TOURISM
INNOVATIONS

An International Journal of Indian Tourism and Hospitality Congress (ITHC)

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Indian Tourism and Hospitality Congress
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Sufism a Heritage in Itself for Touristic Interpretation

Syed Ahmad Rizwan

ABSTRACT

Sufism and dargahs have been a site of visitation and often are included in 'rites of passages'. These are reminders of early wandering of holy people for discovery of 'self' and to enlighten 'others'. In south Asia sufi ascetics who would wander through the rolling hills of the countryside came from the west, from Iran and Afghanistan and wandered, finally settled in communities far away from their own, helping people and talking to strangers. The ascetics became saints. Wherever these ascetics - called pirs *- died, the site became a dargah — a sacred site.The Dargahs, Sufi shrines that abound on the subcontinent, are testament to this story. They are in Pakistan, India, and Bangladesh. The dargahs are in cities and rural areas, on the sides of main roads, and tucked away in villages. As technological development created railway systems and highways, and urban planning took hold, the dargahs have often been deliberately preserved. The most important dargahs in India are the Dargah of Nizamuddin Auliya in New Delhi and the Dargah Sharif at Ajmer, Rajasthan. These both belong to the Chishti order of Sufism. At these dargahs the lost art of travel could be retraced. The current paper being theoretical in nature tries to view Sufismas a tourism product classified into "experience economy". It would help interpreters, guides and tourists to understand this new product and create new mythologies that give us a sense of hope and understanding. Knowingly performing aspect of Sufism has been excluded as that would have extended the paper to considerable length and would be discussed as a separate study.*

Keywords: Sufi; Pir ; Mawlay ; Shaikh ; Naugaza-Pir; Barakah ;Sunnah.

Intorduction

Sufi's philosophy of 'Sulah-e-Kul' or 'peace to all,' a formal policy of multiculturalism and inclusivity was propagated and practiced by these religious people.Even today, people of all faith and religion often visit the Dargah. Dargah is by origin a Muslim sacred space, Indians of all faiths feel culturally connected to the Sufi tradition and its historyPeople visit the Shrine when they or a loved one are sick. They visit it to seek blessings and make wishes. Slowly it will merge into wellness and spiritual tourism market.

Sufism is unique: religion, food, music, and tradition has blended into a heterogeneous Indian culture, the way words from Arabic and Persian had been integrated into the language. At a time, when religions seem discrete, and polarized, Sufism look deeper at this example of syncretism and hybridity.

Research Method

The current paper has been compiled mainly from secondary sources and

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observation method. The researcher has himself been interpreting Sufism for almost decade and a half and has done extensive reading on the subject. Besides this many interviews were conducted, lectures attended of theologians, anthropologists, cultural enthusiasts and interpreters to chart out the easiest language for interpreting Sufism as a concept for tourism.

Islam's Monastic Order

Islam like Christianity developed its monastic order later and saints the underlying basis, of which is the mystic interpretation of the religious life known as Sufism. Sufism can be described as the interiorization and intensification of Islamic faith and practice.

The original sense of 'Sufi' seems to have been 'one who wears wool' because in the eight century word was applied to muslims whose ascetic inclination led them to wear coarse and uncomfortable woolen garments. Gradually it came to designate a group who differentiated themselves from others by emphasis on certain 'sunnahs' or traditional way and life of prophet. By the ninth century of gerund form 'tasawwu' literally 'being a Sufi' or 'Sufism' was adopted. (Badlick 1989).

The Sufis have looked upon themselves as Muslims who take seriously god's call to perceive his presence both in the world and in the self. They tend to stress inwardness over outwardness, contemplation over action, spiritual development, over legalism, and cultivation of the soul over social interaction. On the theological level, Sufis speak of God's mercy, gentleness, and beauty far more than they discuss the wrath, severity, and majesty that play important roles in both *fiqh* i.e., jurisprudence and *kalam* i.e., dogmatic theology. Sufism has been associated not only with specific institutions and individuals but also with an enormously rich literature, especially poetry.

Given the difficulty of providing an exact definition of Sufism, it is not easy to discern, which muslims have been Sufis, and which have not. Being a Sufi certainly has nothing to do with the Suuni/Shi'i split nor with the schools of jurisprudence. It has no special connection with geography, though it has played a greater role in some locations than in others. There is no necessary correlation with family. Both men and (less commonly) women become Sufis, and even children participate in Sufi ritual activities.

If one wants to call the Sufi dimension 'mysticism' then one needs an exceedingly broad description of the role that mysticism plays in religion, such as that provided by Louis Dupre, who writes that religions 'retain their vitality only as long as their members continue to believe in a transcendent reality with which they can in some way communicate by direct experience') Dupre (1987).

Sufism: A Modified Gurukul

Like other branches of Islamic learning, Sufism is passed down from master (typically called a s*haykh)* to disciple. The master's oral teachings give life to the articles of faith, and without his transmission, *dhikr* remembrance of God's name is considered invalid if not dangerous. As with *hadith,* transmission is traced back through a chain of authorities (called *silsilah*) to the Prophet (PBUH). The typical initiation rite is modelled on the handclasp known as *bayat al-ridwan* (the oath taking of God's good pleasure) that the Prophet (PBUH) exacted from his companions at *Hudayhiyah*, referred to in the Qur'an, surah 48.10 and 48.18. The

rite is understood to transmit an invisible spiritual force or blessing (*barakah*) that makes possible the transformation of the discipline's soul. The master's fundamental concern— as in other forms of Islamic learning – is to shape the character (*khuluq*) of the disciple so that it conforms to the prophetic model.

