



RESEARCH PAPER

**Ecstasy and Sobriety: Expression of Two Schools of Sufism in one
Suhrawardi Bukhari Lineage**

Qudsia Batool ¹ Mohammad Dilshad Mohabbat ²

Ph.D Scholar, Department of History & Pakistan Studies, University of Gujrat, Gujrat,
Punjab, Pakistan.

Assistant Professor, Department of History, Government College University, Faisalabad,
Punjab Pakistan

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ABSTRACT

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***Corresponding
Author**

mdilshadmohabbat
@gmail.com

The aim of this study is to provide an understanding of the dual concepts of ecstasy and sobriety in early Sufi tradition by discussing the doctrinal interpretation of the nature and role of ecstasy and sobriety as expressed by the founder of Sober School and ecstatic School. Sufism is a spiritual movement in Islam. The quest of every Sufi is to get closeness and unity with Allah. Although the goal is the same, but the ways to achieve the goal are divers. Each Sufi order has its own ascetic discipline, devotional practices and doctrines. Among these doctrines, two dual approaches ecstasy and sobriety are considered very important in Sufism. Two eminent Sufi figures Abu Yazid Bastami and Abul Qasim Al-Junaid Al-Baghdadi are considered the representative of ecstatic/intoxicated and Sober Sufism with the implication that they were the founders of dual approaches of the schools of intoxication and sobriety. The division of these approaches or schools of Sufism was first suggested by Syed Ali Hajveri in his book *Kashf Al-Mahjub* and gave preference to sobriety over ecstasy. Present study is based on the comparative analysis of these two dual approaches with special reference to Syed Ahmed Kabir and Syed Makhdum Jahanian Jahangasht of Khanwada e Bukharia in Uch. Although both belonged to the same family and spiritual lineage yet their approach and method to attain spiritual goal was diverse.

Introduction

In Islam, mysticism is known as Sufism. According to Nicholson, Sufism is neither philosophy nor a theology (Nicholson, 1914a) rather It is a mixture of different approaches and paradigms based on concepts, such as experience, *Zouq*, *Kashf* and *Mushahada* observation. (Hanieh, 2011) Zakaria Ansari is of the view that Sufism is a science that is defined by spiritual states and *Ahwal* to Purify the soul morally and

build the outward appearance in quest of achieving eternal happiness.(Hanieh, 2011) Sufism was started after the emergence of Islam with the life of the holy prophet(Fadiman, J., &Frager, 1997) and institutionalized during the 3rd AH /9th AD and 5th AH/ 11th AD.(Buehler, 1998) Sufism is considered a belief system in which a Muslim seeks spiritual knowledge through his direct personal experience with Allah and the person who practiced this belief system is known as Sufi.(Er, 2008) Several derivative roots of the word 'Sufi' are described by *Sufis i.e Safa, Suffah, Safwa, Saf, Suf* etc but scholars are agreed upon the word 'Suf' as its derivative root. *Suf* means 'wearing wool'.(Suhrawardi, 1973) The term 'ascetic' *Zuhd* was used for early Sufis. Sufism originated from *Zuhd*. Asceticism flourished in 1st AH/ 7th AD (Fernea, 2005) and Sufism started to develop as an individual ascetic movement during the 1st AH/ 7th AD which was based on the practices of piety, ascetic worship and ethical discipline.(Hassan Abu Hanieh, 2011) During 2nd AH/ 8th AD, 3rd AH/ 9th AD and 4thAH/10th AD, Sufism started to develop into two main directions: ecstatic Sufism and sober Sufism. but in the 5th AH/11th AD, this phenomenon became more popular and *Sufi* Orders emerged during 6thAH/ 12th AD and 7thAH/ 13th AD and ten *Sufi* Orders spread throughout the world. These Orders are different from each other in their organization, training and doctrines.(Al-Hujwiri, n.d.) The differences in the organization of each order are reflected in the different beliefs that arise from the conflicting interpretations of the intuitive experience. The discussion revolves around the concepts of *Sukr* and *Sahw* Because both conditions are related to cognition or union with God. These two are supporting states on the spiritual path together.(Leavitt, Nettles & Blythe, 1993) According to Nicholson the mystics of every color or creed described the advancement in spiritual life as a journey or pilgrimage.(Nicholson, 1914b) in the journey of spiritual purification, stations and states are considered milestones.(Hassan Abu Hanieh, 2011) spiritual state is a state that descend on the heart of Sufi without his intentions attract and attainment of desire.(Al-Qushayri, 2007) So spiritual states are divine gifts whereas spiritual stations are earnings.(Al-Kalabadhi, n.d.) these two states *Sahw* and *Sukr* exist in unitive experience before the annihilation and subsistence. The difference between the two is the duration and intensity of the experience of being lost in God. The followers of the intoxication and sobriety are agreed that the experience of meeting with God intoxicate because of the thought of God's presence, but then the state of the sobriety should come or not it should remain a divisive factor.(Leavitt, Nettles & Blythe, 1993)

Sobriety and ecstasy describe the different modes of the Sufism. The word ecstasy is derived from the Greek language, which means to remove someone from its place. In Arabic, it is called *Wajd* ecstasy and *Jazb*. Literal meaning of ecstasy is that the ego is not in the physical frame. It signifies different stages of consciousness that are characterized by extraordinary achievements, special experiences and odd attitudes.(H. Nils G., 1981) The words that a Sufi speaks in a state of ecstasy are called *Shatahat* ecstatic utterances.(Sani, n.d.) In practice, the *Shatahat* is a symbol of *Sukr*, as Abu al-Qasim al-Qushayri writes, that *Sukr* in itself is a case of ecstasy.(Al-Tusi, n.d.)

