

Peaceful Co-existence and Spirituality in Islam With special reference to Indian and Iranian Sufis

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The issues regarding spirituality and monasticism are very relevant to modern times as we have been rendered devoid of almost all perennial values and these have been replaced by new set of values after we blindly emulated the materialistic and atheistic trends which came in the wake of modern western ideologies. These new values are mostly governed by the consumerist concerns of our times and there is hardly any spiritual or moral foregrounding attached to these. Our organizational behavior in the corporate life is mostly influenced by these considerations and governed by these new consumerist ethical codes of conduct which are somewhere rooted in the hedonistic or utilitarian, or at the most we can say, pragmatic considerations. Our world is torn apart by the wars raging everywhere and among various stakeholders. The situation has reached to the saturation point where we can easily apply the remark of Hobbes which he had made about the state of nature: "War of all against all"!

Evelyn Underhill rightly says in the preface to his famous book *Practical Mysticism*, "Moreover, that deep conviction of the dependence of all human worth upon eternal values, the immanence of the Divine Spirit within the human soul, which lies at the root of a mystical concept of life, is hard indeed to reconcile with much of the human history now being poured red-hot from the cauldron of war."¹

Even in the western context it is being felt earnestly that the world needs something better and more enduring than this show of muscle power and weaponry which has led the world to the unprecedented devastation of human resource, values, and above all the cultures of peace and humanity which were created by the great souls everywhere in the world throughout the annals of human history, if the experiences on which it [mysticism] is based have indeed the transcendent value for humanity which the mystics claim for

¹ Author Evelyn Underhill, Release Date: June 8, 2007 [eBook #21774] Language: English, E-text prepared by Ruth Hart, ruthhart@twilightoracle.com, <http://booksiread.org> New York E.P.

them--if they reveal to us a world of higher truth and greater reality than the world of concrete happenings in which we seem to be immersed--then that value is increased rather than 'lessened' when confronted by the overwhelming disharmonies and sufferings of the present time."²

More than this, a deep instinct sometimes assures the mystics that the inner spring or secret of that Whole Fact is also the inner spring and secret of their individual lives: and that here, in this third factor, the disharmonies between the part and the whole are resolved. That invulnerable spark of vivid life, that "inward light" which these men find at their own centres when they seek for it, is for them an earnest of the Uncreated Light, the ineffable splendour of God, dwelling at, and energising within the heart of things: for this spark is at once one with, yet separate from, the Universal Soul.

According to Martin Lings:

"Nearly 1000 years ago a great Sufi defined Sufism as 'taste', because its aim and its end could be summed up as direct knowledge of transcendent truths, such knowledge being, insofar as its directness is concerned, more comparable to the experiences of the senses than to mental knowledge."³

Spiritual target which Islam sets before man is to realise ones responsibilities towards his Creator and his fellow beings? The answer in the words of the Qur'an is that when man reaches to this realisation he can be called as: '*A soul at rest*' (89:27). Thus the spiritual goal of Islam is to attain this state of peace in the soul.

The Qur'an addresses such souls in these words: "*O serene soul! Return to your Lord joyful, and pleasing in His sight. Join My servants and enter My paradise*" (89:27-30).

The way to reach the stage of the peaceful soul depends on man's relation to God. The more man turns his attention to God, the more he will receive inspiration from Him. With the help of divine inspiration, he will be able to pass through the various stages of spiritual uplift until he ultimately reaches that pinnacle of sublimity so desired by the Almighty.

Facing all the conditions of life good and bad without losing one's integrity, as the

²Dutton & Company, 681, Fifth Avenue, Copyright 1915 by E.P. Dutton & Company, P-6

³Ibid-p7

adversaries do not disturb the inner peace of man, successes and failures do not affect him. The soul which is contented does not take revenge or vengeance. This peaceful soul is very tranquil in all conditions and it has no fear or grief as it has surrendered itself to Allah and accepts all the Divine decrees for himself and for his world around him.

The Quran says about these saintly persons: *"No doubt! Verily, the Auliya' of Allah [literally the friends of God, i.e., those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah-Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds), for them are glad tidings, in the life of the present world (i.e., righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allah, this is indeed the supreme success"* (10:62-64).

The peaceful soul that is henceforth created raises a person to the higher plane of existence, most beautiful disposition and sublime character,' (68:4).

New Para In Arabic about soul there are various words like *Nafs* and *Ruh*.

The *Ruh*, literally spirit, is used in all the possible meanings of spirit but, in particular, means the non-individual aspect of the soul, the intellect or *nous* (in Arabic *al-aql al faal*) as opposed to the lower individual soul, the psyche, in Arabic *an-Nafs*.⁴

The *Nafs* is understood as the soul. The Arabic *Nafs* corresponds to the Latin *anima* and the Greek psyche. It is the individual substance and corresponds to the receptive pole of the Being.

It exists alongside with *ruh* (spirit) again corresponding to Latin *spiritus* and Greek *pneuma*, which is non-individual and represents the active pole of Being in man, also called the *aql* (intellect).⁵

Often the term *Nafs* is used in a pejorative sense, because in its fallen, unregenerate state, admixed with passion and ignorance, it is *an-Nafs al- Ammarah bi-s-su* (the soul which

⁴What is Sufism? Premier Publishing Company, Aligarh, 1973, preface

⁵Cyril Glasse, The Concise Encyclopaedia of Islam, Stacey International London, 1989, p-338

incites to evil: 12:53). Passing through the stage of *an-Nafs al-Lawwamah* (the reproachful soul; 75:2), which corresponds in some sort to the conscience, advocating conversion, it can become purified and reconciled to the source of its reality as an *Nafs al-Mutma 'innah* (soul at peace) assured of paradise:

"O soul at peace, return unto thy Lord, well-pleased, well pleasing! Enter thou among My servants! Enter thou My paradise!" (89:27)⁶

The Prophet had this peaceful soul and the "sublime character," (68:4) sublime character in real sense of the word. One day, as the Prophet was sitting with his companions in Madinah, a funeral procession passed by. The Prophet stood up. His companions pointed out that it was the funeral of a Jew, that is a non-Muslim. The Prophet replied: "Was he not a human being?"⁷

However, there can be no comparison between the devotion and asceticism of the Prophet (SAW) and that of the Sufi as the Prophet (SAW) is perfect in all respects. Moreover, whatever the travellers on spiritual path attain, it is due to following his footsteps only. It is perhaps for the same reason that, according to Lings, the Divine Messenger enters and leaves this world by the celestial gate towards which all mysticism is oriented.⁸

In order to reach to the culmination in spiritual life, the Muslim mystic has to enter this world by the gate that is merely cosmic. Not that the mystic could ever reach this central point of perfection by his efforts. But the Prophet (SA W) himself is always present at this centre, and to those who are not, he has the power to throw out a "life-line," that is, a chain (*Silsilah*) that traces a spiritual lineage back to himself.⁹

Furthermore, every Sufi order (*tariqah*) is descended from the Prophet (SA W) in this way, and initiation into *tariqah* means attachment to its particular chain.

⁶Ibid, p-295

⁷Ibid. pp-295-296

⁸Hajar Asqalani, Fathul Bari, Volume 3,p-214, On another occasion the Prophet of Islam was in the Masjid al-Nabavi in Medina, the second most sacred mosque in Islam, when a Bedouin that is a desert Arab, entered the mosque and urinated inside it. It was obviously a very provocative matter. But the Prophet was not at all provoked. After the nomad had urinated, the Prophet simply asked his companions to bring a bucket of water and wash the place clean (Fathul Bari, I/386)

⁹Lings, op.cit.p-38

However, Sufism has the dynamism attached to its very essence and it can be said that: "Sufism is nothing if not a movement to return, an ebb, and that by the standards of Sufism the rest of the community, although facing the right direction, is stationary. Even among themselves the Sufis make a distinction between those more central members of an order who are what they call "travellers" (*salikun*) and those more peripheric members who are relatively at a standstill."¹⁰

The Sufis are true example of these two traits: connections with God and forbearance with men.

