



## A study of origins and growth of Sufi movement

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**Abstract**— Mysticism in Islam is known as Sufism or Tasawwuf. The word Sufism refers to the encompassing philosophy and practices that seek to establish a direct relationship between God and man, and people who follow this path are known as Sufis. Although the term Sufi is not found in the Qur'an or the books of Hadith and does not appear in the standard Arab dictionaries until the 8th century author of al Risala coined it, it was not in common use until the beginning of the 9th century, when it was used as a generic term to describe individuals adopting a particular religious attitude based on austerity and spirituality. After the death of the Prophet Muhammad (S.A.W. ), the sole title offered to Muslims was Sahabi (companion), as he explains simply: "After the Prophet Muhammad (S.A.W. The followers of Sufism or Tasawwuf believe that their religion was first taught by Muhammad. They think the Prophet got revelations in two ways: via the words of the and by the divine inspiration in his heart. The former was intended for everyone, while the latter was supposed to be shared only among a select group of people and passed on "from heart to heart." Knowledge of the words of the Qur'an and hadith was referred to as ilm-e-safina, while ilm-e-sina referred to "knowledge of the heart." Most historians agree that the origins of Sufism may be traced back to the late 2nd or early 3rd century of the Islamic period. Certain contemporary academics have made the unfortunate association between Sufism and Greek Philosophy.

**Key-Words:** Sufism, mystic, Sub-Continent, Caliphate,

### Introduction

Sufis and Sannyasis found fertile ground in medieval Assam to spread their teachings and leave an indelible mark on the region's cultural landscape. India's culture has morphed through time into a composite one, including many different influences. Academics are making concerted attempts to identify the symbols and components of composite culture and such features of our socio-cultural and material existence, but the composite social aspects are suddenly under furious assault, destroying the social fabric. This research aims to examine the emergence of a hybrid culture in modern Assam. A diverse array of tribal and ethnic groups calls the state of Assam home, but for the sake of this article, we will focus primarily on the relationships



between the area's Hindus and Muslims. A considerable number of Muslims began arriving in India when the Delhi Sultanate was founded. During this time, many scholars and Sufis left India in search of a better life, and it is possible that it was this group of people who planted the seeds for India's thriving composite culture, which blossomed under Akbar. The synthesis of Indian culture is partly attributable to the symbiotic relationship between the Sufi and Bhakti movements. On the one side, Sufism was seen as a movement that encouraged people to show their devotion to God, and on the other, it was seen as an organization whose mission was to share the truth with the world. There is a complex and lengthy history behind the introduction of Sufi teachings and practices to India. Sufism is the mystical side of Islam and has its roots in the Middle East during the ninth and eleventh centuries.

### **Migration of the Sufis to India**

Arabs had a major impact on commerce in the Indian Ocean. The early introduction of Islam to India was significantly affected by the Arab merchants who were accountable to the entrance of Sufi Saints to Western and Eastern Coast of Indian Sub – continent. As a result of political shifts in the Caliphate Empire, large numbers of Sufis were able to relocate to the mainlands of southern India and Ceylon. The political climate in Northern India also helped facilitate the religion's expansion there. The Sufis were philosophers and social activists who combined several schools of thought. Spiritually-evolved Sufi Shaikhs eventually gained widespread respect and patronage from ruling monarchs. They left an indelible mark on India's social and religious atmosphere as a result of their great spiritual accomplishments, virtuous actions, and open worldview.

### **Emergence of Sufism (Why did Sufism emerge?)**

Some Muslim academics, or Ulama, were disillusioned following the death of the fourth Caliph, and this may have contributed to the collapse of the Caliphate and the subsequent emergence of Sufism. During this time, there was a fierce fight for control, a lot of violence, and the ruling elite became more powerful. In addition, several Ulama were slaughtered. These sad and chaotic events severely rocked the status quo. The Prophet and the first Caliph were major influences on a group of intellectuals who started practicing meditation and spirituality in order to connect more intimately with God. They chose a life of humility and service to others, seeing poverty as a badge of honor. While it is true that the first Sufis of the eighth, ninth, and tenth centuries did not have a formal structure in place, this does not negate or minimize the importance of their contributions to the growth of Sufi thinking. Hasan of Basra,



the first Sufi, was a devout man who took great care to live a blameless life out of reverence for God. He was a metaphor for those who lean toward austerity, religiousness, and a focus on the rest of the world. considered the first Sufi mystic who coined the term. He thought the core of Sufism was a change of heart. the former ruler of Balkh who became an ascetic after rejecting royalty and material comforts..

