

India in the middle Ages: Sufism's Importance

Akhilesh Kumar

Dept. of History, Dr. C.V. Raman University, Vaishali (Bihar) India.

ABSTRACT

The framework of society at the local and national levels during the Middle Ages was given by religion. Although limited to specific groups and made the topic of philosophical argument and logical dispute, the state first let intellectual activity to flourish but eventually restricted it according to official policy. Religions have to establish their own doctrines and practises because they were unable to serve the necessary role in bringing about a harmonious process of living people. Sufism and Bhaktism served as symbols of the populace's uprising against stultifying customs, as well as their search for and effort to create harmony in their daily lives. The creation of the big synthesis involved sufism most significantly.

Key Words: Orthodox, Islam, Sufism, Intellectual, Ulema, Humanity.

I INTRODUCTION

Islam refers to mysticism as sufism (tasawwuf). Sufis are those who follow Sufism, which is a philosophy and set of rituals that aims for direct communication between God and man. Since the term Sufi is not included in the Quran, the books of Hadith, or the common Arab dictionaries that were created as recently as the eighth century A.D., scholars disagree as to where it originated. Al Risala author Qushayri claims that the term "Sufi" was first used at the beginning of the ninth century to refer to those who adopted a certain religious attitude based on austerity and spirituality. To put it simply, he says that the Muslims of that time were only referred to as Sahabi (companions) after the Prophet Muhammad.

They did not need any other titles to express their devotion and religion because this was the greatest title available to them. The following generation was referred to as Tabiin (followers of the companions), while those who had received religious instruction from the Tabiin were referred to as Taba Tabiin (followers of the followers of the companions).

"The finest thing that brings man to god is that he must not care for anything of this world or the next other than god," says Rabia Basri. Al-Jala Ibn "Sufism has no shape; it is reality." Sufism is a form of divine wisdom that God has given to a small number of people for the benefit of humanity. Here are some essential guidelines:

- As God is your master, you may achieve God via him.
- Constantly thinking of Dhikr
- You must exterminate your ego, or animal spirit.
- You may increase your dedication by listening to devotional music.
- Direct spiritual experience is more significant than knowledge.
- Being a sufi takes tremendous bravery.

Sufi pilgrimages often include the following phases:

- Fizzat, Fanna. In this initial stage, a Sufi aspirant destroys all desires and believes that they are the ones who created themselves. The "Nafs," or animal spirit, must be expelled for our higher qualities to manifest in the force.
- Sheikh Fanafil. At this point, one feels as though the only thing that could possibly exist in this universe is the sheikh and must eliminate himself.
- Rasool is fana- fi. Rasool is all that exists in this planet.
- Fanny Fillah In this stage, God is everything that exists.
- Billah Baqi. In this moment, man reaffirms his existence and is chosen by God to lead people. At this point, the person no longer gives a damn about their status or compensation; they are simply a part of the world.

II THE SUFI MOVEMENT ISLAM'S HISTORICAL ASCENT

You will recall that Prophet Muhammad founded Islam. Numerous religious and spiritual movements developed inside Islam. The interpretation of the Quran was at the heart of these movements. The Sunnis and the Shias, two significant sects, emerged inside Islam. Both sects are practised in our country, but only one of them is practised in many other nations, including Iran, Iraq, Pakistan, and others. The Quran and Hadis (traditions of the Prophet's sayings and acts), which are the primary four schools of Islamic law recognised by Sunnis, serve as their foundations for each of the four main schools. One of these, the seventh-century Hanafi school, was embraced by the eastern Turks who finally went to India. The main danger to traditional Sunnism came from Mutazilas' uncompromising monotheistic rationalist worldview. They think that because God is just, man's horrible crimes don't matter to him. Men have the capacity for free will and are responsible for their decisions. The Mutazilas

were opposed by the Ashari School. Abul Hasan Ashari (873–935) founded the Ashari School, which created its own rational defence of traditional beliefs (Kalam). This organisation affirms that God hears, sees, and speaks. The Qur'an is eternal and uncreated. Abu Hamid al-Ghazali (1058–1111 AD), who is regarded with bringing orthodoxy and mysticism together, was this school's greatest exponent. He was a brilliant theologian who started living a Sufi life in 1095. Both Sufis and members of the orthodox community hold him in high regard. Al-Ghazali criticised any non-traditional Sunni institution. He asserted that revelation, not reason, is the only path to acquiring good knowledge. Sufis and Ulemas both attributed their devotion to the Quran. The new educational system implemented by the state, which allowed for the establishment of schools of higher learning (called Madrasas), where scholars were introduced to Ashari concepts, increased the impact of Ghazali's beliefs. They received instruction on how to operate the government in line with traditional Sunni principles. These academics were referred to as ulema. The ulema were significant players in mediaeval Indian politics.