After the period of Prophet, apart from other religious accomplishments, the companions and their followers continued the spiritual practices they had learnt from the Prophet in devotion to the acts of worship and righteousness, and finally Sufism became a widespread discipline in the Muslim world. Though the mystical traits were acquired at the individual level by the Sufis in the initial stages of Islamic history, it should be made clear that this individual mannerism and spiritual elevation lead finally to the clandestine emergence of organised monasticism, which developed its structural set-ups known as Sufi *Silsilahs* (orders) and *Khanqahs*.

The 13th century was a step forward in the integration and consolidation of the mystical movement in Islam. Imam Ghazzali and Imam Qushairi had given form and coherence to the mystical concepts; Shaikh Shihab-u'd-din Suhrawardi (ob. 1234) enunciated the principles of *Khanqah* life and organisation in his *Awarif-ul-Maarif*. Two great mystic thinkers of the 13th century, Shaikh Muhi- u'd-din Ibn Arabi (ob. 1248) and Maulana Jala-u'd-din Rumi (ob. 1273), gave to the Sufi movement a warm fund of emotions and an elan to appeal to and attract all higher religious sentiments."¹¹

However, this fact needs our constant notice that all the Sufis individually and Sufi orders collectively trace their origin to the true Master, the Prophet (SAW) himself and, we know that even the companions of the Prophet (SAW) had received blessing (*barakah*) from him which he had received from Allah. This was conveyed to them by him at *Bayat ar-Ridwan*, the pledge made by the companions of the Prophet (SAW) at Hudaibiah when

¹⁰ Ibid

¹¹ Lings, op.cit. p-28, Lings has made three categorizations of the divisions of Muslims of the spiritual hierarchy, firstly those Sufis who are "travellers," secondly those who are relatively "stationary" but whose faith and practice are nonetheless perfumed with Sufism, and thirdly the "exoteric" majority. P-31

they made a formal Bayt (allegiance) on the sacred hands of the Prophet (SAW).

In the Sufi tradition the chain of transmitters whereby the original pact made with the Prophet is passed on from Shaykh to Shaykh and is called a *silsa*, an initiate chain. All authentic Sufi orders are linked into such a chain.

Historically, the Sufis have been grouped into organisations called *tawaif* or *turuq*, the latter word being used more commonly in the later period from the time of the Qadiriyyah order.

Tariqah is now also a technical term for esoterism itself. Its plural form *turuq* are congregations formed around a master meeting for spiritual sessions (*majalis*), in *zawiya*, *khanwahs*, or *tekk*, as the meeting places are called in different countries.¹²

These spiritual meetings are described in the words attributed to the Prophet: “*Whenever men gather together to invoke Allah, they are surrounded by Angels, the Divine Favour envelops them. Peace (as-Sakinah) descends upon them, and Allah remembers them in His assembly.*”

The presence of Shaikh is also crucial in all such gatherings. Initiation (*al-bayah* or *al-idhn*) 'is necessary point of entry from the exoteric, for this transmits a spiritual influence (*barakah*), a grace conveyed by the Angel Gabriel to the Prophet at the time of revelation; initiation plants a seed in the soul; it is beginning of a new life, for the initiation bestowed by a spiritual master (*Shaykh*) has a lineage that goes back, through the entire series of spiritual masters, then to the Prophet. The master, who is always an orthodox Muslim, must incarnate the truth of the doctrine of which he is the living example; only he who has achieved a realization-in some degree at least of the Divine Truth can "put in motion the wheel of the doctrine" for an individual seeker. Ultimately, as al-Kalabadhi said, "The Sufis are agreed that the only guide to God is God Himself."¹³

In the early days, Sufism was not recognized as the inner dimension of Islam, as it is now, but was identified with Islam as such. Indeed, to disparage the weakening of human aspiration after Islam's first efflorescence, Sufis have said, "In the beginning, Sufism was

¹² *Mysticism in Islam*, edited by K.L.Seshagiri Rao, Publication Bureau, Punjabi University, Patiala, 2002 article by KA Nizami. P-60

¹³ Cyrill Glasse, op.cit.p-376

reality without a name; today it is a name without reality.”¹⁴

Sufism is a description of the adventures of a soul. It speaks of the seeker after God as a *Salik*, or a "traveller," and of the progress in the spiritual life as a "*Suluk*," a "travel" or "journey" along which he is guided by a *Murshid* or *Pir*, a "guide" or an "elder," who has already attained the goal by completing the journey, and is thus qualified to lead a seeker, now his *Murid*, an "aspirant," to the attainment of *Marifat*, "the knowledge" of God. The traveller is guided along the course of *at- Tariqat*, the "path," the practices which are prescribed by the *Murshid*, the guide, according to the progress made by the devotee. He, passing through the *Maqama*, the "stages," experiences certain *Ahwal*, the "states," and finally, if he shows the perseverance to the end, he attains by *Fadl*, the grace of God, the desired goal of union with God, called *fanafil-haqiqat*, "annihilation in reality.”¹⁵

According to Abu Sayeed Kharaz, a humble *Murid* has this quality that he is overwhelmed by the tendencies of time affection and generosity he tried to remove and ward off all the miseries from creatures because he is just like the earth for the creatures of Allah on which people walk and run and, to the Shaikh, he is like a pious son and, for children, he is like an affectionate father. In short, he is very kind to the creatures in general and his behaviour is such a merciful one that he is always involved with them in their distress and also in the supplications and bears all the infliction he receives from them.”¹⁶

Sahal ibn Abdullah says that the *Murid* has this routine that he is inclined to performance of actions and forgiveness from sins and to think for the welfare of people.¹⁷

According to Yusuf Ibn Hussain the indications of a *Murid* are as follows: his not liking someone is like liking someone; his enemies are also safeguarded from him, as his friends; he finds everything in the Quran; whatever he knows he puts into action, and whatever he does not know he tries to know; he shuns idle thought and thinking; he is ever desirous to get rid of punishment and aspirant of the bounties of Allah and His

¹⁴ Ibid. p-377

¹⁵ Ibid. p-376

¹⁶ Ibid-p-67

¹⁷ Shaikh Abu Nasr, Saraj, Kitab al Luman fil Tasawwuf, tr., Syed Asrar Bukhari, Iatiqad Publishing House, New Delhi, 1991, p-335.

promises. Instead of looking into the defects of others he keeps eye on his own heart.¹⁸

According to Khawaja Nizamuddin Awliya, a *Salik* should possess six qualities:

1. He should remain in a secluded place so that he may have control on his self.
2. He should remain always with ablution and if he feels sleepy, he should make a fresh ablution after sleep.
3. He should try to keep fast always, but if not possible for him, he should
4. Eat very little.
5. He should remain silent about what does not pertain to God.
6. He should have passionate love and affection for his Shaikh.
7. He should leave all apprehensions for the sake of *Haqq*.¹⁹

Moreover, the *Salik* should avoid following things:

1. He should discard the World; especially he should refrain from the company of worldly people.
2. He should not mention anyone other than Allah, and not should he to have any relation with anyone else than Allah.
3. He should also not display any slight inclination towards the world.²⁰

Sharf uddin Muneeri says that the first weapon in the hand of us in the fight against our *Nafs* is hunger as our stomach is the source of all sins.²¹

Because, through satisfying the hunger by eating men get sexual power; therefore hunger is fire and human sexual power is its fuel. Human sexual instinct and sexuality can be burnt only by the fire of hunger and turned into ashes.²²

¹⁸ Ibid. p-336

¹⁹ Ibid.

²⁰ Ibid.

²¹ Ibid. P-272

²² Ibid.P-458

In abnormal and tragic circumstances, the role of these Sufis has been more crucial and challenging.

According to Hujwiri, *Salik* always follows the commands of *Haqq*, performs his duties towards people and needs the help of a Shaikh because seclusion in his favour is destruction.

When any *dervish* comes to see him, he should welcome him with respect; if he travels he, should travel for the sake of God; that is, he should only make journey for the sake of Hajj, Ghazwa or acquisition of knowledge, or to visit the tomb of a Shaikh. His food should be like the food of a sick person, and should be lawful; he should not accept the invitation of the worldly persons; he should walk with feebleness, and not be arrogant; sleep only when overpowered by sleep; should remain silent as silence is better than speech; even when he needs to speak, his speech should be truthful as speaking truth is better than silence. He should supplicate to Allah and ask for everything from Allah. Though celibacy is against *Sunnah*, as in celibacy man is sometimes overwhelmed by carnal desires but if a *Salik* wants to lead a secluded life then remaining celibate is his ornament.²³

According to Mooinuddin Chisti, among the five worship items of a *Salik* are:

1. Service of parents
2. Recitation of the Quran
3. Respect of *Ulama* and *Mashaikh*
4. To make a pilgrimage to Kaabah
5. To render service to his *Pir*.²⁴

According to Bakhtiyar Kaki:

1. A *Salik* should not eat to fill of his belly; if he does, he is a self seeking person; eating is just for the sake of having strength to perform worship.

