



# **GS FOUNDATION BATCH FOR CSE 2024**

**Ancient and Medieval Indian  
History and Culture- 14**

**(Sufism)**

**GS Foundation 2023-24**  
**Ancient and Medieval Indian history and Culture**  
**Sufism**  
**Nikhil Sheth**

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Sufism is about relatively more liberal interpretation of Islam and Islamic texts. As a **term Sufism** started to be used from 19th c onwards. Before that, other terms were used like **Tasawwuf**. It comes from the Arabic root word Safa/Suf.

- **Suf** means a **woolen blanket** used by prophet (connecting to ascetism).
- **Safa** means **purity** (connecting to psychological purification).
- **Suffa** was a **platform outside of the mosque** built by the prophet at Mecca.

**Origin and Development**

There were various tendencies/**methods of inquiry** that emerged in early Islam.

- **Sharia** – orthodox legalism/theology/**formalism**.
- **Mutazila** – **rationalist** criticism
- **Sufism/tariqat** – **mysticism, emotions, and personal experiences**. They believed in **monistic** ideas and discussed unity and equality of God and soul. They focus on **inner mystical experiences** rather than external ritualistic observations.

Thus, Sufism emerged from the very beginning as an **alternate source of religious knowledge and authority**.

**Phase 1 – Early Ascetism**

Initially, it started as a **reaction against the excessive worldliness/materialism of Umayyads**. Mecca, Medina, Basra and Kufa were the earliest centres where it emerged. In this stage, focus was on **ascetism** with repentance (tauba), abstinence, renunciation, poverty, trust in God (Tawakkul) etc.

It soon started to evolve further:

- **Rabia** (d. 801): Introduced the **element of love**, the focus shifted from asceticism to **mysticism**.
- **al-Bistami** (d. 874): began the important doctrine of *annihilation of the self*, **fana** which added **element of ecstasy**.
- **Mansur al-Hallaz** (d. 922): declared himself to be **Ana'l haq**



Rabia



Execution of  
Mansur al-Hallaj

Sufis were **not prophets** through whom God (Allah) spoke to humans, yet they were seen as **conduits to the divine**. The puritanical Islamic orders despised them. Thus, **Mansur al-Hallaj**, who had gained wide following in Baghdad, **was awarded death sentence by Abbasids** for believing in Ana'l Haq.

## Phase 2 – Classical Mysticism

Sufism started to gain wider **popularity from 10<sup>th</sup> c onwards** with major political changes within Islamic world. By this time, the golden age of Abbasids caliphate had passed, and there was **emergence of Turkish sultans**. Thus, **support of Sufis was sought by ambitious men to legitimise their kingship/sultanate**.

Three important people of this period:

- **al-Ghazzali** (d. 1111, Seljuk Iran) → **Reconciliation of Mysticism with Orthodoxy**. He **made Sufism acceptable** in Islamic world, which led to compromise between Sufism and ulema.
  - He declared Allah and **his merits can't be realized only through reasoning**. Thus, there was an **attack over the tradition of mutazila** during this period, mutazila movement was crushed.
  - He also declared that **Sufism was the right guide to seek spirituality** and it was in **accordance with the teachings of the Quran and the Prophet**.
  - In Sufi practice, he **insisted on the observance of external and formal aspects** of Islamic law. Thus, the conflict between orthodox Islam and Sufism ceased for time being.
  - He was given the title of **Hujjat-ul-Islam** (proof of Islam). This became the mainstream position among Islamic scholars for centuries.
- **Ibn al-Arabi** (d. 1240): Created a comprehensive theosophical/**philosophical system**. Accordingly, all existence is one (**tawhid**), a manifestation of the underlying divine reality.
  - **Al-Insan al-Kamil** (Perfect human): Muhammad is the primary Perfect Man who exemplifies the morality of God.
  - **Wahdat al-Wujud** (The unity of Being): postulates that God and His creation are one, since all that is created pre-existed in God's knowledge and will return to it, making mystical union with God possible.
- **Jalaluddin Rumi** (d. 1273):
  - Greatest **mystical poet** in the Persian language, Rumi's didactic poems are only second to Quran in Persian.
  - Inspired **whirling dervishes**—who sought ecstasy through elaborate dancing ritual with superb music in **Sama**. (Mevlevi Order: UNESCO Intangible Heritage)



### Phase 3 – Institutionalized form, network of Sufi orders (12-13th c)

The Sufi men became **especially popular after the Mongol invasion**. (Mongol invasion of Central Asia was complete by 1220s). In this era, the love of God became more important than the law; the emotional connection mattered more than the erstwhile logical/military approach.