If moulding the character of students and disciples was a universal concern of Islamic teaching, the Sufis developed a science of human character traits that had no, religion and was beyond boundaries.

Sufi Orders:

Though, Sufism is found so extensively it is not the religion of a sect. It is rather a natural revolt of the human heart against the cold formalism of a ritualistic religion. It is an attitude of the mind and heart towards God and problems of life which is as different from strictly orthodox Islam. Sufis tented to gather themselves around men of peity and spiritual gifts and form themselves in religious orders. These have taken special form of organization.

Sufi orders represent one of the most important forms of personal piety and social organization in the Islamic world. Inmost areas, an order is called a *tariqah* (pl. *turaq*), which is the Arabic word for 'path' or 'way.' The term *tariqah* is used for both the social organization and the special devotional exercises that are the basis of the order's ritual and structure. As a result, the 'Sufi orders' or tariqahs include a broad spectrum of activities in muslim history and society.

Mystical explanations of Islam emerged early in muslim history, and there were pious mystics who developed their personal spiritual paths involving devotional practices, recitations, and literature of piety. These mystics, or Sufis, sometimes came into conflict with authorities in the Islamic community and provided an alternative to the more legalistic orientation of many of the '*ulama*'. However, Sufis gradually became important figures in the religious life of the general population and began to gather around themselves groups of followers, who were identified and bound together by the special mystic path (*tariqah*) of the teacher. By the twelfth century (the fifth century in the Islamic era), these paths began to provide the basis for more permanent fellowships, and Sufi orders emerged as major social organization in the Islamic community. The orders have taken a variety of forms throughout the Islamic world. These range from the simple preservation of the *tariquah,* as a set of devotional exercise to vast interregional organizations with carefully defined structures. The orders also include the short-lived organizations that developed around particular individuals and more long-lasting structures with institutional coherence. The orders are not restricted to particular classes, although the orders in which the educated urban elite participated had different perspectives from the orders that reflected a more broadly based popular piety, and specific practices and approaches varied from region to region.

In all Sufi orders there were central prescribed rituals which involved regular group meeting for recitations of prayers, poems, and selections from the Qur'an. These meetings were usually described as acts 'remembering God' or *dhikr*. In addition, daily devotional exercises for the followers were also set, as were other activities of special meditation, asceticism, and devotion. Some of the special prayers of early Sufis became widely used, while the structure and format of the ritual was the distinctive character provided by the individual who established the tariqah.

The founder was the spiritual guide for all followers in the order, who would swear a special oath of obedience to him as their *shaykh* or teacher. As orders continued, called a *silsilah*, which stated that the person took the order from a *shyakh* who took it from another shaykh in a line extending back to the founder, and then usually beyond the founder to the prophet Muhammad (PBUH). As orders became firmly established, leadership would pass from one *shaykh* to the next, sometimes within a family line and sometimes on the basis of spiritual seniority within the *tariqah*. At times, a follower would reach a sufficient degree of special distinction that his prayers would represent a recognized subbranch within a larger order; at other times, such a follower might be seen as initiating a whole new *tariqah*.

Within all this diversity, it is difficult to provide a simple account of the development of Sufi orders, but at least some of the main features of the different types of orders and their development can be noted.

Premodern Foundations

Different type of orders developed in the early centuries of *tariqah* formation. These provides important foundation for Sufis orders of modern era.

Large Inclusive Traditions

In the twelfth and thirteenth centuries some major figures emerge as the organizers of orders that were to become the largest in the Islamic world. In some cases the orders may actually have been organized by the immediate followers of the founders. These are Qadiriyah - Abdu-al-Qadir Jilani (d. 1166), such crew ardiya-Abu-al-Najib al Suhrawardi (1168), Rifeuiyah- Ahmad al Rifai (d 1182),

Shadhiliyah Abu-al-Hasan-al-Shadhili (d 1258) in Egypt and North Africa and Chistiyah-Mun-al-Din Chisti in Central and South Asia.

Orders Based on 'Ancient Ways'

A major style of Sufi order developed within less clearly defined traditions that appealed to the early Sufis, but developed distinctive identities of their own.

Kubrawwiyah and Maw lauiyah are orders based on *Junaydi*- Abu-al-Qasim-Al-Junaid (d 910) and *Yasuiyah* and *Naqshbandiyah* are orders based on Bistmi— Abu-al-Yazid Bastami (d 874).

Individual Based Order

The founder trace their inspiration from prophet Muhammad (PBUH) and are called Muhammadiyah eg. *Al Khidr, Tijaniyah, Khatmiyah, Samusiyah.*

Shrine Tariqahs

Local orders centered on particular shrines or families. Tombs of pious teachers are focus of popular piety and rituals surrounding the ceremonies of membrane and homage become a local *tariqah* eg. Tombs of the 'marabouts' in North Africa, various pilgrimage centres of Central Asia.

Sufi Orders in Present Scenario

There is an underlying continuity of experience in the Sufi orders which provides an important backdrop to specific modern developments. The rituals of popular piety among Muslims— educated and uneducated, rural and urban—cannot be ignored. Although, over the past three centuries educated Muslims have paid less attention to the more miraculous and magical elements of saint visitation and other aspects of popular Sufi piety, the intellectual appeal of Islamic mysticism has remained strong, and the

sense of social cohesion provided by the Sufi organizations has been important, especially in areas like the Muslim Central Asian societies of the former Soviet Union. Popular participation in regular Sufi gatherings and support for various types of *tariqahs* remain at remarkably high levels throughout the Muslim world. Estimates of membership in Sufi orders in Egypt, for example, are in the millions, in contrast to the hundreds or thousands in the more militant Islamic revivalist organizations.

