CHAPTER – III

SUFISM IN SOUTH ASIA

INTRODUCTION

The Sufi view of reality derives from the Koran and the Hadith, but it has been amplified and adapted by generations of Sufi teachers and sages. It provides a map of the cosmos that allows people to understand their situation in respect to God. It explains both what human beings are, and what they should aspire to be. It sets down a practice that can lead people from their actual situation to the final goal of human life, or from imperfection to perfection. The first Shahadah "(There is) no god but God" discerns between the Real and the unreal, or between the Absolute and the relative, or between God and "everything other than God," which is the universe. Traditionally the Shahadah is said to be divided into two halves, the negation ("no god") and the affirmation ("but God"). The first half denies the inherent reality of the world and the self. The second half affirms the ultimacy of the divine reality. The Shahadah means that there is "no creator but God," "none merciful but God," "none knowing but God". In sum, it means that there is "no reality but God" and that all the so-called realities of our experience are secondary and derivative. Numerous Koranic verses and hadiths reiterate the basic discernment contained in the Shahadah and explain its ramifications.

One of the most often cited in Sufi texts is the verse, “Everything is perishing but His face” (28:88). As one of the Sufi masters explains, God did not say, “will perish,” for He wanted it known that the existence of all things is perishing in His Being today. Only those still veiled [from the reality of things] postpone the observance of this until tomorrow.

God’s reality is such that nothing can stand up to it. His unique possession of all that is real and all that provides reality to “others” means that the others are in fact nonexistent. This is how the Sufis interpret the saying of the Prophet,
“God was, and nothing was with Him.” The great Sufi Shaykh Junayd (d. 910) added, “And He is now as He was.” Only God is, and everything that appears to exist along with Him has no true existence. Ibn Arabi remarked that there was really no need for Junayd to add the clarification, because the verb “was” in reference to the Eternal denotes all tenses. “God was,” “God is,” and “God will be” all have the same meaning.

The primary discernment between the Real and the unreal, or between God and the world, is followed by a secondary discernment among the realities of the world. The second Shahadah tells us that “Muhammad is the messenger of God.” It follows that he is a clear, designated manifestation of the One Real. In other words, he represents God more directly than other creatures. He and the Koran for which he is the vehicle are guiding lights in the darkness of unreal things. More generally, all prophets have been sent to reveal God’s guidance and mercy to human beings, so revelation plays a special role in human becoming. Without the revealed guidance, people can only wander in ignorance and illusion, immersed in the unreal things that veil them from the truth.

On closer examination, the distinction between divine revelation and all that does not reveal God is much more subtle than at first appears. The Koran calls its own verses and other divine revelations “signs” (ayat), and it employs the same word to refer to the things of the universe. If the Koran is God’s Book, displaying His “signs”, so also the universe is God’s Book announcing His revelations. It follows that the world and everything within it can be viewed from two points of view. In one respect, all things are “other than God” and hence unreal. In another respect, all things are “signs” of God and therefore real in some degree. Here then we have a further discernment of fundamental importance, between phenomena as “signs” and phenomena as “veils”.

Sufis explain the distinction between signs and veils employing many sets of terms. According to one formulation, each existent thing can be said to have two faces. These two faces are the “eastern face” and the “western face”. If we look at the western face of things, we find no trace of the sun, since it has set.
we look at the eastern face of the same things, we see the sun shining in its full glory. Everything displays both faces at the same time, but the vast majority of people see only the western face. They have no awareness that everything is a sign of God in which He is disclosing His own reality. For them, the Koranic verse, “Wherever you turn, there is the face of God” (2:115), is a dead letter. In contrast, the prophets and the great Sufis see the eastern face. They witness God in everything. In their case God has answered the prayer, “Show us things as they are”. For them, all things are truly and actually signs of God.

Islamic anthropology pictures human beings as the only creatures who have freely chosen God over the world, the Real over the unreal, the East over the West. In the Koran, this free choosing of God is called the “Trust.” “We offered the Trust to the heavens and the earth and the mountains, but they refused to carry it and were afraid of it; and human beings carried it.” But, the verse concludes, they are “very ignorant, great wrongdoers” (33:72). This suggests that they have failed to live up to their freely chosen responsibilities.

Many would object that they have never made any such choice. The Sufis typically respond that the objection is contradictory. Every time we undertake the slightest volitional act, we have freely accepted our human condition as a given. To be human is to possess a degree of freedom, and to make choices is to put oneself in the position of having to answer for the choices. Rumi provides many entertaining arguments to show that attempts to shuck off responsibility are always self-serving. People try to do so only when they are confronted with a choice that they do not want to make. Otherwise, every time they see a course of action that suits their fancy, they freely enter into it, knowing all the while that their choices will have consequences.

Like a hypocrite, you offer your excuses

“I’m so busy providing for wife and children,

“I don’t have time to scratch my head.”
How could I have time to practice religion? . . .

"I cannot escape from feeding my family.

I must seek lawful earnings tooth and nail." . . .

You have an escape from God — but not from food.

You have an escape from religion — but not from idols.

To carry the Trust people must follow the guidance of those who have already carried it, and such people are known as "prophets." More specifically, to be Muslim and Sufi, one submits to God by acknowledging the truth of the Shahadah, by having faith in God and in the perfectibility of human nature as taught in the Koran, and by living the spiritual virtues that are embodied in Muhammad and the great exemplars of the tradition.

In short, the initial discernment between God and the world leads to two secondary discernments, both expressed at least implicitly in the statement, "Muhammad is the messenger of God." People need to discern between revelation and human knowledge, or between the Koran and merely human attempts to understand. They also need to discern between eastern faces and western faces, or between signs and veils. Once they make the discernments, they need to put them into practice. The religious teachings and institutions provide the practical means to choose eastern faces over western faces.

In questions of discernment, the difference between the general Islamic viewpoint and the specifically Sufi perspective does not lie in principles, but rather in a certain self-conscious application of principles. The Sufis do not consider it sufficient for people to have faith and to submit themselves to the Sharia if they also have the capacity of deepening their understandings, purifying their hearts, and doing what is beautiful. In order to reach human perfection, it is not enough to imitate others and follow religion blindly (taqlid). Rather, one must achieve a total awareness of the principles and the spirit that animate the religion, or, as the Sufis express it, one must realize the Real Itself.
(tahaqquq). On the theoretical level, the Shahadah becomes a concrete expression of the absolute reality of God, a sword that cuts away the illusory from the Real. On the practical level, the guidelines set down by the Sharia perform the same function, but here Sufis do not accept these guidelines "because they must," but because of their awareness that these play a basic role in allowing human beings to act in accordance with revealed truth and avoid error.

If Sufism is an appropriate name for doing what is beautiful and striving after spiritual perfection, then it is built on two foundations Islam or submission to God (the practice of the Sharia and the prophetic model) and Iman or faith (acceptance of basic Islamic teachings concerning God, prophecy, and the Last Day). Once seekers have gained sufficient grounding in these two dimensions, they can focus their efforts on “worshiping God as if they see Him.” Eventually, sincerity and love may take them to the place where the “as if” ceases to apply. In other words, they will worship Him while seeing Him. An often-cited model here is the Prophet’s cousin and son-in-law Ali, who said, “I would not worship a Lord whom I do not see.”

According to Rabia Basri, “The best thing that leads man to god is that he must not care for anything of this world or next other than god”.

According to Junayd of Baghdad, “Sufism is not achieved by prayer and fasting but it is the security of the heart and the generosity of the soul”.

According to Abu Muhammad Al Jariri, “Sufism consists of entering every exalted quality and leaving behind despicable quality.”

According to Ibn al-jala, “Sufism is a reality without a form”.

Like Sufi faith, Sufi practice is rooted in the Shahadah. Hence it combines two complementary perspectives, negation and affirmation, or “no god” and “but God.” The “god” or false reality that needs to be negated is the individual self or ego, the face turned toward the west and oblivious of the east. As long as
self-awareness is dominated by the ego, people will not be able to see the sun's light. Instead, they will perceive a multitude of shadows, false realities, and "idols." In Rumi's words, "The mother of all idols is your own ego." The actual path of Sufism entails a process of inner transformation whereby the powers of the soul are turned toward God. Sufism adds to the strictly Shariite practices many devotional and spiritual exercises. The most important of these, around which the others are ranged as so many auxiliary means, is the "remembrance" (dhikr) of God, which the Koran commands people to perform in many verses. Remembrance was taught by the Prophet to his close companions in the specific forms that make up the kernel of Sufi discipline.

The "normal" human situation is one of forgetfulness and heedlessness. The least precondition for human perfection is to recognize one's own imperfection and to remember the perfection of the one Reality. Its fullness, seekers must forget the unreal, which is the western face of their own selves and the world.

In the Koran and in Islamic usage in general, the command to "remember" God also means to "mention" God, so the actual means of remembering God is the mention of God's name (or names). The name is considered to be the direct manifestation of the divine on the human level. Through a gradual process of transformation, the name fills up the mind and consciousness, leaving no room for remembrance of others. The basic insight here is that awareness is the fundamental reality of human nature, and its content determines who we are. As Rumi puts it,

You are your thought, brother the rest of you is bones and fiber.

If you think of roses, you are a rose garden, if you think of thorns; you're fuel for the furnace.

Constant focus on God leads eventually, God willing, to the goal of the Sufi path, which is "union" with God, or the full realization of human perfection, or actualization of the divine image in which human beings were created. Once perfection is achieved, the separation between the divine and the human that
was envisaged in the original discernment has been overcome, at least from a
certain point of view. The west has disappeared because the Sun has risen.

Having traversed the path, the Sufis can say with Hallaj (d. 922), “I am the
Real,” that is, “I am God.” This will he no baseless claim, for they will simply
be seeing the reality of their own situation. Or rather, these words will be
nothing but the Sun showing its rays. This is the final realization of the initial
discernment, the fact that “God is, and nothing is with Him.”

Illusory selfhood has been negated and God alone has been affirmed. “No god”
has taken away all impermanent things, and “but God” has left that which truly
is. As Rumi puts it, when Hallaj’s love for God reached its utmost limit, he
became his own enemy and he naughted himself. He said, “I am the Real,” that
is, “I have been annihilated; the Real remains, nothing else.” This is extreme
humility and the utmost limit of servanthood. It means, “He alone is.” To make
a false claim and to be proud is to say, “You are God and I am the servant.” In
this way you are affirming your own existence, and duality is the necessary
result. If you say, “He is the Real,” that too is duality, for there cannot be a
“He” without an “I.” Hence the Real said, “I am the Real.” Other than He,
nothing else existed. Hallaj had been annihilated, so those were the words of
the Real.

ORIGIN OF SUFISM

History of Sufism can be trace to the Holy Quran and the Sunnah of the
Prophet Muhammad doesn’t actually mention this word. But the main idea
behind Sufism can be seen in the holy Quran and Sunnah. In other words, Allah
urged the Muslims to purify themselves from disease and from evil in general.
The term Sufism isn’t found at all in Quran and Sunnah. Sufism actually came
into existence around 200 years ago.

In Arabic Sufism is known as Tassawuf of Islamic Mysticism. By mystic we
mean a person who becomes close to god through contemplation, meditation.
The main aim of Sufism is to gain close connection to god through prayer,
repetition of god’s names i.e. dhikr. Sufis are essentially similar in a way that they share inner light and awakening and an outer courtesy and service to humanity. Differences on Sufis occur due to spiritual practices or prescription for the purification of hearts. Whatever its origin the term Sufism means those who are interested in inner knowledge, or those who are interested in finding a way or those who practice toward inner awakening or enlightenment.

During 2nd and 3rd centuries people began to call themselves Sufis, or use similar words related to Sufism which meant that they were following the path of self purification and improvement in their behavior in order to reach the station of those who worship god as they see him. Sufism is built upon the principle of the disciple’s, the different methods of spiritual education, the exercises practiced in the Sufi orders, the psychological phases of the progress, the formation of orders, and their sociological and cultural role.

