CHAPTER II

DEVELOPMENT OF VARIOUS SUFI ORDERS

IN BENGAL
DEVELOPMENT OF VARIOUS SUFI-ORDERS IN BENGAL

In fact "the Muhammadan proselytization of India did not begin with coercion and bloodshed; the first conversions were made by its Saints." Many Sufi Saints or Scholars are believed to have come even before the Muslim Conquest of India. Bengal's contact with the Muslims, in the field of trade, colonization, and missionary work, began much earlier than


2. Ibid; Dr. Musa Kalim: Madhya Yugér Bangla Sahitya Hindu-Muslim Samparka (Bengali Text), p. 132.
its conquest in the thirteenth century.¹ After the establishment of Muslim rule in Bengal Sufism was the continuation of Sufism in Northern India. From the beginning of the thirteenth up to the end of the fourteenth centuries, the Sufis of Northern India predominated over the Sufis of Bengal. The predominance of Northern India over Bengal in the realm of Muslim thought came to an end with the close of the fifteenth century A.D.² During the 13th, 14th and


15th centuries a number of Sufi-Orders' and Sub-Orders of Northern India were introduced into Bengal by the

The Ain-i-Akbari furnishes us with a list of Sufi Orders that had been prominent in India up to the time of Akbar (1565-1605). We give below the names of those orders chronologically with names of their founders and dates of their deaths:

i) Habibi -Khwajah Habib Ajmi- Contemporary with Hasan Basri (d.A.D.728) ...(d.A.D.728)

ii) Zaydi -Shaykh 'Abdul-Wahid bin Zayd ...(d.A.D.743)

iii) Adhami -Khwajah Ibrahim bin Adham Balkhi ...(d.A.D.777)

iv) Ayyadi -Khwajah Fudayl bin Ayyad ...(d.A.D.803)

v) Karkhi -M'aruf Karkhi ...(d.A.D.815)

vi) Saqui -Hasan Sari Saqati ...(d.A.D.865)

vii) Tayfuri -Hasan Bayizid Bistami Tayfur Shami ...(d.A.D.874)

viii) Hubayri -Khwajah Hubayratu-'l Basri ...(d.A.D.900)

ix) Junaydi -Junayd Baghdadi ...(d.A.D.910)

x) Chishti -Abu-Ishaq, Chishti ...(d.A.D.965)

xi) Kazruni -Abu-Ishaq Kaziruni Ziya'ud-Din-Abu'I-Suhrawardi ...(d.A.D.1030)

xii) Suhrawardi-Shaykh Ziya'ud-Din Abul-Suhrawardi ...(d.A.D.1167)

xiii) Firdawsi- Shaykh Najmu-'d-Din Kubra Firdaws1 ...(d.A.D.1221)

xiv) Tusi- 'Alau-'d-Din Tusi- Contemporary with Najmud-Din Kubra.

The other prominent orders of India are as follows:

i) Shattari -Shah Abdullah Shattri ...( )

ii) Qadri - 'Abdul Qadir of Jilan ...(A.D.1078-1166)

iii) Qalandari - Qalandar Yusuf al-Andalusi ...(d. )

iv) Naqshbandi - Baha'u-Din Naqshband ...(d.A.D.1389)

v) Uwaysi -Uways Qarani ... Contemporary with Hadrat Muhammad (P.B.U.H.)
Kalifas of the Northern Indian Saints. No connected account of the activities of these devoutics and their followers is now available. Stray bits of information regarding different Sufis of Bengal, that we have gathered from different sources do not enable us to build up a connected history of these orders. Owing to this difficulty, we are constrained to give here only a brief account of then.

**THE SUHRAWARDI ORDER**

Among the well known Sufi Orders the first to introduced in Bengal in the early fourteenth century was the Suhrawardi Order.¹ It was originally founded by Shaikh Najibuddin Abdul Qabir Suhrawardi (d. 1169). It was, however, his nephew and successor, Shaikh Shihabu'd-Din Abu-Jafs' Umar bin Abdullah (1144-1234), who made the order popular.²

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1. [ISB.], p.146.
2. Dr. Abdul Qaiyum Rafiqi: Sufism in Kashmir, p.16.
3. Ibid.
He was the author of 'Awariful Ma'arif and Kashfu'l Nasai'ih al Imaniya wa Kashful Fazaih al-Yunaniya.¹

Makhdum Shah Jalalu'd-Din Tabrizi, a disciple of Shaikh Shihabu'd-Din Suhrawardi was the first to introduce Suhrawardi order into Bengal.² According to Dr. Rizvi, the real founders of the Suhrawardiyya Order in India, however, were Shaikh Bahau'd-Din Zakariyya (A.D. 1169 - A.D. 1266) and Shaikh Jalalu'd-Din Tabrizi.³ Bahau'd-Din Zakariyya of Multan followed the tradition of his master like a devoted and a loyal lieutenant. It was through his activities, the specific theosophical creed of the Suhrawardis was established in India. He gathered around him a large band of followers, many of whom attained India-wide fame. Among these the name of

¹ Dr. Rafiqi writes, 'Awariful Ma'arif served as a manual to the Indian Sufis for many centuries (Cf. S.K., p.16) and Kashful Nasai'ih al Imaniya wa Kashful Fazaih al Yunaniya which has been directed against the study of Greek Philosophy (Cf. Encyclopaedia of Islam, IV, p.506.
² H.S.B., p.146.
³ Dr. Rizvi, S.A.A., HSI, 1, p.190.
Sayyid Jalal ad-Din Surkpush of Bukhara (A.D. 119 -1291) requires special mention here. He came to India and had settled at Uch (now in Bhowalpur) where he died in the year A.D. 1291. He was succeeded by his grand-son Sayyid Jalal bin Ahmad Kabir, known as Makhdum Jahaniyah (Lord of Mankind) (A.D. 1307-A.D. 1383). He was a great traveller, who visited all parts of the Muslim World and preached Islam everywhere. A large number of Hindus of Bengal and Sind were converted to Islam by him. He died on the Second February, 1383 A.D. at Uch and was buried here. Sayyid Muhammad Shah Alam (d.A.D.1475) a grandson of Makhdum Jahaniyah, played an important part in the political and religious life of his time. The tomb of this Saint is in Rasulabad near Ahmadabad.

