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## **ENLIGHTENED FACE OF ISLAM: FEMALE MUSLIM SUFIS AND THEIR CONTRIBUTION**

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### **ABSTRACT**

The current study explores the contribution of female Sufis for preaching of Islam as well as set the society according to the Islamic values and norms in Medieval India. There were huge number of the females contributed significantly for preaching of Islam which presented an enlightened face of Islam but all these is ignored and hidden beneath the stones. These pious women orated and guided the Indian females about Ideology of Islam, its value system as well as practices. They worked within the values domain of Islam and played their role for wellbeing of society. They guided the women about Islamic value system and religious teachings as well as cultural and spiritual practices. The study is done by using the historical method as well as qualitative content analysis technique. It concludes that Muslim female Sufis significantly played their role to convey the ladies in Indian society about their rights and responsibilities as well as ideology and practices of Islam.

Keywords: Female Sufis, Islamic value system, Enlightened face, Pious women, spiritual practices

## **Introduction of the Topic**

There were various names of pious females who played significant role to preach ideology and values system of Islam in medieval Indian society. Most of them belongs to the Sufi families and were respectfully treated due to their Sufi background as well (Shemeem Burney Abbas, 2002). Some of significant names were Bibi Pak Daman, Bibi Fatimah Sam, Bibi Sara, Bibi Zulaykha, Bibi Rani, Bibi Khadija, Bibi Rasti, Bibi Fatima. Jamal Bibi, Doughters of Baba Farid (Bibi Mashurah, Bibi Sharifah, Bibi Fatimah), Bibi Qarsum Masuma, Bibi Maryam Sughra, Bibi Auliya, Bibi Lillah Kashmiri, Bibi Aram Shahiba, Bibi Jawindi, and Bibi Hajra. The study was done to explore the enlightened face of Islam and contribution of Muslim Sufi females to promote the Islamic ideology and value system in medieval India society. It was done by using the qualitative content analysis technique and scripted by using historical method.

## **Bibi Pak Daman**

The shrine of Hazrat Bibi Pak Daman is burial chamber of Hazrat Ruqayah daughter of fourth Rashidun Caliph Hazrat Ali, in Lahore, Punjab. The studies showed that the tomb has graves of six transcendent ladies from the family of Prophet Muhammad PBUH. The majority of the scholars are agreed that Syeda Ruqayah was step-sister of Ghazi Abbas (RA) and wife of Hazrat Muslim bin Aqeel (Mahallati, 1983).

These divine ladies came in Punjab (subcontinent) just after happening of Karbala in later years of 7<sup>th</sup> century. Bibi Pak Daman (RA), which means the "chaste lady", is the collective name of the six ladies believed to inter at this mausoleum, though it may also be popularly used for referring personage of Hazrat Ruqayah alone. Bibi Pak Daman are among some women who brought Islam to South Asia, preached the masses about Islamic values and engaged in missionary activities in localities of Lahore (Zaidi, 2014).

It is stated that after Karbala massacre Makkah became unsecured place for Ali's family and a group of Muslim ladies led by Syeda Ruqayah left Makkah and traveled towards areas of Sindh or Hind along with their male servants. The massacre at Karbala caused numerous lineages of Prophet Muhammad PBUH including Syeda Ruqayah to migrate to Makran. These ladies lived

there for several years and preached Islam. Jaisalmer's Raja felt susceptible by her proselytizer services. Umayyad rulers were also displeased (Abbas, 2002).

Though, threats for life of Syeda Ruqayah caused for crossing the Indus River and they settled in Lahore. The Hindu ruler of Lahore endeavored to arrest these ladies but remained fail. The prince of the Lahore and son of the ruler, "Prince Bakrama Sahi" had accepted Islam on the preaching of this group. This enabled Bibi Ruqayah for continuing proselytizer accomplishments with peace for some time. Meanwhile, dreading for disgrace at hands of Hindu Raja and his army when they once again arrived for arresting the ladies including Bibi Ruqayah, they gathered and made collective prayer to Allah Almighty for rescuing. So the ground fragmented and they all went underground. A piece of shawl of Bibi Ruqayah or some pieces of shawls of all ladies remained as mark on spot (Chawla, Shoeb & Iftikhar, 2016).

These seven divine ladies and their companion four men has been traced from history. It is stated that Bibi Ruqayah has also been introduced herself and her companions too. It is stated that Bibi Ruqayah was widow of Hazrat Muslim bin Aqeel and daughter of fourth Rashidun Caliph Hazrat Ali as well as sister of Hazrat Ghazi Abbas (Commander in Chief of Imam Hussain's Army in Karbala). Among other ladies, five were Bibi Ruqayah's sisters in law while sixth, Halima, was their maid. Four men, Abdullah; Abbu-ul-Fatah; Abbu-ul-Fazal and Abbu-ul-Mukaram, were their guards as well as belonged to their tribe.