It is in this atmosphere of 12<sup>th</sup>-13<sup>th</sup> century that various Sufi orders started called as **Tariqa**. Thus began the form of **organized movement**.

- **Silsilahs**: Mystical orders (fraternal groups centring on the **teachings of a leader-founder**)
- Institutionalised **Khanqahs**.

### Basic ideas and terminologies

#### (1) Relationship with God:

In orthodox Islam, the relationship between God and Man is of Slave and Master ( <b>Allah ke bande, Aaka ka Ghulam</b> ).	In Sufism, this relationship is re-imagined as of lover and beloved ( <b>Ashiq and Mashuka</b> ).
Possibility of union of Man with God is rejected in the Orthodox Islam.	Pangs of separation between Ashiq and Mashuqa is the nature of life, and it is known as <b>wisal-e-yaar</b> .
Accordingly, the God is supreme and ordinary soul ( <b>rooh</b> ) cannot ever hope to gain equality by merging within it.	The objective of Sufism is to overcome this distance. By overcoming this separation, one realizes <b>haqiqat</b> (reality of direct communion with God.)
It believes in the concept of heaven and hell.	

Thus, in Sufism, there is a belief in the concept of unity of being (**wahdat al-wujud**) and realizing this is the highest objective of a life a Sufi. This idea was developed by **ibn-Arabi** who attributed everything to God.

- He focuses on the mystical **inner meanings of reality** (esoteric, **batin**) instead of external actions and rituals (exoteric, **zahir**).
- He interprets that all existence (**wujud**) is one and all reality derives from the unique reality (**al-Haq**, the truth, the God).
- The external world is nothing but a shadow (**tajalli**) of God, which keeps on changing. It is neither real nor independent of God. God alone is the all-embracing and eternal.
- Like in Vedanta, Sufis believe that God is there in every human being, but He is hidden from us by **khudi** (ego), called **aham** in Hindu scripture. Therefore, it is **necessary to kill khudi before becoming one with the Supreme**.
- The path chosen by Sufis for this purpose is **Ishq-Majazi to Ishq Haqiqi**.

- In **Ishq-majazi**, lovers have normal earthly feelings of joy, pain, agony and ecstasy. It is the love for god's creation, eg for a man or a woman.
- In **Ishq-Haqiqi**, which is the real love, the lover is a human, and the beloved is God. It is a belief that only the God is worth loving and capable of returning the love.
- It is the condition of **fana** when one forgets/annihilates the material existence of self. Here, one obtains awareness of an intrinsic unity (**Tawhid**) between Allah and all that exists. This is self-annihilation, *complete denial of self*.
- But one must **go beyond it, one should also get rid of fana itself**, which is called as **fana'an al-fana** (passing away from passing away). It is only then that the grace of God revived and secrets of divine are revealed to him. Then he attains a *more sublime state of baqa* (subsistence) and finally become **ready for the direct vision of God**.

## (2) Sufi Practice:

In Sufism, an individual must pass through *seven valleys* (**dayaras – maqamat-e-haal**) during the spiritual journey. As one travels, one gains mystical knowledge and finally leads to the **spiritual union with God through the heart**. Finally, one attains the *higher mystical knowledge* (**maarifa**) by crossing all the valleys.

Its acquisition is not possible by learnedness/cognition/knowledge but only by grace of God i.e. **Barakat** which is revealed as blessing. To earn Baraka there are various practices:

- Taking name of God in contemplation called as **Zikr**.
- Singing qawwali devotional songs in musical gatherings, known as **sama**.
- Devotional dances of dervishes, known as **raqs**.
- Sufis also learnt **yogic practices of meditation, fasting** and various **breathing techniques** from **Nathpanthis** after coming to India and followed them (eg **Chilla Makoos**).

All of it helps one experience the feeling of ecstasy – **haal** (a state of intense joy) and finally is supposed to lead to **fana**.