Sufis are called the Auliya Allah, Allah friends. Auliya is the plural for the Arabic word Wali, literary means friend. Sufism teaches that man’s duty on earth is to know God and fulfill this primordial covenant with him. Its doctrines and methods deeply immersed in the Quran and Sunnah. Describing the nature and methods of Sufism Junayd of Baghdad has remarked that “Our system of doctrine is firmly bound up with dogmas of faith, the Quran and the tradition”. Later on like the emergence of various schools of law, Sufis also emerged in different groups. In the early stages they were divided into two major groups, named after their respective centers, Kufa, as the school of Kufis and Basara, as the school of Basairs, Hasan al Basari, Mlik bin Dinar, Ibn Basher and Zaid are the famous personalities of the Kufi School. Rabia, Jabir, Mansoor bin Amar and Abdul Alahiya are from Basari School.

Mystic interpretation of Islamic life within the bonds of religious orthodoxy is known as Sufism, which was initially launched by God fearing people of Perso-Arab world. They renounced the world and devoted themselves to His service. As the seekers of Tawhid (Unity in God) they helped in spread of Islam through mystic movement with intellectualization of Sunnah (The
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orthodox customs of Islamic world) as one of its basic principles. The Sufis either in their lifetime or their tombs after death became a symbol of supernatural power with metaphysical features ascribed to them under the guidelines of Quran and Sunnah. The disciples of Sufis adopted the path of peace or even armed jihad for Shariatisation of the whole world as a mission of holy duty. “Seekers of Tawhid should strive to dedicate themselves to the Prophet Mohammad, so much so that their entire selves, including their hearts and their spirits, were free of thoughts other than of God”.

“Mysticism is a practical spiritual discipline based on the insight of illuminated seekers after truth”. It is in fact a mission of higher religious order of any faith, which disdains strife and conflict in any form. Joy of self-realization being the essence of religion is experienced after a long spiritual practice. The mystics discard outward form of religion once they attain such joy. The concept of Sufism was therefore, to focus the mystic power on the spiritual dimension of Islam with a view to shield the believers from the outwardly and unrealistic dogma of the faith.

**Fundamental Principles of Sufism**

Sufis represented the inner side of the Islamic creed, which stresses on self-realization, beautification of the soul through piety, righteousness and universal love for all. The Sufis consider that there is a particular Divine Attribute that dominates the being of every prophet and saint, such that they can be said to be the incarnation of that attribute. All of the Prophets are manifestations of the Divine Unity and Perfection, but Prophet Muhammad is its supreme manifestation. The aim of Sufism is the cultivation of Perfect Beings who are mirrors reflecting the Divine Names and Attributes.

In Sufism, a perfect being is also called a Wali (saint), a word that literally means ‘sincere friend’. All who have been prophets have also been saints. The superstructure of Sufism is built upon the concept of teacher, pir or murshid.
To be initiated into the Sufi cult one is required to have implicit faith in his teacher and consider his commands as divine and the path shown by him as the straightest. Sufism had succeeded in inculcating the sentiments of fraternity, equality and equity, coupled with sense of service to humanity, in the followers, irrespective of race, community, caste, creed and colour.

In the earlier stages, it emphasized only on the Love of God but later it also stressed on the need of the development of man with the purification of mind, through prayer and meditation. In India, Sufism helped in maintaining communal harmony and social stability by advocating religious tolerance and by borrowing spiritual techniques and practices from other religions, which were not against the principles of Islam and which were conducive to spiritual attainments. Sufism has adapted extensively from the Vedanta school of the Hindu philosophy.

The musical and ecstatic aspect of Sufism is called Sama. This is a particular kind of devotional dance a kin to Kirtana and was introduced by Jalaluddin Rumi, the great and the celebrated founder of the Vedantic type of Sufism. The Sufi, while being spiritually enraptured, gives the attention of his or her heart to the Beloved. With particular movements and often special and rhythmical music, he engages in the selfless remembrance of God. In this state, the Sufi becomes unaware of everything but God. Sufis identify two types of Sama poetry, first praising God (this is called Hamd), Prophet (this is called Naat) and the Sufi saints (this is called Manqabat) and the second focusing on spiritual emotion or mystical love, ecstatic states and on separation and union. The Sama poetry is mostly sung in the form of Qawwali. Music of Sama is set within metric framework, accompanied by Dholak, Tabla, Sarangi, Harmonium and Sitar.

**Main Features of the First Century Sufis**

Sufis of first century approves that poverty, abstinence, trust in Allah, fear of Allah, observing the rule of shariya and renunciation were the major features of first century Sufism.
Hasan al Basari

Hasan al Basari (D.728 A.D.) early theologian, famous for his piety and asceticism is generally claimed by the Sufis as the first Sufi. He said that the concept of fear and abstinence is necessary for the purification of the heart which ultimately leads to the ultimate and, the vision of Allah. He spent the greater part of his life in Basra where he died.

Rabia Basri

Rabia Basri (D.801 AD) introduced the concept of divine love in Sufism. Rabia’s remarkable spiritual achievements are illustrated in countless anecdotes. Though Rabia does not deny the importance of the fear of Allah, but she gives much importance to love, which according to her must be pure. “One should not remember Allah, not because of the fear of hell or attainment of heaven”, says Rabia. “The pleasure of Allah and his vision must be the end of love”.

At the end of the second and beginning of the third century hijra the Islamic mysticism emerged as an institution. The third century Sufis who highly influenced the mystical thought in Islam are Dhul-Nun-Miari, Bayazid Bistami, Hallaj and Junaid of Baghdad.

Dhul Nun

Dhul Nun is one of the most attractive and intriguing figures in the history of early Sufism. He is generally credited with having introduced the ideas of gnosis into Sufism. According to him the gnosis has three types:

- Gnosis of scholars: They recognize Allah in the light of reason;
- The gnosis of common muslims; they believe in Allah on the basis of faith;
- The gnosis of Mystics; they know Allah through their inner and authentic light.
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• Dhul Nun holds the third category as the bets and superior. It provides that certitude is.

Identical to perfect faith and gnosis of Allah is neither related nor provide reason but is attain through institution.

**Bayazid Bistami**

Bayazid Bistami is a very lucid thinker who presented for the first time the doctrine of fana which transported a high influence and attained a central position in the Sufi thought. His doctrine of annihilation of self and absorption in the Being of Allah are clear in his narrations.

He said, “Once he raised me up and stationed me before him, and said to me, o Abu Yazid truly my creation desire to see Thee: I said, Adorn me in thy unity, and cloth me in thy oneness, so that when thy creation see me they will say, we have seen Thee: and thou wit be that, and I shall not be there at all”. He is the first Sufi to introduce the concept of intoxication (Sukr) in Sufism.

At this historical Juncture of the initiation of the concepts of the inhalation of self and intoxication, a dynamic personality in Sufism was initiating a new epoch by introducing quite different doctrines of continuance or life in Allah (Baqa) and soberity. This personality is of Junayd of Baghdad.

**Junayd of Baghdad**

Junayd of Baghdad (d.298 A.H. 910 A.D), pupil of al Muhasibi, called in the later times the sheikh of the order (shaik-ul-Tarikh) by for the most original and penetrating intellect among the Sufis of his times. He introduced a classical definition of Tauhid by maintaining that Tauhid means the separation of the Eternal from that which was originated in time. He maintains that soberity in superior to intoxication. He explains it by saying that man becomes forgetful of everything even of his own self and reason intoxication, were as soberity man is conscious of his actions and has control over his senses. He knows that what he is doing and for what he is responsible and what for he is not. He explains
his doctrine ‘Life in God’ as to it is a stage which a mystic gains after the stage of annihilation of self: at this stage man is not forgetful of his existence but conscious for it.

The most controversial figure in Sufism, contemporary of Junayd, is of Hallaj. He was executed for his mystical utterance which according to ulema was tantamount to blasphemy. He introduced the anti Islamic doctrines like fusion (Hulul), union (Itihat), transmigration (Tanasuk) and return (Rajat) etc. his ideas can be broadly classified as:

1. Fusion of Allah in man

2. The eternity of the reality of Prophet Muhammad (P.B.U.H)

3. The unity of religion

There are some more important Sufis of this era who made their special contribution in building of the structure of Islamic Mysticism i.e. Al Hakim al Tirmidh, Harris al Muhasibi, Maruf karkhi, Nuri and Shibli.

In the fourth century of Sufi tradition began to express itself in large didactic works. The famous books which are held as manuals of Sufism are the kitab-al-luma (The book of flashes) of Abu Nasr al-Sarraj, Kitab al-Tarruf (doctrine of the Sufis) of Kalabadhi. The systematic theorization in Sufism was initiating by these words. They present a general account of the practices, traditions and sects of Sufism. E.g. Hujwiri in his Kashful Mahjub, “enumerates no fewer than twelve “sects” of Sufism, of which ten are stated to be “orthodox” and two heretical”.

The social and practical aspect of Sufism is understood from definitions like those of Junayd and Nuri, according to whom “Sufism is not composed of practices and science, but it is morals”, and “who surpass you in good moral qualities surpasses you in Sufism”. It means to act according to God orders and laws, which are understood in their deepest spiritual sense without denying their outward forms. This way of life is possible only through loving devotion:
"Sufism is the heart’s being pure from the pollution of discord". The Sufis have spoken of the three fold meaning of tasawwuf according to the sharia, the muslim law; the tariqa, the mystical path; and haqiqat, the truth.

The Islamic mystics enjoyed the play with the root Safa, “purity” when they discussed Sufism and qualities of the ideal Sufi: he that is purified by love is pure and he who is purified by the beloved is Sufi, i.e. he who is completely absorbed in divine beloved and does not think of anything but him has attained the true rank of a Sufi. It is not surprising that the Sufis made attempts to designate Adam as the first Sufi; for he was forty days “in seclusion” before God endowed him with spirit; then God put the lamp of reason in his heart and the light of wisdom on his tongue, and he emerged like an illuminated mystic from the retirement during which he was needed by the hands of God.

According to Sufi system, one has to select a spiritual teacher called sheikh or peer who will lead and guide him through all the way. The student is called “Salik” (the learner or the seeker of true path). Selecting the Sheikh or peer is called “Bait”, One first has to check the character of the Sheikh or peer that he is truly following Sharia or not. A man who is not following Islamic sharia cannot be a true Sheikh.

**SUFI DOCTRINES**

Wahdat-al-Wujud & Wahdat-al-Shuhud

*Wahdat-al-Wujud*

Ibn Arabi is most often characterized in Islamic texts as the originator of the doctrine of wahdat al-wujud, however, this expression is not found in his works and the first who employed this term was perhaps, in fact, the Andalusian mystical thinker Ibn Sabin. Although he frequently makes statements that approximate it, it cannot be claimed that “Oneness of Being” is a sufficient description of his ontology, since he affirms the “manyness of reality with equal vigor.
In his view, wujūd is the unknowable and inaccessible ground of everything that exists. God alone is true wujūd, while all things dwell in nonexistence, so also wujūd alone is non-delimited (mutlaq), while everything else is constrained, confined, and constricted. Wujūd is the absolute, infinite, non-delimited reality of God, while all others remain relative, finite, and delimited. Since wujūd is non-delimited, it is totally different from everything else. Whatever exists and can be known or grasped is delimitation and definition, a constriction of the unlimited, a finite object accessible to a finite subject. In the same way, wujūd's self-consciousness is non-delimited, while every other consciousness is constrained and confined. But we need to be careful in asserting wujūd's non-delimitation. The Shaykh is quick to point out that wujūd's non-delimitation demands that it be able to assume every delimitation. If wujūd could not become delimited, it would be limited by its own non-delimitation. Thus “He possesses non-delimitation in delimitation” Or, “God possesses non-delimited wujūd, but no delimitation prevents delimitation. Rather, He possesses all delimitations, so He is non-delimited delimitation, since no single delimitation rather than another rule over Him. Hence nothing is to be attributed to Him in preference to anything else”. Wujūd must have the power of assuming every delimitation on pain of being limited by those delimitations that it cannot assume. At the same time, it transcends the forms by which it becomes delimited and remains untouched by their constraints.

