

Citation of Miracles in Mysticism and Preaching of Islam: Sub-continental Perspective

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Abstract

Some subcontinent research scholars deny the miracles (Karamaat) of the mystics (Sufi Saints). They think that these miracles (Karamaat) are actually the stories that their disciples fabricated in zeal and then became popular among the masses. The biographers of the saints also cited these stories in their books. In their opinion, these saints did not perform any significant efforts of preaching the religion, because if they had performed any effort to preach the religion they have been mentioned in detail that arose during the preaching of the religion. In this research paper, the arguments of various scholars are analyzed in their scientific and historical perspectives. This research paper discusses in detail. The style of Sufi preaching and its reality. This research paper will be a great help for the incoming researchers in exploring various new aspects of the affairs of the Saints, religious and the intellectual history of the Indo-Pak-subcontinent.

Keywords: Miracles, Mystics, Sufi preaching, Subcontinent, Excessive

Introduction

Miracles (Karamaat) refer to the supernatural deeds of the saints commanded by the almighty Allah through his saints for their protection (Urdu DairaMoarif e Islamia, 1978). Hazrat Ali Hajwari is known as Data Ganj Bakhsh describes a miracle as the reality describing proof of sainthood. And a liar cannot do so. Well, the symbols of falsehood and wrongdoings only will be reflected by a liar. A miracle (Karamat) is the name of such a deed as is beyond the rational data. And a saint is responsible for all the religious injunctions (Al Hajwari, 2012). The Ulema of the Ummah has written a lot of books describing the miracles (Karamaat) of the companions of the Prophet (PBUH), the Pious, Sufis, and the Aulia. None of the Sunnis has ever ruled out the miracles (Karamaat) of the pious. However, the Naturalists, being reason-ridden, deny the miracles (Karamaat) of the Aulia (Urdu DairaMoarif e Islamia, 1978). In the Holy Quran, Allah the Almighty has mentioned: The miracles (Karamaat) of Ashaab-e-Kahf (Cavemen) (, Surah Al Kahf:9), HazratSyedaMariyam (, Surah Aale Imran:37) And the miracle(Karamat) of a scholar of the ummah of Solomon. (Surah Al Naml:40)In the same way, the Holy Prophet (PBUH) has also mentioned the miracles(Karamaat) of HazratJuraj and Ashaab-e-Kahf in his sayings.

AlamaNibhani writes while describing the philosophy of Miracle (Karamaat):

The Aulia who have got the habit of going against their false selves, even keep their selves away from the permissible deeds, are granted with the capacity of miracles (Karamaat).

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The devil presents the things that are adorned in front of them, they also keep their selves away from things. If the devil persuades the person to shun the obligatory duty, they do not even listen to him. When they have diverted themselves from the habit and adopted going against the habit. They do this work to please Allah the Almighty. And as a regard Allah the Almighty blesses them with miracles (Karamaat) in this mandate world, and they manifest such deeds as are paranormal. To understand hearts and flying in the air, etc. are forms of the same category (Al Nabhani, 1982)

In the memoirs of the saints while enlisting the miracles (Karamaat), comments; "In the circular chapters of our history, two works of the saints are notable, namely the preaching of religion and the stability of the religious foundations of society. but regretfully, the historians of the time did not pay as much attention as they should have. The inevitable result was that in some quarters, due to unwarranted prejudices and in some cases influenced by the ideas of Western Orientalists, misunderstandings have arisen for Islamic thought. The efforts regarding the preaching of Islam and limiting the Muslim society and teachings under the teachings of Islam have been hidden. The major reason for this behavior was that they considered name and fame a great sin. So, their heroic deeds have not been preserved in written or oral form. On the contrary, their devotees give fashion such unauthentic statements regarding the miracles (Karamaat), and repeated them so much time and again that authentic incidents got serious doubts in this regard. These incidents created a serious issue even for the realistic historians, and to find which factors have been involved in the publication of Islam especially in the second century. For example, if we ask this question about the history of our subcontinent, there will be severe difficulties in answering it. Everyone knows that the Islamic government and Muslim rulers never paid attention to it. It is also clear that the number of Muslims coming from outside was very limited. Then what were the reasons that more than a quarter of the population became Muslim? To solve this problem, the historian must investigate the true events related to the conditions of the Sufis and their deeds. The second issue is the Islamic atmosphere of the society what role did these gentlemen play in maintaining this? It is also a matter to be dugout. (Quddoosi, 1992)

