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"THE PROMINENT EMPLACEMENT OF SUFI SAINTS IN NORTH KARNATAKA" (MEDIEVAL AND MODERN)

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ABSTRACT :

By turning the pages of the History it clearly reveals that so many dynasties have ruled in India and contributed to cultural and other activities. Many foreign philosophers visited India and found their destination and emplacement in various parts of India. One of them are Sufis and they came from Arabastan to India during 8th century and Sufi mystic tradition became more visible during the 10th and 11th century of Delhi Sultanate. In 1301 A.D. Hazarat Sayyid Shah Hisamad-din- Teighbarana was first Saint to come to Gulbarga. By his arrival to North Karnataka the Sufism spread through out the Karnataka. Hence, my little attempt is to study the prominent emplacements of Sufi Saints in North Karnataka.



Sufism is a mystic religion. It is a part of Islam. Sufi saints are followers of ALLAH and the practitioners of peace, benevolence and tolerance. Karnataka is one of the most important southern state of India. At present in Karnataka there are thirty districts and where in four hundred and twenty five Dargas found. The subject matter of the study paper is limited to 12 districts of the North Karnataka viz., Belguam, Bijapur, Bagalkot, Bidar, Bellary, Gulbarga, Yadagiri, Raichur, Gadag, Dharwad, Haveri and Koppal.

The main objectives of the research paper is to study the origin of the Sufi Saints and their contributions to literature, music, thoughts, political ideas and preaches to society. And it also includes the sites of pilgrimages such as Darga's, Mosques etc,

It is worthy to note that the Sufis spread their religious teaching through poetry and music as a part of education. They had taken the shelter of the rulers and they also assisted the rulers in smooth administration of the kingdom. Sufism played vital role in India and its study is more essential.

However, the Sufi Saints made Islam quite popular among the people of the North Karnataka and they tried to remove superstitious beliefs of Hindus and enhanced the feeling of humanity, of love, tolerance and equity. They tried to bring harmony between the Hindu and Muslim. Till today their preaches plays vital role in reforming social changes.

KEYWORDS: Prominent Emplacement, Medieval and Modern, foreign philosophers.

INTRODUCTION

Karnataka is one of the most important southern states of India. It has gained prominence politically, socio-economically, philosophically and in many other ways. It is a meeting spot of numerous religious methods of insight and a liquefying direct aiding toward accomplish the blend of the instructing of numerous religious

changes. Sufism is a spiritualist religion. It is a branch of Islam. Sufi holy people are the adherents of ALLAH and the act of peace, kindness and resilience. They declared a religion in view of the idea of adoration, the affection with the kindred being and the adoration with a definitive or the maker. Sufi are holy people and Sufism is a current reality in Indian socio-religious overlap and it has contributed for a solid and agreeable social request. It has prompted other social set-up brimming with esteems, and teaching. Sufism as a religion of the millions turned into the honing framework among the general population of India and additionally Karnataka. This investigation of Sufi Saints in Karnataka along these lines propelled endeavor to depict this religion of the spirit and heart. Much accentuation is laid on the ideas and exceptional parts of Sufism, alongside different practices found in it. I was constantly pulled in by its otherworldly centrality and down to earth substance and furthermore its significant impact on the overall population. Henceforth, my little endeavor to clarify the same through the biographies of a portion of the considerable Sufi holy people in Karnataka.

The primary point of the paper is to follow the appearance of Sufism in Karnataka, the part of Sufi holy people and their commitment to political, social, religious and social regions including dialect, writing, music, craftsmanship and design. To ponder the historical backdrop of Sufi holy people in Karnataka, the archeological and scholarly sources are vital.

MEANING OF SUFISM:

There is also a difference of opinion among among Scholars with respect to the beginning of the word Sufi. One view is that the Sufi was gotten from the word Safa, which implies unadulterated. Those saint people among the Muslims who supported an existence of immaculateness, the renunciation were called Sufi.

Others see that the word Sufi left the word Sooph whose significance is fleece, those saint people who put on woolen garments after the demise of prophet Muhammad came to be known as Sufis.

Still another view is that the word Sufi is taken from the Greek word Sophia whose importance is information. What's more, others see that those people were called Sufis who took shield outside the Mosque developed by Prophet Muhammad at Madina and committed to god – the utilization of the word Sufi is found in ninth Century A.D. Whatever may have been the first type of Sufism outside India, it was changed in its new setting in India. Among these in Deccan more well known are Chisti, Qadri, Junaydi and other request a current in Gulbarga and Bidar. Later Sufi saint people committed to the advancement of Islamic culture Education, Socio, Religious, Harmony and gift to sultans for progress.

