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# **MECHANISMS OF MORALIZATION:**

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**A CASE STUDY OF MYSTIC ORDERS  
IN  
SOUTH ASIA**

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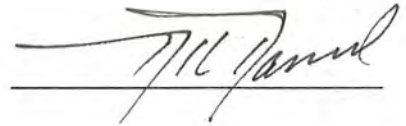
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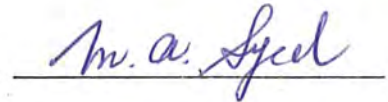
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**TO**  
**THE ALMIGHTY ALLAH**  
**“AL-WUDOOD”**  
**AND**  
**THE HUMAN MANIFESTATIONS OF**  
**DIVINE LOVE—**  
**MY FAMILY AND FRIENDS.**

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# INTRODUCTION

## 1. MORALIZATION: THE PROBLEM DEFINED

Society is a dynamic phenomenon with its ever changing realities. It undergoes an evolutionary change in its value system, norms, institutions, etc. The most vivid change occurs in the relationship of an individual to the institutions. Owing to the agents of social change like acculturation or political upheavels, the societal framework undergoes an alteration but the change is quite subjective. The temporal and spiritual dimensions of an individual's personality are thus juxtaposed with the problem of compatibility.

Every religion offers a solution to its adherents in such circumstances. Islam also bestows upon the Muslims a divine guidance and thus prophets are sent to every region of the world. After the finality of Prophethood, other righteous people have come forward to take the lead of spiritual realm but the task is two-staged. These people first seek a self-transformation and then embark upon the task of guidance at mass level. They try to preserve the moral values and thus safeguard the social order. It can be achieved by pursuing a process of moralization. In this study, an attempt has been made to give a profound insight in the mystic mechanisms of moralization. //

Since the nature of man does not undergo any change and the modern day man is juxtaposed with the same problems by which the medieval man was confronted with, rather the graph has been increasing day by day. Today's man is

posed with his personality-oriented traumas since the integration of his personality is required. Quite understandably, he needs an inner peace-peace of mind and soul in contrast to the material gains he strives for. There seems an inner quest for something that is beyond materialism.

## **2. SIGNIFICANCE AND SCOPE OF THE STUDY:**

Mysticism is undoubtedly a multi-dimensional phenomenon having its socio-cultural, political, religious, spiritual, ethical and metaphysical facets but the present study is specifically confined to its ethical and moral dimensions. It emphasizes the approach of mystics in moralization of the masses. Though, any water-tight compartmentalisation between the spiritual and moral aggrandizement of an individual is far-fetched and thus, quite impossible to conceptualize, yet an effort has been made to demarcate the two spheres by highlighting the philosophical labyrinths of the subject. Similarly, some texts and commentaries on the subject and supernatural and metaphysical narratives have been used to magnify the accomplishments of the mystics in the field of moralization.

The current work presents a case-study of the South-Asian face of Muslim mysticism with special emphasis on the medieval times although some citations have been made from the modern period as well to buttress the arguments.

## **3. REVIEW OF THE LITERATURE:**

In presence of plethora of literature on South Asian mysticism and moralization in Islam, there is hardly a room for an innovative effort in this regard.



However, most of the work on Indian mysticism by indigenous authors portrays the Indian mystic personages muffled in the mists of supernatural attributes. This larger-than-life presentation of things consequently leads to the dimming of the true face of the mystic accomplishments in the field of moralization and contribution to the Indian society.

Regarding the basic modalities of the making of whole concept, Prof. Muhammad Sarwar's Urdu translation of the discourses of Sheikh Nizamuddin Auliya called Fuwaid-ul-Fuad has been consulted and cited frequently as a primary source. The compilation gives us a true picture of the Medieval khanqahs and a complete view of medieval India from socio-political, cultural, ethical and spiritual dimension.

Prof. Muinuddin Dardai has rendered the Urdu translation of Khwaja Gisudiraz's work Adab-ul-Muridain in which he has described the pir-murid relationship at length since this correlation is the basis of moralization, the study portrays the relationship as that of a moral instructor and a trainee of the right path.

The task of moralization as accomplished by the mystics has been focused by K.A. Nizami in his Tarikh-e-Mashaikh-e-Chisht. In its fourth section, the author has dealt with the programme of moral training as chalked out by the Chishti saints but his scope of the work only encompasses one mystic school. However, the author has successfully thrown light on the subject from diverse dimension — the role of the Sheikh and the Khanqah, the significance of initiation

and categorisation of the adherents and the methodologies of moralization. In our present study, an effort has been made to cover the above- mentioned aspects from dimensions other than those which have already been analysed.

S.A.A. Rizvi's work A History of Sufism in India in two volumes focuses the mystic philosophy and practices by categorising them in different mystic schools. In separate chapters, the author has highlighted the interaction between the Medieval Hindu mystic traditions and Sufism which has been proved very beneficial in the last chapter of our study. Similarly, K.A. Nizami's another work Politics and Society during the Early Medieval Period includes a study of the Muslim mysticism but the author has only focused the Chishti and Suhrawardi schools. The section on mysticism, though brief and precise, gives a complete picture of the mystic life. Prof. Muhammad Aslam's work Malfuzati Adab Ki Tarikhi Ahmiyat is a study based on the discourses of twenty-nine saints of India belonging to the different mystic schools. The study has been based on the primary sources from Persian manuscripts. In the course of the present study, the work has facilitated the author in the mystic moral teachings and the universal humanitarian approach of the mystics to morality.

Nisar Ahmad Farooqui's work Chishti Talimaat aur Asr-e-Hazir mein unki Manwiyat is brief but precise. The author has dealt with the aims and objectives of the Chishti teachings and some ways of spiritual and moral amelioration. The author has successfully concluded the relevance of the Chishti teachings in contemporary circumstances.

Prof. Muhammad Habib's work Hazrat Nizamuddin Auliya: Hayat aur Talimaat covers the whole life and teachings of the Chishti saint. In one chapter of the book, his ethical teachings have been described and the last chapter focuses his religious tolerance. Similarly, another Tazkira by Sakhawat Mirza portrays the Suhrawardy saint Syed Makhdoom Jehaniyan as a great moral instructor and guide and sketches him as a personal example of the mystic teachings. It also engulfs his views on spiritualism and moralization. Syed Shah Khusro Hussaini's work Sayyid Muhammad al-Husayni-i-Gisudiraz: On Sufism mainly comprises the reflections of Hazrat Gisudiraz on mystic philosophy but in the introduction of the work, the author has commented on the Chishti Khanqah system and ideology embracing the cardinal moral teachings and the attitude towards the state.

Dwight M. Donaldson in his work Studies in Muslim Ethics devotes some pages to the Muslim Ethics of mysticism but the author has not interpreted ethics as the rules or norms of inter-personal behaviour solely but has included the gnosis of God (marifat) in it too. Similarly, another author Seyyed Hossein Nasr has written a work on religion with the title Ideals and Realities of Islam. In it, he has included a chapter on the spiritual path and enumerated some cardinal virtues of Islam and has explained in detail their spiritual dimensions. In view of their relevance, the above two sources have been consulted and cited during the study of the significant mystic moral teachings in the first chapter.

The analysis of the moralization in psychological theory has been made possible with the articles on Moral Development and Personality Development in

the International Encyclopedia of Social Sciences. It has been further assisted by The Penguin Dictionary of Psychology compiled by Arthur S. Reber. Though K.A. Nizami in Tarikh-i-Mashaikh-i-Chisht has touched the psychological dimensions of the mystic moralization from somewhat different angle but the author has not described it separately. During the study of the methodology of moralization, attempts have been made off and on to give an insight in the psychological comprehension of the problems of the people by the mystics through widely understood sources.

#### 4. CONCEPTUAL SKETCH:

✓ The roots of the terms mysticism, mystic and mystery goes to the Greek word "myein" which means to close the eyes. (Schimmel 1975 : 3) Tasawwaf or Sufism is the name given to the mystical movement within Islam while a Sufi is the one who is devoted to an inner quest after mystical union with his creator. (Arberry 1979 : 1) Not only in Islam but it is the "great spiritual current which goes through all religions.". "In its widest sense", opines Schimmel, "it may be defined as the consciousness of the one reality - be it called Wisdom, Light, Love or Nothing.... Mysticism can be defined as love of the Absolute—for the power that separates true mysticism from mere asceticism is love". (Schimmel 1975:4).

The Muslim mystics claimed a "personal trafficking with God". (Arberry 1979 : 2) "They craved for", in the words of Embree," a more emotional religion, one in which God appeared as a loving, succoring friend rather than as an abstract

definition of undifferentiated unity, incomprehensible in His essence, inscrutable and arbitrary in His decrees". (Embree 1991 : (i) 447).

Trimingham opines: "Mysticism is a particular method of approach to Reality ... making use of intuitive and emotional spiritual faculties which are generally dormant and latent unless called into play through training under guidance" (Trimingham 1971 : 1). This inner doctrine of Islam has been regarded by Trimingham as the "underlying mystery of the Quran". (Ibid: 2). The mystical movement traces its origin back to the Quran and the practice of the Prophet.

The Holy Quran says:

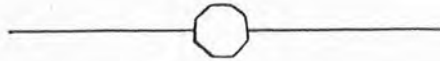
"Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong; They are the ones to attain felicity." (al-Quran 3 : 104).\*

The collective organisation of the mystics began in the second century in the form of small groups and then convents or hospices appeared which were the collection of cells initiated from the Melkite hermitages or Nestorian grottoes. (Gibb 1962: 132) Mysticism implied a protest against the high-handedness of the rulers and the socio-political abuses of the age. During the fourth and fifth centuries, the movement grew stronger and developed more marked

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\* Quoted in "Tarikh-e-Tassawuf" by Prof. Yousuf Salim Chishti ( Lahore : 1976 )

congregational features. (Ibid: 136). The adherents of these convents were impermanent although they associated with and sought guidance from experienced men who had traversed the varied mystical stations. (Trimingham 1971 : 5). Later, mysticism expanded into a network of organisations with hierarchies, rituals and orders. (Gibb 1962 : 147). It aims at a bi-dimensional objective, i.e. the spiritual and moral amelioration of the people to aggrandize both relationships—between man and God and inter-personal relationships.



Morality, said Jesus, is kindness to the weak; morality, said Nietzsche, is the bravery of the strong; morality, says Plato, is the effective harmony of the whole (Durant 1985 : 29). Etymologically, the term “ethics” or “ethic” is derived from the Greek word “ethikos” (moral) and “ethos” (character). Ethics is a branch of philosophy dealing with the subject of morality and it embraces the evaluation of varied courses of moral action or general theories of conduct. (The Encyclopedia Americana 1987 : 610). It encompasses the questions of good and bad, right and wrong in human behaviour and demeanour. Durant argues the need of morality that “it begins with association and interdependence and organisation, life in society requires the concession of some part of the individuals sovereignty to the common order; and ultimately the norm of conduct becomes the welfare of the group....a group survives, in competition or conflict with another group” ( Ibid ).

According to Islamic conception, happiness lies in complete harmony between man and nature or man and man or man or God. Aristotle frankly recognised that the supreme end of human effort is happiness. (Grunebaum 1961 : 233) To him, the goal of life is not goodness for its own sake, but happiness and he presumed that man's happiness lies in the full functioning of his power of thought. (Durant 1985 : 55). "On the highest level", comments Grunebaum, "happiness derives from the mystic approach to God, the average faithful reaches it through a certain moderation—the Aristotelian concept of virtue as the mean between two vices has been absorbed by much of Muslim ethical theory—an equilibrium in conduct and human relations. (Grunebaum 1961 : 233). The Islamic conception is a static ideal of happiness in contrast to the western ideal of pursuit of happiness. (Ibid.).

The triangle of religion, mysticism and morality bears a very strong co-relationship among its composing elements especially when analysed against the milieu of the South-Asian tradition-oriented society of the medieval times. It is asserted by some that religion supplements morality by adding to its 'ordinary social sanctions a concocted series of supernaturally mediated rewards and punishments' while some maintain that morality can be understood in human or rational terms. (The Encyclopedia of Religion 1987 : 92). The philosophical link of the mystical streak in religion with morality encompasses the deindividualizing tendency of Islam and the portrayal of the highest goal of life as the mystical experience of complete unity with the divine essence when all other existences are

heralded meaningless and thus cast into oblivion. There are divergent views on the subject. "Moral education", e.g. Grunebaum opines, "therefore does not purpose either the unfolding of the self and its fullest possible realisation or its progressive sanctification through what may be called selective realization, but purposes nothing but assimilation to established type of the individual self". (Grunebaum 1961 : 221) Thus, there exists a strong bond between mysticism and morality since moralization and spiritual advancement are the two objectives which are aimed at by the mystics. The mystical current in the Muslim ethics is woven around the idea of extreme goodness and it is characterized with one Islamic ethical doctrine of Ahsan (literally meaning doing favour) in a broader context covering every facet of human life.

The Shariat has given options in choice-making owing to its inherent flexibility. One may follow the legal course provided by the Shariat but the spiritual course is considered to be the preferred one in many spheres by the saints as discussed by many scholars. S.A.A. Rizvi has even gone to the extent of saying that there exists "a unique polarity between the intolerant rigidity of the orthodox and the flexibility of the sufis in India." (Rizvi 1986 : (i) 1) Keeping this predicament in view, it can be inferred that this flexibility in the mystic demeanour led to its acceptability and recognition in the South-Asian society. Although there is a difference of approach between the saints and the scholars. The former by their deontological and the latter by their teleological approach



aimed at the same end with different courses. Thus, their objectives are convergent and hence, not debatable but only courses have led to the controversy.

In the current study, the following questions are going to be addressed :

- \* How far the element of spirituality is present in the Islamic ethics?
- \* How did the personality of the Sheikh and the environment of their khanqahs contributed in the moralization process in South-Asian Society?
- \* For the task of moralization of the mystic novices and adherents of the Sheikh, what modes were adopted?
- \* Keeping in view the modes of moralization how far it can be justified that the mystics had a profound insight in human nature and psyche?
- \* How did morality as a mechanism of social control worked in the Indian environment with the aid of the spiritual elements in the morals?

During the course of our study in the succeeding chapters, mysticism is mentioned only briefly, however, the spiritual facets of some of the cardinal Islamic ethical doctrines are demonstrated. The above-mentioned issues are, thus, encompassed in the first chapter. An attempt has been made to supplement the arguments by appropriate examples from the lives of the Indian mystics.

The second chapter unfolds the mystic system of moralization commencing with the initiation of a mystic in a spiritual order by performing bayt at the hand of a Sheikh, the Sheikh acting as the fountain head of the whole system of the khanqah and the conducive environment of the Khanqah including its impact on a mystic novice.

The third chapter deals with the Islamic and the mystic concept of penitence (tauba) and repentance, its significance for a novice, modes and methodologies employed by the mystics for the moralization process and then an analysis of those modes will be undertaken in the light of psychological theory.

The fourth and the last chapter engulfs the mystic element of universal respect for human individual, streaks of positive attitude towards Hindu philosophy and works, the mystic respect for self-purification in the people of the other faiths and lastly, the adoption of Hindu customs and ceremonials by some of the mystics. The whole study is undertaken against the milieu of heterogeneous South Asian society with its varied shades of social and ethnic backgrounds.

In the end, an analysis is sketched alongwith a conclusion with special emphasis on the utility of the current work in relevance to the contemporary social scenario. Apart from it, a conceptual model for the establishment of a perfectly civilised society has also been attempted.

After bibliography, a map shows the location of important khanqahs in the Indian continent. It is succeeded by a selected glossary of important personages which have been referred to in the thesis. In the end, some annexures show the

spiritual pedigree of important Indian mystic orders alongwith their founders and their important saints.

The methodology pursued during the course of research is traditional-oriented historic approach with author-date method to assist the task.

