



SUFI DOMENATIONS IN HYDERABAD KARNATAKA

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ABSTRACT:

The word Sufism is taken from a Greek word 'Sophia' which means wisdom. It is also said that it is a word referring to the wearing of woollen clothing, wearing of woollen clothing was, a sign of Zuhd (disassociation from the worldly life).

There is no Sufism without Islam. Sufism is spirituality or mysticism of the religion of Islam. The study of Sufism is started in India from 13th Century. Sufi cut played very essential role in Islam what Bhakt in Hinduism. The name sufi did not exist in the time of Prophet Muhammad but the sufi find in 9th century, after 300 years of Prophet Muhammad. It is originate in Bassrah and later on spread to India.

KEYWORDS : word Sufism , spirituality , Sophia , woollen clothing.

INTRODUCTION

The Shaikh-ul-Islam Ibn-E-Taymiyyah the famous sologain, mentioned that the first appereance of Sufism was in Basrah in Iraq, where some people went to extreme in worship and an avoiding the wordly life, such was not seen in other land. Sufism is a way to love, a way of devotion, and a way of knowledge towards God. There is a lot of controversy and misunderstanding about the origin of Islamic mysticism. Different scholars attributes its rise to growth to different foreign influence on Islam, Hellenism. Buddhusim, Hinduism, Cheritianity. But Massagnon and Necholson two out standing scholars of modern age pointed out that the main sources of Islamic mysticism in the Quran and the life of the blessed of Prophet Muhammad

According to massagnon mysticism had no genealogy, it is a part of every religion and country. It is an inner urge of human soul a method of spiritual advancement and seeking communication with lord.

According to Sirajs classic difination of Sufism. The Sufis are people who Prefer God to every things and God prefers them every thing else.

SUFISM IN INDIA: -

Sufism come to India before 9th Century. As Islam took root in different part of the world. Sufi play very significance rule for Indian society and polities, They tried to developed social equality universal brother hood as well as the Sufi Saint as conveyed the development of urdu and Hindi devotional literature and their influence is the deep routed on the minds of the people that people cannot forget them.

The period from 1300 A.D to 1500 A.D is considered as the period of permeation of Sufi thought in India. During that period a number of Sufi's came towards India, Among them few Sufi's settled down in Deccan when Mohammed Bin Taghlaq forced the Sufi's and Ulema to migrate and settled in his new capital 1400 chawkies of Sufi's moved towards Daulataba, but not moved again to Delhi and made Deccan their permanent home. And also the Chisti of Delhi deputed their khulfa and disciples to Daulatabad, Maliwa,

Gujrat, Gulbarga and other areas of Deccan were actively engage in spreading the message of Islam through peaceful manners. As Sufi actively spread Deccan the Shrines of the saints of 13th and 14th can still existing Khuldabad, Daulatabad, Gulbarga, Bijapur and Bidar.

SUFİ ORDERS IN DECCAN: -

There were many branches of Sufism. But there are (5) branches were developed in India.

1. Chisti Order (Moinuddin Chisti) 1141-1236 Gesudaraz Bandanawaz was a most domonentSufi of Chisti order of 14th cen he was closely associated with Bahmani.

THE SAHARWARDI ORDER: -

It flourished simultaneously with the chishti movements. Founder of its silsila by sheikh Najeebuddin in 1097-1168.

THE SHUTTARES ORDER:

Shaikh Abdullah Shuttore (1485) Shaikh Wajihuddin of Gujrat, who migrate Deccan and established clos contact with Ibrahim Adil Shah 1580-1627 it flourished in Bijapur.

THE NAQSHBANDHI ORDER:-

Naqshbandi order the earlier of thistie orders but last to reach India. It organized and developed by Khawaja Bahauddin in 1389 (Gulbarga).

THE QADERI ORDER : -

Its founded in the 12th century by Shaikh Abdul Qadir Gilani (1078-1168) Qadiri order fully established between 16th and 18th century in India and the main centre of its activity were muttan Delhi, Burhapur, Gujrat, Daulatabad, Gulbarga, Raichur, Bidar, Bijapur, Golkonda and Hyderabad, Other order also development is that's Raffaihi, Namattulahi etc.

