CHAPTER-V

SUFI MOVEMENT IN THE SUBAH

1. Origin of Sufism:

Sufism has been an indispensable part of historical studies. It has played an important role in the life of the people around the world. So it has been an attraction of studies for historians as well as other walks of scholars. Being a concept, it remained not only on pages rather it was a movement that put tremendous impact on shaping and constituting the process of societies. Even today, it is contributing towards society in making the life so simple. Keeping in mind the relevance of this concept scholars have been discussing the aspects of Sufism. To know how the movement came into existence, it seems essential to have a glance on its past. When we try to trace back the origin of this movement we find so many contrary views. Some scholars regard that Sufism has developed in the lap of Christianity while others see its origin the religion of Islam. The scholar, Gibb, is of the opinion that Sufism was stimulated by contact with Christian mysticism and gnosticism while Thevelock and von Kremev are of opinion that Sufism may be considered to be an indigenous Arab phenomenon, arising independently and not imported. Massignon

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too expressed similar view and went deep to trace out the historical oral. He says that term *Sufi* was applied first to Jabir bin Hayyan (d. 867 AD) and Abu Hashim of *Kufa* (d. 767 A.D.)³ The renowned sociologist and historian *Ibn-e-Khaldun* extends the knowledge that *Sufism* virtually has prevailed since the time of prophet, although the term *Sufi* was introduced later.⁴

So far as the term *Sufi* is concerned, no etymology or analogy can be found for this term in the Arabic language. It seems that it was popularized as nick-name. Though this particular word seems to be derived from the word *Al-Safa* (purity), *Al-Saff* (to row), *Ahl-e-Suffa* (people of the Bench). Despite all these above mentioned facts linguistic analogy and etymology connects the origin of the word to the word *Suf* (wool).⁵ Because in early phase of *Sufism* we see that there were some people in Madina who wore woolen garments. It was a sign of deserted mentality from the temporal life. Though they were not completely devastated from the worldly life.⁶ Shaikh Abu Nasr Siraj writes that *Sufis* were called *Sufi* due to their dresses because of wearing clothes made of wool related with the particular images of prophet, *Walis* and other great

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religious men. To buttress the above mentioned views we may cite here deeds living styles way of supplication and prayers of Sufis.

A great Sufi saint Dhun-Noon Misry says that a Sufi is one who's speech accords with his behavior and whose silence indicates his state and who discards worldly connections.7

Generally a Sufi is regarded to be isolated from the temporal life as Sufis say that Sufism is about to renounce the world which does not look to be close to the life of Sufis as the great Sufi Hazrat Nizamuddin Auliya disclose the fact as.9

The similar opinion has been expressed by Khwaja Junayd Baghdadi:10

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8 Ibid.
10 Ibid., pp.2-3.
2. Quality of Sufism:

The origin of Sufi movement has its root in Islam. Its teaching and character is more akin to the teaching of Prophet Muhammad. Basically, the prophet of Islam is regarded as the true spiritual guide on the ascetic path and the later Sufis considered him to be an ideal saint from all spiritual aspects. The prophet lived a life of perfect solitude as meditation and worship of God need loneliness. He was popular among his followers in respect of his saintly qualities of poverty and soul purity. The prophet stressed to his companions to have control on their self (Nafs or ego). Prophet always preached to be conscious about the Satan who tries to deviate devotees and followers from the right path. The prophet gave more importance to repentance (Tauba). He emphasized that world is not real enough, a man has come just for a certain span of time here, So he should try to refrain himself from sin.\footnote{N.K. Singh, \textit{Islamic Mysticism in India}, pub. A.P.H. Publications, New Delhi 1996, p.2.}

As it has been said earlier that Sufi movement developed in the lap of Islam. That is why, we see its similarity with Islam and teaching of prophet at every step. Like prophet, Sufi also regarded the self (Nafs) as cunning but simply enemy, ever is waiting and easily influenced by Satan. Sufism stresses to control the self (Nafs).
Sufis had a practical program for learning that how to control the self (Nafs). They indicate that the worldly desires and the main cause which make the self (Nafs) uncontrolled. So it is not easy to kill Nafs for a moment. Sufi believes that the heart of a man is a mirror in which he can see the vision of God. But this mirror is maligned or polluted with the dust of worldly desires. To see the vision of reality it is essential that it should be cleansed off completely. In this respect many Sufi scholars innovated a method of practice to kill the Nafs and to lead the novice to the realization of knowledge of God.\(^{12}\)

The practice in Sufism to control the Nafs has two for firstly a man has to develop attitude of detachment from worldly affairs and secondly develop have of God through ‘Muraqba’ (meditation) and Muhasba (self examination) etc.\(^{13}\) The practice is metaphysically called ‘Safar’ (journey) towards God. And the stages of spiritual attainment on it are described as Muqamat (stations). The Salik (practiced) realizes spiritual mood called ‘Hal’ (states). Thus, the Hal is a spiritual state of the mystic. Its duration is very short and ranges from a twinkling of an eye to a few minutes.\(^{14}\)


\(^{14}\) *Ibid.*
The Sufis give stress or emphasized on: Tauba (Repentance), Zuhd (Abstinence), Faqr (Poverty), Sabr (Patience), Moraqba (self examination), Fikr (reasoning), Ikhlas (sincerity), Sidq (truthfulness), Khauf and Raza (Fear and hope), Tawakkul (Reliance), Riza (Satisfaction), Shukra (Thank fullness) etc.\(^\text{15}\)

There are two uncommon practices as Chilla-e-maqs and Sama. These two are most controversial practices in Sufism. The orthodox reject it as antinomian to Islam. While the majority of Sufi orders admit its utility. It is said that it helps in the concentration of mind and senses Wajd (ecstasy). The ordinary people hear Sama for natural instinct, novice for ‘Shauq’ and Khauf, The Auliya for bounties of God, the Arif (Gnostics) for the knowledge of God and the prophet for the revelations. The hearer of Sama sheds tears, some in fear of God and others in joy.\(^\text{16}\)

A person who wanted to attain his goal and reach the end of his journey in Sufism. There is an obligation for a leader who lays down certain rules of practices. A person without a guide is said to have Satan for his guide. So it is necessary for a desiring person to place himself under a guide, who is called Shaikh or Peer or Murshid and vow of obedience (Bayet) to his Murshid. There are certain acts of devotion, which generally performs by Sufis are as follows:

\(^{15}\text{Ibid.}\)

\(^{16}\text{Ibid., p.246.}\)
A - Namaz, The ritual prayer or worship
B - Tilawat, The recitation of the Holy Quran
C - Awrad, set forms of prayers the special
D - Mujahda- acts of self mortification
E - Dhikr- remembering God, through particular exercise of breath.
F - Muraqba- Contemplation.\footnote{17}

As earlier described that *Sufism* emerged with the teaching of Islam. But later on it developed as a concept and to give this colour to *Sufism* many Philosopher, theologians and Islamic scholars contributed much. In which two important are as follows: Al-Ghazali, (d.1111 A.D.), the Iranian moral philosopher and a Spanish cosmologist, Muhi-ud-din Ibn-ul-Arabi (b.1165). Their writings have been remained extremely influential, although no *Sufi* orders trace to its origin to them.

Al-Ghazali was born in Tus, Khorasan (Northern Iran). He initially studied the *Fiqh* (Jurisprudence) in effect the codified portion of Islamic law, worked for some years as *Faqih* or jurist and then in 1095 A.D. at the age of thirty six, occupied an important teaching position in Baghdad, having spent a simple life died in his native place in 1111 A.D., left behind many valuable works. The most important is the "*Ihya-ul-ulum-al-din*", the revival of the religious sciences. This meticulously organized work is divided into four sections, the first dealing with the worship, the

second with conduct in other areas of life, the third and fourth with vice and virtue. He dealt every aspects of daily life as prescribed by Quran, Hadith and given his own explanation on it.\textsuperscript{18}

The second great theorist was Ibn-ul-Arabi, born in Murcia (Southern Spain) in 1165 A.D. Having studied in Seville, traveled to Macca in 1202 A.D. at the age of thirty seven, after Cairo and Konya (Turky) finally settled down in Damascus, where he died in 1240 A.D. His two most important works became very famous i.e. Futuhat-e-Makkiya ‘Maccan Illumination’ and the Fusus-ul-Hakam ‘Bezel of Wisdom’. His works are of greatest importance for those Sufis whose interest in Nature of the esoteric world. He explains the origin of material world in the substance of the prophet, who was made of light. He talks about heaven, hell and angels, he maps the path back to God and speaks of the ultimate union of the mortal with the divine of Wahdat-ul-Wujud ‘the unity of Being’ (This above mentioned term given a controversial debate in history of Islam).\textsuperscript{19}

\textbf{Sufism} has deep-rooted organized system called Silsilah (order). When a person want to detach from worldly life he follows a seer (Peer); who taught the man some discipline, as what to do or what not to do. The man follows the instruction of his Peer. Thereby Silsilah-system starts.