## (3) Sufi Silsilahs:

It is not possible for an un-initiated individual to achieve the Sufi goal on his own. He needs the guidance of a spiritual mentor who has traversed this path earlier. Such guide is called as **Pir** and the follower as **Murshid**.

These paths are called **Tariqas** which formed the basis of **Silsilah**. In a Silsilah:

- **Pir** established **Khanqa** institution and has followers (**murshid**).
- **Wali** (plural Awliya) is the spiritual successor who leads it.
- Each Sufi saint has his own **Wilayat**.



Following are additional ways **to achieve Barkat**:

- Sufi saints perform various miracles and magics (mind-reading, healing sick, flying, reviving dead, walking in air etc.) called **Karamat**.
- Giving **donations** to Sufis (called as **Futuh**). Sufis never asked for them, but common people give such unsolicited gifts to Sufis.
- Reading **Malfuzat** (texts of teachings of Sufi saints)
- When wali/pir dies, he finally re-unites with the god. Thus, death anniversaries are celebrated in Sufism, and they are called as **Urs**.
- The burial places of Sufi saints are called **Dargah** (called **Mazaar** in Arabic). Doing **Ziyarat** (pilgrimage) to such dargahs.

### Important Sufi Silsilahs

The first saint to come to India was **al-Hujwiri (Data Ganj Baksh)** who arrived *during the time when the raids of Mahmud of Ghazni were going on*. He wrote a book **Kashf-ul Mahjub**. His dargah is in **Lahore**, called Data Darbar.

#### (1) Chishtiyas:

Most important silsilah in medieval India with huge popular following.

- **Moinuddin Chishti** was the founder of this lineage in India. He first came to Lahore to pray at the mazar of al-Hujwiri, then moved to Delhi and finally settled in Ajmer in 1191/92, the same year in which the battles of Tarai took place.
- **Hamiduddin Nagauri** (d. 1274)
  - Estb. Silsila in Nagaur.
  - Lived like an ordinary Rajasthani peasant.
  - Strict vegetarian
  - Translated Sufi verses in Hindavi.
- **Qutubiddin Bakhtiyar Kaki** established in **Delhi**.
  - It is said that **Qutb Minar** is given his name by Qutbuddin Aibak.
  - Did not formulate any formal doctrine. Used to hold **majlis** and gave discourses emphasizing renunciation, developed ideas of brotherhood and charity within Chisti order.
  - His dargah is in Mehrauli, the oldest dargah in Delhi.
- **Baba Fariduddin Masud** (Baba Farid Ganj-e-Shakar)
  - **Despised association with ruling class** and rich people.
  - **Nathpanthi** yogis visited his khanqah and discussed mysticism. He used to do **Hath Yoga** (Chilla-Makoos).
  - He preached in **Punjabi language** and some of his songs are included in **Guru Granth Sahib**.

- Established his khanqa in Punjab at Ajodhan (**Pakpattan**).
- His shrine played a central role in **conversion of local tribes to Islam** over the course of several centuries.
- **Two Branches:**
  - Sabiriya branch
  - Nizamiya branch
- **Nizamuddin Auliya**, based out of Delhi.
  - Most celebrated
  - For him, love of God implied a love of humanity. He was known as **Mahbood-e-Ilahi**.
  - He freely interacted with Nathpanthi yogis and introduced yogic practices into Sufism. He was given the title of **Siddha** by Nathpanthis for his perfection in such techniques.
  - Created a band of followers: **Amir Khusro** (Tuti-e-Hind) and **Barani** were his disciples.
  - **Avoided relations with sultans.**
    - Never visited the court of Alauddin Khilji.
    - Disagreement with Ghiyasuddin Tughlaq
  - His teachings and conversations (malfuzat) are recorded in **Fawa'id-ul Fuwad** written by **Amir Hasan Sijzi**.
- **Sheikh Buharuddin Gharib:**
  - He was forced to travel to Daulatabad by MBT. He made Daulatabad centre of his activities and introduced the Chishti order there. When he and other Sufi saints arrived in Daulatabad they decided to settle in the adjacent valley, now known as **Khuldabad**.
- **Nasiruddin Chiragh-e-Delhi**
  - **Last of the great Chishti sheikhs.**
  - He **stayed back in Delhi**: Clash with MBT
  - Significant changes in Sufi attitude: discontinued sama/qawwali to **compromise with orthodoxy**.
  - He **didn't nominate any spiritual successor**.
- **Gesu Daraz Bande Nawaz**
  - He shifted his base to Deccan – first to **Daulatabad** and then to **Gulbarga**, the early capital of **Bahmani sultanate**.
  - He composed in **Dakhani** language, and his book is known as **Miraz-ul-Ashiqin**.



