



## Sufi Practices and Traditions of Chishti and Suhrawardi Orders in India (1200-1400 AD): A Comparative Study

**Mohammad Dilshad Mohabbat** (*Corresponding Author*)

Assistant Professor, Department of History & Pakistan Studies, GC University, Faisalabad.

Email: [mdilshadmohabbat@gmail.com](mailto:mdilshadmohabbat@gmail.com)

**Abid Hussain**

Associate Lecturer, University of Narowal, Narowal, Pakistan.

**Shazia Ihsan**

Government Post Graduate College, Asghar Mall, Rawalpindi, Pakistan.

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### ABSTRACT

Sufism is one of the most favorite topics among the scholars studying the spread of Islam in subcontinent during medieval period. The Institution of Sufism was developed in this region during 12th and 13th centuries AD. Chishti and Suhrawardi orders emerged as the two leading orders during this period. Though both of them were striving to achieve the ultimate goal of spreading Islam in the region but had some difference in their traditions and practices. For instance, the Chishti Sufism mostly liked to remain aloof from the ruling elite. They took the responsibility of feeding each and every visitor, adopted merit in spiritual succession and believed in the legitimacy of Sama. On the other hand, the Suhrawardi Sufis flourished in collaboration with the political authorities. They made hereditary appointments of their successors, sometimes through the ruler, and had a dislike for music. The current study focuses on Sufism as a concept and as a religious discourse, and teachings of Chishti and Suhrawardi Sufi Saints in India. It is an effort to compare the traditions and varied approaches of the two orders. Moreover, it intends to show that in spite of remaining indifferent in their orientations, their mutual relations were persistently cordial because both aimed at achieving the ultimate goal of serving Islam.

## Introduction

Sufism is a term of German coinage introduced by a German professor, F. A. G. Tholuck, in 1821. It refers to the Islamic concept of *tasawwuf* which is a standard appellation for the studies on Sufism in oriental languages.<sup>1</sup> In Islam, *tasawwuf* is a mystical movement meant for complete obedience to Allah and Prophet Muhammad (PBUH).<sup>2</sup> So it is the internal aspect of Islam and Sufi is the person who associates himself to this movement. 'Self-purification' and 'spiritual development' are generally considered to be the ultimate goals of this movement. Scholars have varied opinions about the derivative roots of the term 'Sufi'. Some of these can be summarized as: *Al- Sofīa* (a group of worshippers), *Khudame Kabah* (Servants of *Kabah*), *Sufan* (grass), *saf'* (purity), *saff* (rank), *suffah* (the platform), *ashab al-suffah* (people of the platform, a group of the Companions of the Prophet (PBUH) who had devoted their lives to worship and learning), and *Suf* (wool).<sup>3</sup> It is quite an obvious fact that scholars are not agreed upon any single derivation of the word 'Sufi'. The majority of these scholars are of the view that '*Suf*' is the derivative root of the said word which refers to the Sufis' habit of wearing of woolen dress.<sup>4</sup> The origin of the term 'Sufi' can be traced from pre-Islamic period but the term, in its present form, was not known during the period of Prophet Muhammad (PBUH) and his *Sahaba* (companions of Hazrat Muhammad PBUH). The period after *tabi'in* (the successors of the companions of Prophet Muhammad PBUH) and *tabatabi'in* (the successors of these successors), was the period of strife in which the people who inclined to religious matters were known as *Zahid O Abid* (ascetic). Several small religious groups emerged with the claim of being *Zahid*. At that time *Ahle-Sunnah*, who passionately devoted themselves to Allah Almighty, adopted the term *tasawwuf*. So, the term was first originated in second /Eighth century<sup>5</sup> and Abu Hashim Al-Kofi is considered to be the first Sufi in the history of Islam.<sup>6</sup> He along with Dhu'l-Nun al-Misri founded the first institution to spread Islam as the knowledge of *tasawwuf* in third/ninth century. Regular assemblies were organized and different scholastic matters were discussed at *Khanqah* of Dhu'l-Nun al-Misri. Though, *Dare Arqam* and *Suffah* (bench) of *Masjid-e-Nabvi* are known as the first Islamic institutions where doctrines of endurance, patience, gratitude and piety were taught but Misri established his *madrassa* with special focus on the teachings of purification of soul, a special aspect of the teachings of *tasawwuf*.<sup>7</sup>