\textsuperscript{8} Margret Smith, \textit{Reading from the mystic of Islam}, pub. LAIZAC & CO.Ltd., London-1950, p.59.

\textsuperscript{9} \textit{Ibid.}, pp.19-100.
The exact period, when Sufi started to organize in the Silsilah (order) is not known clearly. Although we know that Sufi convents (Zawiyah in Arabic and Khanqah in Persian). It was merely to serve as centres for the Salasil. It was only in the early part of twelfth century that the first Sufi order, namely Suhrawardy and Qadriya were founded.20

3. **Sufi Silsilahs:**

*Suhraward* is a place in Iran, here a saint lived called Shaikh Najeebuddin Suhrawardy founded this Silsilah in 1168 A.D. But later on Shaikh Shihabuddin Suhrawardy, disciple of Ahmad al-Ghazali, ‘the younger brother of Imam Ghazali, and nephew of the founder got prominence, whose book ‘Awarif-ul-Maarif’ is standard manual of different order in India. This order was very prominent in Central Asia but devastation by the Mongols compelled to its saints to shift its base in North Western India. Where Shaikh Jalaluddin Tabrazi, Shaikh Nooruddin Mubarak and Shaikh Bahauddin Zakariya Multani established their Khanqahs. This order differ from Chishti’s in many respects, both with regard to organization and policies. The Suhrawardy order freely mixed with Sultan and other rich people, accept charity, gifts and accumulate them. Takes interest in politics.21 The Wahadat-ul-Wujud of Ibn-i-Arabi was introduced in India through the Suhrawardi order, and this idea was

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cost in Awarif-ul-Maarif, Khwaja Moinuddin Chishti propagated it further.

A more popular figure and saint who established and consolidated Sufism was Abdul Qadiri Jilani. He founded the Qadri order in Baghdad and spread out teaching of Islam in Central Asia and Africa. This order reached in India in 14th century by Shah Nimatullah and Makhdum Mohammad Jilani. The followers of this order opposed music and singing wear green turbans.\(^{22}\)

The Chishti Silsilah was founded by Khwaja Ishaq Shami (329 AH/940 AD) in Chisht (Khorasan). It was introduced in India by Khwaja Moinuddin Chishti. He established his Khanqah in Ajmer and propagated the teaching of Islam in common people. His two eminent disciple Khwaja Qutbuddin Bakhtiya Kaki and Shaikh Hamiduddin Nagauri also carried out his work after him. The famous saints of this Silsilah are as follows: Hazrat Nizamuddin Auliya, Baba Farid, Nasiruddin Chiragh Dehli, Shaikh Salim Chishti etc. The Chishtis believe in simple life, keep distance from politics and rich people, not accept charity and gifts, hear Sama (Music), Gradually common people attached to these saints.\(^{23}\)

Khwaja Pir Muhammad was the founder of Naqshbandi order—while Khwaja Baqi Billah was a famous saint of this order. The Sufis of

\(^{22}\) Ibid., p.177.

this order gave stress on law of Shariat and denounced all the innovation, which had spoiled the purity of Islamic doctrine, challenged the idea of Wahdat-ul-Wujud (Unity of being), opposed the music (Sama) but laid emphasis on meditation. The famous saints of this order are as followers; Shaikh Ahmad Sirhind, Shah Waliullah, Khwaja Mir Dard. etc.  

During the reign of Delhi Sultans a number of Sufi Saints migrated from Central Asia and established themselves in North West part of Indian soil as well Ajmer, Delhi Nagaur and Panipat. When Delhi Sultanate was Shattered due to the invasion of Taimur in 1398 A.D. New kingdoms were arose in which Jaunpur was founded by Malik Sarver. The Sharqis were great patron of learning and mysticism. Having heard the patronizing nature of Sharqi's, the Sufi saints as well theologians, craftsmen, scholars migrated towards this kingdom. Now, new centers of mysticism emerged such as Jaunpur, Banaras Kara, Manikpur, Zafrabad and Ghazipur. A number of Khanqah's, seminary were established and learned people as well Sufis flocked here. Now this place became a centre of cultural activities which served under the Mughals also and called Shiraz-i-Hind.

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24 Ibid., p.188.


26 Nizamuddin Ahmad, Tabqat-i-Akbari, ed. B.De. vol.III, pub. Low price publications, Delhi,1932, pp.449-50; Abul Hasnat Nadvi, Hindustan ki Qadeem Islami Darsgahen (Urdu), Amritsar-1341 A.H., p.44.
When Mughals established their rule on this soil, a considerable number of Muslims inhabitants took part in active politics. There were two groups emerged, one of them was orthodox *Ulema* and second liberal *Sufis*.

A number of *Sufi* saints either pre-or under the Mughals have contributed in socio-cultural environment of peaceful co-existence of different communities as well expansion of Islamic culture in this interior region of India. In which their *Khanqahs* had played an important role. In the following pages an attempt was made to present *Silsilah*-wise biographies and works of all saints who lived and flourished at various places of the

4. Sufi Movement in Subah Allahabad:

**Suhrawardi:**

Khwaja Karak was one of the great *Sufi* of *Suhrawardi* order. He was disciple of Khwaja Ismail brother of Shaikh Bahauddin Zakariya Multani. Khwaja Karak migrated from Multan to Allahabad and entered in spiritual circle of Khwaja Ismail. Later on received Rob of *Khilafat* (*Khirqa-i-Khilafat*) of Qasba Kara (near Allahabad). Although he adopted *Malamati* way and always be in drunken position even so people gathered around him. He had supernatural miraculous power but never showed to people. When Allauddin Khalji met Khwaja Karak, he told him:

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Syed Asaduddin *Aftab Hind* Suhrwardi disciple and Khalifa of Shaikh Ruknuddin Multani, born in 661 AH/1254 AD in city Wasit (Iraq). His parents migrated to Delhi, where he completed his education, having studied *Quran, Fiqh*, commentary, *Hadith* and also wrote some books on *Ishqiya*. Later on, went Multan for spiritual training under the guidance of Shaikh Ruknuddin Suhrawardy Multani and received *Khirqa-i-Khilafat*. In Delhi, he met Shaikh Nizamuddin Auliya and received some spiritual instruction. He travelled *Kanth* (Mirzapur), Satherdih (Allahabad), *Zanadi* (Azamgarh) and finally constructed his *Khanqah* in *Zafrabad* (Jaunpur). People impressed with his spirituality and miracles gathered around him, died in 793 AH/1390-91 and was buried in *Zafrabad*. He had a number of disciples and *Khalifa* in which some are as follows:

Syed Nooruddin, Syed Shamsuddin Maulana Qayamuddin, Qazi Tajuddin Shah Muhammadi, Qazi Azizuddin Maulana Badruddin, etc.\(^{29}\)


\(^{29}\) Syed Nooruddin Zaidi, *Tajalli-i-Noor*, vol.1, Jaunpur-1899, pp.7,8,
Shaikh Sadruddin *Chiragh Hind*, born in Multan in 705 AH/1305 AD. After completing his formal education entered in discipleship of Shaikh Rukunuddin Multani. He performed meditation and ascetic exercises under his guidance, later on, Shaikh Ruknuddin conferred the *Khilafat* of *Zafrabad* for propagating Islamic teaching and *Tasawuf*. Here, he worked among masses with the help of Shaikh Aftab Hind and finally settle down in *Zafrabad*. His disciples and Khalifa, Shaikh Shamsul Haq Budhan, Shah Saman and Syed Ziauddin Suhrawardy (d.1515 AD) carried out his spiritual mission.\(^{30}\)

Shah Shaikhu *Majzoob* was a prominent *Suhrawardi Sufi*, contemporary of Diwan Mohammad Rashid. Most of the time in night prayed and was infused mystical illumination. The spiritual perfection made him ecstatic, died in 1074 AH/1662 AD. Munim Khan constructed a masque adjoining to his *Khanqah* near Jaunpur bridge.\(^{31}\)

Syed Abul Fazl Abdul Wahab an eminent *Suhrawardy Sufi*, son of Syed Ruknuddin Abul Fath. During his youth days entered in Mughal service and fought many battles but later on inclined towards mysticism and became the disciple of his father. Under his guidance performed meditation and ascetic exercises. He speaks less and followed *Sunnat* strongly. His livelihood was depend on copying *Quran*. Although he had