Qadi Hamidu ad-Din of Nagur, who was born in Bukhara and came to Delhi with his father during the

4. Ibid.
reign of Mu'izzu-'d-Din Sham. He served as Qadi at Nagur; but at last he resigned the service, went to Baghdad and became the disciple of Shaykh Shihabu-'d-Din Suhrwardi. From Baghdad he returned to India and had settled in Delhi whence he tried to exert his influence all around. He died on Sunday, the 9th November A.D. 1246 in Delhi and was buried there. One of Naguri's disciples, Shaykh Ahmad by name, attained a high celebrity and his field of activity was at Badayun where he died and was buried.

Shaikh Jalalu'-d-Din Tabrizi and his father were disciples of Shaikh Abu-Said Tabrizi, but after the latter's death Shaikh Jalalu'-d-Din went to Baghdad and became the disciple of Shaikh Shihabu-'d-Din. He studied in many places, including Bukhara. Shaikh Jalalu'-d-Din had many disciples in Bengal. Dr. Rizvi, observed, Shaikh Jalalu'-d-Din first lived at Lakhnauti, constructed a

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1. H.S.B., p.13
Khanqah and attached a langar to it. He also bought some gardens to Devatalla (Deva Mahal) near Pandua in Northern Bengal. There a Kafir (either a Hindu or a Buddhist) had erected a large temple and a well. The Shaikh demolished the temple and constructed a takiya (Khanqah) and converted a large number of Kafirs.

There is no evidence that they were down-trodden and persecuted Buddhist and Hindus, as a modern Scholar writes, however, the Shaikh's memory was treasured by both Hindus and Muslims alike. Devatalla came to be known as Tabrizabad and attracted a large number of pilgrims.

The other eminent Sufi Saint of Suhrawardi Order in Bengal was Shah-Jalal Mujarrad Kunyayi. Enamul Haq, says, "he was a reputed Saint, warrior and an accredited preacher. The whole of Eastern Bengal and a large part

of Assam bordering to Bengal owe a great deal to him for the spread of Islam there. He had settled in Sylhet and died there in the years A.D. 1346.

The above Saints and their disciples propagated Suhrawardi Sufi Order into Bengal.

THE CHISHTI ORDER

The Chishti Order derives its name from Chisht, a village near Herat where the founder of the Order, Khwaja Abu-Ishaq resided for sometime in the twelfth Century.

The Chishti Sufi Order was introduced in India by Shaikh Mu'in-u-Din Sijzi. He was born in or about A.H. 536/A.D. 1141 in Sijistan, a Southern district of Afghanistan. His father was a pious man of some means.

1. H.S.B., p.147.
2. Ibid.
In a village called Harun near Mashhad, he stayed there for a long time of austerity and self mortification under Khwajah Uthman Chishti (d. A.D. 1220) from whom he inherited spiritualism. He made independent journeys to Persia, Iraq, Makka, and Medina came into contact with eminent Saints and Scholars of his times viz; 'Abdu'l-Qadir Jilani (A.D. 1078-1166), Shaikh Najibu'd-Din 'Abdul Qadir Suhrawardi, Shaikh Najmu'd-Din Kubra, Shaikh Abu Yusuf Hamadani and many others.

It is reported that while he was at Medina as a pilgrim he was spiritually instructed by the Holy Prophet to go to India. With this self-imposed duty in view, only a few months before the last invasion of India by Sultan Shihabu'd-Din Muhammad Ghuri (A.D. 1189-1205), he entered India at the beginning of the year A.D. 1193, reached Lahore where he lived for two months in the shrine of Data Ganj Baksh and then after a few halts at some
places arrived at Delhi. From Delhi he reached Ajmer. In Ajmer he came in conflict with the ruling prince, Raja Prithvi Raj who had failed to vanquish the Saint through the help of his soldiers. Muinu'd-Din Chishti, thus triumphant over all the devices of the Raja, was now permitted to reside in Ajmer and even to start initiating disciples. A few months after the arrival of the Saint at Ajmer, Sultan Muhammad Ghuri invaded India for the last time and defeated, captured and killed Raja Prithviraj during the close of the year A.D. 1193, on a memorable battle field of Tarain or Tirauni.

Muinu'd-Din Chishti was a great Sufi preacher and a poet. He died on the 18th March A.D. 1236, in Ajmer.

Two of Muinu'd-Din Chishti's disciples founded minor subdivisions in the Chishti order in Bengal and Ceylon. One was Shah 'Abdullah Kirmani (alive in 1236) of Bengal, who founded the Kirmani Order, and the other
was Hadrat Pir Karim (d. A.D. 1264) of Ceylon, who founded the Karimi Order.

Khwaja Qutbu'd-Din Bakhtiyar Kaki (A.D. 1142-A.D. 1236) of Aush near Baghdad, was vicegerent of Khwajah Muin'u-d-Din Chishti. He had settled in Delhi and established a Chishti Khanqah there. When Sultan Iltutmish desired him to live with him he had extended his spiritual and religious patronage in support to the Sultan.

Another eminent disciple of Khwaja Muin'u-d-Din Chishti was Shaikh Hamidu-'d-Din Sufi (ob. A.H. 693/A.D. 1275). Shaikh Hamidu'd-Din adopted for himself some rural Hindu ways of life including vegetarianism. His wide human sympathies and spiritual vigour made him a popular figure in Nagaur.
Baba Faridu'd-Din Shakarganj, a spiritual successor of Qutbu'd-Din Bakhtiyar Kaki, was born in a village near Khutwal, near Multan at Pak-Pattan, in the Panjab.