Only He who possesses Being in Himself (wujūd dhāti) and whose Being is His very essence (wujūduhu 'ayn dhātihi), merits the name of Being. Only God can be like that. On the highest level, wujūd is the absolute and nondelimited reality of God, the “Necessary Being” (wajib al-wujūd) that cannot exist. In this sense, wujūd designates the Essence of God or of the Real (dhāt al-haqq), the only reality that is real in every respect. On lower levels, wujūd is the underlying substance of “everything other than God” (mā siwā Allāh) which is how Ibn Arabi and others define the “cosmos” or “universe” (al-ālam). Hence, in a secondary meaning, the term wujūd is used as shorthand to refer to the
whole cosmos, to everything that exists. It can also be employed to refer to the existence of each and every thing that is found in the universe.

God’s ‘names’ (asma) or ‘attributes’ (sifat), on the other hand, are the relationships which can be discerned between the Essence and the cosmos. They are known to God because he knows every object of knowledge, but they are not existent entities or ontological qualities, for this would imply plurality in the godhead.

For the creatures, being is not part of their essence. So a creature does not own its being, that it can never be independent in itself. In this sense, the created does not deserve the attribution of being. Only God is being, and all the rest is in reality a possibility (imkân), a relative, possible non existence.

Ibn ‘Arabî used the term “effusion” (fayd) to denote the act of creation. His writings contain expressions which show different stages of creation, a distinction merely logical and not actual. The following gives details about his vision of creation in three stages: the Most Holy Effusion (al-fayd al-aqdas), the Holy Effusion (al-fayd al-muqaddas) and the Perpetual Effusion (al-fayd al-mustamir).

Wahdat-ul-Wujood spread through the teachings of the Sufis like Qunyawi, Jandi, Tilimsani, Qayshari, Jamî etc. It is also associated with the Hamah Ust (Persian meaning “He is the only one”) philosophy in South Asia. Sachal Sarmast and Bullch Shah two Sufi poets from Pakistan, were also ardent followers of Wahdat-ul-Wujood. Today, some Sufi Orders, notably the Bektashi sect and the non-traditional sects of Universal Sufism, place much emphasis on the concept of wahdat-ul-wujood.

**Wahdat-al-shuhud**

Wahdat al-Shuhud (or wah-dat-ul-shuhud, wahdat-ul-shuhud, or wahdatul shuhud) has often been translated into English as Apparentism. In Arabic it literally means “unity of witness”, “unity of perception” or “unity of appearance”.

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Out of those who opposed the doctrine of wahdat al-wujood, there were those who substituted the pole of subject for the object, formulating the doctrine of Wahdat ul-shuhud. This school was formulated by 'Ala al-Dawlah Simnānī, was to attract many followers in India, including Ahmed Sirhindi who provided some of the most widely accepted formulations of this doctrine in the Indian sub-continent.

According to Ahmed Sirhindi’s doctrine, any experience of unity between God and the created world is purely subjective and occurs only in the mind of the believer; it has no objective counterpart in the real world. The former position, Shaykh Ahmad felt, led to pantheism, which was contrary to the tenets of Sunnite Islam. He held that God and creation are not identical; rather, the latter is a shadow or reflection of the Divines Name and Attributes when they are reflected in the mirrors of their opposite non-beings (a’dam al-mutaqabila).

SUFI PRACTICES

_Fana-

Fana is the annihilation of the lover or ego to create the holy space for the arrival of the Beloved. This is the beginning of Divine attunement. The attunement can start as soon as the lover is being eradicated until there is no more lover. The lover has been dissolved into the Beloved as sugar in water. The utmost attunement means complete detachment from the world although compassion for fellow human beings is still there. The more one is attuned to the Divine the more power is given to the Sufi. To become nothing is to ‘die before you die.’ This burning and destruction of the self in order to melt with the Self is the only way to annul the pain of separation. The ego and the Self cannot live together in the chamber of one heart. It is with the help of the teacher or sheikh that we can eradicate the ego. It is also the traditional Sufi practices that help to bring on the grace of God to break the links of attachment to the world. Sometimes we have even to relinquish the desire to merge with God. The final act is to totally ‘surrender’, which is the surest way to empty the
space for the Beloved. Once we surrender, the Self rushes to reach us. In the act of surrender the ego and mind just simply melt away. And when that happens we see nothing but God. When the ego is present the mind cannot experience unity with God, where there is no duality, no distinction between observer and observed. When fana is achieved the individual knows that he has always been united with God. It is the ego that veils us of this Truth.

**Baqa-**

Unity leads us to baqa, ‘abiding in God.’ Baqa is the beginning of a new journey. From thence he becomes more and more lost in God, as he lives in a dual state of separation and union. We need the ego to live and function in the world, but we also know that the Beloved is all the time in our heart. His presence is always there, although He has no form or image. However His Presence is always felt as a guiding force and a sweetness that gives out a lovely fragrance. Finally in meditation we enter into that dark silence and stillness, which confirms that He is at home in our heart. There we abide. In this meditation of silence the expansion of the heart reveals its power in the state of union where, God takes us to God. This is the deepest fulfillment any human can experience.

**Dhikr-**

Next comes the stage dhikr were a Sufi aspirant has to pronounce the name of god loudly with one stroke. Dhikr requires proper clothing, strict adherence to the Islamic dietary laws and wudu, purification of the body before prayer. Group session of dhikr is called halqa, the silent dhikr is called dhikr-e-khafi and a vocalized rhythmic chant is dhikr-e-jahri. The dhikr is used to re-programe our mind to God.

**Muraqaba-**

In this stage he focuses the minds for spiritual purpose imagine that god is with me. This stage can be achieved when one start imagines that you are dead and
everything is vanished except god. According to Shah Walliullah it is based on a tradition in which the Prophet of Islam advised his companions “worship god as though you are seeing him and if this is not possible, you should worship him as though he is seeing you”.

STAGES OF SUFISM

_Fana Fizzat_ (extinction, annihilation)

Through a series of stages (maqamat) and subjective experiences (ahwal), this process of absorbation develops until complete annihilation of the self (fana) takes place and the person becomes al-insanul-kamil, the “perfect man”. It is the disintegration of a person's narrow self-concept, social self- and limited intellect (feeling like a drop of water aware of being part of the ocean). The stage is also called Fana fit tawheed (“extinction with the unity”).

_Fana fil sheikh_

This is perfected when the Murid becomes extinct in the Tasawwur (contemplation) of the Murshid, so much so that every movement or act of the Murid becomes a manifestation of the movements of the Murshid. The Murshid also controls all movements of the Murid. At this stage the Murid becomes extinct and merges into existence of the Master. This merger is not imaginary, but a reality.

_Fana-fi-Rasool_

This is the second stage which commences after the perfection of the first. Similar rules as in Fana-Fish-Shaykh are applied in this Fana. The merger of the Murid and Murshid becomes extinct in the Beloved Habib. Here too, the Murid is not to even imagine his existence; otherwise he will by no means be perfected in Fana-Fir-Rasul. One Fana leads to the other. The Murid Fana in the Zaat of his Master and the Master is Fana in the Zaat of Sayyiduna Rasulullah. If this procedure is accomplished, then only will one achieve Fana-Fir-Rasul.
**Fana Fiallah** (Extinction of the self in God)

One of the important phases of mystical experience which is attained by the grace of God by a traveller on the mystical path is the state of fana-fi-Allah, "extinction of the self in God". This is the state where the person becomes extinct in the will of God. It is important to mention that this is not incarnation or union. Most Sufis, while passing through this experience, have preferred to live in the greatest depth of silence which transcends all forms and sounds, and enjoy their union with the beloved.

The highest stage of fana is reached when even the consciousness of having attained fana disappears. This is what the Sufis call "the passing-away of passing-away" (fana al-fana). The mystic is now wrapped in contemplation of the divine essence.

Since it is a state of complete annihilation of carnal self, absorption or intoxication in God, the pilgrim is unable to participate in worldly affairs, he is made to pass into another state known as Fana-al-Fana (forgetfulness of annihilation). It is a sort of oblivion of unconsciousness. Since two negatives make one positive, the pilgrim at this stage regains his individuality as he was when he started the journey. The only difference is that in the beginning he was self-conscious, but after having reposed in the Divine Being, he regains that sort of individuality which is God-consciousness or absorption in God.

**Baqa Billah** (eternal life in union with God the Creator)

This is the state where man comes back to his existence and god appoints him to guide the humans. This is the stage where the individual is the part of the world, unconcern about his or her reward or position.

**DEVELOPMENT OF SUFI ORDERS**

Sufism is not a philosophical system but a way purification of heart and soul from Mundane and to relate ones spirit with "the Being" and the direct experience of communication with him. It is a particular method of approach to
reality (Haqiqah) making use of intuitive and emotional spiritual faculties, which are generally dormant and latent unless called into play though training under guidance. This training, thought as travelling the path (salak al-tariq), aims at dispersing the veils, which hide the self from the real and thereby become transformed or absorbed into undifferentiated unity.

As early discussed, the systematization and the emergence of orders in Sufism was a later development. The earliest phase was represented by ascetics and devotes (zuhad) who were “more concerned with experiencing than with theosophical theorizing”. Abu Hamid al Ghazali maintains that Sufism “can not be learned but only be attained by direct experience, ecstasy and inward transformation”. In its earliest phase individual Sufis devoted themselves to Sufi practices, there was no systematic set of methods and doctrines. Later on, by and large there emerged a relationship of famous sheikh (Sufis) and the initiators (pupils).

Junayd is mostly regarded the sheikh of the way (sheikh al Tarikha) though he taught the Sufi practices to his special and selected pupils and did not make it common.

The early Sufi groups were loose and mobile. They learnt from different Sufi masters and were not attached to any particular Sufi. “This period was followed by an age in which theory went hand in hand with practice, and famous sheikhs, themselves holey-men, taught the nascent doctrine of Sufi to disciplines, either individually or in groups”.

**SUFI ORDERS**

In the early period of Islam, the Sufis were not recognized by the Sufi orders. Sufi orders came into existence between 9th and 10th century. As these Sufi order came into existence the Sufi activity was no longer the private house or school. Sufi orders began to use centers which existed specifically for these gathering, as these orders started to systematize spiritual training. Sufi centre was usually called the khaneqah or Zawiya.
Following are the Sufi orders which are still established today and these are as follows.

The Chishtis

The Suharwardis

The Qadri

The Naqshbandis.

The Chishti Order

The origin of Chishti order comes from Chisht, a small town near heart in Afghanistan. Khawaja Abu Isham Chishti was the founder of this order who come from Asia and settled in Chist. Other Sufis of this order were Fudhail ibn Iyaz, Ibrahim Adham Balkhi Khawaja Mamsbad and Khawaja Mawdud. Khawaja Muinuddin Chishti was said to be the fourth Sufi of this order. He was born in 1141-42 in Sijistan and he was only fifteen years old when his father died. He left his home and starts moving from one place to another. He spent all his time in gaining knowledge of Quran, Hadith, and Theology.

Khawaja Muinuddin Chishti was one the most famous Sufi saints of India. He was the follower of great Sufi saint khawaja usman Harman. Though this order was founded by khawaj Ishaq shami but introduce in India by muinuddin chishti. Khawaja Muinuddin Chishti reached India in 1192 A.D. spending a short time in Lahore & Delhi; he decided to leave Delhi for Ajmer. He set up a Khanqah or hospice to spread the message of love and brotherhood. His simple ascetic life attracted a large number of people who use to come to him for gaining spiritual guidance.