\(^{31}\) Ganj-i-Arshadi (*MS*), Habib Gunj-collection No.\_\_MAL-AMU, Aligarh.
some *Madad-i-Maash* land given by Mughals but all the income spend on poors and needy person. He died in reign of Shahjahan 1062 AH/1643 AD, buried in *Zafarabat*. His son Syed Ismail Abu Muhammad Darvesh Suhrawardi got the *Khilafat* and carried out his father’s work. He wrote *Moqamat-i-Darveshia*, died in 1068 AH/1657 AD, His son Syed Sadruddin was also a miraculous *Suhrawardi Sufi*, spent his whole life in service of mankind died in 1685 AD and was buried in the premises of *Rauza Aftab-i-Hind*.32

Shaikh Fakhruddin Fakhr Alam was son of Shah Kabir *Suhrawardi*, a prominent *Sufi* of Jaunpur. He was initiated into this *Silsilah* by his father. He was deeply ecstatic mystic. He completely exiled himself in a cell for many years performed meditation a ascetic exercises. One day, he reached in the gathering of *Sama Mahfil* of Shaikh Adhan. Shaikh Adhan told him “Fakhruddin your heart has fragrance of love of God”. Died in 995 AH/1586 AD.33

Syed Abu Najeeb Mohammad Shamsuddin *Suhrawardi* was son of Mohammad Ismail. After completing his education joined Mughal forces of Humayon. He was an expert in archery and fought battles with him but never overlooked *Zikr* or prayer. Later on infatuated by the mystical life and became disciple of his father (who was residing in Qalandarpur;32 *Syed Iqbal Ahmad, Tarikh Sulatin-i-Sharg;* vol-II, *Shiraz-i-Hind* Publishing House, Jaunpur-1988, pp.2001-2.

33 *Ganj-i-Arshadi (MS.)*
Jaunpur. He built a hospice near the tomb of Meeran Shah Qalander and lived whole life here with giving instruction to his disciples, died in 992 AH/1573 AD and was buried in premises of Rauza Aftab-i-Hind.34

Syed Ruknuddin Abul Fath Faizullah Suhrawardy son of Syed Shamsuddin Abu Najeeb was an eminent Sufi of Parganah Azamgarh. At the age of twelve, memorized whole Quran by heart and at the age of eighteen years completed his education. His spiritual eminence attracted a number of people died in 1055 AH/1645-46 AD during the reign of Shahjahan His tomb is in Sarsanwa in Azamgarh.35

Makhdum Diwan Shah Kabir was Khalifa of Shah Jahangir Suhrawardy like all eminent Sufis, emphasized on meditation and contemplation was the expulsion of everything from the heart except that connected with God, constant recitation of Zikr. Sultan Adil Shah was very much impressed from him and send one thousand coins for the expenses of Khanqah but Shah Kabir distributed it among poors.

He had received spiritual training from his father Shaikh Burhanuddin Husaini and Shaikh Sudruddin Muhammad bin Ahmad Bukhari Occhi (commonly known as Raju Qattal). Mir Ali Ashiqan Sarai Miri was his prominent disciple. It is said that during the days of famine,

he has worked among people of area distributing cereals, although there was no availability of cereals in whole area it was amazing.

He was died in 962 AH/1554 AD the tomb is on the bank of river Gomti near Masjid Sangin.36

Chisti Silsilah:

He was a disciple of Shaikh Mohammad (A disciple of Nizamuddin Auliya) and forefather of Shaikh Hisamuddin Manikpuri. He was a scholar Sufi of Chishti order led an austere life. After Isha Namaz (prayer at early night) take rest. When people of Khanqah went to sleep, he stood up and pray whole night until Fajr Namaz (prayer of Dawn). He used to recite forty one times Sura Yasin of Holy Quran daily. Avoid to eat meat. His livelihood depend on earning from copying Holy Quran. His son Maulana Khawaja also a Chishti Sufi and Scholar, reside in Manikpur often he would fast for three days but rarely accept Futuh. (gifts).37

Mir Syed Ashraf Jahangir Simnani was disciple of Shaikh Alauddin. Having received the religious as well as spiritual training from him. Received the Khilafat of Kichaucha (Faizabad). He established his Khanqah here he always used to visit the adjoining area of the Kichaucha, like Azamgarh, Benaras Chunar, Jaunpur for his spiritual mission and

enrolled a number of people in his Khanqah for spiritual as well religious training. He was staunch follower of Wahdat ul-Wujud. His Khanqah became the centre of attraction of the region, people visited the Khanqah and full filled their spiritual desire and those who have affected from evil spirit or Jinnat, came here to get ride of from them.\(^3^8\)

Shaikh Husamuddin Manikpuri was son of Maulana Khwaja. He received the theological and spiritual training under the supervision of Shaikh Noor Qutub-i-Alam, a great Alim (theologian) of his time. In 1401-2 AD, he was appointed on Khilafat by Shaikh Qutub-e Alam Manikpur. His sayings (Malfuzat) were collected and compiled by his disciples and was named Rafiq-ul-Arifin. He was very much found of reciting Quran and before the people gathering says in his discourses about greed as disease. He died in 1477 AD.

Shaikh Kalu was his disciple and Khalifa of Shaikh Husamuddin. His actual name was Shaikh Kamal but popularly known as Shikh Kalu. He was considered a great mystic died in Manikpur.\(^3^9\)

Raji Hamid Shah was also disciple of Shaikh Husamuddin Manikpuri. In his early years of his life wear army dress. Having influenced by the Shaikh Husamuddin, entered in spiritual circle of Shaikh and went on the stages of spiritualism in Sufi Suluk. He was a

\(^3^8\) Ibid., p.166.

miraculous Sufi. Although he had not received the formal education but learned Ulema gathered in his discourses assembly, died and buried in Manikpur.\textsuperscript{40} He conferred his Khilafat to his son Raji Syed Noor, a well known Sufi of this region. He also were army dress died in Manikpur.\textsuperscript{41}

Shaikh Tajuddin’s father was Minhajuddin Siddiqi Jhonsvi. A well known Sufi saint as well a good scholar of theology, Botany, Zoology and Islamic jurisprudence. His ancestor came from Delhi and settled down in Jhonsi (near Allahabad). He received his primary education from Naseeruddin Jhonsvi and for higher studies went to Jaunpur, where Shaikh Noorullah bin Taha became his teacher. He wrote a booklet on the subject of Zoology and Botany. ‘Tajul Mujreebat’ is a famous book on Tib (medicine) written by him. He got the spiritual training from two Silsilah one from Suhrawardiya under the guidance of Abul Fath Zafarabadi and the second was Khwaja Kalan of Chishtiya Silsilah. But he chosen to spread out the teaching of Chishtiya order in lieu of Suhrawardiya. A number of miracles are related to him died in 1030 AH/1620-21.\textsuperscript{42}

Shaikh Shamsul Haq Haqqani was disciple and Khalifa of Shaikh Mohammad of Jaunpur, a great Chishti Sufi of his time. He was an Alim (theologian) and gave importance to ‘Shariat’ as well as ‘Tariqat’

\textsuperscript{40} Khazinat-ul-Asfiya, 1, op.cit., p.409.
\textsuperscript{41} Akhbar-ul-Akl yar, op.cit., p.195.
simultaneously. He chose the educational field. Due to his well teaching method, a well gathering of students started. It is said that he was called Haqqani because of his truthfulness and just cable talk before anyone either Sultan or common man. He was very found of ‘Sama’ and always immersed in Sama when Qawwal (singer) recite the verses. His brother Shaikh Mubarak Banarsi was also a miraculous Sufi.\(^3\) Shaikh Shamsul Haq died in 950 AH/1543 AD. His only son Shaikh Fathullah Haqqani Jaunpuri received Khilafat from Syed Sudruddin Raja Bukhari and carried out the spiritual work of his father.\(^4\)

Shaikh Bahauddin Nathu Jaunpuri was Chishti Sufi and the disciple of Shaikh Muhammad Isa,\(^5\) but received the Khirqa-i-Khilafat (Rob of Khilafat) from Syed Raji Hamid Shah Manikpuri.\(^6\) Since his youth days inclined towards mysticism. He was a Sufi as well as poet also. He composed verses in Hindi along with Persian and Arabic. The collection of his letters “Sahaif-ut-Tariqa” is popularly held in the Sufi circle. These letters were written in Persian language on different aspects of mysticism, reveals Shaikh’s insight in religion, religious sciences and spirituality.\(^7\) He died in 947 AH/1540 AD and was buried in Mohallah Adhan Shah in

\(^{3}\) Tajalli-i-Noor-I, p.24.

\(^{4}\) Ibid., p.25.

\(^{5}\) Akhbar ul-Akhyar, op.cit., p.25.

\(^{6}\) Anwar-ul-Arifin, op.cit., p.379.