It is stated that the local Hindu community was against these ladies only due to their proselytize activities and they had warned the ladies not to preach the Islam in the area and must spend a calm life if want to stay there (Usman, 2012). The shrine of the Bibi Pak Daman is in Lahore, located between Railway Station and Garhi Shah, near to *Shimla Pahari*. Both Sunnis and Shias visit the shrine. Their three Urs is celebrated on 7<sup>th</sup> to 9<sup>th</sup> Jamadi ul Sani, every year (Abbas, 2002). Free Langer, Qawali, and recitation of Holy Quran is common activity there (Usman, 2012).

There was disagreement on the reason behind arrival of these women in Indian territory. There was general perspective that five Muslim women, under the leadership of Syeda Ruqayah bint

Ali (RA), left Mecca to settle and spread Islam throughout Lahore following the events at Karbala. As a result, the Hindu community accepted Islam. They succeeded in converting a sizable portion of the populace to Islam (Farhat, Afridi & Pasha, 2022). These women are thought to have played a major part in the teaching and propagation of Islam throughout Lahore. Ali Hajvery also received his spiritual knowledge by visiting and cleaning Bibi Pak Daman's shrine. In contrast to the numerous well-known Sufi saints of Pakistan, there have been numerous discussions and debates regarding the identities of the six women interred in this tiny compound, as previously mentioned. The most prevalent strong claim asserts that Bibi Ruqayyah bint Ali, the daughter of Hazrat Ali (RA), the fourth Caliph of the Muslims, is the rightful owner of the main mausoleum in Bibi Pak Daman (Zaidi, 2014).

The Bibi Pak Daman Mausoleum is credited with numerous miracles (*karamat*). For example, Noor Ahmed Chishti recounts a *karamat* incident in which a Hindu prince, after becoming the shrine's mujawar, wed a disabled woman and prayed at her grave, promising that if her disability healed, she would serve the shrine. His prayer was instantly answered, healing the girl. Witnessing the event, six or seven *Jats* also converted to Islam (Chawla, Shoeb & Iftikhar, 2016).

### **Bibi Fatimah Sam**

Delhi was home to Hazrat Bibi Fatima Sam in the thirteenth century. Based on the fragmented information available, it appears that she was Hazrat Baba Farid's (d. 1265) adopted sister, and he always admired her sanctity and piety. She thought of Shaikh Najamu'd-Din Mutawakkil, his brother, and Baba Farid as her own brothers. "A person who is seeker of 'Dive Love' and at the same time concerned with the safety and security of his personal life, cannot become a true lover," is a famous poem written by Shaikh Nizamu'd-Din Auliya (RA), according to his Malfuzaat (Discourses).

Bibi Fatima was a Sufi woman who was well-liked in the early Chistis' circle, according to Sufi tradition. Her prayers and devotion were rated by Baba Farid (1265 A.D.) as being on par with the prayers of ten kamil (perfect) male Sufis. A junior contemporary, Sheikh Nizamuddin

Auliya, was friendly and companionable with her. The Sheikh would go to her dargah for prayers and meditation even after she passed away (Lahori, 1890). In his Malfuzat, Gesu Daraz of Gulbarga gave her the utmost respect and reverence. Similarly, Sheikh Najibuddin Mutwakkil held her in high esteem, primarily due to her magnanimity. When some guests did, in fact, show up at Sheikh Najibuddin's house, he had nothing to feed them. The Sheikh had proceeded to without a morsel that day. The Sheikh considered selling his wife's dupatta after he woke up, but it was too ripped to sell for much money. The Sufi saint was in a great deal of distress in this helpless state, but Bibi Fatima Saam immediately came to his aid. She forwarded to him some bread that she had earned via halal labor. She showed him her sisterly love, particularly during difficult times. She left an impression on Baba Farid as well as Sheikh Najibuddin. They continued to show their respect by frequently visiting her tomb even after she passed away. Bibi Fatima Saam was a gifted poet in addition to being a kind and devout woman.

About her, Nasir Uddin Chiragh tells a miraculous story. Among women of her generation, Bibi Fatima held a special place in society because of her religious skill and generosity. She was able to gain a respectable place in the hearts of Sufi saints thanks to her virtues, her abiding love for God, and her helpful nature.<sup>88</sup> She was respected by Baba Farid, who saw her as a man dressed as a woman (Dehalvi, 1884).

Sheikh Najibuddin Mutwakkil recognized her mystical power because of her exceptional qualities of piety, courage, and perseverance. He said that, similar to how everyone is terrified and an atmosphere of terror is created when a lion or a lioness appears in a forest.

Similar to this, in the Sufistic order, a person's mystical experience does not elevate or denigrate a male or female. Baba Farid often spoke of Bibi Fatima Saam's holiness and devotion. She had once thought of Najibuddin and Baba as her own brothers. There is not much information available about her other than the fact that Sheikh Abdul Haq Dehlavi claimed she believed that providing water to the thirsty and food to the hungry was more honorable than performing hundreds of namazs and fasting for several days. Thus, in addition to being a kind and devout woman, Bibi Fatima Saam was a talented poet (Sijzi, 1992).