(a) The Sufis

The Sufis stood in contrast to the ulema. Mystics, the Sufis were. They were devout men who were horrified by the decline in religious and political life. They objected to the ulema's willingness to serve "ungodly" monarchs and the vulgar display of wealth in public life. Many started living ascetics lives in retirement, independent of the government. The ulema's ideology and that of the Sufis were different. The Sufis placed a strong focus on liberalism and free thought.

They opposed organised religion's formal worship, rigidity, and extremism. To satisfy their religious needs, the Sufis turned to meditation. The Sufis also saw religion as "love of god" and "service to mankind," much like the Bhakti saints did. The Sufis eventually split up into many organisations known as Silsilahs, and each Silsilah had its own Pir, also known as Khwaja or Sheikh. The Pir resided in a Khanqah with his students (Hospice). A Pir chose one of his followers, or Wali, to continue his work. Samas, a recital of sacred melodies, were organised by the Sufis to inspire spiritual ecstasy. In Iraq, Basra developed as the hub of Sufi activity. It should be recognised that the Sufi saints were establishing a more liberal movement within the confines of Islam, not a brand-new religion. They shared the ulema's devotion to the Quran in terms of loyalty. Nizami noted that one intriguing aspect of Sufism's introduction to India was that it occurred at the very beginning of the development of Muslims' role in society and the rise and spread of Muslims throughout the country. In other words, as Professor Mohammad Habib noted in the introduction to Nizami's book, it emerged during a time when free thought and scientific research and advancement had been repressed in west and central

Asia in the early tenth century.

The Sufi stream arrived in India at a time when Sufi thinking was no longer connected to natural mysticism or was not actively working to reform society as the Qarmatians or Shah Inayat attempted. It was institutionalised into many Silsilahs, each of which was restricted to a vilayat (i.e. domain). The Chisti, Suharwardi, Naqshbandi, and Qadri were the four main silsilahs of India. A inventory of everything that existed at the period was provided by Abul Fazl in *Ain-i-Akbari*, with certain specifics pointing to Sufis, with some details leading Sufis. To fully comprehend and value the important contribution of Sufis, their position in society must be well understood. Sufism was a spiritual mirror of the escalating social tensions, according to K. Damodaran's analysis of the Sufis' social function. The Sufis disapproved of the vices and opulent lifestyles of the upper classes because they went against the Quran's teachings on simplicity and human fraternity. They saw that Islam was becoming more and more submissive to the state and that religious orthodoxy's Ulema, Qazis, and Mullahs were using Quranic ideas to support and defend an oppressive social structure. However, they also discovered themselves in a powerless situation, unable to rally the populace and lead the struggle for justice and the sanctity of Islam.

(b) Sufism in India

According to legend, Sufism first appeared in India between the eleventh and twelfth century. Al-Hujwari, also known as Data Ganj Baksh, was a notable early Sufi who moved to India and died in 1089. (Distributor of Unlimited Treasure). Multan and Punjab were the primary Sufi centres at first. By the thirteenth and fourteenth centuries, Kashmir, Bihar, Bengal, and the Deccan had all been colonised by Sufis. It should be noted that Sufism already had a distinct shape before it arrived in India. It had already established its core moral doctrines, rules of conduct, fasting and prayer schedule, and habit of residing in Khanqahs. The Sufis travelled voluntarily from Afghanistan to India. Their emphasis on leading a pure life, devoted love, and humanitarian assistance made them well-liked and gave them a respectable position in Indian society. In his writings for the *Ain-i-Akbari*, Abul Fazl mentions fourteen Sufi Silsilahs. However, we will just highlight a few of the more significant ones in this session. These Silsilahs were separated into the Ba-shara and Be-shara categories. The orders known as ba-shara were those that adhered to Sharia law and its edicts, including namaz and roza. The Chishti, Suhrawardi, Qadiri, and Naqshbandi silsilahs were prominent among these. The Sharia did not bind the Be-shara Silsilahs. To this group belonged the Qalandars.