## CHAPTER 1

# THE MYSTICS AND THEIR CARDINAL MORAL TEACHINGS

*"If someone spreads thorns in your way and you in turn spread thorns in his way, the whole world will be fraught with thorns"*

(Sheikh Nizamuddin Auliya)

### 1.1 MYSTICISM AND THE MYSTICS:

The term mysticism can be defined in a host of meanings but here the term is used as an anglicised version of Muslim Tasawwuf. Avoiding the verbose, the term can be defined very precisely as the "divine sentiment" in one's heart or conscience. (Khan 1982 : 13). It is an attitude of mind engendered by a certain conviction as to man's relation with God and Nature. (Ibid)

In another way, mysticism can be described as the doctrine and belief that man may attain, through contemplation and love, an immediate direct consciousness or intention of God, as the real and absolute principle of all truth, and of all essential divine truth in him....The term is applied to a system of thought and life of which the chief feature is an extreme development of meditative and intuitive methods, as distinguished from the definitive and scholastic. (Funk and Wagnalls 1959 : 1643-44). The term Sufi is applied to the Muslim spiritualist who attempts to achieve a development of his intuitive faculties through ascetic

exercises, contemplation, renunciation and self-denial. (Rizvi 1986 : (i) 1) Thus, in common perception, the goal of the mystics has been bi-dimensional; the spiritual development of the people by improving their relationship with God and the moral training of the masses to ameliorate their inter-personal relationships.

## **1.2 CARDINAL MORAL TEACHING OF THE MYSTICS:**

Donaldson, while writing about Islamic ethics, takes note of the fact that when the principles and purposes of conduct are taken into consideration, the fundamentally mystical character of Muslim ethical thinking is soon evident. (Donaldson 1953: 110) The mystical ethics are distinct from the ethics of the scholars or ulama because the former accentuates the internal aspects of morality while the latter specifically focuses the external aspects. The moral values in the subjective ethics of Sufism enumerated by Donaldson are as follows:

- i) Inner sincerity
- ii) Higher motive for human conduct
- iii) Man's capacity for spiritual development
- iv) Relativity of comprehension and love of God, etc. (Ibid.: 278)

The first and the foremost of the mystic teaching is the quest for inner sincerity and all other teachings are woven around it. The target intended by the mystics and the ulema or traditional scholars is analogous in nature, i.e. moral development and socialisation but both adopt a different line of action. The ulema for the realisation of their goal pursue the way of law. Their approach can be

termed as teleological because they determine the rightness or wrongness of an action solely by its consequences—in this world and in life hereafter. No doubt, their contribution to the desired goal is not less. However, the mystics for the same purpose highlight the inward aspects for self-control. Their approach may be called deontological as they assess the actions morally by the motives and intentions of the people..

The following are the salient features of the cardinal moral teachings of the mystics:

### **1.2.1 INNER SINCERITY:**

Nasr infers that sincerity or truthfulness is the culmination of charity and humility and then defines this virtue as the ability to see things as they are, in their true nature which does not veil but reveals the divine. It means to see God everywhere. (Nasr 1975: (a) 141). The mystics crave for sincerity not only in themselves but in the masses. They themselves were free from pretence or deceit. This quality manifested itself in their quest for a higher motive for human conduct. Thus, to them, the fear of punishment in hell or hope of reward in life hereafter was of least importance. Whatever they did, they did for the gratification of Allah. This theme was contributed by the famous saint Rabia of Basra in the mystic philosophy. (Smith 1984 : 100) Similarly, this virtue displayed itself in their relationship with their fellow beings. The very concern of the mystics for their moral and spiritual purification and their sharing and solving of the troubles of the masses bear ample testimony to it.

### 1.2.2. PHILANTHROPY:

One of the manifestations of inner sincerity was the mystics' philanthropy and their love for mankind. Their empathetic potential helped them in comprehending the needs of the people. On some occasions, their intuitional powers alarmed them of the on coming catastrophes but still they did not save themselves from those calamities and shared the misfortune with the masses.

For example, when Taimur invaded India, Sheikh Ahmad Khuttu was residing in Delhi. His intuition had predicted the invasion fifteen days earlier but he did not leave his devotees and disciples, stayed in Delhi and bore all misfortunes with them. This event has been recorded in the annals of Sheikh Ahmad with the title, Tuhfa-tul-Majalis. (Aslam 1995:323) Similarly, whenever Makhdoom Jehaniyan Syed Jalaluddin Jehangasht Bokhari went to meet Sultan Feroz Tughluq, people used to put their applications in his palanquin and the Sheikh never prevented them from it. (Ikram 1952: 314) Similarly, at another occasion, when Sindhis resisted the invasion of Thatta by Feroz Tughluq, it was the Sheikh who recommended their remission and the Sultan did so. (Aslam 1995 : 207). It was the element of love and sincerity towards the masses which prevented the mystics from leading reclusive lives. They preferred to live in cities and towns to serve mankind. The mystics of Suhrawardiyya school even had relations in the court of Dēlhī and in other courts of petty independent states to fulfil their self-imposed obligations towards the masses.

### 1.2.3. CHARITY:

Another spiritual virtue highlighted by the mystics was charity—its two facets were quantitative or materialistic charity and behavioral charity.

The mystics encouraged alms-giving to the needy. Khwaja Banda Nawaz of Gulbarga writes that before entering the discipleship of a Sheikh, one should give all his money and possessions in alms. (Dardai 1976: 82) The disciple could possess that much which would not enable him to pay Zakat (Ibid:171) To encourage the people, the mystics presented their personal examples as Sultan-ul-Mashaikh Hazrat Nizamuddin Auliya narrated that Baba Fariduddin Masud used to give everything in alms whatever he received. (Aslam 1995: 50) Khwaja Nizamuddin once described the three kinds of Zakat as: “Zakat-e-Shariat is to give five dirhams out of every two hundred dirhams; Zakat-e-Tariqat to keep five dirhams for oneself and give rest to the needy and Zakat-e-Haqiqat is to give all money and keep nothing.” (Ibid: 64)

Khwaja Nizamuddin even once quoted Hazrat Bayazid of Bastam who defined gnosis (ma' arfat) as the fulfillment of one's need and to provide comfort. (Ibid : 63) This definition throws light on the fact that the saints not only defined concepts like gnoises in terms of man-to-God relationship but sometimes gave their definitions in humanistic colours, giving them shades of man-to-man relationship. Similarly, Sheikh Muinuddin of Ajmer defined the highest form of devotion to God (ta'at) in these words: “To redress the misery of those in distress; to fulfil the needs of the helpless and to feed the hungry.” Thus, religion is not



merely raised above rituals and ecclesiastical formalities but 'service of humanity' is made its very *raison d'etre*. (Nizami 1961 : 185).

Charity in the behavioral dimensions manifests itself in forgiveness and decency, stressing the mystical aspects of Islamic ethics, the mystics encouraged forgiveness and discouraged vengefulness. Once Sultan-ul-Mashaikh told his devotees that if someone spreads thorns in their way and they in turn spread thorns in his way, then the whole world will be fraught with thorns. (Sarwar 1980 : 194) So a mystic, according to the Sheikh, should avoid such behaviour as this mode is not meant for mystics. One should be equally good to all the people—good or bad. Same views were expressed by Christ indicating the analogous ethical doctrines of Islamic mysticism and Christianity. In this respect, Sheikh Nizamuddin Auliya presented his own example. Once a man of Andarpet used to maltreat him but when he died, the Sheikh went to his grave and prayed for the absolution of his sins. (Ibid. : 212) When Khwaja Naseeruddin Chiragh-e-Dehli was stabbed by a qalander, he not only pardoned him but also awarded him with twenty tankas. (Aslam 1995 : 93) One of the nine principles of the ascetic path described by Sheikh Hamiduddin Nagauri Chishti is that one should not curse anyone; if any one is hurt, one should pray to God to guide one's enemy towards the right path. (Rizvi 1986 : (i) 123).

There was a dichotomy between two schools of mystics as regards to the accumulation of wealth and possession of property. The mystics of Chishtiya school like Khwaja Muinuddin of Ajmer, Sheikh Qutbuddin Bakhtiyar Kaki,

Khawaja Fariduddin Masud, Sheikh Nizamuddin Auliya, etc. all led the lives of simplicity and austerity and did not accumulate wealth or other valuable possessions. They celebrated poverty as a virtue. Once Sheikh Nizamuddin Auliya told his attendants that in the homes of the mystics the night of starvation is considered holy like the night of the ascension of the Holy Prophet (SaW) to heaven. (Aslam 1995 : 54) It is narrated by Hamid Qalander in Khair-ul-Majalis that on the day of Eid there was starvation in the home of Sheikh Najeebuddin Mutawakkal, the real brother of Baba Fariduddin Masud. (Rizvi 1986: (i) 151) Sheikh Hamiduddin of Nagour led a very simple life. When the government officials of Nagour came to know of his poverty, they sent him some cash and presented some land but the Sheikh replied: "Nobody from our Khwajgan ever accepted such a thing. One bhiga of land which I possess is enough for me". (Nizami 1980 : 203) Such was the simplicity of the mystics which prevented them from accumulating even a small amount of money. On contrary, the mystics of the Suhrawardiyya school did not condemn the accumulation of wealth. Sheikh Bahauddin Zakariyya is reported to be an affluent person. But what is worth-mentioning is his generosity and philanthropy that when in 1257 A.D. the Mongols invaded Multan, the Sheikh gave them one lac dirhams from his own pocket and saved the inhabitants and city from destruction. (Qureshi 1988 : 393) However, the Shaikh's son Sadruddin Arif preferred a life of poverty to prosperity and he distributed all his patrimony in charity which amounted to seven lac tankas. (Nizami 1961 : 224) Thus, the mystics held different ideas but presented the personal examples of kindness, generosity and philanthropy.

Describing the qualities which endear a man to God, Sheikh Muinuddin Chishti of Ajmer referred the following attributes: First, river-like generosity; secondly, sun-like affection; and thirdly, earth-like hospitality. (Ibid : 185) Seyyed Hossein Nasr writes that the charity which is cultivated in the Tariqah is, in fact, concerned not only with the external act and the moral attitude connected with it but also with a state of being. Man must be charitable not because of any altruistic motive but because ultimately he is himself in need of it, because it is in the nature of things. (Nasr 1975: 140)

#### **1.2.4 PACIFISM:**

The mystics were ardent advocates of pacifism and non-violence and preached these doctrines among their devotees. For this purpose, they encouraged the development of patience and endurance. They encouraged self-criticism to minimize the chances of friction. (Ibid : 238) Khwaja Gisudiraz of Gulbarga once said that the first step after entering the fold of discipleship is to stop tyranny. (Dardai 1976 : 155) Similarly, Sheikh Fariduddin Masud once told a visitor: "Don't give me a knife but give me a needle. The knife is an instrument for cutting and the needle for sewing together." (Nizami 1961 : 239) Some saints extended the application of their non-violent principles to animals as well and adopted the cult of ahinsa. On such example was Sheikh Hamiuddin Nagouri Chishti who was a strict vegetarian. (Ibid.: 239-40, Aslam 1995 : 80, Rizvi 1986: (i) 128) Thus, the pacifistic approach of the mystics helped in bringing closer the masses to them specifically the down trodden people.

### 1.2.5. HUMILITY:

In the words of Nasr, humility as a spiritual virtue means to realize that God is everything and we are nothing and on another level that our neighbour—which means not only man but every creature in the Universe—can teach us something through possessing a perfection which we do not have. It means that vis-a-vis God we realize our impotence and see the triviality of the human before the Divine. (Nasr 1975 : 139) In the words of Sheikh Sharafuddin Ahmad bin Yahya Munyeri a follower of the mystic path should be like the earth, upon which people walk. (Rizvi 1986 : (i) 232) To curb the vices of vanity and haughtiness, the mystics encouraged meakness and humility in their followers. Even the most eminent disciples of Baba Fariduddin Masud like Sheikh Nizamuddin Auliya, Makhdoom Alauddin Sabir and Sheikh Badaruddin Ishaque were assigned humble tasks in the Khanqah. (Qasimi 1971: 29) The Chishti saints generally not only condemned the government service but also abstained from the company of kings and nobles and did not accept jagirs. In their view, posts and possessions sow the seeds of vanity in the hearts. When the Suhrawardy saint Makhdoom Jehaniyan was offered the title of “Sheikh-ul-Islam” and the supervision of forty Khanqahs by Sultan Muhammad bin Tughluq, the saint went to Makkah as he got its clue in dream from his murshid or religious mentor. Later, Makhdoom Jehaniyan used to say that his murshid pulled him from mud otherwise the post and the supervision of Khanqahs would have given birth to vanity and he would have drowned. (Aslam 1995:207) Once Hazrat Akhi Jamsheed of Rajgeer narrated that a stranger

came to Hazrat Makhdoom Jehaniyan and said that the governor of Multan had built a Khanqah and requested Sheikh Bahauddin Zakariyya to make it inhabited. The Shaikh asked the governor to bring one dog everyday and after passing before his eyes, send it to the Khanqah. After some time the Khanqah was inhabited. After listening to the stranger, Makhdoom Jehaniyan said “My friend! I was one of those dogs”. (Ibid: 268) Humbleness means the awareness that we are not perfect because this awareness prevents ourselves from a certain pride which makes us consider others petty creatures. Thus, the mystics preached to replace pride with humility.

#### 1.2.6. MYSTIC MORALS: OTHER FACETS

The South-Asian mystics were true incarnation of self-sacrifice and love for their fellow beings. They abstained from mortifying the feelings of others and advised their devotees to do so. Even at times, they used to prefer their devotees' feelings over the religious principles. Hamid Qalandar writes in Khair-ul-Majalis that once a woman sent some food to Khwaja Naseeruddin Chiragh-i-Dehli. Although the Sheikh was observing the fast of supererogation or non-obligatory fast but he broke it to save her from being disheartened. (Ibid: 108) Another such example was presented by Sheikh Sharafuddin Ahmad bin Yahya Munyeri. (Rizvi 1986: (i) 232) These events depict their belief that altruistic services to others are more meritorious than the performance of the acts of worship of God. Young or old, rich or poor, righteous or evil doer all were treated alike at the Khanqahs. Their doors were open to all and sundry. The mystics were not entangled in self-

love and did not consider themselves angels but at the same time they deemed the people as intrinsically good. Nasr points out that the operational technique of the Tariqah for the realization of the virtues and the doctrine of sincerity is based on the afore-mentioned Islamic conception of man's goodness and his theomorphic nature. (Nasr 1975: 141) Considering the masses evil-natured makes the task of their moral development and training, onerous and cumbersome.

The mystics connived at the faults of the masses and that was why the sinners and criminals with pricking conscience flocked their Khanqahs and sought their instructions. These very ethical ideal of love, inner sincerity, philanthropy, clemency, charity, pacifism, humility, brotherhood and integrity were preached by the saints with their personal examples and precepts. Thus, their ultimate aim was the establishment of an ideal moral society with altruism or regard for others as a cardinal principle of human action.

## CHAPTER 2

### SYSTEM OF MORAL TRAINING

*"Who among you can reveal my inner self to myself and my soul to my soul"*

(Kahlil Gibran)

The moral training of the masses becomes an onerous and cumbersome responsibility in a morally corrupt and ethically bankrupt society but the mystics of South-Asia shouldered this task well. Medieval Indian society had two diverse social systems of Muslims and Hindus predominantly moulded by religious beliefs. Moreover, among the Muslims themselves, there existed a social hierarchy dividing the Muslims into different social strata. The upper classes were conscious of their existence and the masses were bereaved of many social privileges. In these circumstances, it was the mystic—the custodian of equality and fraternity—who assumed the responsibility of moral development of the masses and checking the social evils. Their khanqahs were the places where all such distinctions vanished and every person was given consideration on equal footing.