Many observers also thought that as societies became more modern and industrialized, the social functions of the Sufi teachers and their organizations would decline. In the mid-twentieth century, many analyses painted a picture of reduced and possibly disappearing Sufi orders. Despite the opposition and the predictions, however, Sufi orders continue to be remarkably strong in most of the Islamic world and also in communities of Muslims where they are minorities.

The Sufi orders continue to provide vehicles for articulating an inclusive Islamic identity with a greater emphasis on individual devotional piety and small-group experience. The contract with the more legalist orientation with its emphasis on the community as a whole is a long-standing polarity in Islamic history. It is clear that the great transformations of the modern era have not destroyed the basis for this polarity.

In the changing contexts of the late twentieth century, the traditions of the Sufi orders have special strengths in situations where there is a high degree of religious pluralism. They allow the believer to maintain an individual Islamic devotional identity in the absence of a national or society wide muslim majority. These traditions also allow for an articulation of Islam in a form compatible with secularist perspectives. Thus, Sufism has importance in the non-muslim societies of Western Europe and North America. In additions, as it becomes clear that it is not possible simply to transfer institutional copies of Western -style associations such as labour unions, political parties, and other nongovernmental organizations, *tariqah* traditions may provide ways of adapting modern institutions to the needs of emerging civil societies throughout the Islamic world.

Prominent Sufi Orders in India

India has become the hospitable home for a large number. Abu-l-Fadl mentions fourteen orders or 'families' (*khandan*), which he says were common in his time, and gives their names as follows:

1. Habibyah
2. Tayfuriyah
3. Karkhiyah
4. Saqatiyah
5. Junaydiyah
6. Kazruniyah
7. Tusivah
8. Firdawsiyah
9. Suhrawardiyah
10. Zaydiyah
11. Iyadiyah
12. Adhamiyah
13. Hubayriyah
14. Chishtiyah
    (Jarret 1984)

Method of Organization

The government of the order or fraternity centres in the *pir.* He is either an appointed or hereditary successor to the position of authority, and is variously called *khalifah*

or *sajjadah nishin.* On him devolves the duty of regulating the functions of the members, of passing on the divine knowledge of the order, maintaining its practices, and of initiating new *murids* as they seek admission to the fraternity. The *pir* takes up his residence at the headquarters of the fraternity, which usually goes by the name of *khanaqah* (monastery). The *khanaqah* is an ancient institution of the *darwish* fraternities. Sometimes it is endowed, but sometimes not. It is often built around or over the tomb of the *pir* who founded it, which forms the inner sanctuary of the building. Membership is of two kinds. The lower order consisted of the laity in the villages and towns round about, who carried on their regular occupations of butcher, baker, water-carrier, tailor, mason, schoolmaster, lawyer, practically all classes being represented. The other class was connected with the monastery itself, and this in turn is divided into two classes or parties: the travellers and the dwellers. The travellers were those to whom was assigned the task of going out into the surrounding country and collecting gifts from the lay members of the order. The countryside was divided into circles (*halqahs*), and each of the travellers was assigned his particular circle for visitation and collection. In due course he must return to the *khanaqah* with the results of his labours, which income was disposed of according to the rules of the institution. The dwellers, or those who constantly stay in the *khanaqah,* were divided into three classes: the *ahl-i-khidmat* (servants), the *ahl-i-suhbat* (associated), and the *ahl-i-khilwat* (recluses). The first named are novices who do service in order to become acceptable to the men 'of deeds and stages', who are engaged in practices and have advanced some staged on the path or way. By service they acquire fitness

for 'kinship', admission to the next degree in the order, and thus become a 'slipper out of the garment of alienation and farness', or put off the garment of separation from the Divine.

The *khanaqah* exercises extensive influence for good or ill in the religious life of the Muslim of India who have elected to follow a spiritual guide, for the various *darwish* fraternities touch all classes.

Beliefs and Practices

As has already been indicated, the underlying philosophy and theology of the religious orders is Sufism; however, it does not follow that all sufis are necessarily members of a religious order are Suffis. Nevertheless, there is a close and fundamental connection between the views of Sufis and the religious orders, so much so that the latter could not have come into being without the former. Sufism, with its warm, mystical yearning after union and fellowship with God, nowhere found a more suitable soil in which to thrive than India, where the very atmosphere was charged with a deep religious longing to find God, with the result that today it is estimated that majority of India's Muslim population are under the influence are under the influence of some one or the other of the *darwish* orders. The effort to effect union of man's soul with God, which is deemed the highest bliss is the chief function of the religious orders. Thus Sufiism has provided the objective or philosophy of life, while it remains for the *darwish* orders to apply the philosophy to the everyday needs of the man in the street.

In doing this the religious orders have performed a great service to the natural mystical instincts of the masses. Their message is something like this. God has endowed all His servants with the capacity

for union with him. They have this capacity hidden in their hearts. But it cannot be developed without guidance. Therefore, it is necessary that every person should voluntarily seek to attach himself to some illuminated soul, who has become qualified to lead men to God. To perform the function of spiritual leadership there have arisen pious souls, who, because of their peculiar spiritual gifts and diligence in seeking God, have been divinely blessed with the gift of miraculous powers (*karamat*). These men, out of their practical experience in the way (*tariaah*) of coming into union (*wasl*) with God, have defined the stages (*maqamat*) of progress and laid down rules for the guidance of all men who desire to live on terms of the closest possible intimacy with God and His saints. (*walis*).