\(^{7}\) Khazinat-ul-Asfiya, I, p.419.
Jaunpur. He had a number of disciple like, Syed Ali Qawwam, Shaikh Harvi, Shaikh Mubarak Banarsi who carried out his spiritual mission.\(^{48}\)

Shaikh Adhan was an eminent *Chishti* mystic of Jaunpur. He received spiritual training and *Khilafat* from his father Shaikh Bahauddin Nathu Chishti. He was contemporary of Qazi Khan Zafarbadi, Jalal-ul-Haq, Syed Ali Ashqan Saraimiri, these were closed friends. He was also a great *Alim* but never entered in the field of teaching.\(^{49}\) He had deeply ascetic temperament and was exceedingly found of ‘*Sama*’, and participated even the days of illness or weakness with enthusiasm. But he never missed *Jamaat Prayer* died in 1568 AD,\(^{50}\) and was buried in his *Khanqahs* premises in Jaunpur. Tomb was constructed by Munim Khan. His disciples who spread out the teaching of *Chishtiya Silsilah* and established a number of *Khanqahs* in this region were Shaikh Mah Peerpuri (went to Gujarat and worked their), Shaikh Qutbuddin Jaunpuri (d.1074 AH/1663-64 AD), Shaikh Qayamuddin Jaunpuri (1093 AH/1682 AD) and Shaikh Abdul Hai Jaunpuri (1081 AH/1670 were great *Chsihti Mashaikh*.\(^{51}\)

\(^{48}\) *Ibid.*


\(^{51}\) Tajalli-Noor-I, p.30.
Syed Sadruddin commonly known as Shah Syedo was an eminent Chishti Sufi.\textsuperscript{52} It is said that he was an officer of a King but inclined towards mysticism entered in the discipleship of Shaikh Hisamuddin Manikpur. Under his guidance learnt the mysticism and was conferred the Khilafat of Jaunpur and its vicinity, here he spent his whole life in propagation of Chishti Silsilah.\textsuperscript{53} His spiritual eminence attracted people towards him. He was observed with Sama and believe in Wahdat-ul-Wujud (unity of Being). He has a poetical fervor, wrote a number of poems on love. For instance;

He died in 933 AH/1526 AD.\textsuperscript{54}

\begin{center}
\textit{دل گو یم سید و گیآ خوان شاعر گیکی پیار}
\textit{آئتم کم خور م ایں ای سید و ک گنگرگو}
\end{center}

Shaikh Daniyal Khizri was the son of Shaikh Hasan Ibn Hisamuddin Balkhi.\textsuperscript{55} He was born in Balkh but later on migrated to Delhi then Benaras. In Benaras, inclined towards mysticism and entered in the discipleship of Syed Raji Hamid Shah and got the Khirqa Khilafat from him. Finally settled down in Jaunpur.\textsuperscript{56} Being a Sufi fervor simultaneously he was a poet and composed a number of Hindi poems. As;\textsuperscript{57}

\textsuperscript{52} Akhbar-ul-Akhyar, op.cit., p.189.
\textsuperscript{53} Ibid.
\textsuperscript{54} Ibid., p.190.
\textsuperscript{55} Tajalli-i-Noor. I, p.53.
\textsuperscript{56} Ibid., p.55.
\textsuperscript{57} Khazinat-ul-Asfiya, I, p.443.
People were highly impressed with the supernatural miraculous powers of Shaikh. His disciples Syed Muhammad Jaunpuri and Syed Ahmad Khizri were prominent and received the Khilafat from him. He died in 994 AH/1585 AD and was buried in his Hujra (cell) in Jaunpur.  

Shaikh Hamza Chishti was descendent of Shaikh Bahauddin Zakariya Multani. In his early youth was servant of a rich man but infatuated by the mystical life and resigned from his service, visited many mystical centers like Ajmer, Nagaur, Gulbarga and spent sometime in the company of Shaikh's (Sufis) but ultimately became the disciple of Gesu Daraz. A number of miracle are related to him died in 1551 AD and got his final place in Jaunpur.  

Shaikh Qutbuddin Chishti was Khalifa of Shaikh Adhan Chishti. He had deeply ascetic temperament and was exceedingly found of Sama. He spent whole life in service of mankind died in 1076 AH/1669-70 AD. His son and disciple Shaikh Malik Qayamuddin (d. 1093 AH/1682 AD) carried out his spiritual mission in the region.

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59 Tajalli-i-Noor, I, p.53.

60 *Ganj-Arshahi, (MS)*
Shaikh Abdul Hai Chishti a well known Sufi of Jaunpur, born in 960 AH/1552-53 AD. He had a charismatic spiritual influence over his contemporaries and was exceedingly found of Sama. Always avoided the company of rich person, died in 1081 AH/1670-71 AD. and was buried in the premises of Shaikh Adhan in Jaunpur.61

Shah Abdul Jalil born in 992 AH/1504-05 in Allahabad was chief disciple of Shaikh Mohammad Sadiq of Gangoh (Saharanpur). (A Chishti Sufi). He received Khirqa-e-Khilafat (Rob of Khilafat) and was send to Allahabad for spiritual mission. He was staunch supporter of Wahdat-ul-Wujud (unity of Being). So many miracles are related to him. Once Allahabad had faced a heavy flood, he was staying near the river. The water was increasing all over his Khanqah and government official requesting to leave the place immediately but he refused to do so. He was in meditation, the water touched his place. But slowly water went back. In 1114 AH/1702 AD, he died. His Khanqah was a great place in spiritual circle. Served the people of the region. Dara Shukoh constructed a masque adjoining to his Khanqah.62

Shaikh Taha was a Chishti Sufi of Rai Baraili, disciple of Shaikh Abdullah (d.1624-25 AD), received the Khilafat of this region. He was staunch follower of Wahdat ul-Wujud philosophy.63

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61 Ibid.


Shaikh Mohammad Yasin one of the well known Sufi of Chishti order lived in Jaunpur but later on migrated to Allahabad and here also received Khirqa-i-Khilafat from Shaikh Khoobullah. He died in 1183 AH/1769 AD.\(^6^4\)

Shah Mohammad Yasin was son of Ahmad Siddiqu born in 1020 AH/1611-12 at the age of fifteen came into contact with Shaikh Taiyab Banarsi and received early education from him. For further higher studies came Jaunpur attached with Maulana Afzal Jaunpuri and Diwan Mohammad Rashid. Shaikh Taiyab was very careful for his education but his untimely death given a setback to Shaikh Yasin. Shaikh Nasiruddin Jhonsvi and Diwan Rashid had helped with spiritual instruction and conferred the Khilafat of Banaras on him. Many years, he worked in Manduadih but later on shifted to Jhonsvi and died in 1076 AH/1665-66 AD.\(^6^5\)

Shaikh Sultan bin Qasim was also a Chishtiya Sufi born in Manikpur. He was taught by his father the spiritualism after the death of his father got the Khilafat (Rob of Khilafat) and worked for people died in 988 AH/1580 AD in Manikpur.\(^6^6\)

\(^6^4\) Bahr-e Zakhkhar op.cit., I, p.1067.
\(^6^5\) Ibid., p.663.
\(^6^6\) Nuzhat ul-Khwatir, IV, p.60.
Shaikh Usman was son of Shaikh Husain Chishti, born in Ghazipur, used nick name as ‘Maan’. He was trained in Chishti order and mentioned his spiritual preceptor in one of his verses:

शाह निजाम पीर सद दाला।
दुस्ट तीज जमी रब घर भाला।
नारनील भौतर स्वाना।
अदे अस्त ले सब कोई जाना। \(^{67}\)

In the above couplets, Shah Nizam of Narnoul (Punjab) was mentioned as his preceptor. Beside it, another place in his Chitravli given a name Baba Haji from him, Ulama received spirituality also.

बाबा हाजी पीरा पारा।
सुध देत जेही लाग न हारा। \(^{68}\)

His work centre was Ghazipur Banaras and its vicinity. In 1613 wrote ‘Chitravli’ which become a mile stone of Hindi literary fiction. One of his verse, he challenged to his contemporary writer or poets to write better love story than Chitravli:

जाकी बुद्धि हुई अधिकार।
आन कथा एक कहे सुनाई। \(^{69}\)

He started Chitravli with the name of prophet, four caliphs, contemporary ruler and the miracles of prophet Muhammad. He was much influenced by Emperor Jahangir’s justice. He used Awadhi

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\(^{68}\) Ibid., p.27.

\(^{69}\) Ibid., p.32.
language in his work as well Chishti mission. His four brothers Shaikh Aziz, Shaikh Amanullah, Shaikh Faiz and Shaikh Hasan also helped him in his spiritual mission. He was died during the reign of Shah Jahan.  