The people of wajd experience *Sukr*. (Al-Qushayrī, 2001) when the human body begins to tremble or move- either whole body or certain parts of the body- by the Influence of kalam of God, or the remembrance of God, or the fear of God, is called ecstasy. This condition is involuntary. (Rehman, n.d.) In the Qur'an, Allah has sent down the best statement: consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their lord. (*The Quran, Surah Al Zumar, Chapter No. 39 Verse 23*, n.d.) The above verse confirms the movement of the body or its part.

Syed Ali Hajveri in his book *Kashf Al-Mahjub* has described two kinds of intoxication: Wine of affection *Sharab E Mawadat* and cup of love *Kasa Mohabbat*. The first one is achieved through the vision of benefit while the second kind is achieved through the vision of God. The second kind of intoxication is more superior. (Al-Hujwiri, n.d.) This kind of ecstasy is expressed in various ways. The movement of the whole body, the dance and the rotation, the utterance of different words coming out of the mouth, ah oh, ah, ho, etc. Yelling and crying with words or tearing without sound, screaming due to the dominance of theophanies, laughing helplessly, being overwhelmed and fainting, etc. Sometimes these conditions appear inside the prayers and sometimes the seeker is ecstatic regardless of the prayers. (Rehman, n.d.) Abu Yazid Bastami (d. 874) was the first Sufi who propagated the doctrine of ecstasy. In fact, he was considered the founder of the ecstatic School of Sufism. (A.J Arberry, 1979) He was born in Bastam, eastern Iran. He entered the Hanafi school for legal education but later a student attracted him toward Sufism. He started practicing self-denial. He went to many dervishes to learn the Sufi method. It is narrated that Imam Jafar Sadiq and Imam Musa Kazim were among his sheikhs. He spent a long time as a wanderer, he met 300 Sufis and then went into seclusion. After spending 12 years in spiritual practice, he returned to Bastam and People from many areas became his disciples. Bayazid Bastami is the founder of the *Malamati* order, also known as Taifuria. According to Muslim scholars, he was the first Sufi to spread the concept of *Fana Fi Allah*. He symbolized for one of the two major trends in Sufism. His school is called with several names such as Eastern, Khurasan, Persian-speaking, God intoxicated in contrast with the Western Arabic-speaking, Baghdad-brand of orthodox Sufism, presented by al Junaid who was the Sufi of sober age. (Conway, n.d.) Abu Yazid was the master of the station of love. His doctrine was rapture *Ghalaba* and intoxication *Sukr* (Al-Hujwiri, n.d.) He was famous because of his ecstatic utterances. Some of his statements, which he said in a state of ecstasy, were considered blasphemous by the scholars. (Khanam, 2009) The influence of Bastami greatly influenced later Persian-speaking Sufis and poets Such as Attar, Rumi, Hafiz etc. (Conway, n.d.) Abu Yazid and his followers *i.e* Hallaj believed that in Sobriety human attributes are involved which is the greatest veil between God and the men While in intoxication the destruction of human attributes is involved. Abu Yazid passed away at the age of seventy in the 874 AD. His shrine is in Bastam, Iran. (Conway, n.d.)

Abu Yazid and his school's ecstatic approach was Criticized by the scholars who considered that ecstatic Sufis transgressed the shariah Law. This led to an

opposite approach of sober Sufism. Sobriety means having complete control over intellect and consciousness in the presence of divine manifestation. According to Gulen, intoxication refers to a state in which a person happily annihilates himself, while Sobriety is a station where one returns from one's intoxicated state and lives a life of knowledge and consciousness. Gulen in his division prefers sobriety to intoxication because of the critical dangers in the state of intoxication.(Kim, 2008) According to Syed Ali Hajveri, term sobriety is an expression of the attainment of desire. sobriety is also of two kinds: sobriety in heedlessness *Ghaflat* and sobriety in love *Mohabbat*. Sobriety linked with heedlessness is real intoxication while sobriety associated with love, even though it is also intoxication, but that is real sobriety.(Al-Hujwiri, n.d.)