The focal point and primary unit of the mystic system of moral training was disciple. The first systematic step for initiating people in the discipleship of a mystic school is to take an oath of allegiance from an individual desirous of spiritual and moral development. Then, the training of disciple is commenced by

the Shaikh or the religious mentor. How the Sheikh trains him and what role does the Khanqah play in the training of a disciple will be dealt with in the following pages.

### 2.1. SHEIKH AS A MORALIST:

Nizami has dealt at length with the qualities of a Sheikh which can be summarized as:

- 1) His guiding principle should be “practise what you preach”.
- 2) He should possess the ability of collective and individual analysis of the people through his intuitional or non-intuitional means for the identification of the problem.
- 3) He should be an epitome of love, gentleness and kindness.
- 4) He should treat the strangers and acquaintances alike. He should not show discrimination in his behavior towards an evil doer or a virtuous person.
- 5) He should not deem himself on the zenith of piety or indulge in vanity and self-love.
- 6) Service of mankind should be his motto.
- 7) He should connive at the faults of the masses.
- 8) He should not pessimistically consider the whole world infested with evil (Nizami 1980: 314-326).



The communal life of the disciples in the Khanqah was directed by the Sheikh vigilantly. Sheikh Nizamuddin Auliya once said that one should not advise someone publicly to save the person from embarrassment.(Sarwar 1980: 284).

The necessity of a Sheikh for moral development has been argued at length in mystic literature. It is said that if the purification of self could be possible with revelational books only, Almighty God would not have sent Prophets to this earth. The Companions of the last Prophet Mohammad (SAW) lived in his company and thus purified their selves. Similarly, for the succeeding generation, the presence of some pious men is an imperative. Moreover, self-purification can not be attained by reading books. It is a common everyday observation that perfection in any skill can not be attained without the guidance and supervision of a master. Self-purification is also a skill which is difficult to acquire. Only a lamp can kindle the another lamp. (Chishti 1976:117-118).

In the pious environment of a Khanqah, the Sheikh used to train his devotees in the following manner:

- i) Those disciples who had acquired the highest degree of moral and spiritual training were bestowed with Khilafat (succession to spiritual affairs) by the Sheikh.
- ii) Selected disciples were those who were not granted Khilafat but they permanently lived in the company of the Sheikh in his Khanqah. Therefore, the Sheikh used to give special attention to their moral and spiritual training.

- iii) Ordinary disciples were those who after performing bayt at the hands of the Sheikh used to see him off and on.
  
- iv) Besides the above-mentioned trainees, masses used to come to the Sheikh for seeking blessings and for the solution of their social, physical and moral problems. They were not necessarily enrolled as disciples. For example, Maulana Ashraf Ali Thanvi had allowed some adherents to guide and instruct people without offering bayt to them. (Saeed 1992 : 442).

The Sheikh according to the potential and capability of his devotees used to help them to encourage and project their angelic disposition and discourage the animal instincts in them. The personality of the Sheikh was a guide for the disciples in all aspects of life. In the deteriorating law and order situation and increasing anarchy and discontentment in Medieval India, he was deemed as a panacea offering solution of every problem to the masses. In the presence of the Sultan on the throne of Delhi, people used to call Sheikh Nizamuddin Auliya with the little "Sultan Ji" which shows the inner loyalties of the people towards the saint in contrast to the loyalty towards the king. The Sheikh always used to try and keep himself aloof from involvement in political affairs. However, examples are also found in Indian history when the Suhrawardi and Naqashbandi saints in contrast to the Chishti saints assumed political responsibilities primarily to save the masses from adverse affects of unfavourable political developments of contemporary times, hence providing instances of political leadership too.

## 2.2 KHANQAHS AS INSTITUTIONS OF MORAL TRAINING:

Etmologically, the word Khanqah is a composition of two words: Khan is derived from the Persian word Khana meaning a home or a house while in Arabic Qah means a practice or an act of worship. Therefore, a Khanqah can be defined as a place of worship. (Farooqui 1981:80).

Though the Anglicised terms used for a Khanqah are hospice and monastery but the word carries its own distinctive meaning. In the spacious building of the Khanqah not only the inmates but also all visitors are provided accommodation in separate rooms. The term jama'at khanah applies to a large room where all disciples sleep, pray and study on the floor. The Chishti saints of the medieval times used to build jama'at khanahs and the Suhrawardi saints used to construct khanqahs, but in usual texts, the term Khanqah is used for all centres of spiritual activity without distinction. (Nizami 1961 : 175).

Prof. M. Habib writes that the title of first Sufi was given to Sheikh Abu Hashim—a contemporary of Sheikh Abu Sufyan. (d. 777-78 A.D.) About the same time, the first Khanqah or monastery for Muslim mystics was built at Ramla in Syria. (Nizami 1974 : 268)

The aim of the construction of the khanqahs was two fold: to inculcate community spirit among the disciples; and to build up the moral and spiritual culture of the people. The khanqahs were, moreover, the centres of social and cultural activities (Husaini 1983 : 5) Farooqui infers that four things were focused

on in the khanqah's system of training: self denial, renunciation, worship or prayers and the service of humanity\* . (Farooqui 1981 : 26-39).

Under the Sultanate of Delhi, a network of khanqahs was spread across India. The two orders, Chishtiyya and Suhrawardiyya were introduced in India in the early period of the Delhi Sultanate. Since the Hindu caste system had divided the indigenous people into different social strata, the sites of the khanqahs of the early Indo-Muslim mystics reveal that most of them were established in the lower class sections outside the caste cities in order to spread the message of brotherhood amongst the most down-trodden people. (Nizami 1961 : 261) The egalitarian approach of the mystics attracted the masses as the doors of the khanqahs were thrown open to all, irrespective of caste, creed and colour. Everyone was treated as an equal from a prince to a pauper. Even Hindus were allowed to enter the khanqahs without any inhibition or fear. (Husaini 1983 : 6) The atmosphere of the khanqahs was conducive in infusing a spirit of equality.

The Chishtis established their centres at Ajmer, Narnaul, Suwal, Nagaur and Mandal in Rajputana; Hansi and Ajodhan in the Punjab and in some towns of U.P. Later on, Chishti centres sprang up in Bihar, Bengal, Assam and Deccan. (Nizami 1961 : 178) However, the Suhrawardi centres could only spring up in Sindh and Punjab, i.e. Multan and Uch. The important Naqashbandi centres were Sirhind, Rampur, Delhi, Lahore, Sharaqpur, Makan Sharif, Qazi Ahmad (Dim

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\* For details see 1.2.2. and 1.2.3.

Sharif), Kundiyan in Mianwali and Musazai Sharif. The Qadri centres were Multan, Uch, Peshawar, Lahore, Thatta, Ahmadabad, Sui Sharif (Balochistan) and Dinpur Sharif near Khanpur.

Since the mystics preached simplicity and they themselves were the epitome of simplicity, their khanqahs were also reflective of their personalities. The simplicity of the Chishti Khanqah in Ghiaspur(Delhi) has been sketched by Rizvi at length.

These khanqahs had open kitchens or langars from where anyone could get food irrespective of his being a disciple or just a visitor. (Husaini 1983 : 5) For the distribution of food grains, granaries were also built to store food. The granaries of Sheikh Bahauddin Zakariyya's Khanqah in Multan, for example, had extensive food supplies. (Rizvi 1986 : (i) 191) The Chishti langars were run by *futih* (unasked charity). Thus, the mystics passed on to their disciples and adherents the traditions of charity.

The medieval khanqahs were the home for the homeless tramps since their doors were open to all visitors including government officials, travellers, merchants, scholars, dervishes and beggars. The travellers and merchants on their way to their destinations came to stay in the Khanqah which served as inns where food was distributed freely to all visitors. Any traveller could stay in the Khanqah as long as he wanted but then he was supposed to offer some services in the Khanqah (Mirza 1962 : 92). It was these travellers who spread the fame of the saints in every corner of Indian continent. The inmates of the khanqahs lived there

permanently. The tradition was even carried on by the saints of modern period.\* In the Khanqah, the inmates prayed, ate and slept together especially in the Chishti khanqahs which gave them a sense of togetherness in a disunited and disintegrated society. In the Sufi brotherhoods, a disciple was also taught how to eat, drink, sleep, study, perform ablutions and pray, contemplate, dress himself, even how to comb his hair and behave with his fellow inmates of the Khanqah † .

The khanqahs of the mystics were the centres of the Islamic culture. These khanqahs symbolise the mystic sub-culture since it was a part of the mainstream Islamic culture but it was distinct from it. Moreover, in the times of calamities like war or external aggression, e.g. during the Mongol invasions, these khanqahs served as asylums for the refugees. In times of natural catastrophes like famine, drought or flood, free grain was distributed to the public especially by the Suhrawardis.

In a nut shell, the khanqahs served as the boarding houses for the novices where the task of spiritual purification and moral training was directly guided by the Sheikh. Thus, in the khanqahs, the adherents of the Sheikh gave their whole-hearted attention to the development of their angelic disposition. The isolationist

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\* For example, the Khanqah of a Naqshbandi saint, Shah Ghulam Ali of Delhi had one hundred and forty inmates. Sir Syed Ahmad Khan as a participant observer wrote that there were not less than five hundred dervishes in Shah Ghulam Ali's Khanqah once. ( Aslam 1995 : 500 )

† For details of mystic etiquettes, see Aslam 1995 : 159 - 175.

environment used to make them oblivious of the worldly life and pursuit of material wealths and comforts for a specific period. This seclusion was not an end in itself but a mean to a more rewarding end. These khanqahs served as asylums for those down-trodden have-nots and those caught in the crisis of their conscience. Moreover, the presence of their fellow disciples further encouraged and morally supported them as they felt that others were also sailing in the same boat. There existed a hierarchy of the disciples based on their piety and potentialities which generated a sense of competition in the atmosphere of the khanqah and as its repercussion, every disciple tried to excel from the other in his morals and piety. Therefore, in the moral climate of the khanqah, conformist behaviours were encouraged and non-conformist delinquent behaviours were discouraged. The environment of communal piety in the khanqah led to the actualization of the mystic goal of socialization by character-building of the disciples under the direct personal supervision of the Sheikh.

## CHAPTER 3

# MORAL TRAINING: STRATEGIES AND METHODOLOGIES

*"Paradise is not in repentance; Paradise is in the pure heart."*

(Kahlil Gibran)

In this chapter, an attempt will be made to give an insight in the strategy and methodology employed by the mystics for the moral training of the people which earned for them great fame and reverence as the instructors in those days of limited means of communication. In addition to it, some light will be thrown on the psychological aspects of their mechanisms of moral training.

### 3.1 THE WORLD OF SPIRIT: A NOVICE'S EXPERIENCE

A person entered the realm of spirit after performing bayt. Etymologically, the word "bayt" has been derived from bae' which means to buy or sell. It can be defined as to give something in lieu of money. (Merathi 1971: 102, 652) Bayt is an oath of allegiance performed at the hand of a Sheikh or a murshid in which an individual promises his Sheikh not to commit sins deliberately in future. However, a sense of guilt is pre-requisite for the performance of bayt. Firstly, it makes people morally bound making them answerable before their own conscience.



Secondly, it inculcated the feelings of self-analysis and self-criticism producing a sense of guilt preventing further sins by developing resistance to temptations.

Most of the new entrants in the mystic fold were assailed by their sense of guilt. They came to the Sheikh with their pricking conscience to seek forgiveness after confessing their sins or deviations from the right path. The Sheikh by his intuitive faculties could comprehend their emotions and problems but usually the Sheikh let them give vent to their feelings for their catharsis and the subsequent satisfaction. Thus, the Sheikh offered the person his discipleship and set him on the path of moral and spiritual development in the realm of mysticism. The bayt or religious vow included penitence and repentance but once the disciple had performed bayt and sought forgiveness, he was no longer treated as a sinner. The mystic idea of penitence or “tauba” defied the belief that ‘your past always clings to you’ because in the eyes of the mystics, the sinner who had sought pardon was equal in status to the person who had not committed any sin at all. Rather, the person who had sought forgiveness was given an edge over the innocent.

Repentance, according to Imam Ghazzali, is a universal human experience, a necessary consequence of self-knowledge. (Nicholson 1964 : 67) Nicholson further quotes Mr. Gould’s argument from his work The Helping Hand: To repent is to recognise the singleness of the self (which implies responsibility for past action) and the duality of the self (which implies the freedom of the present self from the bondage of the past). (Ibid)

The mystics wanted the doors of temptations to be closed by removing the motivating factors of delinquent behaviours, e.g. to keep people aloof from the bad company. The mystics held that constancy and steadiness in repentance guarantees unaccountability of the past sins of the disciples, subject to his complete abstinence from sins. (Sarwar 1980 : 143) Even the mystics allowed the revival of a bayt after re-committing a sin. (Nizami 1980 : 312)

Sheikh Nizamuddin Auliya once enumerated three kinds of penitence:

- i) Penitence of present is that one should repent on his sins.
- ii) Penitence of past is to conciliate one's opponents, e.g. if he has unlawfully taken somebody's money he should return the same.  
Mere repentance will be of no avail....
- iii) Penitence of future is to take a vow not to commit sin in future.  
(Sarwar 1980 : 285-86)

Penitence is the return of the repentant sinner to God and repentance wholly depends on the will power of a trainee but the Sheikh acts as a tool and makes the person morally and psychologically bound to display stability. In a nut shell, a disciple, considering the spiritual greatness of the Sheikh, surrenders his will to the will of his Sheikh who guides him through thick and thin in his odyssey in the realm of mysticism.

The Islamic philosophy of ethics is a middle way between expectations and fear. A believer is afraid of his accountability on the day of judgment and at

the same time, he hopes for absolution of sins by forgiveness. The fear does not make him oblivious of his acts and intentions while hope saves him from despair (Maarif-e-Islamiya Encyclopedia 1966: (ii) 196).

The mystics prevented the people from taking the oath of allegiance from more than one Sheikh but after his death, bayt could be performed at the hands of a new Sheikh. However, there is only one example of Shah Abdur Rahim Wilayati (d. 1831 A.D.) who reperformed bayt at the hands of Syed Ahmad Brelvi and also asked his disciple Mian Jiyu Noor Muhammad Jhunjhanvi to do the same. (Aslam 1995 (ii)). The allegiance, according to mystics, should be one personality-oriented to strengthen the bond between the Sheikh and his disciple.

According to some mystics, the pledge could be revived. The Chishti saints ordered the new entrants after performing bayt to shave their heads which was an external expression of a disciple's determination to sacrifice all his possessions

in the way of God. (Nizami 1961 : 217) Then, his sleeves were cut symbolizing renunciation and after it, he was granted a cap having four corners or angles symbolizing complete renunciation of world, hereafter, etc. (Farooqi 1980 : 30) Ziauddin Barani writes about the influence of the bayt performed at the hands of Sheikh Nizamuddin:

(Those who entered his discipleship) “refrained from many improper things, because they considered themselves disciples of the Sheikh; if any of the disciples committed a sin, he confessed it (before the Sheikh) and avowed allegiance anew.... Due to regard for the Sheikh’s discipleship all talk of sinful acts had disappeared from the people....The hearts of men having become virtuous by good deeds, the very name of wine, gambling and other forbidden things never came to anyone’s lips. Sin and abominable vices appeared to people as bad as infidelity. Out of regard for one another the Mussalmans refrained from open usury and regrating while the shop keepers, from fear, gave up speaking lies, using false weights and deceiving the ignorant”. (Extracts from Barani’s Tarikh-i-Feroz Shahi quoted by Nizami 1961 : 196-198).

Similarly, when Sheikh Naseeruddin accepted a jeweller in his discipleship and took from him the oath that he would not indulge in lying while selling or buying. (Habib 1972 : 175) Thus, after bayt training of a person was begun in a gradual process as once Syed Makhdoom Jehaniyan said that a disciple was like a

mason; unless he had used the first brick, next brick should not be given to him.

