SUFISM AND IT'S INFLUENCE IN INDIAN SUBCONTINENT

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ABSTRACT: In order to better understand the growth and establishment of Islam in India, as well as the theory of Sufi doctrine formation, the topic is of interest. In light of Tatarstan's long history of Sufism, we can observe a resurgence in the practise nowadays. It's a nod to the region's long history of Sufism and a call to the Tatar people's spiritual roots. The theoretical and conceptual, historical, and academic knowledge of continuity in the sequential study of this topic serves as the most important approach. Sufism as an integral part of Indian culture will be examined and evaluated to ensure that modern Sunni Islamic ethical and aesthetic ideals are implemented and that Muslim Indians are transformed as a result. Findings include the identification & development of the accumulated material just on subject and the creation of its theoretical and practical foundations. To study Sufism's history and philosophy on the Indian subcontinent, drawing on millennia of Islamic tradition and experience.

KEYWORDS: Sufism, Islamic sects, Spiritual & cultural traditions, Evaluation, India.

INTRODUCTION:

Islam's past is littered with Sufi examples of spreading love, harmony, and brotherhood through their teachings. Singing the lyrics of heavenly love, Sufi masters repaired broken hearts and improved interfaith friendships while preserving the tranquilly of society [1]. Baba Farid, also known as Farid al-Din Masud Ganj-i-Shakar, was an Indian saint who dedicated his life to serving the people. Sufis of the Chishti order, of which he is a member, are well-known for their dedication to the values of love, tolerance, and inclusivity. One must first grasp the Sufi ideology, its transmission, and the historical setting in which it emerged and evolved—especially in India—in order to really comprehend him. Consider that there are at least three groups of scholars when it comes to the legitimacy of Sufism. There are two schools of thought on Sufism: one sees it as an integral element of Islam, while the other sees it as an altogether distinct system that has nothing to do with Islam. A third sect regards certain of its doctrines as Islam, while others are considered heretical. The arguments put out by each of them are well supported by evidence. Sufism's validity dispute isn't about this book, but an introduction to Sufi ideas developed by the Sufi masters. The canonical texts on Sufism are preferred in order to reach this purpose. Sufism's history and transmission are properly covered in this brief introduction, despite the fact that it's not comprehensive [2].

To describe a Sufi as someone who communicates the ways of God is to utilize the term Sufi. The ancient Persian Sufi saint Junayd Baghdadi (835-910) defined Sufism as the removal of barriers between God and man. In the view of Abu Sulayman al-Darani (758-830), another Sufi master, Sufism is the practice of accepting pain as a necessary element of one's spiritual journey toward God [3]. In addition, it teaches a person to forsake all other gods in favour of Allah. The noble deeds and practises that the Prophet Muhammad conducted in a noble period in front of a noble people were called "Tasawwuf," according to Muhammad bin Ali al-Qassab (died 970). According to Baba Farid, Suf (wool) is the clothing of prophets and saints. Because Sufis are purged from the world's contaminations, they are not allowed to wear this clothing.

As al-Tusi explains, the ultimate goal of a Sufi is to achieve unity with Allah (SWT). Many Sufi masters believe that knowledge is the first step in the path of Sufism. This journey begins and ends with God's blessings. In addition, the wish of Sufis, for which they are willing to give up everything, is to see and be close to God. Sufis, according to Hujwiri, believe that there is no one except Allah, and hence, they see no one but Allah [4]. "I want people to serve their Lord, not for the sake of paradise or the fear of damnation, but just to achieve His love," stated Rabia al-Adawiyya (Rabia of Basra), a well-known Sufi mystic and poet in the eighth century. As a result, a Sufi is also known as a lover, and as a lover, the driving force behind all of a Sufi's actions is love.

While Arab-Hindu trade and industry opened the Indian subcontinent to Muslims during the time of Prophet Muhammad, Muslim warriors also played an essential role in spreading Islam throughout the region. They were not directly involved in the conversion process, but their presence gave Muslim traders on the Indian subcontinent the freedom to operate. According to Lewis Ray Rambo, intermarriage and the emergence of Muslim institutions "started the conversion process." It was suggested that Sindh served as a gateway into India for both Sufis and warriors. While such gatherings as that between Abu Ali Sindhi & Abu Yazid Bustami and Hussain al-Hallaj in the 10th century strengthened the foundations of Indian Sufism, they also spawned other Sufi salas [5].

