



The Solutions of Sufis to Provide for the Material Expenses of Monasteries in the Common Tariqas of Chishtiyya, suhravardiyya, Kazeruniyya and Kobraviyya of Iran and India in the 7th to 9th Centuries of the Lunar Calendar (The Role of Sultans and Common People in Providing Expenses)

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Abstract

Iran and the Indian subcontinent during the seventh to ninth centuries AH. They witnessed many Sufi Tariqats. Among these are the Tariqats of Cheshtiyyeh, Sohravardiyyeh, Kazeruniyyeh and Kobraviyyeh. The prevalence and prosperity of the Cheshtiyyeh Tariqat, which had emerged in Khorasan (Iran), is due to the efforts of Khajeh Moin al -Din Cheshti in the subcontinent. The Sohravardiyyeh Tariqat, which is attributed to Sheikh Abu Hafs Sohravardi or his uncle Abu Najib Sohravardi, was built in Baghdad in the sixth century AH; But it quickly expanded in the western, central and southern parts of Iran. The entry of this Tariqa to the Indian subcontinent owes the efforts of Baha'uddin Zakariya Multani. The Kazeruniyyeh Tariqat, also known as the names of Morshediyyeh and Ishaqiyyeh, was founded in the second half of the fourth century AH with the efforts of Abu Ishaq Ibrahim ben Shahriyar Kazerouni in Fars. The beginning of the infiltration of this process in the Indian subcontinent is due to the efforts and efforts of Sheikh Safi al -Din, the nephew of Abu Ishaq Kazerouni, who emigrated to India as the first Sufi of the Tariqat and settled in the city of Oche. The Kobraviyyeh Tariqat is one of the other great Sufi Tariqats in Iran and India, attributed to Najmoddin Kobra. Badr al -Din Samargandi moved to India by establishing his beliefs and propagating his beliefs, and later promoted by greats such as Mir Seyed Ali Hamadani in Keshmir and many people converted to it. Most of the focus of scientific research on Sufism as religious events and its beliefs such as the emergence of Sufism, religious foundations, the stages of mystical conduct, the definition of concepts such as Sufi, ascetic, mystic and their semantic differences, and so on. What remains in the context is the worldly life of the Sufis, especially in the field of economics and how to do it. The worldly lives of people affiliated with Sufis have both individual and social dimensions. They experienced a kind of person life that included worship and austerity that was sometimes done with the help of a house and sometimes out of the



environment, and was another kind of public life within the house, along with some people, which included observing tips and details. There was a lot of social and mystical. Naturally, living within the house was accompanied by some material requirements, and Sufi had daily material needs in the worldly human stature: two or three meals a day (except for fasting), made his own desire to suit the common covers. And you cover the body with the usual garments (except for Qalandariyyeh and the Malamatiyyeh). In addition, many people came to the houses every day for meals or other essentials, and they had to provide food and clothing. It is worth noting that the Sufis who followed the specific ways were involved in the life of the household and their lives had to be funded in different ways. The structure of the Khangah and the requirements of a Khangah or life in the shadow of one of these ways allowed Sufi to promote material needs and to fulfill its religious needs and religious affairs with some kind of spiritual confidence. The present focus is on the Sufi commodity and cash receipts, which were referred to as "Fotouh" and received from the court, the general public and the merchants. There are few reports in this area that are mostly about Cheshtiyyeh and Sohravardiyyeh in India. There is no evidence that such goods were awarded to the elders. But because of its absence, it cannot be claimed that the elders of these ways were not given such a kind. The reactions of the Cheshtiyyeh way to these gifts are not such that they can be extracted different attitudes. Sohravardiyyeh's approach to the court and this kind of gift can be understood under their political attitude. Of course, it should be said that the acceptance or rejection of these gifts by the Sufis and their types and quantities and quality has been exchanged among the gifts and Sufis. The Sufi encounter with this type of gifts cannot be extracted, and their behaviors in this regard are more influenced by their own personality and the political and economic situation of the time. The following article seeks to answer the question of how the financial costs of the said procedures were funded in the Iran and Indian subcontinent. The approach of the article is a descriptive and its data is collected in a library. The findings suggest that the major part of the costs of the Sufi Tariqats Cheshtiyyeh, Sohravardiyyeh, Kazerouniyyeh and Kobraviyyeh were provided by commodity and cash aid received from the Iran and Indian subcontinent kings, the daily "Fotouh" of the public and the macro payments of the merchants. There have been many commonalities among these ways.

Keywords: Sufism, financing the expenses of the Khanqah (=Monastery), Fotuh, Sultans, Merchants, India, Iran.

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