She truly fits the description of Shaira. Because she recognized the true purpose of life, Bibi Fatima gave her all to serve God and humanity. A story shared by Muhammad Gesudaraz sheds light on her modest and devoted life. After Bibi Fatima Saam passed away, a man had an unexplained dream. He observed that an angel had stopped her on her way to God and asked who she was. She was so angry at her question that she swore she would never go into God's abode until God himself called her.

After a while, the prophet's daughter Bibi Fatima Zehra and wife Bibi Khadija arrived and asked her to go with them to the abode of God. She collapsed at their feet, refusing to obey the command. They were both taken aback by the fact that they had never before felt such intense pressure from God to go and assign someone to go with them. Though sorry for her indolence, Bibi Fatima didn't let it stop her. Then she heard a voice telling her that God was calling her. She expressed her helplessness to follow the divine command and, to her complete surprise, declined the invitation. She was one of the people who disregarded God's instructions, and after hearing these words, her soul entered into her earthly grave (Dehelvi, 2004). Bibi Fatima Saam possessed an unselfish love for God and all living things. The very fact that her Dargah became a place of pilgrimage and veneration is evidenced by the fact that the Chishti saints of the Fourteenth century were greatly inspired by and grateful for her piety, prayers, and meditations.

The Sheikh uses an anecdote to explain the Chishti perspective on prayer and manual labor. When the Sheikh went to Bibi Saam's tomb, which was next to a pond, a man carrying a basket full of khiyar—a cucumber-like vegetable—appeared. He dropped the vegetables close to the tank, where the Sheikh performed ablutions and then silently prayed. He finished them, cleaned the khiyars, and then offered the Prophet Muhammad three blessings. The Sheikh was so taken aback by the man's piety that he offered him a silver tanka, but the man declined. The man was questioned by the Sheikh about how he, a menial laborer, could refuse to accept futuh (gift). In response, the man said that his mother could only have taught him the barest minimum of moral prayer rules and that his father, who had also been a vegetable vendor, had passed away when the man was a small child. She indicated some cash concealed in the thatched roof as she was dying. She said that twenty dirhams was her son's share of the remaining amount, part of which would be used for her burial.

Like his father, he ought to carry on selling vegetables and not rely on anybody or anything else to make a living. The tomb of Bibi Fatima was located in the ancient Indraprastha, a meeting place for holy men. It was abandoned by the end of the sixteenth century. Bibi Fatima's memory faded and she was only recognized by the locals as Bibi Saima or Bibi Sham (Dehelvi, 2004). We have Sheikh Abdul Haq's extremely thorough biographical note in *Akhbar-ul-Akhyar*, which compiles all of the prior references and anecdotes. However, he also claims that Bibi Fatima's memory had faded and that her dargah was not in the Mughal era when her tomb was surrounded by ruins.

He claims that she was mistakenly referred to as Bibi Sham or Bibi Saima by some. Since her true name was Fatima Saam, both of these names were obviously incorrect. The historical significance and prominence of the dargah's remnants had faded by the sixteenth century, and few people visited it. The historical persona of this woman, who was highly regarded, revered, and respected by early chishtis of the caliber of Baba Farid and Shaikh Nizamuddin Auliya, was overlooked even by the elite. Currently situated in Kaka Nagar, New Delhi, the dargah of Bibi Fatima Saam is encircled by residential colonies. It takes extra work to find and get to the location. The dargah has undergone extensive renovations, utilizing luxurious materials like marble and granite, but aside from the barakah (the living tradition of the continuing soul), the building bears no resemblance to the Thirteenth Century. There is a tiny mosque nearby where people can pray, including the Friday prayers. The annual Urs holiday is observed by supporters and adherents in October (Jafri, 2006).

In all notable works, Bibi Fatimah Sam is categorized with Sufi women, and her persona has been the subject of numerous revered proverbs. She became a beloved figure as a result of her virtues and piety. Many of her children owed their mother credit for their inclination toward sufi doctrines. First and foremost was Shaikh Ahmad, Amir Khurd, Amir Ḥassan Sijzī, and 'Abd al-Ḥaqq acknowledge Bībī Fāṭima Sām's spiritual superiority. She was also Bābā Farīd's close contemporary. Her services are also highlighted by Fawā'id al-Fu'ād, who remembers the elderly woman for her patience, piety, and devotion to God.