A well-structured group of Muslims who have greatly impacted Asian societal systems may be found in Sufism, regardless of its etymological roots. Through the perspective of the Muslim population of Russia, Sufi ethical and aesthetic principles have come to life for some Eurasians. During the Volga Bulgarian era, the progenitors of modern Tatars were exposed to Sufism for the first time. After the fall of the Golden Horde, the process of Islamization continued throughout the newly constituted Tatar khanates, including Kazan, where Sufism expanded. Kul Sharif, a notable Muslim figure who took part in the defence of Kazan against Ivan the Terrible's soldiers, was a Sufi. It wasn't by force of armies that the Indian subcontinent was brought under the sway of Islam, but rather via the peaceful preaching of the Sufis [6]. The earliest sultans brought Sufism to India, where it flourished to its greatest extent. The poorest Indians, many of whom could not read the Koran due of their illiteracy, were introduced to Islam through Sufism. Up until the reign of Aurangzeb, the Great Moguls paid homage to Sufi masters and followed Islamic law.

INTRODUCTION OF THE SUFIS INTO SOCIETY:

A new way to study Sufism emerged after the Victorian locomotive of "mysticism" ran out of steam in the 1970s. The prestige of social sciences amongst academics of the 1960s generation prompted this shift, which had the effect of redefining Sufism's study as a social anthropology and social history activity [7]. Sufism's institutionalisation into orders and cults of Sufi saints (awliya) and their work in the cultures in which they thrived, even (or especially) if this meant largely abandoning the notion of Sufism as'mysticism,' was now seen as important. This new perspective on Sufism was first tested in North Africa rather than India by anthropologists such as Clifford Geertz in Islam Observed (1971) and Ernest Gellner in Saints of the Atlas (1969), both of which were seminal works in their respective fields. It wasn't until the early 1980s that Gellner was able to sum up his thoughts on "Muslim societies" and declare that "the most significant element, at least sociologically, seems to be the unavoidable requirement of religious entity and leadership" [8]. Gellner was able to completely eschew the mystical paradigm. 'Sufism provides a theory, lexicon, and style of leadership in the absence of either the urban infrastructure essential to support Islamic law schools or a powerful state. Whether or if the hereditary'saints' of the Mountain Range taught their devotees a direct path to encountering God was of little consequence to Gellner. That they and their counterparts everywhere in the Islamic world supplied their surroundings with order and organisation was more important than anything else. While some have panned Gellner and Geertz's methodologies, their use of social scientific techniques to make sense of rituals that older scholars could only dismiss as "popular religion" or "superstition" provided new ground for others to sow new seeds of interpretation. Sufi and Muslim practices on the subcontinent have become well-established in anthropological studies. An anthology that prioritises ethnographic observation over prescriptive tendencies is a good example of how these questions are being approached. New views on Sufism's dynamism have been opened up by ethnographic research that focuses on how religious practises are played out in the real world, from the study of Indian village saint cults to globalization's impact on Sufism. However, Annemarie Schimmel (1994)'s phenomenological reading of Indo-Muslim and notably Sufi traditions in her Deciphering the Signs of God was possibly the most successful attempt to tie 'popular' practises in the subcontinent and abroad to an Islam of writing and theory [9]. However, even if the book was deliberately out of step with current anthropological or historical trends, it is still a worthwhile attempt to synthesise a variety of "popular" Muslim behaviours into a dignified and logical set of motifs.

Anthropology and sociology's discoveries on 'decadent' or 'popular' religious activities, which the mystical school shunned, helped scholars in other fields of religious studies rethink the past. One of the most prominent was not an Islamicist but a Christian Late Antiquity historian who was inspired by Ernest Gellner's account of the Muslim 'Saints of the Atlas' to develop a radical new understanding of the early Christian saints, now called "saints". Brown reimagined the social environment of holy men like Simon Stylites as analogous to that described by Gellner in the Atlas mountains of Morocco, where a holy man could act as an adjudicator in the public disputes that unavoidably defined such broken civilizations. As a social outsider, the holy man could engage in everyone's affairs with apparent impartiality because of his position as a social outsider. As Brown's work sparked a revolution in the cultural study of Christian saint cults (institution that were itself long marginalised as the artistic nadir of post-classical Europe), its influence subsequently spread to the study of Sufi'saints' and "holy men." This did not matter, however, as long as they were used for social (and later, "cultural") objectives that scholars could analyse, rather than for'mysticism'. This new understanding of the value of'superstition' in the study of the Islamic world opened up enormous new areas for social historians to work. A new generation of historians were able to examine the different activities in which Sufis were engaged when they were not pursuing connection with God (if indeed they were at all). However, this technique proved very influential among Indian historians, reviving an older school of social history that had sought to dig hagiography for steely facts rather than the finer substance of mentalities and meanings. Early on, Richard M. Eaton's Sufis of Bijapur extrapolated a series of "social functions" that Sufis played inside the South Indian persian empire of Bijapur between 1296 1686, was the most innovative example of this new tendency in scholarship. Moralizing and writing books were well-known duties, but fighting in the sultan's army was the most controversial one. A mystic has come full circle: Eaton had turned into the savage slaughterer of nonbelievers from the ecumenical friend of all faiths. A "warrior Sufi" was anathema and oxymoron to many in the modern Indian mind, given the Sufi's role in the modern Indian image as peaceful, singing proselytisers of gentle Islam.

