

LOVE, PEACE AND HARMONY: HETEROGENEOUS MESSAGE OF FEMALE MYSTICISM IN PAKISTAN

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Abstract:

The scope of contribution as demonstrated by feminine community to preach, promote and spread the rituals of mysticism is of a ripened status, irrespective of considering it as novel adoption. In fact, the divine articulation with (Lord of lords) is not bound to either masculinity or femininity but a, some heavenly intuitions kiss the forehead of our erudition and make us aware of the fact that divine relationship of a women with Allah Almighty. If we get a chance to dive in the ocean of its origin it embarks on with the advent of the queen of veracity (Hazrat Fatima-tul-Zahra) inherited by (Hazrat Rabiya of Basra) and it was transferred to other mystic women who devoted their life to seek the path of spiritualism according to norms and values of their own era. Consequently, they had to burn themselves in the fire of neglecting and criticism flamed by contemporaries and on the contrary, they were also ornamented with the jewel of admiration gifted by both male and female mystics. If the tantalizing glance of the community having low literacy rate succeeds to watch the land of (Islamic Republic of Pakistan) through ages, we get acquainted with number of ladies who inspired their generations by quenching. Their thirst of unawareness with elixir of mystic knowledge. But now a days, the comparative struggle of preaching, promoting and spreading the scintillating lights of mysticism has reached to an equal level exercised by both male and female mystics, as for as their impact of women in Sufism in Pakistan, as for as their social status of women in mysticism is concerned. But, they have really contributed to cultivate the barren minds with the fertilizers of mystic knowledge. The gist of their mystic message is to blossom the buds of eternal love, peace and social harmony. It is an undeniable fact that they could neither establish any Sufi order nor launch any monastery for female disciples, but they successfully spread Islam and Islamic teachings in the society. Being mothers, sisters, wives and daughters they have inspired the men and women around them. The present article is an attempt to cover the peaceful message of female mysticism in Pakistan.

Keywords: spiritualism, Sufism, female Sufi, society, religion

Introduction:

The candle of sagacity often remains in a fix to open the dark secret of the connotative background of the term "Mysticism or Sufism".¹ Before opening the casements of the philosophy of (Sufism), let's make it quite clear whether it interacts with Islam or not. Certainly, the profound study about the survival of Mystics takes us to this bare fact that mysticism is the numinous facet of Islam founded on the arcane, or "interior-gist" of its sacred scripture, namely the Holy book of Allah (Holy Quran). The innermost dogma of Sufism is based on a verse of the Quran. In which Allah said, "I created man and breathed into him."² According to Sufis, it is important to nurture and respect this "divine fire" in every individual. Furthermore, apart from the universal soul, every individual wants to return to the "spark" or "soul" with the universal soul. This is confirmed by another verse of the Quran, which "We came from Allah, and we will return to Him."³ This "return" is the lifeblood of the Sufi faith. Now, the Sufis set out on a

¹ John Bowker(eds.), Oxford Concise Dictionary of World Religions, Oxford University Press, New York, 2005, p.252

² The Holy Quran, surha no 32 verse no 9

³ The Holy Quran, surha no 2 verse no 156

spiritual journey, called the Sufi Path. The path of devotion and love. That leads to none but Allah Almighty.

The role of the female Sufis in diffusing the message of Islam in Pakistan has been more valuable than that of any other single faction or sect. The Sufi saints of Pakistan played a fundamental role in the transformation of culture and affected all classes of society. They fundamentally spread the message of love, peace and religious harmony. Therefore, a few high-flying Sufi families leading the Sufi conduit in Pakistan. As far as the presence of Female Sufis is concerned, they were in the hell of absurd restrictions to transcend the barriers of feminine liberty, could not propel the vehicle of preaching Islam in the society and it was a hard nut to crack for them to spread the message of Sufism as male dominance is authorized. In spite of breathing in the prison of such fatal prohibitions, the blotless services of these angelic ladies are undeniable, possessing the historic grandeur. Their services and mystical experiences are rarely mentioned in the books of history.

In the line of Sufism, negligence towards female Sufism represents male domination and a sense of superiority over all subjects of the science and religion. In Pakistan there are several leading Sufi families prominent in Sufism generation to generation. These families adhere to different Sufi orders. But they don't share the services of their females with anyone. The female Sufies of Pakistan played a pivotal role in changing and modifying the society. They were not only devoted for worship and Zikr but also trained and taught the fundamental teachings of Islam to other women of their time. They were the guide and first teachers of their children. Being mothers, wives, daughters and sisters, they were like illuminating lamps in the home. They did not address the people directly but had a great impact on the lives of thousands of people. They have contributed to cultivate the barren minds with the fertilizers of mystic knowledge.