With the establishment of Bahmani sultanate Deccan become a fertile ground for Sufi's and cities such as Daulatabad, Gulbarga, Bidar became urban centers and places of Sufi settlements, The work of Sufi's, the presence of the scholars and the encouragement and patronage given by the Bahmani rulers to men of letters and art and architecture. Its gave an impetus. The sufi institution and many sufi order were established from 1300 on wards in deccan. The deccan became a subject of discussion of sufi circle of Delhi. Some of the major Sufi order which operated in the Deccan may be classified into two.

1. The North Indian emigrant order such as chishti, Junaidi, Shutteris and the Alien kinders such as Qauris, Naqshbandhs, Nimatullathi farmer group of Sufi had migrated from north while the letter group came to Deccan from Persia, central Asia and places outside the subcontinent and established themselves, Bidar, Bijapur, Aurangabad. Eminent Sufi and such as Amir Hassan (1335) Shaikh Zainuddin 1369 Syed Gesudraz and other chisti saints deeply entranced in the society, Burhanpur, Gulbarga, Bidar, Bijapur etc became well known centres of this order in Deccan.

THE SUFI'S OF BAHMANI

Sufi dominations under the Bahmani , Shaikh Zainuddin was khalifa of Shaikh Burhanuddin and one of the earliest Chishti Sufi of Bahmani period after his settlement at Khuldabad Shaikh Zainuddin become popular as a scholar of high repute. He had a large circle of students even before his entry into the mystic fold of Burhanuddin. He influenced the Bahmani Sultan. He was a contemporary of Allauddin Hassan Gangu Bahmani and his son and successor Mohd Shah I and he had great exercise a great influence on Bahmanis of Deccan.

During the early years, he had refused to acknowledge the rule of Mohd Shah Bahmani on the pretest that the king did not adhere to the precepts of the Shariat, but later he reconciled his differences with the Bahmani Sultan, Nasir Khan Farooqi invited the saint to his capital and tried to present several

villages to have which he refused to accept. Zainebad and Burhanpur has founded by him he refused grand from Bahmani and Farooqi kingdom. He excersized a great deal of influence in local population he was a leader of muslim society. When Mohd Shah moved his forces to Daulatabad to crush rebellion of Bahram Shah came in direct contact with Shaikh Zainuddin who advised him to leave for Gujrat. This enraged Mohd Shah I who asked Shaikh to leave the place. Later hoever true was made when sultan sent sadrus sharif and offered an apology ad then good relation were formed between two. He ordered him to close all wine shops and promote strictly religious law.

Mohd Shah I was one of the greatest rule of Bahmani Kingdom and was careful enough to provide a sound basis to the socio- religious institutions of his kingdom. He felt happy in the company of Sufis and Ulema, like Shaikh Zainuddin, Shaikh Rukunuddin, Shaik Aynuddin Moulana Nizamuddin, Hakim Zaheeruddin who settled in his kingdom making (Gulbarga) it a centre of learning and scholarship

His sucessors Mujahid Shah ruled for a less then three years but in his coronation, Sheikh Ruknuddin sent his own turban as a sign of support.

Mohd Shah II resign of 19 Years was comparatively peaceful. He keen interested in promoting learning and appointed teachers in urban centers. These Sufi's not only was a social reformist but also were great Scholar. They teach to the students in their khanqua. The teaching centers under the Mohd Shah II were Gulbarga Bidar Chanl, Dabul, Daulatabad and other cities and fixed scholarship to those who interested in learning. The Shaikh Rukmuddin was a Scholars And the Sultan held Shaikh Ruknuddin in high esteem and also visited him when the Shaikh was ill. Even after the death of the Shaikh he visited his Shrine to pay homage and distributed alms to the poor and needy who stood around the shriene, the political and sepritual atmosphere of the Bahmani state settled when Tajuddin Feroz Shah came to power in 1397 and with the arrival of Gesadraz in 1400. The Ulema's of Islam such as lutufullah Sabzwari, Hakim Hassan Gilani and Sufi Like Gesudraz and Syed Abdul Rahman setted in his Kingdom. He was the first Bahmanii ruler who tried to composit culture in deccan Chisti association with Bahmani court was a cause for the extension of Sufi silsila at Gulbarga in 15th century.

