

Curbing Extremism through Sufism: A South Asian Perspective

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Abstract

Sufis are the spiritual guides who aspire for closer union with God. Islam is an exterior edifice in which an entity subsists, whilst the inner exploration for enlightenment belongs to an ambit of Sufi realization. The Sufi approach endeavors to mend a human demeanor and to open up human vistas to the sublime amity that comes from propinquity to God. Sufism is a devotional and spiritual current in the Islamic history. Sufism enlightens society to abstain from spitefulness, barbarianism, bigotry, sadism and discrepancy. Now it has been subject matter to the strain of modernization experienced across the Muslim world and people are faced with terrorism on its peak. The present-day approach of sadism and belligerence calls for a good propel for the message of Sufi Diaspora for the alteration of traumatized mental approach of the populace. The conflict ridden people really have a pursuit for peace. Sufi ideas generously contribute to the harmony and relief. Islam is a great and splendid religion now has become maligned due to atrocities of ‘Jehadis’ in the label of religion. Fundamentalism has amended the motif and spirit of Islam. Pakistan as a soil of Sufis, longs for serenity and harmony. Sufis are the people who believe in tolerance, love and well being of all humanity. It is necessary to follow the doctrine of Sufism in the world of turmoil and tribulations and to address the most serious issues like lack of inter-faith harmony, terrorism and exploitation in Pakistan. The intention of this study is to explore the role of major Sufi saints in Sub-continent for preaching religion on the instructions of their sacred mentors and people have faith on Sufi Saints.

Key words: Sufism, Islam, tolerance, terrorism.

Introduction

God is the epitome of empathy and Muslims commence with the name of God by reciting ‘Bismillah-i Rehman-i Rahim’ and Rehman stands for ‘full of compassion

and love'. (Singh, 2008: 30). Holy Prophet (PBUH) is deemed as the first Sufi mentor in the world. After his demise, Sufi orders established. Each order had its own chain, which associated to him. In the beginning, there were four Sufis who got knowledge (Maarif) from their Sufi teacher Holy Prophet Muhammad (PBUH). After his (PBUH) demise, his four caliphs and cohorts widened Islam on the globe and Sufis became incorporated and significant fundamental part of Islamic mores and society. The four Sufis are Hazret Abu Bakr Sadique (R.A), Hazret Umer Bin Khatab (R.A), Hazret Usman Bin Affan (R.A) and Hazret Ali-ul-Murtaza (R.A). Naqshbendiyya chain belongs to Hazret Abu Bakr Sadique (R.A) and all other orders reached through Hazret Ali (R.A) to Holy Prophet Muhammad (PBUH).

Islam and Sufism are inseparable. "Sufism is a timeless art of awakening a higher consciousness through submission to the Divine Will. Sufism goes beyond history" (Dehlvi, 2009).

The word 'Sufi' originates from the term of 'Suf' which means "simple woolen cloaks". The real Sufis are in essence mystics; people who follow a sanctimonious Islam and they assume that an individual experience of "Allah" can be achieved through meditation (Webster, 2000).

Some people ascribed the Sufis as ahl-i-safa because the Sufis were those who offered prayers in the same place as the Prophet (SAW). "Sufi masters are also called ahl-e dil the people of heart. They teach the religion has no meaning unless warmed by emotions of love and interpret Sufism as being the heart of Islam" (Dehlvi, 2009).

Sufi saints are the compassionate people of "Allah" and their Cenotaphs are the signs of Peace, Harmony, Tolerance, Sympathy and service to mankind. The four Sufi silsilas Qadriyya, Chishtiyya, Suhrawardiyya, and Naqshbendiyya accomplished esteem in the Sub-continent. They were illustrated as the spiritualists of Islam and were driven by the same Divine cause. Sufi canons contained many facets that overdid the teachings of Prophet Muhammad (PBUH). Sufis were the true representatives of Islam. They preached Islam here with the love and sacred influence and they were the true embodiment of the holy proportions of Islam. Sufis convert many people with the light of Islam. When a Muslim undergoes a spiritual rebirth through a Sufi; it was named an 'awakening'. When a non-Muslim was alike altered, it was called 'conversion'.