Khawaja Muin-ud-din Chishti wants that his follower spend most of their time in worshiping God instead of involving in world activities. He died on March 11, 1223 A.D. and was popularly known as Khawaja Ghereeb Nawaz. His
death anniversary was celebrated every year in Ajmer at his tomb where thousands of his believers gather to pay respect to this great Sufi saint.

Other important Sufi saints of this order were Sheikh Qutub-ud-din Bhaktiyar Kaki, Sheikh Hamid-ud-din Sufi of Naghpur, Baba Farid Ganj-e-Shakhar. He was the first Sufi saint of Punjab, Hazrat Nasir-ud-din Roshan Chiragi Dilli, Amir Khusro and many others.

**Teachings of Chishti Orders**

The Chishti Sufis of the early middle ages kept themselves away completely from rulers, politics and government service. They believe that distracted a mystic from the single minded pursuit of his ideal, which was mainly the attainment of the pleasure of Allah alone. Gnosis was beyond the reach of one who spent his time in shughl (government service). But towards the later part of their history we find a change in their attitude towards relation with the ruling class.

The characteristic feature of the teaching of Nizamuddin Auliya is the stress he laid on the motive of love, which leads to the realization of God. Love of humanity was one of the ethical ideas which sheikh Nizamuddin Auliya inculcated in the minds of his disciples. Chishti jama-at khanas were open to all, yagis, galandars, and others were allowed free access. Sama was an indispensable part of Chishti rituals. The Chishtis depended on the uncertain and irregular income through futuh.

**The Suharwardi order**

This order was founded by Abdal-Qahir Abu Najib al-suharwardi and Shibab al-din Abu Haafs Umar al Suharwardi. This order originated in Iran and establish in India by Bahauddin Zakariya. The history of Suharwardi order in India begins with the advent of some of the disciples of sheikh Shihabud-din Suharwardi from Baghdad. Among them Sheikh Jalauddin Tabrizi, Qazi Hamid ud din Nagauri, Sayyid Nur ud din Mubarak Ghazanvi, Sheikh Bahaad
din Zakariya Multani, Sahikh Ziauddin Rumi were the most renowned. Each of them had a distinguish career in their own spheres, but therefore organizing the Suharwardi silsilah in India belongs to Sheikh Bahauddin din Zakariya Multani. He was born at kot Aror in 1183 A.D. after completing his study he visited great centers of muslim learning at Khurasan, Bukhara, Medina and Palestine. Sheikh Bahauddin Zakariya was one of the most influencial mystic teachers of his age. Sheikh Bahauddin died in 1267-68 A.D and was buried at Multan. His eldest son Sadruddin succeeded him as the khalifa of Multan. He died in 1255 A.D his another khalifa Sheikh Jalalu-ud-din Surk Bukhari died in 1291 A.D established a strong Suharwardi centre at Ucheh branch.

Sheikh Sadruid Din was followed by his son Sheikh Rukn ad din Abul Fath who died in 1333 A.D. Zia ad din Barani an early historian pays eloquent tribute to his and says that the entire population of Sindh had faith in him and even large number of Ulama had joined the circle of his disciples.

The Khalifa of Jalal ad din was an eminent saint named Jalal ad din Bukhari generally known as Makh dumi Jahaniyan Jahan gasht who died in 1383 A.D and was buried at Uehah. He is held in high repute among the Sufis for his out-standing practical contribution to Suhrawardi Sufi order. Jalal ad Din disciples established Suhrawardi centres in other provincial kingdoms. In Delhi Sheikh Sama ud din died in 1496 A.D, preached mystical teachings. After his disciple Sheikh Jamali acquired a great fame. He was a poet and wrote first tazkirah on Indian Sufis which included saints which included saints of more than one silsilah. He died in1536 A.D.

Teachings of Suharwardi Order

The Suharwardi Khanqahs were organized on a pattern different from Chishtis. The Suharwardi saints mixed freely with the sultans. They took part in political affairs, and accepted government honours. The Suharwardi khanqahs were not open to all people, i.e general and selected. Sheikh Bahauddin used to say, I have nothing to do with the general public and no reliance can be placed upon
them. As to the selected, they receive spiritual blessings and benefits according to their capabilities. The Suharwardi have contact with rulers because they say that if the rulers are reformed, the general public will automatically be reformed. They allowed their followers and accepted the government services and considered it as the most effective instrument to relieve the misery of the common man. The Suharwardi believe in the Pantheistic theory of Ibn al Arabi (whadat al wujud).

The Qadris order

Qadri order was founded by Sahikh Abdul Qadir Jilani, whose tomb is in Bhagdad. This order was founded in 12th century and is considered to be the oldest order. He was born in Gilan in 1078 A.D. and died in 1166 A.D. After his death, the Sufi order was propagated by his sons. The Qadri order spread too many places including Syria, turkey, some parts of Africa such as Cameroun, Mauritania, and Tanzania. It was first introduced in India by Muhammad Ghawth who comes tenth in the line of succession from Sheikh Abdul Qadir Jilani who established a hospice at uch in 1482 A.D. he was very popular in Uch and a large number of adherents gathered around him. He died in 1517 A.D. and was buried in Uch. He was succeeded by his son Abdul Qadir II who in his early life indulged in various luxuries. When he succeeded as khalifa his life underwent a complete change, and passed the rest of his days in al life of absolute poverty, in which he was persecuted. He died in 1533-34 A.D.

Teachings of Qadri Order

Sheikh Abdul Qadir’s mystic philosophy is based on Tauhid-I Wujudi (unity of being) which is fully explained in two important works i.e. Malfuzat-I Qadri and Al-Fatehar Rabbani. To explain Tauhid-I Wujudi, he compares khalq (creation) with snow. As after melting the snow becomes water, in the same way a man by killing his nafs (self) purifies his soul and reaches the stage of fana-ul fana and becomes an embodiment of Divine attributes.
The Naqshbandi Order

The Naqshbandi Order is the way of the Companions of the Prophet and those who follow them. This Way consists of continuous worship in every action, both external and internal, with complete discipline according to the Sunnah of the Prophet.

It consists in maintaining the highest level of conduct and leaving absolutely all innovations and all free interpretations in public customs and private behavior. It consists in keeping awareness of the Presence of God, Almighty and Exalted, on the way to self-effacement and complete experience of the Divine Presence. It is the Way of complete reflection of the highest degree of perfection. It is the Way of sanctifying the self by means of the most difficult struggle, the struggle against the self. It begins where the other orders end, in the attraction of complete Divine Love, which was granted to the first friend of the Prophet, Abu Bakr as-Siddiq.

Historically speaking, the Naqshbandi Way can be traced back directly to the first of the rightly-guided caliphs, Abu Bakr as-Siddiq, who succeeded the Prophet Muhammad in his knowledge and in his role of guiding the Muslim community and indirectly to the fourth rightly-guided caliph, Ali Abi Talib. He was the second of two in the cave, and he said to his friend: do not be sad, for God is with us (Quran, 9:40).

Concerning Abu Bakr as-Siddiq, the Blessed Prophet said, “The sun never rose nor set on anyone better Abu Bakr except prophets.” He also said, “Abu Bakr does not precede you in anything in the way of prayers or fasting but in a secret rooted deep in his heart.” The Prophet (S.A) also said, “If I had taken to myself a beloved friend, I would have taken Abu Bakr as my beloved friend, but he is my brother and my companion.”

What distinguishes the Naqshbandi Sufi Way from other Sufi orders was the fact that it took its foundations and principles from the teachings and example of five bright stars in the firmament of the Prophet. These great figures were
Abu Bakr as-Siddiq, Salman al-Farsi, Bayazid al-Bistami, Abdul Khaliq al-Ghujdawani and Muhammad Bahauddin Uwaysi al-Bukhari, better known as Shah Naqshband, the eponymous Imam of the tariqat.

Behind the word Naqshband stand two ideas: naqsh which means "engraving" and suggests engraving the name of God in the heart, and band which means "bond" and indicates the link between the individual and his Creator. This means that the Naqshbandi Sufi initiate practices her or his prayers and obligations according to the Divine Revelations and Inspirations, and keeps to the Traditions and Perfect Moral Character of the Prophets and their Saintly Disciples and Companions, striving to keep the presence and love of God alive in her or his heart through a direct personal experience of the link between herself or himself and his Lord.

This order was one of the major Sufi orders during the 17th century, founded by Khawaja Ahmad Ata Yasmi, but later this order organized by khawaj Bahuddin Naqshband in 1389 among the Truks and Mangols of central Asia. Naqshbandi Silsila introduced in India by Khawnja Baqi Billah (1563-1603). He was born in Delhi but educated and brought up in Kabul and Samarqand, where he came in contact with the Naqshbandi school of thought and admitted himself to that school, then he came to India. He died in 1603 A.D. But it was his disciple sheikh Ahmad Faruqi who really established this order in India. He was born in Sirhind in 1364 A.D. and died in 1625A.D. in Sirhind. It is widely spread in Central Asia, the Volga, the Caucasus, the northwest and the southwest of china. This is the only order which traces the genealogy of its lineage of transmission of knowledge back through the first Muslim ruler.

Besides these four major orders there are some more orders of Sufism which are also practiced but the ratio of followers are very low. They are:

Azimiyya

Silsila Azeemia believes that as people advance in the physical sciences, they become more distant from religion, that as their faith weakens, they stop pursuing peace and understanding of their inner being.
Sufism in South Asia.

Sufi order responds to this belief by proposing a system that scientifically fulfills spiritual needs of man in this modern era. Instead of employing orthodox, traditional spiritual education, Silsila-e-Azeemia offers modern techniques formulated to keep pace with modern science.

The founder leader of Silsila-e-Azeemia, Qalandar Baba Auliya, founded this Sufi Order after saying he had spiritually gained its approval from Muhammad in July 1960. The order is named after its founder.

Silsila-e-Azeemia encompasses two spiritual areas: spiritual association (salook) and raptness (juzb). Qalandar Baba Auliya is associated with twenty-one Sufi Orders and is the Khanwada (recipient of a thinking pattern of the founder leader of a Sufi Order) of eleven Sufi Orders.

**Al Akbariyya**

Al Akbariyya is a word derived from nickname of Ibn Arabi (1165–1240) who was known as Sheikh al-Akbar which meaning is the greatest Sheikh. As a definitive term Al Akbariyya it has never been used to indicate a Sufi group or society in history but especially in nowadays it is used for all historical or contemporary Sufi metaphysicians and Sufis influenced by Ibn Arabi's Sufi doctrine Wahdat al-Wujud. In this regard it is more different than Al Akbariyya a secret Sufi society founded by a Swedish Sufi 'Abdu l-Hadi Agüeli.

**Alians**

The Alians are a Shia order, similar to the Sufi Mevlevi, who lives in several regions of Bulgaria. Alians revere Ali ibn Abi Talib, son-in-law and first cousin of the Islamic prophet Muhammad, whom they consider an emanation of God. They follow the mystical rituals of the wandering dervishes.

**Bu-Alawiyyya**

The Ba-Alawi tariqa, also known as the Tariqa Alawiyyya is a Sufi order centered in Hadhramawt, Yemen, but now spread across the Indian Ocean rim.
Sufism in South Asia.

along with the Hadhrami diaspora. The order is closely tied to the Ba'Alawi sadah family.

It was founded by al-Faqih Muqaddam as Sayyid Muhammad bin Ali Ba'Alawi al-Husaini, who died in the year 653 AH (1232 CE). He received his ijazah from Abu Madyan in Morocco via two of his students. Abu Madyan was a student of Abdul Qadir Jilani, as well as one of the sheikhs in the Shadhiliya tariqa chain of spiritual transmitters from Muhammad. The members of this Sufi way are mainly sayyids whose ancestors hail from the valley of Hadramaut, in the southern part of Yemen, although it is not limited to them.