Emergence of *Silsilah* was an important development in Sufism. Literal meanings of *Silsilah* are “a connection or a chain”. Sufism was started as an individual ascetic movement because earlier Sufis used to be involved in worship and devotional practices individually. They started to do these practices in small groups known as *Taifa* at some later stage. *Taifa* of earlier period was later developed into *Silsilah* or Order during twelfth and thirteenth centuries.<sup>8</sup> Tanvir Anjum, however, contends this argument and is of the opinion that they have been incorrectly translated as Sufi orders and, being Christian terms, do not explain the true nature of Sufi *Silsilah* traced its spiritual. She explains that every *Silsilah* traced its spiritual lineage to some revered Sufi *Shaykh*, who is considered to be the founder of that *Silsilah*. In this way, by establishing a vertical chain of authority from the founder of the *Silsilah* to the Prophet Muhammad (PBUH), the Sufis considered themselves the spiritual heirs of the Prophet (PBUH).<sup>9</sup> These *Silsilahs* assumed the role of schools of Sufism from the seventh/thirteenth century. The centres of these *Silsilahs* attached themselves to a Sufi *Shaykh* and perpetuated his name, teachings, methods, and spiritual practices. In spite of having a common goal, these *Silsilahs* were diverse in nature and characteristics as they pursued different paths to reach the ultimate goal.<sup>10</sup> That is why sometimes a Sufi designated himself with variegated *Silasil* in platonic devotion to get benefits from them.<sup>11</sup> *Tariqah* is also used for Sufi order which means path or way. The term *Tariqah* is used for both the social organization and the unique reverential activities that are the basis of respective order's customs, rituals and structure. Subsequently, the Sufi orders or *Tariqahs* incorporated a wide range of activities and exercises in the socio-religious life of the Muslims. With the passage of time, the belief system, rituals and Sufi practices were systematically arranged and established in such a way that it appealed the Muslim masses. In this way Sufism became institutionalized through the Sufi orders. It got popularity among people and got status of “institutionalized mass religion.”<sup>12</sup>

In the late twelfth and early thirteenth centuries, Sufism began to strew in different Muslim countries.<sup>13</sup> Four Sufi orders—Chishtiyah, Suhrawardiyah, Qadiriyyah, and Naqshbandiyah—became popular in the Indian subcontinent. It is generally considered that Islam was Spread in this region because of the preaching efforts of the Sufis of these *Silasil*. Chishti and Suhrawardi orders are especially important in this regard, because of their preaching efforts in this region. The Sufi practices of

these *Silasil* played an important role in familiarizing Sufis with the masses as well as in attracting them towards the respective Sufi centres. In fact, the Sufi *Silsilahs* assumed the role of schools of Sufism and, because of these schools, their practices were different in nature from each other. Each centre was attached to one Sufi Shaykh with perpetuation of his name, teachings, methods, and his spiritual practices. The methods adopted for the spiritual growth of the disciples of each centre were diverse and different from others in nature and character. But in spite of adopting different paths, the ultimate goal of all these Sufi *Silsilahs* was the same—purification of the self.<sup>14</sup> In this context, this research intends to have a comparative analysis of the spiritual traditions, doctrines and experiences of *Chishtiyyah* and *Suhrawardiyyah Silsilahs* in India.

### **Comparative Traditions of Chishti and Suhrawardi Orders**

The founder of Chishti Order was Abu Ishaq Shami who founded this Silsilah in Chisht.<sup>15</sup> But Khawaja Moin-ud-Din Chishti introduced it in the Indian subcontinent by establishing its centre in Ajmer which got popularity and acknowledgment in the region.<sup>16</sup> Suhrawardi order was introduced by Abu Najib Abdul Qadir Suhrawardi in Baghdad (Iraq), during sixth/twelfth century.<sup>17</sup> Shaykh Abu Najib started the *Silsilah* but it was popularized by the efforts of Shaykh Shahab-ul-din Suhrawardi who particularize the name of his *murshid* in his writing *Awarif ul Mawarif*.<sup>18</sup> In India, Shaykh Baha al-Din Zakariyyah is considered to be the real founder of this *Silsilah* who popularized it in this region during seventh/thirteenth century. Some other Suhrawardi saints entered in Indian Sub-continent during the medieval period were: Shaykh Sakhi Sarwar, Shaykh Noor Bikhri, Qazi Abdul Hamid Nagori and Jalal-ud-din Tabrazi.<sup>19</sup> Although both the *Silsilahs* had many common spiritual practices and traditions yet their deep study reveals the distinctive characteristics between them.