Among innumerable disciples of Baba Faridu'd-Din Shakarganj the following seven are the most important ones.

1. Shaikh 'Alau'd-Din Ali Ahmad Sabir
2. Shaikh Jami'lu'd-Din Hansvi
3. Shaikh Najibu'd-Din Mutawakkil
4. Shaikh Badru'd-Din Ishaq
5. Shaikh Arif
6. Maulana Fakhru'd-Din Jasafahani
7. Shaikh Nizamu'd-Din Auliya

These eminent spiritual saints had strengthened the roots of Chishti Sufi Order among the Indian masses throughout the Country. After Baba Farid the Chishti
Order had two important branches viz; Chishtiya Sabiriya after Alau'd-Din Ali Ahmad Sabir and Chishtiya Nizamiya after Shaikh Nizamu'd-Din Auliya.

Sultanu'l- Masaikh Nizamu'd-Din Auliya (A.D. 1236- A.D. 1325) lived and worked in Delhi for nearly half a century. His Khanqah in Delhi was visited by people of all creed and colour. His disciples were scattered throughout the Country and through them this Sufi Order reached as far as to Bengal by Akhi Siraj, to Malwa by Shaikh Kamalu'd-Din, to Daulatabad by Burhanu'd-Din Gharib and to Hansi by Qutbu'd-Din Munawwar, by Wajihu'd-Din Yusuf to Chandasi, by Hisamu'd-Din Multani to Nahrawala and by Mugheesu'd-Din to Ujjain and Nasiru'd-Din Chiragh-i-Delhi at Delhi, and thus through this Sufi Order became a popular Sufi Cult among the Indian masses. Some other important Chishti Sufi-Saints were Mir Ashraf Jahangir Simnani (d.A.D.1405), Sayyid
Muhammad Gesudaraz (d.A.D. 1427), Ahmad Abdul HYq of Kanduli (d.A.D. 1484), Shaikh Muhammed-Din,
Thaneswari (d.A.D. 1582) and Shaikh Abdul Ahad
father of Mujaddid-i-Alf Thani, Shaikh Salim Chishti
and Shah Kalim Allah Jahanabadi (d.1739).

Dr. Rizvi observed, "the real traditions of
the Chishti Silsila in Bengal were led by Shaikh Akhi
Sirajuddin Usman (d.A.D. 1356), a semi literate
Khalifah of Shaikh Kizamudd-Din Aulnay". But we
donot agree with this view, because it was Hadrat Shah
Abdullah Kimani2 (alive in A.D.1236), a disciple and
a Khalifah of Khwajah Muinudd-Din Chishti (d.A.D. 1256)
was the real founder of Chishti Sufi traditions in
Bengal. Shah Abdullah Kimani was one of the early
Sairts of India and his tomb is at Khustigiri, P.O.
Katikar, via-Ilamabazar, Distl. Birbhum, West Bengal. The date,


anecdote and account recorded elsewhere\(^1\) are not reliable on the ground that they do not tally with the history recorded in the *Tadhkirah*,\(^2\) which has been compiled from original Persian sources of Northern India. Hazrat Shah Abdullah Kirmani left behind him a long line of spiritual successors to propagate Chishti Kirmaniya Order into Bengal. Sayyid Shah Bazle Rahman Kirman, a direct descendant of Shah Abdullah Kirmani is propagating Chishti Kirmaniya Order during this period (20th Century).

The next eminent Sufi Saint was Shaikh Akhl-Siraju’d-Din Usman, a disciple and a Khalifah of Hazrat Shaikh Nizamu’d-Din Auliya. Shaikh Akhl Siraj settled in Bengal sometime after 1325. This period synchronized

\(^1\) Proceedings of the Asiatic Society of Bengal, 1870, p.307.

(ii) The anecdote associated with the name of this Saint is that he was born in Kirman, a city in Persia, and while still a young boy, he left his native and visited many places of Northern India, and at last became the disciple of Shah Arjani in Patna who died in Patna in A.D.1630. Shah Arjani directed him to goto Bengal (Cf. Bengal District Gazetteers, Birbhum 1910, p.120).

\(^2\) *Tadhkirah-i-Awliya-i-Hind*, pt. 1, p.103.
with the scramble for independence by local aspirants to power and in 1338 the Delhi Sultanate lost Bengal completely. Four years later Ilyas Shah (1342-57) who had seized Lakhnauti and was to take Sunargaon in 1352-53, founded the Ilyas Shahi dynasty of Bengal. Ilyas Bengali supporters stubbornly resisted Sultan Firuz Tughluq's attempts to regain Bengal but in 1354 a peace was concluded.¹ At the death of Ilyas Shah in A.D. 1356, his son Sikandar Shah (A.D. 1356 - 89) succeeded his father.

Shaikh Akhi Siraj also died in A.D. 1356. He was succeeded by his Khalifah Shaikh 'Alau'l-Haq bin Asad Lahori Bengali. He was an eminent scholar. In fact when Shaikh Nizamud-Din Auliya asked Akhi Siraj to return to his native land, the latter expressed misgivings because of the presence of Shaikh 'Alau'l-Haq.² Soon after Akhi Siraj's arrival in Pandua Alau'l-Haqq became his disciple. Liberal amounts of money were spent by Shaikh

¹ HSI, Vol.1, p.257.
² Ibid.
Alau'î Haqq in his Khanqah. Shaikh Alau'î Haqq died on 1 Rajab 800/20 March 1389. His disciples became famous in various parts of northern India. His Khalifah in Bengali was his son, Shaikh Nuru'l-Haqq, popularly known as Shaikh Nur Qutb-i-Alam. He was a staunch believer in the Wahdat al-Wujud. To him the highest form of asceticism was to perform tasks for God's servants. Following ideas expressed by earlier Sufis, he advised his disciple, Shaikh Husamu'd-Din Manikpuri, that his munificence should be like the sun, that is, universal, his humility free-flowing like water and his patience like the earth that is, steadfast. The letters of Nuru'l-Haqq, collected into a volume, indicate he had an infinite command of expression of the subtle meanings of the Unity of Being. The following passage of Shaikh Nuru'l-Haqq, chosen from some extracts reproduced in the Akbaru'l Akhyar, describes the goals of true mystics.

