

Sufi Orders of Tasawuf in Islam: A Case Study of the Origin and Evolution of Chishtiya Sufi Order in Indo-Pak Subcontinent

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Abstract

In this analytical form of study, which based on the historic method of research is primarily a case study of Chishtiya Sufi Order in Indo-Pak Sub-continent because this region is a center of Sufism and al major sufi orders are existed. The term Sufism is related to the purity of inner and spiritual training of the people. After the early, phase of Islam Sufism developed by the close companion of the Holy Prophet (ﷺ) as it was originated by Khawaja Hasan Basri a caliph of Hazrat Ali and Hazrat Saman Farsi (R.A). Later different Sufi orders emerged and among these Sufi orders four Chishtiya, Qadriya, Soharwardiah and Naqshbandiya are remarkable. In sub-continent, all Sufi orders had been existed from the mediaeval period and Chishtiya is most prominent. This order spread in the entire subcontinent and the majority of the people in subcontinent follow Chishtiya Sufi order. This research article is a case study of Chishtiya Sufi order, which explores and highlights the origin and evolution of Chishtiya Sufi order.

Keywords: Sufism, Chishtiya, Khawaja Ajmiri, Sub-continent, Punjab, Dera Ghazi Khan

Introduction

Spirituality has a significant place in Islam and it was the focus of the Sufis to initiate the ethic training of the society after the departure of prophet ﷺ and his companions. The main routes of Sufism derived from the companions of Prophet ﷺ Hazrat Abu Bakar RA and Hazrat Ali R.A. Hazrat Khawaja Hasan Basri, the Caliph of Hazrat Ali RA is the spiritual head of the all three orders except Naqshbandia Sufi Order which is associated to Hazrat Abu Bakar RA. The focus of this study is mainly Chishtiya as it had become famous with this name due to the association of Hazrat Zia-u-Din Chishti, Khawaja Usman and Moen-u-Din Chishti who is the head of this order in Indo-Pak.¹

Discussion

Sufism has a prominent place in the propagation of Islam because after the Holy Prophet (PBUH) and his Companions, the duty of propagating Islam was carried out by various Sufi saints, who declared purity, piety and spirituality as their philosophy and their practical life was a torch for people due to these qualities large numbers of people embraced Islam. In the

whole world, the subcontinent is the only region that, despite being very far from the centers of Islam, namely Mecca and Medina, was illuminated by the beautiful rays of the sun of guidance in the first Hijri year itself. The very difficult layer upon layer of self-made religious concepts of the subcontinent had already divided its inhabitants into many types of ethnic and religious classes. When the Islamic Caliphate crossed the borders of the Arabian Peninsula and began to spread successfully to the regions of Europe, Africa and Asia, the bright rays of guidance began to show their effects in the form of a global movement. In 7 Hijri, Muslim traders and preachers of Islam, through their excellent morals and exemplary character, acquired land on the western coasts of the subcontinent and attracted the trading families, especially the kings, to the religion of Islam. In India, the virtuous people who spread the religion of Islam as;

1. Businessmen,
2. Sultans and princes who regularly established their governments in the form of war,
3. Sufi method of preaching Islam:

This method was a very effective and natural method compared to the two methods mentioned above. The method of invitation and preaching of Sufis was that they used to come with these conquerors and conquer the dead hearts of the people with their influential voices and in this way they used to work for moral and faith victory and thus these virtuous Sufis lit the torch of Islam from East to West. In the beginning of the twelfth century, when the famous cities of the Islamic world in the form of civilization and civilization started to be destroyed by the Tatars, this series took a new turn because in this war situation, India was the only country that was safe from the hands of these cruel Tatars. This was the reason why people, troubled by the unrest and war situation, considered India safe for themselves and came here to make their home, which was a good thing for India because in this situation, India was going to become a new strong center of Islamic thought and spiritual power. In these circumstances, Sufis came to India and among these people of character and morality, a very big name is "Hazrat Khawaja Moinuddin Chishti Ajmeri (may Allah have mercy on him)" who was associated with the "Chishti school" of the famous four schools of Sufism.

