

Sufi movement

Sufism is the magical constituent of Islam. Sufis symbolize the inner side of the Islam ideology (Tasawwuf), a term given to mysticism in Islam. Sufism started from the philosophy of unity of being or Wahadut-ul-Wajud by Ibn-ul-Arabi [1165-1240 AD]. The Sufi movement was renowned in the third phase after the 15th century.

- Sufism is an Islamic religious form, an academy of training that concentrates on the divine hunt for God and ignores materialism.
- **Sufism in India** focuses on loyalty and love toward God, and there are various Sufism schools worldwide, including in India.
- Sufism considers self-discipline as an essential requirement to gain an understanding of God.
- The Sufis emphasized internal purity, whereas orthodox Muslims stressed external conduct.
- Al-Hujwari, popularly known as Data Ganj Naksh (Distributor of endless treasure), was the first Sufis who resided in India. They passed away in 1089 AD.
- Punjab and Multan were the initial centers for Sufism, spreading to Deccan, Bengal, Kashmir, and Bihar.
- In India, Sufism adopted many native Indian notions such as music, and yogic postures, and dance. Sufism found adherents among both Hindus and Muslims.

Development of Sufism in India

Islam penetrated India from Saudi Arabia as traders during the 7th century C.E. and exchanged goods with the coastal areas of India in the western part. The belief spread to Sind and Multan during the 8th century C.E. when the territories were seized in the north by Muhammad Bin Qasim. The Sufi movement attained superiority during the sovereignty of the Delhi Sultanate in the 10th and 11th centuries.

Rise of Sufi Movement

Below are the three stages of the Sufi movement in India, along with the period they stretched and the critical activities that occurred during that stage.

Stages of Sufi Movement	Period of Sufi movement in Medieval India	Function
1st Phase: Khanqah	10th century	Also named the age of Golden Mysticism
2nd Phase: Tariqa	11-14th century	Sufism was being institutionalized. Customs and logos became affixed.
3rd Phase: Tarifa	After 15th century	Sufi Movement became popular worldwide.

Silsilas Of Sufism in India - Important Orders of Sufis

The Sufis got categorized into 12 Silsilas of Sufism or orders by the 12th century. A Silsila was directed by a renowned mystic who lived with his supporters in a hospice or Khanqah. The sufi movement in the 2nd phase was incorporated through the affixation of the customs and logos.

- There are two Sufi orders.
- Those who obeyed Islamic laws were called Bashara, and those who were more liberal were known as Beshara.
- The Beshara was called 'Mast Kalandar' and included roaming monks called Baba, who did not leave any documented accounts.
- Chistis, Qadririyas, Suhrawardis, and Naqshbandis were the 4 Silsila in Islam.

The Chisti Order

Khwaja Muin-ud-din Chisti (also named Gharib Nawaz) established the Chisti order in India around c. 1192 CE. Ultimately, he shifted to Ajmer after being in Delhi and Lahore. Ajmer was the most important political center with sizeable Muslim inhabitants.

- Gharib Nawaz's popularity increased after his death when Sultan Muhammad Tughlaq visited his grave in c. 1235 CE.
- Khwaja Muin-ud-din Chisti dome and mosque were pitched in the 15th century by Mahmud Khalji of Malwa.
- The custom of the dargah reached phenomenal heights after the assistance of Akbar, the Mughal Emperor.
- In Delhi, Chisti's presence was established by Qutub ud din Bhakhtiyar Kaki under the subsidy of the Sultanate monarch, Iltutmish.
- The Chistis lived uncomplicated lives and communicated using their local language, Hindawi.
- These Sufi saints became famous by embracing lyrical recitations called Sama to develop a mindset of closeness to God.
- Nizamuddin Auliya adopted yogic breathing practices and was named a Sidh or "perfect" by Yogis.

Here is the list of important chistis along with their contribution in the sufi movement in India. Gather complete details of the Sufi movement as it is an integral part of the UPSC syllabus.

Chishti Silsila	Importance of Chistis Silsila in Sufism
Nizamuddin Auliya	(c. 1238 – 1325 CE)
Sheikh Burhanuddin Gharib	He founded the Chisti order in the Deccan during the 13th century.
Nasiruddin Chiragh – i – Dehlavi.	He was a 14th-century mystic poet and a Sufi saint. He was the last important Sufi from Delhi.
Farid-ud-din Ganj-i-Shakar (c.1175 – 1265 CE)	Also popular as Baba Farid. He limited his actions to Hansi and Ajodhan (Modern Haryana and Punjab, respectively).

	His view was wide and humane, which is why some of his verses were cited in the Adi Granth of the Sikhs.
Muhammad Banda Nawaz	Deccan city of Bijapur region.

The Suhrawardi Silsila

They joined India, similar to Chisti's, but their actions got restricted largely to Multan and Punjab. Bahauddin Zakariya established the Suhrawardi Silsila in India, and Shihabuddin Suhrawardi founded it in Baghdad.

- The Suhrawardis accepted supervision assistance from the Sultans and were involved in politics, unlike the Chistis.
- According to Suhrawardi, a Sufi should have three qualities: knowledge, property, and mystical enlightenment (Hal).
- They did not support extreme abstinence and self-mortification and endorsed a mixture of ilm (scholarship) with enchantment.

The Naqshbandi Silsila

Khwaja Bahauddin Naqshbandi established the Naqshbandi Silsila. Sheikh Ahmad Sirhindi and Shiekh Baqi Billah (1563 – 1624), who were his successors, later multiplied the Silsila. They were commonly called Silent Sufis who believed in rehearsing quiet meditation of the heart. According to Naqshbandi Sufi Silsila, the relationship between God and human beings was that of a master and slave.

Sufis followed the Shariah law in its purest form and criticized all Biddats (inventions in belief).

They were against the liberal approaches of Akbar, like

- Abolishing Jizya.
- Giving high status to many non-Muslims.
- Sama (holy music).
- Ban cow slaughter.
- The practice of pilgrimage to the graves of saints.

After the death of Sirhindi, the **Sufi Silsila** was defined by two important mystics, each having a distinct strategy.

- Liberal approach under the leadership of Mirza MazharJan-i-Jahan.
- Conservative approach under the supervision of Shah Waliullah.

The Qadri Silsila

During the Mughal reign, Sheikh Abdul Qadir and his sons, Mukhdum Muhammad Jilani, Sheikh Niamatullah, and Miyan Mir, introduced the Qadri Sufi Silsila, which was prevalent in Punjab.

- Shah Badakhshani was another renowned saint of the Qadri order.
- The Mughal queen Jahanara and her brother Dara were devotees of this Silsila.
- Qadri's believed in the vision of Wahdat-al-Wajood, denoting "Harmony of Existence" or "Unity of Being," i.e., God and his creation are one and identical.

- The saints of this Silsila neglected orthodox segments.