The story in *Fuwad ul Fawaid* shows that the Shaykh once remarked on the qualities of women and brought Bibi Fatimah Sam to mind. Because of her chastity and devotion, a woman was not considered equal to a man in the Sufi context; therefore, in South Asia, she needed to be seen and understood as a man in order to be seated at the Sufi table. "Bībī Fāṭīma Sām was not a woman, she was a male in a female appearance," Amir Khurd quotes him as saying. Shaikh Nizam used to come to her dargah to pray and meditate. Using particular literary devices and rhetorical strategies, Khan elevated Bibi Fatima Sam to the status of a saint and role model in order to inspire and encourage women to follow the mystic path. The majority of hagiographies, biographies, and other works of Sufi literature in South Asia cover the topic of women and Sufism while clearly documenting the Sufi men. Some Sufis, nevertheless, have defend this social norm of their day and included some Sufi women in their writings on the Sufism.

Reports of the Righteous on the Secrets of the Pious, written by Abd al-Haqq Muhaddith, is one of these that merits attention. The author has incorporated the biographies of female members of the Chishti Sufi order from the thirteenth century. Bibi Sara and Bibi Fatima were well-known among them.

Praising her for her ascetic lifestyle, her devotion, and her spiritual accomplishments, Shaikh Nizamuddin quoted his spiritual mentor, Fariduddin, to say that Bibi Fatima Sam was really a man sent in the guise of a woman. Furthermore, according to Shaikh Nizamuddin, nobody ever inquires as to a lion's gender when it prowls the jungle (Khan, 2017). All of this actually demonstrates how, in Sufi circles, spiritually gifted women are equated with men (Pemberton 2015). "Bibi Fatima Sam died on 17 Shaban 644 Hijri/1246 AD," writes author Sadia Dehlvi. She is referred to as the Rabia of Delhi in honor of the well-known mystic from the eighth century, Rabia of Basra (Dehalvi, 1884).

### **Bibi Zulaykha**

Hazrat Bibi Zulaykha, also known as Bibi Zulaikha, was the founder of the Chishti-Nizami order and one of India's most revered Sufis. When his father passed away, he was only five. He was



raised by his mother. She was the one who ignited the divine love spark within him, which subsequently shaped his entire being, and controlled his thoughts (Yasin, 1988).

Man Saheb, also known as Bibi Zuleikha, was a remarkable woman with a developed personality. She was Shaikh Nizamuddin Auliya's revered mother and was well-known for her piety and saintly life. She consistently relied on Allah's mercy and had complete faith in her prayers. She once said calmly, "We are Allah's guests today," despite having nothing to eat for herself or her son (Yadava, 1973). The following day, someone generously gave her a large quantity of grain as a gift. This shows that God heard her prayers. It was hard for her to hire another female servant after the first one ran off. She prayed to God for her return as usual, claiming that until God paid attention to her, she would not put her clock (daman) on her head. She cried out and awaited a divine intervention. Remarkably, the maid's whereabouts were discovered, and the following day, she returned to continue working for the family.

Despite coming from a well-known family, Bibi Zulaikha had to deal with hardships brought on by her circumstances, which she patiently endured. Rather than moaning or losing it, she grew numb to the pain and turned extremely devout, accepting God's plan. Nizam ul din discovered that she had shaped her son's outlook on life and character by setting an example of moral excellence and perseverance, particularly in the face of hardship. Her only lifelong obsession was giving her son the best education possible. Her untimely death brought an end to the deprivation, fasting, and struggle, and she was not around to witness her son's ascent to glory, as he hosted daily food distribution for hundreds of people in the communal kitchens of his khanqah (hospice), rather than considering himself a "guest of God" (Nizami, 2002).

Shaikh Nizamuddin Auliya paid tribute to his mother and said that she had a special relationship with Allah because He always granted her wishes. She had a rare kind of intuition where she could predict the future in her dreams. She predicted that her son would one day achieve great fame and honor as a saint because of her initiation. These statements became reality following the passing of his mother, when she was lying in the hospital. She took his right hand into hers and told God, "I am handling him over to you," as Shaikh Nizamuddin Auliya expressed his concern that after her death, someone would take care of him alone. This deeply troubled Shaikh.

These incidents demonstrate Bibi Zulaikha's unwavering faith in God. Shaikh Nizamuddin Auliya's mother was the one who had sown the seeds of God's love in his heart. She recited a eulogy (Durood, special praises of Prophet) five hundred times in prayer and her needs were fulfilled (Zaidi, 2014).

God's love had been sown in Shaikh Nizamuddin Auliya's heart by his mother.<sup>201</sup> They held her in the highest regard. He would often go to her tomb after she passed away and pray for her soul's resting place while reciting *Fatiha*, *Darood*, and other hymns. Shaikh Nizamuddin Auliya's routine was disturbed when Delhi Sultan Qutbuddin Mubarak Shah Khalji invited him to come and pray in the royal mosque (Dehalvi, 1884). Shaikh Nizamuddin Auliya loved to offer his prayers in the mosque close to his home, so he disobeyed the royal orders. The Sultan who vowed to punish him severely.