Within the next 15 years, Eaton's evidence would be put to the test in a study that attempted to combine social historian techniques with a recognition of the 'literary turn' among cultural historians in the 1980s, which demanded that scholars pay more attention to the rhetoric devices of their sources. Carl W. Ernst (1992) argued that Eaton's source materials are much later than the events they supposedly describe and therefore reflect less real events than later re-imaginings of the rise of Islam written underneath the influence of the Mughal empire in his study of the Sufi groups of Khuldabad, some distance north of Bijapur. Ernst's approach was part of a wider shift in academic scholarship toward a more careful positioning of Sufi literature within their discursive and social contexts. K. A. Nizami 1961 and his many adherents had focused on interplay between religion and politics (categories that dominated their work), but now it would be necessary to see how these categories were intertwined and how the Sultans and Sufis were competing for control of same symbols and the same limited pool of legitimacy or power that they sought. Ernst's concern in the Khuldabad Sufi's real teachings was in some ways a continuation of the older'mystical' school's concentration on doctrine. Khuldabad's Sufis had their own specific qualities, and Ernst did not assume that they were seeking to convey an experience that was "basically the same" as that of other "mystics" in different eras and locations. His portrayal of the Sufi as an ethical thinker who cannot escape the murky realities of society but is constantly anxious to avoid being compromised by them, instead of seeing their advocacy for an organised Sufi "order" and their ability to connect to the courtly personnel of Delhi's sultanate as symptomatic of impending decadence. It is here, as in other places, that Ernst's emphasis on the ethical dimension of Sufism contributes to bridging the gap between doctrine and social practise, which has long divided scholars of the mysticism & social history schools, for the etiquette as well as ethics with which so many Sufis have been concerned in both writing as well as living form the point at which ideal and material dimensions are intersected.. By not ignoring the religious aspects of the Sufi tradition, Ernst & his collaborator Bruce Lawrence (2002) have indeed been able to portray the Chishti tradition of Sufism as a credible fallible human project that was passed down in the real world.

METHODS:

Recent historical, academic, and historiographical research have shown how the challenges of Islam's proliferation and absorption across Asia have grown in scope and depth, and a wealth of literature allows us to reconstruct a picture of how Indian religious history and culture have evolved over time. One-sidedness and schematism can be avoided in the interpretation of difficulties thanks to the methodical approach used in academic studies. Academic knowledge about Islam's status in India is becoming understood as a result of this work. Comparisons and similarities based on comparative history are critical. With this approach, we may demonstrate that a particular period's social and political climate significantly impacted the development of Muslim culture.

To better understand how Islamic theology developed in India, we can use an approach known as periodization. Furthermore, it helps us to develop a dynamic vision of the role of Islam in the culture of the Indian peoples. The synchronous technique allows for the identification of common and specific traits by examining a variety of occurrences and phenomena at the same time. It's possible to look at the interconnections and changes in the practise of Islamic faith in India using the synchronous and chronological methods. It is possible to create scholarly predictions about the presence of Muslim culture in India based on the identification of its major trends using the approach of actualization To understand the history of Islam in India better, we might use the perspective technique to discover new academic and educational opportunities. Research methodologies allow for a dialectical analysis of India's history of Islam, tracing social and academic values influenced by the ideology and practise of the state, socio-cultural elements, as well as academic ethical principles that are universally recognised and respected.