According to Syed Ali Hajveri the Baghdad school followed the doctrine of sobriety. Junaid Baghdadi was the leader of the Baghdad School.(Al-Hujwiri, n.d.) Sober orders referred to the rationality of spiritual experience Who focus on experience within the bounds of the shariah law with distance from God.(Kim, 2008) Junaid Baghdadi was a student of Harith bin Asad al-Mahasabi (d. 857) and Sri al-Saqati, who were considered the co-founder of the Baghdad School.(Graham, 2005) Junaid was Born in Persia. He studied Shafi'i jurisprudence and appointed as judge in Baghdad. It was the time when the attitude of the scholars was hostile towards the Sufis especially towards intoxicated Sufis who were linked with Abu Yazid. Junaid, on the other hand, became the chief exponent of Sober School.(Khanam, 2009) He learned strict asceticism from Muhasibi and radical doctrine of al-Saqati and synthesized both. According to Hajveri, Junaid was approved by both Externalists and spiritualists.(Wilcox, 2011) Schimmel declared him "the undisputed master of Sufis of Baghdad".(Schimmel, 2003, p. 14) Junaid and his followers considered sobriety more high and preferable States and regarded ecstatic intoxication an evil because it disturbs the normal state of men and losses sanity and self-control.(Al-Hujwiri, n.d.) After the analyzation of sober and intoxicated Sufism Syed Ali Hajveri preferred sobriety and said that intoxication is a children's playground, but sobriety is the death-field of men.(Al-Hujwiri, n.d.)

These two approaches of the early Sufis were also followed by Syed Ahmad Kabir and Syed Makhdum Jahanian, two Sufis of the *Khanwada E Bukharia* of the Suhrawrdi order. The former followed ecstatic, and the latter followed the doctrines of the sober school of Sufism. This study is based on the comparison of mystical approaches of these two Sufis. Although both Sufis belonged to the same Sufi order, but the mystical approaches and methods of both Sufis were diverse.

Plethora of literature is available about Syed Makhdum Jahanian Jahangansht in the form of biographical sketches and biographies and his *Malfuzat*. The biographies include *Knowledge Before Action: Islamic Learning And Sufi Practice In The Life Of Syed Jalal Al-Din Bukhari Makhdoom –I-Jahaniyan* by Amina M. Steinfels provides

information about his life contribution in society, his relationship with state and his disciples and spiritual learning. *Hayat O Taleemat Hazrat Makhdum Jahanian Jahangasht* by Muhammad Ayub Qadri, and Sakhawat Mirza's *Tazkirah Makhdum jahaniyan Jahangasht*. also provides information about his life and teaching and missionary work in hagiographical way. Sufism state and society in premodern India: the place of Sayyid jalalal din Makhdum Jahaniyan Jahagasht of Uch by Zafar Mohyuddin a scholarly article provide remarkable information about the contribution of Syed Makhdum and his role in state in society. Short Biographical sketches about the lives of Syed Ahmad Kabir and syed Makhdum jahaniyan are provided in Hamid Bin Fazalullah Jamali's *Siyar-Al-Arifin*, Syed Sabahuddin Abdul Rehman's *Bazm-E-Sufia*, *Akhbar al akhyar* by Abdul haq muhaddasdehloi, *khitta e pak uch* by masood al hassan shahab, *khazinatul asfiyyah and hadiqat ul auliya* by mufti ghulam sarwar lahori, *yadgar e suhrawardiyyaby khawar suhrawrdi*. Important Malfuzat literature include Ala Al-Din's *Al-Durr Al-Manzum*, Fażlallāh B. Ziyā' Abbāsi, *Khizāna-i-Jawāhir-i-Jalālīya*. Which helps in understanding the approaches and teaching of Syed Makhdum. But in all these studies information is provided about the religious and scholarly contribution of Syed Makhdum and his role in society, but the available literature does not provide any insight about what were the mystical approaches and methods adopted by Syed Ahmad Kabir and Syed Makhdum Jahaniyan Jahangasht on spiritual path and how they practiced it? what were the reasons behind their mystical approach? which approach was most influential and fruitful in society in the light of Syed ali Hajveri's saying? So in this study an effort has been made to find out the answer this questions by revisiting the life and words of both Sufis and analyze their approaches in the light of sober and ecstatic school Sufism,

Syed Ahmad Kabir

Early Life and Education

Syed Ahmad Kabir born in the second half of 13th century A.D. He was an important figure of *Khanwada-e-Bukharia* but no detailed written record is available about his life history. According to the brief information available in written record, he was the son of Syed Jalal Surkhposh Bukhari, a saint who arrived in Uch from Bukhara. (Jamali, 1976). He got his early education and blessings *faiz* from his father. He studied conventional sciences *Aloom Mutadawala* in Uch Bukhari. He was brought up in a spiritual environment. (Sarwar, 1992) Sakhawat Mirza stated that he got *Sanad* certificate of *Awarif* from Hazrat Sadaruddin Arif. He was expert in worldly and spiritual knowledge, and was considered one of the major scholars and Sufis of Alauddin's period (Mirza, 1962).