1. HSI, p.258; Cf. AA, p.143; Miratu'l Asrar, f.422 b; Ma'ari'ul-Wilayat, ff. 199b-201 a.
2. Ibid; Vol.I; p.258.
'The tranquillity of a dervish lies in his restlessness; the worship of a dervish is detestation of all that is not God. Dedication of anything other than God is involvement with frivolity; prayers without being wholly absorbed in the Divine are futile. Outward piety is only wickedness. Involvement with deep affliction is greatness and the closing eyes towards anything beside God is felicity. Common people try to purify their body, but the spiritual elite cleanse their hearts. . . . . External purification is destroyed by certain acts causing defilement but inner purification as prescribed by the Tariqa indispensable to devotees. Never owe a favour to anyone!\(^1\)

According to the Miratul-Asrar Nur Qutb-i-Alam, died on 10 Zulqada 818/11 January, 1416\(^2\) but the

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Akhbaru'l-Akhyar states that the Shaikh died in 813/1410-11. He was buried near his father's grave at Pandua.

Shaikh Anwar, son of Nur Qutb-i-'Alam was also a Sufi Saint. He was banished to Sunargaon and then was tortured to death by Raja Ganesa. Some of Shaikh Anwar's ideas were noble from the Sufi point of view. Love, he believed, occurred when people opened their eyes spiritually, only then could they truly perceive the Beloved and think of Him alone.

Zahid, the grandson of Nur Qutb-i-'Alam and son of Rafqatu'd-Din, was also a promising Sufi. Zahid's successors formed a hereditary line of spiritual succession traced from Shaikh Nur-Qutb-i-Alam.

Dr. Rizvi writes, among the disciples of Shaikh 'Ala'ul-Haqq and Shaikh Qutb-i-Alam who established Khanqahs throughout Bengal, the most prominent was Shaikh Husain Dhukarposh (Dust-ridden) of Purnea.

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2. AA.,p.166; Mir'atul-Arar,f. 477b.
3. Ibid.
4. AA.,pp.165-66; Ma'ariful-Wilayat,f. 265 b.
Dr. Rizvi observed, "with the establishment of Sharqi rule in Jaunpur, outstanding Sufis from other parts of India and even abroad, preferred to settle there, rather than in Bengal. Even important disciples of Shaikh 'Ala'ul-Haqq settled in Jaunpur. From the time of the fifteenth century, Bengali Sufism was strongly fused with indigenous mystic elements, mainly from Naths. This gave to Bengal a unique culture which crystalized, especially under the Husain Shahi Sultans, from A.D. 1494 to 1538."¹

THE QALANDARI ORDER

The founder of this order was Qalandar Ali Abu Yusuf al Andalusi of Spain.² Sharfu'd-Din Bu Ali Shah Qalandar introduced this order into India. He also popularized it in India. Shaikh Sharfu'd-Din Bu'Ali Shah Qalandar was a great learned man. He was born and brought up in India. His father was a settler in Panipat, where he was born. Before he renounced the world in pursuit of higher spiritual truth, he led the life of a preacher. He used to preach Islam and Islamic theology in the mosque of "Quwwatu-l-Islam," the great mosque built at the Qutb

¹. HSI, Vol 1, p.260.
by Qutbu'd-Din Aybak. While he was in this way passing his peaceful life, suddenly his mind changed and the cause of the change, he expressed in the following way:

"Unexpectedly, I received a call from God and throwing all my learned books into the Jumna, I set out on travel. In Rum, I fell in with Shamsu'd-Din Tabrizi and Mawlana Jalalu'd-Din Rumi (1207 - 1273), who presented me with a robe and turban and with many books, which in their presence, I threw into the river. Subsequently I came into Panipat and there lived as a recluse". He was for a time a member of the Bakhtashis; but having been dismissed from the order, he established one of his own with the obligation of perpetual travelling. He died at Panipat in the year A.D. 1323-24.

Shah Safiu'd-Din Shahid of Pandua in Hughly introduced Qalandriyah order into Bengal. He was a disciple of Bu-Ali Shah Qalandar. He came to Bengal from Delhi in the last part of the thirteenth century A.D. He fought with the then King of Pandua and died between the year A.D. 1290-1295.

1. Tadhkirah, Pt.1,pp.120-121
2. Ain-i-Akbari, p.369
3. Dictionary of Islam, op.cit., p.119
4. Ibid.
Those who belong to the order of Yusuf al-Andalusi are known as Qalandar, which simply means "monk." The Qalandars played an important part in the eastern romances, and in the middle Bengali literature, the word generally signify Muslim mendicants of itinerant habit. "In northern India, the term 'Qalandar' connotes one who leads about a bear or a monkey, from the dancing and tricks of which he earns a living; or it is associated with a poor, ragged beggar, obviously a Muslim, who goes from door to door singing and asking alms! The Qalandars of Bengal had a cat with them. We do not know, how the followers of Bu-All Shah have now degenerated into ordinary beggars in northern India; but the association of Qalandars with tamed animals was of early origin.

The supreme aim of the Qalandars was the achievement of purity of heart. Complete indifference to the world was the chief characteristic of this class of Saints.