Ijaz-ul-Haq Qudusi's views seem mild and neutral, but it is considered important that the mention of the excessive miracles (Karamaat) of the narrators has been shaded distinguished preaching of the religion from the lives of the Sufis. I think the Sufis made these miracles (Karamaat) a source of preaching religion according to the national genius of the Indo-Pak Subcontinent. So, to them, these miracles (Karamaat) are just solid proofs that are offered as arguments in the traditions/ narrations of the scholars. The saints made these miracles (Karamaat) as the basis of the authenticity of religion, which was very effective and efficient. They faced the region's specific religious class and the particular social thought of the people of the subcontinent when they arrived here and started their preaching of Islam. The following questions can be raised considering the conditions related to the preaching of Islam during the early period.

- (1) At this time, could the people of India understand the language of knowledge and argument against their religious beliefs?
- (2) Even if it were understood, could they dare to break social bonds so easily by accepting Islam?
- (3) What class of society did Sufis face in the field of preaching Islam?

(4) Would any such weapon Sufis had to counter the superstitions?

(5) Why did Sufis not leveled Jihad against their opponents and the polytheists?

To find out the answers to these questions, when we compare the history and know the religious beliefs of the Hindus and their religious situation, it becomes crystal clear that most of the Hindu religion consists of concocted stories, mythological concepts, and magical incidents. And as their conscious degradation is concerned, it can be deduced from this that their standard for bowing down, prostrate and the god to be worshipped was just to have a little benefit or a little fear. They used to admit god even based on the hugeness of a thing. Allamah Ibn Khaldun writes that climate excess or deficiency of things, heat or cold, affects human morals, their way of thinking, and lifestyle. (Ibn e Kuldoon, December 2001). In light of this statement, it can be well known when the things related to the human body directly or indirectly affect the morals and minds, the things related to their mind, feelings, and beliefs directly affect their culture, civilization, philosophy of life, and thinking standards. So, it is a very clear matter. It is therefore easy to estimate the level of intelligence and consciousness capacity of the Indian people about religious beliefs. In this situation, there is no need to believe in scientific arguments and rationale. The superstition of 'high level' is a part of Hinduism. And they were signed in the strong circle to which it was not easy to break. The preachers of Islam, on the other hand, faced the obstacles that arose in the way of the preaching of Islam were rooted in the deep class system in Indian society. Islam being the forebearer of human equality could not be acceptable for those Brahmins who considered a big part of the masses as impure, untouchable, and inferior. Sheikh Muhammad Ikram writes: "Whatever the ideology of the Hindus to change the religion, their social system was very strict. And for one individual, leaving religion and opposing the community was very painful. Syed Gasodraz's sayings and other evidence show that the biggest obstacle in the way of Islamic preachers was not spiritual but the caste system and the areas in which this system had not yet stabilized (i.e. Sindh, West Punjab, and Bengal) the work of preaching Islam was easily accomplished (Ikram, Shaikh Muhammad, June 2006).

These two flaws (Extremely superstitious and oppressive class divisions) also benefited the movement of Islam of the Sufis. "Class division" benefited in the way that the people who were being crushed under this system, seeing Islam stressing upon the equalities of humans and if any distinction was on piety, they turned to Islam. It has happened in almost every region that the invitation to Islam was first accepted by those who were considered weak in society. Examples of this type are excessively narrated in the books of biographies and History of Islam.

