

Sufism and Bhakti movement

Md. Khai Jaman Ali*

Sufism or 'Tasawwuf' is Islamic mysticism. Sufi mysticism derived to produce a personal experience of the divine through mystic and ascetic discipline. Sufism mystical Islamic belief and practice in which Muslims seek to find the truth of divine love and knowledge through direct personal experience of God. Sufis have elaborated the image of the prophet Muhammad (R.A) the founder of Islam and have thus largely influenced Muslim piety by their Muhammad-mysticism.

Sufism is the mystical branch of Islam, A sufi is a muslim, who seeks for annihilation of the ego in God. Sufism emerged during the period of 9th to 10th centuries. However Islamic Scholars predating the Islamic Golden Age were referred to as Sufism, like Hasan Basra. According to Ibn Khaldun sufism was already practiced by the Sahaba.

Some typical sufis practices two of the most notable are 'Kashf-al-Mahjub' of Hujwiri and 'Risala' of Al-Qushayri. Two of Al-Ghazali's greatest treatise, the 'Revival of Religious Sciences' and the 'Alchemy of Happiness' argued that sufism originated from the 'Quran' and was thus compatible with main stream Islamic thought and did not in any way Contradict Islamic Law.

Therefore sufi orders started appearing at the beginning of 12th century and have established strong links with the state apparatus since then, this connection became apparent actively encouraged by Sunni Dynasties. A group of sufi masters who defended the works of theosophists such as Ghazali and al-Qushayri began emerging in the late eleventh and early to mid twelfth centuries.

Sufism helped the assimilation of the Afghani Delhi Sultanate rulers within mainstream society. By building a syncretic medieval culture tolerant and appreciative of Non-Muslims, Sufi Saints contributed to a growth of stability, vernacular literature, and devotional music in India.

The various sufi orders Muslims of India prominently Chistiyya, Naqshbandiyya, Qadiriyya and Suharabardiyya. Khwaja Moin-ud-din Chisti a disciple of Khwaja Abu Abdal Chisti, the profounder of this order introduced in India. Born in Afganistan in 1142 AD, he came India with the army of Shihab -ud-din Ghuri in 1192 AD, and selected Ajmer (Rajasthan) as his permanent abode since 1195. His shrine became a place of pilgrimage largely with the support of Muslims rulers. The numerous sufi religious establishments in India were the major means of spreading Islam and adapting it to indigenous cultural tradition. Four Islamic mystics came from Afghanistan in India, namely Khwaja Moin-ud-din-Chisti (died in 1235 in Ajmer), Qutubuddin Bakhtiar Kaki (died 1236 in Delhi), Nizamud-din-Auyalia (died in 1335 in Delhi) and Farid-ud-din-Ganjesakar (died 1265 in patton now in Pakistan), accompanied the Islamic invaders in India.

Baha-ud-din-Naqshband (1318-1389) of Turkistan founded Naqshbandi order of Sufism. The conquest of India by Babur in 1526 gave considerable impetus to the Naqshbandiyya order.

Qadiri order bounded by Abdul Qadir Jilani, whose tomb is at Baghdad in Iraq. Its influence is extensively among the Muslims of South India.

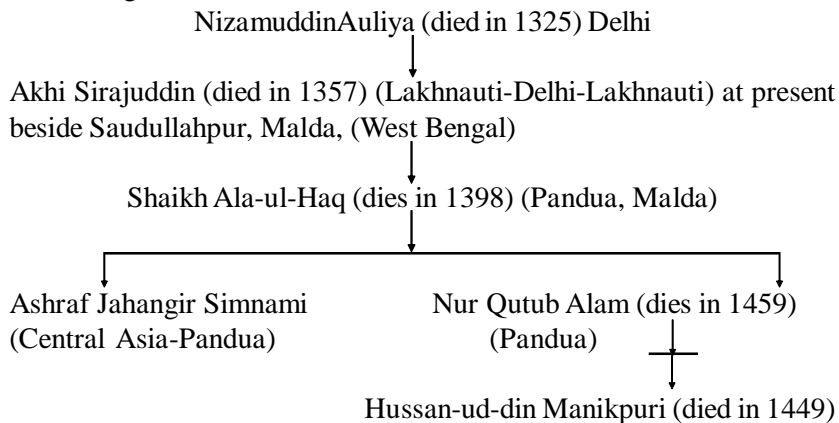
Suharabardiyya order of sufism was founded by Shihabuddin Suharabardiya of Baghdad and introduce in India by his disciple Bahaud-din Zakariyya of Multan.

