



Dara Shikoh; A Disseminator of Qadarism in India.

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Abstract:

Prince Mohammad Dara Shikoh was a great Sufi of Mughal period in India. He calls himself Hanafi and Qadari i.e. in Fiqqa he belongs to the Shiariyat of Abu Haneefa and in mysticism he belongs to the Silsila Qadariya of Hizrat Sheikh Abdul Qadir Jilani. Dara Shikoh was earlier attached with a great Sufi saint of his times Hizrat Mian Mir Qadari and further was inverted in Qadari order by Hizrat Mulla Shah Badakshi. Thus Dara Shikoh became the follower of this spiritual thought and proved to be a big disseminator of the same. It is because of the relation with this thought that Dara Shikoh adopted the pen name of Qadari in his poetic works. He wrote different books on Sufism in prose and poetry and tried a lot to disseminate the Qadariya thought in his literary works especially in his poetry. He discussed it deeply and gave the depiction of methods and mystic exercises in relation with Qadari thought. He also wrote the life history, miracles and golden sayings of Sufis related to different spiritual thoughts, particularly the Sufis of Qadariya order. Due to his literary works and lifelong efforts, Qadariya thought got great propagation and following in India and the world.

Key words: Qadariya order, mysticism, Sheikh Abdul Qadir, Risala Haq Numa, dissemination, spiritual practices

Introduction:

Prince Sultan Mohammad Dara Shikoh Hanafi Qadari was the elder son and crown prince of Shahjahan (Mughal Emperor). He was born of Mumtaz Mahal in 1024 AH/ 1615 AD. From his early age he was found of mysticism and this attachment was due to some reasons. Like from his childhood he was considered as a blessings of Khawaja Mion Din Chisti. During his childhood illness when all doctors of Mughal court were hopeless, he recovered due to a glass of water given by Mian Mir Qadari. His companionship was with spiritual persons like Mian Mir Qadari, Sheikh Abdul Lateef Sultanpori, Sarmad Kashani, Shiekh Ahmad and others. Some of the incidents happening around took the interest of Dara Shikoh to mysticism like miracles shown by some Sufis such as Sheikh Nazir in Mughal court. Furthermore in a dream Dara Shikoh being very young heard an angel shouting four times that what none of the kings on earth has been given, will be bestowed to you. Once Dara Shikoh came out of dream, he interpreted it as a gift and blessing of spirituality and mysticism. By these sort of stories, companionship, miracles and dreams he got attached to mysticism and later became a big Sufi of Qadariya order in India.

As mentioned earlier Dara Shikoh was attached to Mian Mir Qadari and Mulla Shah Badakshi. Mulla Shah Badakshi, who later on did his all spiritual upbringing and inverted him in Qadariya order. Hence Dara Shikoh became the great follower of Qadariya order and contributed a lot for the dissemination and upliftment of this spiritual order in India. Mulla Shah Badakshi hoped that if Dara Shikoh will become the emperor of Mughal India, he will take Qadariya order to the greatest level of fame and reputation by his patronage. However, his hope was not full filled because he couldn't get the Mughal throne and Qadariya order lost patronage during the reign of Aurangzeb.

Qadarism: Islam is a perfect religion and best way to attain the ultimate truth. As per the sayings of Quran and Hadith, there shall not be any prophet after Prophet Mohammad (Peace Be Up on Him). So the work of propagation of Islam is carried by the religious scholars and mystic leaders. In Islamic mysticism or Tasawuf, different spiritual orders came into being to propagate the teachings of Islam and to show the right path to truth seekers. Qadariya order is one of the great spiritual orders of Islamic Mysticism which is related to greatest Sufi of fourth century (Hijri) namely Hizrat Sheikh Abdul Qadir Jilani. He is having superiority over other Sufi's as he was authorized to say, “قدمی هذا علی رقبته کل ولی الله” which means that my way or method is superior of all methods and here “qadam” means way of spirituality and not foot. Once he quoted this statement, every Sufi who was present there bow his neck and accepted his spiritual authority. According to Imam Ibn Taymeya, Sheikh Abdul Qadir Jilani was a person who used to strictly follow “امربالمعروف ونهى عن المنكر” and also advised his disciples to do the same.¹ He was a follower of Monotheism and always tried to eradicate the innovations of polytheism in Islam. His spiritual authority has been accepted by Sufi's across orders and times. Imam Rubani Hizrat Muzadid Alfi Sani has said that, from the time of Hizrat Sheikh Abdul Qadir Jilani to the day of Resurrection, all the Sufi saints, Abdaal, Mujadid, Qutub, Goas will be in need of Hazrat Sheikh Abdul Qadir