### ***Khanqah* or *Jamma'atkhana***

*Jama'atkhana*, literally meaning 'a place of communal life', employed to the Sufi dwellings constructed by the Chishti Sufis in India. It generally consisted of a large hall providing a collective residence to the inmates of the *Khanqah*. *Khanqah* is a term, literally meaning 'a place of worship', generally used for Sufi dwellings in a generic sense. It marks the collective organization of the Sufis.<sup>20</sup> The institution of *Khanqah* or *Jamma'atkhan* was developed around sixth/twelfth century throughout

the Muslim World and was founded in India by early *Chisti Sufis*. It was a place of supreme spiritual culture, quite different from other cultures of the world having its peculiar ideals, doctrines, ecstasies and nature.<sup>21</sup> The atmosphere of the *khanqah* was based on communal life and the inmates and disciples were guarded by the *Shaykh* directly. It worked to serve as resting place, accommodation of food for the travelers and miserable persons for indefinite period of time or temporary bases. It also served as teaching platform to the Sufi saints. *Jamma'atkhana* of both the Silasil was not developed on same lines. There was a sharp difference between the pattern of construction and life style of Chishti *Jammatkhana* and that of Suhrawardis. The *Jammatkhana* of Chishtiyyah *Silsilah* was constructed on a large area having same simple pattern of living. It was not divided into different sections to accommodate its residents according to their status. Here all the visitors and its inhabitants lived and performed devotional prayers altogether at one large place without any discrimination. A *langarkhan* (kitchen) was mostly attached with it to fulfill the food requirements of *Khanqah*. To feed everyone was an important slogan of Chishtiyyah *Silsilah*. Baba Farid, one of the main figures representing this *Silsilah* in India, had strong belief in this slogan. When someone came to see him and requested prayer in his favor, he offered him to first take meal. He (Baba Farid) used to recall the saying of the Prophet (PBUH) that he who visited a man but did not eat in his company, meant that he met with a dead person.<sup>22</sup> So *Langarkhana*, in Chishtiyyah *Silsilah*, was open for all to fulfill the obligation of 'food for all'. In spite of the fact that these *khanqahs* were placed near the political settlements of the Sultanate but they were independent in their dealings and were not persuaded by Delhi Sultanate.<sup>23</sup> In the *Khanqah* of Shaykh Ala-ul-Din, who was grandson of Baba Farid, even the felonious person who committed crime could seek protection and no one could dare from the government authorities to arrest him from *Khanqah* because of the prestige the Shaykh.<sup>24</sup> These *Khanqahs* became a centre where an individual who had non-conformist ideas took sigh of relief against the intolerant political attitude of the Sultans. Hugh Tinker writes, "Sufism created a climate of opinion in which unorthodoxy could be heard without instant persecution".<sup>25</sup>

On the contrary, *Suhrawardi Khanqah* functioned as an institution such as college with resident disciples. Its structure was an embodiment of decorated organization like an aristocratic class. It occupied a large area

and was divided into different sections with different accommodations for its members according to their spiritual ranks.<sup>26</sup> In fact the *Sufis* of this *Silsilah* did not think luxuries of life as hurdle in the way of spiritual purification and self-contemplation. That is why they generally used to live a comfortable life. Contrary to *Chishti Sufis*, there was no public kitchen attached with the *Khanqah*. The *Langarkhana* only served for those who were enlisted as their disciples or were welcomed as guests. Suhrawardi Sufis did not meet everyone. Shaykh Bahaud did not invite everyone in his resident area and shared his meal with selected people only. He had fixed a specific time to hold discussions and did not like to come into contact with common people all the time.<sup>27</sup> Shaykh Rukn-al-din did not allow anyone to enter his *Khanqah* without prior permission from the ruler of Multan.<sup>28</sup> Suhrawardi Sufis even kept a distance from their disciples. They contemplated their duty as a spiritual head with no commitment to entertain their visitors. The Chishtis' disassociation with the political authorities resulted in a way that they were overthrown from their *khanqahs* by sultan Muhammad bin Tughlaq while Suhrawardis' close relation ended on the demolishment of *khanqah* institution and sultan was involved in the selection of spiritual succession.<sup>29</sup>

### **Spiritual Succession**

The term 'spiritual succession' refers to the transfer of spiritual legacy of a Sufi to the next generation. The issue of spiritual succession is considered very important because of its attached privileges and obligations. The spiritual successor of a Sufi Shaykh, known as *Khalifa*, was authorized to disseminate the teachings of the respective Shaykh by registering disciples. *Khalifa* was considered to be the candidate for the next head of the respective order, after the demise of the Shaykh. As the Shaykh, during his life time, granted spiritual succession (*Khilafat*) to a few or more of his disciples and the most accomplished one amongst them was supposed to succeed him as the head of the order.<sup>30</sup> Generally, there were two claimants of spiritual legacy of the Shaykh—the 'descendants' and the 'disciples'—therefore, the matter was to be decided on the basis of inheritance or merit. The Chisti Sufi Shaykhs repelled the concept of hereditary succession and objected it in their narrations. After the establishment of Chishti order in India by Khawaja Muinuddin Chishti, from thirteenth to fourteenth century, it is hard to find a single example that spiritual succession was designated on the basis of blood relation. The prominent Sufi Shaykhs such as Khawaja