PROMINENT PARTICIPATING MEASURES TAKEN BY FEMALE SUFIS

Unlike other female Sufis of the world the sacrificial, mystical, spiritual and eye-catching activities of the female Sufis in Pakistan are essential to be acknowledged, admired and rewarded. In this regard let's have a glance at the tremendous performances demonstrated by the female mystics of Pakistan who made an enthusiastic effort to lighten the candles of mysticism in the deserts of ignorance and illiteracy. In this regard, the list of some more female Sufis is as under

- Bibi Jamaal Khatoon in Lahore
- Bibi Jiwandi in Uch Sharif
- Bibi Pak Daman in Multan (mother of Hazrat Shah Rukn-ud-din)
- Bibi Mastura, Bibi Sharifa and Bibi Fatima (daughters of Hazrat Baba Fareed) in Pakpattan
- Bibi Rasti in Shor Kot (mother of Hazrat Sultan Bahu)
- Bibi Karam Khatoon (Rahim Yar Khan)
- Mai Mehrban in Multan

BIBI JAMAL KHATOON

In Lahore Bibi Jamal Khatoon (d.1639) the sister of Hazrat Mian Meer Lahore, was the first spiritual guide of Princess Jahanara and Prince Dara Shiko. She was also one of the stupendous female saints of the Pakistan,⁴ She has been said to have taken an oath of allegiance to his brother.⁵ As a confession of her blotless services in the field of mystic promotions, she has been

⁴ Safinatul auliya, dara shiko, krachi Nafees academy, 1959, p.229

⁵ Sakeena tul auliya, dara shiko, translated by Muhammad Abdul Hafeez 2018, p.153

awarded with the title of Rabis (the second). As an embodiment of spiritual sublimity, commitment for preaching the divine obedience, ornamenting the unaware ladies of her era with the jewel of spirituality she earned the place of reverence in the society. Her oath of allegiance pertains to qadri order of mysticism.⁶

BIBI JIWANDI

Originally Bibi Jiwandi was named as Bibi jind wadi (old lady) but the history always recalls her as Bibi Jiwandi. this queen of piety was the eldest daughter of Syed Jalal bin Syed Hameed who himself was a well-known mystic of his reign.⁷ The profile of Bibi Jiwandi was the center of acceptance of prayers and she was acknowledged as embodiment of rituals and due to this she earned the rank of supremacy and sublimity through her survival and she was deployed as a guiding star and spiritual mentor of the women of that era. Her existence took place in Uch Sharif where she was nourished, trained and educate mystically to the females.⁸

BIBI PAAK DAMNA IN MULTAN

Bibi Pak Daman in Multan was a Princess of Fergana an Islamic fundamentalist lady. Her father, Sultan Jamal-ud-Din was the imperialistic and majestic figure of Fergana.⁹ She came into contact with Hazrat Saddar-ud-Din Arif one of the sons of Hazrat Baha Uddin- Zakariya at house of Allah. Hazrat Saddar-ud-Din Arif was also the great Islamic erudite.¹⁰ She was died in 695 H 1296 AD, consequent upon her last choice when she was at the point of her death, her heirs buried her in the garden of her home. Now after 900 years the palace has become a burial ground.

BIBI KRAM KHATOON

Geographically speaking, the desert of cholistan is known as the desert of thirst or tantalization on account of shortage of water all around and nobody knows that in which era there was an angelic lady who used to quench the thirst of caravans passing through the desert .the verbal tales from race to race are the indicators of this fact that she used to serve the people with water to drink having long life.it is also said that the volt of her husband nearby her grave where the people used to vow for attainment off spring. Unlike other female mystics the moments of her life were like the beads of the rosary of rituals, pious deeds and modest character. Prayer, meditation and remembrance of Allah Almighty along with recitation of holy Quran were the distinctive of her personality. Her services and achievements to promote mysticism are still imprinted on the minds of the mystic minded people of this age.¹¹

BIBI TIGNI

⁶ Sakeena tul auliya,dara shiko,translated by Muhammad abdul hafeez 2018,p.153

⁷ tareeh e uch, Hafeez ur rehman hafeez,1930,p.142

⁸ ibid

⁹ Tazkra auliya Multan,imtiyaz Hussain, publisher hajji niaz ahmad Multan(n.d)p.188

¹⁰ Tazkra shah rukn e aalam multani, mulana noor ahmad khan fareedi,qasar ul adab

¹¹ visited by author,june 2017

In the rows of mystical places, we come across having the glance at a spiritual but resided by in other mystic lady of her time known as Bib Tigni who was daughter of sultan Hussain langha and wife of Makhdoom Nasir u din Muhammad bin Makhdoom Jahanyan Jahan Gasht.¹²

She was abundant of wealth off spring. As a successful and trained diver of the ocean the boat of survivals as a boat lady of piety, chastity, veracity virtuousness and modesty and she never let the rosary of her tears to be broken in the meditation and remembrance of Allah. It has been universally observed that most of the women prefer to be the prominent member of snobbish society but this queen of simplicity, humbleness and modesty always strove to earn the treasures of shedding tears to attain the closure to divine power. The paradise of cognizes with her Allah Almighty in form of a spiritual grave is also situated in Uch Sharif entirely covered with the veil of modesty which does not allow the made visitor to even have a look at that tomb and they are also not allowed to be pilgrim of the saint.¹³

