Chapter – 6
Interaction between Bhakti and Sufi Saints

Sufism

According to Dabistan, “Sufism belongs to all religions; its adherents are known under different names among the Hindus, Persian and Arabians, it appears to be nothing else but rationalism of any sort of doctrine. It could never be the religion of the whole nation; it remained confined to the precincts of schools and societies.”¹

During the 12th century a large number of Sufi saints came to India with the Muslim conquest and took shelter especially in Multan, Punjab and Sind. Sufism in India underwent a considerable change till the end of the 17th century. It is the branch of Islamic Mystics as Yusuf Husain rightly said “Sufism was born in the bosom of Islam.”² Sufism and Bhakti tradition are a particular type of mysticism which has many traits in common, including the centrality of Divine Love in their approach of the ultimate Reality, God.³ In India it was completely influenced by the Hindu thought, belief and practiced the best conception of a loving God the relation between God and soul as the relation between beloved and lover is very unique in Hinduism and it was too adopted by the Sufi saints in India.

Generally scholars trace its origin by the Arabic root ‘Safa’ (purity) says those who keeps their heart pure with God are Sufis.⁴ The Sufi Mystics who had the doctrine of universal brotherhood and a definite way of community life

¹ Fani, Musin, Dabistan-i-Mazahib or School of Manners, tr. Sheba and Troyer, Paris, 1943 p. CLVIII
² Husain, Yusuf, Glimpses of Medieval Indian Culture, op. cit., p. 33.
were generally wearing a particular kind of woollen garment, known as *Sufi.*

Abu Nasaral Sarraj the author of Arabic treatise on *Sufism* declared that in his opinion the word *Sufi* is derived from Suf (wool) after the Muhammad Sahib those saints who used to wear woolen garb, became famous by the name of *Sufis.*

**Advent of Sufism in India**

With pious mission of love to all many *Sufis* and Dervishes from Arabia, Iraq, Syria, Samarqand and Bukhara came to India during (1000 A.D. to 1150 A.D.). For example *Shaikh* Ismail of Bukhara came to Lahore in about 1005 A.D., Shah Sultan Rumi with his spiritual guide Syed Shah Surkh Khul Auliya arrived at Madanpur (Bangladesh) Hazarat *Shaikh* Abdullah came from Yemen. *Shaikh* Hussain Zanjani of Azarbaijal settled at Lahore. Ali Hujwiri came to Lahore (d.1072 A.D.). Another saint was Nuru’d-din Ismail. Nur Satagar came to Gujarat during the reign of Siddharaya (1094-1193 A.D.).

*Khawaja* Muinud-Din Chishti of Ajmer came to India and settled at Ajmer long before the Muhammad Ghuri. There was also a warrior saint during the reign of Ballala Sena (d.1119 A.D.), Baba Adam Sahib in east Bengal (Benglades). From 1150 to 1400A.D. the advent of Sufism was continue in India.

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6 *E.R.E.*, Vol. XII, p. 10
7 It is said that Koch King of the region tried to poison him in 1053 A.D., but the effort failed then the king was influenced by the miraculous power of the saint gave out a whole village to the revered memory of the saint for the advent of Islam.
8 Ishwari Prasad describes in *A Short History of Muslim Rule in India* that Nuru’d-din known as Nur Satagar came to Gujarat during the reign of Siddharaja (1094-1143 A.D.) and converted to Islam such castes as the Koris, Kunbis, Karwas, p. 14; *Influence of Islam*, op. cit., p. 46.

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Thus it is clear that Sufism came in India many years before the extension of Turkish political power. The Muslim trades, merchants, saints and mystics peacefully entered into India\textsuperscript{9} and settled down; these Muslim immigrants lived outside the fortified town amongst the lower section of the Indian people because of caste taboos. The Muslim settled down in India before the Ghurid conquest and they have settled their permanent stay in India. Ibn Asir writes in Kamilu-i-Twarikh, “there were Musalmans in that country since the days of Mohammad Bin Subuktigin.”\textsuperscript{10}

Thus the advent of Sufism continued in India from 1150 to 1400 A.D. and organized their silsila. Abul Fazl in his Ain-i-Akbari gives a list of fourteen silsilas in Hindustan.\textsuperscript{11} Among them four gained to more fame i.e. The Chishti Silsila, The Suharwardi Silsila, The Naqshbandi Silsila, The Qadiri Silsila.