Muinuddin, Baba Fariduddin, Nizamuddin Auliya and Qutabuddin Bakhtiyar Kaki, were not blood relatives of their Sufi *Shaykhs*. It is worth noting that the sons of Sufi *Shaykhs* generally had not fulfilled the spiritual merit required for the succession. That's why Khawaja Muinuddin Chishti appointed Shaykh Qutabuddin Bakhtiyar Kaki as his *Khalifa*.<sup>31</sup> Similarly Shaykh Baba Fariduddin was not pleased with the spiritual attainments of his sons. Hence, he desired to designate his daughter named Bibi Sharifah on spiritual seat.<sup>32</sup> But following the provision of Chishti traditions Baba Farid desisted to appoint a female.<sup>33</sup>

On the other hand, the Spiritual Succession of *Khalifa* looks to be an inherited affair in *Suhrawardi* order.<sup>34</sup> Shaykh Baha-ud-din, a Suhrawardi Sufi, granted the *Khilafat* to his son, Shaykh Sadruddin Arif, who in turn handed over the spiritual succession to his son named Shaykh Ruknuddin Abul Fatah.<sup>35</sup> It was the first example of inherited succession in India.<sup>36</sup> The same tradition can be found in the Uch branch of Suhrawardiyyah order, founded by Syed Jalaluddin Surkh Bukhari. The descendants of two of his grandsons, Syed Jalaluddin Bukhari (known as Makhdum-i-Jahaniyan Jahangasht) and Raju Qattal, spread the Suhrawardi activities in the western parts of the Indian Subcontinent. Syed Mahmud Nasiruddin, Syed Hamid Kabir, and Syed Ruknuddin Abul Fateh, who were at the helm of spiritual affairs at Suhrawardi seat in Uch during fourteenth and fifteenth centuries Ad, were the lineal descendants of Jahngasht. The conflict over the appointment of spiritual succession was an ordinary matter which was often solved by Suhrawardi Sufi masters and their disciples. But the issue of succession after the death of Shaykh Ruknuddin erupted to a great extent. Viewing the intensity of the matter, it was entrusted to Sultan Muhammad Bin Tughlaq who conferred the spiritual succession to Shaykh Hud, grandson of Shaykh Rukn al-Alam.<sup>37</sup> The selection of Shaykh Hud by government authorities encouraged the Sultan to proceed in interfering the internal matters of the order.

### **Relations with State**

The Sufis' relationship with the state authorities are generally studied under two broad themes of 'oppositional' and 'cordial' relationship. In this context, the *Chishti* Sufis are historically known to adopt the 'oppositional' policy and therefore strictly kept distance from majestic powers. The Sufis of this order mostly liked to remain away from politics as it was believed that abstraction from politics purifies ones spirit from

temporal affairs. So, Chishti Khanqahs were never found to welcome the kings or their officials. Their response towards the Sultanate of Delhi was based on complete aloofness from the kings and state services. Their distinctive attitude was based on (i) avoiding the company of the kings (ii) non-acceptance of land grants from the rulers and abstention from the government positions. Shaykh Muinuddin used to say to his disciples not to solicit for charity and benevolence from kings except Allah. Instead, he advised to help the poor, widows and orphans who come to seek comfort and peace.<sup>38</sup> Consequently, Chishti Sufis refused to accept endowments from courts and whenever they accepted donations, they at once distributed these for food, clothes, houses, arranging *majlis-i-Sama* or the like. That is why we find Baba Farid, in spite of poverty, strictly kept the necessary distance from the ruling elite of that time.<sup>39</sup>

If some Khulafa were found to be associated with government services, their *Khalafatnamahs* (letter awarding them the Status of *Khalifa*) were cancelled out. For Example, when Qazi Mahiyyuddin Kashani desired to become Qazi of Oudh his *Khalafatnama* was nullified as a punishment. His spiritual seat remained in abeyance till one year.<sup>40</sup> Those who did not attain high spirituality as a disciple were not granted the seat of *Khilafat* and were not restricted to follow the same practice. For Instance, Amir Khusrau, a disciple of Shaykh Nizamuddin, enjoyed imperial service and was inclined towards the Sultan and his *Umrah*. Similarly, Amir Hasan Sijzi was associated with high offices and led a normal life. But both were not bestowed *Khilafat* by Shaykh Nizamuddin.<sup>41</sup> But in spite of Chishti Sufis' attitude of avoided any contact with the sultan and state officials, the Kings and ruling elite had great respect for them. We find that in spite of Baba Farid's indifferent attitude, the ruler of Ajodhan had great consideration for him.<sup>42</sup> Similarly Ulugh Khan, Ghyath-ud-Din Balban, had great esteem for Baba Farid. He met with the Shaykh while serving as Deputy Sultan.<sup>43</sup> The doctrinal practices of *Suhrawardi* Sufis regarding their relations with the state power were different from the Chishti Sufis. Contrary to the Chishtis, the Suhrawardis did not consider luxuries of life as hurdle in the way of spiritual purification. They accepted state positions and titles to remain in affinity with the rulers. They thought these relations positive to influence the ruler in making him remember Allah and for the kind treatment of the masses.<sup>44</sup> Shaykh-al-Islam an official title was adorned ancestrally with Shaykh Baha-ud-din's family.<sup>45</sup> Shaykh Makhdum Jahaniyan had good



