



RELIGIOUS AND SOCIAL REFORMS OF SUFI-SAINTS IN NORTH KARNATAKA

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ABSTRACT

Karnataka is a standout amongst the most imperative southern conditions of India. It has picked up conspicuousness politically, socio-monetarily, logically and in numerous other ways. It is a gathering spot of numerous religious rationalities and a liquefying point accomplishing the amalgamation of the instructing of numerous religious changes. Sufism is a spiritualist religion. It is a branch of Islam. Sufi holy people are the devotees of ALLAH and the act of harmony, consideration and resistance. They declared a religion dependent on the idea of affection, the adoration with the individual being and the love with a definitive or the maker. Sufi holy people and Sufism are a current reality in Indian socio-religious overlap and it has contributed for a solid and neighborly social request. It has prompt another social set-up brimming with qualities, and control. Sufism as a religion of the joining millions turned into the rehearsing framework among the general population of India and in addition Karnataka. This investigation of Sufi Saints in Karnataka is accordingly a 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 rehearses found in it. I was constantly pulled in by its otherworldly essentialness and viable substance and furthermore its significant impact on the overall population. Henceforth, my little endeavor to clarify the equivalent through the biographies of a portion of the incomparable Sufi holy people in Karnataka.

KEYWORDS: Sufi, Saints, Karnataka, ALLAH.

1. INTRODUCTION:

The primary point of the paper is to follow the appearance of Sufism in Karnataka, the job of Sufi holy people and their commitment to political, social, religious and social regions Worldwide counting dialect, writing, music, craftsmanship and engineering. To examine the historical backdrop of Sufi holy people in Karnataka the archeological and artistic sources are vital.

2. SUFISIM IN KARNATAKA

2.1. Sufi Saints in Karnataka

Sufism is nothing other than Islamic mystery. (Lings, 2008:5) The holy people who lectured the standards of Sufism are called Sufi holy people. Karnataka is one of the most imperative southern conditions of India. At present in Karnataka there are thirty areas and in these locale, four hundred and twenty five references to Sufi holy people's darghas are found. (Tarikere, 2008:261-273). The paper focuses on the Sufi holy people of the Bahamani and Adil Shahi periods as Sufism spread and thrived amid their rule. The approach of Sufi holy people would have been from the exceptionally initiation of Islam in the start of the 7th century A.D. in South India. Exchange and trade completed by the Arabs cleared out a route for Islam and later for Sufism to enter Karnataka. Sufism initially entered the Western Coast alongside the Arab traders

who have been specified in engravings as Tajjikas. (Shrinivas, 2000:8). The most punctual reference to a Sufi holy person in Karnataka can be followed back to 1301 A.D. Hazrat Sayyid Shah Hisamud-noise Teighbarana was the primary holy person to come to Gulbarga. At present his tomb is situated in the fortress close Jagath talab in Gulbarga. (Munshi, 1997:349) Another reference is to Nurulla Qadiri amid the Vijayanagar time frame (1336 A.D. to 1565 A.D.).

The tomb at Kadi Ramapuram in Hospet of Bellary locale was raised to pay tribute to him (Konduri, 1990:47). Karnataka was led by numerous Muslim administrations. In North Karnataka, fourteenth century, happens to be a period that gave space for the main Muslim line to flourish i.e.. The Bahmanis (1347 A.D. to 1538 A.D.), and later the Adil Shahis (1489-1686 A.D.) After them. North Karnataka was under the standard of Nawabs of Savanur, the Mughals, the Barid Shahis of Bidar and the Nizams of Hyderabad. The southern piece of Karnataka was under the rule of Haider Ali and his child Tippu Sultan (1761 A.D. to 1799 A.D.). Amid the Muslim rule, the Sufis had discovered a genial land and social home Karnataka for Sufi sustenance and ubiquity. The lords and rulers of Karnataka like the everyday citizens advanced Sufism. The Sufi holy people who originated from North India as well as from Persia, Arabia and Baghdad settled here in view of its agreeableness what's more, extraordinary worry of the general population. There were distinctive kinds of Sufis living in Karnataka, similar to the landed elites, warriors, reformists, literates and dervishes. Sufism has been variedly requested and systematized. It has the act of bringing the student into the request (Silsilah) and the idea of companion (ace) and perzad (student). In India, there won six requests (Shrinivas, 2000:4-5) and in Karnataka, four requests, in particular Chisti, Qadiri, Sattariya and Shurawardia flourished.