The spiritual guide is known as the *musrshid, pir* or *shaykh,* and his disciple is called a *murid.* The practice of spiritual preceptorship, therefore, is known as *pirimuridi,* which has its counterpart in the *guru-chela* relationship among Hindus, and is very common throughout India. It is for the *pir* to win the favour of men through his hold living, or manifestation of the favour of God upon him, through some well attested *karamat* such as miraculous healing or the revelation of hidden mysteries or secrets. Having won his reputation for piety, he begins to make disciples of men who voluntarily come to him. He then proceeds to initiate them into the religious fraternity by some pledging of devotion on the part of the *murid* to the *pir.*

The *murid* is now designated a traveller (*salik*) on the way (*tariqah*) and he must carefully observe the rules of the order and the ritualistic practice of *dhikr* if he is to make progress on the way to union (*wasl*) with Allah. Having become a traveller on the way, his aim now is to

be guided by the *pir* until he has advanced through the various stages (*maqamat*) of divine illumination (*khatratt*). Consequently, the problem becomes one of endeavouring to regulate the illumination or the divine ideas that are ready at all times to descend into the heart of man. Various orders of Sufis have arisen, differing form one another in respect of the rules for meditation (*fakir*) and ritualistic observance (*dhikar*), which are prescribed for the regulation of the divine illumination (*khatrat*).

The stages through which the *murid* is to pass are variously described by the different orders in India, but in the main they are the described by Hughes. The first stage is that of our common humanity (*Nasut*), for which one has the law (*Shariat*) of Islam; perfection in this leads on to the stage of Malakut, where one has the nature of angles and must walk in the pathway of purity. The third stage is called *Jabarut* (possession of power), for which there is *Marifah* (knowledge). The fourth is *Lajut* (absorption in divinity), where one has *Haqiqah* (absolute truth) (Hughes 1914)[40].

The religious practices by which the *salik* proceeds along the way are of vital importance. Those which are known as *dhikr* (remembering) have for their object the production of spiritual ecstasy (*wajd*), in which state (hal) the one who is engaged in the *dhikr* may shut out all other thoughts than that of Allah himself. The term dhikr, which is so commonly used among Muslims, means remembrance, hence it is the practice of remembering, or bringing Allah to mind. The methods are various, some of which are worth mentioning. There is the *dhikr jali* (perceptible dhikr) when the exercise are performed aloud, when the voice may be raised very high, in order deliberately to shut out any other thoughts. There is the opposite of this,

the *dhikr khafi* (imperceptible dhikr), where the person practises his repetitions quietly. Finally there is a still further advanced *Khafi* form in which the *salik* shuts his eyes, closes his lips and fixes his attention on his inhalations and exhalation, and' when the breath goes out he thinks he says '*La ilahah*' (There is no God)... He annihilates all external objects; an when it comes in, he thinks he says '*illa Allah*' (except Allah). (Khan 1923). According to certain *darwish* there is still another and more advanced from of the *dhikr khafi*. which is as follows: Every person in his breathing consciously or unconsciously utters the name Allah, the syllable '*Al*' being the natural sound produced by the incoming breath, and '*lah*' being the natural sound of the outgoing breath.

The loud and vociferous form of *dhikr* one not infrequently meets in India.

To observe people engaging in silent exercises (*dhikr khafi)* is not uncommon. For this purpose the rosary (tasbih) is often employed, to enable one to keep account of the number of times one repeats the formula.

In addition to the dhikrs that may be classed according to the voice used. It can be also considered for another standpoint. The *dhikr* may be practised alone, or it may be performed by a congregation or group. The first kind may be performed at any time and any place. Such meetings are held in Indian usually on Thursday evening; but there seems to be no such attempt to make public displays of them as is the case in Egypt even at the present time, and used to be the case in Turkey. As women belong to *darwish* fraternities as well as men, it in necessary for them to arrange there meetings for *dhikr* at such times and places as will be convenient for the women who are together. Such meeting can be observed in a private *zananah*.

Sufi Terminology

It is a Persian derived word meaning 'old man' and is referred to sufi teacher. He is revered elder who initiates disciples i.e., '*Murids*' into sufi order. They are the ones who reveal the inner meanings and teachings i.e. '*batin*' of Quran through the spiritual experience of sufi master and spiritually transmitted from *pir* to disciple (Katherine 1984).

Often *pir* is a descent form a pious sufi ancestor. The devotee of a *pir* may attribute supernatural power to him and typically asks him to write amulets, cure diseases and solve problems for financial contribution to *pir* or the shrine to which he is attached.

With *pirs* associating themselves with politics has led to its criticism. (Katherine 1983).

Mawlay

The Arabic word *Mawlay* means 'my lord' or 'my master'. In Quranic texts used to denote God.

In the Sufi sense, *mawlay* is related to the terms *wali* and *wilayah*; the former is often inadequately rendered as 'saint' although a better definition would stress the holy person as being close to God or His protégé, while the latter signifies something approximating sanctity. In both Sufism and Shiism *mawla* can be understood as a spiritual protector or patron as well as a client. The great thirteenth- century Persian Sufi and poet Jalal al-Din Rumi is still referred to as Mawlana, 'our master,' because of his immense piety and uncommon spirituality. In the Turco-Iranian world and in South Asian Islam, *mawlana* (or *mawawi*) is a title in widespread use even in the 1990s and can denote Muslims of high religious status, such as Sufis or members of the '*ulama*'. In the Indian subcontinent it is applied to

scholars of the Islamic religious sciences- meaning once again 'my tutor' or 'my lord'- or to saints, implying spiritual lordship and hence protection.