### **Review of literature**

(Ghosh & Mir, 2016) studied “a short introduction to origin, beginning and history of Sufism or tasawwuf” uncovered, and the Islamic term for mysticism is Sufism (sometimes spelled Tasawwuf). The word Sufism refers to the encompassing philosophy and practices that seek to establish a direct relationship between God and man, and people who follow this path are known as Sufis. The word "Sufi" does not appear in the Qur'an, the books of Hadith, or the traditional Arab dictionaries produced as recently as the 8th century A.D., hence its origin is a matter of debate among scholars. Qushayri (d. 465/1074), author of al Risala, claims that the name "Sufi" was first employed around the turn of the 9th century as a catchall for those who adopted a certain religious approach centered on austerity and spirituality. After the death of the Prophet Muhammad (S.A.W. ), the sole title offered to Muslims was Sahabi (companion), as he explains simply: "After the Prophet Muhammad (S.A.W. The followers of Sufism or Tasawwuf believe that their religion was first taught by Muhammad. They think the Prophet received revelations in two ways: the first was via the words of the Qur'an, and the second was through the divine inspiration he felt deep inside his heart. The former was intended for everyone, while the latter was supposed to be shared only among a select group of people and passed on "from heart to heart." Knowledge of the words of the Qur'an and hadith was referred to as ilm-e-safina, whereas ilm-e-sina referred to "knowledge of the heart." Most historians agree that the origins of Sufism may be traced back to the late 2nd or early 3rd century of the Islamic period. Certain contemporary academics have made the unfortunate association between Sufism and Greek Philosophy. This misconception first appeared in the minds of some educated Muslims and has since spread. Islam's three greatest mystics began with the Prophet Muhammad (S.A.W. ), his wife Bibi Khadijah (R.A.), and Imam Ali (A.S.) (R.A.). Besides the prophet himself, several members of his family and close friends were also devout Sufis. It would take a long time to explain their spiritual battle in general. In light of this, the purpose of this study is to make a go at, and maybe make some headway in identifying, the faith's earliest roots.



(Mumtaz, n.d.) studied “Sufis and their contribution to the cultural life of medieval Assam in 16-17 century” discovered, and Sufis and Sannyasis found fertile ground in medieval Assam to spread their teachings and leave an indelible mark on the region's cultural landscape. India's culture has morphed through time into a composite one, including many different influences. Academics are making concerted attempts to identify the symbols and components of composite culture and such features of our socio-cultural and material existence, but the composite social aspects are suddenly under furious assault, destroying the social fabric.

(Anuzsiya, n.d.) studied “impact of Sufism movement in contemporary India” discovered that Sufism, on the one hand, was defined as a movement that preached the truth in the name of spreading love for God. In India, Sufis came to represent the ideals of cultural preservation and communal peace. Formally originating in the Middle East during the ninth and eleventh century AD, Sufism is the mystical branch of Islam. Wisdom or chastity is what is meant by the Arabic word *safa*. Suf is slang for Wool. It has been theorized that the diverse mystical tenets of Judaism, Christianity, and Hinduism had a significant role in shaping the evolution of Sufism. Arab merchants sent Sufi saints to the western and eastern coasts of the Indian Subcontinent, greatly aiding the development of Islam in those regions. The political climate in Northern India was conducive to the growth of Sufism. Following political shifts in the Caliphate empire, large numbers of Sufis migrated to the mainlands of South India and Ceylon. The Dargahs in India are mostly affiliated with the Sufi orders of Qadiriyya and Chistiyya. There is a great deal of literature, philosophy, and theology to which the Sufi Saints have contributed. The primary goal of this study is to assess the influence of the Sufi movement on modern India. While writing this essay, I used secondary sources as well as descriptive and analytical research approaches.

(Sharov, 1999) studied “The Origin and Evolution of Sufism By” discovered, and The followers of *tasawwuf*, the Sufi branch of Islam, attribute its founding to the Prophet Muhammad. They think the Prophet received revelations in two ways: the first was via the words of the Qur'an, and the second was through the divine inspiration he felt deep inside his heart. Religious academics, known as *ulama* (sing. *alim*), were well-versed in the Qur'an and hadith, but the Sufis, it was said, had "the wisdom of the heart." *Tasawwuf* is said to have originated in the Prophet's time with his companions, and the Sufis use historical evidence to support this claim. The Prophet eschewed anything save the simplest of comforts. He didn't bother with the finer things in life. When he obtained anything of value, he donated it to charity



right away. Even during the period when all of Arabia recognized his rule, he had little more than a simple mattress on which to sleep and a pitcher in which to store water. He went without food and water for months at a time, and he slept very little because he would rather devote his time to prayer. His whole existence demonstrated his familiarity with and dedication to Islam, both in its theoretical ideas and in its practical application.

(Becker et al., 2015) studied “the Sufi movement with reference to India” discovered, and A spiritual dimension is inherent to all faiths, whether they are part of the Semitic or non-Semitic family. For this reason, it's clear that individuals of various socioeconomic backgrounds find something appealing about the world's major religions. The mind and the soul must be fulfilled. Additionally, it satisfies the deep-seated need for attractiveness inside us. Every human being has an innate need to be deeply devoted to and sincere about cherishing the most important notion of sublime beauty. The religion, revealed or otherwise, is clearly not intended for a certain population or culture confined to a specific geographical area. As its proponents believe, it can satisfy the moral and aesthetic needs of individuals everywhere. As a result, individuals of various socioeconomic backgrounds and locations are drawn to religion. That's why members of every major religion tend to adopt subtle nuances of the local culture. The lasting faiths' spiritual practices provide a transparent window into the effect. Numerous instances from the teachings of Judaism, Christianity, Hinduism, and Buddhism might be used to support our claim. There is, of course, the religion of Islam. Our argument may be easily supported by even a superficial examination of Sufism in various countries. The influence of shibboleths may be seen in the Sufism of nations where Islam is the official religion of government and the majority of the population.

### **Conclusion**

The development of new theoretical frameworks is the most striking aspect of Indian history between the middle ages and the present day. The double function of Sufism in spreading love for God and the truth was essential to its success. Contemporary Indian society owes much to the contributions of the Sufi saints. They ended up in coastal areas of India due to the impact of Arabian commerce. Many religious, social, and political changes occurred as a direct result of their teaching and preaching. Therefore, Sufism had a significant role in shaping modern India.

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