Seldom was this incident forgotten, as on each first day of the new moon, the Sultan once more commanded Shaikh Nizamuddin Auliya and others to come and pay obeisance to him. This conflicted with Shaikh Nizamuddin Auliya's usual visit to his mother's grave, which put him in a difficult situation. He prayed to be delivered from the ruler while seated next to his mother's tomb (Kirmani, 1884). Remarkably, his prayers were answered when there was an abrupt political unrest that led to Sultan Qutbuddin Mubarak Shah Khalji's assassination. These incidents demonstrate the mother's and the son's combined muscular strength. When things got tough, they would always pray to God for help.

### **Bibi Sara**

Bibi Sara Shaikh Nizamuddin Abul Mund's mother, was well-known for her amiable and devout disposition (Lahori, 1894). She was thought to have miraculous mystic power because of her devotion to prayer and religious studies (Lahori, 1890). Delhi's residents prayed to Allah for relief when it did not rain for a prolonged period of time. However, there was no break. Thus, with his mother's assistance, the Shaikh held her "damaan" and prayed to God for rain. Suddenly, a miracle took place. There were unexpected downpours of rain, which helped the Delhi

government. It was widely known that she followed rigorous Purdash and that no man had ever seen her in her private life (Dehalvi, 1884).

### **Bibi Rani**

We have references from a few women who were not particularly devout Christians. They served God by helping Sufi saints because of their selfless devotion and sacrifice. Sayyid Mahmud Kirmani's wife Bibi Raani was one such woman. Baba Farid put Bibi Raani in charge of his jamat khana, where she took great care and compassion for the prisoners. Maulana Badruddin used to cry a lot and be very emotional. Bibi Raani wanted to put surma in his eyes, so she gently asked him to stop crying. However, Maulana Badruddin acknowledged his powerlessness by declaring that he had no control over his tears (Nizami, 1973). This demonstrates how Bibi Raani lovingly cared for the Jamat Khana prisoners, for whom she served as an elder sister.

When Sheikh Nizamuddin Auliya was staying at Ajodhan, she also offered him a chadar as a gift in addition to her modest services of washing his clothes.<sup>116</sup> an admirable person of her era, gave her life to serving her khanqah and spiritual master, especially Baba Farid and his deputy Shaykh Nizam al-Din Awliya. She was the spouse of Saiyyid Mahmud Kirmani, who was a staunch ally and supporter of Shaykh; as such, he would always make room for him and his family wherever they went. With such warmth and compassion, she cared for the guilty and the residents like a mother, soothing their hurting hearts (Nizami, 1973).

### **Bibi Khadiji**

It is impossible to discount the significance of the Sufi saints' wives' influence on their husbands. The following details demonstrate the impact that Sheikh Hamiduddin, the wife of a Sufi saint, had on her husband. She was a modest, devout, and good-hearted woman. Sheikh Hamiduddin Nagauri's wife spun cloth for her husband and herself and led a life akin to that of a destitute Rajputana peasant. Her husband farmed the land and subsisted on the meager proceeds. Sufi wives actually adopted their husbands' lifestyles; there is no record of any disagreements ever occurring between them. Austerity and poverty were seen as necessary conditions for piety. She took care of the household chores and assisted her husband in earning their living through

weaving and spinning, leading an ideal life. Despite their diligent efforts, their income was insufficient to cover all of their expenses. They were practically living in poverty and starvation.

Sharfuddin, a greengrocer, was Khwaja Qutbuddin Bakhtiyar Kaki's neighbor. Their spouses visited each other's homes, and they were very close. Sharfuddin's spouse frequently extended monetary assistance to Khwaja Kaki's family. Unfortunately, her nagging nature overshadowed this act of generosity. There was a time when the two women's opinions diverged. The wife of the greengrocer made a sarcastic comment during the altercation, saying that if she hadn't helped them, they would have starved to death. Following this incident, Khwaja Kaki advised his wife to turn to God's mercy instead of asking their neighbor for help. When she was in need, he advised her to recite the bismillah, which would be sufficient to provide her with bread (Jamali, 2015). This only serves to illustrate how God supports his people in silence while people publicly brag about their charitable deeds.

Sultan Iltutmish attempted to give Sheikh Hamiduddin royal favor. He sent a governor to bestow a jagir and five hundred silver tankas upon Sheikh Hamiduddin. Sheikh Hamiduddin was undecided about accepting the gift. After consulting his wife, he received a satisfactory response that left a lasting impression on him. She was forced into this pitiful state of poverty, but she refused to be seduced by the royal offer and asked her husband to turn it down with grace. She consoled her husband by telling him that she had spun two sets of yarn, which would be sufficient to make the Sheikh a loin cloth and her a dupatta. She stressed that their spiritual quest would be impeded by royal favor. The moral bravery and tenacity of his wife clearly touched and impressed the Sheikh. He was impressed by her integrity and determination to earn a modest living while avoiding worldly temptations (Aquail, 2008).

