

CLASS, 12TH, HISTORY

RIVISON NOTES, NCERT BASED

CHAPTER-06,

BHAKTI- SUFI TRADITION

New Strands in the Fabric Islamic Traditions

- 1. From the seventh century, with the advent of Islam, the north-western regions became part of what is often termed the Islamic world.***
- 2. Arab merchants frequented ports along the western coast in the first millennium CE. Central Asian peoples settled in the north-western parts of the subcontinent during the same period.***
- 3. In 711, an Arab general named Muhammad Qasim conquered Sind, which became part of the Caliph's domain.***
- 4. In the thirteenth century) the Turks and Afghans established the Delhi Sultanate which was followed by the formation of***

Sultanates in the Deccan and other parts of the subcontinent.

- 5. Islam continued to be an acknowledged religion of rulers in several areas even with the establishment of the Mughal Empire in the sixteenth century as well as in many of the regional states that emerged in the eighteenth century.*
- 6. Muslim rulers were to be guided by the ulama, who were expected to ensure that they ruled according to the shari'a.*
- 7. Rulers often adopted a fairly flexible policy towards their subjects. Several rulers gave land endowments and granted tax exemptions to Hindu, Jaina, Zoroastrian, Christian and Jewish religious institutions and also expressed respect and devotion towards non-Muslim religious leaders. These grants were made by several Mughal rulers, including Akbar and Aurangzeb.*
- 8. Popular Practice: Islam permeated far and wide, through the subcontinent, amongst different social strata.*

1. All those who adopted Islam accepted, in principle, the five "pillars" of the faith: that there is one God, Allah, and Prophet Muhammad is his messenger (shahada); offering prayers five times a day

(namaz/salat); giving alms (zakat); fasting during the month of Ramzan (sawm); and performing the pilgrimage to Mecca (hajj).

- 2. The universal features were often overlaid with diversities derived from sectarian affiliations (Sunni, Shi'a), and the influence of local customary practices of converts.*
- 3. Arab Muslim traders who settled in Kerala adopted the local language, Malayalam.*
- 4. The complex blend of a universal faith with local traditions is best exemplified in the architecture of mosques.*

9. Names for communities:

- 1. The terms 'Hindu' and 'Muslim' did not gain currency for a very long time. Historians point out that the term musalman or Muslim was virtually never used.*
- 2. people were occasionally identified in terms of the region from which they came.*
- 3. the Turkish rulers were designated as Turushka, Tajika were people from*

Tajikistan and Parashika were people from Persia.

- 4. Sometimes, terms used for other peoples were applied to the new migrants. Like, the Turks and Afghans were referred to as Shakas and Yavanas (a term used for Greeks).*
- 5. A more general term for these migrant communities was mlechchha, indicating that they did not observe the norms of caste society and spoke languages that were not derived from Sanskrit.*
- 6. Such terms had derogatory connotation but it never denoted a distinct religious community of Muslims in opposition to Hindus.*
- 7. The term “Hindu” was used in a variety of ways, not necessarily restricted to a religious connotation.*

The Growth of Sufism

Who were sufis?

- 1. In the early centuries of Islam a group of religious-minded people called sufis turned to asceticism and mysticism in protest against the growing materialism of the Caliphate as a religious and political institution.*

- 2. They were critical of the dogmatic definitions and scholastic methods of interpreting the Qur'an and sunna (traditions of the Prophet) adopted by theologians.**
- 3. Instead, they laid emphasis on seeking salvation through intense devotion and love for God by following His commands, and by following the example of the Prophet Muhammad whom they regarded as a perfect human being.**
- 4. The sufis thus sought an interpretation of the Qur'an on the basis of their personal experience.**

KHANKAH SILSILA:-

- 1. By the eleventh century Sufism evolved into a well-developed movement with a body of literature on Quranic studies and sufi practices. Institutionally, the sufis began to organise communities around the hospice or khanqah (Persian) controlled by a teaching master known as shaikh (in Arabic), pir or murshid (in Persian). He enrolled disciples (murids) and appointed a successor (khalifa). He established rules for spiritual conduct and interaction between inmates as well as between laypersons and the master.**

2. The word *silsila* literally means a chain, signifying a continuous link between master and disciple, stretching as an unbroken spiritual genealogy to the Prophet Muhammad. Sufi silsilas began to crystallise in different parts of the Islamic world around the twelfth century.

3. When the shaikh died, his tomb-shrine (dargah, a Persian term meaning court) became the centre of devotion for his followers. This encouraged the practice of pilgrimage or ziyarat to his grave. This was because people believed that in death saints were united with God, and were thus closer to Him than when living. Thus evolved the cult of the shaikh revered as wali.

Who were radical or be-shari'a sufis?

Some mystics took to radical interpretation of sufi ideals. Many scorned the khanqah and took to mendicancy and observed celibacy. They ignored rituals and observed extreme forms of asceticism. They were known by different names

– Qalandars, Madaris, Malangs, Haidaris, etc.

Because of their deliberate defiance of the shari'a they were often referred to as **be-shari'a**, in contrast to the **ba-shari'a** sufis who complied with it.

The Chishtis in the Subcontinent

1. Of the groups of sufis who migrated to India in the late twelfth century, the Chishtis were the most influential.
2. **Chishti khanqah:** The khanqah was the centre of social life. A well-known example is the Shaikh Nizamuddin's hospice (of fourteenth century) on the banks of the river Yamuna in Ghiyaspur, on the outskirts of what was then the city of Delhi.
3. The inmates included family members of the Shaikh, his attendants and disciples. The Shaikh lived in a small room on the roof of the hall where he met visitors in the morning and evening.
4. On one occasion, fearing a Mongol invasion, people from the neighbouring areas flocked into the khanqah to seek refuge.
5. There was an open kitchen (langar), run on futuh (unasked-for charity).
6. **Visitors:** From morning till late night people from all walks of life visited there. Hindu jogis (yogi) and qalandars – came seeking

*discipleship, amulets for healing, and the intercession of the Shaikh in various matters. Other visitors included poets such as Amir Hasan Sijzi and Amir Khusrau and the court historian **Ziyauddin Barani, all of whom wrote about the Shaikh.***

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