Chishtiya Order of Sufism

The name Chishtiyya order is not derived from any saint, but rather from a famous city in Khorasan called Chishti, where Sufis established a center for the reformation and purification of the people, which earned this center such an everlasting fame that this order came to be called Chishtia order after the city of Chishti. Among those who started this famous and everlasting order, Abu Ishaq Shami is foremost. He reached Chishti after receiving the blessings of Khawaja Shamshad Ali Din Puri and then established such an influential and stable system of helping and teaching the truth that the Chishti order is playing an important role in spreading its bright rays till today. Khaliq Ahmad Nizami says that the foundation of Chishtia order was laid by Abu Ishaq Shami, but the work of successfully advancing, developing and expanding this order was done by Hazrat Khawaja Moinuddin Chishti Ajmeri Sanjazi.² The arrival of the Chishti order in India: Even before the conquest of India, the foundation of famous spiritual orders had been laid in India and the people of India were benefiting from these orders from time to time. However, for the spiritual conquest of India, Allah Almighty chose the Chishti order among the four orders and the Chishti family also

received a signal from the unseen to come to India. The first Chishti Sheikh who started his journey towards India was "Hazrat Khawaja Moinuddin Sanjazi Chishti Ajmeri" whose prayers and blessed nature supported the conquests of Mahmud Ghaznavi and the series of conquests continued. Maulana Ali Mian Nadvi writes that just as the completion of Mahmud Ghaznavi's political victory and the prosperity of the stability and independence of the Islamic state were in the destiny of Sultan Shahabuddin Ghorī, so the completion of the work of Khwaja Abu Muhammad Chishti and the general propagation of Islam and the establishment of an Islamic center, growth and guidance were in the destiny of a sheikh of the same order, Sheikh Khwaja Moinuddin Chishti of Ajmeri.³ Hazrat Khwaja Moinuddin Chishti Ajmeri came to this world of color and fragrance in 537 AH in the town of Sijzi in the region of Sistan in Iran. After acquiring the prevailing sciences to earn a living, he met many Sufis of that era in search of spiritual grace, but his chain of allegiance and caliphate begins with Hazrat Khwaja Usman Biruni. He said goodbye to his homeland and traveled to different regions and reached India. He initially came to Lahore and visited the shrine of Hazrat Data Ganj Bakhsh Ali Hajveri and also performed the ritual of Challah there. After completing the ritual of Challah in Lahore, he left for Delhi and then after Delhi, he permanently settled in Ajmer Sharif. While going to Ajmer, he stayed in Delhi for some time, and during this short stay, he converted 700 infidels to Islam.⁴ This was the time when the Rajputs ruled Delhi and their other branch was the Chauhans and the much loved king of the Chauhans, Prithviraj Chauhan, shifted his center of government from Delhi to Ajmer. Since Ajmer was known as a great center of Rajput power and Hindu religion and spirituality and the missionary services of Hazrat Khawaja Moinuddin Chishti Ajmeri also started from Rajputana and the propagation of Islam started here. Your establishment in the powerful religious center of the Rajputs actually clearly indicates your good intention to propagate Islam. From the first day of his stay here, he had forced the residents there to pay attention to him with his effective preaching and his excellent manners and they were automatically coming to his gathering without being invited in the light of his excellent behavior and character. The people of Ajmer, impressed by his greatness and miracles, started entering the circle of Islam and soon they saw that Ajmer, which was once a great center of idol worship, had now become a cradle of faith and Islam and now Ajmer was famous as Ajmer Sharif. Says Syed Abul Hasan Nadvi. With the sincere and effective hands of Khawaja Moinuddin Chishti Ajmeri, a very strong foundation of the Chishti order was laid in Ajmer Sharif. After this, everyone, both general and specific, openly expressed their devotion.⁵ The successors and disciples of Hazrat Khawaja Moinuddin Chishti Ajmeri (RA) had also started the process of propagating Islam throughout the country and due to their excellent character and ethics, they had established centers of Islamic propagation in many cities of Rajasthan and due to their sincere efforts, pure Muslim settlements like "Nagor, Solay and Khato" came into existence.⁶ After the military victories of Muhammad Ghorī and Qutubuddin Aibak, when the center of government shifted from Lahore to Delhi, Tattu Khawaja Hazrat Moinuddin Chishti Ajmeri (RA) bestowed the position of Caliphate on one of his disciples, Hazrat Khawaja Qutubuddin Bakhtiar Kaki (RA) and appointed him to propagate the Chishti order in Delhi. He himself started preaching the religion of Islam in Ajmer in such a way that the people of this predominantly Hindu society were able to recognize right from wrong. Hazrat Khwaja Qutubuddin Bakhtiar Kaki (RA) spread the light of Islam to the four hundred people of Delhi.⁷

Hazrat Khawaja Qutubuddin Bakhtiar Kaki (RA).