²³ Ibid

²⁴ Syed Sabahuddin Abdur Rahman, *Bazm-i-Sufia*,(Urdu) Mutbah Maarif Dar al Musannif, Azamgarh, 1989, pp-39-40

2. Dress should not be for show; if he wears for show and ostentation, he is a thief though pretending to be treading the Sufi way.
3. A Salik should speak little.
4. Sleep less.
5. Abstain from the worldly luxuries.

He says Bayazid Bistami worshipped for 70 years but still did not achieve nearness to Allah, but at the time of death he threw away his earthen jug and the *khirqah* of leather; it was only then that he could achieve this nearness.²⁵

At the collective levels, the role of Sufis was very significant, especially in the critical junctures of Islamic history.

To start with in crisis Sufism played very significant role and its achievements cannot be underestimated. It got its organisational structure owing to these crises and other emerging challenges to the very existence of Islam in medieval times. For example, Mongol invasion was “a challenge” for the Sufis. Therefore the Sufis concentrated their energies on "the regeneration of society," and they divided universe into spiritual territories (*walayatas*), and in this environment "the spiritual orders (*silsilah*) and *Khdnqdhs* were effectively organised and established on an extensive scale to meet the situation which henceforth became an integral part of the mystic discipline. “With the rise of these *silsilahs*, large establishment of *Khanqahs*, for inculcating community spirit among mystics and for the moral and spiritual culture of the people, became almost imperative.

Khanqah is a Persian word and its Arabicised form *jukhangah* means place, and its abbreviated form is *khan*; in Pahlavi language it is *khanak* and in old Persian *ahanah*; some people call it combined form of *khawan gah*, i.e., the place of *khwan* meaning the place of eating for the *dervishes*, meaning thereby that where the Sufis go, i.e., a place where they stay and eat; such places have been found in the buildings existing from old age.

A verse is being quoted in this respect. Surah al Dahar (verse-8), where it has been mentioned that the believers make others to eat despite the fact that they themselves are in

²⁵ Ibid.P-780

need of the eatables: "And they give food, inspite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive." (76:8)

In a famous Sufi treatise *Tabaqqat-al-Sufia*, its form has been given as *Khanqah* and at another place *Khanqah* in Persian. According to *Tabaqqat-al-Sufia*, the first ever *Khanqah* was constructed at Ramallah for Abu Hashim Kufi.

Thus it can be said that it is a place where dervish and mashaikh eat and worship and live together. During the times of Prophet (SAW) there was a bench constructed for some of the wayfarer companions of the Prophet in the Masjid of the Prophet (SAW), and the people who were residing there were commonly known as *Ashab-i-Sufah* (the people of the Bench). Some people consider that this model of *sufah* had some resemblance with *Khanqah*, because on the *sufah* were living those companions of the Prophet (SAW) who had no houses of their own and thus lived on *sufah*.²⁶

Following are some of the salient features of the *Khanqah*:

1. Staying place of the *dervishes*, i.e, for such people who do not have place to stay and the people who do not have their own houses *Khanqah* is their home.
2. A place where Sufis and *dervishes* can talk and stay together and also worship together so that they may get externally and internally united to be able to get illuminations of each other and to get enlightened in their souls and hearts so that they and the surrounding areas may get affected by their illuminations, hence safeguarded from catrosphies and atrocities.

A dervish should not travel alone; at least one friend should accompany him though; with four people travelling is a difficult position and less than too as well. Everyone should have a rod, a jug, a prayer rug, one comb, one belt and one tooth stick. They should select one of them as their leader and others should follow him as subordinates. When they reach to any *Khanqah* they should first search for the servant, and when the servant comes they should be welcomed by him and taken inside. And he should make them to put off their socks wherever they want and then should show them bath room. Afterwards, they should handover their belongings to the servant (*khadim*) and he should preserve these and spread the prayer rug for them. These people should make fresh ablution and offer

²⁶ Ibid. p-105

two *rakahs* and after offering prayer go to meet the *dervish*. The *dervishes* should leave prayer rug and stand up to welcome them and embrace each other and kiss each other's hands. And then all should sit on their respective prayer rugs and then whatever is asked from them reply to it gently in shortest possible manner. And they should not answer that which is not asked. Then dining table should be spread and they should be made to dine whatever is available. They should stay there for three days and not leave unless there is any compulsion. After three days they should leave and meet whomsoever they want to.²⁷

Without permission the people in *Khanqah* should not leave, and if they want to leave they should only after seeking proper permission 'for it. But they should not go to *bazaar* and should come back at their earliest after performing their duties. They should not eat outside nor go to attend any invitation and not ask for anything from anyone.

But whatever they need they should just ask from the *khadim*. They should refrain from talking in the mosque loudly and not to make noise while taking off their shoes so that the people busy in *dhikr* and worship or the sleeping people are not disturbed.

Any person accepting service should be given something. Elders should advice youngsters.²⁸

First of all one should go to *Madrasah* and then *Khanqah* and become *murid* and remain in the company of the Shaikh, then learn important sciences and then read narrations, then leave reading these books. Afterwards, he should do that what is liked by his Sheikh. There are two ways to reach Allah, one is from *takrar* (constant repetition) and *tahsil* (acquisition) and followers of it are these people who call themselves people of *Shariah*. Second group is of people of the *mujahidin* (strugglers in Allah's way) and *zikr wa azkar* (and people who extensively make the *zikr*). Thus these are people of *Shariah* and people of *Tariqat*.²⁹

Even the Sufis have been taught the mannerism touching upon such trivial points as to how to start with right foot while entering and take out left while leaving. Or how to enter mosques or shrines. But while going to toilets they have been taught to start with the left

²⁷ Ibid. p-105

²⁸ Azizuddin Nasafi, *Al Insa al Kamil*, quoted in Shah-i-Hamadan, *Hayat aur Karnamay* op.cit.p-899

²⁹ Ibid.p-895

but while coming out start with right foot.

The dervish is advised thus:

“Oh *dervish is advised thus*: Neither during day or night you should shout in the *Khanqah* nor recite or chant anything loudly. When a man walks into the *Khanqah* he should not walk there with heavy feet nor strike his shoes against earth so that the people busy in commemoration or meditations get disturbed or if they are sleeping their sleep is disturbed.

"Oh *dervish!* If in the *Khanqah* there is someone amongst the people of service he should accept to serve but if there is no one to serve whosoever is given this charge of service he should be given some remuneration for the services. He will serve sincerely and honestly. To serve others will be allowed only when they allow so and permit accordingly.

"Oh *dervish!* The dwellers of *Khanqah* should know each other's conditions and if anyone amongst them is afflicted by a calamity and he is not able to remove it, other dwellers of the *Khanqah* should help him. When the elders meet youngsters they should admonish them. I mean to say that they should not shy away in helping each other and hide shortcomings of each other on the other and highlight good qualities instead. The elderly should respond the queries of others with leniency and open-heartedly or if the questions are not suitable they should avoid their replies. Because responding such questions will entail more harms than profit still if they want to save the people who ask questions from heart burning then they may respond in a very polite way to these questions. The people should be addressed according to their capability.³⁰

“Though broadly used in the sense of hospices, these' terms differ in their connotation. The *Khanqah* was a spacious building, providing separate accommodation for every visitor and inmate. The establishment of *Khanqah* was based on the conviction that a life of solitary, self sufficient, contemplation was incompatible with the highest mystic ideal of salvation through service of mankind.”³¹

³⁰ Ibid, pp-900-901

³¹ Ibid. According to A.R.I. Doi: “In the old *Khanqah*...besides *Dhikr* and *Afkar* (Meditation and thought) the *Dars* (Lessons in Religious Scriptures) formed an essential part of training for the novice, but now in how many courses, including those designed for adults, is Sufism presented not from the point of view apologetic, but as a problem in Islamic living which the students themselves have to work under guidance of the *Shaykh* of the *Silsilah* (Order?)” (The Islamic Review and Arab Affairs, September 1970, p-32)

At some places *Khanqah* was named *Zawiyah*. *Zawiyah* literally means a corner, and in North Africa the word means an oratory or small mosque, a place of religious retreat, or in particular, a meeting place of Sufis for prayer and the invocation of the Name of God (*dhikr*). A *Zawiyah* may be small or large, even a mausoleum of a saint associated with religious order.