Sufism in its true spirit is love of God and all His creatures. Sufi Qubool summed up that "Sufism means religion and philosophy of love, the acknowledgement of all faiths, the equality of human beings, revolt against falsehood, adoption of truth, relief from egotism" (2002).

Buhler (1998) affirms that "Sufis and Sufism are attached with Islam. Sufis in fact represent the Islam. They play fundamental role in the configuration of Islamic societies. They are being respected by the people because people have great love for them. A Sufi has a personal influence in the society".

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The snags and efforts delivered by the Sufis in circulation of Islam in the sub continent are terrific, numerous and magnificent. The reach of Islam in the sub-continent owes much to the endeavor, and the individual illustration of the Muslim saints and Sufis who made persistent and untiring hard work to reach out to folks and sensitize them as regards to the understanding of the Islam. Majority of these Muslim saints journeyed to India in the time period of 11th to 14th century and dedicated their lives for the cause of Islam. They made Islam popular in Indian sub continent. A huge number of non Muslims were impressed by the simple teachings, down-to-earth character and just behavior of the Sufis and entered in the fold of Islam.

Annemarie (1975) states that “The messages of the Sufis are universal and they illumine the mind and soul. Their messages touch the soul and mind because message based upon love and truth. They love every one without any discrimination. People faith on them because they are the part of Islam and they have great contribution in the preaching of teachings of Islam. Sufi philosophy is based upon universal love and brotherhood” (Menhas et al.).

Ghazali (1972) asserts that “Sufis are also called the people of, ‘true being’. They impress the people of the world by their teachings, love and art. Their teachings and love show the purity of their heart and soul...” (Menhas et al.).

Avery (2004) avers that “After the 13th century, Islam spread through Sufis in Indo-Pak. They follow the path of love. According to the Sufis, through love everything can be achieved... The Sufis changed their mind and heart with their teachings which based upon true love” (Menhas et al.).

Trimingham (1998) conducts study on the Sufi silsilas in Islam and says that “Sufis are the people who represent Islam with peace and love in every region of the world. Sufi saints have played a significant role in the preaching of Islam.”

Trimingham traced three phases in the development of Sufism viz, the taifa, tariqa and khaqah phase. Sufis came to South Asia in khaqah phase. The Islamic Sufis entered in to the subcontinent and played imperative role in the sermonizing of Islam. Sufis opinion of Islamic realization is learned from saints not exclusively from books. Tariqas can be traced back through generations to the Prophet Muhammad (PBUH) himself but Sufis are few in number and they have shaped Islamic notion and history. Throughout the centuries, Sufis contributed tremendously to Islamic literature as Hazrat Data Ganj Baksh, especially in poetry like Rumi, Omar Khayyam and Al Ghazali. Some Sufis born in sub-continent and some came here from other areas and dwell here. In Pakistan every year followers of these Sufi saints gather and celebrate Urs (nuptial ceremony) http://www.academia.edu/5818563/Sufis_Belief_System.

The pathway Sufis follow are *Rida*; resignation to the will of Allah, tawwakul; trust on Him, *sabr*; patience, mohabba; love (Dehlvi, 2009). The message of Islam was broadened across the Indian sub continent by the Islamic Spiritualists. Data Ganj Baksh of Lahore, Khwaja Moinuddin Chishti of Ajmer, Khwaja Bakhtiyar Kaki of Delhi, Baba Farid of Pakpattan, Sheikh Bahaudin Zakriya of Multan. Makhdoom Jahania Jangasgt of Bahawalpur, Sheikh Nazim ud

Din of Delhi, and Muslim divines like them did all the labour of teaching and enlightening people in the simple and candid message of Islam.

Eminent Sufi Orders in Sub-continent

Many Sufi silsilas are established in the sub-continent but the most prominent are these four:

1. Chishti Order founded by Khwaja Abdul Chishti however Kwaja Moin Ud Din Chishti implanted this silsila in India.
2. Suharwardi silsila, founded by Sheikh Shahbudin Umar Suharwardi at Bghdad
3. Naqshbandi chain popularized in India by efforts of Khwaja Baqi Bilah.
4. Qadiriya Order established by Sheikh Abdul Qadir Jilani in Baghdad.