## Bibi Fatima: The first woman Sufi saint of India

A simple woman who didn't show off her saintliness, Bibi Fatima was dear to many including Nizamuddin Aulia, who thought of her as an older sister

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Bibi Fatima Sam was a contemporary of Baba Farid Ganjshakar and Hazrat Nizamuddin Aulia. She belonged to Sam, a place on the Iraq-Iran border, but came to India in response to an inner urge. She eventually settled down in Delhi, where she later died in 1246.

Nizamuddin Aulia called her 'Appa', a term endearingly used for an elder sister. She did not ever marry but passed her life in the love of Allah through meditation and mystic experience. To those who came to her, she was guide, philosopher, and friend. Her 'mureeds' were both men and women.

### Reasons for Chishti Popularity

- Doctrines resemble Nirguni saints, **already familiar to Indians**.
  - Concept of wahdat al-wujud
  - Great emphasis on obedience and self-discipline (paid respect to their leaders by completely prostrating themselves before them).
  - Drugs such as hashish, tobacco and alcohol are strictly prohibited.
- **Liberal Attitude**
  - Tolerance **towards non-Muslims**.
  - Interaction with **lower strata of the society**
  - Members of the order were also **pacifists**.
  - Saints led a very **simple and austere life**. There was negation of accumulation of wealth and property. **Bayt-ul-maal distributed among poor/needy**.
  - Maintained **distance from the state** (e.g. Nizamuddin Auliya denied meeting Alauddin Khilji). Viewed government and authority with deep mistrust, and **refused to accept offers of patronage**.
- **Adopted local language and popular stories** from Hindu population to express their spiritual experience.
  - Baba Farid in Punjabi.
  - Abdul Quddus Gangohi translated Mulla Daud's Chandayan, a romantic poem from Persian to Hindawi.
  - Malik Muhammad Jayasi's Padmavat in Awadhi.
  - Fakhruddin Nizami's masnavi Kadam Rao Padam Rao in Dakhani.
- Inspired and **charismatic leadership**
- **Created a folk culture** – dargahs, miracles and legends.
  - The popularity of the early Chishtis rose after their lifetime as the **cult of saints began to develop in the later centuries** around their shrines (dargahs).



- Later, legend-makers and writers of hagiographic literature sometimes attributed the popularity of the early Chishti Sufis to their **ability to perform miracles**.

## **(2) Suhrawardiyas:**

- It was originally founded in Baghdad where it was developed by Sheikh Shihabuddin Suhrawardy.
- It was later was brought to India by **Sheikh Bahauddin Zakariya**.

<b>Sheikh Bahauddin Zakariya (1182-1262)</b>	<ul style="list-style-type: none"> <li>• In <b>Multan</b>, he established his first khanqah.</li> <li>• He maintained <b>close relations with the Sultans</b>. Not only that, but he also even participated in political affairs.</li> <li>• Iltutmish awarded the title of '<b>Sheikh-ul-Islam</b>'.</li> </ul>
<b>Shaikh Jalaluddin Tabrizi</b>	<ul style="list-style-type: none"> <li>• After his initial stay in Delhi, where he failed to establish his supremacy, he went to <b>Bengal</b>. He established his khanqah there and made many disciples. He attached a langar to his khanqah and played an <b>important role in the process of Islamization in Bengal</b>.</li> </ul>
<b>Sheikh Ruknuddin</b>	<ul style="list-style-type: none"> <li>• Grandson of Bahauddin</li> <li>• The Delhi Sultans, from Alauddin Khalji to Muhammad Ibn Tughlaq, admired him.</li> <li>• <b>His tomb</b> was built by Ghiyasuddin Tughlaq during his governorship at Multan.</li> </ul>

### **Chishti vs Suhrawardy**

- During the Sultanate period, Punjab, Sind and Bengal became three important centres of the Suhrawardi activity.
- They **maintained close relation with the state**. They justified by saying that they don't have power to discriminate between powerful and weak, all are created by God, and they will serve all.
  - Suhrawardi Sufis **converted Hindus to Islam** and in this task, they were helped by their affluence and connections with the ruling class. In this connection, a sharp contrast is drawn between their attitude and that of the Chishti Sufis whose teachings did not aim at conversion.
  - Unlike Chishtiyas, Suhrawardiyas lived a **lavish and palatial lifestyle**. They also justified their luxurious lifestyle by saying that to serve the poor they must have wealth.