The Chishti Order

The Chishti Silsila or Order played an important role in India; the chief centres of Chishti silsila were in Ajmer, Narnaul, Suwal, Nagaur, Hansi, Ajodhan in Punjab and other towns of U.P., the whole Bengal including Bangladesh and Assam. In India it was introduced by Khwaja Mu’inu’d-Din Chishti. Shaikh was born in 1141 A.D. and died in 1236 A.D. He came in India in the beginning of the year 1193 A.D. and settled at Ajmer. The Khwaja

\textsuperscript{11} Ain-i-Akbari, Vol. III, p. 393.
adopted the catholic attitude in his dealings with the Hindus. His doctrine of
devotion was that to consist of doing service of mankind.

*Khawaja* had number of disciples to propagated his philosophy two of
them *Shaikh* Hamidu’Din Nagori and *Shaikh* Qutubuddin Bakhtiyar Kaki in
Delhi. He was the distinguish Khalifa of *Shaikh* Moinu’Din, was native of
Ayush. Both saint settled in different parts of India, Nagori Settled in Nagor
and Qutubuddin Bakhtiyar Kaki settled at Delhi. He was succeeded by
Faridu’Din-Ganj-i-Shakar, popularly known as Baba Farid. Baba Farid was
settled at Ajodhan. He gave to Chishti *Silsila* an organized form for the
spiritual movement. He was much popular among the Sikh Community so that
many of his hymns are collected in *Adi Granth.* Sheikh Farid’s most
outstanding Khalifa was *Shaikh* Nizamu’Din Auliya (1236-1325 A.D.).
Under his the Chishti order reached its highest watermark for nearly half a
century he worked in Delhi, gained a great fame at his time and also known as
*Mehbub-i-illahi* (the beloved of God). His religious activities had a great deal
to do with the popularity of Chishti Order in India.

The last great *Sufi* of the *silsila* was *Shaikh* Nasiru’Din Mahmud
popularly known as *Chirag-i-Delhi,* settled down at Lahore. At the age of 45
he became the disciple of Nizamu’Din Auliya and died in 1336 A.D.

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12 Ayush is a town in Farghanah, south east of Andijen, Nizami, *Some Aspect of Religion and Politics in India during Thirteenth Century,* Idarah-i-Adabiyat-i-Delli, Delhi, 2nd edn.1974, p. 188.(hereafter as A.R.P.I.)

13 Nizami in his work *Life and Times of Shaikh Farid-u’d-din Ganj-i-Shakar,* (Idarah-i-Adabiyat-i-Delli, Delhi, 1973. pp. 121-22.) derives it and said that Farid was other person whose hymn are in *Adi Granth* not Baba Farid of Chishti *Silsila.*


The Suharwardi Order

After Chishti order the next popular order of India was Suharwardi, the founder of this silsila was Shaikh Shihabu’d-Din Suhrawardi; who directed his disciples to work in India, within very short time it gained marvelous popularity. No doubt there were many saints in Suhrawardi order but for the organized form of this silsilsh in India the credit goes to Bahau’d-Din Zakariya of Multani, he settled in Multan till his death in 1262 A.D. He was the most influential mystic of the 13th century. His Sufi ideology differed from Chishti Order. He did not believe in poverty and torturing of the body. He was against the Hindu practice of bowing against the sheikh and too much fasting like Chill-i-Ma’kus, he also took part in the political affairs of rulers and administration of that time. He was succeeded by his son Sadrau’d-Din Arif in Multan and his disciple Jalalu’d-Din Surkh Bukhari established a strong Suhrawardi centre at Uch, he came from Bukhra, and settled at Uchch and Sindh, and within very short time he gained popularity and converted many Hindus of Uchch in Islam.