(Mirza 1962: 86-87)

### 3.2 MORALIZATION: MODUS OPERANDI

The mystics trained their disciples by an evolutionary process of change.

What methods were adopted by them will be discussed in detail now.

#### 3.2.1. SHEIKH AS A PERSONAL EXAMPLE:

Practising their motto 'practise what you preach', the mystics became the models for their adherents to be identified with. That was why the third stage of mystical annihilation or fana after the first two stages, i.e. Fana-fil-Lah فنا في الله and Fana-fir-Rasul فنا في الرسول (annihilation in the Being and His Prophet (SAW) respectively) was of Fana-fi-Sheikh فنا في الشيخ or complete mystical annihilation in the personality of the Sheikh. It can be attained only by following each and every act of the Sheikh in all aspects of life. The charismatic personality of the Sheikh served as a model for the masses but he also appointed his caliphs or representatives in other areas called "wilayats" who in turn used to appoint subordinate caliphs. (Nizami 1961 : 175). Thus, the Sheikh's caliphs served the same purpose of presenting personal examples to the people in their respective "wilayats" or spiritual territories. One may quote the example of Syed Makhdoom

Jehaniyan who being a torch-bearer of egalitarianism himself used to call his disciples Akhi or brothers. (Rizvi 1986 : (i) 281) It was followed by his disciples.\*

### **3.2.2 METHODS OF INSTRUCTION:**

The mystic pedagogy or the art of teaching consisted of regularly or irregularly delivered lectures to the disciples and visitors in their khanqahs. Tales and extracts from books like Gulistan of Saadi Shirazi and Akhlaq-ul-Ashraf of Jalaluddin Dawani and Awarif-ul-Maarif of Sheikh Shehabuddin Umar Suhrawardi were quoted. The mystics employed anecdotal method by narrating didactic allegories to give a long lasting impression on the minds of the hearers. Fawaid-ul-Fuad which is a compilation of the discourses of Sheikh Nizamuddin Auliya bears ample testimony to it as he is termed the master of this anecdotal method by S.A.A. Rizvi (Rizvi 1986 : (i) 164) The Sheikh sometimes narrated supernatural phenomena or performed the miracles before his attendants with a motive to strike the listeners with awe of the Sheikh which, as a sequel, led to the disciple's strength of belief in the Sheikh's spiritual greatness and moral eminence. Sheikh Nizamuddin Auliya emphasized that a disciple's belief in Sheikh's potentialities is imperative for him. (Sarwar 1980 : 157) The discourses of the Chishti saints speak volumes of such unusual narratives which are found in the texts of other schools in relatively lesser content. In addition to it, the Sheikhs narrated incidents showing the reverence of the saints towards other saints and

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\* For further details see 1.2 The Cardinal Moral Teachings of the Mystics - Chapter 1.

also highlighted before their disciples elaborate rules of conduct and respect towards saints.

### **3.2.3. DISCIPLE'S PERSONAL LIFE AS SKETCHED BY THE SHEIKH:**

The mystics propagated the concept of their spiritual presence during their physical absence. (Farooqui 1981 : 24) This conception in the minds of the disciples acted as a deterrent against the deviations from the right path. The four principles of mysticism as described by Syed Makhdoom Jehaniyan are supererogatory prayers, namaz (regular prayers), recitation and remembrance and contemplation. (Mirza 1962 : 89) The disciple was decreed by the Sheikh to indulge in meditation after self-purification. Thus, during contemplation in seclusion, the disciple's meditative concentration was enhanced and he was compelled to face his self or "nafs". In these hours of contemplation, a disciple not only strengthened his bond with his conscience (qalb) but also underwent a mystic experience which revealed cosmic realities to him. (Ibid : 90)

Zikr or remembrance of God prevented the disciples from getting entangled in the thought of evil. That was why the mystics ordered their disciples never to let slip Zikr from their sub-conscious.

### **3.2.4. MORALIZATION VIA CORRESPONDENCE:**

The mystics of South-Asia employed the medium of Maktubat or letters for the moral and spiritual amelioration of the masses. This technique was developed in India by Sheikh Yahya Manyeri. (Ahmad 1970 : 183) Another

contemporary saint of the fourteenth century who trained his disciples by writing letters to them was Syed Makhdoom Jehaniyan. (Mirza 1962 : 26) Later, this tradition was strengthened by Mujadid-e-Alf Thani Sheikh Ahmad Sirhindi who wrote numerous letters of religious and political nature to their disciples and the nobles of the court of Akbar<sup>\*</sup>. His Maktubat are deemed to be an "important and unique contribution to the realm of our religious thought". (Khan 1982 : 50) This tradition was followed in the modern period as well.<sup>†</sup> Thus, the disciples were made morally bound afterwards so that it was difficult for him to revert. This strategy proved more fruitful as those letters by the Sheikh provided his disciples with a written set of rules regarding dos and don'ts related to different spheres of their lives.

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<sup>\*</sup> Sheikh Ahmad Sirhindi's "Maktubat" have been published in three volumes (Lucknow : 1877).

<sup>†</sup> In the eighteenth century, Shah Waliullah of Delhi used the same medium and did his utmost to save the decaying Moghal society and its political structure. For the political rejuvenation of the society, he wrote 358 letters of political nature to different political figures. (Ali Khan 1985 : 113) The letters of Shah Waliullah have been published with Urdu translation by K. A. Nizami with the title "Shah Waliullah kay Siyasi Maktubat". (Delhi : 1969) Later in the twentieth century, Ashraf Ali Thanvi initiated a bi-lateral process of correspondence with his disciples with the sole motive of their training. His disciples were required to write to the Sheikh a maximum of forty letters no matter after how many time but each letter was required to be written after complete abandonment of a sin. (Aslam 1995 : (b))



### 3.2.5. MODE OF CHANNELISATION:

Having a profound insight in the human nature and psyche of the people, the South-Asian mystics did not strive to curb or suppress the emotions and passions of the people. Rather, they believed in channelising those dominant emotions in the personalities of the people in a positive way. Nizami quotes Maulana Muhammad Ilyas of Delhi who says that it should be borne in minds that vices of the Muslims can not be nipped by describing their evilness, instead the task of Muslim reformation can be accomplished by enhancing the good qualities. (Nizami 1980 : 335)

Prof. C.C.J. Webb in God and Personality defines sin as “the voluntary surrender of oneself to lower instincts where a different course of action was open”. (Nicholson 1964 : 76-77) Thus, in the perception of the mystics, sin is a voluntary act of an individual where he could resort to other means or measures. So, the mystics tried to substitute the negative faculties of the people with the positive ones. For example, to crush the lower self and channelise the vices of pride and vanity, the mystics highlighted the qualities of humility and gave the training of manual labour but they did not invent labour saving services. (Rizvi 1986 : (i) 399 - 400) The disciples of Baba Fariduddin Masud worked in the jungle and rendered their services in the hospice. (Qasimi 1971 : 38-39) However, there was a division of labour. Even the most prominent disciples like Sheikh Nizamuddin Auliya, Makhdoom Alauddin Sabir, Sheikh Burhanuddin Ishaque and others were assigned humble tasks. (Ibid 29) Even the Suhrawardi saints who

were known for their idea of worldly possessions and wealth accumulation did the same. For example, Syed Makhdoom Jehaniyan himself used to bring fire wood with his friends. (Mirza 1962 : 91) Similarly, humble tasks were assigned to the inmates of the khanqahs. Nizami has dealt with it at length giving details of the services of ablutions, cooking, cloth-washing, cleaning the rooms and collection of fuel, etc. (Nizami 1961 : 208-209)

A Chishti saint Sheikh Hamiduddin Nagauri once enumerated an important lofty principle of the ascetic path that one should not curse anyone; if anyone is very hurt, one should pray to God to guide one's enemy towards the right path. (Rizvi 1986 : (i) 123) Thus, the mystics replaced the habit of curse with pray and vengeance with behavioral charity, i.e. Ahsan (doing favour) after one has offended someone.\*

### **3.2.6. PENALTIES INFLICTED ON THE DISCIPLES:**

Sometimes the mystics inflicted penalties on their disciples to teach them a lesson but what is important is the fact that they only inflicted penalties on their more accomplished disciples as the mystics' attitude towards them was more demanding than the rest.

They usually overlooked the minor deviations by their ordinary disciples. For example, once Sheikh Burhanuddin Ghareeb, against the etiquettes of

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\* For examples see 1.2.3.

khanqah, sat on a blanket with his legs stretched. When Sheikh Nizamuddin Auliya came to know about it, he got angry and ordered Sheikh Burhanuddin to leave the khanqah at once. Later he was pardoned by the Sheikh when Amir Khusrau went to seek pardon on his behalf. (Aslam 1995 : 157)

Second thing worthy of mention was the nature of punishment. The mystics never resorted to corporal punishments but inflicted those punishments which could prove more effective psychologically e.g. Sheikh's indifference towards a disciple. Whatever the punishments were, the punitive measures had a constructive consequence for the disciples.\* The punishment strategy mostly adopted by the Sheikh was the exhibition of indifference towards a disciple and its agony can be understood in the milieu of the mystic principle of the 'love for Sheikh'. However, all the penalties acted as deterrents against deviation from the right path for the adherents of the mystics.

### **3.3 MORALIZATION: AN ANALYSIS IN PSYCHOLOGICAL THEORY**

To begin with Nasr:

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\*The tradition was even followed by the saints of modern times, e.g. a disciple of Ashraf Ali Thanvi named Khwaja Aziz-ul-Hasan Majzub was probably careless in his speech. He was decreed by the Sheikh to observe complete silence for exactly forty days. (Saeed 1992 : 40)

“As for psychology, it must be remembered that Sufism contains a complete method of curing the illnesses of the soul and in fact, succeeds where so many modern psychiatric and psychoanalytical methods, with all their extravagant claims, fail. That is because only the higher can know the lower; only the spirit can know the psyche and illuminate its dark corners and crevasses. Only he whose soul has become integrated and illuminated has the right and the wherewithal to curve the souls of others. Anyone else who claims to have this right is either ignorant of the factors involved or, as is more usually the case, an imposter.” (Nasr n.d. : 46-47)

After discussing at length the methodologies and strategies employed by the mystics for actualisation of their goal of moralization, a brief survey of their task from psychological dimensions can be appropriately undertaken. In the following discussion, it will be revealed that the mystics were supreme psychologists rather psychotherapists, having a profound insight in the human nature and psyche. Their comprehension of the social and moral dilemmas of the masses from psychological plane was commendable which facilitated the task of moralization.

In Medieval India, the need for mysticism can be assessed easily against the milieu of the disturbing circumstances. Amid political disintegration, there was socio-cultural decay and moral and spiritual bankruptcy. In these conditions mysticism embraced the depressed masses in its fold and offered them spiritual

consolation and psychological pacification and satisfaction, hence preparing them to meet the shifting challenges of contemporary times. Their khanqahs served as asylums for the down-trodden and the out-casts. From the perspective of moralization, the psychological need for internalised socialisation by conforming to the moral codes of the society can be determined as every individual is endowed with an innate and intrinsic potentiality to pursue goodness. Moreover, there is always an urge for self-purification in the human beings since nobody is free from human weakness and thus, being infallible. No doubt, the established norms of ethics offer spiritual and other worldly fruits but some of its rewards fall in the realm of world. A person who conforms to the moral standards of a society is praised and offers lead to the people. It gives his personality a psychological boost as he receives recognition and acknowledgement from his fellow beings. If he puts himself in the position of instructing and guiding people, his stature is further elevated.

The psychological expediency of bayt is revealed by the fact that it used to make a disciple morally bound to the Sheikh for his actions but the mystics never put the novices in embarrassing position. For example, Jafar Qasimi calls Baba Fariduddin Masud a supreme psychologist (Qasimi 1971 : 31) as he never put any person to shame when his faults were unfolded to him by his intuitional powers. (Ibid : 30) Similarly, the symbolic acts of shaving of head and wearing a cap etc.

were also meant for self-purification\* having psychological bearings because in medieval days it was fashionable among the rich to keep hair. Thus their hair style was an emblem of wealth and affluence. The Sheikhs acted as model for the disciples to be followed since it is human psyche to take the role of a mentor which is called identification. Imitation is the actual copying of the behavior of a person and the one imitating wants to model his actions exactly on those of the model. A model can be defined as an ideal, a standard or an example worthy of imitation. The significance of the concept of a model in social learning theory can be assessed by the fact that much of socialisation is assumed to take place through the imitation of the behaviour of a role model. (Reber 1985 : 447) The mystics not only infused their adherents with a sense of loyalty and belonging towards themselves but also imparted on them a fresh identity which was more recognizable in medieval India. Moreover, moralists favoured depersonalisation as they decomposed the human character into individual qualities. (Grunebaum 1961 : 225) In Islam, the ideal types of behaviour were evolved and identified with certain personages which disregarding their totality only appraised people for individual traits. "This outlook", says Grunebaum, "foster the idea of the human character as a compound of unintegrated traits which are found typified here and there , for the most part arbitrarily, and which, it was felt, could be put together so as to produce a perfect individual." (Ibid: 226)

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\* For details see 3.1

Theoretically speaking, the khanqahs may be termed as a dwelling of peer groups, a collectivity where the members share some common characteristics or a guided goal. A high degree of social solidarity or an organizational hierarchy engulf them in a whole. (The Penguin Dictionary of Sociology 1991 : 157 - 58) Thus, in the Medieval khanqahs a sort of group therapy was conducted which proved more effective in many ways than the traditional disciple-moralist method since it saved the trainee from embarrassing isolation as the Sheikh never pin pointed anyone's fault and the environment of khanqah gave the trainee a sense of togetherness and self-respect in the presence of his fellow-disciples.

Regarding the strategies and methodologies of moralization, the didactic anecdotal method of instruction imparted a profound and longer lasting impression on the minds of the listeners. Moreover, from those fables every trainee could infer guidance according to his own needs. In the hours of seclusion, the concept of the spiritual presence of the Sheikh had a psychological impact since it acted as an effective deterrent against behavioral deviations. Similarly, Zikr or remembrance of Allah occupied the sub-conscious of the trainee and impressed upon it the constant companionship of the Creator who watches every action of every individual again acting as a successful deterrent against vicious temptation. Regarding the method of correspondence, it had a binding effect on the disciple from emotional dimension \* as once a disciple had informed the

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\* For Example see the Method of Ashraf Ali Thanvi - 3.2

Sheikh about his abandonment of a particular vice, he could not revert to it despite strong temptations owing to his allegiance to the Sheikh.

The subtlety of the mystic mode of admonition can be best illustrated by the example of Khwaja Nizamuddin Auliya quoted by Nizami from Fawaid-ul-Fuad. Once a scholar came from Afghanpur to embrace the discipleship of Khwaja Nizamuddin Auliya as he had seen the image of the Sheikh while praying. The Sheikh narrated that once a man came from Delhi to become a disciple of Baba Fariduddin Masud but during his journey, a female singer joined him having vicious intentions. Eventually, when the man fell a victim to his temptations, suddenly an image of a man appeared and slapped on his face and warned that he was going to perform bayt at the hands of a Sheikh. The man at once jettisoned his temptations and afterwards did not even look at the woman. (Nizami 1980 : 335 - 36) Thus, Sheikh Nizamuddin Auliya detected the sexual problem of the scholar and admonished him with the aid of an anecdote indirectly. Similarly, once Baba Fariduddin Masud instead of decreeing his new disciple to manumit his slave girl, prayed for her emancipation in the disciple's presence and thus manifested his wish, leaving the rest to the disciple's discretion. (Qasimi 1971 : 35)

Highlighting the different course of action adopted by the different mystic schools, Nizami infers: "The Chishtis believed in the control of emotional life as a pre-requisite to the control of external behaviour. The Suhrawardis tackled the problem from the other end and emphasised the necessity of regulating actions



prior to the control of emotions". (Nizami 1961 : 179) The mystics understood well the repercussions of self-denial and thus they believed in replacing a vice by a good action to fill the consequent gap. They projected and enhanced the goodness in the people rather than to crush and curb their evilness. They gave the idea of the imagination of the Sheikh as a counter-attraction to divert the attention from the ulterior motives and intentions. They channelised the vicious passions in a positive direction instead of crushing and suppressing them.