### **Bibi Raasti**

Bibi Raasti was the mother of Shaikh Rukhnuddin Abul Path and the wife of Shaikh Sadruddin Arif. It means chaste lady in her name. She was a devout and spiritually inclined woman. Every day, she used to read the entire Quran. She chose to follow Shaikh Bahauddin Zakariya as a disciple because of her strong belief in Sufi doctrines. She once visited the sheikh while

pregnant, and he treated her in a way that was beyond normal. Bibi Raasti was taken aback by his actions and asked what was causing them. She was told by the Shaikh that it was a modest homage to her since she would also become the mother of a great saint (Manoharlal, 1978).

### **Bibi Fatimah**

Maulana Hissam al-Din Tirmidhi's daughter, Bibi Fatima, was renowned for her integrity, simplicity, and moral uprightness. In 1170, at a place called Kot Karor, she married Saiyyid Wajih al-Din and gave birth to Shaykh Baha al-Din Zakariyya, one of the most well-known Sufis in India. It is said that Shaykh Baha al-Din would cease eating and devote all of his attention to her husband's recitation of the Holy Quran. Her spirituality and piety played a crucial role in shaping young Baha al-Din into the Shaykh for numerous subsequent generations (Gazanffar & Saleem, 2002). Her birth and death dates were not found to be known.

Bibi Fatima is mentioned by Sheikh Nasiruddin Chirag-i-Dehli as the person who fasted continuously. She had a slave girl who was paid to work as a laborer; with the money she earned, the girl would make her lady two cakes of barley every day. These were the only foods Bibi Fatima consumed in between fasts, and they would be placed next to her prayer carpet along with a glass of water. When she was about to eat one evening after prayer, she had a feeling that it would be her last night and believed it was wrong to pass away with a full stomach. This made her decide not to eat, so she gave her food to the panhandlers instead (Jamali, 2015). She fasted without eating or sleeping and prayed nonstop. She gave the beggar whatever food was brought to her. So on the forty-fifth night, she died while fasting and praying.

That day, an angel appeared to her. She asked to be allowed to pray before she passed away. She took her last breath as she bowed her head in prayer. As he wrapped up the narrative, Sheikh Nasiruddin remarked that Bibi Fatima's life was a perfect illustration of the Sufi belief that a *ibnul-waqt*, or someone who constantly recognized the fleeting nature of life, was a true Sufi (Manoharlal, 1978). Similar to her mistress, Bibi Fatima's maid saw pain and suffering as gifts. So She put in a lot of effort throughout the day to support herself through weaving and spinning.

### **Jamal Bibi**

Although no further information is known about her, Bibi Jamal, the daughter of Sheikh Moinuddin Chishti, and a mother of Sheikh Hamiduddin Nagauri's lived a life dedicated to pursuing Sufi doctrines. She was a devout lady. She understood the practice of astrology well. She predicted about Sheikh Hamiduddin that the child would achieve great fame in life and be born posthumously while she was still a fetus (Dehalvi, 2004).

### **Baba Farid daughters**

Baba Farid's daughters were also morally upright and devout. The account of Baba Farid's three daughters' virtues and attributes was provided by Syed Mohammad Mubarak Kirmani. Bibi Mashurah, the oldest, observed Strick Purdah and lived a virtuous life, becoming a widow at a young age. Following that, she gave her entire being to her devotion to God (Yadava, 1973). She had a strong belief in prayer, and if women could hold positions of Khilafat, or spiritual authority delegation, Bibi Sharifah might be a suitable candidate. Without a doubt, she would have become the Sajjadah (Successor). It was said of Bibi Sharifah's pious life that if all women adopted her way of life, it would surely improve the status of women with respect to men (Nizami, 1973).

### **Bibi Fatimah**

Maulana Badruddin Ishaq was the husband of Baba Farid's youngest daughter, Bibi Fatimah. She lost her husband at a young age, leaving her and her two sons, Khawaja Mohammad Ishaq and Khawaja Muss, to navigate life's ups and downs together (Nizami, 2002). Shaikh Nizamuddin Auliya was deeply troubled by the unexpected death of Bibi Fatimah's spouse. In an attempt to comfort her and offer some solace, he requested that Sayyid Mohammad Kirmani transport her and her kids to Delhi. This gave rise to the rumor that Shaikh Nizamuddin Auliya had intended to wed Bibi Fatimah, but that she had already passed away by the time the Shaikh arrived in Delhi. It would appear from this that women at this time were free to pursue and cultivate a life of religious observance. They were allowed to fast, visit mosques, and offer prayers. Some of them even attained great heights and acquired mystic abilities; their devotion and magnanimity undoubtedly earned them respect and fame (Kirmani, 1884).

**Sharifa Bibi**

Sheikh Fariduddin Ganj-i-Shakar highly esteemed Bibi Sharifa, one of his daughters, for her devotion to religion. In her early years, she became a widow and never got married again. She became so deeply involved in religion that the saint said: "If it had been allowed to give Khilafatnama—a master Sufi's authority to enrol murids in the silsilah—to a woman, I would have given them to Bibi Sharifa" and his sajjada, or spiritual heir.