Superstitions benefited in the way that the Hindus who leaned in front of every little and big thing, when they experienced the Sufi miracles (Karamaat) and the spiritual perfections bowed down before the Sufis and accepted their religion. Thus, in connection with the preaching of Islam in the Indian subcontinent Jihad (which is necessary in case all other means of preaching are blocked) was in no need for this purpose. Secondly, apart from the Brahmins in Hinduism, the rest had nothing to do with religion and the religious leaders would have had no interest if their offerings were not blocked. They had nothing to do with adopting the beliefs of Vesh, Khashtri, and Shudars. This statement to some extent is supported by Sheikh Mohammad Akram. He writes: "Hinduism is not a missionary religion. Before the beginning of Arya Samaj, Hindus did not want to spread their Samaj among the

Foreign Nations, but rather their view of true religion was that it was only the "right" of specific people not of the commoners. If a person loses, it has his destruction. There is no harm to religion. This was the style of thinking that made Manu, not to aware the people of untouchable and lowly caste to acquire high religious orientation and enter religious places of worship, but even said that if a Shudar heard the mantras of the Holy Veda, boiling lead should be put in their ears. Obviously, In the presence of this outlook, it was not difficult to succeed in preaching Islam, especially to spread the religion among those who were not considered worthy of any religion. If the Sufis had a different outlook from the present preachers, their style of preaching was contrary to Christian missionaries. They never proved the virtue of their religion by slandering other religions and their founders. Their behavior towards other religions was of extreme tolerance and peace. Of course, the persons who would be convinced of their miracles(Karamaat)or pure life, were given a place readily under their feet (Ikram, Shaikh Muhammad, June 2006).

Just as the religious leaders of the Hindus, showing their magical feet, were too big for the people, had no status in front of the deeds of the Sufis. As in other parts of the world, the prophets were demanded miracles (Karamaat) from the Prophets, likewise Sufis who were the heirs of the Prophets (peace and blessings of Allaah be upon them), were also demanded the same. (Saheeu Bukhari, 1422[▲]) Another group of Muhammadans in Southern India, the Dudekulas, who live by cotton cleaning (as their name denotes) and by weaving coarse fabrics, attribute their conversion to Baba Fakhr al-Din, whose tomb they revere at Penukonda. Legend says that he was originally a king of Sistan, who abdicated his throne in favor of his brother and became a religious mendicant. After making the pilgrimage to Mecca and Medina, he was bidden by the Prophet in a dream to go to India; here he met Nathar Shah, of Trichinopoly, and became his disciple and was sent by him in company with 200 religious mendicants on a mission. The legend goes on to say that they finally settled at Penukonda in the vicinity of a Hindu temple, where their presence was unwelcome to the Raja of the place, but instead of appealing to force he applied several tests to discover whether the Muhammadan saint or his priest was the better qualified by sanctity to possess the temple. As a final test, he had them both tied up in sacks filled with lime and thrown into tanks. The Hindu priest never re-appeared, but Baba Fakhr al-din asserted the superiority of his faith by being miraculously transported to a hill outside the town. The Raja hereupon became a Musalman, and his example was followed by a large number of the inhabitants of the neighborhood, and the temple was turned into a mosque.

There is no reason to doubt that constant conversions by peaceful methods were made to Islam from among the lower castes, ^ as is the case at the present day when accessions to Islam from time to time occur from among the Tiyans, who are said to form one of the most progressive communities in India, the Mukkuvans or fisherman caste, as well as from the Cherumans or agricultural laborers, and other serf castes, to whom Islam brings deliverance from the disabilities attaching to the outcasts of the Hindu social system; occasionally, also, converts are drawn from among the Nayars and the native Christians. In Ponnani, the residence of the spiritual head of the majority of the Muhammadans of Malabar, there is an association entitled Minnat al-Islam Sabha, where converts are instructed in the tenets of their new faith and material assistance rendered to those under instruction; the average number of converts received in this institution in the course of the first three years of the

twentieth century was 750.-^ So numerous have these conversions from Hinduism been, that the tendency of the Muhammadans of the west, as well as the east coast of Southern India, has been to reversion to the Hindu or aboriginal type, and, except in the case of some of the nobler families, they now in great part present all the characteristics of an aboriginal people, with very little of the original foreign blood in them.^ In the western coast dis- tricks the tyranny of caste intolerance is peculiarly oppressive; to give but one instance, in Travancore certain of the lower castes may not come nearer than seventy-four paces to a Brahman and have to make a grunting noise as they pass along the road, to give warning of their approach. Similar instances might be abundantly multiplied. What wonder, then, that the Musalman population is fast increasing through conversion from these lower castes, who thereby free themselves from such degrading oppression, and raise themselves and their descendants on the social scale? The Mappilas on the west coast are said to be increasing so considerably through accessions from the lower classes of Hindus, as to render it possible that in a few years the whole of the lower races of the west coast may become Muhammadans(T. W. ARNOLD M.A. CLE, 1913)