### (3) Kubrawiyyas

- It was originally established in Turkmenistan but was established in Kashmir by **Mir Sayyid Hamdani**.
- It was **orthodox** and **regressive** Silsilah. Instead of promoting religious equality and tolerance, they promoted the idea of forcible conversions and iconoclasm.

<b>Mir Sayyid Hamdani</b>	<ul style="list-style-type: none"> <li>• Brought various <b>Iranian crafts and industries into Kashmir</b>; and 700 followers, including some weavers of carpets and shawls. (Led to growth of textile industry)</li> <li>• He started <b>organized efforts to convert Kashmir to Islam</b>.</li> <li>• His <b>son Sayyid Muhammad Hamdani</b> came to Kashmir in 1393 during the <b>reign of Sultan Sikandar Butshikan</b>.</li> <li>• <b>Khanqah-e-Moula (Shah-e-Hamdani)</b> is the first mosque in Jammu and Kashmir. Built in 1395 by Sultan Sikandar Butshikan.</li> </ul>
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### (4) Rishi Tradition

- It **countered the tradition of Kubrawiyyas in Kashmir**.
- It was the **synthesis** between **Sufism and Shaivite bhakti** movement due to Shaivite yogini Lal Ded.
- Important proponent - Nuruddin Rishi (Nund Rishi, 14th c) and Resh Mir (16th c)
- **Nund Rish (14<sup>th</sup> c)**
  - Unlike Kabir, whose teachings were a criticism of both Islam and Hinduism, Nund Rishi affirmed both the religions.
  - Poems are known as **Shruks** (6 liners) which evolve around religion and morality.
  - Translated **Quran in Kashmiri**

#### **Lal Ded (Lalleshwari, in 14th c)**

- Demystified **Kashmiri Shaivism** for common people.
- Composed poems called as Lal-**Vakhs** in Kashmiri language.
- Significant **historical bridge** between pre-Islamic Sanskrit cultural heritage and with post 12th century developments.
- Not only a **continuation** of the tradition; but also, a **rebellion** against the elite custodians of knowledge and tradition. She critically interrogated practices of inequality and injustice.

### (5) Shattari

- Originating in Persia, Established in Bengal, Jaunpur, Malwa and Deccan.
- **Close ties with the court and accepted state patronage**.
- It was also an **orthodox order**.

<b>Shah Muhammad Ghouse/Ghawth</b> (16th c)	<ul style="list-style-type: none"> <li>• Most distinguished master of the order.</li> <li>• He had guided Humayun and accepted honour from Akbar.</li> <li>• Great <b>contribution of him to Classical Music</b>.</li> <li>• Translated <b>Amritkunda</b> from Sanskrit to Persian <b>Bahr-al-Hayat</b> (ocean of life). Thus, introducing to Sufism a set of <b>yoga practices</b>.</li> <li>• Ghouse's <b>magnificent tomb in Gwalior</b> is regarded as an excellent example of Mughal Architecture. It was built during the time of Akbar.</li> </ul>
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#### (6) Firdausi (Bihar Sharif, Maner Sharif)

- Originally from Iran, network of khanqahs from Bihar to Sonargaon in India

<b>Sheikh Maneri</b> (d. 1380s)	<ul style="list-style-type: none"> <li>• Most imp Firdausi saint.</li> <li>• Today, <b>Maner Sharif</b></li> <li>• His Persian books: <b>Maktoobate sadi</b> (hundred letters of century) and <b>Maktoobate do sadi</b> (two hundred letters of second century)</li> </ul>
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#### (7) Qalandari

- Founded in Spain in 12th c, popular from Iran to India.
- Covered a wide range of **wandering dervishes** who violated normal social behavior.
- Considered reprehensible and above the Islamic law, had no recognized spiritual master and organization.
- Interaction
  - Many Qalandaris frequently visited **Chishti** khanqahs and became absorbed into the Chishti Order.
  - Qalandars had contact with the **Nathpanthi** yogis, and adopted custom and practices such as ear piercing.
- **Qalandari Dhamaal**: songs honouring famous Qalandar saints.