Shaikh Abdul Hai Chishti born in 960 AH/1552-53 an eminent Sufi, received spiritual training from different mystics. He always indulged himself in meditation and had miraculous supernatural powers. He was very fond of Sama, abstain himself from rich people, died in 1081 AH/1670-11 AD and was buried in premises of Rauza Shaikh Adhan Shah in Jaunpur.

Shaikh Muhibullah Allahabadi born in 1587-88 at Sadrpur near Allahabad, was a great name among the Sufi circle of North India. He completed his traditional education from Maulana Abdus Salam Lahori. Shaikh Muhibullah, having completed the traditional education, went out in search of a spiritual mentor because of his mystical thrust. He visited many contemporary Chishti Sufi places and became observed with mysticism. In continuation of the search of spiritual mentor came to Gangoh (a place in Saharanpur Distt.) where Shah Abu Said Gangohi. The grandson of Shaikh Abdul Qudus Gangohi had established a Khanqah. Shaikh Muhibullah impressed by his spiritual eminence and

70 Ibid., p.168.
71 Ganj Arshadi.
72 Nuzhat-ul-Khwatir, v, p.332.
73 Anwar-ul-Arifin, pp.502-03.
scholarship, decided to join the circle of his devotees. Later on, he settled down at Allahabad. He developed a firm faith in *Wahdat-ul-Wujud* (unity of Being) as the basis of all higher spiritual experiences. The doctrine caused him to be criticized severely. He went through the works of Ibn-ul-Arabi, *Fusus-ul Hikam* and *Futuhat-e-Makkiya* and found himself with the same views. Maulana Hafiz Shah Ali Anwar on the basis of *Anwar-ul-Arifin* writes:

"Shaikh Abu Said after a short period, said, "O, Muhibullah! Come I have taken you to God and bestowed upon you the spiritual sovereignty (*Wilayat*) of East", Other disciples, being depressed, respectfully complained that they had been endeavoring for a pretty long time and never got the sweet water of union, and he never uttered such words for them; but to that novice, who had not tasted the flavor (hardship) of meditation he showed favor with such a blessing. He (Shaikh Abu Said) replied that Muhibullah was such a man that had brought candle in one hand and fire in the other; as soon as it was shifted it become lighted.

That was the grace of God which he bestowed upon whomever he liked how could he delay when God has hastened".75

As far as his scholarship is concerned, he was master of Arabic and Persian languages. Written commentaries on Ibn-ul Arbis works, and alleged them not to adhere the originality of sense and meaning one among such works was Sharh-i-Qari', a commentry on 'Fusus-ul-Hikam' in Arabic, though it was too difficult for an ordinary man to go through Fusus-ul Hikam. He realized that the Arabic commentary is not useful for scholars in India so again he wrote in Persian. He is the author of following works:

* **Tarjumat-ul-Kitab:**

It is a commentary on the Quran in Arabic, Here Shaikh has interpreted the Quranic verses in support of his theory of Wahdat-ul-Wujud, the only known copy of this commentary is in the India office library (MS 10, 1369).

* **Hashiya Tarjumat-ul-Quran:**

This is a commentary on Tarjumat-ul-Kitab. The manuscript of this work is also in the India office library (ID, 1357).

* **Anfas-ul-Khwas:**

In the pattern of Fusus-ul-Hikam. It is divided into several ‘nafs’ (sections) the last one contains an account of Shaikh Abu Said Gangohi, his spiritual mentor. MSS, Rampur (No.329); India office (1279), Bankipur (XXII 883).

75 Anwar- ul-Arifin op.cit., p.506.
* Ahsan-ul-Khwas (MS. Rampur 322)

* Taswiya (Arabic) (MS, MAL. Aligarh, 322) Asiatic Society of Bengal.

* Persian Translation of Taswiya: (Printed at Matbai Kanzul Ulum on the basis of a MS dated 1088 A.H.)

* Al-Mughalta-ul-Amma (MS Rampur 366, India office 1395).

* Aqaid-ul-Khwas (MS) India office 1392).

* Tajalliyat-ul-Fusus (Arabic), (MS MAL Abdul Hayy Collection 562/3.

* Sharah-ul-Fusus (Arabic), (Persian MS MAL. Abdul Haq Collection 59/i).

* Kitab-ul-Mubin (MS Rampur 402).

* Haft Ahkam (Persian) India Office D.P. (024).

* Manazir Akhas-ul-Khwas (Persian), India Office D.P. 1113; MAL Aligarh. Shaifta collection 60, 98).

* Seh Rukh (I.P. D.P. 1002).

* Maktubat; This is a collection of (18) eighteen letters of Shaikh Muhibullah addressed to Mulla Muhammad Jaunpuri, Mir Mohd. Qannuj, Dara Shikoh and others. The only complete manuscript of this work is preserved in the M.A.L. Aligarh.

He had adopted the pantheistic interpretation of Quran. The pantheistic interpretation connotes that the real being belong to God only. The following Quranic verses have been put forward by Shah Muhibullah as being susceptible to pantheistic interpretation.
“To God belong the East and the West; whithersoever you turn, there is the face of God”

(Ch. II verses 115)

“God is all-sufficient nor needs any being”

(Ch. II verses 97)

“We shall show them our signs in the horizons and in themselves”

(Ch. XLI, verse 53)

“God is the All-sufficient; you are the needy ones”

(Ch. XLVII, verse-38)

“Yet they are in doubt about the new creation”

(Ch. verse-15)

“And we are nearer to him than his jugular vein”

(Ch. L. verse 16)

“It was not thyself that threw, but God threw”

(Ch. VIII, verse-17)

“Everyth ng is perishable except his face”

(Ch. XXVIII, verse 88)

“And know that Allah cometh in between the man and his own heart”

(Ch. VIII verse 24)

“Allah is the light of heaven and the earth”.

(Ch. LVII, verse,3)

“Lo! My Lord is nigh, responsible”

(Ch. XI, verse 16)

“And He is with you whosessoever you may be”
The orthodox section of Islam bitterly criticized Shaikh Mohibullah’s pantheistic views. Once Ulema of Allahabad issued a Fatwa for his execution on the charge of heresy but Shaikh Abdur Rashid has defended him (as discussed before) and through argumentation tried to prove the important terminology used by Shaikh Muhibullah. Fatwa was withdrawn but throughout his life even after his death remained the target of criticism, Shahnawaz Khan writes:

“In his period till this time his enemies having abused him of atheism and heresy, raised hue and cry against him”. While a thorough study of his work shows his firm in faith a practice. He had criticized the Sufis who think that the words of Ibn-ul-Arabi are unintelligible. He is of the opinion that paper study and correct understanding of Ibn-ul-Arabi's works makes a man firm in observance of the religious law and trial his best to prove that the doctrine was in no way anti Islamic. In his treatises frequently quest from Futuhat-i-Makkiya and Fusus-ul-Hikam, the passages where Ibn-ut-Arabi has said that the real Sufis always keep

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themselves within the boundaries of Shariat. They always act in accordance with the Quran and Sunnat. Shaikh Muhibullah fame spread for and wide. The emperor Shahjahan having impressed by him, express his keen desire to meet him and wrote:

"O, the knower of gnosis and the place of manifestation of cognition, Shaikh Muhibullah, having imagined well (the Quran Verse) obey God and obey the prophet and your commander (the King) come to me as my desire is beyond the limit". Shaikh Muhibullah replied:

"Received the order of the commander and the sign of love became evident, but the men who has not crossed the first and the second stages how can he reach the third stage".78

He politely refused to King not to visit the royal court shows his solidarity with Shahjahan on mystical ground. Dara Shikoh was also much attracted by his deep spiritual knowledge and scholarly interpretation of monistic theory. He had a great regard for the Shaikh and seek his guidance in mysticism. He had correspondent with Shaikh on many queries. In one of his queries he asked Shaikh that whether in

78 K.A.Nizami, Tarikh-i-Mashaikh Chishti. P.225.
administrative affairs of the state any discrimination is permissible between Hindus and Muslims.

Shaikh Mohibullah replied:

"There is no position to give exhortation, the truth is this that the thought of well being of people must always remain in the hurt of the rulers without any discrimination of believer in infidel because all human beings are the creatures of God; and the prophet, who is the leader of this world and hereafter, shows mercy to everyone without making distinction among the pious, sinner, believer and non-believer, as it is described in the Quran; we sent thee not save as mercy into all human beings". 79

Dara Shikoh, due to his spiritual attachment with Shaikh accepted the viceroyalty of the Suba. When Aurangzeb ascended the throne, the controversial chapter of Shaikh was reopened. On the basis of his objectionable remarks derived from Taswiya.