"It is the equivalent of what is called a *Khanqah* in the East, or a *tekke* or *Dargah* in Turkey. It can also be a part of a home that is set aside for prayer."³²

Some of the Sufis wish to draw themselves closer to Allah through constant weeping, as Thomas a Kempis advised the spiritual postulant "to seek the gift of tears". Most Sufis have passed through phases of weeping as a sign of the "melting of the heart" or melting of existential knots.³³

In fact, when men of different temperaments and attitudes assembled in these *Khanqah*, all tensions, conflicts and complexes in their character were resolved and their personalities were moulded in consonance with the spirit of the *Silsilah*. Common penitences and sufferings drew out the noblest qualities of their souls and made them understand what Carlyle calls the 'divine significance of life'.³⁴

Strict discipline was maintained in the *Khanqah* and elaborate rules were laid down for the guidance of the inmates: How to talk to the Shaikh; how to deal with visitors; how to sit in the *Khanqah*; how to walk; how and when to sleep; what dress to wear---on these and similar other topics minute instructions were given to the people of a *Khanqah*. The Shaikh sternly dealt with those inmates who were found guilty of the slightest irregularity.

Awarif-ul-Maarif is accepted by the medieval Muslim mystics as an excellent manual for the guidance of organisers of *silsilahs*.

In this book the details about the *Khdnqdh* life, its organisation and the various related rules and regulations maintained by the Sufis in their monastic life have been discussed succinctly.

³² Mysticism, Islamic, Nizami, p-74, footnote no.85

³³ Cyril Glass'e, op.cit p-432

³⁴ Ibid. p-418

Here is a gist of these monastic organisational rules and regulations which have been mentioned in this great Sufi treatise:

"Sufis reach to *Khanqah* before the afternoon, if due to some reason they are late they alight at the *Masjid* or in some corner. The next day, at sunrise, they proceed to the *Khdnqdh* and make (a) two *rak'ahs* (of prayers) as salutation to the spot; (b) *salaam* (peace wishing); (c) haste to embracing and to the handshaking those present."³⁵

While being in the *Khanqah* their monastic behaviour is described as:

"In speech, they make no presumption; so long as they are not asked, they do not speak."³⁶

About their activities at *Khanqah*, it has been mentioned that they wait till they can meet the masters they want to get instructions from, or just to get blessings, or just to have the pleasure of their spiritual company:

"For three days of the business that they may have, beyond visiting of the living and of the dead---they go not from the *Khanqah* until the inward form, from the alteration caused by the accidents of travel, return to its own ease, and they become ready for the interview with the Shaikhs."³⁷

Not only their coming to the *Khanqah* and going out from the *Khanqah* is governed by certain set of rules and regulations, but their assembly and stay in *Khanqah* is also determined by the strict rules and regulations:

"When from the *Khanqah* they wish to go out, they refer their request to the men of the *Khanqah*. When three days have passed, if they resolve to stay, they seek service whereby

³⁵ Mysticism in Islam, edited by K.L. Seshagiri Rao, Publication Bureau, Punjabi University, Patiala, 2002, p-67 Some psychologists have interpreted meditations of various people in religious symbols or injections. For example, while explaining Surah Kahaf, Carl Jung has given a novel interpretation about the very name Kahf meaning cave when he says that everyone has a cave in himself, or into the darkness that lies behind the consciousness will find his self involved in an at first-unconscious process of transformation, by penetrating into the unconscious he makes connection with his unconscious contents. (The Archetypes and the Collective Unconscious pp-74-75)

³⁶ Shahbuddin Suhrawardi (Tr.by Lieut Col. H. Wilberforce Clarke), Taj Company, New Delhi, 1984, pp-30-36

³⁷ Ibid

they may stay.”³⁸

The first three days after the travellers have arrived are spent by them as the guests according to the Prophetic tradition and guidance. But if they want to stay beyond these first three days then they will stay at the *Khanqah* but not as guests but as servants of the other incoming or outgoing Sufis. Yet again in the monastery the engagements of the Sufis is like whether to be engaged in devoting oneself to spiritual activities then they are exempted from the services or else they may serve. If their time be engaged in devotion, no performance of service is necessary for them.

This was something about the behaviour of the travellers who keep on pouring in the *Khanqah*. The dwellers of the *Khanqah* have their respective engagements. They have to display certain traits and need to possess certain etiquettes.

For example, "The dwellers of the *Khanqah* meet the travellers with (a) *tarhib* (ye are welcome), (b) regard, and (c) expansion of face (throughjoy)."³⁹

It means that they have to welcome the incoming Sufis with open arms and smiling faces. It should not be a just cosmetic mannerism as we may find at the occasion of someone's checking in at the reception of a hotel, but it was and still is a heartfelt greeting and soul rendering welcome not governed by material concerns and consumerist considerations.

After making the incoming Sufis to feel comfortable the next thing the dwellers do is to offer food and refreshment to the guests: "The servant should offer light food, and be present fresh of face, sweet of speech."⁴⁰

There is possibility that a strange person may turn up who is not aware about the monastic life and its etiquettes, still he is to be conducted in a polite way and his self respect and honour have to be maintained.

"If a traveller, unaccustomed to the customs of Sufis, reaches the *Khanqah*, they should not look at him with contempt, nor should they prevent him from entering."⁴¹

³⁸ Ibid

³⁹ Ibid

⁴⁰ Ibid, p-38

⁴¹ Ibid

The groups which stay at *Khanqah* have different spiritual objectives to realise, and thus they have to behave in the manner which is most suitable to their condition:

"The dwellers of the *Khanqah* form three parties: (a) *ah-li-khidmat* (men of service,); (b) *ahl-i-suhbat* (men of society); (c) *ahl-i-khilvat* (men of solitude)." ⁴²

The roles to be played by these different groups have also been discussed in detail.

"The *ahl-i-khidmat* are the beginners," who out of love come to the *Khanqah*. They do them service, so that thereby they may become acceptable to the hearts of men of deeds and of stages, and may be regarded with the glance of mercy, may acquire fitness for kinship and become a slipper out of the garment of alienation and of farness.

They gain capability of society for its advantages, and by the blessing of their society, words, deeds and manner become bound by the bond of dignify. After that they become worthy of *khidmat*.

To the old men, the passing of their time in *khilvat* is best.

To the youth, the house assembly setting in company (*suhbat*) is better than solitude (*khilvat*), so that, with the bond of knowledge (*Ilim*), their lusts may be (by the revealing of states, words, and deeds to those present) bound.

Thus has Abu Yaqub Susi said:

The men of the *Khanqah* have a portion, devotion and a service; and aid each other respecting important matters of faith and of the words.

Fitness for "service" is when a person has, by outward resemblance and inward and pure desire, acquired kinship with Sufis.

Who hath no kinship with one of these two ways, ---him, and it is not proper to "service," or with him to associate except in compassion.

If the *Khanqah* have no bequest, and in it be present one possessor of vision, he, according to the exigency of the time and their capacity, instructs *murids*.

If he considers good to abandon Kasb (acquisition) and to remain in beggary, he puts

⁴² Ibid

them on *Tawakkul* (reliance on God) and on the abandoning of the means (of livelihood).

If the men of *Khanqah* are a brotherhood, and no Shaikh be present, they choose, as occasion demands, one of these three ways:

Whether to choose *Kasb* (acquisition) or *Tawakkul* (reliance on God) or beggary?

The men of *Khanqah* should observe concord to each other, sit at one eating table, pass life in love and purity and counterfeit evil thoughts. They should not allow hypocrisy that they should display outward reconciliation, and their hearts are flooded with hate, then hopelessness is their good, and their destruction an expectation. They should outwardly and inwardly try to be in agreement with, and in equality to each other, and to be in respect of all people from impurity (of wrong).