Syed Ahmad Kabir initiated to the Suhrawardi order at the hands of his father (Shahab, 2009) and got *Khirqā*, Sufi robe, and *Tabarrukat*, benedictions, from him. (K. M. Ahmad, n.d.) Later at the request of his father, he went to Multan and swore allegiance at the hands of Shaykh Sadruddin (684 AH/ 1285 AD) and under his tutelage worshipped and practiced austerity to reach high ranks. After that with the

permission of his mentor, he returned to Uch Bukahri and took over the charge of the *Khanqah* in Uch where he performed the duties of guiding the people and remained busy in gaining divine knowledge. (Sarwar, 1992) After the demise of Syed Jalal on 19 Jamadi-ul-Awwal, 690 AH / 1291 AD Syed Ahmad Kabir succeeded him. (H. A. Khan, 2015; Steinfels, 2012) and took the responsibilities of his family and *Khanqah* as well. Several passengers, visitors, scholars and *Mushaikh* liked to stay at the *Khanqah* of Ahmad Kabir during their visit. (Ala Al-Din, n.d.) People from Uch and Multan used to visit Syed Ahmad Kabir and asked for help in their problems and got many worldly and spiritual benefits *Faiz* from him. (Mirza, 1962) He performed miracles only to help the people in the time of need (Ala Al-Din, n.d.) otherwise he hide his ability to do *Karamat*.

Character and Approaches

Syed Ahmad Kabir was very kindhearted, pious and strict follower of *Shariah*. He was man of patience and tolerance, knowledge and grace, sanctity and spiritual perfections. (Mirza, 1962) It is narrated in *Malfuzat-e-Makhdoom Jahanian* that Syed Kabir was great *Arif* knower of Allah, *Zakir*, and had the ability to perform *Karamat*. But he used to obscure *Kashf o Karamat* marvels. (Ala Al-Din, n.d.) He was always dominated by fear of Allah. Syed Makhdoom Jahanian says that he never slept on bed due to the fear of Allah lest he sleep negligently. He used to wear only single shawl whether it was winter or summer. He had great zeal for Quran. It is narrated that he became emotional and started to cry in such a way that it was felt as if yells were rising from his chest during his pray or recitation of Quran. (Ala Al-Din, n.d.) Crying in *Salah* is an action that invalidates the prayer. Regarding his habit of crying and yelling in *Salah*, he explained that if someone cries in prayer due to his physical pain or worldly problems then it will invalidate his prayer but yelling on the mention of *Jannah*, or on verses of promised reward *Ayat-e-Targheeb* or the fear of *Jahanam* Hell verses of promised punishment *Ayat-e-Tarheeb* would not invalidate the prayer rather this action is an virtuous and recommended action *Mustahab*. (Ala Al-Din, n.d.) Syed Kabir was so much overwhelmed by his devotion and his state of *Kashf* that he used to weep bitterly even during obligatory and supererogatory prayers. (Ala Al-Din, n.d.)

It can be calculated from some other *Malfuzat* of Syed Makhdoom Jahanian that by nature he was attracted toward Allah. If Shaykh Jamaluddin had not taken care of him, he would have become *Majzub*. (Shahab, 2009) Syed Makhdoom Jahanian described that once after completing his education, Shaykh Rukan-e-Alim sent Makhdoom Jahanian in hurry to his father Syed Ahmad Kabir with a message to urgently attend Shaykh Jamaluddin Uchi and directed him to put himself under Shaykh Jamaluddin's authority. Shaykh Rukn Al-Alim was of the view that if Shaykh Jamal had not taken care of him the emotion and state of ecstasy of Syed Kabir might drive him mad or cause him to become *Muwallah* (enraptured one). Makhdoom Jahanian gave this message of Shaykh Rukan Al-Alim to his father Syed Kabir. After

receiving the message from Shaykh, Syed Kabir at once went to Shaykh Jamal and put himself under his authority. Shaykh Jamal at this occasion told Syed Ahmad Kabir that when he was born his father Syed Jalal took him to Shaykh Jamal and predicted Kabir's tendency for losing control and asked Shaykh Jamal to take care of him. Earlier he did not care much of Jamaluddin but after this incident Syed Kabir started to visit Jamaluddin frequently and never ignored him.(Ala Al-Din, n.d.) This incident reveals that he was deeply influenced by the love of Allah. This also shows that his personality was inclined towards severe asceticism, and he had different temperament from his father Syed Jalal as well as his son Syed Makhdum Jahanian. He had less control on himself(Steinfels, 2012). Hazrat Shaykh Fazaluddin Ladla with reference to his grandfather Syed Makhdum Jahanian describes that Syed Ahmad Kabir used to remain busy in *Wazaif* day and night. He did not rest at one place so that people would not know.(Ala Al-Din, n.d.) From all these anecdotes and traditions, it is evident that Syed Ahmad Kabir was a man of *Karamat*, *Arif* knower of Allah, *Zakir* strict follower of Shariah, fearful of Allah, pious, lover of Quran, devoted and emotional ecstatic Sufi.