Jilani in order to attain the blessings of Wilayah, as no one can became a Sufi or Wali without his spiritual blessing.2 The spiritual teacher of Dara Shikoh Mulla Shah said this rubayi;

آن کیست کہ در راہ ولایت شاہ است

شاہ ہمہ اولیاء آن در گاہ است

الله و رسول گفتش قدم اک

فوق رقبتہ کل ولی اللہ است ۳

It is the gift and blessing of almighty Allah whom He wants, blesses with His blessings. Almighty has bestowed superiority to Hizrat Shah Mohi Din Abdul Qadir Jilani over other Sufi's; so is the superiority of his mystic order over other orders. Due to his superiority over other Sufi's, Qadariya order got propagation and spread throughout the world. It started getting fame and promotion during the life of Abdul Qadir Jilani that led to the origin of different groups of Sufi's, who went throughout the world and spread this way of mysticism.

Role of Qadarism in India: Islam came in India after the invasion of Mohammad Bin Qasim and for the promotion and spread of Islam, firstly Chistiya order of mysticism did its work under the leadership of Khawaja Mien Din Chisti Ajmeeri. When Chistiya order lost its zenith due to decoction of non-Islamic things like music and qawali by its later followers. Then for rectification, real Islamic thought in the form of Qadari order was blessed to this piece of land. In Indian subcontinent the founder of Qadariya order was Hizrat Makhdoom Abdul Rasheed Hakani, who came here after the invasion of Baber in 1526 A.D. After him a chain of Qadariya saints strengthened the basis of Islamic principles and Qadariya order in India. Imam Rubani Hizrat Muzadid Alfi Sani was one of the greatest saints of this order who contributed a lot through his Muktubat.

Contribution of Dara Shikoh in dissemination of Qadariya order in India: Dara Shikoh was born in a royal family of Mughals who from his childhood was interested and attached with Mysticism. He was a great researcher of truth and Monotheism and always tried to unfold the secrets of divinity. His lifelong thrust for monotheism encouraged him for deep study of the Holy Quran, Hadith, mystic literature and books of other religions, which have the elements of monotheism in them.

When Dara Shikoh got some knowledge of mysticism, he came to know that nothing can be achieved in way of tariqah without a perfect spiritual guide. So he became the disciple of Mulla Shah Badakhshi and entered into the Qadariya order of mysticism. Mulla Shah Badakhshi was the disciple of Mian Mir Qadari who was a great Sufi of Qadariya order in India. Dara Shikoh had a close relations with both of these spiritual teachers, he was used to visit them. Once Dara Shikoh entered into Qadariya order Mulla Shah Badakshi hoped that due to

his patronage Qadariya order will reach to highest level in India. But unfortunately it didn't happened due to the killing of Dara Shikoh by the order of Aurangzeb.

Dara Shikoh has contributed a lot for the dissemination of Qadariya order especially in India. He made numerous people to enter in Qadariya order, one among them was his elder sister Jahanara Begum who earlier was attached to Chistiya order of Khawaja Ajmeeri. He always tried to promote Qadariya order in his literary works. Dara Shikoh writes in Risala Haq Numa, that on Friday night, 8th of Rajab, 1055 A.H., he received a "Divine injunction that of the all orders, the Qadariya order was the best". He observes that Qadariya order traces its origin to the Blessed Prophet(PBUH); from him it descended to Shiekh Abdul Qadir Jilani, before him it was attributed with Sheikh Junaid Baghdaadi and was known as Junaidiya order, after the death of Shiekh Abdul Qadir Jilani it was named as Qadariya order.(4)

Dara Shikoh wrote an authentic biography of mystical saints of all spiritual orders namely Safinat ul- Auliya. In this biography he also wrote life history and miracles of saints of Qadariya order. He wrote a special biography of Hizrat Mian Mir Qadari namely Sikanat ul- Auliya (1642), which is an essential source of information regarding this great spiritual personality of Qadariya order. Who indeed was an example of peace and brotherhood in medieval India. In this book Dara Shikoh discussed the whole life of Mian Mir, miracles, sayings and his disciples especially Hizrat Mulla Shah Badakhshi. He also wrote a brief erudition of Qadariya order and at last while discussing erudition of Qadariya order, Dara Shikoh wrote that the sacred Qadariya order is based on the method of (sahov) waking, (kasrati futoh) abundance of success and (edmi lagzish) lack of dispersion. The (sahov) waking, actually means achieving the desire in condition of the spiritual condition of purity (hall).