(c) The Chishti Silsilah

Khawaja Chishti, a hamlet, is where the Chishti order was established (near Herat). Khwaja Muinuddin Chishti, who arrived in India in the year 1192 and was born in or around 1142, founded the Chishti Silsilah there. He established Ajmer as his primary teaching location. He worked among the underprivileged because he thought that helping others was the greatest way to demonstrate his dedication. In 1236 AD he passed away at Ajmer. Because the emperors frequently visited the Sheikh's grave, Ajmer rose to prominence as a major pilgrimage destination throughout the Mughal era. Millions of Muslims and Hindus still go to his Dargah today to have their wishes fulfilled, demonstrating the breadth of his fame. Sheikh Hamiduddin of Nagaur and Qutubuddin Bakhtiyar Kaki were two of his followers. The former farmed land, had a meagre peasant lifestyle, and turned down Iltutmish's offer of a grant of villages. People from all walks of life also went to Qutubuddin Bakhtiyar Kaki's Khanqah. The Qutub Minar was consecrated to this Saint by Sultan Iltutmish. The Chishti Silsilah was made famous in contemporary Haryana and Punjab by Sheikh Fariduddin of Ajodhan (Pattan in Pakistan). He welcomed everyone inside of his kind and giving home. Both Hindus and Muslims revered Baba Farid, as he was known. In the *Adi Granth*, he quotes some of his Punjabi verses. Shaikh Nizamuddin Auliya (1238–1325), Baba Farid's most well-known pupil, is credited with turning Delhi into a significant Chishti Silsilah hub. He arrived in Delhi in 1259, and throughout the course of his sixty years there, he witnessed the reigns of seven sultans. He preferred to avoid the company of kings and nobles and to maintain his distance from the government. For him, renunciation included giving food and clothing to the underprivileged. Famous author Amir Khusrau counted himself among his devotees.

(d) The Suhrawardi Silsilah

Sheikh Shihabuddin Suhrawardi was responsible for founding this Silsilah. It was started by Sheikh Bahauddin Zakariya in India (1182- 1262). He established a prestigious Khanqah in Multan, which was frequented by kings, senior government officials, and wealthy businessmen. Sheikh Bahauddin Zakariya publicly sided with Iltutmish in his conflict with Qabacha and was given the title "Shaikh-ul-Islam" by him (Leader of Islam). It should be emphasised that the Suhrawardis kept tight ties with the state, in contrast to the Chishti saints. They received presents, jagirs, and even positions in the ecclesiastical branch of government. In Punjab and Sind, the Suhrawardi Silsilah was firmly entrenched. There were more silsilahs than these two, including the Firdawsi, Shattari, Qadiri, and Naqshbandi silsilahs.

(e) The Naqshbandi Silsilah**(i) The Naqshbandiya**

The term "tariqah" honours Hadrat Shah Baha al-Din Naqshband Radi Allahu anhu, a tariqah that is still actively practised today all throughout the world. Shaykh Ahmad al-Faruqi al-Sirhindi refers to it as the "Mother of all Tariqahs" (Radi Allahu anhu). Although there are several Spiritual Orders that follow the right path, like the Qadiriya, Chistiya, and Suhrawardiya, the Naqshbandiya is regarded as one of the four basic Silsilas of the Ahl as-Sunnah wa'l Jama'at. Tariqah is a tariqah that is still quite active in the modern world and is named after Hadrat Shah Baha al-Din Naqshband Radi Allahu anhu. Shaykh Ahmad al-Faruqi al-Sirhindi [d. 1034H / 1624CE] refers to it as the "Mother of all Tariqahs" (Radi Allahu anhu). Although there are several Spiritual Orders that follow the right path, like the Qadiriya, Chistiya, and Suhrawardiya, the Naqshbandiya is regarded as one of the four basic Silsilas of the Ahl as-Sunnah wa'l Jama'at. From century to century, the name of the Naqshbandi Golden Chain has changed. It was known as as-Siddiqiyya between the eras of Hadrat Abu Bakr as-Siddiq and Hadrat Bayazid al-Bistami, radi Allahu ta'ala anhu.

