



Socio-Cultural Impact of Sufi Dargahs and their major role in Socio-Cultural context of India

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Abstract:- In the modern field of cultural studies, Sufism has appeared to play a very substantial part because it is recognized as an organization which has encompassed a spectrum of cultural components in the past and begins again to exemplify a vibrant syncretic notion. Sufism is also a religion-cultural structure which has determined tremendous significance in the period of globalization in which individualities are being developed and re-formulated to enormous importance. In the modern and post-modern eras, the part influenced by Sufism as a religious cum socio-cultural manifestation mandate some in-depth examination. The analysis of Sufism has determined tremendous significance in the present-day socio-religious milieu in which the lasting contestation between Islamic modernists or liberals on the one hand and fundamentalists or Islamists on the other has become the self of Islam. Sufism has come to invade a negotiating role between the two opposite centers into which Islam has been bifurcated on a scholarly plane. Sufism lies around the crashes of such a binary prototype. Nonetheless, it also desires to be comprehended that Sufism is neither rigorously reluctant to nor attributed with either of the contestants in the effort for ascertaining an Islamic realm established on either liberal significances or fundamentalist presuppositions. Sufism, in many directions, can be associated to both these equations and can be furthermore illustrated as a third mediating force.

Keywords:- Sufism, Religion, Islamic modernist, Philosophy, Globalization, Mysticism.

Introduction:- Sufism is an esoteric aspect of Islam which has blossomed all over the globe for several centuries.

It has evacuated an unforgettable impression on the direction Islam has been practiced in the Arab nation, Africa, Turkey, Central Asia, and the Indian sub-continent. The technique of Sufism has differed from region to region and even within a nation or province over the period. It was a response to the materialism which became a standard in Muslim communities in the 7th and 8th centuries.

According to Victor Danner, during the 8th and 9th centuries, the esoteric and exoteric dimensions of Islam, which were earlier considered to be different yet complimentary, were separated into two distinct domains wherein the esoteric was seen in opposition to the exoteric. Islam was reduced to its exoteric aspect which provoked the rise of esotericism or Sufism in these centuries.¹

Sufism started as an ascetic rebellion against amenity and worldliness. The Sufis gave prominence to the doctrine of deprivation, and this exemplified a revolt against the rising materialism in Muslim societies. Sufism delineates its beginning back to the Prophet of Islam and is impacted and motivated by the Quran. Hence, it cannot be regarded as an action against or in resistance to theological Islam as it is grounded in belief and ideology. Over the years philosophers have endeavored to interpret Sufism and outline its birth to one basis or the different.

The foundation of Sufism is quite ancient, having been practiced by the prophets and the righteous. The fact of the matter is that the predominance of evil habits in our times makes the Sufis themselves appear as evil in the eyes of people. Those associated with this tradition are divided into three groups: The Sufis, the seekers and the dissemblers. A Sufi is a person who is completely lost to himself, exists only in God, is freed from the hold of his lower self, and is conjoined to the Truth of all truths.²

There is agreement among most philosophers that Sufism was virtually Islamic in nature, nonetheless, some have tried to organize the non-Islamic morality of Sufism. In order to comprehend the essence of Sufism, it is significant, consequently, to realize the theory of Sufism, and how it has been interpreted by thinkers in the history. Sufism has often been interpreted as Islamic mysticism, containing a pack of strategies by which Muslims have strived explicit subjective encounter with the divine. The conception of the moment Sufi is complicated. The most noticeable

significance of the term arrives from suf or wool, the conventional ascetic garment of prophets and saints (labs al-suf) in West Asia.

Fundamental principles of Sufism:- The medieval period notice a crucially sociable and spiritual direction in the Islamic nation named the Sufi movement. In India, along with the Bhakti movement, in the fifteenth and sixteenth centuries, the Sufi movement also came to be prominent and left its unforgettable impression on the souls of the society. It was a symbol of Hindu-Muslim harmony. The Sufi philosophers wandering across continental Asia were instrumental in the common, financial, and reasonable growth of India. In expansion to preaching in important communities and midst's of scholarly opinion, Sufis reached out to poor and marginalized pastoral societies and addressed in regional dialects such as Urdu, Sindhi, and Punjabi.

- † **God is one**
- † **Soul is the abode of God**
- † **Light(Noor) God created the universe with this light**
- † **Human beings are the best creation of God**
- † **Importance of a Teacher the one can take you on right path**
- † **Love**

Major role of Sufism in Socio-Cultural Context:- Sufi organizations have played a significant role in mitigating scabble and confrontation. These places developed as areas where affection, symmetry and common belief could formulate among society. In the ancient periods when there were no redressed forums for ordinary society, these monuments contributed a meeting surface for community from several societies to interact with each other and share their concrete and religious difficulties. These monuments were expanses that were unrestricted of all biases based on caste, creed and society. The khanqahs of the Sufi saints also contributed enormously to the expanse of education particularly among the ordinary crowds and the tropical layers of community. They were also centers of celebrations for ordinary society.

The Basant Utsav and Holi celebrations at the khanqah of Hazrat Nizam addin Auliya have been nicely documented and written about. People from all civil committees and belonging to several societies contributed in these celebrations. Like the ceremony of qawwali,

Amir Khusrau is attributed to have been instrumental in began these celebrations in the khanqah. Even today, though there are various conferences for people to encounter and where people can get their difficulties unraveled, the Sufi shrines of Delhi proceed to be spaces where people from various civil seams come to interact, partake in religious knowledge and get their difficulties unraveled, either by praying to the saint or through the intervention of a religious pir who gives them with tawiz and other charms to make them get relieve of their difficulties.

A significant path in which Sufi devotees accomplish mystical union with the Almighty is through the sama, the most excellent analysis of which is the qawwali. Amir Khusrau is attributed to have begun the belief of qawwali in the khanqah of his pir. He formulated several musical poems which are sung as aspect of qawwali recitals even today. Numerous music lovers, belonging to all period groups, visit shrines on Thursdays specifically to listen to qawwali. Even in medieval periods this genre of music was incredibly prominent, and the convention has proceeded for several years. There is a lot of gratitude for this genre of music among the youngster and many young people travel these shrines just to sit and listen to qawwali songs. The importance of these shrines also lies in the knowledge that they have prepared crucial tribute in the improvement of Sufi music, literature and art. In the area of literature the assistance earned by saints and their supporters in collecting malfuzat books is of enormous implication. These books have enabled thinkers in intertwining a chronological description around the existence of the saints. Moreover, the letters composed by these saints which were collected as maktubat have also enabled in improving our understanding on Sufi ideology, past and society. These saints and their shrines also given enthusiasm for many compositions and works of art in medieval times. Distant from the literature formulated through Sufi discourse, a spectrum of literature arose through poems which was sung as aspect of sama.

Narratives of Sufis and reports of the miracles accomplished by them also comprised a significant role of mysterious writings. In the area of music also a modern genre recalled as Sufi music has evolve very prominently not only in India but also in different parts of the world. In current years its vogue has grown various, particularly among the youth. This genre of music which has its origins in the Sufi convention has become famous among everyone reducing across civil layers, spiritual associations and geographical boundaries.

Conclusion:- To conclude we can say that Sufism highly influenced out socio-cultural context. It is widely spread in India through culture, textbooks and music. It play a significant role as areas of religious dignity that are toured by hundreds of devotees who attribute with these shrines at several levels and are acknowledged as cores of socio-cultural relations.

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