relations with Muhammad Tughluq who gave him the post of Shaykh-al-Islam. Shaykh Makhdum Jahaniyan settled in Uch after travelling Mecca and Madina. He was also associated with the court of Sultan Feroz Shah. He prohibited the wicked things with the help of Sultan who was enthusiastic to promote and observe *Shariah*. Shaykh Makhdum Jahaniyan was of the opinion that cooperation with the just rulers is obedience of Allah Almighty.<sup>46</sup>

The appointment of Shaykh Hud by the then Sultan marked a success for the him. It granted him authority over the appointment of a *Khalifa* and got control in Suhrawardi *Silsilah*. This incident fulfilled the dreams of the sultan who was striving to exercise his control on Sufi dwellings. His political influence made the spiritual successor a mouth piece of the Sultan but he, most of the times, faced resistance from Chishti Shaykhs.<sup>47</sup>In spite of all this, both the Sufi Orders are found to help the kings in difficult situations.<sup>48</sup> Their support was vital for the Delhi Sultans during the period of Mongol invasions. Sultan Nasiruddin Qabacha sought the help of the Chisti Shaykh Qutbuddin at the time of Mongol at Multan. In response the Shaykh instructed the Sultan by giving him an arrow to shoot the Mongol invaders' camp. The sultan acted the same and the Mongol armies retreated.<sup>49</sup> Similarly Sulan Alauddin asked for the blessings of the Chisti Sufi Nizamuddin against Mongol siege. He sent a message to the Shaykh and requested to pray against the Mongol threat. Shaykh responded by sending prayers and assured Sultan that the Mongols' danger would be released the following day. The next day the Mongols withdrew. Subsequently, Sultan sent his crown prince for gratitude with immense pearls and jewels. The Shaykh received the gift but immediately conferred upon a needy *darvesh*.<sup>50</sup>

### **Sufi Music (*Sama*)**

The distinctive practice of *Chishti* order is *sama*. It can be defined as an activity of listening to mystical compositions being sung by professional musicians.<sup>51</sup> It is an important part of Sufi practices in which adherents listen to poetry or chanting in order to attain a meditative and ecstatic state.<sup>52</sup>It is considered that *Sama* induced ecstasy when it played the verses of Quran in chanting form with music or without it. The practice is permitted because the Sufis took it as a technique that prompted altered circumstances.<sup>53</sup> The musical aspect of the practice created controversy and most of the *Ulemas* (religious scholars of Islam), and some temperate Sufis, had objections on this practice. The basis of the objection lies in the

captivity of human beings by beautiful voice and attainment of the feelings of pleasure in melodies and music. The Chishti Sufis urged the followers to observe mandatory practices of Islam and believed that *sama* does not dispel them from the right path. They thought that spiritual listening to music prompted plunging in to soul and aimed at nourishment of the soul. They were of the opinion that beginners should not listen to the music as it attracts them to sensual delight in place of spiritual pleasure. So, it remained the most enchanting practice of Chisti Sufis and almost all the *Shaykhs* of this order adopted it in their lives. The expression of ecstasy filled the Chisti masters with excessive power which even caused death to some of them.<sup>54</sup> Shaykh Nizamuddin was fond of it and was of the opinion that, "It is neither lawful nor unlawful". He prevented to use stringed instruments in his *sama* gatherings and laid down rules and regulations for the listeners.<sup>55</sup> Khawaja Moinuddin Chishti was interested in *sama* and he thought it among one of the secrets of Allah.<sup>56</sup> He considered it to be "one of the main instruments of spiritual transformation of a mystic."<sup>57</sup>

Baba Farid went in trance, during *sama*, and started dancing.<sup>58</sup> Sometimes he remained unconscious for whole day and night.<sup>59</sup> He stated a person become coal and burn oneself due to *sama* while the other remained in controversy.<sup>60</sup> Badruddin Ishaq, disciple, son in law and after the death of Baba Farid became his Khalifa also had interest in *sama*.<sup>61</sup> The inclination for *Sama* was not found as much in Suhrawardi order as that was in Chishti sufis. The most important thing in Suhrawardi *Silsilah* is to follow *Shariah*.<sup>62</sup> They took Quran as absolute unit and considered it essential for spiritual guidance. Beside Quran they were interested in *Nawafil* (voluntary prayers).<sup>63</sup> Their teachings were purely based on devotion to Allah. So, they gave priority to purify inner and outer self. So, most of the Suhrawardi Sufis focused on Qura'nic teachings and negated *sama* but they did not prohibit it completely. They neither objected nor participated in it. Shaykh Shahabuddin was not interested in *sama* but he considered it *Mubah* which is allowed though.<sup>64</sup> Hazrat Nizamuddin recorded that one night when Shaykh Ohad asked for arranging *sama*, he arranged the *Mahfil* of *Sama* but himself sat in aloofness with *zikr* practices. There were some Suhrawardi Sufis who had inclination to this practice. They allowed this practice under certain regulations. They highlighted the dangers of *sama* and intercepted the practice considering it as "harming the spiritually immature and to guard