Shaykh Khawaja Moeenuddin Chishti and Chishti Silsilah

Hazret Khawaja Muniuddin Chishti (R.A) widely known as Khawaja Ghareeb Nawaaz (The Supporter of the Poor) is the mujaddid (reviver) of the Chishtiya Order of Sufis. In the history of Islamic Sufism, he is one of the most stupendous figures. He was in direct pedigree of the Beloved Prophet Muhammad (SAW) being paternally descended from the Beloved Prophet's grandson, Imam Hussain (R.A) and maternally from the Beloved Prophet's grandson, Imam Hasan (R.A). Born in Sajistan in Central Asia in the year 1139 he traversed to Samarqand and obtained his early education in that great center of learning. He became orphaned at the age of twelve and did Hafiz e Qur'an at the age of fifteen and had mastered the Arabic, Farsi and Turkic languages (Qadri, 2009).

He was brought up in Khorasan, Iran and after decreeing him as a religious guide, Khawaja Uthman Harooni (R.A) hold Khawaja Muniuddin (R.A), tenderly, kissed his forehead and said, "I entrust you to God". Khawaja Moeenuddin (R.A) then left with a profound heart on the responsibility allotted to him. In his voyage afar, a 14 year old boy, Qutbuddin Bakhtyar Awashi (Born 569 A.H.) preceded him at Isfahan in 583 A.H and initiated as his religious partisan (mureed) (Qadri, 2009). By far the most tremendous amid the great Sufi Shaykhs was Khwaja Moeenuddin Chishti of Ajmer in the Sub-continent. Candidly, he is generally acknowledged as the wellspring of Islamic spiritual movements in the subcontinent.

Then he journeyed to Neshapur where he became an adherent of Khwaja Uthman Chishti, Khwaja Moeenuddin was instructed into that Chishtiya Order for seven years. From Neshapur, he moved to Baghdad where he met the soaring personages of the time including Shaykh Abdul Qader Jeelani, Shaykh Ziauddin Suhrawardi, Khwaja Awhaduddin Kirmani and Khwaja Abu Saeed Tabrizi. In Isfahan, he encountered Khwaja Qutbuddin, who became his devotee and later his descendant in Delhi. From Isfahan, Khwaja Moeenuddin went to Ghazna, Lahore and Multan where he learned Sanskrit and Hindi in order to communicate with the local people. From Multan he moved on to Delhi and then to Ajmer. The town in

the Rajasthan desert became the foundation of a Sufi movement that stroked every corner of India and Pakistan. Thousands accepted Islam through his hardships. Millions did so through the labors of his tyros. Three of his disciples themselves became renowned and occupied an eminent place in the ranking of the great Sufis. These were Khwaja Qutbuddin Bakhtiar Khaki (after whom the *Qutub Minar* of Delhi is named), Shaykh Hameeduddin Naguri and Baba Fareed of Lahore (Qadri, 2009).

Khwaja Moenuddin Chishti was also a renowned poet. As a prolific writer, he wrote over 10,000 couplets in Farsi but majority of his writings had been misplaced. He died in 1236, venerated, adored and extolled. "If there is one person to whom belongs the credit for introducing Islam to India and Pakistan and he was the edifice of the largest Islamic community in the world today, it was Khwaja Moenuddin Chishti of Ajmer" (Ahmed, 2009).

Many spiritualist of this silsila contributed enormously to fortify their order in to Sub-continent. Khawaja Moenuddin Chishti and Khawaja Bakhtiyar Kaki did not have their own houses; they lived in brick less houses. Khawaja Moenuddin Chishti used to say that "God has created the humans and earth for the sake of love and loving God implies loving human beings aside from their faith, class, color and race. The ultimate goal of religion is tolerance and altruistic love for human beings and their service. Their observance of religious law and rituals is not essential as the service of fellow humans". Baba Farid introduced 'langar' for the wellbeing of the poor. He himself broke fast with 'Sharbat' and even he gave it to others and between Iftar and Namaz he had been given two loaves of bread and he distributed them to others. He started distributing the charity into needy people. Nizamuddin Auliya ordered his disciples to go and ask the deprived people and sent them expenses every month without failing. (Hussain, 2008)