KHAWAJA BANDENAWAZ GESUDRAZ:

1397/1422 Gesudraz came to Gulbarga at the Time of Feroz Shah Bahmani who wel come him and granted several villages in Inam which he was accepted on his arrival at Khuldabad, he was invited by Feroz Shah to Gulbarga and asked to bless the place by sitting down. Gesudraz thus settled in Gulbarga in 1400 after receiving a royal welcome by sultan and his brother (Ahmed Shah) at that time there was no Sufi of high spiritual and academic standing at Gulbarga. The king was keen to use the services of Gesudraz for the spiritual and entellectual development of his people and perhaps also to claim a large mass following this provided an ideal atmosphere for Gersudraz to work in and organize the chisti order in move profound manner. He was a great scholar he composed more than 105 books and also established a madarsa at his Kanqua in Gulbarga. His immense popularity at the urban centre of Gulbargamade his support to one or the other political groups of the court greater important the cordial relation between Sultan Feroz Shah and Gesudraz ended, when where Gesudraz supported and perfere to his brother Ahmed shah instead of his son Hassan Khan as a successor of Feroz Shah to the Bahmani throne. So sultan anger at this and Gerudraz was ordered to shift his Khanqua as he claimed that its proximity to the palace was a source of distraction because of the large number of people coming their Gesudraz than shifted to the place where his tomb currently stands. The most fortunate man is he who in endowed with good things.

ACCORDING TO GESUDRAZ:

The most fortunate is who endouseds with good things of the world and also his a pure mind turned to God 'He also said that while it is best for the Sufi's to remain aloof, and he cannot cut himself off from it completely. He should be like a bird drinking water, from a steam which takes up water in its beak but keeps it body dry.

The Sultan Ahmed Shah Bahmani has great attachment with the sufi and he continue to visit Gesudiraz and attended him musical sessions and donated lavish sums of money to his khanqua after obtaining the throne after Feroz Shah, Ahmed Shah went even further by transferring the courts traditional support from the family of Sirajuddin Junaid (a Sufi of the Junaidi order) to Gesudrez and distributed more villages and land to the saints, Gesudraz stood at the open of the visit chisti organization of the Deccan. A large number of his disciples correspondent with him and student from Gauialior, Iraq, Chetra, Kelpi, Delhi visited to Gulbarga to seek spiritual guidance from him. Khawaja Ahmed Dabir, an important official of Feroz Shah Bahmani's court become a disciple of Gesudraz and received Khilafat in 1412. Bahmani rulers not only patronage to Sufi Saint's but also they have constructed Dargha's and also celebrated Urs. Bahmani rulers like Mohd Shah I Feroz Shah, AhmedShah, they not only wel come to Sufi Saints in Gulbarga and surrounding but they built Dargha's and also celebrated their Urs. When Hazrath Shaikh Alauddin Ansari paid his holy visit towards Gulbarga he was given a warm royal wel-come and reception by the Malika E Mukkdhum Jahan mother of Mohd Shah I.

OTHER CHISTI'S SUFI'S OF BAHMANI: -

Hazrath Nizamuddin Popular known as Qazi Raji was khalifa of Gesudraz who moved to Bidar following the change of capital. The two other chishti saint of the Bahmani period from the district of Aland and Malda were Shaikh Alauddin Ansari and Shaikh Piyaray, both disciples of Shaikh Nizamuddin chirag delhvi had a close relation with the Bahmanis Yadulhah Hussain another chisti saint of Bahmani settled at Bidar. Syed Sadat Mohd Haneef (1495) a native of Gilan Syed Sadat Mohd Haneef and his son Syed Shareef were respected by the Bahmanis of the Deccan who often invited them to state occasion.