"Be careful of the love of the world and be careful of it;
Suck not the blood of your heart for bread and wealth"

Bu Ali,
THE MADARI ORDER

This order was introduced into India by Badiu'd-Din entitled Shah-i-Madar. According to "Mirat-i-Madari" (written in the year A.D. 1653, and preserved in Manuscript form in the Buhar Library, Calcutta), Badiu'd-Din was the son of one Abu-Ishaq of Syria, a descendant of the ancient Israelites. At one of the auspicious dawns of A.D. 1315, he was born amidst the halo of heavenly light which brilliantly illuminated his father's house in Syria. His real name was Badiu'd-Din, but as he was the most illustrious Saint of his time, he was called the "Shah-i-Madar" or "Qutbu-i-Madar" both the titles meaning "Axis of Saints." He received a good education in his early days. He mastered the Quran, the Old and New Testaments, the Psalms of David, and other theological lores before he passed his teens.¹

It is said, when Badiu'd-Din reached India, Emperor Feroz Shah Tughlaq (A.D. 1351-88) was reigning at Delhi.² On his arrival at India, he was received with

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¹ Mirat-i-Madari (Buhar Library MS, Calcutta) No. 88, pp. 8 - 23.
² Ibid. p. 64
great honour by the deputy of Sultan Firuz Shah Tughlaq.\(^1\) He first visited Gujrat then Ajmer\(^2\) and on his way to Kanuj, he lived for sometime at Kalpi.\(^3\) Then he visited Kanuj, Lucknow, Kantur and Jaunpur.\(^4\) When he reached Jaunpur, Sultan Ibrahim Shah Sharqi (A.D. 1400 - 1440), his Qadi and all the people of the town came out in procession to give a hearty reception to the great Saint. He stayed there for a few years and preached his new creed among the people who became his disciples in large numbers. From Jaunpur, Radiu'ddin Shah-i-Madar repaired to Makanpur, near the city of Kanpur in Oudh where he died on Thursday, 18th Jumadil, 840/1436 at the age of 121 years.\(^5\)

Abdu'l-Quddus of Ganguh (d. A.D. 1543) was the chief disciple and Khalifah of Shah-i-Madar. Emperor Humayun visited him for the decision of some controversial points on a religious matter.\(^6\)

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1. Mirat-i-Madar\(\text{I}\), (Bihar Library MS, Calcutta) No.88, p.64
2. Ibid. pp. 55-56
3. Ibid. p.57
4. Ibid. pp.68,111,114,117
5. Ibid. p.141
Dr. Enamul Haq says, "the traditional account of Shah-i-Madar (A.D. 1315-1436) that has been preserved by symbolic tombs and oral traditions in different parts of Bengal we are led to believe that this Saint personally visited Bengal." As we do not have any authentic proofs of it, that Shah-i-Madar came to Bengal, we therefore, are not able to accept Enamul Haq's view. It was Shah Ali, a Bengali disciple and a deputy of Shah-i-Madar, who made this order popular in Bengal. He was stationed at Gour in the district of Maldah. Another important Sufi of this order was Shah Sultan Husayn Muriyah Barhina, to whom Sultan Shah Shuja, the son of Shah-i-Jahan and governor of Bengal, granted a few special privileges by the execution of a 'Sanad' in the year A.D. 1658. This "Sanad" is still preserved in the court at Rajshahi. This Saint had a living influence on the Muslims of Bengal and Bihar.

THE ADHAMI ORDER

The founder of this order was Ibrahim-ibn-Adham (d. 743 A.D.). Those who belonged to this order were

1. HSB, p. 151
2. MS. Miraf-i-Madari, p. 136
3. Ibid.

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known as "Khidriyah". Some Indian Sufis who believed in the legendary Arabian Saint Khidr.¹ They also believed that Khwaja Khidr is the messenger of the heavenly quarters to transmit celestial messages to the sages of the world. Throughout the whole of Northern India, Khidr, the legendary Saint of the Arabs, still has a strong hold on the masses.² He has further become associated with the rivers and-seas, and as Khwajah Khidr, he has thus become the Muhammadan counterpart of the Hindu God Varuna.³

Almost all the inhabitants of the districts situated on the banks of large rivers of Bengal, pay annual homage to Khidr by the celebration of a festival called "Bera Bhasan" or the floating of rafts. The history of this festival can be traced as early as the fifteenth century A.D.⁴

THE SATTARIYYA ORDER

Dr. S.A.A. Risvi writes, although Shattariyya silsila was introduced in India in the fifteenth century

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² Religion and Folklore of Northern India. W. Crooke, pp. 56 - 62
³ HSB, p.152
⁴ Ibid. p.153
it was in fact a branch of Bistamiyya silsila, one of the oldest of all mystic orders. The Shattariyyas drew inspiration from the many books on mystic exegesis and on divination ascribed to Imam Ja'far al-Sadiq (b. 80/699 - 700 or 83/702, d. 148/765). Another influence on the order came from the mystical stories about the life of Abu-Yazid Bastami (d.261/874 or 264/877-78). The principal exponent of the silsila was Abu-Yazid al-Ishaqi of Transoxiana. In Ottoman Turkey the order was known as the Bistamiyya and in Iran and Transoxiona it was called the 'Ishqiyya.¹

In the fifteenth century with the growing popularity of Naqshbandiyya order in Central Asia the 'Ishqiyya silsila paled into insignificance. Therefore, after the death of the Timurid Sultan Abu Said (855/1451-873/1469) Shah Abdullah, the enterprising son of Shah Husamu'd-Din, a descendant of Shaikh Shihabu'd-Din, 'Umar Suhrawardi, decided to leave that region and migrate to India, Shah Abdullah is credited with having changed the name of the 'Ishqiyya order to the Shattariyya.²