"In the heart of a Sufi or a *faqir*, how should there be the alloy and the counterfeit (of evil thought), the place of return whereof is the love of the world?"

By abandoning the world and turning from it are they special and chosen.

When a person appears possessed of lust, with him they should strive to repel the darkness of lust by the luminosity of the heart.

The injurer and injured both are in sin. Because if the injured one had heartily opposed the lust of the injurer, the darkness of lust would through the luminosity of the heart, have departed.

The true Sufi is he who strives in the purifying of his heart, and allows no pollution to abide in him. ⁴³

1. The people of the Khanqah should establish cordial relations with all men (Khalq).
2. They should concern themselves with God.
3. They should abandon all efforts at earning a livelihood and should resign themselves to the will of God.
4. They should strive for the purification of their inner life.
5. They should abstain from things that produce evil affects.

⁴³ Ibid, p-38

6. They should learn the value of time.
7. They should completely shake off indolence and lethargy.⁴⁴

The true Sufi is he who strives in the purifying of his heart, and allows no pollution to abide in him.⁴⁵

The conditions of the company of the *Mashaikh of Tariqat* are:

1. Everybody is to be respected according to his status.
2. Old people need to be revered and the people of equal age to be treated well and children to be treated gently, elderly people to be taken as fathers, and the people having same age as brothers and children like siblings.
3. Caprice, jealousy and animosity and hatred to be abandoned.
4. And never leaving any opportunity to advice others and never be grieved for anyone's bad behaviour and never abandon people due to their ill treatment.”⁴⁶

Kashaf-al-Mahjub mentions the etiquettes of the companionship in *Tasawwuf* in detail. (It is one of the oldest Persian treatises on Mysticism. It was written around mid of 11th century.

The original work is in Persian and it has been translated into many Oriental and European languages. It was composed by Abu ai-Hasan Ali b. Uthman b. Abi Ali al-Jullabi al-Ghaznavi al-Hujwiri (may Allah be pleased with him) who was born in a noble family of Ghazna which was renowned for their piety and countenance.⁴⁷

Hujwiri says:

⁴⁴ Ibid, p-38

⁴⁵ K.A. Nizami, in Islam, op.cit.p-67

⁴⁶ Ibid. pp-40-41. See also Shahbuddin Suhrawardi, *The Awaif ul Maarif*, tr.Liet Col.H. Wilberforce Clarke, Taj Company, New Delhi 1984, pp-37-41

⁴⁷ Sayyid Ali Hujwiri, *Kashf al Mahjub*, tr. Mufti Ghulam Mooinuddin Naami, Rizvi Kitabghar, Maharastra, Bhiwandi, 1988, p-492

"The condition of companionship in Sufism is that one should treat everyone according to his degree. Thus he should treat elders with respect, those of their own sort with pleasant familiarity, and younger with affection. For him elders should be like his parents, should consider brothers of his own age group and should treat the younger like his sons. Should renounce hate, envy, and malice and must not withhold sincere admonition. It is not permissible to speak evil on somebody's back and or to behave dishonestly with companions. Similarly, it is also not appreciated to deny one-another on account of any word or deed, because a companionship which begins for Allah's sake should not be cut short by human words or acts. He says further: "*Dervishes* are of two kinds, residents and travellers. According to the custom of the Shaikhs, the travelling *dervishes* should regard the resident *dervishes* as superior to themselves, because they go to and fro in their own interest, while the residents have settled down in the service of Allah which in the former case is the sign of search, and in the latter is the token of attainment. Hence, those who have found and settled down are superior to those who are still seeking.

Similarly, the resident *dervishes* ought to regard the travelling *dervishes* as superior to themselves, because residents are laden with worldly encumbrances, while the travelling *dervishes* are unencumbered and detached from the world."

Again, old men should prefer young ones to themselves, for they are newer to the world and whose sins are less numerous; and young men should prefer to themselves the old ones, for they are better than them 'in devotion and service. If it happens like this, there will be no evil and there will be ease and deliverance for all.

Mongol invasion was "a challenge" for the Sufis. Sufis concentrated their energies on "the regeneration of the Muslims of Muslim society, "at a time when Muslim political power was at its lowest ebb; they divided universe into spiritual territories (*walayatas*), and in this environment "the spiritual orders (*silsilas*) and *Khdnqdhs* were effectively organised and established on an extensive scale to meet the situation which henceforth became an integral part of the mystic discipline."⁴⁸

The earliest order was the Qadiriyyah founded by Abdul Qadir Gilani (ob.1166). His sermons and teachings attracted people to Islam and even a "very large number of Jews and Christians to Islam." Even after his death his *madrassa* and his *ribat* continued to

⁴⁸This book is translated by Lt. Col® Muhammad Asharf Javed. The author talks about the ettequites of a man intending to involve himself with mystic life)

attract people from distant lands, and his order found adherents in Yemen, Syria, Egypt and many other regions.⁴⁹

Next was the *silsilaha-i-Khwajgan* organised by Khawaja Ahmad popularly known as Ata Yasawi (ob.1166), and he is referred by Farididdudin Attar as *Pir-i-Turkistan*; it is said he affected the conversion of Turks to Islam, his tomb became a "place of pilgrimage" for both kings and Sufis."⁵⁰

However, Khawaja Abdul Khaliq Ghujduwani (ob. 1220) gave a distinct spiritual philosophy to the *silsilaha-Khwajgan*. Nearly a century and half later there appeared Khawaja Baha-u'd-din Naqshband (ob. 1389) on the scene of the *silsilaha-i-Khwajgan*. His contribution towards the consolidation and expansion of the *silsilaha* was so great that after his death the order came to be known as the Naqashbandi silsilaha.

Another important mystic order was the Chistiya founded at Chist in the Hari-Rud valley of Afghanistan, near Firuz Koh, the capital of the Shanbani rulers of Ghur by Khawaja Abu Ishaq of Syria (ob. 940 A.D.) and it produced great saints like Khawaja Maudud Chisthti, Haji Sharif Zindani and Khawaja Usman Harwani. Khawaja Mu'in-u'd-din Hasan Sijzi was the founder of this order in India and this order is "in fact, essentially Indian" says Nizami.⁵¹

Khawaja Mu'in-u'd-din arrived in India during the reign of Prithvi Raj and set up a Chisti mystic centre at Ajmer, in the heart of Rajputana.⁵²

Khawaja Mu'in-u'd-din was having a very dynamic concept of religion and was "thoroughly humanitarian in his outlook."⁵³

He interpreted religion in terms of human service and exhorted his disciples." to develop river like generosity, sun like affection and earth like hospitality." The highest form of devotion according to him was to "redress the misery of those in distress; to fulfil the

⁴⁹ Nizami.op.cit.p,P-61

⁵⁰ Ibid.p-62

⁵¹ Ibid

⁵² Ibid

⁵³ Ibid

needs of the helpless and to feed the hungry." ⁵⁴

Abul Fazl says that multitudes of people came under the influence of his teachings.⁵⁵

His two disciples-Shaikh Hamid-u'd-din Bakhtiyar Kaki (ob. 1236)- played a prominent role in the expansion of the *silsilah*. The former worked out the Chisti mystic principles at Suwal, a far-off village in Rajputana. ⁵⁶

The Suharwardi *silsilah* was founded by Shaikh Abu Najib Abdul Qahir Suhrawardi (ob. 1168), a distinguished Sufi, jurist and reformer of the 12th century. Many of his spiritual descendants become founders of new *silsilahs* e.g., Kubrawiya, Shattariya and Firdausiya and his' nephew Shaikh Shihabuddin Suhrawardi (ob. 1234) succeeded him in Baghdad and devoted himself to the expansion of this order. His Awarif-ul-Maarif is accepted by the medieval Muslim mystics as an excellent manual for the guidance of organisers of silsilahs.⁵⁷

Shaikh Najm-u'd-din Kubra (ob. 1226) lived under distressed conditions owing to the Mongol invasion, and it was in July 1226 that the Mongol attacked Khawarizm and the Shaikh went out to meet the invaders in the open field and died fighting the Mongol forces.⁵⁸