2.2. Sufi Saints of the Bahmani Period in Gulbarga

The Bahmanis ruled Gulbarga from 1347 to 1424 A.D. what's more, Bidar from 1424 to 1538 A.D. Amid their period numerous Sufi holy people lived. Among them Shiah Sirajud - commotion Junaidi, Gesu Daraz (Bande Nawaz) in Gulbarga and Syed Tajuddin in Bidar were the most vital Sufi holy people. The Bahmani rulers from the exact start of their standard in Karnataka picked up the generosity and co-activity of the Sufi holy people. In numerous developments of emergency associated with increases, battles, furthermore, dissident clashes ever of Bahmanis, the Sufi holy people applied their impact for one or other inquirer. Lord Alaud-commotion Hasan Bahman Shah (1347-1358 A.D.) had incredible regard for Sufi holy people named Shaikh Burhanud- clamor Gharib, Shaikh Ainud-racket Bijapuri and Shaikh Sirajud-commotion Junaidi . (1) Shaikh Sirajud-clamor Junaidi came to Gulbarga in 1347 A.D. The King Alaud- clamor Hasan Bahman Shah chosen him as an imperial preceptor. Sultan Muhammad I (1358-75 A.D.) and his child Mujahid (1375-1378 A.D.) dependably relied on the supplications of this holy person at whatever point they set out on a crusade. His tomb called Shaikh Roza dargah is situated in Shah Bazar at Gulbarga. (2) Hazrat Shaikh Saad Zanjani Rahimatullah Aulia came to Gulbarga in 1351 A.D. His dargah is situated close to the Chor Gumbad at Gulbarga. (3) Hazrat Shaikh Minajjuddin Tamim-ul-Ansari came to Gulbarga from Daulatabad in 1352 A.D.

At present his dargah is situated in Kirana Bazar close fortification street at Gulbarga. (4) Hazrat Shah Ruknud-racket Tola of Qadiri arrange is said to have come to Gulbarga before Gesu Daraz amid the time of King Firuz Shah Bahman. His dargah at present is situated close Chor Gumbad in Gulbarga. (Munshi, 1997:350-354) (5) Syed Muhammad Gesu Daraz (Hazarat Khwaja Bande Nawaz; 1321-1422 A.D.) A standout amongst the most unmistakable figures in the early history of Islamic mystery in Gulbarga was Syed Muhammad Gesu Daraz. He was of the Chishti arrange that had made a focal point of Sufi culture at Gulbarga. He was bom at Delhi on 30 th July 1321 A.D. In 1335 A.D., he came to Delhi from Daulatabad to finish his instruction and turned into the follower of the most extraordinary Chishti holy person Shaikh Nasirud-clamor Chirag. For a considerable length of time he imbedded from his lord the soul of the Chishti Silsilah. Gesu Daraz had landed at Gulbarga from Delhi around 1400-1 A.D., and had settled down at a Khanqah in the region of Gulbarga fortress amid the time of King Firuz Shah. For about a fourth of a century he spread the Chishti spiritualist's standard in Gulbarga and different parts of Deccan.

He kicked the bucket at the time of in excess of a hundred years on 1 st November, 1422 A.D. (Sherwani and Joshi, 1973:163). The entry of Gesu Daraz to Gulbarga had an incredible social affect on the general population of Karnataka with critical results. It is said that the Khanqah of this extraordinary Sufi holy person frequently outperformed the Bahmanis court regarding the quantity of the gathering of people. A Persian researcher in the first place, he learnt Urdu and had 104 abstract attempts shockingly which are in Persian, Dakhani Urdu and Arabic dialects. He was abundantly loved and regarded by all. (Machakanur, 2008:34).

2.3. Sufi Saints of the Bahamani time frame in Bidar

Lord Sultan Ahmad Shah I moved his capital from Gulbarga to Bidar in 1424 A.D. Amid the Bahamani time frame, some notable Sufi holy people lived in the region. There are upwards of 37 darghas of Sufi holy people in Bidar. The relatives of the group of Gesu Daraz of Gulbarga impressively expanded their impact into Bidar area. Sufi holy people of different requests, for example, Chisti and Qadiri came to Bidar furthermore, they were given altruistic help by the Sultans for proliferating Sufi standards. (1) Syed Tajuddin is said to have assumed an indispensable job in bringing the social and social combination in Bidar. He was conceived in Khorasan, a city of Iran, and came to Kalyana (Bidar) in 1387 A.D. He was famously called "Raja Bagh Sawar" of Kalyana and was additionally one of the conspicuous devotees of Gesu Daraz of Gulbarga and at the guidance of his lord; he came to Kalyana and started his Sufi exercises. (Kulkami, 1977:295) He was additionally regarded by the Bahamani Lord Alaud-noise II (1435-1457 A.D). After his passing in 1397 A.D., his dargah was built close to the Inspection Bungalow at Bidar. (KSGBD, 1977:562) Today Syed Tajuddin's dargah appreciates a one of a kind notoriety as an incredible focus of journey for the Muslims and the Hindus. (Kulkami, 1977:298-299) (2) Syed Ismail Qadiri from Bagdad held a recognized place in the Bahamani kingdom and seems to have been a most loved of King Alaud-noise II.