The contribution of Dara Shikoh in disseminating the thought of Qadariya order is Risala Haq Numa. This is a short pamphlet written on mysticism in which the author describes the four planes of existence namely the physical (Nasut), the super- physical (Malakut), the blissful (Jabarut) and the divine (Lahut), corresponding to four states of human consciousness, known as waking, dreaming, deep sleep and the trance- consciousness respectively. Two more chapters described are identity (hoyat) and unity (wahdat). This pamphlet is full of the spiritual practices and exercises taught by the author which has its origin in Qadariya order. Dara Shikoh in Risala Haq Numa laid emphasis on the recitation of the name "Allah" which purifies the human heart. He talked about the methods of "Sultanul Azkar" and "Habsi Nafs" which are accordingly as per the procedure of Qadariya order (5). These practices were performed by the disciples of Qadariya order and Dara Shikoh tried to develop these practices as per his own thought and teachings of his spiritual guide. He disseminated the Qadariya order by writing down the exercises and practices leading to spiritual purity and the ultimate truth. In nutshell this pamphlet has given a way and method for the seekers of mysticism to reach the ultimate goal of truth. Dara Shikoh on his own writes that this pamphlet has been written for the training of seeker who want to reach to ultimate truth without the perfect spiritual guide. Once anyone learns and follows every word of this pamphlet he will reach to ultimate destiny. (6)

Dara Shikoh was a Sufi poet of medieval India who tried to propagate the Qadariya order by his poetry. Once we study his Diwan which consists of Gazals and quatrains, we came to know that his whole poetry is mainly based on two topics the oneness of being and Qadarism. He also wrote a number of Gazals and quatrains in praise of Qadariya saints like Hizrat Abdul Qadir Jilani, Mian Mir Qadari and Mulla Shah Badakhshi which emphasizes his attraction towards Qadariya order. Dara Shikoh in a poem describes Hizrat Abdul Qadir as the shelter of mankind and a guide to the religion of Prophet Mohammad (PUBH). He in the praise of Shiekh Qadir said that, "how can I call myself his disciple? "I am a dog at his threshold" (7). He also wrote some poems on the praise of the places attached to Qadariya saints like Kashmir (related to Mulla Shah Badakhshi), Punjab, Lahore, Dara pore (related to Mian Mir Qadari) etc. A poem on the praise of Qadariya order is written as;

سلسلہ زلف یار سلسلہ مابود

طالب آن روی راخو شتراز این جا بود

هر کہ دلی خویش را بستہ بہ این سلسلہ

هر دم و هر ساعت ش کاربہ بالا بود

دست ب دست آمدہ سلسلہ پیر ما

تابہ قیامت همین سلسلہ مابود

مظہر او شاہ من بہ ترا حل زمان

ذات عذیذ ش یقین ذات معلی بود

دست در این سلسلہ هر کہ ذن د قلب او

نرم شود همچو موم گرچہ او خارا بود

سلسلہ قادری است آنکہ ب حکم خدا

برہمہ قادر بود تا ہمہ دنیا بود 8

The poet in this poem says that this is the spiritual order of my guide which I follow. He says one who chooses Qadariya order, his all difficulties becomes easy. This order reached us by the sacrifices of a number of Sufis which may carry on till the day of resurrection. He wrote that the manifestation of this order is my spiritual guide (Mulla Shah Badakhshi) who was the crown of that time. One who will associate his heart to this mystical order, his heart will be glorified out of illusions. The authority of this spiritual order by the grace of the God is on every other such order.

The poem narrated by Prince Dara Shikoh exclusively shows the superiority of Qadariya order on all other orders of spirituality. In other poems he has praised this order as the key of all achievements in the way of mysticism. One who comes under the blissful shadow of this order, will lead towards purity and success with least chances of failure. Dara Shikoh believes that if anyone will attach himself or herself with this order, his or her spiritual upliftment is sure.

Conclusion: Prince Dara Shikoh Qadari was really a disseminator and propagator of Qadariya order in India. He trought his whole life for the search of truth and developed in himself the capabilities of great spiritual leader. He was the follower of Qadariya order and worked a lot for its dissemination and gave it his full patronage. He not only followed it but also propagated it during his times through writings. He was a great writer of his time, he wrote different books concerning mysticism in which he put his whole attention towards the praise of Qadariya order and its saints. His poetry is also the main contribution from him towards the dissemination Qadariya order in India.

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