Qadiriyya Sufi Order

The silsilah took its order after the name of Pir-e- Dastagir and Ghaus-e-Azam Hazrat Sheikh Syed Abdul Qadir Jilani in sixth/twelfth century. Sheikh Syed Abdul Qadir Jilani lived in overcast period of Islamic History; the crumbling of Muslim political power, the relapse of morality of people. Mayhem of all sorts and continuous conflict needed moral vibrancy and spiritual revival.

At initial level the Qadri teachings spread in and around Baghdad but later on this order spread in entire Arabia, Morocco, Egypt, Turkestan and India. Afterwards it crossed the boundaries of continents and engulfed Europe, America and Africa. In Europe he is renowned as "The Sultan of the Saints". He once under Divine command in the presence of apex Sufis uttered "My foot is on the neck of every saint". His traveling in the Africa and Indonesia, China, Java, Morocco and around Indian Ocean illuminated these regions with the light of Islam. He also converted south and eastern Egypt, the inhabitants of coastal hills in Algeria and the remaining royal families of Roman Empire living in Tripoli, Sri Lanka and

Maldives to Islam (Qadri, 2009). Trimmingham (1998) explains that Saints of Qadriyya chain has great contribution in the preaching of Islam in Sub-continent and mostly Sufi saints who came in Jhang belong to Qadriyya chain.

The guiding principle that directed the life of Abd al-Qadir was love of his neighbors and toleration. He bequeathed his tolerant attitude to his devotees in legacy. The most potent Qadri Spiritual influence was spread in Punjab by Hazret Mian Mir Bala Pir of Lahore. He was the Khilafa of Sheikh Khidr Abdal Biyabani, Haji Nimattullah, Mian Nattha and Mullah Shah Badakhshani.

The spiritual bequest of Hazrat Mian Mir was communicated to and propagated by Qadiriya Nuria Silsila in Gujranwala, and then by its spiritual centre 'Dargah Muallah Qadiriya Ghaus ul-Asr Hazrat Khawaja Muhammad Umar Abbasi Qadri'. The notable personalities of this order includes: Hazrat Sakhi Ahmed Yar, Khawaja Muhammad Umar, Khawaja Muhammad Karimullah, Khawaja Muhammad Bashir and Sajjada Nasheen Shabbir Ahmed Kamal Abbasi Qadri. This centre also produced wonders Qadri Mashaikh such as Babu Ghulam Serwer Lahori and his Khulafa Khawaja Hafeezullah, Muhammad Ashraf Khan (Ahmadabad Gujarat), Muhammad Yaqoob Khan (Bombay). Hazrat Khawaja Rafiqullah, son of Hazrat Khawaja Muhammad Hafeezullah is the spiritual heir and Sajjada Nasheen at the centre Barelah Sharif in the district Gujarat. Sufi Abdul Majeed in Sheikhpura is a unique sublime Qalandar of matchless spiritual exaltation (Qadri, 2009).

Naqshbandiyya Chain

The silsila is known as silsilah-i- Khwajgan. Hazrat Ahmed (d. 1161) is considered to be the earliest known Naqshbandi saint but the order obtained standing and esteem in the regulation of Hazrat Abdul Khaliq of Khajdwan. He taught his followers to follow 'Sunna, Shariah and Ahadith'. Khawaja Bahauddin Nakshband further broadened the order. Under him the silsilah attained thousands of devotees. Khawaja Ubaidullah Ahrar was his disciple, the silsila reached to its grandeur. The order traced its pedigree through seven generations to Sheikh Abul Hasan Khurqani, Shaikh Bayzid Bistami, Imam Jafar Sadiq, Hazrat Qasim bin Muhammad bin Abu Bakr Siddique (R.A). This order established in Central Asia and then Turkistan, Syria, Afghanistan and India. In Central Asia not only important towns but small villages had hospices of Nakshbandi order (Qadri, 2009).