He lived in the neighborhood of Hindu Brahmana families and had great relations with them. The dargah of Syed Ismail Qadiri is situated in Ghorwad close by Bhalki, a taluka unit of Bidar region. The urns of this holy person is commended with incredible grandeur and delight by both the Hindus and the Muslims even to this date. (Kulkarni, 1977:315-317) Amid and after the rule of King Ahmad I, a few holy people of the Qadiri arrange touched base at Bidar from Multan, Mahan and Kirman (Persia). The present existing dargahs of the Sufi Saints of the Bahamani time frame in Bidar, discuss the Sufi holy people who lived amid Bahamani period in and around Bidar. (Yazdani, 1947: 184- 208) These dargahs named after the Sufi holy people have a place with (3) Hazrat Shah Abul- Faid, (4) Hazrat Shah Ali, (5) Hazrat Shah Abul-Hasan, (6) Hazrat Sayyid Amir Hamza Qadiri, (7) Banda Ali Shah Majdhub, (8) Hazrat Nur Samnani, (9) Shaikh Badr-Ud-Din Qadiri, (10) Hazrat Makdhum Qadiri, and (11) Hazrat Sayyid-Us-Sadat. The nearness of these dargahs help to derive that, the Sufi holy people had promoted Sufism in and around Bidar.

2.3.1. Khanqahs of the Sufi Saints of Bahamani period in and around Bidar

Bidar has nine khanquahs named after the Sufi holy people. (Yazdani, 1947:109-113) They are., (1) Hazrat Shah Abul-Faid, (2) Hazrat Nur Sammani, (3) Shah Wali-Ullah-al-Husaini, (4) Shah Ali Husain Qutb II, (5) Mahbub Subhani, (6) The little Khanqah of Mahbub Subani, (7) Chhoti Khanqah, (8) Makhdum Qadiri, and (9) Hazrat Minnat-Ullah Bi Sahiba. Among these, the khanqah of Hazrat Shah Abul-Faid is the most critical one. Hazrat Shah Abul-Faid (1408 A.D. to 1474 A.D.) was a contemporary of Kings Ahmad I, Alaud-noise Ahamad, Humayun and Nizam Shah Bahamani. These lords had extraordinary regard for him. The investigation of the Sufis holy people of the Bahamani time frame demonstrates that they were prominent among the lords and the majority alike in bringing welfare and social amicability.

2.4. Sufi Saints of Add Shahi period in and around Bijapur

Amid the Adil Shahi period, Sufi holy people relocated to Bijapur from different spots like Baghdad, Arabia, Persia, Sindh, and from different places in North and South India like Daulatabad, Ahmadabad, Gujarat, Broach, Bidar and Gulbarga. About twenty-seven Sufi holy people were living amid the time of King

Ibrahim II, about eleven of them were in the time of King Muhammad and four were in the period of King Ali II. Single references to the Sufi holy people are recorded in the time of Rulers Yusuf, Ibrahim I and Ali I. Bijapur remained generally fruitless as a middle for Sufism preceding the rule of Ibrahim II yet the post 1583 period saw Sufism thrive in Bijapur to a huge degree. (Eaton, 1985:63)