The Suhrawardi Sufis took greater care of their families and devoted more time to the upbringing and training of their sons than the Chishti saints. There is a long list of Sufis of the Suhrawardi silsila after these saints among

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18 Srivastava, M.P., Society and Culture in Medieval India, op. cit., p. 29.
them Jalalu’d-Din Makhdum-i- Jahanian (1308-1383) Shaikh Husain Amir Husain Suhrawardi, Shaikh Sharfuddin Yahya Maniazi.

Qadiri Silsila

Shaikh Abdul Qadir Jilani (1077-1166 A.D.) a great Sufi saint of Islam found a new order in Baghdad after whom the order was named. It was introduced in India by Shah Ni’amatullah and Makhdum Muhammad Jilani who lived towards the middle of the fifteenth century. Makhdum Jilani settled in Uch in Sindh. He was succeeded by his son Abdul Qadir. Abdul Qadir used to say his prayers in the Audience Hall of Fatehpur Sikri and when asked by Akbar to perform them at home, he answered, “My King, this is not your kingdom that you should pass orders.” Akbar cancelled his grant of land, and he went back to Uch. Other famous mystics of this order were Shaikh Daud Kirmani, Shaikh Abdul Ma’ali Qadiri of Lahore, Shaikh Mir Muhammad also known as Mian Mir.

Naqshbandiyya Order

Naqshbandiyya order was one of the oldest Sufi orders, and flourished in Transoxiana also known as silsia-i-Khawajgan, under the leadership of Khawaja Baha-ud-Din Naqshband (d.1389 A.D.). In India it was introduced

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20 He was the grandson of Shaikh Jalalu’d-Din and was appointed Shaikh-ul-Islam by sultan Muhammad-bin-Tughlaq, M.P. Srivastava, Society and Culture in Medieval India, op. cit., p. 29.
21 Yahya was the prominent leaders of the Firdausiya which is the another branch of Suhrawardi Silsila he was a learned man and left behind a good number of letters known as “Maktubai” in which he tried to recognized the doctrine of Wahadat-ul-Wajud (Unity of Being).
22 Husain Yusuf, Glimpses of Medieval Indian Culture, op. cit., p. 54.
23 Prince Dara Shikoh, son of Shahjahan became the disciple of Qadiri order and visited Mian Mir (1550-1635 A.D.) at Lahore.
by Khawaja Baqi Billah of Kabul (1563-1603 A.D.), seventh in the lines of succession to the founder of the silsila. Khawaja did most to make this order outstanding in India. In A.D. 1599 he moved to Delhi and settled there. From the beginning the Sufi of this order paid great attention on the observance of law of Shariat and had emphatically denounced all innovation which had sold the purity of the Islamic doctrine. Shaikh Ahmad Sirhindi, most talented disciple of Khawaja Baqi Billah, was another great mystic saint of this silsila. He was popularly known as majaddid-Alif-Saani. Other important Sufis of this order were Shah Abdur Rahim, Shah Walliullah of Delhi, and Khawaja Mir Dard.

**Interaction between Bhakti and Sufi Saints**

The Sufis of the several orders were impressed by the Indian thought and practices that some adopted these ideas. When similar features are found in two places it becomes difficult to say that are they borrowed from each other or they both are original. It is quite possible for Hinduism and Islam to develop similar features theories independently of each other. There is a great possibility of give and take between the two when they come into the close contact with each other. The Sufi saints who settled in India influenced Indian

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26 Husain, *Glimpses of Medieval Indian Culture*, op. cit., p. 57.
27 He expounded the philosophy of apparentism (*Wahadatu‘l Shuhud*) also known as the doctrine of “Unity of Witness,” instead of the doctrine of “Wahadatu‘l Wujud.” He says that the relation between man and God is that of slave and master, or that of worshipper and worshipped and not that of lover and beloved as the Sufis generally think. Due to his object was to harmonize the doctrine of mysticism with the teachings of orthodox Islam; he was called “Mujaddid,” the renovator and reformer of Islam. See *Glimpses of Medieval Indian Culture*, op. cit., p. 57.; Chitnis, K.N., *Socio-Economic Aspects of Medieval India*, Atlantic Publishers and Distributers, Delhi 1990, p. 289.
masses with their teaching and the way of life in the same manner they are
affected by the philosophy and teachings of Bhakti saints of India.

