

Sufi Movement in Deccan Province

Abstract

The word sufi comes from Persian and has two meanings. Sufi Means a long woolen over-coat worn by the Muslim Saints Saaf Means one who Pure and pious. Sufism Means Spiritualism. The Cardinal Principle of Sufism is Merging with God. Sufism took its birth in Arabia, then Spread to Persia, Baghdad and Heart. Sufism Occupied the same Place in Islam as the Bhakti Cult in Hinduism. Among the Chief Leaders that were Seen in Deccan Province of India Syed. Hussain Shaikh, Hassan Naiz, Anwaruddin and Bandanawaz are worth Mentioning. The Sufi theory Says that God has Multiffarious characteristics. He is Second to none in beauty and grandeur. He is Omnipotent. It is the best way to merge with God while one is in a joyous mood, under Intoxication of Spintual love. The first condition of Sufism is to put down temptation. The Mind should be cleansed by Prayer i.e., namaz, and the mind should be concentrated upon God. The Sufi Saints played very Important role to establish an Isq towards God and went a step ahead of the holy Quran and shareyat laws and and preached broad minded spiritual fraternity and the Sprit of tolerance. It is in this context the Present article deals with the study of Sufi Movement in Deccan Province.



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Introduction

The theories of Sufism were mixture of Various religious and cults when Sufism flourished in India, the Vedanta theory was gaining ground here and a current of reformation was going on in Europe, hence it was influenced by both these events.¹

Love has been given the greatest Significance in Sufism. Sufis believe in the theory of Oneness of God and even regard this word as God. They considered God as the beloved and the soul, a lover who runs after the beloved givings up all the pleasures of life. They also feel that God is immortal beauty which can be attained by music of love. Hence, beauty of Music has been given great Importance in this religion²

In Deccan, Sufism began with the invasion of the Khiljis. Some Commanders were the true followers of Sufi Saints. The Chief Ones among the Sufis who came from Delhi were Syed. Hussain Sheikh, Bande Nawaz, Shabuddin Hasan Naizi, Sheikh Azizuddin, Sheikh Kamaluddin. Some of the Sufis were vegetarians and led a family life and Propounded the theory of fraternity between the Hindus and the Muslims. This led the Sufi Movement in Deccan³.

Sufi Silsilas in Deccan

There were four Important groups called Silsilas among the Sufis, viz. Chistia, Khadria, Nakshabandia, and Shattariya. Besides there are other groups ;like Kalandaria and Suharvardi⁴.

Sufi Saints of Chistia Group Were of Iranian Origin, were well known in Gulbarga and traveled all over Deccan. The Khadria Group had Come from Bagdad and Settled in Bidar city. Sufi Saints of Nakshabandiya Group traveling in the districts of Bijapur, Golkonda and other Places in Deccan, And Shettariya Group's Saints traveled in Gulbarga and other Deccan Provinces⁵.

Hazrat Khwaja Banda Nawaz 1320-1425 CE.

Banda Nawaz Original name was Abdul Fatan. Banda Nawaz Means the Servant God. His ancestors came from Heerat in Persia. He was born at Delhi in rich family and received higher education in Arabic from the famous Cairo University. Besides being Proficient in Arabic and Persian, he also made a deep study of Philosophy, religion and logic, and Mystricism⁶. He settled down in Delhi during the time of the Tughlaks. His father was appointed as the Imam, while his uncle became the Subedar of Daulatabad. Then from Delhi he came to Daulatabad and



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during the time of Firoz shah Settled down at Gulbarga, at the age of 90 and lived there for 15 years more. By his miracles he relieved the poor from their trouble. He devoted some of his time to writing. He wrote 105 volumes and enriched Daccani Urdu Literature. He has been regarded as the father of Deccan Urdu Literature.⁷

He also composed Khawalis, Ghazals and Shairies. He had contacts with Veerashaiva Saints like Siddappaiah and Sharana basaveshvara. Thus he established cordial relationship with Veerashaivas, And he made a comparison between Allamaprabhu and Allah⁸.

He translated Hindu books from Sanskrit and Islamic books from Arabic and Parsee to Urdu. He translated the Sanskrit work. Amritakandya into Arabic and Persian. This because a popular book among the Sufis. In these books he has analysed and criticized several hymns from the Upanishads⁹. With the help of the Veerashaiva Saint Sharana Basaveshwara, he did many miracles. He played a Significant role to Establish the fraternity between the Hindus and the Muslims. Besides he has adopted many Hindu Spiritual thoughts in his Sufi writings¹⁰.

The concept was Alak Niranjan. He compromised between Shariat and Tariyat and Preach Spiritual love towards God. He Spent most of his time in Prayers. Like the Hindu Saints, the Muslim Saints were also endowed with Super human powers. Bande nawaz used to cure people by mere touch. He popularized vegetarianism. [11] Even today the Hindus and the Muslims Observe Urus together in his Memory. That is why the Communal clashes between the Hindus and the Muslims are very rare in Gulbarga.

Sufi Saint Anwaruddin 1600 CE.

Among the Great Sufi Saints of Bijapur the name of Anwaruddin and the Jagadguru Badshah Ibrahim II may be mentioned. They were broad minded and did much to bring about cordiality between the Hindus and the Muslims. During the Urdu both the Communities Participate cordially. Under the Influence of the Sufi cult Savalagi Matha of Bijapur has become the devotional centre both for the Hindus and the Muslims¹².

Emperor Ibrahim II in his book Kitab –e-Navaras, has composed Songs about Saints, Fakirs, Gods, and Goddesses in the Sufi heritage the name of Shishunal sheriff is worth Mentioning Among the modern note worthy name is that of Karim Khan. Many Sufi Saints Patronised by Sultans of Bahamani and Shahi Kingdoms. Specially Sultan Feroz Bahman was follower of Saint Syed Mohamed Hussain. He had given away many villages and towans as gifts. Gesudaraz Banda Nawaz was a scholar in Sanskrit and the Hindu Puranas¹³.

Abdul Hassan Kutub shah, had helped Mallikarjun temple of Andhra, the Bhadranchala Rama temple and Shankargiri temple. His son Abdul Kutub shah had also given grants to the development of Hindu temples at Golconda. Under the influence of Veera shaiva and the Jaina Saints some Sufis were half-clad. They begged alms and preached their cult. They were called by different names like Darveshis, Fakirs and Khandars¹⁴.

Conclusion

The results of the preachings of the these great Sufi saints had great Impact on Indian Society of the time. The Sufis removed the Sternness of Islam and Made it quite liberal. The attempts of the Sufis Made Islam quite popular in India and even Hinuds felt attracted towards Islam. The Sufi Saints removed fanaticism between the Hindus and the muslims and enhanced the feelings of love, tolerance and equality. They also tried to bridge over the differences between the two rival communities.

The Sufis were true humanitarians and they performed Several works of Public Welfare in order to serve humanty. They criticized and condoned the evil practices Prevelent among the Hindus and Muslims and thus tried to purify the Society. They contributed a lot to the development of provincial literature. Urdu flourished due to their Suport and co-operation.

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