Shrine

The Arabic term '*qubbah*' (tomb surmounted by dome) refers throughout Muslim. World to saints shrines and mausoleums and places of special spiritual significance. Shrines are never just buildings, however. They stand for a complex of rituals, symbols, and shifting social and spiritual ties that link believers to Islam and create a sacred geography.

The shrine where a saint is worshiped and at which his favours are sought is not always his tomb. It may be presumed, however, that tombs receive more regard than the memorials shrines, which are not infrequently set up by the saint's devotees. On the part of those who believe in saints, it is conceived that it is possible to erect a memorial to a saint anywhere, to call it by him name, and that, by virtue of this act prayers and offerings made at this shrines will be quite as effective as a visit to his actual resting-place. The shrine, which has been so dedicated to a saint, may be made of bricks stone or mud. Sometimes it is made in the form of a tomb with a head stone, provided with niches to receive lights placed there by the worshipper. It may be of any size and crude piles of earth doing service for shines can be noticed; and not infrequently the neighbouring trees and bushes are considered especially sacred to the saint, and must not be violated. Thagas or thread tied on a shrine are in testimony of prayers answered.

Spatial Composition

A saint's tomb is usually step up inside a building specially constructed for it, and it often has a cupola. Sometimes the building or shrine is situated in a cemetery. Other institutions such as mosques, Sufi training lodges, or facilities for visitors may also be annexed to large shrines.

The tomb itself usually consists of a rectangular boxlike structure with a catafalque, a cloth cover, and other elements, with some variation. The catafalque (*tabut*) is a wooden box or frame set up over the spot where the saint is buried. It is covered completely with a piece of cloth called *Kiswah*, which is generally donated by a devotee. In a place on the upper part of the catafalque (on one of the shorter side, or at the center of the rectangle) an *immah* is set up, which consists of a wooden post draped in a green cloth, looking like a head with a turban. The *immah* is supposed to symbolize the saint's authority.

There are other items, however that are not necessarily found in all shrines. Some tombs, especially those belonging to renowned saints, are enclose by a cagfe. A donation box may be set up to receive money offerings form devotees. Other feature may include lamps, candles, copies of the Quran and plagues on which phrases from the Quran are written or on which picture of sacred places such as the Kabah are drawn. Most of these like the kiswah, are donated by pious devotees. There are of course neither pictures nor statues of the saint anywhere in the shrine.

Some of the items, however do raise theological problems. In the shrine of Sayyid al Badawi, for instance, there is a black stone in the corner of the chamber. On it can be seen two footprints, which are said to be those of the Prophet (PBUH), and many devotees, mostly peasants of the Nile Delta, are eager to touch and rub it. This practice recalls pilgrims' rituals relating to Abraham's

footprints at the 'Black Stone' in the Kabah at Mecca.

The shrine and other facilities are in many cases maintained financially through a waqf, an endowment provided by the Sufi order related to the saint enshrined. In the case of a large shrine custodians or a committee, are responsible for the upkeep of the buildings and facilities.

Shrines are often associated with natural phenomenon in Indonesia, for example, they are frequently located in elevated spots and have their own sources of water. In North Africa, the shrines of marabouts, or *al-salihun* ('pious ones'), dot the landscape so pervasively that they are rarely out of sight. Some are squat, whitewashed buildings. Other are quite elaborate a visit to one of these shrines is thought to offer spiritual blessings, particularly if ties exist between the client (or client group) and the descendants of the *marabout*. Every rural settlement has such a shrine, sometimes just a semi derelict, sporadically maintained structure in a cemetery. In western Morocco, there is roughly one shrine for every 6 square kilometer and 150 people. These tombs constitute a framework that concretely symbolizes social groups and their relations. As alliances change, derelict shrines can be restored or newones constructed to reflect new identities.

In addition to these modest local shrines, there are more elaborate complexes linked to major religious figures. Major shrines have annual mawsims (festivals) that draw tens of thousands of pilgrims annually and have full-time caretakers often descendants of the saint or pious one. Jews in North Africa also have shrines, most of which have been maintained despite the ammunition of the Jewish population since the 1950s. Indeed, some Jewish shrines have been 'relocated' in Israel as

their North African supporters have emigrated there. In Morocco, some shrines attract both Jewish and Muslims pilgrims.

Shii Muslims also have elaborate shrine complexes associated with the principal *imams* and religious centers, and many of these, such as Qom in Iran and Karbala in southern Iraq, have religious schools associated with them along with bureaucracies to accept donations, support humanitarian works, and administer the endowed properties *(awqaf; sg., waqf)* that produce revenue for their upkeep. In Java the texts and oral traditions associated with them offer a vivid view of Java's past and suggest its future directions. Thus, shrines for many Javanese spatially represent their history and identity.

Shrines also separate sacred and secular space. People can seek sanctuary in them and await the intervention of religious intermediaries to negotiate a truce or settlement. Oaths sworn at shrines are especially binding, because their violation incurs the wrath of the shrines *marabout* or *wali*. Some are known as center for healing. Visitors to the shrine of Bu Ya Umar, located near Marrakesh, Morocco, is reputed to cure the mentally ill.