Khawaja Baqi Billah introduced this order systematically in India during the closing years of tenth/sixteenth century. He came to Delhi from Kabul and in his own words, "planted the silsila" in India (Qadri, 2009). Another celebrated Sufi of this silsilah who settled in Lahore was Khwand Mahmud (d. 1052/1642) whose son spread his allegiance (Bait) extensively. He died at the age of forty but he left deep impact on the religious life of India by his unpretentious ways and deep humanitarian spirit as believer of Unity of Being.

Mujaddid Alf Sani 'Renewer of Second Millennium' reached every town and city in Mughal period. Sheikh Abdul Haqq Muhaddith Dihali (d. 1642) came to be known as a teacher of Hadith. In early thirteenth/nineteenth century Shah Ghulam Ali had his disciple spread in Rum, Syria, Baghdad, Egypt, China and Abyssinia. Like Qadiriya chain, Nakshbandi Khanqahs covered several continents and reached at full glory in sub-continent and worldwide (Qadri, 2009).

Suhrawardiyya Sufi Order

Sheikh Abu Najib Abd al-Qahir Suhrawardi is the initiator of this order and he reached his forebears to the first Caliph Hazrat Abu Bakr Siddique. In Baghdad he perused study of Hadith, Shafii Law, Arabic Grammar and Literature. At the age of twenty five he devoted his life in asceticism and starkness. In Isfahan he swore his allegiance at the hand of Ahmed Ghazali who wrote "Aphorism on love" he also gained spiritual benefit from Shaikh Syed Abdul Qadir Jilani. The order gained eminence by the name of Shaikh Shihabuddin Abu Hafz Umer Suhrawardi, who was his disciple and nephew as well. The order was introduced in Bangala. In Punjab it was introduced by Bahauddin Zakiriya of Multan. Later in Uch the order became a centre of great importance in the religious and political life of Sindh (Qadri, 2009).

Hazrat Data Ganj Baksh

Hazrat Data Gunj Baksh Ali Hajveri (R.A) was born in 400 A.H. in Ghazni (Afghanistan). His real name was Abul Hassan Ali Ibn Usman. He belonged to a Syed family (progeny of the Holy Prophet SAW). He did complete his early education in Ghazni by memorizing the Holy Quran. Then he studied Arabic, Farsi, Hadith, Fiqh, Philosophy etc. At that epoch Ghazni was the core of learning in Central Asia. He visited the vault of the great escort of the Holy Prophet (SAW), Hazrat Bilal (R.A). "There he slept for a jiffy, and found himself in Makka, where he saw the Holy Prophet with an old man, he didn't recognize him and thought who he could be? Then Hazrat Ali Hajveri fell on the feet of the Holy Prophet and kissed them". The Holy Prophet (SAW) knew what Hazrat Ali Hajveri had in his mind, so he (SAW) told Ali Hajveri: "This old man is Abu Hanifa, your Imam". Then he was sent to Lahore. Lahore is also called 'Data Ki Nagri' due to his kind and just demeanor with his followers. He was a Spiritualist, a Saint, an Erudite, a Poet, a Logician, an Educator, a Muslim Emissary and an epitome of the best in Islam. (<http://qalandaria.blogspot.com/2011/01/hazrat-data-ganj-bakhsh-ali-hajveri-ra.html>).

When Khwaja Moinuddin Chishti came to Lahore in 561 A.H (1165 AD), he stayed at the tomb of Hazrat Ali Hajveri for two weeks, where he mediated. And when he finished his meditation, he stated a couplet in Farsi: "Ganj Bukhsh Faiz-e-Alam;
Mazhar-e-Noor-e-Khuda

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Naqisa-ra Pir-e-Kamil; Kamila-ra Rahnuma”. Mean: Ganj Buskh (Bestower of Spiritual Treasures) is a grace to the world; a manifester of God’s light. (<http://qalandaria.blogspot.com/2011/01/hazrat-data-ganj-bakhsh-ali-hajveri-ra.html>)