Death

Syed Ahmed Kabir died in Uch. Sayyid Makhdoom Jahanian says about his condition at the time of his father's death that he was present there on the night of his father's death. He could not offer *Isha* prayer on that night in the recommended time. When it was midnight, his father called him for ablution, and he offered the *Isha* prayer and in the same way turned his face towards the *Qiblah* and died.(Ala Al-Din, n.d.) Like his date of birth, his date of death is also debatable. Sakhawat Mirza with reference to the genealogy of Syed Riaz Ali, has written the date of his death in 714 AH/1314 AD. (Mirza, 1962) While the authors of *Gulzar Mohammadi* and *Tazkira Hazrat Makhdum Jahanian* have written his date of death in 750 AH/1349 AD. However, in *Muqaddama Khulasatul Alfaz*, Dr Muhammad Sarwar Qadri recorded that Syed Ahmad Kabir Bukhari was alive till 752 AH/1351 AD and died after it. He was buried in Uch near the shrine of Jalaluddin Surkh Bukhari.(Molvi Hafeez Al Rehman, 1931)

Syed Makhdum Jahanian Jahangasht

Early Life and Educaitions

Syed Makhdum Jahanian was the eldest son of Syed Ahmad Kabir and after the death of his father he succeeded him and took over the charge of his *Khanqah* in Uch as his *Khalifa*. He was the person who promoted Suhrawardi *Silsila* in Uch with his efforts. He was born on 14 Sha'ban 707 AH on Thursday, January 19, 1308 AD in Uch (Dehlavi, 1380; Nizam, 1998) on the blessed night of Shab-e-Barat.(Ala Al-Din, n.d.) Syed Makhdum's name was Hussain. He is also remembered by various titles such as Jalaluddin, Makhdum Jahanian and Jahangasht. (Mohammad Qasim Farishta, 1998) He was given the title Jalaluddin when his grandfather considered him a true successor of Syed Jalaluddin Surkposh. But in general, he is known by the titles of Makhdum Jahanian Jahangasht. He earned the title of Jahangasht due to his travels and

tourism. In Akhbar-ul-Akhyar it is related that he travelled a lot and received blessings and benedictions from many saints.(Ala Al-Din, n.d.; Dehlavi, 1380)

Apart from his father, Shaykh Jamaluddin Uchi and Qazi- of Uch Shaykh Bahauddin Allama, were his two teachers in Uch. Syed Makhdum learned *Hadis* from Shaykh.(Ala Al-Din, n.d.) Syed Makhdum read some parts of Marghinani's *Hidayah* and Pazdawi's *Kanzul Wusul*, Hanafi Law texts from Bahauddin (Qazi- e-Uch).(Sarwar, 1992) After the death Qazi Bahauddin, he went to Multan for further education(Noor Ahmad Khan Faridi, 1961)and settled in the Madrassah of Shaykh Rukn-ud-Din, the grandson of his father's mentor, Shaykh Bahauddin Zikariyya.(Abdul Rehman, 1949) Shaykh Rukn-al-Din appointed his grandson Shaykh Musa and another scholar Maulana Majid-ud-Din to teach Syed Makhdum. He completed *Hidayah* and *Kanzul Wusul* from these scholars.(Ala Al-Din, n.d.) after one year, at the completion of the study of these text Shaykh Rukn-ud-Din sent him back to Uch in his boat.(Ala Al-Din, n.d.)

Syed Makhdum was appointed as Shaykh-ul-Islam by Sultan Muhammad Tughlaq, the ruler of Delhi Sultanate and was made in charge of 40 monasteries in Sīwistān around the year 741 AH/1341 AD or 742 AH/1342 AD.(Ala Al-Din, n.d.) But In a dream, Shaykh Rukn-al-Din instructed Makhdum Jahanian to leave this post and to go on Pilgrimage because this position might make him arrogant.(Ala Al-Din, n.d.) So, in 742 AH/1342 AD at the age of 35 he left for Hijaz. He associated himself to number of Shafi scholars in Hijaz particularly, Shaykh Makkah Abdullah Bin Asad Al-Yafai (698 AH/1298 AD-768 AH/1367 AD) and Shaykh Madinah Afif Al-Din Abdullah Al-Matri (698 AH/1299 AD-765 AH/1364 AD) and read various books from both.(Ala Al-Din, n.d.) In Madinah under the supervision of Matri, a muezzin at the prophet mosque, he studied *Sihah e Sittah* six Sunni compilations of Hadis and got permission to transmit.(A. B. al-D. Bhatti, n.d.) He also continued to study the Awarif al-Ma'arif and the Prophetic Ahadis from him at the time of Tahajjud.(Ala Al-Din, n.d.) Matri, apart from education, taught Syed Makhdum the importance of manners and courtesy on Sufi path.(Metcalf, 1984) In Makkah, Syed Makhdum attached himself to a Shafi scholar and Sufi Abdallhh b. Asad al-Yafi and read several texts such as Qutbuddin Dimashqi's Sufi hand book "Risāla al-Makkīya"(Ala Al-Din, n.d.) He also got *Isnad* in Shatibi's *Qasida* on the modes of seven readings of Quran(Husaynī, n.d.) Syed Makhdum received *Khirqah* from Shaykh Abdullah Matri and got lessons of Hadith and *Saluk*, training of Tareeqah, permission to enrol disciples, recitation, giving cloak and doing Zikr from him.(Abbāsī, n.d.)

After spending seven years in Hijaz(Husaynī, n.d.) on his way back Syed Makhdum reached Shoqara, a city in Iraq, in 748/1347 and learned 'Awārif al-Muarif from Shahabuddin Suhrawardi's khalifa, Muammar Sharafuddin Mahmood Tustri (132 years old)(A. B. al-D. Bhatti, n.d.; Husaynī, n.d.) In the town of Shoqara Iraq.(Ala Al-Din, n.d.) Then he moved to Shiraz and supervised a reading of al-Baghawī's

Masabih al-Sunna. Syed Makhdum returned to Uch around 749/1348 after seven years and spent most of his remaining life in Uch.