BIBI MEHRBAN

In the supreme palace of Mysticism, we've a chased to glance at the queen of kindness, dividing the wealth of spiritualism among the thirsty figures of mystic erudition. The said queen of mercy is recognized as Maai Mehrban, (a kind-hearted woman). The sacred shrine of this spiritual fairy is situated at Chock Fawara, (outside Boher Gate) Multan city. Exact at the same place, there was a mini garden along with a well which was gradually perished due to expending population. The (son in law) of this mystic lady belonged to the followers of Hazrat Ghos-ul-Azam Jillani.¹⁴ The blessed shrine of this lady is entirely secure under the custody of local Government invigilated by Uqaf department, Geological department. The pilgrims of this particular shrine are allowed to visit on Thursday for performing their rituals and prostrations. The legal notice pasted on the external side of main wall is also the center of people's attention describing as": "the building of this shrine stands secure as per act of 1985. Any transgressor of this act in case of demolishing it, spoiling the same or constructing any other building within the area of 200 meters of the same shall be severely punished."¹⁵

.16. Tazkara Auliya -e- Multan, Syed Imtiaz Husain Shah, haji niazahmad publisher multan p.217

17. *ibid*

Bibi Maryam Sawai

The sublimity of the prayer of mysticism lies in the fact that offerors of the same are never dive in the ocean of boredom, irregularity or irritation. Rather they always enjoy to keep it continue without caring their personal comforts of life.

In comparison with Mal performers of these rituals the female ones seem to be more punctual, sincere and devoted to offer this prayer of divine attachment. In order to trace out the practical roof of the above said reality, the wingless bird of the wisdom after the long entire some journey landed at the spiritual door of a matured mystic lady named Maryam Sawai. This name has already been observed rich with the contentment's, blessings and wealth of illuminations delivered by Allah Almighty. For instance, the sacred mother of Jesus Christ is also known with the same name who earned the stage of reverence on account of her piety, firm faith in divinity and spirituality. In the light of above mentioned facts, the picture of same propensities comes to

¹² Tareekh e uch ,Hafeez ur rehman hafeez,1930,p.143

¹³ *ibid*

¹⁴ Tazkara Auliya -e- Multan, Syed Imtiaz Husain Shah, haji niazahmad publisher multan p.217

¹⁵ *ibid*

be viewed to portray the personality of Bibi Maryam Sawai who has been said the dweller of a town of Rahim Yar Khan "chakk Abbas".¹⁶ A profound study of mystic Historians makes us aware that she was naturally ornamented with the Jewell of piety and beauty of victuals. She aimed at illuminating the dark areas of ignorance with the candles of mystic glow. Her mission was to fill the Hollow hearts of the people especially for the women with eternal light of divine love and purifying them from all types of devilish pollution. Evidentially, the attached picture of her mausoleum is a great source of narrating that it was situated in her native town and was the attractive center of the attention of pilgrims, visiting from various corners of the country to attain arms of blessings from her catacomb.¹⁸ Finally, it is undeniable fact that history of mysticism shall never even think to forget her services and achievement still perpetualism of this world.

CONCLUSION

Probing through the windows of historic state, when we make an effort to find out the achievements of women in various spheres of life, we come to know that this deprived community of society has rendered its undeniable services in the fields of religion, socialism, civilization, culture, politics, literature, war affairs, philosophy, medicine, craving and even mysticism. but question is that why do we see them very far off male dominant society to be acknowledged as talented as they are? Various critical appreciations, profound analysis, deep observations and authentic researches in this regard have concluded that the male dominant society on account of its narrow-minded behaviorism has created a baseless gap to disabled them to come equivalent to itself. In this oppressive, selfishness era the polluted atmosphere of peace lessness has become the source of concrete barriers in the way of mystic women to grow and propel the vehicle of their mystic activities with liberty, dominance and ease of access to serve the purpose. In such critical conditions, the pious and virtuous character of female mystics in collaboration with the teachings of male Sufis also be vivid to be displayed on the canvass of social and religious activities. They did all the things at their own efforts such as all the female Sufis tried their best to transform the society and social norms by their actions, words and reforms.

Unlike male Sufis, the female Sufis stayed at home and spent most of the time in prayers and meditations. Many female Sufis taught their attendants about the foundations of Islamic teachings. They did not institute the *Khanqah* but a small school at home. They started to teach reading the Holy Quran to the ladies living nearby. Their homes also served as vocational institute for the girls. The females of the nearby areas used to visit them for prayer and guidance. The soft-hearted female Sufis not only welcomed other women but also guided them in every sphere of life. They were also good orators; writers and their understanding of religion and Islamic teachings were as dominant and prominent as of males. In order to abide by the rule of being spiritual mothers, they guided their children and drew their attention towards true Islamic beliefs and experimentations. Similarly, they were also well aware of how to perform as a conjugal partner so they never even thought of neglecting obligations managing the house-hold chores and the duties of their wed-lock with their husbands in spite of being rigid mystics. When they were supposed to be assigned for playing their role as daughters, they adopted the ways of their parents to nourish their siblings. Moreover, when they were designated to run the system of their family as sisters, they used to guide other women of their time.

¹⁶ visited by author January 2017

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