IMIGRATION OF SUFI SAINTS TO INDIA :

Sufis migration to India and Deccan by four types of ways.

- Migration with Sea traders as missionaries.
- Migration with conquerers as Sufi militant
- Migration on political ground or kings invitation.
- Migration for securing their life, Intellectual freedom and Sufi cult.

Migration of Sufi with sea traders as missionaries :

Name of Sufis who came to Kerala or Malabar places are Rafiha Habeeb of Echalagudu, Malik-Bin-Dinar of Kasaragudu, Syed Madini of Ullal, Saeed ismail Wali Ulla of Manjo Nadu, Sufi Shaheed of Yammenmod all of Sufi saint people stopped by the method for ocean with dealers.

Some Sufis originated from arrived courses with political broad through Malbar valley or South Persian Hills valley. Shaik Abul Hassan Hujveri who is first Sufi came to India from Ghazna of Afghanistan in 1070A.D. also, Moinuddin Chisti of Ajmeer who is Second Sufi came to India in 1236 A.D. (Sufis of Karnataka P.No.38, 39 and 40)

1. Migration with Conquerer as Sufi Militant :

Some Sufi came to India and Karnataka with rulers for Zihad for their rulers and religion agreeing Muslim rulers. No contrast is made between political expansion and augmentation of Islam Religion both are same.

These sorts of Sufis are Shaheed in wari Exp, Sufi Saramt Shaheed of Sagar, Shaheed Sufi Syed Ali

Shaheed 1305 A.D Peer Mith he 1331 A.D and Tajuddin Munnavar 1331 A.D So ETON called them to activist Sufis. (On the same page P, 40-41)

2. Migration on Political Invitation:

Some Sufis went ahead welcome of rulers among them are Sufi Moinuddin Chisti of Ajmeer who went ahead welcome of lord Shabuddin Ghori and Ahmad Shah I Bahamani who sent commission to Invite Sufi Shah Niyamat Ulla Qadri of Persia three time (Ibid P 41 – 42), yet he was not came rather than him send his grandson Khalil Allah Chankhandi.

3. Migration for Securing Their Life, Intellectual Freedom and Sufi Cult:

A few Sufis of Turkey, their rulers, restrict the musings of Sufi. So lords requested to vacant the country. In this way they came to India. Among them Sufi Hujveri, for previously mentioned reason i.e. securing their life, scholarly opportunity and Sufi clique. (On the same page P.No. 43-44).

4. EARLY SUFI SAINTS OF INDIA AND DECCAN:

India pulled in a substantial number of Sufis for the most part known as the Darwishes from Bukhara, Samarqand, Persia and maybe Arabia and Syria. We new know on the premise of contemporary and later sources including the hagiography.

After the Ghazanvid success of the Punjab a substantial number of Sufi Saints showed up India Shaikh Ismail of Lahore, was the first among them. He was trailed by Shaikh Ali Bin Usman al Hujwairi otherwise called Data Ganj Baksh who kicked the bucket after 1088A.D His tomb at Lahore is a prominent Shrine in Punjab. He was the writer of a few books and he may be depicted as the organizer of the Sufi Cult in India, which increased much ubiquity among the Muslim masses and significantly impacted their whole good and religious viewpoint. He was the creator of the praised manual on Sufism entitled Kashful – Mahjub.

Another saint person of this period was Syiid Ahmed Sultan Sakh Sarwar prevalently known as Lakhdatta he kicked the bucket at Shahkot close Multan in 1080A.D.

The period from 1200A.D to 1500 A.D is considered as the time of penetration of Sufi idea in India amid that period various new groups developments were begun which framed a halfway amongst Hinduism and Islam.

Early Sufi of Deccan (South India)

The history of the Sufism in the Deccan went through the accompanying four stages, Sufis working in the Deccan before 1300 A.D. Sufi settlement in the vicinity of 1300A.D and 1347A.D Sufi movement from 1347A.D 1538A.D lastly from 1538A.D onwards.

According to the data Sufis were dynamic in South India and by Ceylon preceding the entry of Muslims from the north. Islam initially spread in south India through the Arab merchants and evangelists Ibn Battutah states. Amid his visit to Ceylon he found the tombs of various saint people including Shaikh Abdullah Hanif, Shaikh Uthman and Baba Tahir, he additionally expresses that along the Malabar drift which was under Hindu run the show. He was engaged in the Khanqah of Khazeruni Sufis. An investigation of the hagiographic writing of medieval Deccan history uncovers that there were a decent numerous Sufis dynamic in different parts of the Deccan before 1300A.D given the paucity of data on them we are restricted to gatherings from their hagiographic which propose they were associated with occasions like Jihad against the non-Muslims raising the dead to life and changing over non Muslims to Islam through the impact of their profound prowess.(The Bahamani Sufi P-35/36)

According to the contemporary sources about the Sufis working in the Deccan between 1300A.D to 1347A.D. It is a stage when the Deccan was being in debated in various in various circles of Delhi because of the section of Muslim.