The mystics also used the love-oriented disciplinary techniques for effective fostering of a strong conscience and as a mode of admonition. They never inflicted any corporal punishment on the disciples but usually resorted to the technique of love withdrawal by ignoring, isolation and indifference. The psychological theory suggests that such a loss of love is more psychologically painful or anxiety-arousing than corporal punishment. (International Encyclopedia of the Social Sciences 1972 : 493) By such methods, moral self-judgment was evolved in a trainee. The "development", writes Kohlberg, "of conscious internal standards of judgment and of empathic and role-taking capacities is the major factor in the genesis of guilt". (Ibid) The main focus of the mystics was, thus, to evolve self-criticism and self-judgment guided by one's own conscience and by internal standards rather than by resorting to laws — an emblem of external standards set by any unrelated law-giver.

In theoretical perspective, mystic procedures and modes always reflect objective-oriented approach. This objectivity leads them to encircle different

aspects of human life — psychological being one of more important. To conclude, we quote Nasr again:

For sufis “the human soul is there presented as a substance that possesses different faculties and modes of existence, separated yet united by a single axis that traverses all these modes and planes.

There is, moreover, a close link between this psychology and cosmology so that man comes to realize the cosmic dimension of his being, not in a quantitative but in a qualitative and symbolic sense. Moreover, this cosmic correspondence objectivizes the inner structure of the psyche, thereby releasing the soul from its own knots, illuminating its darkest aspects and displaying to the traveller of the spiritual path the manifold traps lying in his way, in the inner journey of the soul toward its own Centre”. (Nasr n.d. :

47)

## CHAPTER-4

### MYSTICS' UNIVERSAL HUMANITARIAN APPROACH TO MORALITY: SOUTH-ASIAN PERSPECTIVE

*"The One Reality, the learned speak of in many ways"*

(Rig Veda)

The mystics practising the dictum that "the creation is the family of Allah" showed a universal respect to the human beings. To them, not only their co-religionists but people of varied faiths and beliefs deserved due regard. They deemed human beings as individuals first and then as believers. The fact acquires significance in the south-Asian environment since a heterogeneous society existed during the medieval times in India and is still existing. Muslims formed a minority whereas the Hindus dominated the social scene in context of numerical strength. The mystics knew well that the Hindus also visited them, sometimes out of reverence and sometimes to seek blessings or to solve their problems. Therefore, both the Muslims and non-Muslims were treated affectionately at the khanqahs or hospices of the mystics. Naturally, it played a positive role in winning over non-believers' hearts.

The Chishtiyya school was lenient towards the Hindus although the teachings of the Naqshbandiyya school were comparatively more rigid towards the Hindus owing to the need of the hour as the fifteenth century India was facing

heterodoxy — floating the idea of common nationality of the Hindus and the Muslims. Khalique Ahmed Nizami quotes Khwaja Mohammad Sulaiman Tounswi who writes in Nafey-al-Salikeen that it is a principle of our (Chistiyya) school that both the Muslims and the Hindus should be treated as friends. (Nizami 1980: 383)

#### **4.1 UNIVERSAL RESPECT FOR HUMANITY:**

As it has been mentioned earlier that the mystics made no discriminations on the grounds of religion and faith, they exhibited universal respect for human beings. The basis of all morality was and is respect of person for person. Despite their rigidity, the attitude of the Suhrawardi saints was indiscriminate towards the Hindus. When Makhdoom Jehaniyan fell ill during his stay in Delhi, he preferred a competent Hindu physician to a Muslim for treatment. This incident has been narrated in his malfuzaat ad-Dur-ul-Manzum compiled by Syed Alauddin. (Aslam 1995 : 317)

As mentioned earlier in the third chapter that the mystics were psychologists and having an insight in the human nature and psyche, they tried to impress the Hindus by every word and action. Once a Hindu physician named Bhinnu came to see Maulana Jamaluddin when the latter was sitting with Khwaja Gisudiraz and Maulana Sadruddin. Maulana Sadruddin addressed the Hindu as “abae Bhinnu!” in contempt. Maulana Jamaluddin at once accosted him to prevent him from using such a contemptuous word and advised him to call the Hindu physician “Brother Bhinnu!”. This incident has been narrated by Syed Muhammad Akbar Hussaini in Jawami-ul-Kilm which is a compilation of his

father Khwaja Gisudiraz's malfuzaat. (Ibid : 118) By preventing others from vexing the hearts of the non-Muslims, the mystics showed their universal respect for humanity at large.

#### 4.2 ELEMENTS OF POSITIVE ATTITUDE TOWARDS HINDUISM: PHILOSOPHY AND WORKS

The Muslim mystics tried their best to comprehend the Hindu religion and its philosophy from their psychological and emotional view-points to avoid any ethnocentric generalisations in this regard. They were not parochial in their outlook as far as the Sanskrit works and Vedantic texts were concerned. For example, Khwaja Gisudiraz not only read Sanskrit works but was also well acquainted with the Hindu mythology. (Ibid : 117) But the interaction between Medieval Hindu mysticism and Sufism increased during the sixteenth century because of the availability of Persian translations of Sanskrit classics, e.g. Mahabharata, the Ramayana and the Yoga-Vasishtha. (Rizvi 1986 : (ii) 390) A saint of Chishtiyya school Sheikh Abdul Qudoos Gangohi had an extensive knowledge of the Arabic and Persian version of the Amrita-Kunda. (Ibid. : (i) 335) His writings show the influence of Ibn-al-Arabi and Gorakhnath. (Ibid.: (i) 341) For example, his work Rushd-Nama identifies Sufi beliefs based on the Wahdat-al-Wujud with the philosophy and practices of Gorakhnath. (Ibid. : (i) 336) Similarly, his son Sheikh Ruknuddin believed that God had sent prophets to India but their teachings were later distorted. (Ibid : (ii) 398) He also argued that the Indian religions were founded on the Tawhid and must therefore contain the

essence of reality. (Ibid. : (i) 347) Another saint of Shattariyya school, Sheikh Mohammad Ghous Gawaliyari wrote a book Bahr-ul-Hayat which was a Persian translation of a Sanskrit work Amrit-Kund on Vedantic philosophy and Tantarism — the Hindu mystical formulae of worship. He added his own mystical experiences in the work whose aim was bi-dimensional:

- i) First to get the Muslims acquainted with the Vedantic philosophy and
- ii) secondly, reconciliation of Islamic mysticism and Vedantic philosophy. (Aslam 1995 : 371)

Shah Abdur Razzaq of Bansa believed that Krishna, Rama or Lakshmana had fully realized their essential oneness with the divine Being in whose likeness they were made, bring counter-parts of the ontological perfect man of sufis. (Rizvi 1986 : (ii) 398) Similarly, another saint Sheikh Abdur Rahman Chishti, the Sufi interpreter of the Bhagavad-Gita even went to the extent of stating that Mahadeva (one of the names of Siva) lived in the pre-Adam generation among the genii. (Ibid : (ii) 396) The saints of modern period followed the footsteps of their spiritual forefathers.\* Thus, the above-mentioned examples show that the mystics'

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\* E.g. Shah Abdul Aziz, the son of the scholar-saint Shah Waliullah of Delhi, writes in Majmuma-i-Fatawa-i-Azizi that the Hindu avatars or the incarnations of god, were forms of Divine manifestation, whether as man, lion or fish, just like the rod of Moses or the she-camel of Salih but ordinary Hindus were unable to distinguish between the external form and the epiphany

understanding of the Hindu philosophy and their conciliatory attitude towards it bear ample testimony of their universal approach.

#### 4.3. MYSTICS' RESPECT FOR SELF-PURIFICATION:

The mystics displayed a tremendous open-mindedness in spiritual dimensions in contrast to the thinking of the ulema of the Medieval ages. They had cordial relations with Hindu ascetics. Once Khwaja Nizamuddin Auliya met a Hindu jogi in Ajodhan and exchanged views with him about self and in the end, praised him. (Sarwar 1980 : 189 - 90) K.A. Nizami quotes Khwaja Nizamuddin Auliya from Fawaid-ul-Fuad that once a visitor asked the Sheikh: "If a Hindu recites the Kalima, and believes in the unity of God and acknowledges the Prophethood of Mohammad; but, when a Mussalman comes, he keeps silent. what will be his ultimate end?" The Sheikh refused to pronounce any verdict on such a Hindu and remarked: "His affair is with God. He can punish him or forgive him as He likes." (Nizami 1961 : 179) It shows that the attitude of the Chishti mystics

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of God, seeing the divine in everything. (Ibid. : (ii) 404, 405) One may present another example of a saint of Naqshbandiyya order, Mirza Mazhar Jan-e-Janan who even considered the four sacred books of the Hindus revelational and even in one of them, he pointed out some elements of gnosis. (Aslam 1995 : 503)

was conciliatory towards the non-Muslim ascetics. Shah Abdur Razzaq of Bansa had friendly relations with a Hindu ascetic Cheyt Ram and once he went to his home on a feast. (Aslam 1995 : 434) Rizvi had dealt with the Sheikh's friendly relations with the Hindus at length. (Rizvi 1986 : (ii) 397)

Another example of the mystics can throw light on the liberal ideas of the Chishti saints towards Hindus. Once Khwaja Nizamuddin Auliya narrated that a Hindu lived in Nagour about whom Sufi Hamiduddin Suwali Nagouri stated for several times that he was a wali or saint. Khwaja Nizamuddin Auliya then added that according to the Asharite beliefs, if a believer dies in the conditions of disbelieving, he will be an unbeliever and if an unbeliever dies in the condition of being a believer, he will be considered a believer. (Sarwar 1980 : 165) Some mystics even went to the extent of nominating the Hindus as their successors after immediate conversion. One such example is Hazrat Akhi Jamsheed of Rajgeer who had seven sons. Though all of them were in perfect outward conformity of the religion but were devoid of Divine love. Therefore, on his death-bed, the Sheikh asked his sons to buy a Hindu slave of his city who indulged in distillery. The Sheikh got the slave freed and converted him to Islam and then nominated him as his successor to his spiritual order. (Aslam 1995 : 270) This incident has been narrated by Yahya bin Ali who compiled the malfuzaat of the Sheikh. This catholicity of the mystics bears ample testimony by the fact that they appreciated spiritual virtues in non-Muslims as well. One can also quote the example of a famous Qadri saint Hazrat Mian Mir of Lahore who laid the foundation stone of



the Golden Temple at Amritsar — a sacred place of worship for the followers of Baba Guru Nanak called Sikhs. (Singh 1963 : 56) Thus, the mystics of South-Asia displayed a tolerant pragmatism towards Hindus in a plural society.

#### 4.4 ADOPTION OF HINDU CUSTOMS AND CEREMONIALS:

As the mysticism spread in the different parts of India, it assimilated many elements from the Indian culture. K.A. Nizami infers that

“the popularity and the success of the Chishti saints in India was due to their understanding of the Indian conditions and the religious attitudes and aspirations of the Indian people. They adopted many Hindu customs and ceremonials in the initial stages of the development of their silsilahs in India. The practice of bowing before the Sheikh, presenting water to the visitors, circulating zanbil, shaving the heads of new entrants to the mystic circle, audition parties and the chillah-i-makus had close resemblance to Hindu and Buddhist practices and, consequently, the appeal of the Chishti silsilah in the non-Muslim environment was tremendous.”

(Nizami 1961 : 178 - 79)

The mystics tried to impress, both by example and precept, upon the minds of the people the fact that conversion of the non-Muslims to Islam can not be taken place

forcibly by sword or by verbal instruction. Practical example of good character can prove more effective than sword or tongue, because its magnetic power can create a revolution in faith and beliefs. Therefore, once Khwaja Nizamuddin Auliya told one of his disciples whose brother was a Hindu: "If he lives in the company of a pious man, it is possible that owing to the blessings of his company, he may become a Mussalman." (Sarwar 1980 : 347) Then, the Sheikh narrated a long story to show that there was a lack of character among the Mussalmans themselves. (Ibid: 349) Therefore, the Sheikh considered it pre-requisite for an individual to become a practical Muslim before propagating his faith to the non-believers.

Some Indian sufis, such as Abdul Qudoos Gangohi and his Rudauli pirs, practised pas-i-anfas, founded on the yogic pramayama. (Rizvi 1986 : (i) 336, 341) The ontological physiology of the Naths was also focused by him in his poetry. (Ibid : 341) From the thirteenth century onwards Hindu mystical songs were recited at sama gatherings. Sheikh Ahmad from Naharwala in Gujrat, who gave expert renditions of Hindawi (indigenous dialects of northern India) ragas lived during this century. (Ibid: 326)

#### **4.5 MYSTICS' ROLE : AN ESTIMATE**

The mystics' attitude towards the Hindus and their religion was one of sympathetic understanding, conciliation and adjustment. Nizami infers that the mystics looked upon all religions as different roads leading to the same destination of moral strength and goodness so they did not approve of any social

discrimination in this context. They had free social intercourse with the Hindus and tried to understand their approach towards the basic problems of religion and morality. It was their firm conviction that spiritual greatness could be attained by the Hindus in the same way as it could be achieved by the Muslims. Believers in non-violence as they were, they disliked injuring any living being, man or animal. Their vegetarianism, whether due to spiritual or social considerations, was bound to increase the area of contact with the Hindus. (Nizami 1961 : 318)

It is commonly believed that the attitude of the Suhrawardi and Naqshbandi mystics was less lenient towards the Hindus than the Chishti mystics. But the fact remains that there was no hard and fast rule of the mystic school's attitude. For example, a Chishti saint Hazrat Abdul Qudoos Gangohi wrote in a letter to the Moghal Emperor Babur that Hindus should be prevented from giving high posts in the government. (Aslam 1995 : 362)\*

To consolidate the Muslim rule in India, conciliation and rapprochement between various diversified culture groups was an urgent social necessity. Moreover, it was also a moral and intellectual demand. However, the mystics rose to the occasion and released syncretic forces which liquidated social, ideological and linguistic barriers between them. (Nizami, 1961 : 262) The close relations

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\* On contrary, a Naqshbandi saint Mirza Mazhar Jan-e-Janan, as mentioned earlier, considered the four sacred books of the Hindus of revelational origin and acknowledged some elements of gnosis in them. (Ibid.: 503) Thus, there were exceptions every now and then.

between the Hindus and Muslims evolved a common medium for the bi-lateral exchange of ideas. Moulvi Abdul Haque in his book Urdu Ki Ibtedai Nashonuma main Sufiya-i-Karaam ka Kam throws light on it in detail and thus proves the evolution of a common cultural outlook by language.

In a nut shell, the mystics tried to wipe out or obliterate the existing grudge in the hearts of the Hindus for the Turkish oligarchy created by the expeditions of the Ghazanvids and Ghorids. They contributed to the air of co-existence cementing the social order in India.

## SUMMARY AND CONCLUSION

There are two distinct paradigms of human actions running parallel in Islam—one envisages the legal aspects and the other portrays the spiritual dimensions. For example, if a person corporally injures another person, the effectee can either take revenge (qisas) or forgive the offender. The former option of taking vengeance is permissible in law but the 'spiritualists' have always opted for the second option which, according to them is preferable. This example best illustrates the existence and importance of mystic element in Islam because it takes into consideration the complex and dynamic nature of human personality instead of rigidities of any specific set of rules.