Gender divisions are often associated with shrines. The shrines of *Lalla Hniya*, a daughter of Sidi Mohammed al-Sharqi in Boujad, Morocco, is visited almost exclusively by women seeking a remedy for infertility. Visitors tear strips of cloth form their clothing and affix it to the door of the shrine as a *wadah* (promise) to offer a gift or sacrifice if they bear a child. Such offerings are not made at Lalla Hnyia's tomb, but at the nearby shrine complex of her father. Until recently, women in rural Turkey were largely confined to their homes, except for visitors to local shrines on religious and secular festivals. Visits to shrines secure blessings for the

household and can be used to signal changes in personal status-marriage, the birth of a child, or mourning. Women say prayers at these shrines and are more conscious that men of local sacred geography. Men occasionally visit shrines with women, but rarely do so on their own.

The sacred geography of shrines is not confined to supposed vestiges of the past, although shrines, such as that at Mecca, and pre-Islamic significance, and other shrines, as in Java, are not associated exclusively with Islamic figures. Instead, they constitute a physical representation of the sacred, defining not only relations of particular social groups and categories with the divine but also the relations among social groups and between genders. Thus, they offer a rich means of ordering the religious and social universes, and for many, they serve as a means of aligning one with the other.

Shrine Culture in India

As the Sufi orders penetrated into common Muslims' lives and influenced their ritual behaviours, some of the Sufi leaders, usually the founders of order or the heads of branches began to develop reputations as saints *(awliya', sg., wali)* who had supernatural power or divine blessing *(barakah)* granted by God. Though this power, it was believed, the saint could work miracles *(karamat)* such as foretelling the future, mind reading, flying in the air, treating illness, and other extraordinary acts. Devotees from both within and outside the order often visited the saint asking for a small share of divine blessing, so that he gradually began to be venerated as if he were a divine being. When the saint died, it was firmly believed that he would still respond favourably to requests made at his tomb. Therefore, followers erected a special building at the site of the tomb.

Sufi-saint shrine culture displays great variation in factors such as the person enshrined, the social categories of devotees, the architectural structure of the shrine, the rituals performed in and around it, its economic and political significance and the forms and activities of sufi order that provides its main support.

The common name which is applied to the saint, living or dead, as well as to his tomb or shrine, is *pir.* Another name which is often employed for the shrine, especially in Kashmir, is *ziyarat.* The number of such ubiquitous *pirs* is legion. They are found in every village, town, or city where Muslims live. Even in lonely lanes of the countryside, in the fields and groves, in forest, and in the mountains one may find the grave of a pir, who though he may have been dead hundreds of years, is still an active source of blessing to all who believe in him. Sometimes in the course of years, a shrine of a pir will become neglected, then forgotten, and then obliterate, The saint thus forgotten may remain disregarded for generations, and then something will occur to bring him back to active usefulness again.

The tombs and shrines of saints are usually under the care of guardians. If the tomb is that of a very important saint, such as that of Mu in -ud-Din Chisti at Ajmir, it is well cared for. The guardians of the shrine are usually the direct lineal or spiritual descendants of the saint. In addition to the income that is derived from the collection made by the wandering members of the religious order, there is that which comes from visitors, even including tourists from foreign lands, who go only out of curiosity. Besides this, emperors used to repair certain tombs at public expense, and sometimes the

tombs were endowed by them. Even today the Government of India is at some pains to keep the tomb of the saint, Salim Chishti, at Fathepur Skiri, in repair, because of its undoubted archaeological interest.

Various Kind of Tombs of India

The tombs and shrines of saints of *pirs* may be also considered for the standpoint of their origin. Some have a historical connection with some religious order; and these have already been considered in their relation to the religious life of Indian Muslims. These have come into the calendar of saints in a perfectly regular manner, but there are other whose legitimacy is not so well attested, and the records of whose lives are so overlaid with legend that it is really impossible to give an accurate account of their origin. Some of these come in the class of *shahids*, or martyrs, who died fighting the battles of Islam in the early days of Muslim conquest. Two of the most important of these semilegendary character are known as Ghazi Miyan Salar Masud and Sakhi Sarwar Sultan. The former was a nephew of Muhd of Ghazni. While still youth of only nineteen he is said to have invaded Oudh, Where he met his death in a battle in the year A.D 1033, near Bahriach. His tomb is venerated by Muslims, who regard him as a *martyr* (shahid). Sakhi Sarwar Sultan belongs to the Punjab, and though little is historically certain about his origin he has many devotees. Shrines raised to his honour are found in are found in every village of the central Punjab (Rose 1920). At Dhonkal, Sultan had taken up his abode, ad produced a well with a marvellous stream of water, which is now regarded as sacred. There is a fair held here every year, which lasts for a month in June and July, to which come as many as two hundred thousand people, 'who

drink the sacred water and take away fans and springs of menhdi (henna) as mementos of their visit (Rose 1920).