Allegiance Bayt

Syed Makhdum was also famous for his affiliation with different Sufi Orders, *Silasil*. He first stepped into the Sufi path by getting the spiritual training and education from his father Shaykh Ahmad Kabir and his uncles, Sadr al-Din Muhammad and Awhad al-Dn 'Alī.(Qadri, 2017) It is commonly narrated in the *Tazkiras* that he got the *Khirqahh* from Shaykh Rukn-ud-Din, after the death of his father, and remained his disciple and *Khalifa*.(Abdul Rehman, 1949; Ikram, 1992; Mohammad Qasim Farishta, 1998) But there is no evidence that he received the *Khilafah* or *Khirqahh* from Shaykh Rukn al-Din or that the Shaykh gave him any kind of permission..(Ala Al-Din, n.d.) However, the *Malfuzat* mentions that it was in dream that Shaykh Rukn al-Din gave permission and *Khirqahh* to Makhdum in Suhrawardi *Silsila* and bestowed on him the title of *Qutb-i-Alam* (an axis of the world)(Ala Al-Din, n.d.) in 748 AH/1347 AD when Syed Makhdum was in Aden Yemen.Steinfels, Knowledge Before Action:

Syed Makhdum also swore allegiance to chishti *Silsilah* by Nasiruddin Mehmood Chiragh Delhvi. He met two times with shaykh Nasiruddin in mundane mode. Syed Makhdum also got *Khirqah* and *ijazat* in different Sufi orders by number of Sufis during his travels to Arabia. Particularly he got *Khirqah* and *Ijazat* in Suhrawardi order by Shaykh Madinah Afifuddin Matri and Shaykh Makkah Abdullah Yafi who were his teachers in Hijaz. He also got *Khirqahs* from the two teachers of Yafi: Jamaluddin abu Abdullah Muhammad bin Ahmad al-Zuhaybi and Nooruddin Ali bin Abdullah al-Tawashi. All were Suhrawardi Shaykhs. Yafi and Tawashi were initiated to Qadri order also and Matri had the initiation in Riffai order along with Suhrawardi (Steinfels, 2012). He got *Khirqah* in different times from the Sufis of six Sufi orders: Suhrawardi, Chishti, Riffai, kubravi, Qadri, Kazaruni and *Khirqah* of his own Bukhari family. As his main affiliation was in Suhrawardi order, Syed Makhdum mostly gave Suhrawardi *Khirqah* to others.(Steinfels, 2012) According to Steinfels, Syed Makhdum got *Khirqahs* in six *Silasil* from nineteen Sufi masters.(Steinfels, 2012) According to Syed Abdul Haq Muhaddis Delhvi, Syed Makhdum got *Khirqah* from 14 different *Silasil*.(Dehlavi, 1380) Syed Makhdum in his *Malfuzat* has mentioned *Khirqahs* from twenty saints including seven Sufis of Suhrawardi line.

Travels and Tourism

Syed Makhdum did a lot of tourism. He traveled to Islamic countries and received blessings from scholars and Sufis.Ala Al-Din, Al-Durr Al-Manzum,. According to Mufti Ghulam Sarwar Lahori, Syed Mahdum traveled to Egypt, Syria, Iraq, Bukhara and Khorasan and benefited from many eminent Shaykhs. He

performed many Hajj. Among them six Hajj were regarded as Hajj e AKbar(Lahori, 1994). Due to this tourism, he received the title of Jahangasht.(Qadri, 2017)

Many travelogues are attributed to Syed Makhdum but they are all unreliable. After a detailed study of Makhdum's *Malfuzat*, it can be estimated that the only reliable and perhaps the only journey was the one which lasted for seven years, 742 AH/1342 AD to 749 AH/ 1349 AD, during which he traveled from Makkah to Madinah, Aden, Shiraz and Kazarun.(Steinfels, 2012) In his book, Qadri, after a detailed study of Makhdum's *Malfuzat*, mentions the cities where Makhdum's visit is proved in the light of his *Malfuzat*. These cities include Makkah, Madinahh, Yemen, Damascus, Madinahh, Shokara, Basra, Shiraz, Tabriz, Balkh, Neshapur, Khorasan, Samarqand, Kazarun, Lahasa, Bahrain, Qatif, Ghazni, in Indo-Pak cities include Multan, Bhakkar, Alwar, Thatha, Delhi, Jaunpur.(Abdul Rehman, 1949; Qadri, 2017)

Relations with Royal Court

Chisht Sufis usually stayed away from the courts and remained busy in preaching and reforming the society. The Shaykhs of the Suhrawardi *Silsilah*, on the other hand, used to stay close to the kings, advise them, give them correct opinions and advice, and considered it necessary to treat their subjects with justice and in accordance with the Shari'ah. Following the footsteps of Shaykh Bahauddin Zikariyya, Shaykh Sadruddin Arif and Shaykh Rukn-ud-Din, Makhdum Jahanian also established cordial relations with the royal court.(Qadri, 2017).