In any society, there are three established mechanisms of social control; religion, morality and law. In the Indian society, the ulema or the traditional scholars operating in their madaris did contribute positively to the social control but owing to their teleological approach, they always stressed on the outward and external aspects of Islam, e.g. the divine law depicting punitive measures. On the contrary, the sufis operating in their khanqahs accentuated the need of comprehending the internal aspects of faith by their deontological approach. Thus, there exists a polarization between two groups working in their respective paradigms with their same ends but different means.

Mysticism has been described as a practical ideology envisaging all-embracing aspects like socio-cultural, spiritual, religious and political dimensions,

which had been successfully practised and exhibited in the medieval ages from the shores of Morocco to the Indonesian strands. In the heterogeneous South-Asian societal context, the spiritualism of Islam or mysticism can be described as a sub-culture, being a part of the mainstream Muslim socio-religious culture but distinct from it. Its distinction lies in its emphasis on the spiritual development of the individual. Thus, it accentuates a bi-dimensional plan for the actualisation of its goals:

- i) Aggrandizement of man's relationship with God which caters to man's spiritual aspirations and needs, and portrays him not as an anthropomorphic earth-rooted creature but as a theomorphic spiritual being.
- ii) Amelioration of man-to-man relationship which is realized by a mystical code of ethics.

Thus, the orders bound different individuals together under a 'supernatural bond' owing to their social power. Trimingham adds: "By virtue of his initiation the affiliate could claim the hospitality, counsel, and help of his brothers in town and country. Merchants found membership of great help when travelling by providing links with brothers in foreign parts". (Trimingham 1971: 235)

The foundation of the orders owed their origin to the evolution of the relationship between the master (murshid or sheikh) and disciple (murid). The inherent but latent and dormant faculty of the human beings to get release from self and union with God can not be attained without the guidance from a leader.

(Ibid. :3) Ibn-ul-Arabi and Imam Shaatbi both inferred that training of a person is not possible without a guide solely with the help of books. (Masud 1995)

Nasr asserts that man “can reach felicity only by remaining faithful to this nature (of being the vice-gerent of God on earth) or by being truly himself. And this in turn implies that he must become integrated”. (Nasr n.d.: 43) The goal of mysticism is the attainment of a state of purity without negation of intelligence, but through the integration of all the elements of a being since man is comprised of body, mind and spirit and each element needs to be integrated on its own level. (Ibid.: 44) Trimingham concludes: “The methods of devotion practised by the orders were a means of psychic release for the individual, placating him within the community. Their prayers and their occult and thaumaturgic techniques tranquilized mind and emotions, appeasing or curing psychological as well as bodily ills, and this contributed towards both personal integration and social stability”. (Trimingham 1971: 231)

The ultimate aim of the most of the social philosophers and theorists from Plato to Comte, was the establishment of an ideal moral, altruistic and perfectly civilized society. Shah Waliullah, a famous scholar-saint and macro-sociologist, maintained that the afore-said ultimate goal can not be achieved without attaining a high level of God consciousness and spiritual purification. (al-Ghazali 1994: 15) Islam claims itself as a Din — a code or a way of life and thus it presents elements of revelational origin. Religion, morality and law, being the three mechanisms of social control, bear their impression since both morality and law are divinely-

guided which make the mechanisms interrelated and inter-dependent. (al-Khalifah 1994 : 9) Social control leads to a general moral climate in a society putting everything in order. In such environment of communal piety, conformist behaviors are encouraged further and non-conformist or delinquent behaviours are automatically discouraged since being in dwindling magnitude they are overshadowed by the conformist ones. Hence, the order is maintained in a positive manner. This is the actualisation of the ultimate goal synchronised with the establishment of afore-mentioned perfectly civilized society.

The significance and essentiality of the spiritual element in religion and morality for the contemporary man, can not be belittled by merely labeling the 'metaphysical needs of man' as sheer absurdity since the inner quest of man for something beyond physical existence is still alive. This quest is manifested by the mushrooming of spiritual societies all over the globe for mental and spiritual pacification of people when juxtaposed to the current day psychological and emotional traumas. The polarizations and dichotomy in various aspects of contemporary life and thought have aggravated the need of the integration of man by 'going back to reality'. The satisfaction of such metaphysical urges of man, like all others, is sine qua non to prevent him from mental and spiritual disintegration.

The South-Asian spiritual institutions are not extinct but are existing, badly in need of reform. However, the spiritual teachings and principles are still relevant today at a significant level. Tentatively pondering over the futuristics of



the revival of the system, it seems far-fetched that the whole system would undergo a rejuvenation with the same medieval spirit. After capturing the essence of the system, it can undergo an over-hauling but for current utility, it has to appear in an altogether new garb. There is a need of reformation of the form of the system, not of its spirit.

For desperately-sought inner peace and the spiritual satisfaction, Islam presents a panacea since it “possesses all the means necessary for spiritual realization in the highest sense; Sufism is the chosen vehicle of these means.”

(Nasr n.d.: 169)

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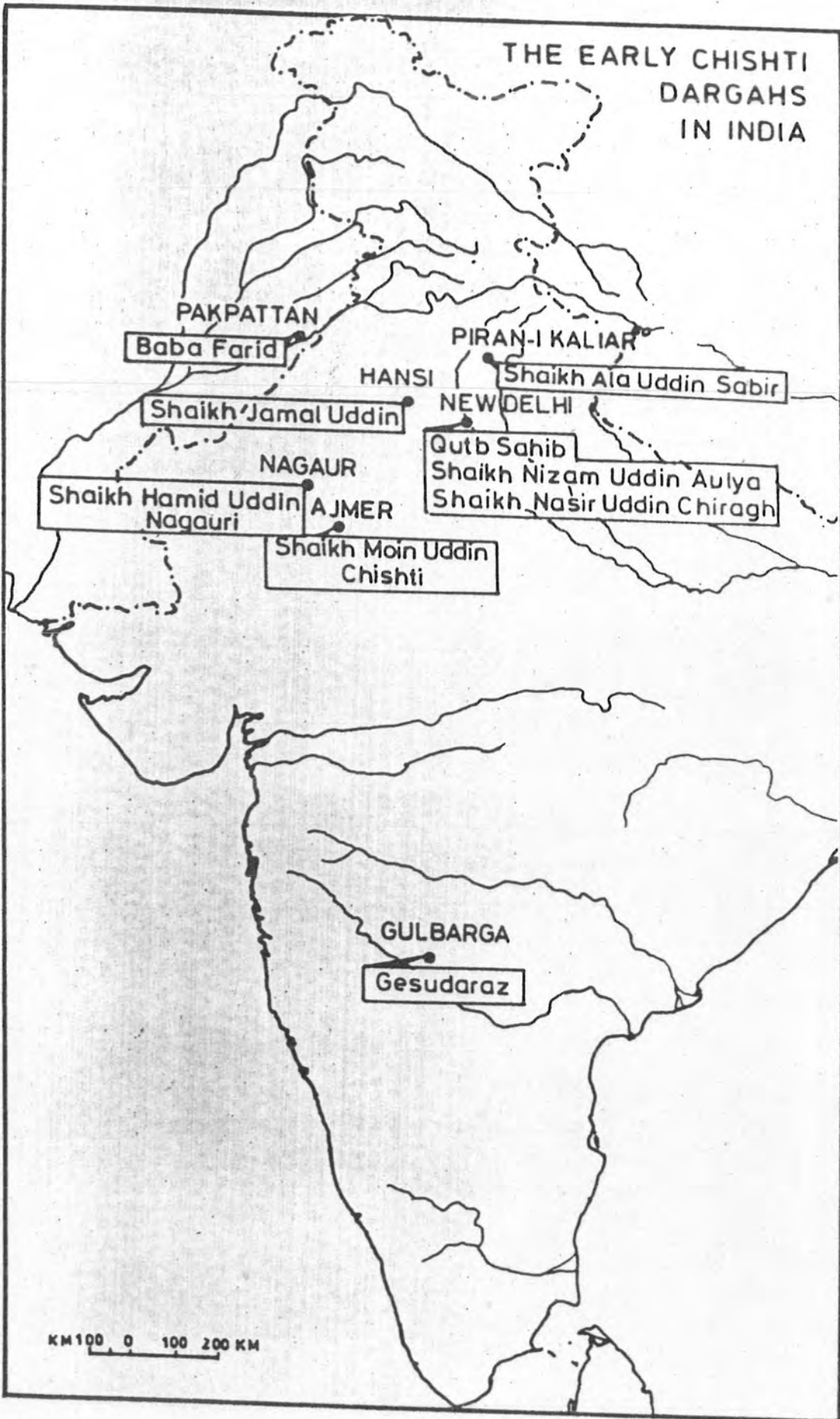
Dr. Zafar Ishaque Ansari, interview held in the Institute of Islamic Research,  
Islamabad, December 1995.

# ILLUSTRATION\*

\* SOURCE: CHRISTIAN W. TROLL, MUSLIM SHRINES IN INDIA,  
DELHI, 1989.



THE EARLY CHISHTI  
DARGAHS  
IN INDIA



# **ANNEXURES**

- I) SELECTED GLOSSARY**
- II) MAIN MYSTIC ORDERS OF SOUTH ASIA\***
- III) NOTABLE SPIRITUAL CENTRES OF SOUTH ASIA**

**\* SOURCE: KHALIQUE AHMED NIZAMI, TARIKH-E-MASHAIKH-E-CHISHT, VOL.1, DELHI, 1980.**

## I) SELECTED GLOSSARY

1. Abdul Aziz, Shah: (d. 1823). He was a saint of Naqashbandi order and the son of the famous saint-scholar Shah Waliullah of Delhi. He was the author of many books and his most famous disciple was Syed Ahmad Shaheed of Brailvi who died in the tragedy of Balakot on 6th May, 1831.
2. Abdul Qudoos Gangohi, Sheikh: (d. 1537). He was a renowned saint of Sabriyya branch of Chishti order. He was the disciple-caliph of Sh. Muhammad Radaulvi who lived in Gangoh (Saharanpur). He was also a prolific writer. He was a contemporary of Babar and Humayun. His discourses are entitled as "Lataef-e-Qudoosi".
3. Abdur Razzaq Banswi, Shah: (1636-1724). He was a famous south-Asian saint and the murshid of Nizamuddin Farangi Mahali. He lived in Bansa in Oudh where he had built his khanqah.
4. Ahmed Brelvi, Syed: (1786-1831). He was a notable saint and a freedom fighter against the British in south-Asia. He was the leader of the famous Jihad Movement and he died on May 6, 1831 in Balakot while fighting against the sikhs-the allies of the British rulers of India.

5. Ahmed Khuttu, Sheikh: (d. 1445). His actual name was Naseeruddin and his title was Ganj Bakhsh. He was a famous saint who propagated Islam in Rajasthan, Gujrat and Kathiawar. He was a contemporary of Amir Taimur. He was a disciple-caliph of Baba Ishaq Maghrabi. He had cordial relations with the sultans of Gujrat Muzaffar Shah and Sultan Ahmad.
  
6. Akhi Jamsheed Rajgeeri: (d. 1398). He was a saint of Suhrawardi order and a disciple of Syed Makhdoom Jehaniyan. The Syed sent him as a caliph to the city of Qanauj but he left it owing to the climatic conditions and settled in Rajgeer where he trained his disciples and instructed the masses.
  
7. Alauddin Ali Ahmed Sabir, Sheikh: (d. 1291). He was a famous saint and the founder of sabriyya order-a branch of Chishtiyya order. His most renowned disciple-caliph was Sh. Shamsuddin Turk of Panipat.
  
8. Amir Khusrau: (1256-1325). He was a great poet of Persian, author of many books and a disciple of Sheikh Nizamuddin Auliya. He was a great music theorist as well.
  
9. Ashraf Ali Thanvi: (1863-1943). He was a famous saint-scholar of Sabriyya branch of Chishti order. He was the disciple-caliph of Haji Imdadullah Mahajir Makki. His most notable disciple was Syed Sulaiman Nadvi. He died in 1943.

10. Ashraf Jehangir Samnani: (1306-1405). He was a saint of the fourteenth century who belonged to the Chishti order. He was the disciple of Sheikh Alauddin who also granted him the robe of Khilafat but he was also granted Khilafat by Sheikh Akhi Siraj. His discourses are compiled by Haji Nizam Gharib Yamani with the title "Lataef-e-Ashrafi".
11. Aziz-ul-Hasan Majzub: He was a saint of the Sabriyya branch of Chishti order. He was a disciple-caliph of Sheikh Ashraf Thanvi.
12. Badaruddin Ishaq, Sheikh: He was a saint of Chishtiyya order and the disciple-caliph and son-in-law of Kh. Fariduddin Masud. He died in Ajodhan (Pakpattan).
13. Bahauddin Zakariyya, Sheikh: (d. 1262). He was a great Suhrawardy saint of Multan who played an important role in politics during the reign of Tughluqs. He was the disciple of Sh. Shehabuddin Umar of Suhraward.
14. Bayazid Bistami: (d. 874). His actual name was Taifor bin Isa. He was a renowned saint. He contributed a lot to the mystical philosophy. His mystical guide was Abu Ali Sindi. Another famous saint at Zunnoon Misri was his very close friend.
15. Burhanuddin Gharib, Shaikh: (d. 1443). He was a famous saint of Chishtiyya order and the disciple of Kh. Nizamuddin Auliya. After

his murshid's demise, he went to Deogir (Deccan) and established his own Khanqah there. His most famous disciple-caliph was Sh. Zainuddin.

16. Fariduddin Masud Ganj-e-Shakkar, Sheikh: (d. 1265). He was a famous saint of Chishti order and the disciple of Qutbuddin Bakhtiyar Kaki. He settled in Hansi (Punjab) but later migrated to Ajodhan (Pakpattan). His most famous disciple was Sh. Nizammuddin Auliya.
17. Ghazzali, Imam: (b. 1058-d. 1111AD). His actual name was Abu Hamid Mohammad bin Mohammad. He was a very famous saint-scholar and mystic philosopher of Islamic world. His notable books include "Ahya-e-Uloom-ul-Din" and "Tahafat-ul-Falasifa". He repudiated speculative philosophy and he also taught for some time in Madrasah Nizamiyya of Baghdad.
18. Ghulam Ali, Shah: (1745-1824). He was a well-known saint of Naqashbandiyya order and the disciple-caliph of Mirza Mazhar Jan-i-Janan. He lived in his murshid's Khanqah in Delhi and was the author of many books. Sir Syed Ahmad Khan had seen him in his childhood. His discourses are entitled as "Dur-ul-Maarif".
19. Hamiduddin Sufi Suwali Nagouri, Sheikh: (d. 1276). He was a prominent saint of Chishtiyya order and a notable disciple of Khwaja

Muinuddin Chishti of Ajmer. He was a poet and an author of several books.

20. Ibn-ul-Arabi, Sheikh Muhiuddin: (1165-1240). His actual name was Abu Bakr Muhiuddin Mohammad and his title was "Sheikh-ul-Akbar". He was a very famous Muslim philosopher who wrote extensively on Hadith, Tafsir, Fiqh, cosmography, literature and occult sciences. His most notable works are "Futuh-at-i-Makiya" and "Fusus al-Hikm". In mystical philosophy, he was an ardent advocate of Wahdat-ul-Wujud.
21. Jamaluddin of Hansi, Sheikh: He was a saint of Chishtiya order and a disciple and caliph of Baba Fariduddin Masud. To instruct the people, he settled in Hansi.
22. Makhdoom-i-Jehaniyan: (1308-85). He was a well-known saint of Suhrawardiyya order. His actual name was Syed Jalaluddin Hussain Bukhari. His another title was Jehan Gasht. He lived in Uch and he played an effective role in politics under the Tughluq rulers of Delhi.
23. Mazhar Jan-i-Janan, Mirza: (1699-1781). He was a saint of Naqashbandi order and the disciple-caliph of Syed Noor Muhammad Badayuni. His most famous disciple was Shah Ghulam Ali of Delhi. He was a contemporary of Shah Waliullah of Delhi. His Khanqah was in Delhi too.