As the missionaries of Islam and as liberal leaders of its spirituality, the
Sufis were the first among the Muslims to come in the contact with the Hindu
masses, and thus also with Hindu mystics saints.

Their Contacts with each others

Bhakti and Sufi saints developed close contact with other. The abodes of
the Sufi saints were visited by peoples of that time without any discrimination
of caste and creeds. We find such evidence that Bhakti saints also used to go to
the abodes of Sufi saints. Dabistan-i-Mazahib mentions that when Kabir was in
the search of a spiritual guide he visited the best of the Musalmans and Hindus.

It is possible that among the best Musalmans, he might have visited some
Sufi saints too. The method of Kabir’s teachings was shaped by that Sufi saints.

As he says in a Ramaini:

"Manikpur was the dwelling place of Kabir, where for long
he listened to Shaikh Taqi. The same teaching he heard at
Jaunpur, and Jhusi (near Allahabad) he learnt the names of
pirs. In that place they have a record of twenty-one pirs
who read the prayers (khutba) in the name of the
Prophet."  

The same teaching he heard at Jaunpur and Jhusi (near Allahabad) he learnt the
names of pirs (Muslim preceptors). He must also hear the poems of Jalal-ud-
Din Rumi and Sa’di besides other Sufis. He speaks about cup of love of the

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29 Dabistan-i-Mazahib, p.186.
31 Ibid., p. 119.
lover (ashiq, habib) and the beloved (ma 'shuq, mahbuba), of the path of its station (muqam) which were proved that he was greatly indebted with Sufis. Sufis considered Kabir to be a “Muwahhid” (follower of the Wahadatu’l Wujud). The author of Ain-i-Akbari writes that Kabir “Muwahhid” lived during the reign of Sikandar Lodi. At other place he writes that due to his catholicity of philosophy and charismatic personality he was the friend of both Hindus and Musalmans.

Like Kabir, Guru Nanak also said to enjoy the company of Sufi saints; among them were Shah Bu ‘Ali Qalandar of Panipat, Shaikh Ibrahim and Mian Mitha. It is said he had a long discussion with Shaikh Sharaf of Panipat, the pirs of Multan and Shaikh Ibrahim. At Ajodhan and Multan Guru Nanak was reported to have had discussion with Baba Farid and Shaikh Baha-ud-Din Zakariya. He also travelled to Baghdad to visit the famous Qadiri order of Pir-I Dastgir Shaikh Abdul Qadir Jilani. Dadu another Bhakti saints manifest great knowledge of Sufism than his predecessors, probably he was the disciple of Shaikh Kamal.

Like Bhakti saints’ Sufi saints also seems to have an urgent desire to meet the bhaktas. Shaikh Bahau’d-Din Saharanpuri claims to have visited Jadrup Gosain. Shaikh relates that it was Jadrup Gosain who told him that the

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32 Ibid., p. 123.
34 Husain, Glimpses of Medieval Indian Culture, op. cit., p. 28.
36 Ibid.
Mujaddid was superior to all other spiritual guides.\textsuperscript{38} Yet we do not find much evidence about personal contacts between Bhakti and Sufi saints but interaction between their thoughts shows that both movements affected each other very much. Chishti order was the most popular order in India; its popularity was due to its saints who understood the condition and the religious attitude of India. They gave respect to the Indian practices and customs and many of them were adopted by the Sufis. The practice of bowing before the Shaikh,\textsuperscript{39} presenting water to the visitors,\textsuperscript{40} shaving the head of a new disciple\textsuperscript{41} was common practices of the saints of India.