2. Ibid, p.152; For the detailed study of the thought and ideas of the Shattarlis vide Irshadatul 'Arifi, translated by Khwajah Khan vide "Shattariyya" in the Encyclopaedia of Islam.
Shah Abdullah was probably born somewhere around Bukhara. There he was initiated into the 'Ishqiyya silsila by Shaikh Muhammad Arif. From Bukhara he visited Nishapur, Iraq and Azerbayjan and then attracted by the fame of Shaikh Muzaaffar Kattani Khalwati, (a spiritual descendant of Shaikh Najmu'd-Din Kubra) he returned to Nishapur. At Azerbayjan Shah 'Abdullah was instructed by a Suhrawardiyya Saiyid 'Ali Muwahhid. From Azerbayjan he reached India early in the ninth/fifteenth century. From there we next find him in Manikpur and Jaunpur. At Manikpur Shah Abdullah was, however, impressed by Shaikh Husamu'd-Din and remarked to his disciples that the Shaikh was the only competent Sufi in India. Shah Abdullah also met Sayyid Muhammad Ashraf Jahangir Simhani. Dr. Rizvi writes, at Jaunpur he initiated Shaikh Hafiz Jaunpuri. There the glitter and ostentation of the Shah's Sufis alarmed Sultan Ibrahim Shah Sharqi (1401-40). Shah Abdullah then went to Bengal. His Bengali Khalifah was Shaikh Muhammad 'Ala. In 890/1485 the Shah died and was buried in Mandu, south of the tombs of the Khalji Sultans of Malwa.

1. Ibid.
2. Ibid.
3. HSI, Vol.11, pp.153
4. Ibid. p.154
Dr. Rizvi observed, Muhammad 'Ala who had originally refused the Shah's invitation to become his disciple. Then the Shaikh reportedly retired for a forty-day retreat (Chilla). During this period his deceased father appeared in a vision and told him that his ascetic exercises were useless as his spiritual future was then in the hands of a Sufi whom he had called 'the prattling fellow of Khurasan.' So Shaikh 'Ala' left for Mandu and for three days stood outside the Shah's house. Finally, moved by Shaikh 'Ala's humility Shah Abdullah took him as disciple after obtaining a pledge that he would leave his ancestral sufic path and learn Shattariyya practices.1 Later he was appointed a Khalifah.2 Shaikh Ala's nickname was Qazia. Shaikh 'Ala' proved to be an enthusiastic exponent of the Shattariyya silsila in Bengal.3 Dr. Rizvi says, his disciple and Khalifah Shaikh Zuhur Baba Haji Hamid, was a most loyal disciple and deeply devoted to the interests of his pir's family. After the death of Shaikh 'Ala' he cared for the Shaikh's son, Abu'l-Fath Hidaya-tulla Sarmast, training him in the

1. HSI, Vol. p.154
2. Ibid.
3. Ibid.
Shattariyya path. As soon as Shaikh Zuhur Baba Haji found that Shaikh Abu'l Path was competent to succeed to his father's position as the head of the Shattariyyas, he transferred the Khirqa which had been given to him to Shaikh Abu'l Path and withdrew from the Khanqah to lead the life of a retired dervish, enrolling himself Shaikh Abu'l Path's Khalifa. Shaikh Phul and Shaikh Muhammad Ghaus were the disciples of Shaikh Haji Zuhur. Shaikh Haji Zuhur also lived for a long time in Medina. Dr. Rizvi writes, in June 1538 the Emperor Humayun, who was greatly devoted to the Shattariyyas, seized Bengal. He succeeded in persuading Shaikh Abu'l Path to accompany him on his campaign against the Afghans. But on Safar 946/26 June 1539 the Emperor's powerful Afghan adversary, Sher-Shah, inflicted a crushing defeat on him at Chausa in Bihar. The imperial army fled; Shaikh Abu'l-Path thereupon returned to Patna where he lived quietly until his death. Shaikh Ruknu'd-Din was the son and successor of Shaikh Abu'l Path. He was an alim and a leading Shattari. Among Shaikh Ruknu'd-Din's outstanding Khalifahs

1. HSI, II, p.154
2. Ibid. p.155
3. Ibid.
was Shaikh Kamalu'd-Dln Sulaiman Ouralahl, a teacher of Ghausi Shattari, the author of the Gulzar-i-abrar.¹ Most eminent of the Shattari Shaykhs was Muhammad Ghzth of Gwalior (d. 1563), who combined extreme ascetism with affluence and who established contacts with Babur, Humayun, and Akbar successively.² For a time he lived in Gujrat, where the ulema criticized some of his ascetic practices which they regarded as heterodox.³

THE NAQSHBANDI ORDER

Of all the major sufi orders in India during the 17th century the Naqshbandi order is the most important and was closer to orthodoxy than any other Suf orders.⁴ It was originated in central Asia and was founded by Khwaja Ahmad 'Ata Yasavi (ob. A.D.1166).⁵ whom the Turks respectfully refer to as Hadrat-i-Turkistan.⁶ In the 14th

¹ HSI,II, p.155, Gulzar-i-abrar, f. 128 b.
² Aziz Ahmad: An Intellectual History of Islam in India, p.43.
³ Ibid.
⁶ Shaikh Farid-u'd-Din 'Attar refers to him as Pir-i-Turkistan, Mantiq-ut-Tayar, (Bombay A.H.1297)p.132.
century, Khwaja Baha‘d-Din Naqshband\(^1\) a spiritual descendant of Khwaja ‘Ala revitalized the silsilah and popularized it amongst the Turks and the Mongols of Central Asia.\(^2\) Baha‘d-Din Naqshband or the painter was a native of Turkistan. He died in the year A.D. 1398.\(^3\)

1. The incident which led to the acquisition of this name (Naqshband) is described in the books of Indian Sufis as such:— One day, Amir Kalal, the spiritual guide of Khwaja Baha‘d-Din, ordered his disciple (i.e. Baha‘d-Din that he should paint the name of “Allah” in all pots which were in his possession. Baha‘d-Din carried out the order of his spiritual guide, but by chance many of his pots were left unnoticed and hence unpainted. A tell-tale came to know of this and accused him before Amir Kalal that he was disobedient. Amir at once sent for Baha‘d-Din and when he came, he was asked to give an explanation about this dilinquency. Baha‘d-Din replied to his master that he carried out his order to the letter. Amir could not believe his disciple and he asked him to show all the pots were painted with equal care and attention. When the exhibition was finished, Amir gladly addressed his disciple as “Ay Naqshband” or “O Painter”. The mischief monger witnessed this miracle, and became ashamed of his conduct. Henceforward, Baha‘d-Din was called “the Naqshband” or the Painter and the order, he founded, was given the name of Naqshabandi.