"Jibrail of Mohammad was within the person of Muhammad himself. Likewise Jibrail existed in the every person of each prophet

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which amounted to their spiritual power. When that power over-helmed the prophets, *Wahi* (revelation) descended on them. Therefore, Jibrail held conversations with each prophet in the later language”.

But Shaikh Muhibullah was no more. His two disciples, Mir Syed Mohammad Qannauj (an imperial servant) and Shaikh Muhammadi (an ascetic) were called in court. Mir Syed Mohammad Qannauj was asked to explain the controversial passages in the *Taswiyah*, but he refused his connection with Shaikh then Shaikh Muhammadi was asked the same and were given the two choices; either he could reconcile the inflammatory statement in the *Taswiyah* with the ‘Shariah’ or he could burn it to ashes.

Shaikh replied that I don’t deny being his disciple and not reached on that stage to understand the statement. There is enough fire in royal kitchen to reduce this to ashes and saved himself from the fury of emperor. Shaikh Mohibullah had a number of disciples in which some got prominence are as follows. Qazi Sadruddin, commonly known as Qazi Ghasi was the Qazi of Allahabad and was the first disciple of Shaikh Muhibullah. Qazi Yusuf was a student as well as disciple of the Shaikh who later on also became a great theologian and jurist of his time, wrote two discourses in Arabic and Persian. The Persian discourse entitled ‘*Hidayat-us-Sultania*’.

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81 I.C. 1964, pp.315, 316.
The author of *Dabistan-e-Mazahib*, Mohsin Fani, was student of Shaikh Yaqub bin Hasan of Kashmir. When Shahjahan appointed him Sadr or chief justice of Allahabad entered in the discipleship of Shaikh Muhibullah and received spiritual training. Another Shaikh Muhammad’s Hargam, a famous saint, received spiritual training under Shaikh Muhibullah and wrote commentary on *Taswiyah*, the most controversial treatise. A very eminent theologian and *Sufi*, Shaikh Ahmad was also his disciple. When he completed his education in Nasirabad came to Allahabad and entered in spiritual circle of Shaikh Muhibullah.

**Qadri Silsilah:**

Shaikh Shah Taiyab Banarsi an eminent *Sufi* of 16th Century was son of Shaikh Moinuddin. He memorized *Quran* at the age of ten years and the basic learning of Persian and theology at home, under the tutelage of Shaikh Nizamuddin Banarsi. For further higher studies went to Jaunpur and enrolled in the madarsa of Shaikh Noorullah Ansari Harvi and learned, *Nahw, Sharah Waqai Hisami*, in 1012 AH/1603-4 AD and returned back to Banaras. It is said that during his educational period met Shaikh Tajuddin Jhonsvi in his *Khanqah* and expressed his feeling to

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become his disciple. Sheikh Kalan Jhonvsvi who was residing in Jaunpur.

Shaikh Taiyab went to meet Sheikh Kalan and told his inner state. Sheikh initiated into his discipleship and put his Kulah (cap) on his head. He fully indulged in spiritual enhancement and the service of mankind. Time to time, he visited Jhonsi to meet Shaikh. Later on Shaikh Tajuddin conferred the Khilafat of Benaras on him. When he met Sheikh Abdul Haq Dehlavi infatuated with the teaching of Qadriya and also received Khilafat from him. He came Banaras and established a Khanqah closed to the river Ganga. He was against the Biddat (New things), rituals, customs but given emphasis on Shariat. He died in 1043 AH/1633-34 AD. He had a number of disciple in which Shaikh Nasiruddin Jhonsvi was very prominent.

Shaikh Mohammad Rashid Usmani son of Shaikh Mohd. Mustufa Abu Hamid Usnan was born on 10\textsuperscript{th} Zulqaida 1000 AH/10 August 1592 AD lived in the village Barna in Jaunpur, was very prominent. In his old age he migrated Purnia in Bengal where he died while Shaikh Rashid stayed in Jaunpur and attained the training of spiritualism from Shaikh Taiyab at the same time under the tutelage of Taiyab, Shaikh Abdul Haq Muddith Dehlavi was also receiving the initial of mysticism. Due to his

\begin{footnotes}
\footnote{Bahr-Zakhkhar-I, p.662, Ganj Arshadi.(MS.)}
\footnote{History of Sufism in India, II, p.98; Tadhkirah ulum\textsuperscript{a} -i-Hind op.cit., p.297; Maasir ul Karam, I, p.203-3.}
\footnote{Ibid.,}
\end{footnotes}
father influence, he (Rashid) initiated into Chishtiya order but later on switched off towards Qadriya teachings and enthusiastically propagated the philosophy of Ibn-ul-Arabi. He convinced the Ulema, having wrote commentaries on controversial passages of Ibn-ul-Arabi when Ulema of Allahabad issued a Fatwa against Shaikh Muhibullah Illahabad, having not agreed some of his philosophical explanation. Shaikh Rashid was in Allahabad, Ulema asked him to sign the Fatwa. She Rashid refused and argued that if Shaikh Muhibullah is not Muslim then who. He wrote 'Rashidya' a guide for theological polemics. It was a work to equip Sunnis with the theological background to fight Shii propaganda due to the growing popularity of Shism. He became untiring defender of Sunni orthodoxy. The outstanding logician and philosopher (Shii leaders and Mulla Muhd. Jaunpuri) of Jaunpur opposed the Shaikh from their respective stand points. Mulla Mohd. Jaunpuri and Shaikh had completely opposite views on religion while both were disciple of Ustaz-ul-Muluk Mohammad Afzal of Jaunpur. While they enjoyed each other company in Khanqah and take interest in religions discourses. The Shaikh Rashid’s political view is conceived in relation with Jahangir, he is said to have the words that if Jahangir did not reject Islam and give a major source of strength to Muslims in his Empire, whatever the consequences will have to face at the day of judgment would make the drinking of liquor lawful.

88 Ibid., p 98,99.
89 Ibid.,
for the emperor. Shaikh Abdur Rashid kept himself away from ruling society. It is said that Shahjahan many times invited him in the court but he politely refused to attend. He remained aloof from worldly affairs and spent his time in the company of his disciples. Like many Sufis, he also did not take meat and instructed to his disciples to not cooked at his ‘Fatiha’ (death prayers). Like the Qadris tradition he was both an Alim and Sufi, died on 9th Ramzan 1083 AH/29 Dec. 1672. His four talented sons (Miyan Shaikh Mohammad Hamid, Shaikh Mohammad Arshad, Shaikh Ghulam Muinuddin and Shaikh Ghulam Qutbuddin) took the work of his father and propagated the massage of Islam and mysticism among masses. His second son Shaikh Mohammad Arshad d.1041/1631-32 AD received the Khilafat of his father. Like his elder brothers inclined towards scholarly pursuits and wrote a book on Arabic syntax entitled the ‘Hidayat-al-Nahw’. He was also a staunch supporter and followers of Wahdat-ul-Wujud ‘Unity of Being’ died on 24th Jamad II, 1113 AH/26th November 1701 AD. His grandson Shaikh Abul Fayaz became his successor. Through the descendent and the disciples of Shaikh Rashid, Qadriya Silsilah became popular around Jaunpur and Bengal. A number of Rashidiya Khanqah or Qadriya order were established between the region of Jaunpur and Bengal.91

90 Ibid., pp. 99-100.
91 History of Sufism in India., II, op.cit., p.100.
Shaikh Qasim Qadri, an eminent Sufi of Qadriya order born in 954 AH/1549 AD. He had four wives born eight sons and nine daughters. He was tutor of Dilair Khan and Bahadur Khan sons of the Afghan Chief Darya Khan Rohilla. Shaikh Qasim led a pious life with a number of disciples, died in 1016 AH/1607 AD and was buried in Chunar (Mirzapur distt). One of his son Shaikh Kabir popularly known as Balapir (born 8 Sept 1586) carried out his fathers spiritual mission and established himself in Kannauj. He died in 1644 AD.92

Shah Abdul Lateef another Qadri Sufi of Akbar’s time, received the spiritual training under the guidance of Shaikh Raju Mohammad. In Jaunpur, he was bestowed the Khilafat of Yahyapur (near Allahabad). Here, he established his Khanqah which was known as Daera Shah Rafi Uzzaman. He died in 1039 AH /1629-30 AD. There is very little information regarding his life.93

Shaikh Ghulam Rashid was disciple of Shaikh Mohammad Arshad. Due to the Sufistic ideology of his family, infatuated towards mystical life and learnt the stages of Suluk. People were highly impressed with the

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super natural miraculous power. But Shaikh Ghulam always avoided. It is said that he had forty thousands disciples, died in Jaunpur.94