He travelled extensively and visited the places included Amul in Tabaristan, Fergana, Azerbaijan, Tabrez, Baghdad, Balkh, Merv, Baward in Turkman, Damascus, Samarkand, Egypt, Nishapur, Hijaz, Isfahan, Khurasan and Kirman etc. Hazrat Data Ganj Bakhsh was a scholar Saint and his classic work ‘Kashful Mahjub’ is erudite explication of diverse subject matters. An insightful and meticulous study ushers one to unearth the intellect of spiritualism of Hazrat Data Ganj Bakhsh. He was himself a poet and quoted numerous verses in ‘Kashful Mahjub’ and this exhibited his developed taste for poetry. He was a fêted sacred teacher for the beginners; a guide for perfected. His writings also proved his mystic persona. The death anniversary of Hazrat Data Ganj Bakhsh is celebrated on 20th of Safar apiece year. On Muharram the ‘Ghusal’, to the Mausoleum is given. To wrap up, he was the spiritual centre of Lahore and it is hard to envision Lahore without Data Sahib.

Hazrat Mian Mir

Hazrat Mian Mir holds a pivotal role in the history of Sikh for laying the stone in Golden Temple in Amritsar. His real name was Mullah Shah. He was a direct descendant of Shaykh Abdul Qadir Jilani. To practice self mortification he went to jungles at the age of twelve. He got his religious education from his mother. For about eighty years Mian Mir remained on the throne of dissemination and guidance in Lahore to light up candles of love to Allah and his Prophet (SAW) and devotion to Muhammadan law. His entire life was simple and he communicated to his devotees about universal brotherhood, peace, love and light. He never ever wore a garment that could be grandiose to ‘dervishness’. He once said, “Take me to the spot where my friends are resting! “He took his last breath on 7th of Rabi’ al-awwal 1045 or the 22nd of August 1635”. During his struggle at his deathbed he slowly moved his lips. His breath came from his breast and that he was restless, until the moment that he said two times ‘Allah, Allah’ and it stopped. He was buried near the grave of Mian Natha”. His cadaver was taken and exactly buried this treasure among the knowers of Allah in this earth which was like heaven. (Brahma, 1994).

Hazret Sultan Bahu

Hazret Sultan Bahu (RA) born in 1039 Hijri belonged to the lineage of Hazret Ali (R. A). He was born in the town of Shorkot region of Jhang in the year of 1039 Hijri in the epoch of great Mughal sovereign Shah Jahan. He brought up by his saintly and pious mother and she was responsible for his spiritual and

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religious tutoring (Kirmani, 2000; Ali, 2006). The place was popular due to Hindu jugglers. When Sufi saints came in Jhang, illiteracy and erroneous beliefs were popular. Sufis had enormous contribution in the sermonizing of Islam in district Jhang. Islam there reached by Muslim Sufi saints.

Sub-continent is an immense centre of Sufis embraced all three religions. In this social milieu, the Sufis give the message of Islam and accentuate on the brotherhood of man. Fundamentalism and Extremism has approached to the crest and given air to terrorist activities in Pakistan. Contemporary philosophies and ideologies cannot bridge with the society. Sufi movement surfaced in the early medieval eon in India with the awareness of Islamic culture with Hindu way of life and there emerged diverse trends of Sufi movement that were religious and social in nature and endorsed Islam. Hindu rituals, practices, culture and customs create social cacophony, Sufism bridged that gap. Sufi movement propagated the harmony and peace; the parity between the segments of people who are faced with class exploitation in Hinduism. The Sufis hold the poor and the feeble, the indignant and the affronted, the tumbled and the sick and gave them a new association, a new dignity, a new lease of life <http://www.dailyexcelsior.com/web05dec11/edit.html>. Thomas Arnold observes that "During Muslim rule, on the whole the level of tolerance demonstrated towards non-Muslims was missing in Europe till modern times" (Khan, 2008).