Hindu-Muslim Saints

Other well known saints, or more or less legendary character, that have a certain amount of standing with certain classes are numerous. Some of them, while having Muslim names today, seem to have little connection with the Muslim community or faith. Mere mention will be made of them, as they have more of a bearing on the influence of Islam on the indigenous faiths of the country than with Islam itself. However, they should be mentioned, as showing the manner in which saint-worship among Muslims gradually shades off until it is scarcely distinguishable from some of the animistic phases of primitive religious life. One such 'saint' is *Guga* Pir, or *Zahir Pir*, who is thought to have been a Hindu convert to Islam, and is said to have flourished toward the middle of the twelfth century. He is particularly associated with Rajputana; but his devotees, mainly low-caste people, are found throughout large areas of northern India and the northwest where his shrines are built even in the houses. *Lal Beg* is another such 'saint', who is particularly patronized by the sweeper community of India. There is also a flowing of a group of saints known as the *Panj Pir* (five *pirs*). Worshippers of this group erect shrines to all five of five of the saints and worship at of this group erect shrines to all five of the saints and worship at them. The lists, however do not agree. Lucknow, for instance, has one list, Banaras another, Bihar another, the Punjab another. One list includes *Ghazi Miyan Pir Hathili* sister's son of *Ghazi Miyan*, *parihar*, *Sahja Mai*, and *Ajab Salar*. Benares has no less than five lists that are current. They, too are worshiped by the low caste

Hindus. A more respectable list is the following : *Baha-ul-Haqq*, of Multan; *Shah Ruq ah-i-Alam Hadrat*, of Lucknow; *Shah Shams Tabrix* of Multan; *Makhdum-i-Jahaniyan,* of Uch; and *Baba Farid-ud-Din* of Pak pattan (Crooke 1894).

Legendary Saints

Attention must be paid, also , to the wholly legendary saints of Islam. *Khwajah Khidr* goes by various names in different parts of India, such as *Raja Kidar*, where Hindu influence is strong. In Bengal his name is *Kawaj*, or *Pir Badr*. There may also be other local corruptions of the name, which one must always be prepared to meet. Khwajah Khidr is a legendary saint of Muslim lore, who is said to trace his connection to Noah, and throughout the Muslim would he is associated with water. Thus, he comes to be a saint of the sea. His special vehicle is a fish, one which he is often pictured as riding. His garments are green, whence his name Khidr is derived, and he is thought to have life-giving powers. In fact, he is considered to be alive in the world still, though unseen. Shrines are not built to this saint but he is worshipped in connection with such ceremonies as the '*aqiqah'*, or shaving of the head of a child for the first time. Offerings are also made to him at wells; and person who are travelling by sea, or who are descending into a well, will seek his favour. He is also propitiated when the water in a river is low or there is danger of a flood. In addition to the occasional or special worship of Khwajah khidr, Indian Muhammadans make much of what is called his *Bera.* This is a festival which takes its name for the bera, or raft, on which the worshippers place burning lamps (chiragh), bouquets of flowers, fruits, sweetmeats, and other eatables, There are then set afloat on the stream in the name of Khidr whose blessing they

seek. (Anwar 1892).

Another saint of the very opposite character to the beneficent *Khidr* is *Shaykh Saddu*, who has votaries throughout India, particularly among women. The legend goes the he was an Arabic scholar, with occult powers, who used certain verses of the Quran for magical purposes, by which he is popularly supposed to have been able to bring the *Jinn* under his control. It is related that , at one time, he fell in love with a beautiful princess; and finding it impossible to secure her hand in marriage he invoked the help of his friends, the *Jinn* to bring her by night to his residence. This became a regular performance, and she was also returned to the place before dawn all this appeared to the princess as a dream; but, being at last overcome by the performance, she reported the matter to the king, who had the Shaykh executed. Another account says that he was ultimately torn to pieces at Amroha, near Moradabad, by the Jinn he was supposed to control. In any case, many ignorant Muslims still believe that haunts and worries their women, and he is also supposed to harm children. Women become 'possessed', as they believe, by Shaykh Saddu through the performance known a *baithak*, where dressed in men's clothes they gather and sit the whole night listening to the music that is supposed to induce the possession of the Shaykh's spirit. In this state of ecstasy they are supposed to be able to reveal the Shaykh's advice as to how to attain their desires, or those of their friends.

In addition to the legendary saints above mentioned, there are many other, such as *Pir Shitab, Pir Milao, Pir Didar Kath Bawa Sahib, Pir Imam Zamin* and the like. It is always of interest to try to ascertain the names of the saints who are being worshipped by the Muslims of a given locality, in orders to discover how many

of them are more or less universally venerated, and how many enjoy only a local provincial celebrity.

Nau-Gaza Pirs

The *nau-gaza pirs* form a curious class of shrine which deserves closer study than it has yet received. The term refers to the length of the tomb, *nau-gaza* meaning nine yards, and merely indicates that the saint was a personage of great stature. One such tomb is at Multan, where *Shadma Shahid* is said to be buried, but as a rule *nau-gazas* are not connected with *shaheeds* (martyrs). Historians and authorities noted on the subject. There is one of these tombs at Nagaur, in Rajputana , and several other have been discovered in the course of the Archaeological survey five of them at Vijhi measure respectively twenty-nine, thirty-one, thirty and thirty-eight feet.... Adam himself is supposed to have been sixty yards in height, and there was a monster called *'Uj* in the days of Adam, a the flood of Noah reached only to his waist. There is a tomb of Noah at Faridabad which is said to have been built by Alexander the Great and not far off are those of Seth and Job. The later, curiously enough, are gradually growing in size. They are now seventeen and twelve feet long respectively, but when Abu l -Fazl wrote they were only ten and a half and nine feet long. (Crooke 1894). One such tomb can be seen in the fields lying between Moradabad and Ramput, which was said to be a *nau-gaza pir*, and it measured between twelve and fifteen feet in length.

Patron Saints

Patron saints deserves special study, because of their close relationship to certain classes of work and particular classes of individuals. First of all, the patron saint may be considered form the standpoint of the immediate vicinity or village, or quarter of a city with the may be connected.