Bayramiyya

Bayrami, Bayramiye, Bayramiyya, Bayramiyye, and Bayramilik refer to a Turkish Sufi order (tariqah) founded by Hajji Bayram (Haci Bayram-i Veli) in Ankara around the year 1400 as a combination of Khalwati, Naqshbandi, and Akbari Sufi Orders. The order spread to the then Ottoman capital Istanbul where there were several tekkes and into the Balkans (especially Rumelia, Bosnia, Macedonia and Greece). The order also spread into Egypt where a tekke was found in the capital, Cairo.

Although the order today is almost nonexistent, its influence can be seen in Aziz Mahmud Hudayi founder of the Jelveti order, and the prolific writer and Muslim saint Ismail Hakki Bursevi.

Bektashiyyah

The Bektashi Order founded in the 13th century by the Persian saint Haji Bektash Veli. The order is particularly found throughout Anatolia and the Balkans. In addition to the spiritual teachings of Haji Bektash Veli the Bektashi tariqat was significantly influenced during its formative period by both the Hurufis (in the early 15th century) as well as the Qalandariyah stream of Sufism, which took many forms in 13th century Anatolia. The mystical practices and rituals of the Bektashi order were systematized and structured by
Sufism in South Asia.

Balm Sultan in the 16th century after which many of the order's distinct practices and beliefs took shape.

Galibi

The Galibi Order of Sufism is a descendant of the Qadiriyyah-Rufai orders the integration of the earliest and the most popular orders established in Islam. It has been called as Qadiri-Rufai order until the order branched off its ancestor school in 1993, and began to be called after the name of its sheikh, Galip Hassan Kuscuoglu. The Order's central dargah is in Ankara and it has various branches throughout Turkey (e.g. Istanbul, Çorum, Adana, Gaziantep, Kutahya, Isparta, Antalya). The Galibi are Hanifi in fiqh and Alevi in disposition.

Gulshani

The Gulshani (Turkish: Gülşenî) is a Halvati (Khalwati order) sub-order founded by Pir Ibrahim Gulshani, a Turkmen-Sufi sheikh from Eastern Anatolia, who died in Egypt. His family roots reaches to Oguzata shah in Azerbaijan.

When the Ottomans conquered Egypt the Gulshani order became popular with serving soldiers of the Ottoman army in Egypt. The order was later carried back to Diyarbakir and Istanbul where several zawiyas or tekkes were established.

Hurufiyya

Hurufism was a mystical kabbalistic Sufi doctrine, which spread in areas of western Persia, Anatolia and Azerbaijan in later 14th early 15th century.

Idrisiyya

The Idrisiyya is a Sufi order founded by Ahmad Ibn Idris al-Fasi (1760-1837). Its adherents are widespread throughout North Africa, from where it has spread to Saudi Arabia and Southeast Asia. A branch of this order was introduced in Singapore by the followers of Sheikh Muhammad Said al-Linggi (d.1926). The
Idrisiyya has been introduced in Pakistan by Sheikh Amin bin Abdul Rehman, a student of Sheikh Muhammad al-Mulla of Al-Ahsa, Saudi Arabia.

Hazrat Ahmad bin Idris had spiritual teachers in the Shadhili Sufi order. Although Idrisiyya is based on a direct Uwaisi spiritual relationship with the Prophet Muhammad, it is historically linked to the Shadhili order, which in turn is linked to Qadiriyya.

Jelveti

Jelveti is the name of a Sufi order that was founded by the Turkish saint Aziz Mahmud Hudayi. It shares the same spiritual chain as the Khalwati order and thus there are many similarities between them. The two orders split however with Sheikh Zahed Gilani, where the Jelveti order then goes on to Hajji Bayram and Aziz Mahmud Hudayi.

Jerrahiyya

The Jerrahi are a Sufi tariqah (order) derived from the Halveti order. Their founder was Muhammad Nureddin al-Jerrahi, who lived in Istanbul and is buried at the site of his tekke in Karagumruk Istanbul. During the late Ottoman period, this order was widespread throughout the Balkans, particularly Macedonia and southern Greece (Morea).

Khalwatiyya

The Khalwati order (also known as Khalwatiyya, Khalwatiya, or Halveti, as it is known in Turkey) is an Islamic Sufi brotherhood (tariqa). Along with the Naqshbandi, Qadiri and Shadhili orders, it is among the most famous Sufi orders. The order takes its name from the Arabic word khalwa, meaning “method of withdrawal or isolation from the world for mystical purposes.”

The order was founded by Umar al-Khalwati in the city of Herat in medieval Khorasan (now located in western Afghanistan). However, it was Umar's disciple, Yahya Shirvani, who founded the “Khalwati Way.” Yahya Shirvani
wrote Wird al-Sattar, a devotional text read by the members of nearly all the branches of Khalwatiyya.

**Kubrawiya**

The Kubrawiya order is a Sufi order ("tariqa") named after its 13\textsuperscript{th} century founder Najmuddin Kubra. One of the branches, the Nurbakhshi Kubrawi lineage, embraced Shi'a Islam and is named after Muhammad Nurbakhsh. The largest existing branch of the Kubrawiya order today is the Úwaisi Shahmaghsoudi order.

**Madariyya**

The Madariyya are members of a Sufi order (tariqa) popular in North India, especially in Uttar Pradesh, the Mewat region, Bihar and Bengal, as well as in Nepal and Bangladesh. Known for its syncretic aspects, lack of emphasis on external religious practice and focus on internal dhikr, it was initiated by the Sufi saint ‘Sayed Badiuddin Zinda Shah Madar’ (d. 1434 CE), called “Qutb-ul-Madar”, and is centered around his shrine (dargah) at Makanpur, Kanpur district, Uttar Pradesh.

Originating from the Tayfuriya order, as his Pir, spiritual teacher was Bayazid Tayfur al-Bistami, Madariya reached its zenith in the late Mughal period between 15\textsuperscript{th} to 17\textsuperscript{th} century, and gave rise to several new orders as Madar's disciples spread through the Northern plains of India, into Bengal. As with most Sufi orders, its name Madariya too has been created by adding a Nisba to the name its founder, Madar in this case lead to Madariya, sometimes spelled as Madariyya, though it is also referred as Tabaqatiya at many places.

He was blessed with long life of 596 years and his presence is found from Sheikh Abdul Qadir Jilani at Baghdad Sharif till Sufi Chisti saint Khwaja Gharib Nawaz, Moinuddin Chishti of Ajmer.

**Malamatiyya**
The Malāmatiyā or Malamatis are a Sufi (Muslim mystic) group that was active in 8th century Samanid Iran. Believing in the value of self-blame, that piety should be a private matter, and that being held in good esteem would lead to worldly attachment, they concealed their knowledge and made sure their faults would be known, reminding them of their imperfection. The Arabic word malama means "to blame". According to Annemarie Schimmel, "the Malamatis deliberately tried to draw the contempt of the world upon them by committing unseemly, even unlawful, actions, but they preserved perfect purity of thought and loved God without second thought". Schimmel goes on to relate a story illustrative of such actions: "One of them was hailed by a large crowd when he entered a town; they tried to accompany the great saint; but on the road he publicly started urinating in an unlawful way so that all of them left him and no longer believed in his high spiritual rank."

Mawlawiyyah

The Mawlawiyya/Mevlevi Order, or the Mevlevilik/Mevleviye (Persian: Molavîye) is a Sufi order founded in Konya (in present-day Turkey) by the followers of Jalal ad-Din Muhammad Balkhi-Rumi, a 13th century Persian poet, Islamic jurist, and theologian. They are also known as the Whirling Dervishes due to their famous practice of whirling as a form of dhikr (remembrance of God). Dervish is a common term for an initiate of the Sufi path; the whirling is part of the formal Sama ceremony and the participants are properly known as semazen. The current master of the order is Sheikha Nur, born Nur Artiran.

Mouridiya.

The Mouride brotherhood (yoonu murit in Wolof, At-Ṭariqat al-Muridiyya or simply Muridiyya in Arabic) is a large Islamic Sufi order most prominent in Senegal and The Gambia, with headquarters in the holy city of Touba, Senegal. The followers are called Mourides, from the Arabic word murīd (literally "one who desires"), a term used generally in Sufism to designate a disciple of a spiritual guide. The beliefs and practices of the Mourides constitute Mouridism.
The Mouride brotherhood was founded in 1883 in Senegal by Amadou Bamba. The Mouride make up around 1/6 of the total population in Senegal. Their influence over everyday life can be seen throughout Senegal.

Naqshbandia Owaisia

Naqshbandi Owaisiya Order is one of the major Sufi orders (turuq, singular tariqah) of Islam. Formed in 1380, the order is considered by some to be a "sober" order known for its silent dhikr (remembrance of God) rather than the vocalized forms common in other orders.

Khalidiyya

Naqshbandiyya Khalidiyya, or Khalidiyya, is the title of a branch of the Naqshbandiyya Sufi lineage, from the time of Khalid al-Baghdadi until the time of Sheikh Ismail ash-Shirwani.

Moshe Gammer in Muslim Resistance to the Tsar said that the “Naqshbandiyya Khalidiyya, is a branch of the Naqshbandi order named after Sheikh Diya al-Din Khalid al-Shahrazuri (Khalid al-Baghdadi)”.

Nasuhi

The Nasuhi are a sub-order of the Khalwati Sufi order. Their founder, Pir Nasuhi, was a prolific author who wrote a number of works including a commentary upon the Qur'an he died and was buried at his tekke in Uskudar in Istanbul. The order was not a widespread order and had only a number of tekkes in Istanbul and Bursa.

The centre of the Nasuhi order was in Dogancilar a sub district of Uskudar, Istanbul where the grand Sheikh of the order sat at the Nasuhi Tekke.

When Turkey became a republic all tekkes were closed. The Nasuhi tekke was later opened in the form of a mosque, although much of the rear of the tekke complex remains closed to the public. The resting place of Sheikh Nasuhi remains a place of pilgrimage for pious Muslims in Turkey of one of the less
well known Muslim saints in Istanbul (especially in comparison to Aziz Mahmud Hudayi. He is still an important Sheikh in the Khalwati order.

**Ni'matullāhī**

The Ni'matullāhī or Nematollahi (also spelled as “Nimatollahi”, “Nematollahi” or “Ni'matullahi”) is a Iranian Sufi order (or tariqa) originating in Iran. According to Moojan Momen, the number of Ni'matullāhī in Iran in 1980 was estimated to be between 50,000 and 350,000. Following the emigration of Dr. Javad Nurbakhsh and other dervishes after the 1979 Iranian Revolution, the tariqa has attracted numerous followers outside Iran, mostly in Europe, West Africa and North America, although the first khaniqa outside of Iran was formed in San Francisco, California, United States in 1975, a few years before the revolution in Iran.

**Nuqtawiyya**

The Nuqtawi (Arabic: Nuqtawiyyah) movement was founded by Mahmūd Pasīkhānī when he proclaimed himself the Mahdi in 1397. The group is an offshoot of the Ḥurūfī movement, from which Pasīkhānī was expelled for arrogance. The group first arose in Anjudan near Kashan an area known for its Nizārī Ismā'īlī Shia Islam.

**Qalandariyya**

The Qalandariyyah, Qalandaris or Kalandars are wandering Sufi dervishes. The term covers a variety of sects, not centrally organized. One was founded by Qalandar Yusuf al-Andalusi of Andalusia, Spain.

Starting in the early 12th century, the movement gained popularity in Greater Khorasan and neighboring regions, including the Indian subcontinent. The first references are found in 11th century prose text Qalandarnama (The Tale of the Kalandar) attributed to Ansarī Harawī. The term Qalandariyyat (the Qalandar condition) appears to be first applied by Sanai Ghaznavi (d. 1131) in seminal poetic works where diverse practices are described. Particular to the qalandar
genre of poetry are terms that refer to gambling, games, intoxicants and Nazar ila'l-murd - themes commonly referred to as kufriyyat or kharabat.