It was known as at-Tayfuriyya from the time of Bayazid al-Bistami, radi Allahu ta'ala anhu, to the time of Sayyadina Abdul Khaliq al-Ghujdawani, radi Allahu anhu. It was known as the Khwajaganiyya between Sayyadina 'Abdul Khaliq al-Ghujdawani radi Allahu ta'ala anhu and Hadrat Shah Naqshband radi Allahu ta'ala anhu. It was known as Naqshbandiyya from the period of Hadrat Shah Naqshband, radi Allahu ta'ala anhu, through Sayyadina Ubaidullah al-Ahrar, radi Allahu ta'ala anhu, and Sayyidina Ahmad Faruqi, radi Allahu ta'ala anhu. "Tie the Naqsh very well" is what Naqshbandiyya implies. The Naqsh is the flawless indentation of Allah's Name in the Murid's (disciple's) heart. It was known as Naqshbandi-Mujaddidiyya from the time of Sayyadina Ahmad al-Faruqi radi Allahu anhu to the time of Shaykh Khalid al-Baghdadi radi Allahu anhu. It was known as the Naqshbandiyya-Khalidiyya from the time of Sayyidina Khalid al-Baghdadi radi Allahu anhu till the time of Sayyidina Shaykh Ismail Shirwani radi Allahu anhu.

(f) The Qadiri Silsilah

One of the earliest Sufi tariqas is Qadiriyyah (also written Kadri, Elkadry, Kadray, Qadiri or Qadri). It takes its name from Abdul-Qadir Gilani (radi Allahu anhu), a native of the Iranian region of Gilan (also transliterated as "Jil lani" or "Jailani" and "Jilali" in the Maghreb. He was appointed principal of a Sunni Hanbalite school in Baghdad in 1134. Al-Gauth al Azam, the spiritual apex of his day, was noted for his tremendous contributions to and fame in the disciplines of Sufism and Sharia (the "Supreme Helper" or the "Mightiest Succor"). In that they covered both the foundations of Islam and the mystical experience of Sufism, his works were comparable to those of al-Ghazali. In the Islamic world, the Order is the most

prevalent and is present in Afghanistan, India, Bangladesh, Pakistan, Turkey, the Balkans, China, as well as a large portion of East and West Africa, including Morocco.

(g) Significance of Sufism

The Sufi movement had a significant impact on Indian culture. The Sufis introduced a new liberal perspective into Islam, much like the Bhakti saints did with Hinduism's restrictions. Early Bhakti and Sufi concepts interacting provided the groundwork for the more liberal movements of the fifteenth century. You'll learn that Guru Nanak and Saint Kabir advocated a nonsectarian faith based on love for all people. Ibn-i-notion Arabi's of Wahdat-ul-Wajud (Unity of Being), which the Sufis adopted, was (1165-1240). All beings, in his opinion, are basically one. Religions of all kinds were the same. In India, this concept became more well-liked. The Sufis and Indian Yogis also had extensive intellectual dialogue. In actuality, Arabic and Persian versions of the Hatha-Yoga work Amrita Kunda exist. The Sufis made a significant contribution by helping the less fortunate and oppressed segments of society. The Sufi Saints kept in intimate contact with the common people, in contrast to the Sultan and Ulema who frequently kept their distance from the day-to-day issues of the people. Nizamuddin Auliya was renowned for giving presents to anyone in need regardless of their caste or religion. According to legend, he didn't take a break until he had heard every guest at the Khanqah. The Sufis believed that serving others was the finest form of devotion to God. Muslims and Hindus received the same treatment. Though the Hindu is not religiously similar to me, he shares my beliefs, according to Amir Khusrau. The Sufi movement promoted brotherhood and equality. In actuality, the Sufis valued the Islamic focus on equality far more than the ulema did. The orthodoxy criticised the Sufi ideas. The ulema were likewise condemned by the Sufis. They thought that the ulema had given in to temptations from the outside world and had strayed from the Quran's original egalitarian and democratic principles. Throughout the sixteenth, seventeenth, and eighteenth centuries, this conflict between orthodox and liberal factions persisted.

The most famous author of this time was Nizamuddin Auliya's disciple Amir Khusrau (1252-1325). Khusrau took great pride in his Indian heritage and saw Hindustan's history and culture as an integral part of his own civilization. He used the Persian metre in Hindi when writing poetry in the Hindi language (Hindawi). He developed a fresh fashion known as Sabaq-i-Hindi. Hindi had started to take on a more defined form by the fifteenth century, and Bhakti saints like Kabir made considerable use of it.

(h) Mughals and Sufis

Sufis arrived in the region of north-western India ruled by the Ghaznavids around the middle of the eleventh century. Many men of God from other brotherhoods and 'Ways' began to arrive in the years that followed. There were the Chistis, lovers of poetry and music, whose capital city of Ajmer was crucial to the Mughals. There were also the sober Suhra wardiyya, who were mostly found in Bengal, Punjab, and Sind in the outset. The kusrawiyya were led into Kashmir by Ali-yi Hamdani.