Taliban Ideology

Taliban emerged during American resistance to the Soviet sortie into Afghanistan. The Taliban reportedly received pecuniary backing and martial hardware from the US. Specifically, they received Stinger missiles in the mid-1980s, and when the United States offered a "buyback" of the armaments (up to \$100,000 each), few insurgents adhered to the request. The armory is still in the control of many insurgents at present. Pakistan also advocated the Taliban a lot during their 5-year rule in Afghanistan, providing millions in back up money and ISI helped in Taliban training camp construction and maintenance. Much of the Taliban's assets come from drug trade. Taliban attacks, especially suicide bombing attacks, also are employed to gain support from riot supporters throughout the Middle East and Asia. Pakistan remains the powerful sponsor of Taliban activities as it is broadly accredited that the ISI has operated the Taliban for violent attacks in Afghanistan. Now these Taliban has fled in Pakistan and taken haven here. They want to take control of the state in their hands. They wanted 'Shariah law' to be implemented in Pakistan. They need their version of Islam. The organization itself, however, remains under the direction of Mullah Omar and the rest of the Quetta Shura Taliban". <http://web.stanford.edu/group/mappingmilitants/cgi-bin/groups/view/367>.

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The Tehreek-e-Taliban Pakistan (TTP) has accumulated a list of 15 demands that will be imparted in confab with government of Pakistan. The 15 conditions by the TTP (reported by Dawn) are as follows:

1. Stop drone strikes
2. Introduce 'Sharia law' in courts
3. Initiate Islamic system of learning in both public and private learning institutions
4. liberate Pakistani and foreign Taliban imprisoned in penitentiary
5. Refurbishment and compensation for damage to assets during drone attacks
6. Devolve control of tribal areas to local armed forces
7. Extraction of military from tribal areas and shut down check posts
8. All iniquitous claims held against the Taliban to be plummet
9. Detainees from both sides to be unconfined
10. Equal rights for all, deprived and affluent
11. Families of drone attack victims to be offered jobs
12. End interest based banking system
13. Stop supporting the US on the war on terror
14. Surrogate the democratic system of governance with Islamic system
15. Rip apart all affairs with the US <http://www.chowrangi.pk/ttp-complies-15-point-demand-list-negotiations-government-pakistan.html>.

A great deal of fortified terrorists camouflaged as a defense forces stormed on Karachi airport in June 2014. At least 29 were killed and 26 were wounded. Explosions and gunfire also continued in the airport throughout the night. Assault on the naval base in Karachi was held in May 2011. The Taliban claimed responsibility for the attack and threatened more assaults to send a message to the government. "We are still alive and strong enough to react to the killings of innocent people in aerial strikes on their villages," said Taliban spokesman Shahidullah Shahid. "Pakistan used peace talks as an instrument of war. It killed hundreds of innocent tribal women and children. This is our first attack to retaliate the death of Hakimullah Mehsud," he said. The Taliban spokesman warned it is just the beginning. "We have taken revenge for one, we have to take revenge for hundreds," he said. "We will continue carrying out such attacks." <http://timesofindia.indiatimes.com/world/pakistan/29-dead-26-hurt-as-Taliban-storm-Pakistan-airport/articleshw/36321898.cms>.

Equipped militants with automatic weapons, grenades attacked on Benazir Bhutto in December 2007, Marriot Hotel in Islamabad 2008, and Pearl Continent in 2009. In October 2012 a Pakistani schoolgirl Malala Yousafzai is attacked for advocating the schooling of girls in Swat. Extensively fortified Taliban gunmen stormed a marine base in Pakistan's biggest city Karachi, obliterating two US-made surveillance planes and killing 10 workers in a 17-hours confrontation AFP in 2011.

On May 13 2011, two suicide bombers killed 98 people outside a police cadet training centre in the northwest town of Shabqadar. On May 20 2011, the Taliban

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used a remote-controlled bomb to attack a US consulate convoy in the northwest city of Peshawar, killing one Pakistani passerby and wounding 11 other people.

A Taliban suicide attack using a truck bomb on May 25 2011 ruined a three-storey police station in Peshawar's military zone, not distant from the US consulate, killing 9 people. On May 26 2011, a Taliban suicide car bomb outside a district police office in the northwest town of Hangu killed 32 people.