Syed Makhdum was given the position of Shaykh-ul-Islam and was entrusted with the management of Muhammadi *Khanqah* in Siwastan and forty other *Khanqahs* around it during the reign of Muhammad Tughlaq.(Dehlavi, 1380) But soon he resigned from the post of Shaykh-ul-Islam on the orders of Rukn-al-Din and went on Hajj. After the death of Muhammad bin Tughlaq, he established cordial relations With Sultan Feroz Shah Tughlaq. According to Riaz-ul-Islam, the first example of a meeting between Syed Makhdum and Sultan Feroz is when Makhdum mediated between the Samma Sardars and Sultan in 768 AH/1367 AD.(Islam, 2002) According to Afif, Syed Makhdum used to visit Sultan every second or third year. When Syed Makhdum came to meet Sultan Feroze, the latter, despite his rank, would stand up and behave with utmost humility. The people of Uch and Delhi would bring their needs and petitions to Syed Makhdum to be presented to the Sultan. After reading these requests, Sultan addressed the needs of every needy person.(Shams Siraj Afif, 1938) Sultan Feroze also offered Syed Makhdum funds and land.(Ala Al-Din, n.d.) Due to his good relations with Feroze Shah, the courtiers and governors such as Ainul Mulk, Ziauddin Barni and the like were attracted towards him and used to visit him. From 765 AH /1364 AD to 785 AH/1384 AD, Syed Makhdum made several trips to Delhi for various reasons and members of the royal family, nobles, religious authorities, state officials and rulers met him during these trips.

Teaching and Preaching

Syed Makhdum was an expert in 89 sciences and used to teach. (Husaynī, n.d.) When Syed Makhdum returned to India, he stayed in Uch, he established a Madrassah with a *Khanqah* established by his grandfather. Students used to come and study in Jalaliya Madrassah. (Qadri, 2017) Syed Makhdum had access to the exegesis of the Quran, the rules of jurisprudence and the science of Hadis. (T. Ahmad, n.d.) He was master of seven modes of recitations and taught the recitations to the students himself. Some women in Uch also learned recitation. (Ala Al-Din, n.d.) Syed Makhdum was well versed in jurisprudence. He had a keen eye on the religions of the four Imams. Although his major affiliation was in Hanfi school, he has followed Shafi'i on many occasions. Steinfeld, Knowledge Before Action: The special feature of education in this Madrasah was the observance of manners and etiquette and following of Shariah. (Mirza, 1962)

Syed Makhdum continued to educate and guide the people all his life. Syed Makhdum was visited not only by the people of the Indian subcontinent, but also by many people from abroad. In *Malfuzat*, it is mentioned that a group of *Hufaz* (sing. Hafiz the one who memorize Quran by heart) of Shiraz came and took the allegiance at the hands of Syed Makhdum. In addition, Fakhr al-Din al-Tirmidhi came from Tirmidh and took the oath of allegiance. (Ala Al-Din, n.d.) Syed Makhdum was prolific speaker and several *Malfuzat* texts are attributed to him such as *Jami-ul-Ulum*, *Khazana e Fawaid al-Jalaliya*, *Khazana Jawahir-e-Jalaliyya*, *Siraj Al-Hidayah*, *Manaqib-i- Makhdum Jahaniyan*. (A. N. Khan, n.d.) His disciples and pupils collected and compiled these *Malfuzat*.

Sama

Sama was a distinctive practice of Chishti order. The Sufis of Suhrawardi order consider this practice as “a limited and potentially dangerous experience.” (Ernst, Carl W. & Lawrance, 2002) so they negated *Sama* as Shahab-al-Din was not inclined towards *Sama* rather considered it *Mubah* allowed. (Delhi: Urdu academy, 1992). The Suhrawardis highlighted the dangers of *Sama* and intercepted the practice considering it as “harming the spiritually immature and to guard against the hypocrisy of affected ecstasy”. (Currie, 1989) By following the footsteps of his Sufi masters, Syed Makhdum used to be very careful about this practice and allowed it conditionally. (Ala Al-Din, n.d.)

Personality and Character

Syed Makhdum spent his entire life in observance of the Shariah and following Sunnah. He said that the *Haqiqah* is the Shariah and unless one holds fast to the Shariah at all, he will not be able to reach the *Haqiqah*. He added that if a person is acquainted with *Tariqah* and *Haqiqah* but is not acquainted with the Shariah, then he is not a

Shaykh but an ignorant person. No righteous person can be a believer if he has the knowledge of all three, the *Shariah*, *Tariqah* and *Haqiqah*.(Ala Al-Din, n.d.)

He disregarded the false claim of piousness. He did not recognize the prayerless person as a *Wali*.(Ala Al-Din, n.d.) Syed Makhdum received training in *Shariah* and *Tariqah* from famous scholars and Sufis of Uch Multan, Makkah and Madinah.(Mohyuddin, 2019) Makhdum always preferred *Sehw* to *Sukkur*. He did not even approve of his father's emotional state and justified the murder of Mansoor Hallaj on legal grounds.(Ala Al-Din, n.d.) He used to advise his disciples that a seeker must have complete control over his mystical state *Hal* and not be controlled by mystical state *Hal*.(Ala Al-Din, n.d.) Syed Makhdum's emphasis on *Shariah* was probably the result of the education and training he received mostly from scholars of the Quran, *Hadis* and jurisprudence.Mohyuddin, "Sufis Of Uch:."

