



Mirat-ul-Arifin: A source for the information for Chishti doctrine of Sufism

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Abstract

Sufism has made an impressive imprint on the culture and society in Indian subcontinent. It emerged during the 13th century with the presence of Hazrat Khwaja Moinuddin Chishti. It expanded in India at a gradual speed with the help of his followers and disciples. Generally we have seen the evolution of four orders of Sufism which are famous as Chishtiya, Suharwardiya, Naqshbandiya and Firdousiya. But it is noteworthy that no other order of Sufism gained more popularity than Chishtiya among the masses.

Keywords: Sufism, Masood Bak, Chishtiya, Miratul Arifin, Persian literature

Introduction

Sufism has a great impact on the day to day life of Indian society and has a memorable history in India evolving for over centuries. Sufism entered in India through the route of Persia. Sufi thought, literature, education, and entertainment that has created an enduring impact on the presence of Islam in India today.

At the end I would like to say that *Mirat-ul-Arifin* is a valuable source of sufistic literature. Masud-i Bak was the pioneer of Delhi's Wahdat al-Wujud & author of so many Persian books. It was because of his clear sightedness on *tasawuf*. In the light of its wider importance.

Khwaja Masood Bak the writer of *Mirat-ul-Aarifeen* was also the prominent follower of Chishtiya order. *Mirat-ul-Aarifeen* is one of the most important works of Masood Bak. This work is based on the belief and practices of Sufism especially that of Chishtiya order, among the concept of Chishtiya order the theme of Wahdat-ul-wujood (existence of oneness) is the most important and interesting topic. The writer has tried to decipher the concept in a very lucrative manner. He has contradicted on this concept with his prevalent counterpart scholars and Sufis who had passed away earlier.

Masood Bak lived in India during the tughlaq era. The founder of Tughlaq dynasty was Ghiyasuddin Tughlaq who had great respects and faith in Sufis. He gave ample leverage to the Sufis and it provided an easy way for the sufis to expand and propagate their mission in a very smooth manner. People witnessed the existence and emergence of numerous Khanqas and schools for the teachings of Sufism. Masood Bak had great kinship with Firoz Shah Tughlaq. Firoz Shah was also follower of chistiya order.

Masood Bak was the man of letters and had great

scholarship in various branches of knowledge. He had left with a number of works among which *Mirat-ul-Aarifeen* is the master piece which is the best example of the heights of his acumen and brilliance. He was one of the main propagators of the concept of Wahdat-ul-wujood (Existence of oneness). *Mirat-ul-Aarifeen* is the book which can not be ignored because of its rare content and topic which is not found in that era. The work is based on the concept of Sufism which especially throws ample light on the significance of Wahdat-ul-wujood. The work is in prose and it also contains various pieces of poetry of the great sufi saints and himself as well. The language of the book is very attractive and eloquent. It also carries arabic words and phrases which is mostly found in the works of that period. The writer has represented the sayings and teachings of great sufis such as Abull Qasim Qushairy, Ainul Quzzaat, Hazrat Nizamuddin Auliya etc. There is preface and 14 chapters in this book.

The writer has not mentioned any specific reason for the compilation of the book. But if we go throughly and deeply in this book we find arguments for concept of philosophical, religious jurisdiction and the morality. These all arguments lead us to the defense and clear propagation of Wahdat-ul-wujood. He has tried to justify, clarify and describe the concept of Wahdat-ul-wujood in 14 parts.

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