**Concept of God**

As we know that both movements flourished in India at the same time so it was natural that they reflected each other. And the output of this reflection was the adoption of different practices. Indian Sufis like Shaikh Mohd. Ghaus, Shaikh Abdul Quddus Ganghoi, Shaikh Salim Chishti etc. were believed that God is Real (\textit{al Haqq}) and he is the Creator, Bestower, and Provider of the masses of sufficiency. The early mystics Sufi have followed the sayings of Holy Quran and orthodox belief about the conception of Godhead.\textsuperscript{42} God is self existent from eternity, Infinite, heaving no relation to space or time, His attributes is unchangeable, He is all powerful, merciful, and omniscient. He alone had the power of predestination, both of good and evil, and He is the only

\textsuperscript{38} Ibid.
\textsuperscript{39} Nizami, \textit{A.R.P.I.}, p. 178.
\textsuperscript{40} Ibid, p. 178.
\textsuperscript{41} Ibid, p. 178.
One who is worthy to inspire either hope or fear. Sufis believed that, the conceive of any other Real existence beside Him would be polytheism. Such a doctrine of God as the Only Reality led to the conception of pantheism which is the characteristic of the later Sufis. Duality, according to the Shaikh Abdul Quddus is a false concept and the idea of anything beside God is misguided. People should believe only in the Unity of Being (wahadat-al-wujud):

अल्लाह का इन्द्रधनुष मुंक जोड़े। दुई दुई मत कहे भाई कोई।
जल थल मेंल सरब निरन्तर। गोरखनाथ अकेला सोई।

Further
एक अफ़ला साइयों, दुई दुई कहे न कोय।
बास पूर्ण है एक ही, कठु बयो दूल्जा होय।

In the same way the philosophy of Bhakti saints led emphasis on One Personal God and loving God. The idea of God hidden in everything of the universe is found in the theory of Abdul Quddus is very similar to the Nanak’s conception of God. For nanak He is the One “EK”, Nirguna, devoid of all attributes and Nirankar:

साहिषु मेरा एको है। एको है भाई एको है।

He is absolute, unconditional. Kabir says that, “He is one and there is no match for Him” he again said, and “I know Him to be one who exist everywhere.”

Dadu says that the Supreme is Omnipresent. He is the only Real in the world of

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46 Ibid.
48 K.G. (Trigunayat), Rag Gaudi, Pd. 55.
unreality. He is the treasure house of all Excellencies from which all beings comes forth. 50 Chaitanya says He is eternal, without a beginning and an end. Supreme Being by him is called Sri Krishana or Hari. He is infinite and Sat (absolute Existence) Chit (absolute Intelligence) and Ananda (absolute Bliss). 51

Concept of Hukum or Riza

Guru Nanak’s conception of Hukum (Divine Will) had also very close resemblance with the Sufi interpretation of Riza. In Adi Granth some hymns use Hukum and Riza as interchangeable terms. 52 The teachings of Guru Nanak on Hukum and Riza are comprehensive and broadly based. Mcleod observes, “In Islam the Divine Will, if not actually capricious is at least “unpledged,” where as the Hukum of Guru Nanak’s usage is definitely pledge and dependable.” 53

Concept of Guru or Pir

Importance of a guru or pir is also a common practice among Bhakti and Sufi saints. According to Hinduism if a person has a desire to lead a life of religious man must seek a guru for him. As Svetasvatra Upanishad says:

वेदान्ते परां गुरुं पूरुसः पुराकल्ये प्रचोदितमः।
यर्घ सेरर परा भक्तियुपा देवे तथा गुरौः
तस्यैं कथिता कथाः प्रकाशात्स्ते महात्माः प्रकाशात्स्ते महात्माः
ईति।

50 Influence of Islam, op. cit., p. 186.
52 Rizvi, A History of Sufism in India, op. cit., p. 393.
53 McLeod, Guru Nanak and Sikh Religion, op. cit., p. 201.
“The Supreme mystery of Vedanta ...should be given to one who has the highest devotion for God, and for his guru as for God.”

*Mundaka Upanishad* says:

"Let him, in order to understand this, take fuel in his hand and approach a guru who is learned and dwells entirely in Brahman."

