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NAKSHABANIDIA BRANCH OF SUFISM OF BALAPUR

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In Islam religion Sufism is like Bhakti movement of Hinduism. Sufi means one who *safa* from his heart, means plain hearted person. Sufis are so humble that one who meets with them one feel like bending for *Salam* and he definitely answer for his *Salam*. Sufi here are four major types of Sufism school in India. Sufis are described as community living with Hajrat Mohammad Paigambar in the cave named *Safa*. That's why they named as Sufis.¹ The other opinion says that *safa* was woolen blanket and one who used that blanket named as Sufis. Purity of soul and ardent emotional attachment towards Allah is required prerequisite in Sufism.² It is philosophy like '*Aham / Bramhasmi*' means '*Anhalak*' in Sufism. There are four types of Sufism in India. They are Chistis, Surhavidis, Kadris and Nakshabandis. Nakshabandi branch of Sufism entered in India in later sixteenth century. It is the branch of Sufism which lastly came in India.³

THE PAST OF INDIAN NAKSHABANDIS – The first flow of Nakshabandis came into Deccan. They established their centre at Burhanpur the gateway of south India. The Nakshabandis branch at Burhanpur flourished in the reign of Shahajahan. The Nakshabandi branch of Burhanpur is one of the major spiritual shrine for not only deccan but also for all Indian Nakshabandis. The first Mughal emperor Babur was the follower of Khawaja Aharar and Babur himself translated the book *Risala E Walidia* written by Khawaja Aharar. All the next emperors keep healthy relation with this branch. The southern development of this Nakshabandi shrines also made with the help of Mughal dynasty and the foundation of this development was the Nakshabandi shrine of Burhanpur. The founder of this Nakshabandi Shrine of Burhanpur was Mohammad Kishmi who was origin of Badakshan region.⁴

PAST OF NAKSHABANDI SUFIS OF BALAPUR - Amir Sayyadshah Abdullah Husni Al Husaini migrated from Madina to Bukhara. After him his son Amir Sayyadshah Abdul Rahaman Bukhari Alias Shah Mohammad

Khalilullah migrated Bukhara to Khujand and he established Sufi Shrine there. Afterwards Amir Sayyadshaha Abdul Rahim alias Sayyadshah Habibullah and his son Hajrat Muflohuddin and Sayyadshaha Muslohuddin and Sayyadshaha Jahiroddin the heredity went on. After some time Sayyadshaha Jahiroddin with his two son Sayyadshaha Moosa and Shaha Toran migrated in 1445 AD to Emnabad near Lahor in Punjab region. He established Nakshabandi Sufi Shrine there. Here Sayyadshaha Moosa, Sayyadshaha Allahuddin Iladad and Sayyadshah Mohommad Nakshabandi maintained the management of Khankaha/Sufi Shrine. After some time Sayyadshaha Mohommad Nakshabandi migrated to Burhanpur with his two son Shekh ul islam Inayat ullah Nakshabandi and Imad ul Kara Hajrat Sayyadshaha Mohommad Said. Sayyadshah Mohommad Nakshabandi died at Solapur and Sayyadshah Indayat ullah Nakshbandi migrated to Balapur by the order of his spirutual master. He established Sufi Shrine/ Khankah at Balapur in 1649.⁵

SPIRITUAL SUFI SHRINE OF BALAPUR - The Nakshabandi sufi shrine of Balapur is famous spiritual shrine among follower of Nakshabandi branch of sufism. This sufi shrine of Nakshabandi was famous from its establishment. The Nizam of Haidrabad, The Nawab of Elichpur, mughal subhedars and all the officers of that time were follower of Inayat Ullah Nakshabandi. Dr Shyam Deokar written in his thesis about the meeting of Chatrapati Shivaji Maharaj and Inayatullah Nakshabandi. he also coucluded that the opinion of Nile Green about Chatrapati Shivaji Maharaj that 'Chatrapati Shivaji Maharaj was the follower of Inayatullah Nakshabandi' is not seems true. But Chatrapati Shivaji Maharaj visited the khankaha and granted one rupee per day incomed inam land to Khankah. Mugal emperor Aurangzeb also granted inam land to Khankah. Nizam of haidrabad aproved income of Begam Bazar of Haidrabad to this sufi shrine. This sufi shrine was the utmost important political centre of deccan. The shrine was known with all the political incidents of that time becaust all the political officers of that time were the follower of the shrine. The devotee of the shrine was not only muslims but they were from various sects, religions and dynestes.⁶

QUTUBKHANA OF THE SHRINE – The term Qutubkhana means library. The qutubkhana of this shrine was established with the khankaha in 1649 AD. This qutubkhana must be oldest one in the nation. This Qutubkhana is most important Qutubkhana in India and worldwide also. Because one who want to study of Indian Sufism; without taking references of this Qutubkhana is in vain. This is the Qutubkhana which was established with among the first Nakshabandi Sufi Branches which came in India. To study the migration and diaspora of Sufis, their literature, their travel rout and the philosophy of Sufis one should have to take references of this Qutubkhana. The researcher from worldwide have visited to this Qutubkhana to study the Sufi literature and history. The khankah with this Qutubkhana was the political and spiritual center at that time so the literature which was written in that period is the faithful document of that time. One who want to study the medieval period

of Berar he must have to refer the documents of this Qutubkhana. One who have to study the social, political, economical, philosophical and Sufi literature of medieval period of Berar ; have to refer the rich primary sources of this Qutubkhana. To study the history of Berar and also of south India one should have to refer the documents from this Qutubkhana. The Khankah got ten Nakshabandi Sufi religious leaders from the family of Hajrat Saiyyadshah Inayatullah Nakshabandi. All those Sufi religious leaders of Khankah wrote many literature of Sufi philosophy and other also. This literature is witness of that period. So this literature is most important for the study of that time. Moreover this literature is in the form of manuscript and till unpublished. There are precious manuscripts available in this Qutubkhana and all of it are unpublished. There are many portrait of the Nawab's, Chavaliers, political and religious leaders. There are many *Farmans* of that time available in this Qutubkhana. For the Eastern Muslim Studies the researcher from world wide have visited to this Qutubkhana. The researcher from Bangladesh, Japan, Britain, Austrelia and from other countries have visited to this Qutubkhana. There is registration of those all visitors from India and abroad in the visitors book of this library. The importance of this Qutubkhana has been described in the book 'Modern Asian Studies' written by Nile Green. There are many rare books available in this library. Mr Y. K. Deshpande also write a research paper on this Qutubkhana which was published in Indian Historical Record Commission Proceedings of Meeting, 1941, Barora, XVII. In that paper Y. K. Deshpande says that there are 1000 to 1200 manuscripts are available in this Qutubkhana.⁷

This shrine and Qutubkhana is famous among researchers from all over the world. Researchers from Dhaka, Melbarn, Quoto (Japan), London, America visited the shrine and Qutubkhana for research study.

CONCLUSION

This sufi shrine is not only famous for the spiritual ideology but it is famous for the historical documents, and for Kutubkhana. It is lighthouse for the history student and researchers. Researchers from all over the world visited the Shrine for Eastern Muslim studie.

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- 7, *Ibid*, Page no 245.