RESULTS AND DISCUSSION:

As a result of the fall of the Abbasid monarchy in 1258 and Baghdad's seizure by the Mongols, many believed that Islam was on the point of extinction at the time. As the Mongol invasion took place in India, the Sufis kept the spiritual dimension of Islam and effectively persuaded their opponents to follow the teachings of the religion. Babar founded the Mughal dynasty, an Islamized & Turkized descendant of the once mighty "conquerors of the universe," Babur founded the Mughal dynasty. He was a fan of Sufi poetry and would frequent the mausoleums of Sufi sheikhs while in Persia (Mukhamedzhanov I.) Ajmer's Dargah of Moinuddin Chishti and Delhi's Hazrat Nasiruddin Mahmud Dargah, also known as the Dargah of Chirag-I-Delhi, are only two examples of the many Sufi sheikh mausoleums in India. In Gulbarga city, there is the Dargah of Khawaja Banda Nawaz, and in Mehrauli, there is the Dargah of Kutbuddin Bakhtiyar Kaki (or Dargah Qutb-Sahib) (Kruglova E.) According to popular belief, Sufism has Indian roots (in addition to Christian and Chinese). The teachings of Teresa of Avila & John Cross, Guru Nanak, and the Vedas, Adi Granth, and the Bhagavatgita, for example, all have parallels to the Sufi school of thought.

It wasn't until the 12th century that Sufism began to take on the characteristics of an institutionalised religious movement, with the appearance of the major tariqahs (Chishty, Suhrawardi, Qadiriyah, and Naqshbandi). Many Sufi sheikh students came to the Indian subcontinent to share their knowledge of Islam with the locals. It was created in Afghanistan in the mid-12th century, and the majority of its believers were from that country. Sheikh Muiniddin Chishti, the creator of the tariqa, preached in Punjab, Lahore, and Ajmer. Bahauddin Zakaria and Surhposh Jalaluddin Bukhari spread the Suhrawardiyya tariqah method in India, which was developed in Iraq in the late 12th century. It was in Multan and Ush that they were most active. Contrary to popular opinion, Sufis were actively encouraged and helped by the government of Muslim countries at the time. Zakaria Bahauddin was given the title of Shaykh al-Islam by Delhi Sultan Shamsuddin Iltutmish. Muiniddin, Fariduddin, Qutbuddin, and Nizamuddin were all born in Afghanistan. They arrived in the country with the conquerors, and it was largely due to their efforts that the native people was converted to Islam in peace. In Delhi, Nizamuddin Auliya promoted the message of Islam, which was accompanied by the power of the Tuglak dynasty (G. Sharkieva).

A large part of India's Sufi revival may be traced back to Guru Nanak's attempt to unite Islam and Hinduism by preaching a new faith in One God, the All-Powerful and All-Pervading Creator, whose real name is shrouded in mystery. On the other hand, Sufis were staunch opponents of religious mingling and syncretism. For his part, naqshbandi sheikh Ahmad Sirhindi (Imam Rabbani) was critical of Mughal Sultan Akbar I for his attempts to reconcile Islam with Hinduism. As a devout Hanafi, he insisted on rigorous loyalty to the Prophet Muhammad's Sunnah and exact compliance of all Sharia requirements. Criticized Ibn Arabi's beliefs and the idea of "unity of being" in particular (Wahdat al-wujud). "Unity of testimony" (Wahdat ash-shuhud) is an idea that spread widely throughout the Muslim world in the wake of Sirhindi. During Ahmad Sirhindi's lifetime, he was a staunch opponent of numerous heresies, and he advocated for Sharia law to be observed.

Sufis who attracted both Hindus and Muslims were listed in the "Ain-I-Akbari" (institutes of Emperor Akbar). Their leader, Sheikh Moinuddin Chisti, is a well-known figure. When the reign of Prithviraj Chauhan was over, he arrived in India from the Persian city of Chist and settled at Ajmer, a major Hindu religious site. The Sufi-Chist, who referred to Hindus as their brothers, practised austerity in their daily lives. Whenever Sheikh Moinuddin Chisti was asked what a high degree of devotion to God looked like, he replied, "Deliverance from suffering, feeding the hungry, and providing the immediate needs of the afflicted." "To develop the river of generosity, the sun of love, and the country of hospitality," he told his followers. "Gharib nawaz," "Sultan-un-hind," and "Nayb-I-Rasulullah-Fial-hind" were all monikers given to this Sheikh ("Agent of the prophet in India"). Known as "Mehbub-I-Ilahi" ("Beloved of God"), Hazrat Nizamuddin Auliya (1236-1325) taught for nearly fifty years in Delhi as "Mehbub-I-Ilahi," another well-known Sufi-Chisti. One of the greatest Sufi saints and poets of the Punjabi language was Farid Ganj-e-Shakar (also known as Baba Farid), who lived in Pak-Pattan. Visitors to his grave come from all around the world, not just Muslims and Hindus. A quote he made: "Life is the bride, and he's death." he inquired "Farid, why do you wander through the woods, tripping over thorns and thistles, oh Farid? Don't look for omnipotence in the mountains or the deserts; look for it within." Because Baba Farid "Doha" lyrics are included in the Sikh holy book "Adi Granth," which is read continuously in Amritsar's Golden Temple, we can see how accessible his poetry was to the general public.