In *Sufism* a guide is always recommended between God and disciple, because they believed that no one can become a *Sufi* without the help of a *pir*. But according to orthodox, no one could be intercessor except the Prophet. They also believe that those who had no human *pir* were the disciple of a devil, in a Hindi verse *Shaikh* Abdul Quuddus saysthat if a blind man led another blind man both bound to fall into a well:

जागा गुरु जो दूरता चेला काय लिसला।
अंथे अथा ठेलिया दोंपुर कपरसला।

In India many Muslim *pirs* had Hindu disciples; and similarly, some Hindu saints have had Muslims disciples (*chelas*).

**Use of vernacular**

The popularity of the *Sufi* saints was also due to the adoption of Hindawi as their language of preaching and communication with the masses of society. The term Hindawi was used by the Persian speaking people for the all

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55 *Manduka Upanishad, A.1, Kh. 2, Sl. 12,* Ibid, p. 33.
57 *Rizvi, A History of Sufism in India,* op. cit., p. 341
Indian regional dialects. In the Chishti khanqahs, from the time of Shaikh Farid Hindwai came to be used. Shaikh Farid’s verses are also known as Hindwai poetry. A large number of Hindwai verses of Baba Farid are included in the Guru Granth of Sikhs. The Hindwai couplets are very common in musical assemblies of Sufis during thirteenth and fourteenth century. For some Sufis the Persian poetry no longer created the same level of ecstasy as in Hindwai. Shaikh Abdul Quddus Ganghoi composed his verses under the pen-name Alakhdasa (Invisible servant) in his Rushadnama he used Hindi doha. For example in a particular couplet, he used Persian for the first line and Hindi for the second line:

सिद्ध रहस्य सबर तोशा दोस्त मद्दित दिल रफीक
सत नगरी धर्म राज जोग मार्ग निमेला

(Sincerity is the guide; patience the provision for the journey; the friend our destination; the heart our companion; Truth is the city; righteousness its king; yoga the pure road.)

Besides, a number of love stories (Premakhyan) were written by the Sufi poets in Awadhi dialects. As Qutub Ali Alias Qutuban wrote his Mrigawati in Awadhi dialect and he compare his hero with the Hindu mythology not with Rustam, Naushirawan or Hatim. Mir Manjhan, the author of Madhumalti and Mugdhawati also wrote stories in pure Awadhi language. Padmavat of Malik Muhammad Jaisi, The greatest Sufi poet of Hindi, will ever remain a jewel in

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59 Aquil, Raziuddin, Sufism, Culture and Politics: Afghans and Islam in Medieval North India, Oxford Univ. Press, Delhi, 2007, p. 225.
Hindi literature. Like Sufi saints bhakti saints also gave emphasis on the local dialects of the time. Ramananda was the great scholar of Sanskrit wrote in Hindi as well. His Ram-Raksha-Strota is partially in Sanskrit and partially in Hindi, and one of his padas quoted in Adi Granth is in Hindi. Kabir the chief priest of Nirguna Bhakti wrote in Purbi dialect of Hindi, yet Braja, Punjabi, Rajasthani, Arabic and Persian are all manifest in his speech. Nanak on the whole wrote in the Hindi idioms with Punjabi dialects. Vallabhbhacharya was also a great scholar of Sanskrit but his Vanayatra and Vishnupada were written in chaste Braja Bhasha. Persian dialects were also adopted by the Hindus. It is said during the time of Sikandar Lodi, a Brahmin is reported to have been so well-versed in Islamic learning that he taught Islamic precepts to Muslims.

**Sama and Kirtan**

The mystic music becomes a tool for ecstasy. The audition party *samas* aimed to attain *hal* (ecstasy) it is similar to the *kirtan* or devotional songs of Chaitanya. Chaitanya was the exponent of *kirtan*, he believed that through *sankirtan* and dances a state of and ecstasy could be produced in which one can realize the personal presence of Lord Krishna. In the same manner Chishti mystics believed in spiritual value of music and they patronized the talent of professional singers. Shaikh Nizam-ud-Din was found of music and talks of ecstasy and rapture (*surur*). Khawaja Qutb-ud-Din Bakhtiyar Kaki was very...
fond of music. It is said in musical parties he was over taken by ecstasy. Hindi mystical songs were recited in these *samas* and many of them musicians were newly converted Muslims. For this purpose *padas* were equally popular among *Bhakti* and *Sufi* saints. However, the popularity of *Vaishnava* themes in *Sufi samas* of Hindi-speaking regions was the most significant development of the time.