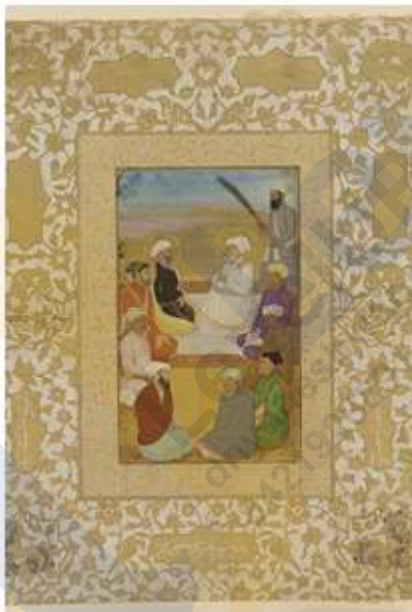
<b>Lal Shahbaz Qalandar (1177-1274)</b>	<ul style="list-style-type: none"> <li>• Original family from Baghdad, settled in Sindh during Ghaznavid and Ghurid era.</li> <li>• Known as <b>Jhulelal</b>, revered by people of Sindh as a holy figure.</li> <li>• <b>Contemporary to Balban</b> but shrine is built by Firoze Shah Tughlaq</li> <li>• Major role in conversion of Sindh to Islam.</li> </ul>
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#### (8) Qadiriya

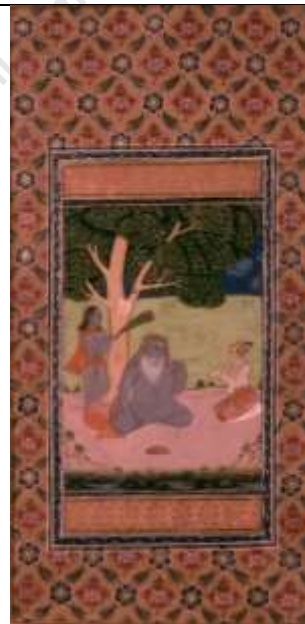
- Founded in Baghdad in 1100s, it is one of the oldest tariqhas. Introduced in India in the late 14th c, it spread quickly in the Punjab, Sind, and the Deccan.
- The Qadiri orientation was **like those of the orthodox ulema**.

- They did not develop any distinctive doctrines outside of mainstream Islam.
- They believe in the fundamental principles of Islam but interpreted through mystical experience.
- They attempted to reform the religious life of Indian Muslims of what it considered un-Islamic influences.
- The Qadiri Sufis had **close relations with the ruling classes** of various provincial Sultanate and accepted state charity. The order was urban based.

<b>Mian Mir (1550-1635)</b>	<ul style="list-style-type: none"> <li>• Well known Sufi Muslim saint in Lahore.</li> <li>• Famous for being a <b>spiritual instructor of Dara Shikoh.</b></li> <li>• In 1588, Guru Arjan Dev invited Mian Mir to lay the <b>foundation stone of the Harmandir Sahib</b> in Amritsar.</li> </ul>
<b>Mullah Shah Badakhshi</b>	<ul style="list-style-type: none"> <li>• <b>Spiritual mentor of Dara Shikoh and his sister Jahanara</b> <ul style="list-style-type: none"> <li>○ Jahanara wrote <b>Sahibiya</b> poem on his life.</li> </ul> </li> <li>• <b>Known for his rather secular and liberal approach:</b> he was considered a heretic by the intelligentsia who urged Shahjahan to execute him, but Dara Shikoh intervened.</li> </ul>
<b>Bulle Shah (1680-1757)</b>	<ul style="list-style-type: none"> <li>• Important contribution to <b>Punjabi and Sindhi poetry.</b></li> <li>• Contemporary to Sultan Bahu (1629-91) and Waris Shah (1722-99) (of Heer Ranjha) and Sarmast (1739-1829).</li> </ul>



Dara Shikoh with Mian Mir and Mullah Shah Badakhshi.