The Qalandariya may have arisen from the earlier Malamatiyya and exhibited Buddhist and Hindu influences. They condemned the use of drugs and dressed only in blankets or in hip-length hair shirts.

The writings of qalandars were not a mere celebration of libertinism, but antinomial practices of affirmation from negative action. The order was often viewed suspiciously by authorities.

The term remains in popular culture. Sufi qawwali singers the Sabri brothers and international Qawwali star Nusrat Fateh Ali Khan favoured the chant dam a dam masta qalandar (with every breath ecstatic Qalandar!), and a similar refrain appeared in a hit song from Runa Laila from movie Ek Se Badhkar Ek that became a dancefloor crossover hit in the 1970s.

Rifa'iyya

The Rifa'i order is an eminent Sufi order founded by Ahmed ar-Rifa'i and developed in the Lower Iraq marshlands between Wasit and Basra. The Rifa'iyya had its greatest following until the 15th century C.E. when it was overtaken by the Qadiri order. Presently the order is said to maintain particular influence in Cairo, Egypt. Its distinctive features include walking on hot coals and consuming live snakes.

Rishi

Sufism flourished in Kashmir during 15th to 16th centuries. Before the emergence of this order; a religious preacher from Hamdan, Mir, Syed Ali Hamadani (1314-1385) had entered Kashmir with a group of followers to spread Islam. The missionary zeal of Hamadani, his sons and disciples made little impact on the people of Kashmir. The Rishi order, on the other, was an indigenous one established by Shaikh Nuruddin Wali (d.1430). It prospered in the rural environment of Kashmir and influenced the religious life of the people.
during 15th and 16th centuries. The popularity of the Rishi order was due to the fact and it drew inspiration from the popular Shaivite bhakti tradition of Kashmir and was rooted in the socio cultural milieu of the region.

Safaviyya

The Safaviyya was a Sufi order founded by the Kurdish mystic Sheikh Safi-ad-din Ardabili (1252–1334). It held a prominent place in the society and politics of northwestern Iran in the fourteenth and fifteenth centuries, but today it is best known for having given rise to the Safavid dynasty.

Shadhiliyya

The Shadhili Tariqa is a Sufi order of Sunni Islam founded by Abul Hasan Ali ash-Shadhili. Followers (Arabic murids, “seekers”) of the Shadhiliyya are known as Shadhilis.

It has historically been of importance and influence in North Africa and Egypt with many contributions to Islamic literature.

Sunbuli.

The Sunbuliye is a branch of the Halveti order, founded by Sunbul Sinan Efendi, more commonly known in Turkey as ‘Sunbul Effendi’. Sunbul Effendi was born in 1464 or between 1475 and 1480 in Merzifon, Turkey. He became a dervish with Sheikh Muhammed Jemaleddin al-Khalwati of the Halveti order at the Koja Mustafa Pasha Dergah/Mosque in Istanbul.

After becoming a Khalif or representative of Sheikh Muhammed Jemaluddin he was sent to Egypt where he spread the Halveti order. Upon hearing of his sheykh’s death he returned to Istanbul to serve the Halveti order until his death in 1529. He is buried in the Koja Mustafa Pasha Tekke in the Fatih district of Istanbul. For several hundred years this Tekke served as the centre of the Sunbuli order with all of the grand Sheikhs of the order being buried at the Tekke.
Sufism in South Asia.

Tijaniyyah

The Tijaniyyah is a Sufi tariqa (order, path) originating in North Africa but now more widespread in West Africa, particularly in Senegal, The Gambia, Mauritania, Mali, Guinea, and Northern Nigeria and Sudan. Its adherents are called Tijani (spelled Tijaan or Tiijaan in Wolof; Tidiane or Tidjane in French). Tijaniyya attach a large importance to culture and education, and emphasize the individual adhesion of the disciple (murid). To become a member of the order, one must receive the Tijani wurd, or a sequence of holy phrases to be repeated twice daily, from a muqaddam, or representative of the order.

Ussaki

Sayyid Hasan Husameddin was the founder of the Ussaki branch of the Khalwatiyya order of Islamic mysticism, also known as Tasawwuf. Literal translation of his name, Husameddin means the sharp sword of the religion. He was born in 880 A.H. (1473 CE) in Bukhara, Uzbekistan. Being the son of a merchant named Hajji Tebaruk, his family lineage extends to Imam Hassan, Caliph Ali, and eventually to the Prophet Muhammad.

Uwaisi

The term Uwaisi is derived from the name of Uwais al-Qarani, who never met the Islamic prophet Muhammad physically, yet was fully aware of his spiritual presence at all times of his life.

Uwaisyaan refers to those Sufis who have gained the spiritual chain from another Sufi without physically meeting them in this world. Usually "Uwaisyan" are known as a school in Tasawwuf, and the word Uwaisi is its singular form. In the science of spirituality of Islam (Tasawwuf) the Uwaisi Transmission occurs when the spirits of righteous believers (saliheen, awliya) meet in the world called 'alam al-arwaah (the world of spirits) which is beyond 'alam al-ajsam (the material plane). Whoever takes knowledge through spirituality from a deceased master in 'alam al-arwaah is called Uwaisi. This means of transmission is considered as powerful and effective as the physical relation of master and disciple.
Zahediyya

The Zahediyyeh Sufi Order was founded by Sheikh Zahed Gilani (Taj Al-Din Ebrahim ibn Rushan Amir Al-Kurdi Al-Sinjani) of Lahijan. As a precursor to the Safaviyya tariqa, which was yet to culminate in the Safavid Dynasty, the Zahediyyeh Order and its murshid, Sheikh Zahed Gilani, holds a distinct place in the history of Iran.

SUFI TRADITION IN SOUTH INDIA

Interacting with the merchants, notables and soldiers of the South India mainly in Aurangabad, many of the city’s Sufis also possessed these other social identities in addition to that of a formal Sufi initiate (murid). The number of ‘full-time’ Sufis individuals whose social identity was constructed in exclusive terms of the dervish life was of course smaller. Among these professionals of the soul, four Sufis emerged as the greatest capturers of large and moreover influential constituencies of followers in Awrangabad, founding the patronal associations that would help to ensure the continuation of their cults of fellowship after their deaths. These Sufis, the unaffiliated (or possibly Qadiri) Shah Nur, the Naqshbandi Shah Palangposh and Shah Musafir and the Chishti Nizma al-din, were the Sufis who were later transformed into the city’s foremost saints.

By the time Awrangzeb moved his court permanently to the Deccan, Sufis from a wide variety of traditions could look back upon a long history of their ‘orders’ (turaq) across not only India in general but the Deccan in particular.
Although Qadiri Sufis enjoyed considerable importance in the medieval Deccan, the region also became associated early on with the Chishti order through the transfer of the Delhi-based tradition to nearby Khuldabad in the fourteenth century. However, many other Sufi groups enjoyed considerable success in different parts of the region, with Bijapur as an important centre for Shattar as well as Qadir and Chisht Sufis and Bidar pivotal in the history of the Ni'mat Allah brotherhood before its reintroduction to Persia in the eighteenth and nineteenth centuries. Such Sufis therefore gathered in centres of political importance and did so for reasons of patronage, safety and propagation. The richest contemporary source on Sufism in the Mughal city, the Malfuzat-e-Naqshbandiyya that was mainly compiled from the mid-1140s/1730s by the Sufi resident Shah Mahmud (d. 1175/1762), describes a good many of the kinds of comings and goings we have just sketched. There were, of course, the dervishes, no mean proportion coming from as far as Central Asia and Persia. Then there were the fighting men of all ranks, from the elevated station of the great Mughal soldier Ghazl al-din Khan Firhz Jang (d. 1122/1710, Awrangzeb's greatest general in the Deccan) to the many humbler men of fortune having business with the Sufis whom Shah Mahmud commemorated.

Like the Awrangabad Naqshbandis, Ghazl al-dln and many others of these soldiers were immigrants from Central Asia. The lives of Shah Nur, Shah Palangposh, Shah Musafir and Nizam al-dln demonstrate the varied types and traditions operating in Mughal Awrangabad within the broader framework or rhetoric of tasawwuf. This is seen not only in their membership of three different Sufi 'orders', but also in their manifestation of the different reaches literary, ethnic or stylistic, of Sufi life. In the case of Shah Nur, short references in a contemporary biographical dictionary of Mughal notables and the existence of two early albeit posthumous commemorative texts (tazkirat) allows insight into the style, if not always the detail of his life, while in the case of the three remaining Sufis we are fortunate in possessing contemporary records of their careers.
The saints of Panchakki

The tradition of Shah Palangposh and Shah Musafir also maintained its position of early prominence in the city during the eighteenth century. Shah Musafir’s successor Shah Mahmud oversaw the expansion of the shrine to the degree that it acquired much of the surrounding property along the riverbank beneath the city walls. Yet with their own gateway in the city walls, the Panchakki saints’ position as spiritual gatekeepers to the city at large seems to have been regarded more as a cause for alarm than peace of mind among the more pragmatic members of Aurangabad’s Maf Jāh governing class. These concerns came to a head during the series of Maratha raids on the city that took place in the years following the death of Nizmm al-Mulk in 1161/1748. For in view of the shrine’s adjacent location to the city walls and the relative weakness of the gate built by Shah Mahmud, Panchakki came to be regarded as the weak point in the city’s defences. In many ways this was ironic, for around the same time the shrine’s saijada nasībn Shah Mahmud celebrated the miraculous power of Shah Musafir to ward off the raids of the Marathas, while the constant threat of Maratha incursions also partly underwrote Shah Mahmud’s veiled assurances in the Malfuzat-e-Naqshbandiyya that the barakat of Shah Musafir was capable of defending the city indefinitely.

Nizam Al-dīn

As we have seen, Nizmm al-dīn’s tradition effectively shifted to Delhi with his son Fakhir al-dīn and his successors during middle of the eighteenth century. In common with what was by this period long-established custom, Fakhir al-dīn was succeeded in Delhi after his death by his son Ghulam Qutb al-dīn (d. 1232/1817) rather than by one of his disciples (murids). Ghulam Qutb al-dīn continued the legacy of Nizmm al-dīn of Aurangabad in Delhi, the city from which the saint had departed for the Deccan over a century earlier. Nizmm al-dīn’s heirs in this way echoed the bonds we have seen tying Nizam al-dīn and the literature surrounding him in Aurangabad to the old capital of Muslim saints and kings in Delhi. Nonetheless, Ghulam Qutb al-dīn’s own followers
were numerous and through them he was able to maintain the prestige of Nizam al-din’s lineage among the late Mughal elite of Delhi. Marking his permanent place in Delhi’s commemorative tradition, Qutb al-din’s career was briefly summarized by the great Muslim modernist Sayyid Ahmad Khan (d. 1315/1898) in his celebration of the peoples and places of Delhi, Asar al-sanadld, which is discussed in more detail later in this chapter. In Awrangabad, however, the embers of Nizam al-din’s memory burned less brightly beside the brightness of that of his representatives surrounding the court of the last Mughal rulers in Delhi. Yet throughout the nineteenth century, the prominence of these North Indian relatives caused a considerable increase in the status of Nizam al-din. The circumstances of this rise in the reputation of a saint whose earlier position in the city was by no means one of pre-eminence are of considerable interest, for they show the importance of literary celebration and the possession of trans-regional connections in the saint-making process. Neither Shah Nur nor the Awrangabad Naqshbandis possessed enduring connections with parties in other major cities, owing their fame rather to the purely local connections they were able to make during Awrangabad’s years of prominence. As we have seen, when the court left and the city fell into decline, this lack of a wider structure of support in other regions meant that while the saints were by then established as the supernatural patrons of Awrangabad itself, they were unable to find a wider following beyond it. The case of Nizam al-din was quite different. It was the same departure of Nizam al-din’s main successor to Delhi that had contributed to the demise in the fortunes of his shrine in Awrangabad that would in the nineteenth century secure his posthumous reputation. For while virtually no mention of the other saints of Awrangabad seems to have been made during the whole nineteenth century, the name of Nizam al-din came to be celebrated in many of the most important North Indian Sufi and other Muslim commemorative works of the age. These included the Takmila-ye-siyar al-awliym of Gul Muhammad Ahmadpuri (d. 1243/1827) and the Asar al-sanadld of Sayyid Ahmad Khnn (d. 1315/1898). As a result of this external support, traditions emerged over the following
decades that would present Nizam al-din as the premier saint of Awrangabad and even argue for a comparable position for him in the Asaf Jah state at large. This process of literary celebration combined with the prestige that Nizam al-din automatically acquired through his sharing the same spiritual lineage as the older Chishtis of Delhi and their early descendants at Khuldabad. These factors drew further strength from the memory of Nizam al-din’s connection with Nizam al-Mulk Asaf Jah in order to become the focus of narrative traditions glorifying the saint’s command of powers of vast consequence, painting him ultimately as the miraculous founder of the Nizams’ power over Hyderabad. The eventual result was the rise of Nizam al-din to the point of eclipsing the prestige of the other saints of Awrangabad. This literary diffusion of Nizam al-din’s memory stemmed mainly from the influence of Chishti circles in North India and was the result of Nizam al-din’s paternal connection with the lineage of Fakhr al-din in Delhi. After the death of Fakhr al-din’s son, Gulmm Qutb al-din, in 1232/1817 and his burial at the shrine of Bakhtiyar Kaki on the outskirts of Delhi, he was succeeded by his own son, Gulam Nasr al-din. Better known by the nickname of Kale Miyan (‘the Black Gentleman’) in reference to the darkness of his complexion, Gulam Nasir al-din was part of the religious world of Delhi in the years before the Great Revolt of 1273/1857.