Divisions of Sufi Cult/Silsilas:

The period from 1200 to 1500A.D is considered as the time of pervasion of Sufi idea in India amid that period various new factions and developments were begun.

Abul Fazal the court antiquarian of Akbar gives a rundown of fourteen Sufi requests or Silsilas of the Sufis in India of those are;

- | | |
|-------------------|----------|
| 1. Habibbiyah | 728 A.D |
| 2. Zaydiyah | 743 A.D |
| 3. Adhamiyah | 777 A.D |
| 4. Iyadiyah | 803 A.D |
| 5. Karkhiyah | 815 A.D |
| 6. Saqatiyah | 865 A.D |
| 7. Tayfuriyah | 874 A.D |
| 8. Hubariyah | 900 A.D |
| 9. Junaydiyah | 910 A.D |
| 10. Chistriyah | 965 A.D |
| 11. Gajruniyah | 1034 A.D |
| 12. Suhrawardiyah | 1167 A.D |
| 13. Firdawsiyah | 1221 A.D |
| 14. Tusiyah | |

SUFIS OF GULBARGA AND BIDAR: SUFI'S OF GULBARGA:

1. Hazrath Syed Shah Hisamuddin Teigbarna:

It was the principal Sufi to come to Gulbarga in 680 Hijri 1301A.D. The investigation of the area uncovers just his grave however no different parts of his life. The grave i.e. Mazar Sharif is arranged in the fortification canal close Jagat Talab in Gulbarga (Seer-e-Gulbarga by Sultan Mir Munshi Hyd P-522).

2. Hazrath Sheikh Saad Zanjani Rahimatullah Alia:

The investigation of the place uncovers the landing of the saint person at Gulbarga in Hijri 729.i.e. 1351A.D. Mazahar Sharif (grave) of the saint person is arranged close to the Chor Gumbad at Gulbarga. (On the same page P-522).

3. Hazrath Sheikh Minajuddin Tamim-UI-Ansari R. Alia:

Shaikh Kallerwan came to Gulbarga in 730H i.e.1352A.D. The investigation of the place uncovers that he came to Gulbarga from Daulatabad. He was an educator of Gunj-UI-Uloom and understudy of Calipha. Hazrath Syed Khundmir Allauddin Jahuri at Daulatabad. He lived amid the time of Sultan Allauddin Hasan Gangu Bahamani. His grave is situated in Kirana Bazaar close stronghold street at Gulbarga the last date of the saint person was 21 Sjava; 754 Hijiri the Mazhar Sharif is set over a plinth (Ibid P-522).

4. Hazrath Sheik Muhammad Ruknoddin Alias

Hazrath Sheik Sirajuddin Junaydi (670-781 H/1271-1380A.D) child of Abual Muzaffar Muhammad Sirajuddin was thirteenth and twelfth in the line of family and otherworldly drops individually from. Abual Qasim-Al-Junyad other than Aynaddin Ganj-Al-Ilm the obviously was the main Deccani Sufi to have an immediate family ancestry to the originator of this request. His dad Abu-Al-Muzaffar was inhabitant of Baghdad who in the long run moved to India and settled at Peshawar, Muhammad Ruknaddin was conceived at Peshawar and as indicated by hagiographical data he held a prosperous life as his uncle was the legislative leader of Peshawar. However Ruknaddin chose to revoke the life of luxury and respect and moved in 729H/1328A.D to Daulatabad which by then had accepted incredible acclaim as a urban focal point of Muslim first class, and men of grant on achieving Daulatabad Ruknaddin turned into the follower of Syed Allauddin Khondmir Juwari and furthermore delighted in the organization of Sheik Minhajuddin Tamimi Ansari, and Aynaddin Ganj-Al-Ilm. He later moved to Kodchi (Belgaum Near) on the guideline of his preceptor clearly before the end of his lord in 734H/1333A.D Rafiaddin Shirazi educates us that at Kodchi, Alladdin Hasan Bahaman the future author of the Bahamani Kingdom and his mom turn into his supporter. The saint person is accounted for to have anticipated

authority presented the Jagir of Kodchi to Sheik Ruknoddin. The saint person moved to Gulbarga the Bahamani capital amid the rule of Muhammad Shahi 759H/776H/1358-1375A.D and kicked the bucket there in 781H/1380A.D his catacomb which now remains on the Gulbarga-Aland high way is known as Rowda-e-Shaqkh and is held in high regard by individuals of Deccan. (In the same place P – 107, 108).