Sufi leadership was closely envolved with the affairs of the political authorities under Bahmani but in case of Bijapur this did not happen. The chistis, Sufi of Shahpur hell hock were important for their contribution to the development of Dakkans urdu and literature Shahapur pillhock Ameenuddin Shaikh the son of Burhanuddin Shaikh did not mention any contact with Sultan Ibrahim Shahs I. Feroz Shah Bahmani also grant Jagir to Khalifatur Rehman and he pay homage to saint. His son and successor Syed Yunus Sani buried near Jamia Masjid of Gulbarga which shows us about the relation of Bahmanis and with the sufis. The Bahmani Sultan of Bidar Sultan Shahabuddin Ahmed and Sultan Allauddin Shah II invited Sufis from Persia and Arabia to come and settled in the Kingdom.

QADRI SILSELA OF DECCAN: -

The first Qadri arrive to Bidar from Baghdad was Shah Zainuddin Ganj Nasheen in 1457. The reigning sultan (Ahmed Shah Bahmani) personally wel-come to the city around about the same time, Shah Ismail Quadri (1456) also arrived to Bidar very soon he became popular he is the most popular sufi of bidar, whose tomb is still a known place of pilgrimage.

Shaikh Ibrahim Sufi of Qaderi order come to Bidar during the reign of Alauddin Ahmed Shah II (1430-1458) with his father. After death of his father he want to go back (Multan) before leaving however, he met the Sultan in hope of receiving some financial aid when initial attempts to meet sultan failed he tried to writings a book dedicated to the sultan which he discuss about his role. The book was probably tittled Alai as mentioned in mishkat and madanul Jawahar written by his great grand son Abdul Qadri, the book was presented to the Sultan at the Grand Mosque of Bidar on a Friday and the sultan was deeply impressed by it, Madan UI Jawahar also mentioned that a khutba was drafted in Arabic by him at the request of the sultan which was ammensely praised as a result of this effect Shaikh Ibrahim was presented him 14 villages as inam and got an open invitation to visit the court whenever he desired. This encouraged Sheikh Ibrahim to permanently settled at Bidar and develop close contact with Bahmani ruler. It was only after the death of Alauddin Ahmed Shah II that he ceased to visit the court during the time of Humayun Shah Bahmani.

On the accession of Nizam Shah III (1461-1463) the government was run by a council of members during the early years. This council compressed the mother Queen Nargis Begum Khawaja-E-Jahan and Malik Gawan. The Ibrahim Multani was appointed as a tutor of Nizam Shah and Mohd Shah III (1463-1482) Shaikh

Ibrahim was further raised to the position of Qazi-ul-Qazat the highest Judicial office Shaikh accepted this responsibility on the condition that no extra previllages would be given to him and he would be treated as commoner Makhdum Mohd Shamsuddin he was the younger son of Shaikh Ibrahim Multani. After death of his father he lived a life of seclusion and retirement:

Shaikh Ismail Multani Shaikh Ishaq Muhammad First and second son of Shaikh Mohd -Multani. It is suggested that Qadri order flourished at Bidar through the efforts of the sons and successor of Ismail Multani. Inam lands were granted them after their migration from Bihar to Bidar.

SHAIKH BADRUDDIN MULTANI:

He was a youngest and favorite son of Shaikh Mohd Multani. He wel-comed the appressed and needy who come to him and treated them kindly and was loved and admired by the masses and also by the rulers. He was strict follower of Shariah and also wanted his disciple to imbibe in them these principles.

When Ibrahim Qutub Shah Come to Bidar as prince and met Shaikh Badruddin it is reported that he was so much impressed by the Shaikh that he requested him to become the king an return for enrolling him as a disciple however even, when Jamsheed Shah become the next ruler Shaikh Baddruddin made a prophecy that the throne belongs to Ibrahim Qutub Shah and he will secure it soon the prophecy was fulfilled when the nobility decided in forur of Ibrahim Qutub Shah on the occassiaon to the throne, he invited Shaikh Badruddin to the court and made him sit on his masnad. Shaikh Yadullah the grandson of Syed Gesudraz invited to the ruler to join with chisti silsila (sent him Chatr and Shijrah) Shaikh Badruddin was qadri order, Ibrahim Qutub Shah hesitating accepting them explainted the episode to Shaik Badruddin. The Shaik refused to enroll the sultan into Qadri order and told him that he has got what in his distency. Nevertheless, the relation between the two remained cordial, Shaikh Badruddin died in 1573 and buried at Bidar.