**Adoption of Yogic practice: Chillah-i-makus**

The ascetic practices which involved starving and torturing the body, such as *chillah-i-makus* has close resemblance to Hindu and Buddhist practices and consequently the appeal of Chishti *silsila* in the non-Muslim environment. One who wants to practice of *chillah-i-makus* ties a rope to his feet and gets his body lowered into a well and offers prayers in this posture for forty nights. Some of the Chishti saints are reported to have practiced this inverted chillah. Shah Wali Ullah, however remarks, “We could not find any authority for it in the tradition of the Prophet or in the sayings of the Jurists.... Its legality or otherwise is known to God alone.” This practice was probably borrowed from the *sadhus* who are known as *urdhamukhi*, about them it is said that they hang their heads downwards suspended from the branch of a tree, for perhaps half an hour at a time. Shaikh Farid Chishti and later Shaikh Abdur Rahman Qadiri practiced the arduous *chilla-i-makus*.

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70 Iraqi, *Bhakti Movement in Medieval India*, op. cit., p. 86.
In the contrast of Chishti order Sufis of Suhrawardiyya order didn’t believe in such hard practices. They believed in a life which both their body and soul received equal pleasure. Neither they fasted perpetually nor did they recommend a life of starvation. The Chishtis believed in the control of emotional life as a prerequisite to the control of external behavior. Both Bhakti and Sufi saints had common approach towards the way of life. Almost all these saints believed in living a balanced life. For example, Nanak and Dadu opposed to torture of body to get salvation. Like Suhrawardiyya saints many Bhakti saints did not believe in fasting.

Wandering of the Holy Places

Both Bhakti and Sufi saints laid emphasis on the wandering of the holy places. In fifteenth and sixteenth century a number of Sufis are known to have visited Ceylon to pay homage to the legendry foot-prints of Adam. Guru Nanak also visited to Ceylon, Macca and Baghdad. Bhakti saints largely performed pilgrimage to holy cities like Kashi, Prayag, Vrindaban, Mathura, Dwarika, etc. likewise the Sufi saints used to pilgrimage to Macca.

Both Bhakti and Sufi saints of India influenced the mass of India by their thoughts and teachings. No doubt that the principle of universal brotherhood and human equality are the basis of Islamic society. Social equality and love for the one Nirguna Brahman is the characteristic feature of Sufism. This was

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71 A.R.P.I., p. 179.
72 According to Ibn Battuta, Adam was known in Ceylon as Baba (father) and Eve as Mama (mother), cited by Rizvi, A History of Sufism in India, Vol. I, op. cit., p. 387.
74 Husain, Glimpses of Medieval Indian Culture, op. cit., p. 1.
adopted by the Bhakti saints. Both Bhakti and Sufi saints opposed the caste system. According to them all men were equal in the eyes of God. They took their disciples from all strata of society without any distinction of castes and creeds. By their act they tried to bring reconciliation and unity among Hindu and Muslims. Many untouchables became the follower of Bhakti cult. Famous saint Raidas was a Chamar by caste and Kabir was a weaver. It is due to their preaching the condition of Sudras improved. Sufis also abolished all invidious class distinctions. Sufis lay down the concept of brotherhood in which everyone are equal and treat each other as the member of the same family. Ramananda, Kabir, Nanak, and Dadu did not believe in caste system. Chaitanya was against the class distinctions. Most of the saints preached the gospel of unity and friendliness, Nanak and Chaitanya for instance emphasized the fact that Hinduism and Islam were two different paths leading to the same destination and Ram and Rahim, Krishna and Karim, Allah and Ishwar were different names of the same Almighty. However, the main object of the saints to bring compromise between Hinduism and Islam.

The concept of *ahinsa* (non-violence) which has been one of the essential features of Indian philosophy was adopted by the Sufis. They lived as vegetarians. Kabir gave more emphasis on the non-violence.

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76 Iraqi, *Bhakti Movement in medieval India*, op. cit., p. 252.