He continued, saying that women would have prevailed over men if more women had been like her (Nizami, 1973). She therefore gave God her whole attention out of devotion. She had a strong belief in prayers. She was Shaykh Nizam al-Din Awliya's contemporaries. This demonstrates Baba Farid's deepest regard for her daughter, primarily because of her spiritual achievements. Her father and older sister, Bibi Masturah, inspired her interest in spiritual training (Qudussi, 1962).

Without a doubt, she would succeed as the sajjadah. It was said of Bibi Sharifa's pious life that if all women adopted her way of life, women's standing in relation to men would surely improve. Amir-Khurd (1884) had documented a thorough account of Baba Farid's daughters, particularly Bibi Sharifah on record. She had not passed the khirqah, or spiritual authority, but she was called back because of her piety and renunciation. Despite acknowledging her piety, Baba Farid did not view her as the spiritual successor. He used to say, "My pious daughter Bibi Sharifah would have received the khirqah of khilafat if it were legal for women to inherit it; if all women were like her, they would surpass all men".

**Bibi Qarsum Masuma:**

Mothers have always had a very high status, and Sufis also held their mothers in high regard. It was once said by Sheikh Nizamuddin Auliya that parents shape their children's futures. A son is strongly influenced by the piety of his parents, he said, referring to Sheikh Farid's mother (Nizami, 1973). Maybe the influence of his own mother was also on his mind. Therefore, Sufi women generally attempted to change the lives of those whom they considered to be their own children, not just the mothers of Sufi saints.

Baba Farid's mother, Bibi Qarsum, was well-known for her generosity and religiosity. Bibi Maryam received praise for her eloquence in the ways she gave her all to serve her Lord. The following anecdote provides insight into her devotion to and love for God. Shaykh Miran's parents used to spend their days and nights pleading with God for mercy and longing for His love, which is how he first became aware of Sufism and piety in his early years (Sijzi, 1992).

When a thief happened to glance at the praying woman while she was lost in prayer, he was instantly rendered blind before he could steal anything. The thief promised not to commit the same terrible deed again and begged the Sheikh's mother to give him back his sight. Thus, through her grace, they were given the ability to see as well as the knowledge to accept Islam. Their new life was born out of Bibi Qarsum's kindness. A stranger arrived to meet her a few days later with his wife and kids. When asked, the man replied that he had come with his family to witness their Islamic initiation and obtain her blessings for a prosperous life. The unfamiliar person was none other than a thief who had earlier broken into her house. However, Bibi Qarsum, Baba Farid's mother, sowed the seeds of mystic bliss in him, and now he was a transformed man seeking it (Sijzi, 1992).

The story about Baba Farid's mother's passing is peculiar. He was very proud of his mother. Baba Farid requested that his brother, Sheikh Najibuddin Mutwakkil, move his mother, who was then residing in either Hansi or Delhi, to Ajodhan so that she could live with him when he settled there. The latter promptly followed the instructions. Bibi Qarsum asked for some water while traveling because she was thirsty. Sheikh Najibuddin Mutwakkil left her alone under a tree in the desert while he went to get water for her. Upon his arrival back home, his mother was nowhere to be found, despite a frantic search yielding no results. Dejected, he went back and learned of the tragedy involving Baba Farid. In accordance with protocol, the latter had food distributed to the underprivileged and prayers said for the eternal resting place of his mother's soul (Lahori, 1890).



**Maryam Bibi Sughra**

Saiyyid Miran Hussain Zanjani (d. 1042) was a follower of Shaykh Abu'l-Fazal Khatli, and his mother was Bibi Maryam Sughra. Maryam received recognition for her eloquence in the ways she gave her all to serve her Lord. Early in life, Shaykh Miran was exposed to a great deal of Sufism and piety because both of his parents spent their days and nights pleading with God for forgiveness and longing for His love. The historians do not know the exact date of her death.

**Bibi Auliya:**

Sheikh Abdul Haqq claims that Bibi Auliya lived during the reign of the great devotee Sultan Muhammad Tughluq. She was a woman of gentle and compassionate nature (Rizvi, 1978). She was highly esteemed by the Sultan. Sufis held her in high regard as well. She became a beloved figure because of her virtues and piety. Her mother was the source of her children's education in Sufi doctrines. Sheikh Ahmad was the foremost of them all. 65 She lived a sacrificial and reclusive life, surviving on almost nothing at all. It appears that her sons and grandsons also attained sainthood (Sijzi, 1992).

**Bibi Lillah Kashmiri**

Dervish Bibi Lillah Kashmiri was from Srinagar in the Kashmir Valley. She was Hazrat Bulbul Shah Kashmiri's disciple.<sup>96</sup> The moment the ruler of Kashmir converted to Islam, she embraced the new faith so thoroughly that it permeated her surroundings. She got married, but her husband wasn't happy with her because she spent most of her time lost in her own thoughts. There is a legend that claims she saw her master, Bulbul Shah, walking down the street one day while it was still dark. She jumped into the baking furnace, causing people to start crying. Her master became enraged and questioned her behavior, and she emerged from the furnace completely clothed in exquisite clothing.