With the rise of these *silsilahs*, large establishment of *Khanqah* for inculcating community spirit among mystics and for the moral and spiritual culture of the people became almost imperative; interestingly, the first *Khanqah* was built early in the 2nd century AH by Abu Hashim Sufi. This has been mentioned by Nafahat -ul- Uns. ⁵⁹

⁵⁴ Ibid

⁵⁵ Siyar-ur-Auliya, p-46

⁵⁶ A 'in-i-Akbari, edited by Sir Syed. P-207

⁵⁷ A 'in-i-Akbari, edited by Sir Syed. P-207

⁵⁸ Ibid. p-65. This book is a treatise on ethics and practical mysticism. It not only explained the Sufi terms and their connotations explained the aims ideals of the Sufis and has formulated principles for the "group organization" of the Sufis. It was due this reason that the contemporaries "in their eagerness to organize their silsilahs, accepted it as their guide book" p-73, footnote 71, Nizami. Its influence in India may be estimated from the fact that for a long time it was prescribed for higher studies in religion and mysticism. P-73

⁵⁹ Ibid. p-65

Maqrizi thinks that the origin of the separate houses of worship may be traced back to the days of the Caliph Uthman.⁶⁰

Ibn Taimiyah writes on the authority of Akhbar-us Sufiya that the first house for mystics was constructed at Basra.⁶¹

But he thinks that the popularity of *Khanqahs* and *ribats* started with the Seljuq period.⁶²

But these early *Khanqah* could not develop into centres of the mystic movement. They remained private in character. From the 12th and 13th centuries onwards *Khanqah*, *jamaat* *khanahs* and *zawiyahs* became the nuclei for the expanding mystic movement.

Zawiyahs

Though broadly used in the sense of hospices, these terms differ in their connotation. The *Khanqah* was a spacious building, providing separate accommodation for every visitor and inmate. The *Jamaat khanah* was a large room where all disciples slept, prayed and studied while sitting on the floor. The Chisti saints built *Jamaat khanahs*. Suhrawardis constructed *Khanqah*.

Common people, unable to appreciate the distinction, used the word *Khanqahs* even for the Chisti *Jamaat khanahs*, and now the term is used for all centres of spiritual activity without distinction. The *zawiyahs* were smaller places where mystics lived and prayed but, unlike the inmates of *Khanqah* and *Jamaat khanahs*, did not aim at establishing any vital contact with the world outside. In the 17th and the 18th centuries another type of *Khanqahs*, the *daerahs* came into existence. The primary aim of the *daerahs* was to provide place for the men of one affiliation to devote their time to religious meditation. They were smaller than the *zawiyahs*.⁶³

The establishment of *Khanqahs* was based on the conviction that a life of solitary, self-sufficient, .contemplation was incompatible with the highest mystic ideal of salvation through service of mankind. In constructing *Khanqah*, writes Shaikh Izzuddin Mahmud,

⁶⁰ Ibid. p-65

⁶¹ Ibn Taimiyah, Fatawa (vol.IV,P-271)

⁶² Fatawa Ibn Timiya, 11,p-460

⁶³ Ibid.(IV,P.459)

there are several advantages ... First, it provides shelter for mystics who do not possess any house of their own ... Second, by gathering at a place and mixing with each other, the mystics get an opportunity of regulating their lives and developing uniform inward and outward ways Third, in this way they get an opportunity of criticising and mending each other's ways.”⁶⁴

Khaliq Nizami says, "In fact, when men of different temperaments and attitudes assembled in these *Khanqah*, all tensions, conflicts and complexes in their character were resolved and their personalities were moulded in consonance with the spirit of the *silsilah*. Common penitences and sufferings drew out the noblest qualities of their souls and made them understand what Carlyle calls the "divine significance of life.”⁶⁵ Shaikh Shihab-ud-din Suhrawardi found sanction for the establishment of *Khanqah* in the Quranic verses --- (24:36-37)⁶⁶

Strict discipline was maintained in the *Khanqah* and elaborate rules were laid down for the guidance of the inmates as to how to talk to the Shaikh, how to deal with visitors, how to sit in the *Khanqah*, how to walk, how and when to sleep, what dress to wear--on these and similar other topics minute instructions were given to the people of a *Khanqah*. The Shaikh sternly dealt with those inmates who were found guilty of the slightest irregularity.”⁶⁷

If a *Khanqah* had waqf for its maintenance, the Shaikh could either instruct his disciples to earn their livelihood or permit them to beg or ask them to sit in the *Khanqah* resigned to His will.

If a *Khanqah* had no Shaikh but was run by a group of men of equal spiritual status (*Ikhwan*) the same three courses were open to them.”⁶⁸

Marifat (gnosis) being the summon bonum of a Sufis life methods were adopted for achieving this goal. Through which *was* (union) was possible. Heart (qalb) was

⁶⁴ Footnote no. 85, pp-74-75, op.cit. Nizami

⁶⁵ Misbah-ul-Hidayah, (Lucknow edition, 1322 AH,PP-118-119). See also Nizami op. cit., P-67

⁶⁶ Ibid. Nizami. Op. cit.p-67

⁶⁷ Awarif-ul-Maarif(Urdu Translation Lucknow 1926,p-123)

⁶⁸ Nizami.op.cit.p-68

considered the only medium which could set the Finite in tune with the Infinite. Every *silsilah* consequently developed its own methods for training heart. However, the temperament of the people of a particular region was taken into consideration while prescribing these methods. This point has been mentioned by Shah Wali Allah. When a person desired to get initiated into a *Silsilah*, he gave his hand in the hands of the Shaikh and repented for his past sins (*Tauba*) and promised to lead a chaste and pure life in the future. Sometimes the head of the new entrant was shaved. Sometimes a cap was placed on his head.⁶⁹

These are the methods adopted in order to "harness all feelings and emotions to establishing communion with Allah:

1. *Zikr-Jihr*: Reciting the names of Allah loudly, sitting in the prescribed posture at prescribed times.
2. *Zikr-Khafi*: Reciting the names of Allah silently.
3. *Pas-i-Anfas*: Regulating the breath.
4. *Muraqabah*: Absorption in mystic contemplation.
5. *Chillah*: Forty days during which a mystic confines himself to a lonely corner or cell and devotes himself to contemplation.

In some Sufi *silsilahs* the efficacy of audition parties (*sarna*) is laid emphasis upon so that one's spiritual personality gets developed, as music in their view relieves the strain on a man's emotions, and quickens ones emotional response and attunes his heart to the Infinite and the Eternal.

According to Nizami:

"*Sama* or *qawwali*, consequently, became one of the popular institutions of medieval mysticism and the common man, incapable of comprehending the mystic principles at a higher level, readily accepted its ceremonial aspect. If its metaphysics attracted the higher intellects, the mystic ceremonial--*sama*, *urs*, *Langar*, etc.,---drew to its fold the common man who looked upon the mystic more as a blessed miracle worker than a teacher of a higher morality. Considered in the broad perspective of Islamic history, a significant

⁶⁹ Misbah-ul-Hidayah(Lucknow edition, 1322 AH) PP-121-122

contribution of the Sufis was that they removed the contradictions between static theology and the rapidly changing conditions of life. In fact, it was through the mystic channel that dynamic and progressive elements entered the social structure of Islam."⁷⁰

The whirling dance or Sufi whirling that is proverbially associated with *dervishes*, is the practice of the Mevlevi Order in Turkey, and is part of a formal ceremony known as the *Samah*. The *Samah* is only one of the many Sufi ceremonies performed to try to reach religious ecstasy (*majdhub, fana*). The name Mevlevi comes from the Persian poet Rumi (born in Balkh; modern day Afghanistan), whose shrine is in Turkey and who was a *dervish* himself. This practice, though not intended as entertainment, has become a tourist attraction in Turkey.