The sufi influence in Bengal, the earliest record of sufism in Bengal goes back to 11th century AD in connection with the continuation of sufism in Northern India. Shah Sultan Rumi was the first sufi to come to Bengal. When he came to Mymensingh in 1053 AD. Baba Adam Shah Shahid came to Dhaka in 1119 AD. Shayekh Jalaluddin Tabrizi, more popularly non as Hazrat Shah Jalal, arrived in Sylahaet in 1225 AD. From 1200-1500 AD. Sufism attained its 'Golden Age' in Bengal.

Sufi is derived for purity, sufism worked for purification of the human Soul (Nafs) by cleaning the spiritual heart (Qalb) to give it a mirror like transparency for the reflection of Almighty's love (Ishq). As one of the mystic corollaries of Islam. Sufism helped illuminate the spirit (Ruh) by emptying it of egoist drives and feeling it with Allah's attributes (Zekr), and also complete the journey of like with absolute purification.

In Bengal as in North India, the connection between political fortune and spiritual blessing is most evident in the early history of the Chisti order, the order to which the most ascendant Shaikhs of early fourteenth century Delhi belonged. Delhi most eminent Shaikh of the time NizamuddinAuliya (died-1325).

The first Bengal born Muslim known to have studied with Shaikh Nizamuddin was Akhi Siraj-ud-din (dies in 1357), who journeyed to Delhi as young man. Having distinguished himself at the sufilodge of the renowned shaikh, Sirj-ud-din received certificate of succession and so thoroughly associated himself with the North Indian Chisti tradition that he was given the epithet “Ayina-yi-Hindustan”. Returning to Bengal some time before 1325, when his master died, he inducted others into the Chisti discipline his foremost pupil being another Bengal born Muslim Shaikh Ala-ul-Haq Pandabi (died in 1398). But unlike his own teacher, who had no known dealings with royalty. Sufi saint of Malda District in West Bengal.



The greatest principle of Sufism is “Ishq Allah, Mabu’d Allah”. For a sufi at the beginning of his training the spiritual life is desirable, but after mastering it, material and spiritual lives became the same to him, and he is master of both. Through the senses and different organs of the mental and physical existence the Ruh, the Soul, experiences life; and when the Ruh receives the highest experience of all phases of existence by the favor of the Murshid, then it will have that peace and bliss, the attainment of which is the only object of manifestation.

Sufis generally enjoy Wajad while listening to music called “Qawwali”, special music producing emotions of love, fear, desire, repentance etc.

The entire universe in all its activity has been created through the concentration of God. Perfection is reached by the regular practice of concentration passing through three grades of development – Fana-fi-Shaikh, annihilation in the astral plane, Fana-fi-Rasul, annihilation in the spiritual plane, and Fana-fi-Allah, annihilation in the abstract. After passing through these three grades, the highest state is attained of Baqi-bi-Allah, annihilation in the eternal consciousness, which is the destination of all who travel by this path.

Therefore “Sufism” is an important aspect of Muslim spiritual life. The many Sufi Shaikh came from “Quran” order and Silsilah-by-Silsilah. In India Khaja Moin-uddin-Chisti is a Chisti order and he deried all Chistiya Sufi saint in India, they followed his path.

Reference:-

1. The Spirit of Islam, Syed Amir Ali, 1902.
2. The Sufi Message (Volume-I-XIV), Hazrat Inayat Khan.
3. Islami Bangla Sahitya, Dr. Sukumar Sen.
4. The Muslim Mystic Movement, S.K. Abdul Latif, 1993.
5. Gourbanger Sthapatya, Dr. Pradyot Ghosh.
6. Banglar Sufi Sahitya, Ahmad Sharif.
7. Sufism in Bengal, Dr. Muhammad Enamul Haque.