2.4.1. Dargahs and tombs of Sufi holy people in Bijapur

The quantity of dargahs and tombs of Sufi holy people in Bijapur fluctuate from vast to little in size with very nearly three hundred. A large number of explorers from everywhere throughout the Deccan level crowd to Bijapur and join nearby enthusiasts in the festival of urns that have made such dargahs the focal point of mainstream Islam all through India. (Eaton, 1985: Intro., xxiii-xxiv) A reference to twenty-two acclaimed Sufi holy people of Bijapur amid the Adil Shahi period are found. (1) Sayyid Chanda Husaini moved from Arabia to Bidar in the late 15th century and joined the mounted force of Lord Yusuf Adil Khan and went with him to Gogi, seven miles from Shahapur of Gulbarga region. At present his tomb is situated in Gogi. (2) Shaikh Shamsal-Din Zinda Dil was the main Sufi holy person of the Shattari arrange, who came from Shiraz (Persia) to Ahmedabad and after that to Bijapur amid the time of King Ali I. (3) Shah Miranji Shamsal-Ushashaq of the Chisti arrange originated from Mecca. He lived in Bijapur alongside his relatives on Shahapur hillock called Manauwarpur (City of Light). All through the sixteenth century, when the Adil Shahi kingdom was governed by Shias and the city of Bijapur remained practically void of Sufis, the two people to be specific Shah Miranji and his child Burhan al-Din Janam maintained Chisti control of Sufism alive at Shahapur hillock. In Shahapur hillock, they set up a khanqah wherein numerous aficionados from various parts of the Indian subcontinent were considering. (4) Shah Nur al-Din Safawi was the main Shattari Sufi holy person to have come straightforwardly from Iran (Persia) to Bijapur. He bears the name of the request of Ismail Safawi, the originator of the Safawi administration of Iran. (5) Shah Abul-Hasan Qadiri lived amid the time of Ibrahim II and Muhammad. (6) Shah Sibghat Allah of the Shattari arrange was bom in Gujarat seaport of Broach. Subsequent to coming to Bijapur he learnt that King Ibrahim II fascinated to Hindu singing and playing, had developed go amiss abilities.

Sibghat Allah was the main Sufi holy person who addressed against the common quest for the Ruler Ibrahim II and announced that the offering of wine and the act of the prostitution must be restricted in Bijapur. He opened a khanqah in Bijapur. Afterward he exited for Arabia in view of the non-participation by the lord Ibrahim II. (7) Shah Hashim Alawi, famously recognized as Hashim Gujarati, or Hashim Pir, was a Gujarati Sufi of the Shattari arrange. Muhammad Ibrahim Zubairi, the history specialist composed that the two Kings Ibrahim II and Muhammad had a lot of faith in Hashim's otherworldly power and that Muhammad announced him to be better than all different Sufis of Bijapur, notwithstanding relying upon Hashim's committee on vital issues of State. Hashim was particularly appended with the Adil Shahi ruler Muhammad what's more, his court. Consistently hundreds, in view of their destitution to look for alleviation, came to him. He was maybe the main Sufi holy person of Bijapur to utilize his great support with the court for genuinely useful social finishes. (8) Abul Hasan, (9) Shah Mustafa Qadiri and (10) Shah Qasim Qadiri, all the three were siblings who originated from Bidar to Bijapur amid the time of Ibrahim II to spread the Qadiri arrange. (11). Shaikh Abd Allah Aidarus (1631-32 A.D.) was a Sufi of the famous Aidarus group of Yemen who came to Bijapur amid the time of Ibrahim II. He actuated the ruler to wear Arab fabrics and spread the Holy Law of Muhammad in Bijapur. (Eaton, 1985: 69-128)

2.4.2. Movement of Sufi holy people in the rule of Muhammad (1627-1656 A.D.)

In the rule of Sultan Muhammad, larger part of Sufis came straightforwardly from Arabia, Egypt, Baghdad, and different parts of India like Bidar, Gulbarga, Burhanpur, and Gujarat to Bijapur. They are., (12) Abd al-Samad Kanani (from Egypt), (13) Ismail Qadiri canister Hasan (from Baghdad), (14) Abu Bakrbal-Faqih (from Arabia), (15) Ahmad Nazir, Saiyid (from Arabia), (16) Jafar Saqqaf, (17) Saiyid (from Arabia), (18) Zain Muqbil, Saiyid (from Arabia), (19) Naim Allah, Shah (from Burhanpur), (20) Zubairi Qazi Ibrahim (from Gujarat), (21) Abd al- Latif Qadiri, Shah (from Bidar), and (22) Siraj al-Din Junaidi III

(from Gulbarga). (Eaton, 1985: 126) Sufi holy people arriving specifically from Arabia tended to hold Arab propensities and traditions in Bijapur. For instance writing in Arabic, leading commencement functions in Arabic, making regular journeys to Mecca, and sending endowments of cash back to the heavenly places of Arabia were all broadly drilled by the Sufis.