*"If the doors of perception were cleansed, everything would appear to man as it is, infinite. For man has closed himself up, till he sees all things through the narrow chinks of his cavern."*⁷¹

Khanqah was not just a place of retreat but a place where all the comforts of life were present and people used to enjoy stay in a *Khanqah*. Ibn Jubayr Andulasi says that in the latter part of 6th century in the Muslim world the Sufis were enjoying very good and luxurious life, and like the kings had all the facilities of life available there and they used to have at least the glimpses of the promised bounties of paradise on earth itself, so to say. They used to organize the musical concerts in these *khawaniq*.⁷²

Coming to Kashmir Sufism, it has also developed a well-knit system of monastic rules and regulations apart from important mystical traits. One of the patron saints of Kashmir Syed Ali Hamadani who belonged to a Kubarawi sect of Sufi says, for example, "our *tariqah* is stronger than all other *turq*; therefore a person who wants to be initiated in to our *Tariqah* should be ready to get initiated in *Tariqat wa Haqiqat* at one and the same time."

⁷⁰ Nizami. Op. cit. PP-68-69

⁷¹ Nizami. Op. cit. p-69

⁷² According to Hujwayri, without *mushadah* there is no possibility of *mujadah* and without *mujadah* there is no possibility of *mushadah*. He does not however, consider *mujahidah* as the cause of *mushadah*, but the method to reach to the way of truth and its means. See Syed Sabahusiddin Abdur Rahman, *Bazm-i-Sufia*, Mutbah Maarif Dar al Musannifin, Aazamgarh, 1989, pp-25-26

Taqwa, according to Shah Hamadan (as the Syed is commonly known in Kashmir and Iran) means that in heart of the Sufi only Allah's *Wajud* (Being and existence) is settled and all other things than Allah have already vanished. A *Salik* should make it a point that whatever actions he is performing no one else 'should know about their performance. *Salik* is a person who gets unconnected from the worldly affairs and remains with ablution all the times and silence is maintained by him throughout, as he remains strictly obedient to all the commands of his *Murshid* and does not talk to all, and in seclusion keeps fast and does not eat that much that he may be overcome by sleep and remain deprived of worship; however, he should not eat less to become very weak also.

The etiquettes of *khilvat* (solitude) are as follows according to Hamadani:

"*Salik* should remain very much considerate and with- ablution and keeping (his sitting and standing) direction towards *Qiblah* and whatever invocatory prayers are recommended by the *Murshid* should be practiced, and he should remain in seclusion and select a very dark room so that he remained cut off from all the external relations and should only come out from his room when he has call of nature or for ablution or for offering congregational prayers, and when he comes out he should keep his head down and should not cast his gaze on anyone.

In seclusion, he should engage himself in *zikr* and the concentration on recitation of *Kalimah Shadah* and its repeated mention on his tongue should be that extensive that whole of his body gets affected by its good impact and vibrations.

A special care according to Hamadani should be taken that a *Salik* should not mix up with people and avoid their company.⁷³

About the importance of Shaikh (*Pir*) a great Rishi saint of Kashmir says: *Pir* is the father and mother of the *Salik* as the Sufis believe. Nooruddin considered Mir Syed Hamadani as his spiritual guide; therefore he says:

" the *Pir* is father and mother and through him I have got connected with God who is my lord; therefore *Pir* is just like the light of my eyes and I hope on the Day of Judgement due to his intercession my sins will be pardoned, and my miseries warded off due to his

⁷³ Justaju Dar Tasawuf Dar Iran, Dr. Zareenkonb, Musasah-i-Amir-Kabir Tehran, and 1367 p-162)

recommendation.”⁷⁴

According to Shah Hamadan, after the gnosis of one's self all the successes follow and man becomes the holder of key of the door of grandeur as he becomes a master of his times also.⁷⁵

When Shah-i-Hamadan reached to Kashmir for preaching of Islam, he informed people about Islamic teachings in the towns and cities. Wherever he stayed in connection with preaching of Islam his son got constructed *Khdnqdh*s later on and these *Khdnqdh*s are attributed to Syed Ali Hamadani. The place he stayed at Allaudinpora, when he reached Kashmir, was actually a royal guesthouse those days. Afterwards, it was demolished by the king to establish a *sufah* for prayer where Syed Ali Hamadani, known as Amir-Kabir, Sultan Qutubuddin and his nobles would offer five times prayers. In the south (*junoob*) of this guest house, in its vicinity was a Budh Vihara where a Buddhist monk was residing along with his followers. This monk embraced Islam by the preaching of Syed Ali along with his followers. His grave is present in the graveyard, which is situated near present *Khdnqdh* itself. The stones of this Budh Vihara have been used in the *Khdnqdh-i-Mu 'alia* situated on the left side of the *Khdnqdh*. It was on the place of *sufah* that the son of Mir Syed Ali Hamadani constructed a *Khanqah* known as *Khdnqdh-i-Mu 'alia*. It is worth mentioning that Syed Ali Hamadani had established only the *sufah* and no other *Khdnqdh* in Kashmir.⁷⁶

The *Khanqah -i-Mu 'alia* was constructed by Mir Muhammad Hamadani during the period of Sultan Sikandar at the place of *sufah* which was demolished by the king Qutubuddin himself.

The construction of this *Khanqah* was started in 798 AH and completed in 799 AH (1397 AD).⁷⁷

⁷⁴ Shamsuddin Ahmad, Mir Syed Ali Hamadani-Shah-i-Hamadan Aik Taaruf, The Monthly Shiraza, Jammu and Kashmir Academy of Art and Culture and Languages, Lalmandi, Srinagar, editor Muhammad Ahmad Andrabi, Vol.35 no 1-3, pp13-14

⁷⁵ Ibid., p-56

⁷⁶ Ibid, p-103

⁷⁷ Ghulam Rasool Bhat(P-191). Before Syed Ali Hamadani there was *Khanqah* built for Bulbul Shah by Rinchan. Rinchan granted the revenue of certain villages to Bulbul Shah for his maintenance and also built a *Khanqah* for him near his own palace (Baharistan-i-Shahi), p-17; see AQ Rafiqul, Sufism in Kashmir,

The deed written in this regard is very explicit in pronouncing that this *Khanqah* was meant for the purposes of the stay of the custodians of this *Khanqah* and the people who will stay there for various religious devotions. The poor people (*fuqara*), destitute (*masakin*), pious people (*Salah*), righteous (*atiqiyah*) and the truthful (*sadiqqin*) etc., were the benefactionaries of this *Khanqah* and the people who want to meditate in this *Khanqah* will be provided all the facilities so that they may remain busy in their prayers. This *Khanqah* was given in the guardianship of Mawlana Sayeed so that he may spend the income incurred from the donated villages on the beneficiaries of this *Khanqah* and one portion of the income incurred from these villages was allocated for the requirements of the treatment of sick people. This was also agreed upon that the income was to be spent on the needy persons. Malik Devi Ganai was made as overseer on these works so that no one took advantage of any anomaly. In this regard, the agreement was signed by both by Sultan Sikandar and Mir Muhammad Hamadani, the copy of which is found in the record of this *Khanqah*.⁷⁸

Khanqah-i-Aala Tral was constructed by Mir Muhammad Hamdani in 800 AH which is very similar with *Khanqah-i-Maula*. It was constructed with timber and bricks and in the *Khanqah* there was constructed 40-ft wide and 60-ft high mosque, and there was made flowery on its walls and the beautiful names of Allah were in golden letters.

Khanqah-i-Amirryah, Namlabal Pampur: Amir stayed also at Pampur and Mir Muhammad Hamadani constructed a *Khanqah* in Namlabal during the reign of Sultan Sikander (1389-1413). The *Khanqah* is 25 sq ft in breadth and length. <Author: Square feet is the unit of area. Please check and verify the actual measure of the structure> Big slabs of stones were used in its construction which used to be around 3 ft in width and 4 ft in length. This is similar to other *Khdnqdh*s, and in its construction stones, timber and bricks were used; and there is embroidery on the timber logs and *mehrab*s.

Khanqah-i-wala (Wachi): This *Khanqah* is situated at Wachi in the township of Shawarah in Zainapora. This *Khanqah* was also constructed by Mir Muhammad Hamadani in 1399 AD and was known as *Khanqah-i-Wala*. Second time this *Khdnqdh* was constructed by Nasibuddin Ghazi. This *Khdnqdh* has been renovated several times; therefore its original

Bharatiyya Publishers, Allahabad, N.D. Bulbul Shah died in 727/1326 and was buried in his *Khanqah*, now called Bulbul-Langar, in Srinagar.

⁷⁸ Ibid. Shiraza. Pp-190-191

shape has not remained intact. In 1974, it was constructed once again.