“Although in people’s consciousness a miracle constituted the most important event in the biography of a saint, moderate or, as they were called, ‘sober’ mystics regarded kara`mat with utmost caution. In their opinion, a miracle was not an indication of the spiritual perfection of a saint, since it could distract him from pious devotion to God and be a certain temptation and enticement. ‘Miracles are men’s menses’ declared the thirteenth-century Shaikh HamiduddinNagori, reflecting the practice whereby a husband avoids his wife during her menstrual days, so similarly God also avoids union with a mystic working miracles.” (: Anna Suvorova(Russian); English translation M. Osama Faruqi, 2005)

Since Sufis spiritual training, struggle with self and the travel towards sincerity inwardly and outwardly was covered on the steps of the Prophets. So, it was not a matter of astonishment of expression of miracles (Karamaat) through them instead of following the way based on basis of miracles (Karamaat). An example of the expression of miracle (Karamat) for the preaching of religion can be sighted from Aab e Kausar by Sheikh Muhammad Ikram: Sheikh Safi-ud-Din was a famous Sufi elder brother of Khawaja Abu IshaqGhazroni's disciple, who is known for his preaching and spiritual endeavors. Sheikh Safi-ud-Din was born in 962. He visited Uch at the age of seventeen and died in 1007. Sultan Al-Mashikh’snarrative in Fawid Al-Fawad (HazratNizamuddinUliyah al-Rahma) has been quoted as saying that once a Jogi in Uch came to the service of Sheikh SafiuddinGazroni. He started the discussion and told the sheik to show some miracle (Karamat)if you were truthful. He said that you have claimed, so you have to show some miracle (Karamat). On this, he blew up straight from the ground up in the air and then came to his place and said show you something too. The sheik turned to the sky and begged in the court of the Almighty Allah, you have bestowed this power of miracles (Karamaat) to the non-believers. Give me something too! Later, Sheikh turned to Qibla from his place. Then to the east. Then to the north. Then to the south and then to his place. Jogi was convinced to see this and said that he could only fly straight up and you (You can fly in every direction. You are true and we are false (Ikram, Shaikh Muhammad, June 2006)

Similarly, a story related to the later great Sufi of the series of Chashtia, Syed Mehr Ali Shah is narrated thus:

A Hindu Jogi named Ladharam from MozaPindiSyedpurJalalpur Sharif District arrived at Sadhpur and listened to Qawali. Then he asked if it was all 'color', what was 'colorless'? Hazrat said: You have spoken wisely. He said, "I will tell you what color is, and what colorless is." Then he read this song in the Hindi language:—

The Jogi burst into tears to hear this mysterious verse. Then, saying, "If a person wants to cross the boundaries and boundarylessness, he should become the servant of the Holy Prophet. And after a while became a Muslim, including many of his disciples." Hazrat asked him to recite Druid Sharifafter the acceptance of Islam. (Faiz Ahmad, October 2004)

Yet some modern, rationalist intellectuals, by no means, consider a justification for the miracles (Karamaat)citation because they think that writing about miracles (Karamaat) does not add any scientific or analytical addition in the biographies. As in the 'Introduction' of 'the history of saints of Chisht', Mufti Ghulam Sarwar Lahori writes in the book' KhazinatulAsfia commenting:

"In his book, the writer describes such detailed dreadful types of miracles (Karamaat) that are undermining the human intellect. The present generations, instead of discussing them, think it is better to ignore these meta rational acts (Nizami, Professor Khaliq Ahmad, "Tareekh e Mshaikh e Chisht"),In response, Muhammad Iqbal Majdadi wrote in "Hadiqatul-Aulia": Here, Professor Habib ignores the fact that in those days, Karama was considered a part of the memoirs, and the people here demanded the expression and writing of karma. Then the Sufis of Pakistan and India had to compete with the Hindu jogs and magicians here in the field of preaching Islam. What would happen if Muslim Sufis do not show karamat in their competition. And because of the same requirement, they were also registered. And there is no mention in the biographies of Pak and India in which miracle(Karamat) is not enlisted and it is against the believers' approach to hesitate such a factual thing. (Lahori, Mufti Ghulam Sarwar," Hadiqatul Aolia",2000)

Ibn Battuta is a famous historian of the sixth Hijri century. He spent a long time in tourism. Went to different countries, visited the conditions of the rulers and the people there. In his travelogue, the conditions of different regions, the style of the people, the culture of the people are described in detail. Ibn Battuta also met with these saints who were present in the different corners of the world. As a historian, he mentions the deeds of Sufis and their miracles (Karamaat). He writes while describing the meeting with a great saint, Sheikh JalaluddinTabrizi. "My intention of going to this country was to visit Sheikh JalaluddinTabrizi, one of the famous saints of Allah". This sheik was the Qutab of his time. His miracles (Karamaat)are famous. He enjoys a long life. He used to say that he had seen Caliph MutasimBillah in Baghdad and he was there when he was killed. He died at the age of one hundred and fifty and for forty years he fasted equally, ten days later, he would break his fast. His body was thin, tall and his cheeks were smart. Most people in this country have converted to Islam. One of his companions used to tell me that he had called his friends the day before he died and bequeathed them to fear of God. I will leave you tomorrow, God willing. After the prayer of Zuhr, finally suffocated in prostration. Parallel to a cave, a grave appeared having a scent. His companions bathed and buried him with a shroud and prayed. May God have mercy on him. When I went to visit the Sheikh, two milestones from the Sheikh's house, I found his four companions who used to say that the Sheikh had said that a Western tourist would come to us, greet and welcome him and we have come him to receive him. He did not know anything

about me which was known from the revelation. He accompanied me to the Sheikh to his service. I reached his monastery, which was outside the cave and had no population. The Hindus and The Muslims of this country all come to his pilgrimage and bring gifts for him. Out of this, the poor and the needy eat. But Sheikh lived on the milk of his cow only. When I came to his service, he hugged me and discovered the condition of my homeland. I told him the whole detail. Then he took me to the monastery and served me for three days. When I went to visit the Sheikh on the first day, the Sheikh was wearing a robe. I said in my heart if the Sheikh grants me his robe, it would be a blessing. When I began to leave, the sheik took the robe off his body and put it on me and took off his head cap, and put it on my head. The comrades said that it was not the habit of the sheik to wear the robe, he just wore it for your sake. And when he heard the news of your coming, the sheik wore this robe and said that the Western fellow would ask for this robe from him and the infidel king will snatch from him and he would give it to my brother Sheikh Burhanuddin. When I heard this from the followers, I firmly intended in my heart that the Sheikh had given me his garment and I had received a great blessing. I will never go to the king either believer or nonbeliever. I left the Sheikh and after a long time, was separated from my companions at the city of Khansa. On the way, I met a minister. He called and took my hand and asked my condition and while we were talking, we reached the door of the king's palace. I intended to leave him. He did not allow me and took me to the king. The king asked about the condition of the Muslim kings. I replied in detail. Then the king caught sight of my robe. He praised it very much. The minister said, "Take it off." At that time, I had to obey the order. The king took the robe and in return, he gave me ten pieces of fine dresses and a horse loaded with luggage and cash for expenses. I was very sad and remembered the words of the Sheikh and I was amazed. The next year, I went to Khan Baliq The capital of China and happened to visit Sheikh BurhanuddinSaghar Ji's monastery, the sheik was reading the book and wearing the same robe. I was very surprised and I saw the robe upside down. If the sheik asked me, why did I turn it upside down? Recognize it? I said yes, this robe was taken from me by the king of Khansa. Sheikh said that Sheikh Jalaluddin had prepared this robe for me and had written a letter to me stating that this robe will reach a certain person. Sheikh showed me that letter. I read that letter and was surprised at Sheikh's conviction. On this, I made a statement in front of Sheikh BarhanNuddin in detail. Sheikh said that the status of my brother Sheikh Jalaluddin is even more than that. So he is involved in the hidden affairs of the world and now he has passed away. Then he said that I know that he used to pray every morning in Mecca and he used to do Hajj every year. On Arafa and Eid, he remained disappeared. No one knew about it (IbneBtoota, December 1986) This proves that the stories of the Miracle (Karamat)are not concocted by the disciples, but rather the enlightened facts which are from Sufism to prove the truthfulness of Allah, the Lord of Glory and the religion of the Prophet, Muhammad (PBUH). Although Sufis are commanded to hide instead of expression. Highly pious gentlemen do not consider it permissible to express their guilt over the matter because the appearance of Sharia is unscrupulous as well as an obstacle to the conduct. However, where the purposes of preaching religion, the invitation of Islam, and the guidance of God are faced, there is room for remembrance is the exception. Such That Qazi Sanaa Ul Allah writes:

The perfect saints who have the power of Arshad and fulfillment should pay attention to the people so that they may receive grace from them and have no fear of ridicule and denial of

the people. The Holy Prophet (PBUH) said:

One of my ummah's classes will always be on the preaching of the religion for the guidance of the people. Those who help them will not be harmed and no one who opposes them will be able to do anything against them. Inviting the people to the truth is the Sunnah of the prophets and the saints perform this service of becoming the deputies of the prophets. Therefore, this great position should not be left due to the denial of the ignorant. (PaniPati, November 2009) Similarly, because of the training of the people in the book Al-Lama, the Sufis are justified for the expression of miracle (Karamat). He writes:

Abu UmerAnmati says "I was going to a forest with my teacher. Suddenly, it rained. We entered a place to live in peace from the rain. There was a crack in the roof of the mosque. My teacher climbed to repair it. We had a wood stick. We tried to put it on the wall but it turned out small."My teacher said to pull it off. I pulled it so long that it reached another wall. Omar says: I was sitting next to Khairalansaj, a person came and said "Oh Sheikh I saw you yesterday. You sold raw thread for two Dirhams. I followed you and stole both dirhams from your apron. But my fist was closed and it did not open. Sheikh heard this and pointed to his hand and it was opened.. Then the Sheikh said to me: Go and buy something for your children and don't do anything like that.(Siraj, Shaikh abu Nasr,"kitab al lume, 1984)

Despite these paranormal needs and expressions, the observance of the law for the Sufis themselves, the obedience and perseverance of the Sunnah are more important than that of all these deeds. A great Sufi, in the near past, Hazrat Karma Wale says: الاستقامة في الشريعة و الطريقة فهي

فوق الكرامة

Perseverance is more than a miracle (Karamat) in the Sharia and tariqa. (Ikram, Muhammad," Moadn e Kram" February 2012)

His famous saying is:

"To enliven the dead or to know the secrets of the heart is not assign of perfection. The real perfection is to guide the misguided person and to make him a follower of the Holy Prophet (peace and blessings of Allah be upon him). (Interview Haji Muhammad Shafeeq, DistShakupora, death, 2013)

Conclusion and Finding

The nutshell of the above description is that the Sufis used their high morals, the virtuous character, the moral lessons, and the attractive teachings of the religion for the publication of Islam, especially their miracles (Karamaat)in the promotion of religion. The authentic Sufis did not express these miracles (Karamaat) to show their status, rather they used them to advocate the legitimacy and authenticity of Islam. That is why historians and biographers have mentioned abundant miracles(Karamaat) in their memoirs. However, the writers did not follow the standard of tradition in investigating the traditions that Muhaddithin had observed the sets standards in the case of traditions of the Holy Prophet. Hence, the biographers of the saints have not been able to segregate the real miracles (Karamaat) from those concocted by the narrations of the devotees.

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