It was stated that one day she was returning from the well with a large bucket of water on her head. Her husband was pursuing her and gave her a horsewhip to make her walk faster. The bucket broke into pieces and dropped to the ground, but the water inside froze on her head, and

she proceeded to pour water into the vessel from her head. It's also reported that a waterfall instantly burst forth from that location. When he saw this, her husband became terrified and eventually ended their marriage (Lahori, 1890). She went to the jungles and allowed her beloved's love to eat her alive. Numerous miraculous tales have been attributed to her; one states that she asked people to leave the room when she passed away, and that shortly after, her body and soul left this world (Gazanffar & Saleem, 2002).

### **Bibi Aram Sahiba**

People in the area held Bibi Aram Shahiba in great regard due to her austerity and abstinence. She was the sister of Saiyyid Hussain Khing-sawar's. Her brother Sharib, Tadhkirah Sufiya-i-Gujarat, drove her to Patan. Numerous miracles have been attributed to her name. Once, someone inquired about the relationship between her and her brother, to which she replied that he was her brother. However, the person had doubts and struck her brother on the back with a stick. Every newborn in his family has a mark on their back as of right now, according to Bibi's observation of him in *Jalal* (majesty) (Sharib, 1981).

### **Jaiwindi Bibi**

In her day, Bibi Jawindi was a highly skilled Sufi. Although she was Saiyyid Jalal al-Din Bukhari's great-granddaughter, it is confusingly claimed that she was also Makhdum Jahaniyyan's great-grand daughter because they had the same first name and Makhdum Jahaniyyan was frequently referred to as Jalal al-Din-II (Khan, 2016). Her home's holy atmosphere helped her build up the endurance needed for extended fasts and prayers. Because of the name of her great-grandfather, her family was referred to as the Bukhari family in her community. Similar to numerous relatives, her resting place is located in Uch Sharif. It is noteworthy that sources give more details about the tomb's construction than about her personal life, given that the tomb is recognized as a key example of Islamic architecture. The shrine was constructed in the latter part of the 1490s with funding from an Iranian prince, and because of its octagonal shape, it resembles the tomb of Shah Rukn-i-Alam in Multan

The symbolism of Bibi's tomb encompasses a multitude of religious themes, such as the universality of Hazrat Ali's (R.A.) wilayat and the first-ever amalgamation of Hindu spiritual symbols like the dharmachakra and swastika in a monumental structure (Khan, 2016). Additionally, it strengthens the bonds that Saiyyid Surkh Posh Bukhari had with the local Hindu population when he arrived there with a missionary agenda. Unfortunately, due to inadequate

management and flooding, two of the five tombs—the pentagon—were destroyed, leaving Bibi Jaiwindi's tomb in poor condition.

### **Bibi Hajra**

Saiyyid Nasir al-Din Mahmud's wife, Bibi Hajra, was also Saiyyid Makhдум Jahaniyan's daughter-in-law and the mother of Saiyyid Burhan al-Din Qutb-i-Alam. She was given the title "Sultan Khatun" by Makhдум Jahaniyan. Upon receiving the blessings of Makhдум Jahaniyan, Bibi Hajra was so revered to the extent that many of the family's ladies questioned her that he foresaw the birth of a future Sufi from her. She used to spend most of her time praying to the Lord. Another oddity about her personality was her generosity. Her final resting place is in Patan. We don't know the precise date of her death. In matters concerning self-discipline and servitude, Bibi Sultan Khatun was thought to be the same as Rabia of Basra (Khan, 1980). Her mausoleum is next to Saiyyid Hussain Khing-sawar's tomb.

### **Conclusion**

Female Muslim Sufis contributed significantly for preaching of Islamic ideology and thoughts as well as conveyed the ladies about their rights and responsibilities in the medieval Indian society. The study shows that Muslim Sufis, especially females, focused on the value system and guided the masses for acting according to the rights and responsibilities mechanism presented by the last prophet. The studies also presented a view that Muslim society allowed the females to move in society freely without any discrimination when rest of the societies tied with the name of religious and cultural values. The Muslim Sufi females orated and guided the females in medieval India about Ideology of Islam, its value system as well as practices. They worked within the values domain of Islam and played their role for wellbeing of society. They guided the women about Islamic value system and religious teachings as well as cultural and spiritual practices. They clearly conveyed the ladies in Indian society about their rights and responsibilities as well as ideology and practices of Islam. It's a hidden but enlightened face of Islam that Muslim Sufi females were allowed to serve the society without any discrimination.

There is another point that female were awarded for rights equal to men centuries ago when rest of the world was in dark.

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