Khanqah Kubarawi (Amirryah): This *Khanqah* is situated in Mattan Chismah Machbhavan and was constructed during the reign of Sultan Skindar by Syed Muhammad Hamdani. The lawns of this *Khanqah* have been decorated with very beautiful flowers. The Mughals shifted this *Khanqah* and constructed it at another place. On the spring Aasif Jah Khan built a Shahi Bagh and some glorious buildings.

Khanqah -l=Ameerihyah Monghhama Pulwama: Since during his stay in Kashmir, Amir stayed at Monghhama Pulwama (Sirnaw), and it was due to this reason that his son Mir Muhammad Hamadani constructed one-storey *Khdnqdh*.

During the reign of Aurangzeb in 1116 AH (1704 AD), this *Khanqah* was renovated by his governor Ibrahim Khan when he was made governor of Kashmir for the third time.⁷⁹

As we know, among the Sufis who were trained in the *Khanqah* of Alaud-Daula Sirnnani (1261/1336) was Shaikh Abul-Maili Sharaf-uddin-Din Mahmud Bin Abdullah Muzdaqani. His prominence owes to the fact that his disciple was initiated Sayyid Ali Hamadani (born 714 AH) in the Kubraviyav order by him.⁸⁰

The importance of *Khanqah* was well known to Syed Ali Hamadani as he was himself acquainted with this phenomenon at his native place Iran.

Sayyid Ali travelled very extensively and came to Kashmir also. Many of the Sufis who were trained at the *Khanqah* of Alaud-Daula Sirnnani, left their native towns and travelled as far as Gulbarga in south India. Mir Saiyid Ashraf Jahangir Sirnnani (d. 1405), who had travelled for some time in the company of Saiyid Ali, later settled at Faizabad, east of Luknow.⁸¹

Accompanied by his disciples, Sayyid Ali travelled widely in the Valley. He left his deputies at a number of places, which were great Hindu centres of those days, such as Pampur, Awantipora and Vijabror. These followers of Sayyid Ali established *Khdnqdh*, and the network of branches which gradually emerged became important centres of

⁷⁹ Ibid.

⁸⁰ Ibid, pp-191-202 Shirazi GR Bhat op cit)

⁸¹ Rafiqi, op cit. p-31

preaching and proselytization.⁸²

It was not specific with Kashmir only but during the Mongol period in most of the Islamic countries like India, Turkistan, Syria, Rome, Egyptian Africa, etc., were great places of flourishing Sufism and everywhere the *Khdnqds* would abound and the assemblies of *samah* held with great zeal. Ibn Batuta has mentioned that wherever he went to eastern or western part of Islamic world, he found inns, *Khanqah*, *tekkes* and *Langar* in abundance where the people from amongst Sufis, *qalanders* frequented the most. This situation was prevalent till the last part of 9th century Hijrah, and even after that Sufis were revered the most. They were considered friends of Allah; caliphs would respect them, and the noble and notables would throng their *Khanqahs*.⁸³

In some cases, the kings and caliphs would come bare-footed to visit some famous *mashaikh* and *awliya*, and would also build their *Khanqahs*.⁸⁴

⁸² Ibid. pp-33-34

⁸³ Ibid. pp-37-38

⁸⁴ Shamsuddin, Hayat aur Karnamay, op.cit.p-903

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2. Dutton & Company, 681, Fifth Avenue, Copyright 1915 by E.P. Dutton & Company, P-6
3. What is Sufism? Premier Publishing Company, Aligarh, 1973, preface
4. Cyril Glasse, The Concise Encyclopaedia of Islam, Stacey International London, 1989, p-338
5. Hajar Asqalani, Fathul Bari, Volume 3,p-214, On another occasion the Prophet of Islam was in the Masjid al-Nabawi in Medina, the second most sacred mosque in Islam, when a Bedouin that is a desert Arab, entered the mosque and urinated inside it. It was obviously a very provocative matter. But the Prophet was not at all provoked. After the nomad had urinated, the Prophet simply asked his companions to bring a bucket of water and wash the place clean (Fathul Bari, I/386)
6. Lings, op.cit. p-28, Lings has made three categorizations of the divisions of Muslims of the spiritual hierarchy, firstly those Sufis who are “travellers,” secondly those who are relatively “stationary” but whose faith and practice are nonetheless perfumed with Sufism, and thirdly the “exoteric” majority. P-31
7. Mysticism in Islam, edited by K.L.Seshagiri Rao, Publication Bureau, Punjabi University, Patiala, 2002 article by KA Nizami. P-60
8. Shaikh Abu Nasr, Saraj, Kitab al Luman fil Tasawwuf, tr., Syed Asrar Bukhari, Iatiquad Publishing House, New Delhi, 1991, p-335.
9. Syed Sabahuddin Abdur Rahman, Bazm-i-Sufia,(Urdu) Mutbah Maarif Dar al Musannif, Azamgarh, 1989, pp-39-40
10. Prof. Dr. Shamsuddin Ahmad, Shah-i-Hamadan, Hayat aur Karnamay, Shaikh Ghulam Muhammad and Sons, Maisima Bazar, Srinagar, 1995, p-892
11. Azizuddin Nasafi, Al Insa al Kamil, quoted in Shah-i-Hamadan, Hayat aur Karnamay op.cit.p-899
12. Ibid. According to A.R.I.Doi: “In the old Khanqah...besides Dhikr and Afkar (Meditation and thought) the Dars (Lessons in Religious Scriptures) formed an essential part of training for the novice, but now in how many courses, including those designed for adults, is Sufism presented not from the point of view apologetic, but as a problem in Islamic living which the students themselves have to work under guidance of the Shaykh of the Silsilah(Order?)” (The Islamic Review and Arab Affairs, September 1970, p-32)
13. Mysticism in Islam, edited by K.L. Seshagiri Rao, Publication Bureau, Punjabi University, Patiala, 2002, p-67 Some psychologists have interpreted meditations of various people in religious symbols or injections. For example, while explaining Surah Kahaf, Carl Jung has given a novel interpretation about the very name Kahf meaning cave when he says that everyone has a cave in himself, or into the darkness that lies behind the consciousness will find his self involved in an at first-unconscious process of transformation, by penetrating into the unconscious he makes connection with his unconscious contents. (The Archetypes and the Collective Unconscious pp-74-75)
14. Sayyid Ali Hujwiri, Kashf al Mahjub, tr. Mufti Ghulam Mooinuddin Naami, Rizvi Kitabghar, Maharashtra, Bhiwandi, 1988, p-492
15. This book is translated by Lt. Col® Muhammad Asharf Javed. The author talks about the etiquettes of a man intending to involve himself with mystic life)

16. Misbah-ul-Hidayah, (Lucknow edition, 1322 AH, PP-118-119). See also Nizami op. cit., P-67
17. Awarif-ul-Maarif (Urdu Translation Lucknow 1926, p-123)
18. According to Hujwayri, without mushadah there is no possibility of mujadah and without mujadah there is no possibility of mushadah. He does not however, consider mujahidah as the cause of mushadah, but the method to reach to the way of truth and its means. See Syed Sabahusddin Abdur Rahman, Bazm-i-Sufia, Mutbah Maarif Dar al Musannifin, Aazamgarh, 1989, pp-25-26
19. Justaju Dar Tasawuf Dar Iran, Dr. Zareenkonb, Musasah-i-Amir-Kabir Tehran, and 1367 p-162)
20. Shamsuddin Ahmad, Mir Syed Ali Hamadani-Shah-i-Hamadan Aik Taaruf, The Monthly Shiraza, Jammu and Kashmir Academy of Art and Culture and Languages, Lalmandi, Srinagar, editor Muhammad Ahmad Andrabi, Vol.35 no 1-3, pp13-14
21. Ghulam Rasool Bhat (P-191). Before Syed Ali Hamadani there was Khanqah built for Bulbul Shah by Rinchan. Rinchan granted the revenue of certain villages to Bulbul Shah for his maintenance and also built a Khanqah for him near his own palace (Baharistan-i-Shahi), p-17; see AQ Rafiqul, Sufism in Kashmir, Bharatiyya Publishers, Allahabad, N.D. Bulbul Shah died in 727/1326 and was buried in his Khanqah, now called Bulbul-Langar, in Srinagar.