24. Mian Ji Noor Muhammad Jhunghanvi: (d. 1843). He was a saint of the Sabriyya branch of Chishtiyya order. He was the disciple of Syed Abdur Rahim Fatami and his most famous disciple was Haji Imdadullah Mahajir Makki. His centre of activities was Jhunjhana.
25. Mian Mir of Lahore: He was a very famous Qadri saint who lived in Lahore. He was a contemporary of Shah Jehan and Aurengzeb and the Moghul prince Dara Shikoh and his sister Jehanara were his disciples.
26. Muhammad al-Husaini Gisudiraz, Syed: (1321-1422). He was a famous Chishti saint, better known as Syed Banda Nawaz Gisudiraz. He was the son of Syed Raju Qattal, - a disciple of Sh. Nizamuddin Auliya. He was the disciple Sheikh Nasiruddin Mahmud. He was a prolific writer who wrote about Hadith, Fiqh, Sufism, etc.
27. Muhammad Ghaus Gawaliyari, Syed: (d. 1562). He was the most famous saint of Shattariyya order. He was a contemporary of Humayun. He was the disciple of Sheikh Zahur. He was a prolific author who also wrote about the Hindu philosophy and works.
28. Muhammad Sulaiman Taunswi, Shah: He was a saint of the Nizamiyya branch of Chishti order. He was the disciple of Shah Noor Muhammad Maharvi. He was a saint of nineteenth century and an author of a few works.



29. Muinuddin Hasan Sijzi, Khwaja: (d. 1236). He was a great saint of Chishtiyya order who migrated from Chisht (Afghanistan) to Ajmer in India and introduced his order in India. His notable disciples were Qutbuddin Bakhtiyar Kaki and Hamiduddin Nagouri.
30. Mujadid Alf-i-Sani Sheikh Ahmad Sirhindi: (d. 1624). He was a renowned scholar-saint of Naqashbandi order who was the disciple-caliph of Kh. Baqi Billah. He was a prolific writer and a contemporary of Akbar and Jehangir. He played an important role in politics of his times. It was he who had stood against the heterodoxy of Akbar.
31. Najeebuddin Mutawakil, Sheikh: (d. 1271). He was a saint of Chishtiyya order and a disciple-caliph of Sh. Fariduddin Masud. He was also his brother.
32. Naseeruddin Mahmud, Sheikh: (d. 1356). He was a famous saint of Chishti order who is better known as Chiragh-e-Delhi. He was the disciple of Kh. Nizamuddin Auliya. He was associated with his murshid's Khanqah in Delhi.
33. Nizamuddin Auliya, Sheikh: (1239-1325). He was a renowned saint of Chishti order and a disciple of Fariduddin Masud. He is familiarly known as Sultan-ul-Mashaikh and Mahbub-e-Ilahi. His compiled discourses are entitled as "Fawaid-ul-Fuad". He lived in Ghaispur near Delhi.

34. Nizamuddin Aurangabadi, Shah: (1650-1730). He was a renowned saint of the Nizamiyya branch of Chishti Order. He was the disciple-caliph of Shah Kalimullah of Delhi. His most notable disciple and caliph was Shah Fakhruddin of Delhi.
35. Qazi Hamiddin Nagouri: He was a saint of Suhrawardy Order who lived at Delhi and he was the disciple-caliph of Sh. Shehabuddin Umar Suhrawardy. His most famous disciple was Sh. Shahi Moaytaab of Badayun. He was one of those saints who initially introduced Suhrawardy Order in India.
36. Qutbuddin Bakhtiyar Kaki, Sheikh: (d. 1236). He was a notable Chishti saint and a disciple of Sh. Muinuddin of Ajmer. He settled in Delhi in the reign of Eltemish who built Qutb Minar in the saint's commemoration.
37. Rabia al-Adawiya: (d. 801) She was a very famous saint who lived in Basra. Her devotees included some famous saints like Malik bin Dinar, Sufyan Thauri and Shaqiq Balkhi. Although she did not write any book but her teachings and prayers were frequently cited and recorded by her contemporaries. She too contributed to the mystical philosophy of Islam.
38. Rukmuddin, Sheikh: He was the son and one of the spiritual successors of Sheikh Abdul Qudoos Gangohi-a famous saint of Sabriyya branch

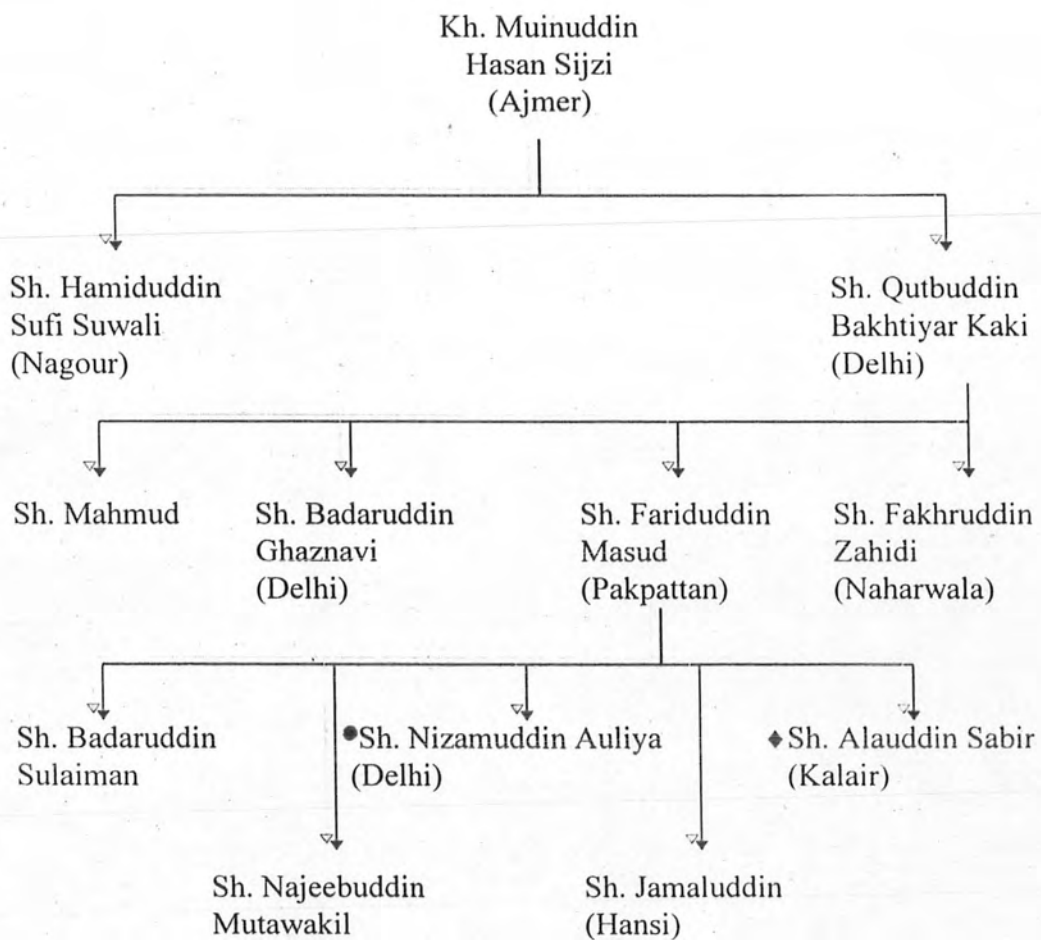
of Chishtiyya order. His most eminent disciple-caliph was Sheikh Abdul Ahad who was the father of Mujadid Alf Thani.

39. Saadi Shirazi: (d. 1291). He was a very famous Persian Sufi poet and his fame rests with his two classical works: Gulistan and Boostan. He was a great moralist who consoled the people after the fall of Baghdad at the hands of the Mongols in 1258 A.D.
40. Sadruddin Arif, Sheikh: He was a famous Suhrawardi saint of Multan. He was the son and disciple of Sheikh Bahauddin Zakariyya. His most famous disciple was Sheikh Ruknuddin Abul Fateh of Multan.
41. Shaatbi, Imam: (1144-1194). His actual name was Abu Mohammad al-Qasim but he is familiarly known as Abul Qasim Shaatbi. He was a scholar of Quran and Tafsir. He was an author and a poet as well. He was also appointed as the principal of Madrash Faazliyya.
42. Sharafuddin bin Yahya Maneri, Sheikh: (d. 1381). He was a renowned saint of Firdausiyya branch of Suhrawardi order. He lived in Bihar and propagated his views and instructed people via correspondence. He was the disciple-caliph of Sh. Najeebuddin Firdausi.
43. Shehabuddin Umar Suhrawardy, Sheikh: (d. 1234). He was a very renowned saint and the founder of the Suhrawardiyya order. He was born in Suhraward. He wrote a book on sufism with the title

“Awarif-ul-Maarif”. His some caliph-disciples came to India and spread his order. Most famous among them were Qazi Hamiduddin Nagouri, Bahauddin Zakariyya and Sheikh Nooruddin Mubarak Ghaznavi.

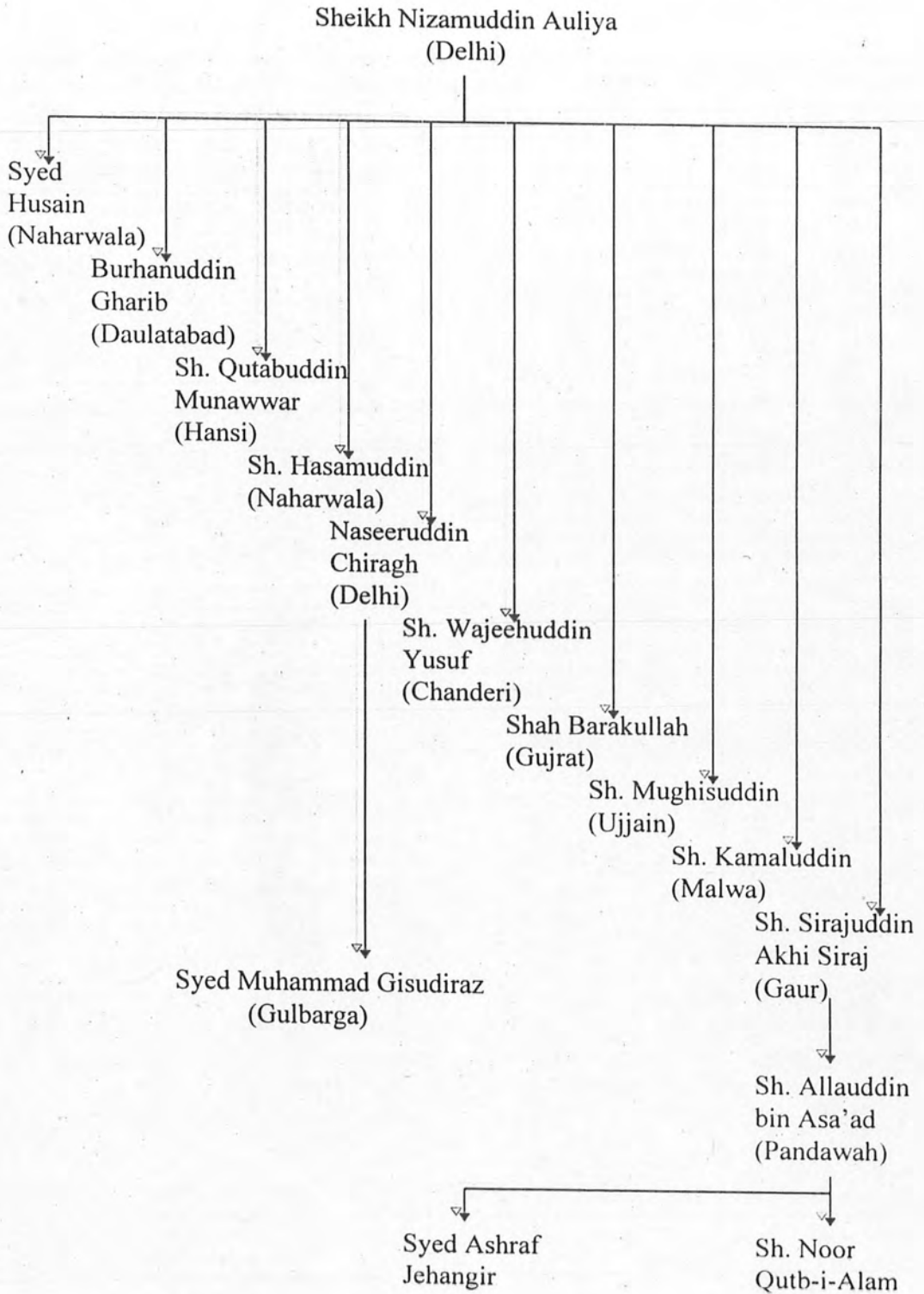
44. Wajeehuddin Alvi Gujrati, Sheikh: (1504-1588). He was a saint of Shattari order and the disciple of Syed Muhammad Ghaus Gawaliyari. His Khanqah-cum-Madrasah flourished in Ahmedabad (Gujrat).
45. Waliullah of Delhi, Shah: (1718-1762). His actual name was Qutbuddin Ahmad. He was a renowned scholar-saint of Naqashbandi order and the disciple-son of Shah Abdur Rahim. He was prolific author who played an important role in the Indian politics of the eighteenth century. It was he who had invited Ahmad Shah Abdali of Afghanistan to fight against the Marathas in the third battle of Panipat.
46. Ziauddin Barani: (d. 1357). He was a famous historian of Sultanate period who wrote Tarikh-e-Firuz Shahi and Fatawa-e-Jehandari, etc. He lived under Khaljis and Tughluqs.

### A. CHISTIYYA ORDER

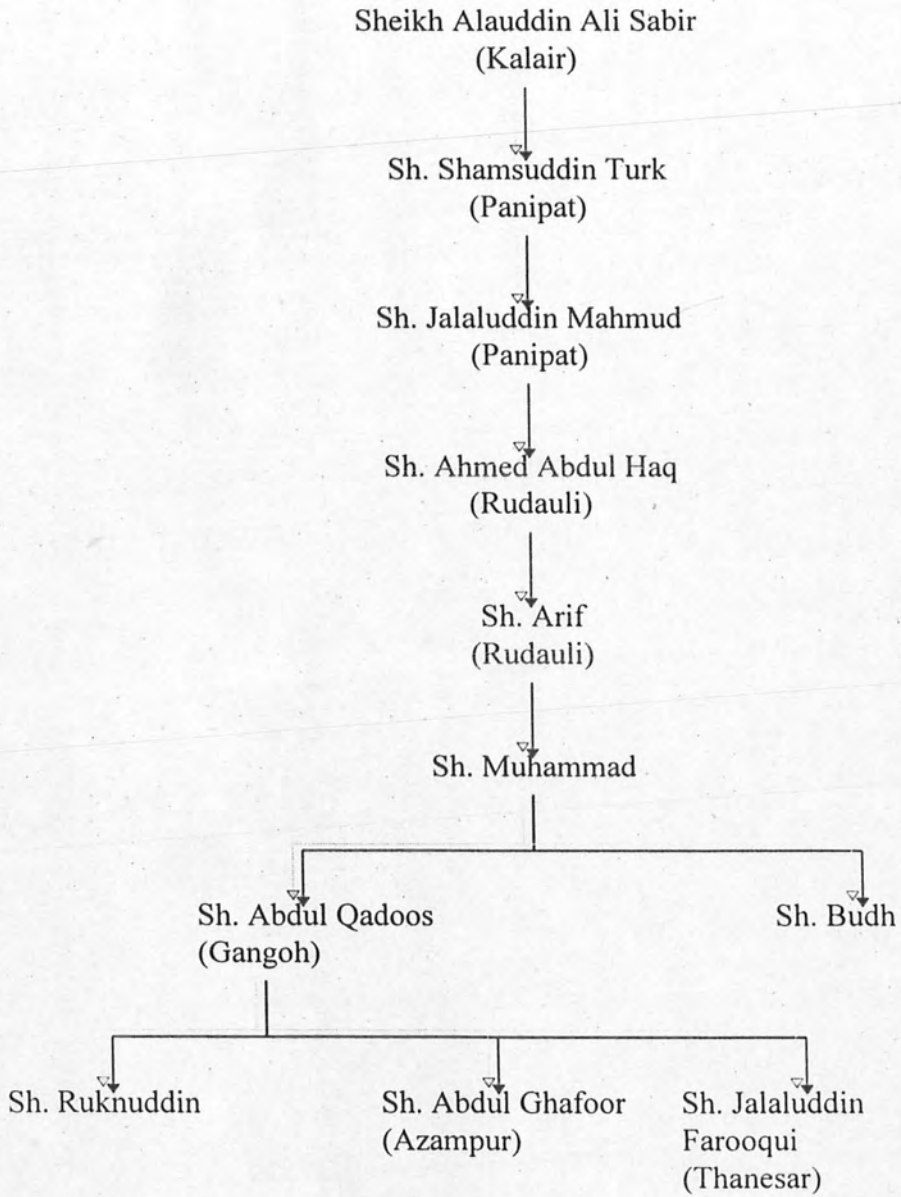


- ◆ Founder of Sabriyya branch of Chishti Order.
- Founder of Nizamiyya branch of Chishti Order.