The Firdausiya, a branch of this organisation, was active in Bengal and Bihar. Babur paid a visit to Hamdanais burial at Khuttalan while engaged in battle. The central Asian Naqshbandiya, who disliked music and dance, were increasingly significant to the Mughals in the sub-continent during the same period as the Shattariyya played a significant role in central India. There were also many smaller organisations, devotees of certain holy figures, hybrids incorporating parts of Hindu Bhakti groups, and so on. There were a bewildering variety of diverse spiritual traditions in India when Babur and his companions arrived.

Around the same time, Ibn Arabi's theosophy began to take root in India. Ibn Arabi was an Andalusian who died in 1240. There were protracted disagreements amongst the several gurus before this theosophy was recognised by the general public. All of the languages of the subcontinent's poetry were influenced by their belief in the "oneness of being," which is sometimes referred to as either pantheism or monism. Mystically minded academics were also encouraged to create countless comments and original works. The most well-known of the Indian instructors was MuhibbuUah of Allahabad, a disciple of Ibn Arbi who was admired by Prince Dara Shikoh. Bahauddin Naqshband, who passed away in Bukhara in 1389, is the ancestor of Babur's family and the Naqshbandis. Babur's father was a devotee of Khwaja Ahrar, his most significant successor, who was one of the most influential persons in Central Asia at the period and died in 1490. His family members travelled to India with him, and some of them got married into the Mughal dynasty. During his wandering in exile in Iran, Humayun, the son of Babur, visited all the accessible mausoleums, including the shrine of 'Abdullah-i Ansari (died in 1089) in Gazurgah, close to Heart. Humayun was a great venerator of holy men and visited the shrine of the leader of the Chistis, Abdul Quddues Gangohi (died 1538). Shah Phul or Bhlul, a famous exorcist who claimed descent from the great Persian mystic poet Fariddin 'Attar, was the sufi who had the most influence over the emperor. Hindal, Humayun's brother, who wanted to lessen Shah Phul's significant influence on Humayun, assassinated him. Even more Muslims were influenced by the Shah Phul brother Muhammad Ghaush Gwailiari (died 1562) since the Shattari order he represented persisted for a long time, for instance at Burhanpur. He was defended by the

eminent theologian Wajihuddin Gujarati.

Akbar shared the dervishes' great devotion as the embodiment of mystical Islam. He made the first foot pilgrimage to Muinuddin Chisti's shrine in Ajmer in 1564, and he continued to do so often, performing so in 1569 to express gratitude for the victory of Chitor, the Rajput stronghold. It is reported that a Suhrwardi saint named Miran Muhammad Shah helped him even during this conquest (d. 1604 in Lahore). The verse "And a happy day was it for the vultures and crows - Glory to Him who multiplied! food for his creatures" was used by Badauni to commemorate the conquest. Up until 1579, the emperor paid almost yearly visits to the Shrine in Ajmer. "Daily according to his custom held in that sacred shrine by night intercourse with holy, learned, and sinceremen, and seances for dancing and Sufism took place, and the musicians and singers, each of whom was a paragon without rival, used to strike their nails into the veins of the heart, rending the soul with their mournful cries, and dirhams and dinars. Salim Chisti (d.1571)¹⁷, a descendant of Farid Ganj-Shakar, whose chronogram is Shaikh-I-hukama, Shaikh of Sages, or Shaikh Hukkam, "Shaikh of rulers," gave birth to Akbar's first surviving son Salim on August 31, 1569, from a Rajput princess thanks to Salim Chisti's prayers and blessings. Akbar established a sanctuary for the saint as an act of appreciation, and Fatehpur Sikri, a city of red sandstone that appears to mirror the emperor's lofty, mystical thoughts, was built around it. The impressive gateway, which can be seen for miles, directs visitors to Salim Chisti's delicate white marble tombs before leading them to the Ibadat Khana, or "house of worship," where the emperor met with representatives of the various faiths, including Muslims, Hindus, Christians, and Zoroastrians. During those years, strange individuals visited Agra and Fatehpur Sikri as well; the stream of Shia poets and preachers from Iran and Iraq persisted and even grew during this time. One of them was Mulla Muhammad of Yazd, a Yazidi who made a concerted effort to convert the emperor to Shia Islam. 18 According to Abul Fazal's account, Ibadat Khana was the place where "bigoted ulama and the common attorneys were disgraced." The impressive gateway, which can be seen for miles, directs visitors to Salim Chisti's delicate white marble tombs before leading them to the Ibadat Khana, or "house of worship," where the emperor met with representatives of the various faiths, including Muslims, Hindus, Christians, and Zoroastrians. During those years, strange individuals visited Agra and Fatehpur Sikri as well; the stream of Shia poets and preachers from Iran and Iraq persisted and even grew during this time. One of them was Mulla Muhammad of Yazd, a Yazidi who made a concerted effort to convert the emperor to Shia Islam. According to Abul Fazal's account, Ibadat Khana was the place where "bigoted ulama and the common attorneys were disgraced." Ahmad Sirhindi (Mujaddid-i-alf-i-Thani), who also regularly appeared during Jahangir's reign, was the most well-known of