Makhdum was a scholar as well as a Sufi. The evolution of these two traits in Makhdum's personality was the result of training in religious sciences during his stay in Makkah and Madinah. The Arab influence is more prominent in his life and teachings and approaches because he always insisted on practicing *Shariah* and did not deviate from the *Shariah*. .Steinfels, Knowledge Before Action:. Syed Makhdum practiced Shihab al din Suhrawardi's orthodox Sufism for general public. From *Muqarrar nama* it can be estimated that he was more interested in theoretical and speculative form of Sufism and there are no metaphysical or theosophical discussions found in his *Malfuzat*.(Steinfels, 2012) He denied that he was a Sufi Shaykh and thought that he was only spreading the message of his masters, but his contemporaries revered him as a Sufi throughout his life. His status as a Sufi has contributed to the development of the sacred geography of Uch (especially during the late fourteenth century as the center of the Suhrawardi *Silsilah* in India).(Steinfels, 2012)

Death and Descendants

Syed Makhdum passed away at the age of 80 on Tuesday 10th Dhul-Hijjah 785 AH / 3rd February 1384 AD on the day of Eid-ul-Adha. Syed Makhdum had three sons; Nasiruddin Mahmud, Abdullah and Jalal Al-Din Muhammad and a daughter Malka-e-Jahan who got engage to Sharafuddin Mashhadi(Lahori, 1994).Abdullah had no children. But according to another genealogy tree he had two sons: Nizamuddin Bandgi and Sharfuddin Bandgi.(Mirza, 1962) Muhammad had children. His son Nasiruddin Mahmood,(Ala Al-Din, n.d.) and the son of Nasiruddin Mahmud named Hamid, who acquired his education from Syed Makhdum, is also mentioned in *Jami-ul-Ulum*. He learnt Quranic exegesis and Islamic jurisprudence from Syed Makhdum.(Ala Al-Din, n.d.) Syed Makhdum's shrine is inside a large hall in the town of Uch.

Conclusion

Sufism as an esoteric movement in Islam was earlier started as an ascetic movement. After the end of 1st AH/ 7th AD, it began to transform and new schools, theories and doctrines started to develop with the passage of time. From 2nd AH/ 8th AD to 4th AH/10th AD, Sufism started to develop into two main directions: Sober Sufism and ecstatic Sufism. The main difference among these schools is on the concept of *Sahv* and *Sukr*. These are the states before annihilation and subsistence in unitive experience. Ecstatic Sufism insisted on an ecstatic union with God through meditation, *Zikr* and *Sama*. This school was founded by Abu Yazid Bastami, in contrast to Junaid Baghdadi, a leader of Sober Sufism who criticized ecstatic Sufis for not following Sharia law. They insisted on subsistence *Sahv*. Syed Ali Hajveri In his book *Kashf al-Mahjub*, first suggested the division of Sufism into these schools and preferred sobriety over ecstasy. The approaches of these two schools were also followed by two Sufis of the Suhrawardi *Silsilah*, Syed Ahmed Kabir and Syed Mehdi Jahanian. Syed Ahmad Kabir, the son of Syed Jalaluddin Surkh Bukhari, received his spiritual training from his father, as well as Shaykh Sadruddin Arif and took over the administration of his father's *Khanqah*. From childhood, he was inclined toward severe asceticism. The reason was fear of God and deep love and devotion to God. During prayers and recitations, he often became very emotional, and it seemed to sigh from his chest. He was so inclined towards God that if Shaykh Jamal had not taken care of him, he would have become *Majzub*. This indicates that he was inclined to severe asceticism. Although he had little control over himself, he adhered to the Shari'ah. He was *Arif*, *Zakir* and *Sahib Karamat*. He was not an atheist at all but was not so much interested towards the world. There is no indication of his relationship with state or any political authority. In contrast, his son, Syed Makhdoom, adopted an approach of sober Sufism. His approach can be judged from what he used to advise his students. He used to say that a seeker should have complete control over his spiritual state *Hal*, not controlled by the *Hal*. He initiated in different Sufi orders, but his main association was with Suhrawardy order. He studied with the eminent scholars and Sufis of Uch, Multan, Mecca and Medina and most of his teachers were Sufis as well as scholars. Influence of his teachers can be seen in his approach. He used to follow the Shariah. He always preferred *Sahv* to *Sukr*. He did not approve the uncontrolled ecstasy and anti-nomian. In his view, spiritual experience leads to statements and claims that are contrary to Islamic beliefs and practices. he did not approve of such groups who expressed asceticism and renunciate the world but did not follow the Shariah law. He did not approve of his father's emotional state also. And he justified the murder of Hallaj on legal grounds. Syed Makhdoom was more active in the state and society and became more popular than his father. This approved the statement of Syed Ali Hajveri that a sober Sufi plays a more active and healthier role in society as compared to ecstatic Sufi.

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