(Cf. HSB, pp. 39-40).


3. HSB, p. 20.
It was after him that this Silsilah came to be known as the Naqshbandi order. The tomb of this Saint is in Bukhara. Unlike other silsilahs the Sufis of this order trace their origin after the Holy Prophet to the first Caliph Hazrat Abu-Bakr.

The first Saint of this order to come to India was Shaikh Baba Wali, who, settled in Kashmir. His influence was localised mainly to Kashmir. But the most important Sufi of this order who came to India in the later part of the sixteenth century was Khwaja Baqi Billah (A.D. 1563-1603). He was a descendant of Khwajah Ubaidullah Ahrar from his mother's side. Khwajah Baqi Billah was born in Kabul in 1563 A.D. and was educated and brought up in Kabul and Samarqand where he came in contact with the Naqshbandi Sufi Khwajah Amkanji and got his formal spiritual training under him. He finally settled in Delhi in the year 1599 and devoted all his time to the spiritual and moral uplift of the people. A large number of nobles as well as common men flocked to him. He was survived by two young sons namely Khwajah Khurd and Khwajah Kalan.

1. HSB, p. 20
2. Kalamat-i-Tayyabat, Malfuzat of Khwajah Baqi Billah.
Khwajah-Baqi Billah had the good opportunity of having among his disciples and admirers the two most important scholars and mystics of his times namely Shaikh Ahmad Sirhindi and Shaykh Abdul Haq Muhaddith Dihlawi. He died in Delhi in the year 1603 and is buried there.

It was through Shaykh Ahmad Sirhindi that actually the Naqshbandi order got its roots strengthened in the sub-continent. He had very soon became popular among the Muslim intelligentsia and masses through his mystical accomplishments and his important letters which were later on collected and compiled in three volumes. He opposed the erstwhile popular notion of Wahdat al-Wujud and called it un-Islamic. In its place he introduced a new philosophical idea called Wahdat al Shuhud. He opposed the popular Sufi saying "Hamaust (All is God), and gave a new notion by saying Hama-an-ust (All is from God). According to him it was incorrect for a Sufi to say Ana al Haq (I am truth). The correct thing should be "Ana Abduh" (I am His creature). He aptly remarked "we believe in the nass (text of the Quran, not the funun (funun al-’ilm); in the light of the victories of Madina (Quran) we may ignore the victories of Makka (ibn al Arabis al ’Futuhat al Makkiyah). He is considered as the most important Saint Scholar that India has ever produced, and undoubtedly
his writings and influence had checked the process of Islam in India being disintegrated into syncretic heresies. He had a large number of disciples who were trained in the Naqshbandi discipline by him and from whom we find that this order was popularized in various parts of India.

The Naqshbandi order was introduced into Bengal by Shaikh Hamid Danishmand Bengali who was a disciple and a Khalifah of Shaikh Ahmed Sirhindi. He was born in Mangalkot, Distt. Burdwan, got his formal education from Lahore. He met the Mujaddid at Agra. Originally he was not having any inclination for Sufism but in the very first meeting with the Mujaddid he was so much impressed by him that he became his devotee and went with him to Sirhind and completed his formal spiritual training under the Mujaddid who soon granted him Khilafat. The poet of his Khilafatnama by Mujaddid Alf-i Thani is reproduced by Badruddin Sirhindi in his Hazrat al Quds Part II. Shaikh Hamid was much respected by emperor Shah-i-Jahan, who visited Mangolkot in 1642. It is said that the emperor went on foot from Jehanabad Village which was at a distance of six miles from Mangalkot. In this journey the Emperor had granted for the expenses of his Madrasah and Masjid a land which had an annual income of 80 thousand rupees. The Mosque adjacent to the grave of this Saint was constructed by the Emperor Shah Jahan.  

1. Shaikh Ekram, Rood-e- Kausar, p.463
In the Maktubat there are four letters written by Mujaddid-i-Alf Thani, to Shaikh Hamid Bengali. 

Having completed one year’s of mystical training under the Mujaddid, Shaikh Hamid was permitted to return to Bengal to train disciples. Refusing the traditional offering of Khirqa, he begged the Mujaddid to give him one of his shoes. Holding it in his teeth he set out on the road to Bengal. After going some distance Shaikh Hamid put the shoe in his turban in place of a pillow when he reached Mangalkot (Bengal), built a cell near his house where the Mujaddid’s shoe took pride of place. Shaikh Hamid died in 1050/1643 and is buried in his ancestral town Mangalkot in Bardwan district. The Mujaddid’s shoe was placed in a niche near his grave and after some time it was put in the tank, adjacent to his grave in Mangalkot, Called Pir Poldur. Shaikh Hamid’s son Shaikh. Habib’ur-Rahman, succeeded him after his death.

Hamid Bengali and his disciples were instrumental in spreading Naqshbandi Sufi order in Bengal and reforming the religions & spiritual life of its people.