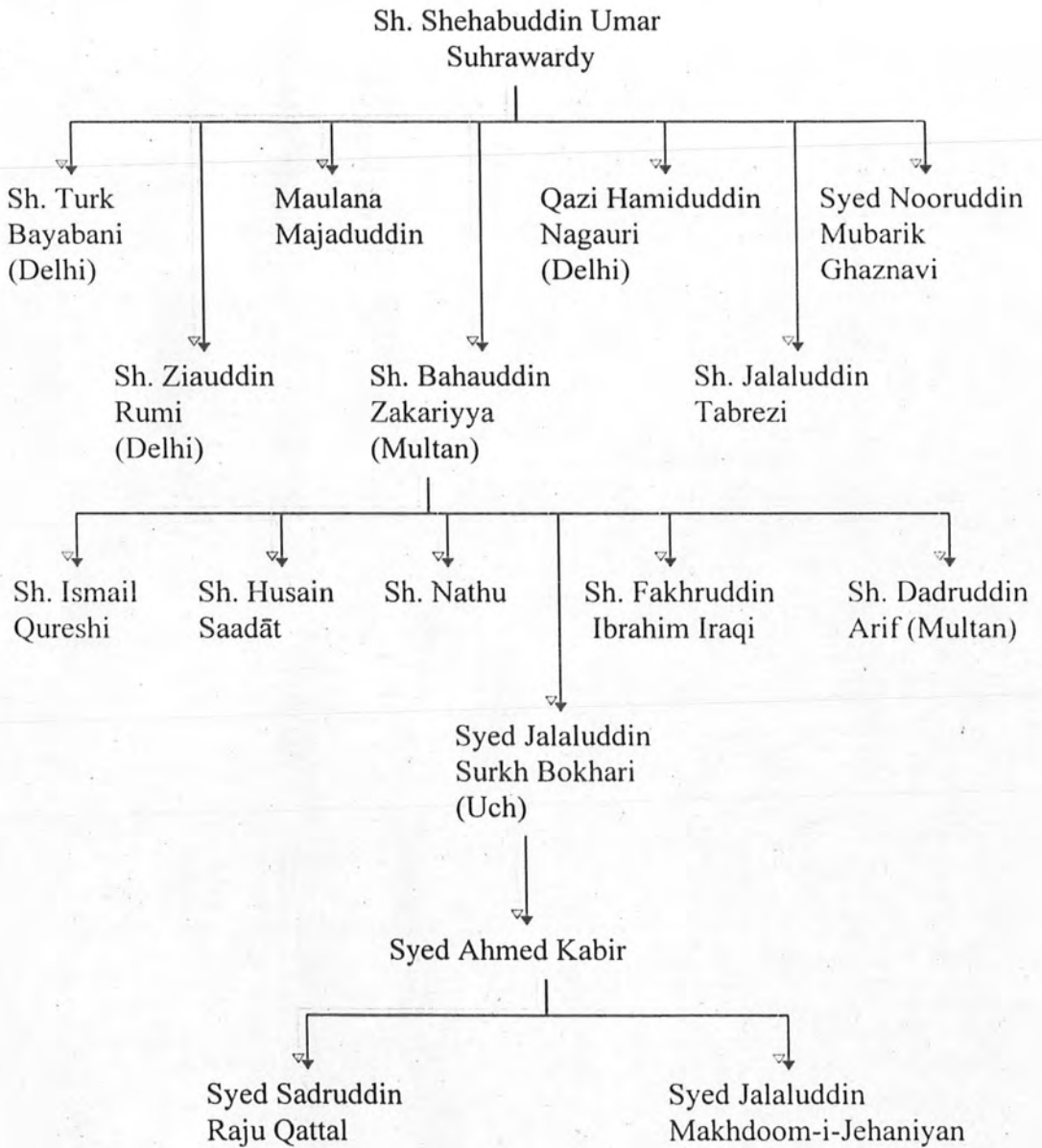
## B. NIZAMIYYA BRANCH OF CHSHTI ORDER



### C. SABRIYYA BRANCH OF CHISHTI ORDER

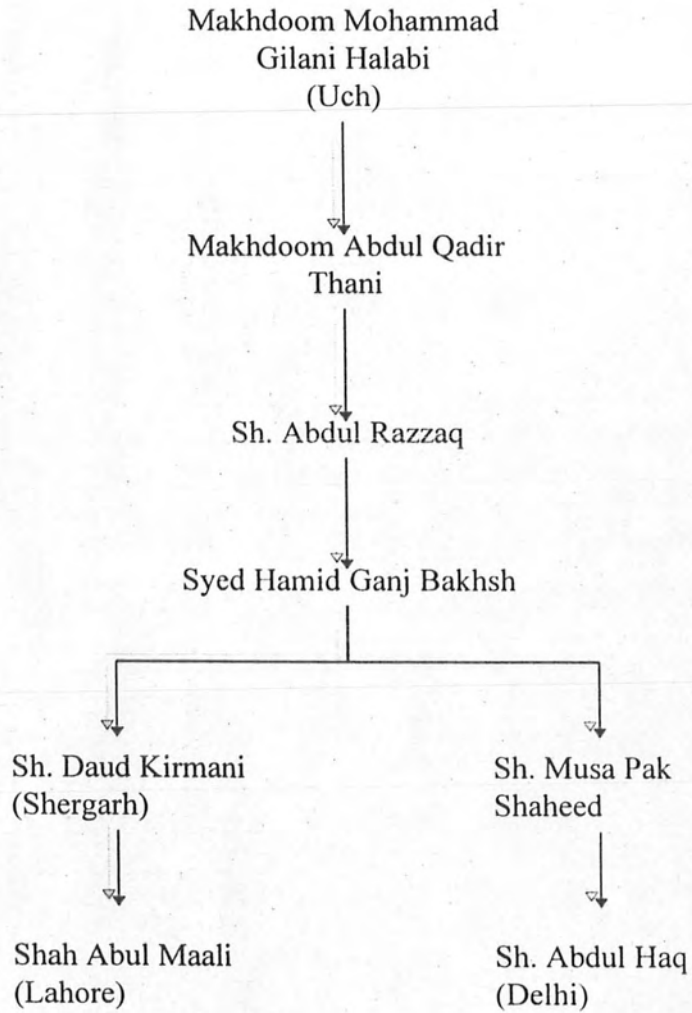


## D. SUHRAWARDIYYA ORDER

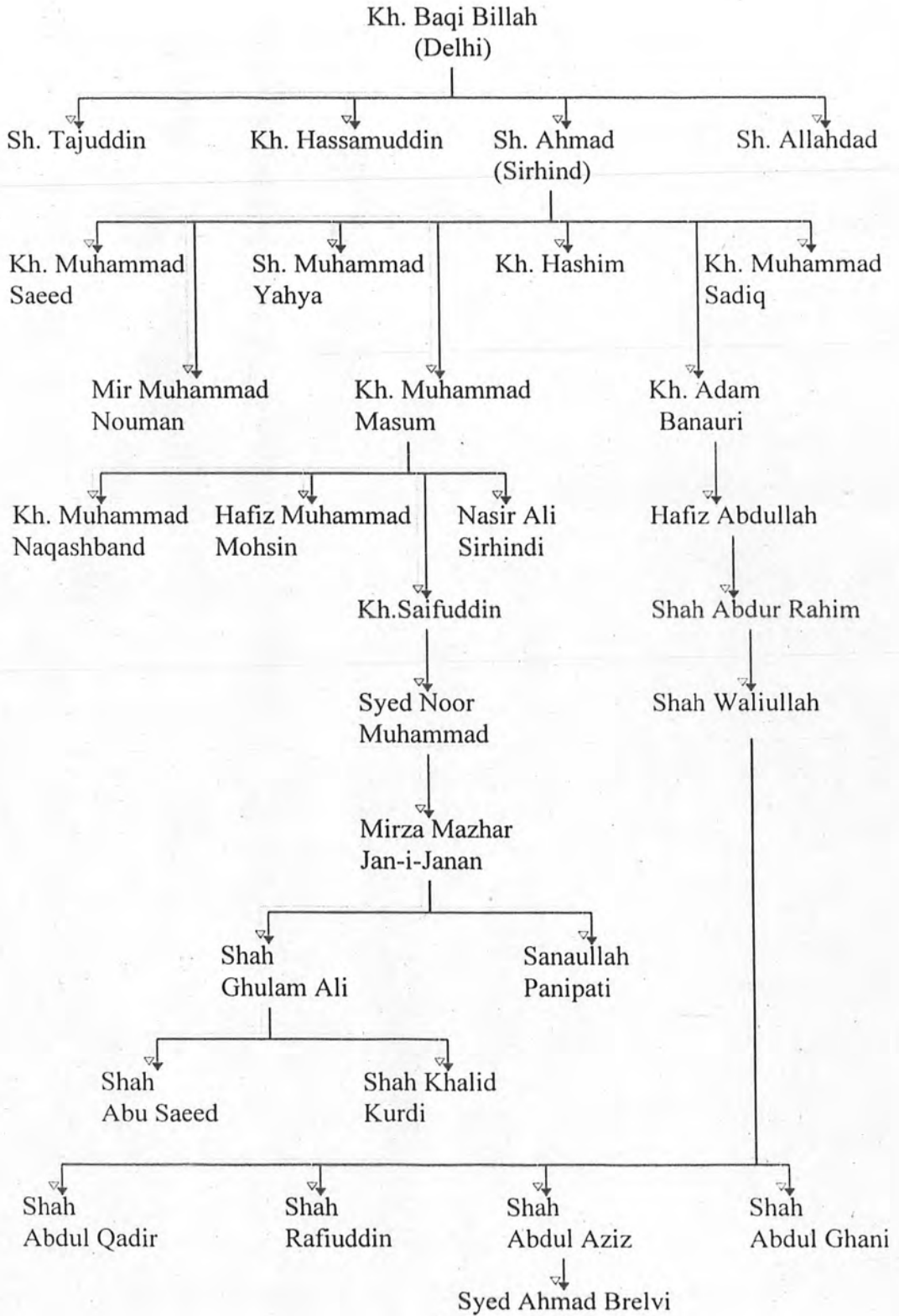




## E. QADRIYYA ORDER



## F. NAQASHBANDIYYA ORDER



### III. NOTABLE SPIRITUAL CENTRES OF SOUTH ASIA

Places	Personalities
<b>Delhi</b>	Kh. Qutbuddin Bakhtiyar Kaki Sh. Nizamuddin Auliya Sh. Naseeruddin Chiragh-i-Delhi Sh. Abdul Haq Shah Waliullah Mirza Mazhar Jan-e-Janan Shah Ghulam Ali, etc.
<b>Ajmer</b>	Kh. Muinuddin Chishti
<b>Pakpattan (Ajodhan)</b>	Kh. Fariduddin Masud Ganj-e-Shakar
<b>Nagour</b>	Sufi Hamiduddin Suwali (Chishti) Qazi Hamiduddin (Suhrawardy)
<b>Khuldabad (Deccan)</b>	Burhanuddin Gharib
<b>Aurangabad (Deccan)</b>	Kh. Nizamuddin Aurangabadi
<b>Gulberga</b>	Kh. Banda Nawaz Gisudiraz
<b>Hansi</b>	Sh. Jamaluddin Sh. Qutbuddin Munawwar
<b>Deogir (Daulatabad)</b>	Sh. Muntajibuddin Hanswi
<b>Rajgeer Sharif (Bihar)</b>	Makhdoom Sharfauddin b. Yahya Maneri Akhi Jamsheed Rajgeeri
<b>Hajipur (Bihar)</b>	Shah Ruknuddin Shattari
<b>Multan</b>	Sh. Bahauddin Zakariyya Sh. Ruknuddin Abul Fateh
<b>Uch Sharif</b>	Syed Jalaluddin Makhdoom-i-Jehaniyan Makhdoom Muhammad Gilani Halabi
<b>Rasulpura (Ahmedabad/Gujrat)</b>	Shah Alam Gujrati
<b>Sarkhej (Ahmedabad/Gujrat)</b>	Sh. Ahmed Khuttu

<b>Ahmedabad (Gujrat)</b>	Sh. Wajeehuddin Gujrati Sh. Muhammad Ghaus Gawaliyari
<b>Lucknow (Oudh)</b>	Sh. Sarang Shah Meena Laknavi Sh. Qawwamuddin
<b>Amaithi (Lucknow/Oudh)</b>	Bandagi Nizamuddin
<b>Khairabad (Oudh)</b>	Sh. Sáad bin Budhan
<b>Bansa Sharif (Oudh)</b>	Shah Abdur Razzaq Banswi
<b>Gangoh Sharif</b>	Abdul Qudoos Gangohi
<b>Sirinagar (Kashmir)</b>	Kh. Khawaud Mahmud (Hazrat Ieshan)
<b>Sirhind</b>	Mujadid-i-Alf-i-Thani Shekh Ahmed Sirhindi
<b>Thana Bhawan</b>	Imadadullah Mahajir Makki
<b>Lahore</b>	Syed Ali Hujwari Kh. Khawand Mahmud (Hazrat Ieshan) Mian Mir Lahori Mulla Shah Badakhshi Shah Abul Maali, etc.
<b>Shergarh</b>	Sh. Daud Kirmani
<b>Kachhuchha</b>	Syed Ashraf Jehangir
<b>Pandwah</b>	Alauddin As'ad
<b>Gaur (Bengal)</b>	Sirajuddin Akhi Siraj
<b>Naharwala</b>	Sh. Mahmmud Chishti Sh. Fakhruddin Zahidi
<b>Kalpi</b>	Sh. Bahauddin
<b>Kalair</b>	Alauddin Sabir
<b>Amroha</b>	Shah Ibn-i-Badar Chishti
<b>Ujjain</b>	Sh. Mughisuddin
<b>Malwa</b>	Sh. Kamaluddin
<b>Chanderi</b>	Sh. Wajeehuddin Yusuf
<b>Jaunpur</b>	Sh. Allahdad Sh. Abul Fateh
<b>Narnaul</b>	Sh. Tajuddin
<b>Anbeithiwal</b>	Sh. Nizamuddin
<b>Eeraj</b>	Sh. Ikhtiyaruddin