against the hypocrisy of affected ecstasy".<sup>65</sup> Shaykh Baha-ud-Din Zakria at first had no interest for *sama* but when he came to know that his master Shahb-ud-Din Suhrawardi had listened it, he restrained from his abstinence. Qazi Hameed-al-Din Nagori popularized and legalized *sama* with the support of Qazi Minhaj Sadr-ul-Sudur.<sup>66</sup> Makhdoom Lal Shahbaz Qalandar also participated in *sama* assemblies along with Shaykh Sadruddin Arif.<sup>67</sup>

### **Mutual Relations of both Orders**

Both the orders are found to have cordial relations with one another. Hazrat Moinuddin Chishti met with Suhrawardi Shaykh in Baghdad before his arrival in India. He established friendly relations with Suhrawardi Shaykh during the time when he was returning from his master, Uthman Harwani.<sup>68</sup> Shaykh Qutbuddin after his arrival in India kept friendly relations with a well-known Suhrawardi Shaykh, Bahauddin Zakria.<sup>69</sup> The Suhrawardi Shaykh also met him with great love and regard and stayed with him for some days. When the devotees invited him to come to Multan, he stated that the area of Multan is under Bahauddin and his assistance would remain with you. On hearing the death of Hazrat Bahauddin, Baba Fariduddin became senseless.<sup>70</sup> On his visit in Delhi, Shaykh Jalaluddin Tabraizi who was a disciple of Shaykh Shahabuddin Suhrawardi, met with Chishti Sufi, Shaykh Bakhtiyar Kaki in friendly atmosphere several times.<sup>71</sup> There was no conflict or apparent enmity between these two orders. As they prudently divide the divergent areas mutually for their spiritual exertion. Both Sufi orders laid emphasis to submit and annihilate oneself to Allah's will. With that purpose, Sufis of both orders trained their disciples to follow spiritual path. The differences were witnessed only in rituals, practices and attitudes towards government and society. Suhrawardi Shaykh thought *Namaz* and *Dhikirs* best practices for a perfect life. According to them fasting only in month of Ramadan is adequate but Chishti Sufis fasted on alter days also other than Ramdan and ate less, involved in hard ascetic prayers.<sup>72</sup>

### **Conclusion**

The main distinctive features between the Sufi orders under consideration were found in the appointment of spiritual successors and their relations with the state. The Chishti Sufis were observant in the appointment of their *Khalifas*. Unlike the Suhrawardy's, who chose their descendants from their kith and kin or gave authority to the sultan for an appointment of the *Sajjadah Nashin*. The approaches regarding their state relations

were quite divergent to each other. Chishti Sufis kept distance from the Sultanate of Delhi and Suhrawardis enjoyed cordial relations with them. The inclination toward *sama* in Chishti *Silsilah* was found much as compared to the Suhrawardi *Silsilah* who neither objected nor participated in it. There were cordial relations and regards for one another and no apparent enmity was found between them. The Sufis of both orders played their significant role in the propagation of Islam. They contributed in the development of the Indian literature and molded the structure of Indian society with their social works. Their historical mediatory role helped the consolidation of the Indian state by saving the people and the state from destruction quite a few times.



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- <sup>11</sup> Michel Winter, *Society and Religion in Early Ottoman Egypt: Studies in the Writings of Abd-al-Wahhab al-Sharani* (New Brunswick, NJ: Transaction books, 1982), 90.
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- <sup>13</sup> Annemarie Schimmel, *Mystical Dimension of Islam* (Lahore: Sang-e-Meel Publications, 2003), 345.
- <sup>14</sup> Anjum. "Sufism in history and its relationship with power", 228, 247.