THE QADIRI ORDER

The founder of this order was the celebrated Hanbali Saint Shaikh Abdul Qadir Jilani (b.470/1077-78 d.561/1166) after whom this order is named. 1 It had its centre at Baghdad. The first Qadiri Saint to come to India was Abu'l Karim ibn Ibrahim al-Jili in the year 1388. 2 The next Qadiri Saint who visited India was

1. HSB, p.16,

2. Studies in Islamic Mysticism by R.A. Nicholeon, p.81. HSB, pp. 16-17; Abu'l Karim ibn Ibrahim al-Jili who was born in the year A.D. 1365, in Gilan o. "I, a province South of the Caspian Sea. He was a great Sufi poet and a learned theosophical author whose "Insanu'l Kamil" or the Perfect Man and "Nawadirul-Ayniy ylabel the "Rarity of Vision" still testify his wonderful ability as an independent Sufi thinker.
Shah Sayyid Nimatullah. He died in the year 1450 A.D. The Sufi missionary work of Shah Nimatullah was properly completed by his son Shah Khalilullah and his grandson Mir Nurullah. They became successful in establishing the Qadiri Order in the Deccan.

Muhammad Ghawth, another eminent Sufi saint, came to India and established his mission at Uch in A.D. 1482, near Multan. He was a direct descendant of Shaikh Abdul Qadir. He succeeded in his mission, died in the year 1517 at Uch, where he permanently settled and left behind him a long chain of spiritual successors, many of whom were famous and certainly capable men. As examples, Shaikh 'Abdu Qadir Thani (d. 1533), son of Muhammad Ghawth, Shaikh Hamid and his son Shaikh Musa, Shaikh Dawud (d. A.D. 1574), Shaikh Abu'l Mali, Shaikh Abu Ishaq (d. A.D. 1577) Abdullah Rabbani and his son Ismail Gilani and Mir Muhammad or Miyan Mir (d. A.D. 1635) the

1. HSB, p.17; Tadhkirah, Part III, p.17
2. HSI, Vol. II, p.144
3. Tadhkirah, Part III, p.18
4. Ibid. (Majma al Bahrayn, (tran. and pub. by the Asiatic Society Bengal, Calcutta, 1929), introduction.
religious and spiritual guide of prince Dara Shikoh are worthmentioning.¹

In India the Qadiri order too like other Sufi orders was divided into many sub-orders. Among them, the following were the principal ones:-

1) Niamatullah Shahi:- They had their origin in Sayyid Niamatullah.

2) Bahlul Shahi:- The founder of this sub-order was Shaikh Bahlul Daryayi (d. A.D. 1575).²

3) Qamisiya:- It had its origin in Shah Qamis (d. A.D. 1514) of Bengal.

4) The Muqim Shahi:- This branch was founded by Sayyid Muqim Mukkam'ud-Din.

5) Nawshahi:- The origin of this Qadiri sub-order is ascribed to Shah Ma'ruf Chishti, Qadri (d.987/1579-80).

6) The Mir Muhammad, commonly known as Miyan Mir.

Hadrat Shah Qamis was the founder of this order into Bengal.³ He was one of the descendants of Abdul Tadhkirah, Part III, pp-17-26

1. Ibid., pp. 25 – 26.

Qadir of Jilan, the founder of the Qadiri order. He had settled in Salar (Salurah) in the district of Murshidabad, Bengal. He made many disciples and many deputies in different parts of the country and his followers are known as "Qamisiyah" darvishes. Sayyid Abdu'r-Razzaq was his spiritual successor to propagate Islam in Bengal. During the reign of Aurangzib (A.D. 1656 - 1707) Qadiri order gained popularity in Northern India and also in Bengal too.

Dr. Rizvi writes, the disciples of Diwan 'Abdur-Rashid of Jaunpur also established Qadiriyya centres in Bengal. During the seventeenth century, the most prominent Qadiriyya in Bengal was Mir Sayyid Muhammad Qadiri of Rajmahal, who was succeeded by Shah Nimatullah. Shah Nimatullah died in 1077/1666-67. He had a large number of disciples who propagated the Qadiriyya mystical practices in Bengal. One of these, Haji Shuhrat, received an encouraging reception at Aurangzib's court and was

assigned a village in Mathura. Haji Shuhrat settled in Mathura where he enjoyed the bounty of imperial favours.¹

Hadrat Zakir Ali son of Sayyid Abdul Qadir Abdullah al Jili, the 29th direct descendant of Hadrat Abdul Qadir Jilani came to Bengal in the year A.H. 1180.² Hadrat Zakir Ali and his father were settled at Mangalkot in the district of Burdwan. Hadrat Abdullah al Jili, came to Bengal with his four sons namely Hadrat Zakir Ali al-Qadri, Hadrat Raushan Ali al-Qadri, Hadrat Gulam Husain al-Qadri and Hadrat Rajab Ali and other family members.³ Hadrat Raushan Ali-al-Qadiri settled at Shahidganj in the district of Purnea. Hadrat Zakir Ali did pioneering work for the establishment of the Qadiriyya order in Bengal. He died in Mangalkot, and was buried there in A.H. 1192.⁴ Tufail Ali al-Qadiri son of Raushan Ali al-Qadiri became Sajjadanashin and preached the Qadiriyya order in Bengal. He was buried in Mangalkot.

². Sayyid Abdul Hai: Muslim Philosophy, p.168.
³. Ibid.
⁴. Ibid.
At the death of his father, his second son Sayyid Shah Meher Ali Al-Qadiri became Sajjadanashin. He was born in Midnapur in the year 1223 A.H. and died in A.H. 1265. The tomb of this saint is in Midnapur. Hadrat Murshed Ali-Al-Qadiri became Sajjadanashin at the death of his father. He was an eminent Sufi Saint and a scholar. He established a rich library and a Khangah at Calcutta. The dargah of this saint is in Midnapur. Sayyid Shah Ershad Ali-Al-Qadiri, son of Hadrat Murshed Ali, became Sajjada Fashin. He was known as Ghaute Thani. He was born in 1301 A.H. in Calcutta. He died in 1953 A.D. and was buried in Midnapur.  