiths. Khawja Moin-uddin Chishti's (R.A.) preachments provided guidance to all sections of humanity. He was a thoroughgoing mystic and popularized Sufism in India. He assigned to the mystics the highest

position among human being. He says, "Mystic are similar the Sun, they shine over the world and the entire world is illuminated by their light". Khawaja Chishti tried infusing the soul of human service among his disciples; he declared that the service of humanity is the service of Allah. (53)

2.2:- The Qadriyyah Order:-

The founder of the Qadriyya Silsila was Shaikh Abdu'l-Qadir Jilani (R.A.). He was born in (470/1077-78) in the village of Jilan, south of the Caspian Sea. His father Abi Salih Jangi Dust was also an Irani. When eighteen years age of, Abdu'l-Qadir Jilani (R.A.) migrated to Bagdad. There he studied law, Hadis and philology under number eminent scholars. His interest in Sufism was sparked off by Abu'l-Khair Hammad al-Dabbas who died in (523/1129), however he obtained his Khirqa from al-Mukharrimi. (54)

The Qadriyyah Order was founded in the 12th century and it is thinking to be the earliest and the oldest. It had exercised great influence on the contemporary society and culture by creating a new spiritual ferment in the life and thought of the people. However, it gained a footing only at the end of 14th and beginning of 15th centuries. Its' followers are found all over the world. It played a dynamic role in the religious and spiritual life of Indian masses between 16th and 18th centuries.

As a direct descendent of the Prophet Muhammad (S.A.W.) through his daughter Fatima), Shaikh Abdul Qadir Jilani (R.A.) was believed to have inheritance every one of his ancestor's spiritual achievement. However, there are some controversies regarding his teachings and as an ancestor of the Prophet Hazrat Muhammad (S.A.W.). A model of simplicity, selflessness and righteousness, this remarkable saint of Islam expired on the 11th Rabi-us-thani, at the age of 91 years. However, until today his life and teachings illuminate the hearts of Muslims and others throughout the world. The Qadriyyah khanqahs are mostly located in Punjab, regions of Northern India and generally in south India. The Qadriyyah Saints made the Silsilah popular among the Indian masses. They were against the rituals and ceremonies and all other alien elements introduced in the name of Sufism contrary to the true spirit of Shari'a., (55)

2.3:- The Naqshbandiyyah Order:-

Khawaja Bahauddin Naqshband (1317-1389), the founder of the Naqshbandi Silsilah or order. He was born at Kushk-i-Hinduwan, a village near Bukhara in Central Asia. Later, in his honour, the village came to be called as Kushk-i Arifan. The title Naqshband that he used literally means 'a painter' or 'an embroiderer'. It is possible that it refers to the profession followed by his family, but it may just as easily have been a metaphorical manner indicative of his spiritual ability to imprint the name of God upon a disciple's heart. (56)

Naqshbandiyyah order is also known as Silsilah-i-khawajan. It was the most outstanding Sufi Order in India during the 17th century. It was founded by Khawja Ahmad 'Ata Yasvi (d. 1161), but organized and developed by Khawja Bahauddin Naqshbandi. Its descent is traced through Abu Yazid Bistami to the first orthodox Caliph Abu 'Bakr Saddiq. However, the Naqshbandiyyah Order or Silsila was famous in India through the activity of Khawja Baqi Billah (1564-1603), during the reign of Emperor Akbar. His Khalifah was Shaikh Ahmed Sirhindi, commonly known as Mujaddid-i-alf thani. He was very devoted to the Naqshbandis of Bukhara. Under him, the Naqshbandiyyah Order reached its culmination, developed certain characteristics of its own, and got popularity among the masses. However, in Naqshbandiyyah Order it was evolved in Central Asia by Simnani (d. 1336), and fully developed by the great Indian Naqshbandi mystic Shaikh Ahmed 'Sirhindi, in the seventeenth century in seceding from pantheistic ontological monism. 'Sirhindi worked out a close integration between Sufism and theology. The Order has been revived in the recent years in Punjab and Jammu and Kashmir. (57)

2.4:- The Suhrawardiyyah Order:-

The Indian soil was enriched by the migration from Iran and Transoxiana of a number of disciples of Shaikh Shihabu'd-Din Suhrawardi. The real founder of the Suhrawardiyyah order in India; however were Shaikh Baha'u'd-Din Zakariyya and Shaikh Jalalu'd-Din Tabrizi.

The ancestors of the parents of Shaikh Baha'u'd-Din Zakariyya seem to have come to Sind with the army of Muhamman bin Qasim. (58) Baha'u'd-Din was born at Kot karror, near Multan, about 578/1182-83. His father died when he was 12 years old. He memorizes the Quran and then went to Khurasan for further studies. He remained there for seven years, and left for Bukhara, where his piety earned him the title 'Angle'. After performing a Hajj to Mecca, he went to Medina where for five years he studies Hadis under Maulana Kamalu'd-Din Muhammad, the greatest scholar of that discipline in his day. From there he went to Jerusalem and later to Baghddad, where sheikh Shihabu'd-Din Suhrawardi initiated him into his order and made him his Khalifa. (59)

The second most outstanding disciple of Shaikh Shihabu'd-Din Suhrawardi, who became famous in Bengal, was sheikh Jalalu'd-Din Tabrizi. He studied at several places including Bukhara. Shaikh Jalalu'd-Din and his father were disciples of Shaikh Abu Sa'id Tabrizi, but after the latter's death Shaikh Jalalu'd-Din went to Baghddad and became the Murid or disciple of Shaikh Shihabu'd-Din. He excelled over all the Shaikh's disciples in serving his Pir. (60)

CONCLUSION

Sufism or Tasawwuf is considered as esoteric part of human life. Sufis considered Qur'an as the base of

their faith and beliefs. The mystic exegesis of the Holy Qur'an surely enables them to achieve high ranking from the ignoble and faceable problems in which a class of presets has entangled Islam. The Qur'an exegesis presented by Sufism or Tasawwuf based on human intellect as well as on humanism also having a magnimity in it. Its direction is towards the universe. Its tone is universal. Probably this is the appropriate exegesis of the Holy Qur'an Sufis claim that Tasawwuf was present right from the very beginning of Islam. According to Titus Burckhardt, Tasawwuf is the esoteric aspect of Islam and is based on Holy Qur'an and Sunnah of the Prophet Muhammad (S.A.W.).

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