- <sup>15</sup> Chisht was a small town near Heart, Khurasan. Presently this area is situated in Afghanistan.
- <sup>16</sup> Laxmi Dhaul, *The Sufi Shrines of Ajmer* (New Delhi: Rupa and Co., 2004), 103.
- <sup>17</sup> Shiekh Abdur Rehman Chishti, *Mirat ul Asrar*, Trans. Wahid Bakhsh Sayal, (Lahore: Bazme Itahade Muslamin, 412 Hijri),539.
- <sup>18</sup> Maulana Hamid Ali Khan, *Urdu Jamme Encyclopedia* (Lahore: Shiekh Ghulam Ali & Sons, 1987), 804.
- <sup>19</sup> Khan, *Urdu Jamme Encyclopedia*, 1043.
- <sup>20</sup> Khaliq Ahmed Nizami, *Some Aspects of the Religion and Politics in India during the Thirteenth Century* (Aligarh: Department of History, Muslim University,1961), 175.
- <sup>21</sup> Shuja Alhaq, *A Forgotten Vision* (Lahore: Vanguard Books, 1996), 334.
- <sup>22</sup> Hafiz Muhammad Saad Ullah, *Sufia aur Husn-e- Ikhlqa* (Lahore: Maqtaba Anwar Madina,1997), 76.
- <sup>23</sup> Nizami, *Some Aspects of the Religion and Politics in India during the Thirteenth Century*, 262.
- <sup>24</sup> Saiyyid Muhammad Mubarak Alawi Kirmani alias Amir Khurd, *Siyar-ul-Auliya*, (compiled in 1351-82 A.D.), ed. Chiranji Lai, Muhibb-i Hind Press, Delhi, 1302 A.H./1885 A.D.), 196.
- <sup>25</sup> Hugh Tinker, *South Asia: A Short History* (London: Pall Mall Press, 1966), 85.
- <sup>26</sup> Alhaq, *A Forgotten Vision*, 357.
- <sup>27</sup> Qamar-ul-Huda, *Striving for Divine Union, Spiritual exercises for Suhrawardi Sufis* (London: Routledge Curzon, 2003), 144.
- <sup>28</sup> Khaliq Ahmad Nizami, *Sulatin-e- Delhi k Mazhabi Rujhanat* (Lahore: Sherkat Printing Press, 1990), 24-25.
- <sup>29</sup> Nizami, *Sulatin-e- Delhi k Mazhabi Rujhanati*, 25.
- <sup>30</sup> Tanvir Anjum, "Sons of Bread and Sons of Soul: Lineal and Spiritual Descendants of Baba Farid and the Issue of Succession", *Sufism in Punjab: Mystics, Literature and Shrines*, ed. Surrinder Singh & Ishwar Dayal Gaur (Delhi: AAkar Books, 2009), 64.
- <sup>31</sup> Madnavi, *Gulzar-i- Abrar*, 42.
- <sup>32</sup> Amir Khurd, *Siyar-ul-Auliya*, 191.
- <sup>33</sup> Tanvir Anjum, *Chisti Sufis in the Sultanate of Delhi 1190- 1400, From Restrained indifference to Calculated Defiance* (Karachi: Oxford University press, 2011),345.
- <sup>34</sup> Syed Moin Haq, "The Suhrawardis", *Journal of the Pakistan Historical Society*, vol. XXIII: II (April 1975), 78, 87.
- <sup>35</sup> Ibid
- <sup>36</sup> Shiekh Muhammad Ikram, *Aab e Kosar*, (Lahore: Idara Saqafat Islamia, 1984), 262.
- <sup>37</sup> Ibn Battuta, *'Ajai' b al- Asfar* (Safarnamah -I- Ibn Battutah), Urdu trans. And Notes Khan Bahadur Mawlavi Muhammad Husayn (Islamabad: National Institute of Historical and Cultural Research, 1983), pp.152-153.