Akbar's detractors. He belonged to the Naqshbandi sect, and like many others in this "strait-laced" group, he started off by collaborating on an anti-Shia tract. Ahmad's limited view of the authentic Islam was entirely at conflict with Akbar's tolerance and syncretism. In order to refute the views of the ever-more-powerful Ibn Arbi, Sirhindi developed his own theories. While the devotees of this Great Master said that Hama Ust, Everything is He When Ahmad Sirhindi was quoted as saying, "Hama-Az-Ust, Everything is from Him," he used Wahdat-ash-Shuhud, the "unity of contemplation," in place of Wahdat-al-Wajud, the "unity of Being." The significance of the Naqshbandi in India grew. The first notable mystical poet in Urdu was Mir Durd, the son of Muhammad Nasir Andalib. Other Naqshbandiya were also active at that time in Delhi, with Shah Walliullah—the son of a lawyer who had contributed to the creation of the Fatawa-i-Alamgiri—standing out as the most significant. Although the great thinkers and the mughal administration did not interact all that often, they did seek their counsel. However, the Naqshbandi reformer's influence persisted in India even after the fall of the Mughal empire, and there is currently a branch of this Naqshbandis in Delhi.

VIII CONCLUSION

I'll wrap off my essay by noting that Sufism was crucial in mediaeval India for understanding the realm beyond our comprehension and that which we are unable to comprehend. A real Sufi is someone who maintains their soul's purity and keeps themselves above pride, avarice, and other unjustifiable inhumane aspirations.

REFERENCES

- [1] Arberry, A. J., Sufism. London: Allen and Unwin, 1950.
- [2] <https://edurev.in>studytube>religion and philosophy in medieval india>. Jan. 12,2018
- [3] <https://edurev.in>studytube>religion and philosophy in medieval india>. Jan. 13,2018
- [4] Nizami Khaliq Ahmad, Some Aspects of Religion and Politics during the Thirteenth Century, 1961, p. 277.
- [5] Ain-i-Akbari, tr. H. Blochmann and H.S. Jarret, Calcutta 1868-94, rev. D.C. Philloth, Calcutta 1939-40, Vol. II & III, pp. 388-423.
- [6] K. Damodaran, Indian Thought - A critical Survey, People's Publishing House, 1967, p. 304
- [7] <https://edurev.in>studytube>religion and philosophy in medieval india>. Jan. 15,2018

- [8] <https://edurev.in>studytube>religion and philosophy in medieval india>. Jan. 17,2018
- [9] <https://edurev.in>studytube>religion and philosophy in medieval india>. Jan. 18,2018
- [10] Aloom, Ruhani.<http://www.sarkarhealings.com/silsila> of Sufism. Jan. 19, 2018
- [11] Aloom, Ruhani.<http://www.sarkarhealings.com/silsila> of Sufism. Jan. 20, 2018
- [12] <https://edurev.in>studytube>religion and philosophy in medieval india>. Jan. 21,2018
- [13] Foltz Richard C., Mughal India and Central Asia, Oxford University Press,1999, p. 239.
- [14] Beveridge Annette Susannah, Babur Nama,1922, pp. 653, 807.
- [15] Muntakhab-ut-tawarikh, tr. Lowe,W.H, vol. II,Asiatic Society,Calcutta,1884, tr.107 text 104.
- [16] Ibid., Utr. 188 text 185.
- [17] According to Badauni, Muntakhab-ut-tawarikh, tr. Haig T.W.,vol. III, Asiatic Society,Calcutta, tr. 18.
- [18] Ibid., tr. 214, text 212.
- [19] Abul Fazl Allami, Akbar Nama, vol. III, p. 366
- [20] Friedmann, Shaykh Ahmad Sirhindi; Fazlur Rahman, Selected letters of S.A. Sirhindi.
- [21] Baljon,J.M.S., Religion and Thought of Shah Wall Allah Dilhawi (1703-1762),Brill academic Pub.(1986).