Sarmad Kashani, a Sufi who impressed Dara Shukoh. He was beheaded by Aurangzeb in 1661 for his Sufic views.

### (9) Naqshbandi

- Considered as **the most orthodox** among all Sufi orders. It combined mysticism with aggressive accumulation of wealth and assertion of uncompromising commitment to Sunni Hanafi school.
  - Refused to concede the possibility of union between humanity and God.
  - Contrary to wahdat al-wujud monism, they defended the **wahdat al-shuhud** (unity of vision), a subjective experience of unity, occurring only in the mind of the believer, and not as an objective experience.
- Mughal connection in Central Asia**
  - It was particularly popular amongst Mughal elites due to ancestral links to the founder in Central Asia. **Babur** was already initiated in the Naqshbandi order prior to conquering India. This royal affiliation gave considerable impetus to the order.
  - It declined to some extent during the era of Humayun (who preferred Shattaris) but soon gained currency during the time of Akbar. The syncretistic attempts of Akbar (d. 1605), and the religious discussions of Dara Shukoh (executed for heresy, 1659) were objectionable to the orthodoxy. Thus, **counter-movement** was undertaken by ulema, who were supported by Naqshbandis.

<b>Baqi Billah Berang</b>	<ul style="list-style-type: none"> <li>Credited for bringing the order to India during the end of the 16th century.</li> </ul>
<b>Ahmad Sirhindi (d 1624)</b>	<ul style="list-style-type: none"> <li>A major orthodox protagonist of this movement in India. <b>He spoke out against innovations</b> introduced by Sufis; and worked hard to change the outlook of the ruling class.</li> <li>Idea: <b>Wahadat al Shudud</b></li> <li>He opposed Akbar's Ibadat Khana debates as un-Islamic.</li> <li>He persuaded Jahangir to disallow drinking alcohol and destruction of pubs and clubs and revert the rule of exemption of sacrificing cows.</li> </ul>
<b>Khwaja Masoom</b>	<ul style="list-style-type: none"> <li>Trained Aurangzeb in Sufi path, and provided spiritual and religious/Shariah guidance in matters of the state (eg banning of Music)</li> </ul>
<b>Shah Wali Allah (1702-1762)</b>	<ul style="list-style-type: none"> <li>Founder of modern Islamic thought.</li> <li>In 1732 he made a pilgrimage to Mecca and studied religion.</li> <li>He attempted to reconcile the doctrines of wahdat al-wujud of Ibn al-Arabi and wahdat al-shuhud of Sirhindi. He called these differences 'verbal controversies' due to ambiguous language. A hallmark of Shah Wali Allah was his <b>ability to reconcile opposing points of view</b> to the satisfaction of each side.</li> <li>He played <b>a significant role in the political developments</b> in the 18<sup>th</sup> century.</li> </ul>
<b>Mir Dard</b>	<ul style="list-style-type: none"> <li>Role in development of Urdu language.</li> </ul>



### Overall Contribution of Sufism

- Provided a **social basis to Islam in India**.
  - Horrific memory for invasions from Muslim army. Sufism gave an ointment to the wound of Indians.
  - Sufi saints tried to mitigate the cruelty of orthodox Islam on Hindus.
  - Thus, in a way because of Sufism, the Muslim rule in India became acceptable.
- **Pressure Group**
  - Sufi saints even worked as a critic of government policy. In this way they worked as a pressure-group.
- **Moral values**
  - Muslim youths attracted to luxury but Sufi saints through criticized luxurious life and infused same moral values in them.
- **Economy**
  - **Khanqahs** built in an interior/forest region → devotees thronging, forest cleared for agriculture, places developed as Kasba/town gradually
  - Encouraged trade and commerce as Khanqah became a meeting place for merchants, started selling amulets and as vast wealth was accumulated, started to invest capital in business.
- **Culture**
  - Promoted Indian **languages** like Awadhi and Panjabi, Deccani language.
  - **Indian stories** were used to tell Sufi experience allegorically. Thus, promoted composite culture of India. (Songs by women were also used by Sufis – folk literature encourage)
  - In **music** (Ghazal and Qawwali) were developed. Md. Gauss was the teacher of Tansen.
  - **Maktubat** (letters), Malfuzat (discourses) literature