Bande Nawaz

Syed Muhammad Hussaini commonly known as Hazrat Khawaja Banda Nawaz Gaisu Daraz was a famous Sufi saint from India of the Chishti Order, who advocated understanding, tolerance and harmony among various religious groups.

There are several reasons for calling him Gesu Daraz. He had very long hair and for this reason he came to be called Gesu Daraz, which means ‘one with long locks of hair’. Another reason assigned is this that once he was carrying on his shoulders the palanquin in which his spiritual guide and teacher was sitting. All of a sudden his locks of hair, which extended up to his knees, were entangled in the wheel of the palanquin. Out of respect for his spiritual guide
he did not prefer to stop the palanquin in order to take out his hair from the wheel. His shaykh was highly pleased with him and he recited a couplet, conferring him the title of Gesu Daraz. Gesu Daraz received his early education and training at home. His father and his maternal grandfather looked after him. At an early age he committed the Qur’an to memory. He was deprived of paternal care, when he was ten years, three months and one day old. Gesu Daraz received his early education and training at home. His father and his maternal grandfather looked after him. At an early age he committed the Qur’an to memory. He was deprived of paternal care, when he was ten years, three months and one day old. Gesu Daraz was very pious. He adhered to the sunna of the prophet Mohammed (P.B.U.H) strictly. He served his spiritual guide faithfully. He used to wake up in the middle of the night and devote himself to rituals, remembrance of God and prayers.

Gesudaraz was eager to become a disciple of Shaykh Nizam al-Din Awliya, because he had heard a lot about him through his father and other Sufis in Daulatabad, but the Shaykh had already died even before Gesudaraz’s immigration to the Deccan. His place was occupied by his successor Shaykh Nasir al-Din Mahmud in Delhi. On the 1st of March 1336, Gesudaraz and his eldest brother became his disciples. Twenty years later in the year 1356 when Gesudaraz was 36 years old, Shaykh Nasir al-Din Mahmud bestowed on him the permission to maintain his own circle of disciples (Khalifah), which meant that he had become capable of being a Shaykh. During the same year Shaykh Nasir al-Din Mahmud fell seriously ill and passed away on the 18th of Ramadan 757/ 14th September 1356. Gesudaraz took charge of his preceptor's monastery three days later. Hence he worked in Delhi for the next forty four years. At the age of 80, along with his family and some disciples, he left for Daulatabad in the year 801/ 1398 just after Timur's invasion of Delhi. It took him a couple of years to reach Daulatabad having halted at several places on the way. He paid homage at his father’s shrine and probably intended to settle down there. Firuz Shah Bahmani had been crowned Sultan in Gulbarga. When he heard the arrival of Gesudaraz at Daulatabad, he formally invited him to Gulbarga and
requested to settle down in the capital instead. He constructed a monastery for
the saint outside the walls of the fort. The Sultan seems to have had great
respect for Gesudaraz, for a long time he was engaged in religious discourses,
sermons, and spiritual training of the people. Bande Nawaz attained an age of
101 years, died on 16 Ziq'a'd 825 Hijri in Gulbarga and was buried there. His
tomb is a place of Ziyaarat.

SUFI TRADITION IN NORTH INDIA

Bakhtiar Kaki

Qutub ul Aqtab Hazrat Khawaja Syed Muhammad Outbuddin Bakhtiar Kaki
was a renowned Muslim Sufi mystic, saint and scholar of the Chishti Order from
Delhi, India. His original name was Bakhtiyar and later on he was given the
title Qutbuddin. The name “Kaki” to his name was attributed to him by virtue
of a miracle that emanated from him at a later stage of his life in Delhi. He was
disciple and the spiritual successor of Moinuddin Chishti as the head of the
Chishti Order. His most famous disciple and spiritual successor was Baba
Fareed. He played a major role in establishing the order in Delhi. The influence
of Kutubuddin Bakhtiyar Kaki on Sufism in India was immense, as he
continued and developed the traditional ideas of universal brotherhood and
charity within the Chishti Order a new dimension of Islam started opening up
in India which had hitherto not been present. He forms an important part of
the Sufi movement which attracted many people to Islam in India in 13th and 14th
century.

Hazrat Qutbuddin Bakhtiyar Kaki (R.A) a dervish who lived his life for the
upliftment of human heart and even today after his wisaal (communion)
continues to heal the hearts hundreds and thousands of people who came to pay
homage to his Dargah (shrine) in Mehruli. He continued the policy of non-
involvement with the government of the day. This was the traditional way of
saints of Chishti Order in South Asia, as they felt that their linkage with rulers
and the government would turn their mind towards worldly matters.
**Hazrat Nizamuddin Auliya**

Sultan-ul-Mashaikh Mehboob-e-Ilahi Hazrat Shaikh Muhammad Nizamuddin Auliya also known as Hazrat Nizamuddin, was a famous Sufi saint of the Chishti Order in India. His predecessors were Moinuddin Chishti, Bakhtiyar kaki, and Fariduddin Ganjshakar.

Hazrat Nizamuddin Auliya represents in many ways the pinnacle of the Chishti Order of the Sufis. Hazrat baba Farid (R.A) his spiritual guide, said to him on appointing him as his successor, “be like a big tree, so that Allah’s creation, the human being in their vast multitudes, may find rest and solace under your shadow”. With regard to the Sufi path Hazrat Nizamuddin Auliya (R.A) taught the following- for a dervish, three things are necessary and they all begin with an ain (an Arabic letter) i.e. Ishq (love), Aql (intelligence) and Ilm (knowledge).

Sufism is, in its essence the way of life “love”. Love is considered to be a spiritual alchemy by means of which the baser qualities of human being are transformed into higher ones. In this respect it suffices to say that Hazrat Nizamuddin Auliya (R.A) is known as Mehboob-e-Elahi, the beyond of Allah.

Intelligence changed in the hands of Hzrat Nizamuddin Auliya (R.A) into wisdom. His wisdom manifested itself in the shape of service to humanity. About him it has been said, “he was not a miracle monger of the ordinary set”. He never flew in the air or walked on water with dry and motionless feet. His greatness was the greatness of a loving heart; his miracles were the miracles of a deeply sympathetic soul. He could read a man’s inner heart by a glance at his face and spoke the words that brought consolation to a tortured heart.

About knowledge; the third faculty of a dervish it can be said Hazrat Nizamuddin Auliya (R.A) was one of the greatest scholar of his day. He wanted to become a Qazi, but gave it all up in his pursuit of inner knowledge. After becoming a mureed (spiritual disciple) of Hazrat Baba Farid (R.A), he lived in extremely poor circumstances.
When Hazratt Nizamuddin Aulia became a disciple he began with books that Baba sahib asked him to read. One of them was Arif-ul-Marooof, and seven paras of the Quran he re-learnt from Hzt Baba Sahib. One day Hzt Baba Farid said to Hzt Nizamuddin, "Learn by heart this prayer and invoke it, everyday." When Hazrat Nizamuddin returned to Delhi, He would invoke it every day. After three years Hzt Baba Farid called for Hazrat Nizam from Delhi, when He reached Ajodhan, Hzt Sheikh Farid asked Him, "Do you remember the prayer, which I asked you to memorize?" "Yes", answered Hazrat Nizamuddin. "Well, let's hear it", replied Baba Farid. Hzt Nizam recited the prayer. Yada-e-mal fazlay allabaraia yabasid tad dainay bilattay-yah ya-sahaybil mawwahib bis-sannaiya yaadafay-il bal-la-a bil-attayyah sal-layallah Muhammaddeui barrartin naqqiya wagfiranabil isha-a wal ashiya rabbana tawwafana muslimean walhiqua bis-swaleheen wassalayala jameel ambia-a wal mursalim wa-ala muhaqaatul muqarrabeen wassalam tasleeman qaseera bayrahmat-tayka yaarhamar rahaymean. Baba Farid was very happy when he heard his disciple recite this out; he ordered at once that a pen and paper be brought, so that he might write right there and then the Khilafat-Nama. Written on the 13th day of Ramzaan, the 25th day of that holy month in Hijri 659, I received the Khilafatnama. After the morning prayers Baba Farid called for Hzt Nizam, and in his mouth Baba Farid put some saliva and told to Hzt Nizam that the Khilafat-Nama would be complete when he would reach Hansi and get from Hzt Jammal-ud-din Hansi, his signature and in Delhi you show this piece of paper to Qazi Muntajib.

Hzt Mehboob-e-Elahi completed what Baba Farid had said in the manner he did and returned from Delhi to Ajodhan and placed his head at the feet of Baba Farid. Baba Farid said, "Oh Jahangir-e-alam lift thy head" and then before the eyes of all the durveshes and khulfas, Baba Sahib removed from his head the cap of Khwaja Baktiyaar Kaki and placed it on his disciple's head, thank to God, Nizamuddin and turned to the qibla and invoked this prayer "Oh Lord Almighty, I give to you this helpless poor soul, oh Nizamuddin from here on I give you the kingdom of Hindustan, you will be the tree full of shade, in whose
shade the creation of God will find peace and comfort”. Finally the Khilafat-Nama he handed over to with the permission to leave for Delhi. When Hzt Nizamuddin Aulia reached Delhi thousands flocked to see him and take disciple hood, the first man whom he made a disciple was Hzt Abu Baqar Manda (R.A).