The local descendants of the famous *'Abd-ul-Qadir-i-Jilani*, known as the *Pir Dastgir*, have given some patron saints to India especially associated with industrial castes or local guilds in the Punjab. At Lahore, Firuz Shah *Jilani*, a disciple of *Shah Alam*, is the saint of the *dandigars* or *kheradis* (turners). *Hassan Teli* is the patron saint of the oilmen *(telis)* while the dyers of Lahore look to Pir Ali Rangrez. *Malum-i-yar* is another patron saint of boatmen and sailors while Sher Shah, of Multan, cares for the interest of persecuted lovers. *Shah Dawlah* takes care of 'microcephalic childern', called *Shah Dawlah's* rats.

Khanqah

The institution of a residential teaching center for Sufis seems to have emerged in Iran with the formalization of Sufi activity in the late tenth or eleventh century. Support for these religious institutions by the ruling elites gradually broadened and led to significant patronage in building *khanqahs* developed rural functions in later periods, serving as centers for devotions such as listening to poetry or music and the performance of the *dhikr* and same ceremonies of specific Sufi orders. Some Sufi leaders were buried in their sites. The residential function of the *Khanqah* does not seem to be essential, and the name indicates the function performed by a space rather than any inherent physical structure, since the same buildings could shift their usage, for example by becoming schools.

The term is of Persian origin and probably derives form word meaning 'a place of residence' *(Khana-gah)* for sufis.

Several other terms have a similar connotation. *Zawiyah*, based on Arabic *Zawa*, "to bring together, gather contract,

conceal, or going into seclusion. *Ribat* is an Rabit term that originally indicated a fortress or outpost for the defencse of the faith, associated in Sufi contexts with centers for Sufi striving (*jihad*) against the lower self (*nafs*). While some sources used the above three terms as equivalents. On the basis of Mamluk endowment documents *(waqfiyahs)* that each had a distinct function. In Mamluk, Egypt *ribats* served as refuges for sufis as well as for the needy and homeless of both sexes. *Tekke* (Turkish) or *takiyah* (Arabic and persian) is the term used for the Sufi institution of the dervish lodge in Turkey and other parts of the Ottoman Empire. It is said to be derived for the Arabic root w-k-' which conveys the idea of a chamber in which one rests while being fed.

Mashhad

Meaning 'a place where a martyr died. It holds high reverence in Shiism as *mashhad* of Imams for Ibn Ali to others as they were poisoned or persecuted, thus all are revered as martyrs and their tombs have become a site for annual visitation for those who believe that their devotion will win forgiveness. Ibn ali enjoys the status of chief of martyrs unlike hajj annual visitation i.e., 'ziyarah' has no fixed times.

The mashhads of all imams were richly endowed and lavish gifts were bestowed by rulers. Towns grew around them and '*haram*' (sacred areas) were adorned with magnificent and costly ornamentation. The shrine architecture is as follows, the tomb lies in a courtyard surrounded by arched halls and cells. Its walls are decorated resplendently with coloured tiles. The entrance to the main rectangular building is through a golden outer hall. In the middle of the central golden-domed chamber lies in the shrine, surrounded by a *darih* (silver enclosure). Two golden minarets usually flank the entrance to the shrine. (Hamid 1969).

The longing to find a last resting pace in the holy precincts of beloved Imams, martyrs, saints has resulted in development of extensive cemeteries at all shrines and areas, cemeteries attached to them has resulted in 'development of' 'death tourism'.

Tombs of Kings

Tombs of kings at places even in the case study undertaken is taken in high regards. This is because Muslim caliphs and kings claimed to be shadow of God, vicegerent of God on Earth. Certain ancient text mentions. 'God has two guardians over the people; his guardian in heaven are the angels, and his guardians on earth are kings" (Nizam 1960).

Kings were expected to be a symbol of earthly redemption, perhaps, because the king was the linkage with Almighty (Bajne 1968).

Barakah

The concept of *Barakah* attains a lot of importance when it comes to Sufism. The most fundamental meaning of '*barakah*' is "blessing" 'beneficent force', 'supernatural power' conferred by Almighty upon human king.

It is believed that uncommonly plus individuals-prophets and their house are privileged with *barakah*. In turn those blessing with *barakah* either living or dead can transmit it to ordinary mortals who thereby benefit in both material fortune and spiritual reward. For '*awliya*' (those close with God) *barakah* represent a sort of badge of saintly status. *Barakah* signified an ineffable supernatural substance grace, blessing superabundance, purity, piety-communicated from God to the believers via those who in this life and next were endowed with heroic *ihsan* (virtue). The

poser had to convey it to others. The barakah holders would perform miracles '*Karamat*' (Christian 1988).

Barakah is not associated only with beings but also with specific places, things and acts such as certain foods, animals, plants, events, words and gestures. Barakah's mysterious, wonder working qualities were often concretized in charms, amulets and other means of protection froms evil spirits. Folk medicines and healing were also connected with barakah which in the hands of extraordinary individuals could cure illness, bestow fertility and ward off harm.

In this way *barakah* as an ideology as well as a set of diverse cultural practices spanned the fluid uneasy boundaries between seripturalist, mosque-centered Islam and the more popular or local Islamic beliefs.

Conclusion

Thus, Sufism in itself has hazy chances of becoming *raison d'etre* for tourist but is welcomed as a part of a package. But a SIT markets' interest may not be ruled out. May be the transformation may take place at a later stage where Sufism instead of being a part of a package may become a package in itself. The acceptance could be gauged by the fact that already ILF&S (2012) has submitted its report on a full-fledged sufi circuit to the government.

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