Syed Shah Junaid Qadri born in 1520 AD/936AH in Saran; Distt (Bihar) in a Syed family. His father was Syed Hasan, a reputed noble of Sultan Ibrahim Lodi. Shah Junaid spent a lavish life style of his early days. He has changed his life due to a incident which is mentioned in Bahr-e-Zakhkhar: “One day he severely beat a baker by a wood stick, due to this he was near to death a person ‘Saif-ul-Muluk’ make him understand, advised that “show the humanistic behavior to poors. After that he left the home and traveled, Najaf, Karbala, having got the instruction from prophet Mohammad in dream, went to Baghdad. Where he developed spirituality and got the Khirqa Khilafat of Abdul Qadir Jilani from Darvish Mohammad and returned back Delhi then to Ghazipur, constructed a Khanqah and mosque in Qadipur (Miyanpur). He was miraculous Sufi, a number of people received spiritual training by him. Syed Shah Junaid died in 24th Ramzan 999 AH/1581 AD and was buried in Mohalla Saqlainabad. Every year on 24th Ramzan, Urs is held. His Khirqa-i-Khilafat was conferred on his son Syed Shah Abdullah Qadri, was also a theologian and Sufi (born in 955 AH / 1548-49 AD), who carried out his fathers spiritual work among masses and rendered great services to people of the area.95

94 Bahr Zakhkhar, I, p.1074.
95 Ibid., II, p.2266.
Shah Faseehuddin was son of Mulla Jameel and was married to daughter of Ghulam Rashid. He was also his disciple and received Khirqa-i-Khilafa, carried out his spiritual mission in Jaunpur.\textsuperscript{96}

Naqshbandi Silsilah:

Shaikh Tahir was disciple of Shaikh Ahmad Sirhindi (the \textit{Mujaddid-e-Alf\textasciitilde{e}}\textdagger). Initially, he was a soldier, it is said that marching to attack a fort claimed to have seen a vision of the prophet and Abu Bakr, both were telling to denounce the military carrier. After winning the battle disappeared into near forest. Having exchanged his military outfits with a villager came out. He came into contact with the \textit{Sufi} of Badakhshshan and turned himself like '\textit{Darvesh}'. He visited Delhi to see other \textit{Sufis} saints and entered into the discipleship of Shaikh Ahmad Sirhindi in Delhi. Shaikh Ahmad advised him to go to Jaunpur; the intellectual and mystic centre of the \textit{Suba}. The people were impressed from the mystical life of Shaikh that he was a '\textit{Malamati}'. Shaikh Abdul Aziz, the Staunch follower of \textit{Wahdat-ul-Wujud}, made the life of Shaikh Tahir miserable. In 1622-23 AD when \textit{Mujaddid} was in Ajmer, wrote a letter to Shaikh Tahir to advise that he should not adopt the \textit{Malamati} way to attract disciples but there is a necessity to enhance his own spirituality as well as training of his disciples. Shaikh Ahmad reminded that the essential need for mystic to pray to God most earnestly and to

\textsuperscript{96} \textit{Ibid.}, I, p.1075; Tajalli-i-Noor, I, p.75.
follow the laws of *Shariat*. *Sufi* should never have the desire of fame. It is not a criteria far a highly successful spiritual life. The Shaikh Ahmad reminded that a seer (*Peer*) should never expect worldly gains from his disciples, nor nurture love of the material. The ideas expressed in the letters from the Mujuddid would hardly reformed Shaikh Tahir. When Mujuddid died, he visited Sirhind and returned Jaunpur.  

Syed Muhibullah of Manikpur was *Naqshbandiya Sufi* contemporary of *Mujaddid-i-Alfasani*, Shaikh Ahmad Sirhindi. He went Burhanpur and learnt *Naqshbandi Zikr* from Mir Mohammad Noman and also studied the ideas contained in the *Mujaddid's* letters. Having impressed, he visited *Mujaddid* himself and practiced under him the various forms of the *Naqshbandiya contemplation* and *Zikr*. Mujuaddid sent him Manikpur but he failed to make any impact upon the town folk and finally returned back to Allahabad and lead a retired life in *Zikr-i-Khafi*, rest of his life are unknown.  

Syed Shah Mohd. Afzal, son of Syed Abdurrahman born 28th October 1628 AD/10 Rabi 1038 AH in *Syedpur Bhitri* (Ghazipur). He acquired the traditional learning of *Ulumi-din* or *Ulumi Zahiri* (religious science) from Hamid Syedpuri, Shaikh Mohammad Arif and Shaikh Mah

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Banarsi in Gazipur. Later on went to Kalpi for further study. Here he got spiritual training as well as *Khilafat* from Mir Syed Mohammad Kalpvi a *Chishtya*, order on 5th Jamadisani 1060 AH/ 24th May 1650 AD\(^{100}\) at the instruction of his spiritual mentor (*Peer*) moved towards Allahabad and established a *Daera* (*Khangah*).\(^{101}\) It is very interesting that he was trained as *Chishti* but he followed *Naqshbandi* and propagated *Qadri* order. He was the ocean of *Sufistic* thought and values. He was very simple living personality, devoted to people. Love of humanity was one of his principles, become prominent in his area, a number of miracles are related to him, died 15 ZH 1124 AH/ 2nd Jan 1712 AD\(^{102}\) He had a number of works such as; *Kashf-ul-Istar-e-Sharah Hafiz, Ben-ul-Jamhoor Sharah Maulana Rum, Marsia-e-Rushd, Maktubat-e-Ab-e-Murshidi* etc. These works are available in the library of *Daera* Shah Ajmal (Allahabad). He had a number of disciple who not only preached the Islamic teaching and *Tasawuf* but also given their services to humanity. Some prominent disciples of Shah Afzal are as follows:

Shaikh Mohammad Yahya (Shah Khoobullah), Shaikh Mohammad Yaqub Jaunpuri, Shaikh Abdul Aziz Gorakhpuri.\(^{103}\)

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100 *Anwarul-Arifi*, *op.cit.*, p.534.
102 *Maasir-ul-Karam, op.cit.*, II, p.211.
103 *Bahr-i-Zakhkhar, I*, p.762.
Shaikh Mohammad Yahya, commonly known as Shah Khoobulla Allahabadi son of Shah Mohammad Ameen was born 1669 AD/1080 AH. He was nephew of Shah Afzal. when he was 10 or 11 years old his father died, then came to Allahabad along with his uncle (Shah Afzal) and got academic as well as spiritual training from him. Shah Afzal, later on appointed him his Khalfa. He was a well known theologian (Alim) and follower of Shariat. His theological works got place in the circle of Ulema. Some are as follows; Tazkirat fayat-e-Al-Alam, Khulasat-ul-Amal, Sharah salasiyat-e-Bukhari, Bazaet-e-Mazjat, Sharah Risala-e-makkiya etc. He was a miraculous Sufi of his time. Two miracles are mentioned in Bahr-e-Zakhhar. It is said that Shah Mohibullah Bihari and Shah Amanullah Banarsi had received the spiritual training under his guidance. Shah Khoobullah given the Khirqa-e-Khilafat (Rob of Khilafat) to his son Shah Mohammad Nasir Afzali (b. 1112AH/1700 AD d. 1163 AH/1749 was a great Sufi of his time). Shah Mohd. Yahya (Khoobullah) died in 11 Jamadi Awal 1144 AH/1731 AD and was buried in premises of Deera Shah Afzal.

Syed Shah Inayatullah was son of Shah Habeebullah born in Naw Nahar, Gazipur. (Shah Habeebullah was also a reputed theologian of his

105 Bahr-i-Zakhkhar, I, p.765.
106 Ibid.
time). Having received his early education at home went Delhi for further studies. During his studentship inclined towards Sufism (mysticism). He was Sufi as well as an Alim (theologian), was appointed as Qazi of Banaras (1068 AH/1657-58 AD) had hesitantly accepted and never worked under any pressure. People gathered around him from every walk of life. Sufis Yogis and other spiritual person always present in his circle (Khanqah). He died in 1706 AD and was buried in Banaras. A mausoleum was erected in his memory, rendered great service to people of Banaras.\(^{108}\)

Shah Muhammad Nasir was second son of Shah Khoobullah. His father enrolled him in the Khanqah of Shah Afzal, here he obtained education as well spiritual training under his guidance. He is the author of Muntakhab-ul-Amal, Jawahar-i-nafsiya and Azkar-i-Ashar, died in 1106 AH/1694 AD at Allahabad and was buried in premises of Rauza Shah Afzal.\(^{109}\)

Shattariya Silsila and Others:

Shaikh Abul Muyyad Mohammad commonly known as Shaikh Mohammad Ghaus disciple of Shaikh Zuhur Haji of Shattariya order. He spent twelve years on the lower slaps of the Chunar hills and adjoining areas, practicing the most severe austerities in caves and subsisting on the