When Hzt Mehboob-e-Elahi arrived in Delhi with the Khilafat, he first stayed at the house of Hzt Amir Khusraus maternal grandfather Rawwat Arz. From there he went to Chappardar Masjid, staying there a few days he went the house of Massod Kagazi where he stayed a few years. It was during this time Syed Muhammad Kirmani; maternal grandson of Baba Farid came to stay with Hzt Mehboob-e-Elahi. From there all of them, moved to the Sarai Raqaabdhar Masjid and stayed there for a handful of years. Shadi Gulab Khan was the next halt, though a short one. From here it was the house of Sharabdar Shamshudin, in this way he moved from one place to the next. Once Hazrat Nizamuddin saw a durvesh in a state of meditation to God; he asked him which city you come from. He said, “This city”, and then durvesh continued and said that he had seen a durvesh friend in the graveyard, that durvesh told me that if I (first durvesh) wanted the grace of Iman, the durvesh should leave this city. When Hzt Nizamuddin heard this durvesh say these words He felt like leaving. Sometimes the heart would suggest Patiyali, sometimes Basnaala and finally that is where Hazrat went. But Hzt Nizam stayed there for only three days. One day Hazrat were close to Hauzrani sitting in Bagh-e-Hasrat reminiscing about Allah. He said to Himself, “Oh Lord, I would like to leave this place, but not to anywhere of my selection, but to where you would like me to go”. Hazrat were sitting in the shade, with a hope when a voice came “go to Giyaspur”. At that time Hazrat Nizamuddin didn’t even know where Giyaspur was. After this voice He went to Nishapuri friend, a geographer. When Hazrat reached his friend’s home, He was told that his friend had gone to Giyaspur. Hzt Nizamuddin waited for him to get back and then they both together set out to Giyaspur. Giyaspur was some unknown place with scarcely any people.
The health of Hzt Mehboob-e-Elahi began to crumble, on a Friday. He saw Prophet Muhammad (P.B.U.H) in a dream, saying to him “Oh my Nizam, I am very eager to see you, now the time has arrived, come to me”. Eight months before your death you began to eat very little, and forty days before curtain call, you stopped eating entirely. Hazrat Mehboob-e-Elahi had got very close to God, that three days before his death, the veils in between him and the creator were unveiled. At the time of Ishraq on Wensday 17 rabbi usani hijri 725, the Emperor of Islam in the east left this world. INNA LILLAH WA INNA ILLAYHAY RAJAYOON. Hazrat Mehboob-e-Elahi made a will before he left this world. “Along my janaza there should be sima”.

As they were carrying his janaza, a ghazal of Hzt Sheikh Saadi was sung. When the singer reached this couplet “A Tamasha gayey alam roohay tu Tu kuja bayhayray tamasha mcharkvi”. The hands of Hzt Mehboob-e-Elahi came out of the kaffan and the janaza began to tremble. At that time your Khalifa-e-Azam, Hzt Naseeruddin Mehmoed Roshan Chirag Dehli said, “Sheikh, this is against the shariat”, just then the hands went back into the kaftan. The namaaz for the janaza was lead by Sheikh Ruknuddin Abul Fateh Multani. When they were laying him down, Sheikh Ruknuddin collapsed and fainted. When he regained his consciousness, people asked what happened, he replied, “When I was laying him down, I saw Prophet Muhammad inside the grave, and he was saying, “give me my Nizam put him in my arms”. I saw this and I fainted”.

\[
\begin{align*}
Nizamay do geeti shaha mao teen \\
Siraj- ay do alam shuda halaygeen \\
Cho tareeq fosish bajsitam zegaib \\
Nida dad hatif shahenshah-a -deen
\end{align*}
\]

Salimuddin Chishti

Shaikh Salim Chishti was a Sufi saint during mughal empire in south Asia. Salim Chishti was one of the famous Sufi saints of Chishti Order in India.
The tomb of Shaikh Salim was originally built with red sandstone but later converted into beautiful marble mausoleum. Salim Chishti mazar (tomb) is in the middle of the emperor’s courtyard at Fatehpur Sikri, Uttar Pradesh, India.

**Khwaja Muinuddin Chishti**

The Chishti order was founded by Abu Ishaq Shami ("the Syrian") in Chisht, some 95 miles east of Herat in present day western Afghanistan. Moinuddin Chishti established the order in India, in the city of Ajmer in North India.

Khwaja Muinuddin Chishti, (R.A) was born in Scistan (East Persia) also known as Sajistan, around 533 Hijri (1138-39 A.D.) in a well respected family. His father, Khwaja Ghayasuddin, (R.A) and mother, Syeda Bibi Ummalwara (alias Bibi Mahe-Noor), were the descendants of Hazrat Ali, (R.A) through his sons Imam Hassan and Imam Hussain. Khwaja Sahib lost both his father and mother at an early age of sixteen years. He inherited an orchard and millstone which were his means of livelihood. One day when Khwaja Sahib was working in his orchard, a pious dervish and majzoob, Ebrahim Qandoozi, came and took his scat under the shade of a tree. When Khwaja Sahib saw him, he brought a bunch of grapes and presented it to his guest. The visitor ate the grapes and was delighted. He then took something out of his bag, chewed it, and then offered it to his young host. Khwaja Sahib ate it without any hesitation, and at once the light of wisdom and knowledge dawned upon the young Khwaja. Immediately he disposed of all of his worldly belongings and distributed the money amongst the poor. Having thus broken all the ties with worldly affairs, he set off for Samarkand and when Khwaja Sahib had acquired the best knowledge and wisdom of the time, he travelled widely in search of a Pir (spiritual guide) who could provide him with the best spiritual guidance. He came to know of Hazrat Khwaja Usman Harooni (R.A) who was the greatest scholar and unrivalled spiritual guide of that period. In the very first meeting, Khwaja Sahib completely submitted himself to his Murshid and remained in the company of this great divine spiritual leader, for twenty years and served him devotedly,
passing through the various stages of spiritual life. Thus the great Murshid trained and elevated Khwaja Sahib to the highest spiritual attainments.

Khwaja Muinuddin Chishti (R.A) arrived in Ajmer at the age of 52 years around 587 A.H. (1190 A.D.), on his divine mission, unique in the annals of Islam. His only armour for the success of his great mission was the greatest "invisible power" that pervades and sustains the whole universe. At that time, Ajmer was ruled by Prithvi Raj Chauhan, the famous Rajput king. In his court, he had a large number of powerful magicians with Ajai Pal as their leader. Khwaja Sahib stayed on a hill close to Ana Sagar lake now known as the Chillah Khwaja Sahib. When the news spread that a very pious Dervish had come to Ajmer, people began to flock to him in increasing numbers. Whoever came to him, received the kindest treatment and blessings. People were so much inspired by his divine teachings and simplicity that they began to embrace Islam. Many became his disciples. Even Ajai pal submitted himself to the divine powers of Khwaja Sahib, gave up all his magic and became his disciple.

After achieving the objectives of his mission and complying with the command given to him by the Holy Prophet (S.A), his noble soul left the mortal body on the 6th of Rajab 633 A.H. (March 16, 1236) at the age of 97. He was buried in the same cell which was the centre for his divine activities, throughout his stay at Ajmer. Today his tomb is popularly known as The Dargah Sharif (holy tomb). People of all walks of life and faith from all over the world, irrespective of their caste, creed and belief; visit this great shrine to offer the flowers of their esteem and devotion. The rich and the poor stand side by side to pay homage and respect to this divine soul.

_Yaya Maneri_

Medieval history of Indian subcontinent is well connected with mystical events by Arabian origin Sufi saints of India. One of India's most prominent Sufi saints, Sheikh Sharafuddin Ahmad Yahya Maneri, is called Makhdoom-ul-
Mulk for his spiritual status. An overpowering urge to shun material comforts drove Sheikh Ahmed son of Yahya Maneri into the forest of Behiea (about 15 miles west of Maner in north India). After a few years he returned home only to go back to the forest, this time in Rajgir (about 75 miles east of Maner). A hot spring, near to a place where he often prayed in Rajgir, is named Mukhdoom Kund, to perpetuate his memory. After having spent at least 30 years in the forests and living on herbs and fruits Sheikh Ahmad finally took abode at Bihar Sharif. On hearing his reputation as a saint, the Emperor of Delhi Sultan Muhammad Tughlaq had a Khanqah built for him. Sheikh Sharafuddin Ahmed Maneri devoted his entire long life to teaching and writing. The collection of his letters (maktoobat) and sermons (Malfoozat) received wide acclaim. His maktubat-e-Sadee translated into English by Paul Jackson is regarded as a 'working manual' Shaikh Sharifuddin was the son of Shaikh Yabia maneri bin Taj Faqeh from Al-Khaleel (Palestine). His birthplace is Maner sharif, a village near Patna in Behar province of India (Ancient Bihar was a part of Magadh empire and British rule included it in Bengal presidency).

A love of knowledge and the religious life, and signs of spiritual greatness, were found in him from his early childhood. A strange Being was once seen by the cradle of the baby. The mother, frightened, reported the matter to her father, Shahab-ud-din Peer Jagjot prince of Kashghar at that time, and a great saint too. The latter consoled her, saying that the mysterious Presence was no less a Being than the Prophet Khedhr himself, and that the baby was expected to be a man of great spiritual advancement. He acquired traditional knowledge of Arabic, Persian, logic, philosophy and religion under Ashraf-ud-din Abu Towama Bokharaci in Sonargaon near Narainganj present Dhaka, a famous professor of those days. He first refused to marry, but had to yield when, being ill, he was advised by the physician to take to marriage as the remedy for his disease. He married with his teacher's daughter BiBi Badaam. He left home after the birth of a son, named Zakiuddin in 1289.
In search of a spiritual guide he travelled to many places including Khanqah of Hazrat Nizamuddin Aulia of Dehli, and was at last initiated (at or near Delhi) by Najib-ud-din Firdausi. The latter made him his deputy on earth under a deed drawn twelve years earlier under the direction of the Prophet of Islam Himself, as declared by Najib-ud-din Firdausi himself. The Firdaws would have remained unknown, had Khwajah Najb al-Din not been so fortunate as to find a disciple of the fame of Shaykh Sharaf al-Din Ahmad ibn Yahya Munyar? (also known as Maneri). The master asked him to leave the place, and quitted his body shortly after. At this stage, Sharf-ud-din Rahmatullahi alayh lived for many a long year in the woods of Bihia and the Rajgir Hills. Shaykh chose to do ascetic exercises in the lonely Rajgir hills of Bihar, where Buddhist monks and Hindu sages loved to establish their hermitages. He would go to Bihar Sharif near Patna each Friday for congregational prayers, returning to the Rajgir forest afterward. Later, in 782/1381, he was forced to settle down in Bihar Sharif (now the HQ of Nalanda district), where he lived throughout the greater part of the reign of Muhammad ibn Tughluq. His teachings are embodied in several collections of his letters to his disciples, both 'ulam?' and Sufis. His Malfuzat (Discourses) were also compiled and give an authentic picture of his spiritual contributions to his contemporaries and to posterity. Through Quranic verses, ahadith, anecdotes and parables from classical Sufi works, he discussed the religious and spiritual duties of Islam and the social and ethical responsibilities of Muslims in a vocabulary enriched by his own contemplative vision of the realities of things. Frequently quoting the Quranic verse “Despair not of the mercy of Allah” (39:53), he used to affirm that the divine fire consumed the root of despondency and the young shoots of desperation. Mystical knowledge was the seed of love.

In his later days he adopted Bihar Sharif (now a subdivisional town in Nalanda) as his residence, at the request of some of his friends and disciples. He died on Thursday, the 6th of Shawwal, 782 Hijra, in the opening years of the 15th Century A.D Hazrat Sultan Sayyad Makhdoom Ashraf Jahangir Semnani Rahmatullahi alayh had known this beforehand by revelation (Kashf).
funeral prayer was said according to the will of this departed saint. At night in the khanqah, Hadrat Makhdoom Ashraf Rahmatullahi alayh, had a glimpse of Hadrat Makhdoom Sharfud-din Bihari who gave him his khirqah (a cloak like patched garment). The titular names of Shaikh Sharfud-din are Makh-dum-ul-Mulk, 'Master of the Kingdom or the World', Sharfa Bihari; Makhdum-e-Jahan. He was equally proficient in secular learning and esoteric knowledge, and possessed superhuman powers. His tomb at Biharsharif is still resorted to as a place of sanctity by a large number of devout Muslims.