- <sup>38</sup> Carl W. Ernst and Bruce B. Lawrence, *Sufi Martyrs of Love* (New York: Palgrave Macmillan, 2002), 4-5.
- <sup>39</sup> Muneera Haeri, *The Chishti A Living Light*, 2nd ed. (Karachi: Oxford University Press, 2001), 76-77.
- <sup>40</sup> Amir Khurd, *Siyar-ul-Auliya*, 294-296.
- <sup>41</sup> Mandavi, *Gulzar-i- Abrar*. See also Fazl Ahmad Juri, *Adhkar-i- Abrar*, (Lahore: Islamic Book Foundation, 1395 AH), 88, and Abd al- Rahman Chishti, *Mirat al- Asrar*, (comp. between 1045-65 AH circa), vol. II, Urdu trans. Captain Wahid Bakhsh Siyal, (Lahore: Sufi Foundation, 1982), 340.
- <sup>42</sup> Amir Khurd, *Siyar-ul-Auliya*, 175.
- <sup>43</sup> *Ibid.*, 79-80.
- <sup>44</sup> Nizami, *Sultatane Delhi k Mazhabi Rujhanat*, 121.
- <sup>45</sup> Muhammad Salim, "Shaykh Bahaud din Zakariya of Multan", *Journal of the Pakistan Historical Society*, vol. XVII: I (January 1969), 9.
- <sup>46</sup> Alhaq, *A Forgotten Vision*, 360.
- <sup>47</sup> Huda, *Striving for Divine Union*, 127.
- <sup>48</sup> Anjum, *Chisti Sufis in the Sultanate of Delhi 1190- 1400*, 251.
- <sup>49</sup> Shaykh Hamid ibn Hamid ibn Fazl Allah Jamali, *Siyar -al- Arifin* (comp. between 1531-35 AD), (Delhi: Rizvi Press, 1311 AH/ 1893 AD), 19.
- <sup>50</sup> For details see Rajkumar Hardev, Nizami Bansari, Urdu trans. Khawajah Hassan Nizami, abridged by Muhamud al- Rahman (Islamabad: Dost Publications, 2000), 77-83.
- <sup>51</sup> J.S. Grewal, "The Sufi Beliefs and Attitudes in India", ed. Asghar Ali Engineer, *Sufism and Inter-Religious Understanding* (India: Hope, nd), 19.
- <sup>52</sup> Rachana Rao Umashankar, "Defending Sufism, Defending Islam: Asserting Islamic Identity in India" (Ph.D. diss., University of North Carolina, 2012), 70.
- <sup>53</sup> . *The Encyclopedia of Islam*, new ed., vol. VIII, art. *Sama*, part I, *In Music and Mysticism* by J. During, pp.1018- 19.
- <sup>54</sup> Hazrat Qutb-ud- Din Bakhtiar Kaki and Hazrat Alauddin Ali Ahmad Sabir are said to be died during *Sama*. Saiyyid Muhammad bin Mubarak, *Siar-ul- Aulia*, trans. Ghulam Ahmad Biryan (Lahore: Mustaq Book Comer, n.d), 115. See also Allah Dhiyya bin Shiekh Bdul Rahim, *Siar-ul- Aqtab*, trans., Prof. Muhammad Muinuddin Dardai (Karachi: Nafees Academy, 1979), 199
- <sup>55</sup> M. Mahmood Ali Qutbi, *Fragrance of Sufism*, 82, see also, P. M. Currie, *The Shrine and Cult of Muin al Din Chishti of Ajmeer*, 63.
- <sup>56</sup> Tamimi, *Junubi Asia main Musslim Mosiqi*, 144.
- <sup>57</sup> Schimal, *Mystical Dimension of Islam*, 30.
- <sup>58</sup> Amir Hassan Sajzi, *Fawaid ul Fawad*, trans., Khawaja Hassan Nizami (Lahore: Akbar Book Sellers, 2006), 309.

- <sup>59</sup> Shiekh Badr al Din Ishaq, *Asrar ul Aulia*, trans., Ghulam Ahmad Biryani (Lahore: Zaviya foundation, 2007), 24.
- <sup>60</sup> Shaykh Abdal Haq (Muhaddith Dehlavi), *Akhbar al – Akhyar fi Asrar al- Abrar* (Reports of the righteous on the secrets of the pious; comp. in 1590) (Deoband: Kutubkhanah- i- Rahimiyyah, n.d), 88.
- <sup>61</sup> Muhammad Bilal Khan Bhatti, *Sama in the Discourse of South Asian Sufism*, M.Phil. thesis, Department of History & Pakistan Studies, Lahore, 2016, 31.
- <sup>62</sup> Shiekh Hamid bin Fazal Allah Jamali, *Sirul Arifeen*, trans., Mohammad Ayub Qadiri (Lahore: Urdu Science board, 1989), 173.
- <sup>63</sup> Ibid., 298.
- <sup>64</sup> Hazrat Nizamud Din Auliya, *Fawaed-ul-Fawad*, trans, Khawaja Hasan Nizami Sani (Delhi: Urdu Academy, 1992), 298.
- <sup>65</sup> P. M. Currie, *The Shrine and Cult of Muin al-Din Chisti of Ajmeer* (Delhi: Oxford University Press, 1989), 62.
- <sup>66</sup> Mohammad Mahmood Ali Qutbi, *Fragrance of Sufism* (Karachi: Royal Book Company, 1993), 84-85.
- <sup>67</sup> S. M. Ikram, *Ab-e-Kosar*, 294.
- <sup>68</sup> Erik S. Ohlander, *Sufism in an Age of Transition: 'Umar al-Suhrawardi and the Rise of the Islamic Mystical Brotherhoods* (Leiden: Brill, 2008), 123.
- <sup>69</sup> Anjum, *Chisti Sufis in the Sultanate of Delhi, 1190- 1400*, 119.
- <sup>70</sup> Saiyyid Sabah al Din Abdul Rehman, *Bazm-e-Sufia* (Delhi: Hind Daraul Musanefeen Shibli Academy, 2011), 117, 123.
- <sup>71</sup> Ikram, *Ab-e-Kosar*, 298.
- <sup>72</sup> Saiyyid Attar Abbas Rizvi, *A History of Sufism in India*, Vol.1 (New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd., 1978), 216-217.