\(^{109}\) *Bahr-i-Zakhkhar-I*, p.768.
leaves of trees. It is said that he possessed supernatural power. Later on shifted to Gwalior and established a Khanqah there. On 10 May 1563 Shaikh died and was buried in Gwalior. His most significant works is an indelible work on the History of Sufism in India. As, Jawahir-e-Khamsa, Bahrul Hayat, Kalid-i-Makhazin, Zamair, Basair, the Kanzul-Wahdat Kisala-i-Mirajiya.\(^{110}\)

Raji Syed Mustafa bin Syed Mubarak (d.989 AH/1581 AD) was Khalifa of Raji Syed Muhammad. He had a great passion of Sama. Due to his efforts Manikpur became an important centre of Shattariya order.\(^{111}\)

Shaikh Hafiz Jaunpuri disciple and Khalifa of Shah Abdullah. He had a large number of disciple who were lived in various parts of northern India between Jaunpur and Delhi. His eminent Khalifa was Shaikh Budhan Shattari.\(^{112}\)

Shaikh Sadr Jahan Manikpuri was Sufi of Shattari order, born in Manikpur and went for Hajj, during the stay in Dhar (Malwa), met Sufi Shaikh Maruf Dharvi, entered in his spiritual circle and completed spiritual training under his guidance. After that went to Burhanpur and stayed sometimes in Khanqah of Shaikh Qasim Sindhi. Finally returned back to Manikpur and constructed a Khanqah. He wrote Gulzar-i-Abrar, died in 1014 AH/1605 AD.\(^{113}\)

\(^{110}\) Muntakhab-ut-Twarikh, III, op.cit., pp.7-8; History of Sufism in India, II, p.159.
\(^{111}\) Ibid., p.163.
\(^{112}\) HSI, II, p.155.
Qazi Tajuddin Nahwi was a famous Sufi of Balkh (Central Asia) migrated to India during the reign of Sultan Ibrāhīm Sharqi, having heard the glory of Jaunpur, due to Sultan offering liberal patronage to Scholars, Sufis and talented people, decided to settle down at Lakhnawti in Bengal. His son Abdullah Qazi Khairuddin Sharif and grandson Shah Manjhan was educated under his guidance later on, Shah Manjhan entered in the discipleship of Tajul-urafa Syed Tajuddin of Bokhara. Manjhan both an Alim and Sufi. Later on Syed Tajuddin met Shaikh Ghaus Gwaliori and became his disciple. He also introduced Shah Manjhan to his spiritual guide. Shah Manjhan studied Jawahar-i-Khamsa under the direction of Shaikh Ghaus., and also received Khiraga, which Shaikh Ghaus used to wear during his ascetic exercise in Chunar forest hi'ls, Shaikh Manjhan wrote Madhumalti and later on settled down in Sarangpur and established a Khanqah here died in 1001 AH/1592-93 AD.

Shah Fatah Mohammad was son of Makhdum Qutub Bina, received spiritual training under the guidance of Shaikh Abdul Qaddus. Shah Abdur Rahman was also his preceptor in meditation. People loved him. He left Jaunpur and settle down in Pargana Nizamabad (Azamgarh) died in 1118 AH/1706-71 AD.

115 Ibid., p.34.
116 History of Sufism in India, II p.435.
117 Ganj Arshadi (Ms)
Syed Ali was better known as Shah Aski Khan or Shah Ali Aski, lived in the early years of the 16th century. He came to Jaunpur when some of his relatives were under the service of Sikandar Lodi. It is said that he was friend of Sher Shah. His spiritual eminence attracted people his Khanqah.\textsuperscript{118}

Shaikh Abdul Aziz an eminent Sufi received his education as well spiritual training from different Sufis orders and Ulema (theologians). When he was 2½ years old his father conferred Khilafat on him later on sent him for spiritual training under the guidance of Qazi Khan Zafrabadi. He studied Fusus-ul-Hikam from Mir Syed Muhammad. It is said that from his youth days, there was a spiritual reflection on his face. He was a miraculous Sufi but don’t believe in showism and always avoided to it. He had deeply ascetic temperament and was exceedingly fond of Sama. He had received Khilafat from Qazi Khan Zafrabadi, Syed Ibrahim Qadri (His preceptor in Qadri order), Shaikh Taj Muhammad of Chishti order. He died in 975 AH/1567-68 AD and was buried in premises of Khanqah Ashraf Jahangir. Simnani of Kachaucha (Faizabad).\textsuperscript{119}

Khwaja Kalan Jhonsvi was son of Nasiruddin Jhonsvi, born in Jhonsi (Allahabad). After receiving his primary education from his father traveled to Jaunpur for higher studies. He spent many years in the

\textsuperscript{118} D.L. Drak Beckinan, Azamgarh District Gazettres, (XXXIII-vol.), Allahabad-1911, p.289

\textsuperscript{119} Bahr Zakhkhar-I, op.cit., p.994-999.
company of learned Alim (theologian) of Jaunpur and returned to Jhunsi. His father conferred his Khiraqa-i-Khilafat on him. He paid his whole life in humanitarian work to his area. He had a number of disciple among them, Shaikh Tayib bin Moin Banarsi was an eminent Sufi. Khwaja Kalan died in 1004 AH/1595-96 and was buried in Jhonsi.\textsuperscript{120}

Syed Ziaullah was son of Syed Muhammad Fakhir Husain, born in 1098 AH/1686 AD in Qasba Zangipur, Gazipur, received early education at home but went to Bengal for higher learning. Where he became mastered in Fiqh, Hadith, Quran and Islamic philosophy. During the period of study inclined towards mysticism but did not join any order or not made anyone to his spiritual teacher. His excessive meditation enhanced his spirituality, returned Gazipur. After completion of education. His spirituality became widespread, in the region. People flocked in his Khanqah for spiritual benefits. He was died in 1146 AH/1733-34 AD and was buried in his Khanqah.\textsuperscript{121}

Shaikh Jaafar, born in 1024 AH/1615-16AD in Jaunpur and received early education under the guidance of Shaikh Muhammad Rasheed. He was inclined towards mysticism and entered in the discipleship of Shaikh Noor Mohammad Madari. Due to his efforts the Madari Silsilah got strength in this region. He wrote Noor ul-Anwar; died

\textsuperscript{120} Nuzhat ul-Khwatir, V, p.143.

\textsuperscript{121} Tazkirah Masheikh Ghazipur, p.394-395.
in 1093 AH/1682 AD and buried at the side of Shaikh Badiuddin Madar in Jaunpur.\textsuperscript{122}

Shaikh Fakhruddin Madari was son and Khalifa of Shaikh Sabit Madari. The spirituality developed from tender age in him. He was meditative and miraculous Sufi, meet people very politely irrespective of any differentiation of religion. Died in 942 AH/1535 AD and was buried in Khangah Mdariya in Jaunpur. His son Shaikh Fazlullah Madari and also a Sufi of high stature, received Khilafat from his father. A number of miracles are related to him. He traveled and established his cells (Hujra) in many places like Banaras, Shaikhpura Ghazipur, Syedpur Bhitri etc. Although he was very rich but used to distribute money on poor, wore good clothes, people complained for it. He replied that it is grace of God.

He died in 978 AH/1570-71 and was buried in Gumbad Shah Madar in Jaunpur.\textsuperscript{123} Shaikh Mohammad Taif born in 1082 AH/1671 AD. He was very regular in performing Namaz (Prayer) as well Zikr and admitted that all his spiritual achievements were the result of it. Despite his eminence as Sufi he did not enroll disciple and worked missionary work lovely. He died in 1121 AH/1709-10 AD and was buried in Mohalla Chalhak in Jaunpur.\textsuperscript{124}

\textsuperscript{122} Nuzhat-ul-Khwatir, V, p. 111; Ganj Arshadi (MS).
\textsuperscript{123} Tajalli-i-Noor, I, p.63.
\textsuperscript{124} Ganuj Arshadi (MS).
The *Mehdavi* movement is traced out to the reign of Sikandar Lodi, when Syed Mohammad Jaunpuri disciple of Shaikh Daniyal Chishti Jaunpuri a saintly scholar of Jaunpur, proclaimed himself as *Mehdi* (who was expected to propagate and purify the true doctrine of Islam). The *Ulema* of the time opposed him strongly. While Shaikh Alai and Mulla Abdullah Niyazi supported and worked for this movement. But due to constant opposition, Syed Mohammad shifted its base to Gujrat. During the reign of Akbar, the movement was its zenith. The efforts of Ulema, like (Shaikh Abdul Haq Muhaddith Dehlavi, Shaikh Ali Muttaqi Shaikh Mujaduddin etc. in opposition of this movement confined into a religious group only.\textsuperscript{125}