2.5. Female Sufi Saints

From fourteenth century onwards references are found to female Sufi holy people in Karnataka. These female Sufi holy people not just included themselves in otherworldly lessons yet in addition their primary job in the general public as moms, sisters, spouses are extremely imperative. They were additionally supporting their spouses in spreading Sufi standards. There are nine references found to female Sufi holy people in Karnataka. The soonest happens to be of Hazrat Masaheba Ashrafe Dojahan (Kamath, 1987: 912) who originated from Arabia or Baghdad around 800 years prior to Kudchi in Raybag taluk of Belgaum locale, and second Kunja Maa Bee, the little girl of lord Muhammad Shah I (1358 A.D. to 1375 A. D. (Munshi, 1977:356-365) Other female holy people were Hazrata Amina Bibi Dadi Ma Sahiba and Mastana Bibi (I darghas at City Market, Bangalore), Syedani Bibi (dargha at Tannery street, Bangalore), Tawakkal Mastan Bibi (dargha at Richmond Circle, Bangalore), Hazrat Saiyida Amma Jaan (in Mandya) and Saidani Bibi (in Mangalore). (Katpadi, 2010:7&78)

2.6. Commitment of the Sufi Saints to Karnataka

The Sufi holy people who declared supernatural quality made commitment in their own specific manner to the social, political, religious, and social existence of Karnataka. Sufi Services to Society - One of the beliefs of the Sufi holy people was to take a stab at the nullification of all separations, and disparities from contemporary society. They gotten all men, rich and poor, Hindu and Muslim, free bom and slaves similarly. They filled in as socio-religious reformers in Karnataka. One of their incredible accomplishments was that they carried the Muslim privileged into contact with the Hindus. The Sufis could draw in vast masses towards them in Karnataka in light of the fact that of their straightforward life. They served poor people, the bothered and the down-trodden. As Sufism depended on liberal rule it accomplished popularity among the Hindu religionists and Sufi holy people turned out to be similarly decent to the Hindus and the Muslims.

They built up khanqhas (religious communities) which assumed a key job in keeping up the ethical parity of the general public in Karnataka. Impact of Sufi Holy people on Rulers, Administrators and Aristocrats - Many Sufi holy people worked out impressive impact on rulers, directors, nobles and well-to-do people. They informed the authorities with respect to high status to help the frail, the poverty stricken and the destitute people. They gave redress direction and did not waver to express their objection to a portion of the offenses and insidiousness practices of rulers and privileged people what's more, made quiet challenges .They filled in as a mechanism of contact between the rulers furthermore, the majority. Exclusive requirement of Morality and Discipline - Sufi holy people educated individuals to develop the temperances of mankind, great demeanor, resistance, absolution and tolerance. They raised their voice against all indecencies, for example, drinking, betting, subjugation and so forth. They were instrumental in keeping up the social harmony of the medieval society of Karnataka. They assumed an imperative job in forming the character of the general population and practiced tremendous impact upon the individuals and by virtue of them numerous Muslims and a large number of individuals progressed toward becoming honorable. Instruction, Common Language - The Sufis assumed a critical job in the instructive progression of the general public.

Their khanqhas moved toward becoming focuses of information and knowledge. Their religious talks helped in the scholarly and otherworldly headway of the group of onlookers, while in some khanqhas formal religious instruction was likewise granted. From the earliest starting point, the Sufis understood the need of taking in the local dialects of the Hindus in order to talk with them openly in their own lingo dialect. Thus, they were instrumental in making Hindi what's more, Urdu dialects to be utilized frequently by plebeians.

Work of Proselytism - The Sufis were in charge of the spread of Muslim culture and Islam among the masses in the different parts of Karnataka. They had their own specific manner of getting new changes over from the Hindu masses. The Islamic idea of correspondence and fraternity of men pulled in the lower classes of Hindus to their khanqahs. There was no segregation between the high and low, rich and poor in the khanqahs and the climate there made them grasp Islam. Workmanship and Architecture, Literature furthermore, Music - Sufi holy people added to the improvement workmanship and design of Karnataka by developing the khanqahs and mosques. Their benefactors developed the darghas and they have turned into a living custom of Islam in Karnataka. Khawja Bande Nawaz dargha at Gulbarga is a great model to workmanship and engineering. The impact of Sufism isn't just bound to religious congruity be that as it may, it has additionally influenced the Kannada dialect and writing. People tunes, for example, Chakki-nama (melody sung by ladies to go with their work at the granulating stone) and Charaka-nama (melody sung by ladies to go with their work at the turning wheel) framed as a result of Sufi impact.

Sufi holy people made Islam very famous in Karnataka. They attempted to evacuate obsession between the Hindus and the Muslims and improved the sentiments of mankind of affection, resilience and balance. They censured and denounced the abhorrence rehearses common among the Hindus and Muslims and attempted to filter the general public of Karnataka. Sufi holy people have been an inheritance to the rich different culture of Karnataka.

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