It occasionally attacked on FATA, NATO, KPK and Karachi. Musharraf's carnage was planned. Ghulam Ahmed Blour murdered at the hands of Taliban fundamentalists and 35 injured and 16 killed including SHO. Wali ur Rehman Babar, anchor Geo News was killed by Taliban in 2009. TTP admitted responsibility of killing three defense personnel including a SSP-Diamer, Muhammad Hilal, and two Army officers, identified as Colonel Ghulam Mustafa and Captain Ashfaq Aziz, at Rohni in the Chilas area of Gilgit Baltistan in 2013. These security officers were investigating June 23 Nanga Parbat carnage of foreign walker. A TTP group claimed of holding Ali Haider Gilani, the detained son of Prime Minister Yousaf Raza Gilani. TTP claimed that "The son of former Prime Minister Yousaf Raza Gilani is with us and doing sound". In 2011, as many as 81 persons were killed and 145 others injured when two suicide attackers blew themselves up at the end of a service at All Saints Church near Qissa Khawani bazaar in Peshawar, the provincial capital of Khyber Pakhtunkhwa.

Major General Sanaullah, Lt. Colonel Tauseef and Lance Nayak Irfan Sattar were martyred in Upper Dir area when a roadside blast went off in Bin Shahi area on September 15, 2013. Pakistan stepped up its drive against the Taliban in North Waziristan on June 26, 2014 with heavy strikes and a commando foray on Miram Shah, the district's largest town, in what military officials described as the prelude to a major ground offensive. The advance was the army's first major thrust into the center of Miram Shah, a hub of militant activity, and was an escalation after days of a relative lull in operations to allow civilians to flee. http://www.satp.org/satporgtp/countries/pakistan/terroristoutfits/ttp_tl2013.htm.

Bomb blast on Wagha Border of Pakistan occurred on 2 November 2014 on flag lowering ceremony, killing at least 55 people and injuring than 120 persons and on 16 December 2014 there was a deadliest attack on Army Public School in Peshawar killing 145 people including 132 innocent children <http://tribune.com.pk/story/784976/cylinder-blasts-kill-3-in-islamabad-injure-2-in-karachi/>.

Conclusion

In the world of turmoil in our day man is drifted towards hostility, catastrophe, bedlam and prejudice and it concludes in avarice, political conflict, terrorism, fanaticism killings, mass destruction, imperialism, and ethnicity. The need of the hour is Sufic realization should be followed that believes in tolerance, delight and love of all humanity without the prejudice of caste, faith and creed. Sufism renders

matchless service to mankind by sponsoring inter-faith tolerance and sectional concord. Most of the great Chishti Sufis and other silsilas did reforms in society, religion, art, literature, culture, music and languages. Sufism in South Asia is the major feature of stability in the society. Sufi Khanqas too were the chief use for peace and tolerance. They also contributed in Philosophy, Theology and especially in mysticism. Today, the darghas of the saints are the origin of unanimity between all masses. Thousands of people go to their mazars to seek serenity and consolation. A large number of masses go to their shrine for prosperity.

In Sindh and Punjab, various Sufis migrated and represented peaceful, friendly and tolerant element of Islam. They were able to attract followers from all over the country. In Punjab Farid uddin Ganj Shakar, Data Ganj Bakhsh and in Sindh Shahbaz Qalandar were among these Sufis. They preached the concept of love, equality, brotherhood of all human beings and respect for all religions and faiths. They accommodated everyone irrespective of caste, creed, culture, race and faith. Bulleh Shah, Shah Hussain were able to reach the hearts of people by rendering their poetry in Punjab and Shah Latif and Sachal in Sindh spread the message of universal brotherhood and love for all times. Sufism can reduce differences and help people to rise above to create the harmonious culture of tolerance, love and brotherhood. Muslims are generally labeled as fundamentalists today and this can be countered by adopting the softer image of Islam that is Sufism. Sufis are devoid of all differences and distinctions. They free themselves from religious and racial boundaries. They taught love and love is the basis of peace. Sufis played imperative role to get access at the hearts of common people by writing poetry in all slangs such as Shah Hussain and Bulleh Shah in Punjab and Shah Latif and Sachal in Sindh. Therefore the civic of all religions, faiths, caste and credo came there with the intent to achieve their blessings.

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