Saba Qadri :

Saba an Arabic term used for seven qadris who resided in Deccan.

Among the Sab Qadris were.

1. Syed Ruknuddin (Rukuntola) Gulbarga
2. Syed Ismail Qadri (Nellore-Gulbarga)
3. Syed Shaikh Abdul Lateef (Kurnool)
4. Syed Miran Hussain (Golkunda)
5. Syed Ishaq Qadri (Kurnool)
6. Syed Jamalshah Shah (Warangal)
7. Syed Shah Rafiuddin (Golkunda)

Ruknuddin Tola come to India in early 13 can presented the Soward to Nasiruddin Mohd Shah on his accession to the throne letter moved Gulbarga which was under the Hindu ruler at that time Ruknuddin Tola he had three sons among one of Syed Ahsanuddin who buried near the Jama Masjid of Gulbarga within the fort walls which shows he had close relation with Bahmani.

SYED SHAH ISMAIL QADRI

He was a direct disendent of Shaikh Abdul Qadar Gilani and migrated from Baghdad to India and settled in Nellore near Gulbarga at Nellore he constructed a hijra for himself and a khanqua where he spend most of his time the reigning Sultan Ibrahim Adil Shah also made attempts to meet him after hearing of his arrival. But Shah Ismail refused to meet him and also turned down the grant of village he died at Nellore 1609.

SHAH NAMATULLAH:

Shah Namatullah was invited by Bahmani Sultan Ahmed Shah Bahmani. But he was refused. But agreed to send his grandson to Bidar Bahmani rulers deputed two officers to invite him (Shah Nuurullah). He

was received out side of the Bidar by the Sultan in person and the placed was named as Nimatabad after the name of his grand father.

THE NAMATTULLAH'S ORDER:

The Namatullahi order also had closed relation with ruling dynasties. The Namatulla's which was a branch of Qadri Order, become a part of the ruling class by marrying in royalty and accepting Jagir and Lands, they took active part in Mulki(Local) non mulki (foreigner) alien policies, enthroning, dethroning rulers, parteepeating in wars etc with time they become part of the royalty, nobility and the army Namattullah's son Shah Khalillullah 1455 also came and settled in Bidar along with his two sons (Shaikh Habibulla, Shaikh Muhibullah) both of whom were married in royal family. The Namatullah's units developed matremoneal ties with the royal family and became involved in the political intregues as well.

When Ahmed Shah Bahmanis coronation was celebrated he called to both Shaikh Khalillullah and Shaikh Mohd Haneef (another Sufi) both were honour and offered a seat on the right and left of the Sultan. Ahmed Shah Bahmani he was also given a royal reception at Bidar to Ameenullah and offered Jagir, Gift and Cash etc.

The last of the Sufi order of Deccan was Nakshbandi order in the 16th century they were most sober and orthodox among all sufis orders after disintegration of Bahmani the Kingdom that rose up they sought the help of sufis in the consolidation of their power. They offered such endorwment to the sufis who in return would give them moral support and whipped the public openion in their favour. The Deccan sufis adjusted their religious attitude and that of their khanquas to the evolving social and political ethos. Not only sufis involve in social matters but also administration and in military i.e. Shah Muhibullah tutor of Mohd Shah III was accompanied the Bahmani forces to the battlefield against the Raja of Orissa. Mahemoon Gawan wanted to make Bidar a centre of Islamic learning with Scholar and he even established a grand madarsah at Bidar in 1472 he wrote a letter to ulemas and sufis scholars in west asia inviting them to Bidar and continued to sanction grants for the maintenance of Shrenes and khanaquas. In short sufis played very significance role on the politics of their times, they developed matermorial ties with the royal family accompanied the rulers to battlefield supported the claims to the throne of one against the others.

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