Medieval India also had the Sohrevardi order, which had its headquarters in Ganpule and outposts in Mandu and Gwalior (Madhya Pradesh). "Chhatri" was the word they used to describe their fusion of Hindu and Muslim mysticism. During the reign of Akbar, the Sufi school thrived in Uttar Pradesh. From Delhi and Mirza Mahzar Jan-I-Jahan, two of the most prominent Naqshbandis of the 17th and 18th centuries, the legacy of Naqshbandis "artists" continues. Shah Waliullah, a famous Sufi, translated the Holy Quran into Persian in the 18th century. Later on, his two sons took over the task of translating the Koran from Arabic to Urdu. When Shah Waliullah spoke, it seemed as if he was speaking for all Muslims. To him, codifying laws governing social, religious, and legal traditions in different parts of India was essential. Humanism in the arts and science-based rationalism were his guiding principles for a new social and economic order that he advocated. This learned and foresighted Sufi had ideas that were light years ahead of their time.

Sindhi ghazals, written in Devanagari and Arabic script, are well-known for their sensitivity and spirituality in Sufi music. Until 1843, Sindhi has already translated the Quran Sharif into Sindhi and the Bible into Sindhi. Even the legend of Sassi-love punn's has recently been given a Sufi undertone, when Sassi sung sachal in the desert before her union with Punnu, forgetting all in the world. During the 19th century, Sufi masters like Swami Ramakrishna Paramahamsa, Vivekananda, Swami Dayananda, and Ram Tirtha created Sufi traditions including spiritual asceticism and non-possession of property. In the 20th century, Ranganathananda Swami and Swami Chidamabaram, who advocated for spiritual ascension via detachment from the world, kept them going. The poet Kureishi Humara.

Qutub-ud-Din Bakhtiar was one of Moinuddin Chisti's most notable students. Flower festival "Full of Valon Ki Seyr" is held in Mehrauli (Delhi) near his tomb. Festival, which began during Ambar-Shah II's reign and grew famous during Shah Zafar's era, remains popular in all social classes, from craftsmen to the elite. In 1253, Moinuddin Chisti passed away. He had a strong dislike to the material world throughout his life, and he constantly strove to suppress his own lower desires. The number of his followers who still adhered to this way of life is growing by the day. Chisti was revered and buried in

the Ajmer Sharif temple after his death, a saint of the Sufi faith. Since then, thousands of Sufis from all across India and other Asian countries converge in Ajmer every year on the anniversary of Urs Ajmer's death to commemorate him. A massive procession of devotees makes its way through the streets of Ajmer Sharif to pay homage to their saviour. Many pilgrim Sufis and tourists come to see the six-day festival held in Ajmer every year. It's safe to say that no European, no matter how infrequently they see it, will ever forget it. When Jawaharlal Nehru came to power in India in 1947, he revived the festival's organising, which had been suspended from 1942 to 1962 under the British rule. Poets like Amir Khusrow Dehlavi, who used the secret language of metaphors and linguistic cypher to defend the Sufi way of thinking against vulgarisation and allegations of heresy or civil disobedience, were the primary carriers of Sufi ideas.

CONCLUSIONS:

Sindhi Sufism was the most common type of Sufism practised in India, both in terms of substance and quality. All of the best of Islam and Hinduism were assimilated into the Indian culture, which was founded on this basis. Sindhi Sufism supported a better quality of life via the realisation of God, and as a country, Indians have fully embraced the new creed's ideals.

Even though Muslims were a minority in the community, the Sufis had made significant efforts to preserve the peaceful coexistence of diverse religions. Indian subcontinent residents have always been able to communicate with each other if they chose to. Politicians, claiming to be acting in the interest of the public good, tore apart their once-unified country. Sufism has developed into a distinct mystical, theological, and philosophical school of Islam whose adherents believe that a person's personal psychological experiences can allow them to have direct spiritual communication with God. To portray the mystical experience in their writings, the Sufis used sensual metaphors such as odes to human love and hymns to God to convey the mystical experience.

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