SUFIS OF BIDAR:

1. Hazrath Syed Shah Abu Al Fayd Minallah Hussayni: 811H / 1418 A.D 879H/1474 A.D 26 July.

Hazrath Syed Shah Abul Fayd child of Syed Asghar Hussain Alaaddin Ahmad Shah II. Bahamani held Shah Yadulla in high regard and welcomed him to settle down at the second Bahamani capital Bidar, which declined and rather sent his sibling Syed Shah Aminaldin Abu al Fayd Hussain. (The Bahamani Sufi P-55/56).

This hallowed place is arranged at a separation of about a mile from the Mangal Pet Darwaza towards South tomb of the saint person worked by Alaaddin Ahmad Shah II Bahamani.

The saint person who was conceived in 811 H/1408 A.D and passed away in 879 H/1474 A.D was a contemporary of Ahmad Shah al Wali Alauddin Ahmad Humayun and Nizam Shah Bahamani these rulers extraordinary regard for the saint person. (G.Yazdani P-184)

2. Hazrath Nur Samnani:

Shah Nur originated from Samnan to Bidar amid the Bahamani period and more likely than not practicing extensive impact for his Urs is as yet celebrated on the twentieth of Junaydi by his relatives who live in Bidar and bestow the instructing of the saint person and start others in to the exceptional religious practices of their request. (The Bahamani Sufi P-192 and 106)

6. CONTRIBUTIONS OF SUFI SAINTS

The Sufi saints people who affirmed magic made commitment in their own particular manner to the social, political, religious, and social existence of Deccan Sufi Services to Society one of the goals of the Sufi saints people was to take a stab at the annulment of all segregations, and imbalances from contemporary society. They got all men, rich and poor, Hindu and Muslim, pre conceived and slaves similarly. They filled in as socio-religious reformers in the area. One of their incredible accomplishments was that they carried the Muslim nobility into touch with the Hindus. The Sufis could draw in extensive masses towards them in Deccan in view of their basic life. They served poor people, the upset and the down trodden. As Sufism depended on liberal standard it achieved popularity among the Hindu religionists and Sufi saints people turned out to be similarly respectable to the Hindus and the Muslims. They set up Khanqhas (religious communities) which assumed a key part in keeping up the ethical adjust of the general public in the area. Impact of Sufi saints people on rulers, managers and blue-bloods – Many Sufi saint people practised significant effect on lords, executives, nobles and well – to-do people. They educated the authorities regarding high status to help the feeble, the poverty stricken and the destitute people. They gave just direction and did not dither to express their dissatisfaction with a portion of the wrongdoings and malevolence practices of rulers and privileged people and made quiet challenges. They filled in as a medium of contact between the rulers and the majority. Elevated requirement of Morality and Discipline - Sufi saints people instructed individuals to develop the temperances of mankind, great men, resilience, pardoning and tolerance. They raised their voice against all indecencies, for example, drinking, betting, servitude and so forth. They were instrumental in keeping up the social harmony of the medieval society of the locale. They assumed an imperative part in forming the character of the general population and practised enormous impact upon the general population and because of them numerous Muslims and a great many individuals ended up plainly equitable. Training, Common Language – The Sufis assumed a noteworthy part in the instructive progression of the general public.

Sufi saints people made Islam very prominent in Deccan. They attempted to evacuate zeal between the Hindus and the Muslims and upgraded the sentiments of mankind of affection, resilience and fairness. They reprimanded and denounced the shrewd practices predominant among the Hindus and Muslims and endeavored to filter the general public of Deccan Sufi saints people have been an inheritance to the rich various

culture of the locale.

CONCLUSION:

There is a distinction of assessment among researchers with respect to the effect of Sufism in India. The perspective of Dr.A.L.Srivastava is that in spite of the fact that the Sufi development may have over the long haul applied some impact on the contemporary Hindu religious practices. The Hindus all in all kept themselves detached from the Muslim, sufi holy people for a really prolonged stretch of time. A few Hindus of the lower classes may have come into contact with the Sufis, however the heft of them didn't connect with them. It was from the reason of Akbar that the Hindus came into close contact with them and with the progression of time, countless learned people related themselves with Muslim Sufis as well as embraced Sufi idea, conduct and practices.

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