Hazrat Khawaja Moin Ad-Din Chishti Ajmeri (RA) lit the candle of spiritual guidance in Ajmer Sharif under his supervision. During his lifetime, the bright rays of this candle of guidance had successfully spread throughout Delhi thanks to his special disciple Hazrat Khawaja Qutubuddin Bakhtiar Kaki (RA), and the process of guidance and enlightenment for the misguided people had begun. After the passing away of Hazrat Khawaja Moinuddin Chishti Ajmeri, the responsibility of his first disciple, Hazrat Khawaja Qutubuddin Bakhtiar Kaki, was to carry forward the development and guidance of this order. Now the central system of the Chishti order had to be shifted from Ajmer Sharif to Delhi, which, due to the sincere efforts of Hazrat Khawaja Qutubuddin Bakhtiar Kaki, continued to spread to northern India. Hazrat Khawaja Qutubuddin Bakhtiar Kaki had made an important principle of preaching this order that "one has to work with poverty and self-sufficiency." Despite this aloofness and lack of need, everyone, common and special, king and slave, were devotees and followers of Hazrat Khawaja Qutubuddin Bakhtiar Kaki. At that time, the ruler of Delhi, Sultan Shamsuddin Iltimash, also had a great relationship with Hazrat Khawaja Qutubuddin Bakhtiar Kaki due to his devotion to scholars and scholars. Khaliq Ahmad Nizami says that Qutb Sahib's stay in Delhi was beneficial for the Chishtia order. Qutab Sahib kept himself free from the harmful influences of the capital but also took full advantage of the conditions here and brought the ideas of Sufism to the ears of people of all classes.⁸ Hazrat Khawaja Qutubuddin Bakhtiar Kaki Oshi (RA) did not have a long time to develop the Chishtia order and remained in this world for a few years after the demise of his Sheikh Hazrat Khawaja Moinuddin Chishti Ajmeri (RA), but through his personality, not only the foundation of the Chishtia order was laid in India, but the lofty objectives for which Hazrat Khawaja Moinuddin Chishti Ajmeri (RA) had chosen his stay and work were preserved for many centuries to come. The number of successors of Hazrat Khawaja Qutubuddin Bakhtiar Kaki (RA) was not small, but the fulfillment of the objectives of Hazrat Khawaja Moinuddin Chishti Ajmeri (RA) and the privilege of succeeding him fell to Hazrat Khawaja Baba Fariduddin Ganj Shakar RA

After the death of Hazrat Khawaja Qutubuddin Bakhtiar Kaki of, the preacher of the Chishtia order, when the propagation and promotion of this Chishtia order fell to Hazrat Khawaja Baba Fariduddin Masood Ganj Bakhsh Shakar, the political situation in the capital of Delhi had deteriorated greatly. After the death of the ruler Sultan Shamsuddin Iltimash, the intellectuals there had seized the opportunity and started entering politics, but Hazrat Khawaja Fariduddin Ganj Shakar continued to serve the cause of religion by staying away from these current political conflicts. When he felt that the tense political environment of the capital was now starting to have an impact on the propagation and promotion of religion and truth, he decided to bid farewell to Delhi and go to Jhansi. In this way, the Chishtia order reached Jhansi from Delhi. Upon reaching Jhansi, Hazrat Baba Khwaja Fariduddin Ganj Shakar (RA) made "Achhudan" his center, where he molded his foresight, insight, and special training into the mold of the people he prepared for the promotion of this order. Among those people, the sun and moon of the Chishtia order, Nizamuddin Auliya (RA) and Sheikh Alauddin Ali Ahmad Sabri Kaleri (RA) are also included. Hazrat Baba Fariduddin Ganj Shakar (RA) converted the "Wattu, Sial, and Tuana" nations in Punjab to Islam, and Baba Fariduddin Ganj Shakar's efforts played a major role in converting the non-Muslim tribes of southern Punjab to Islam.⁹ Hazrat Tajuddin (RA), the grandson of Hazrat Baba Fariduddin Ganj Shakar (RA),

also contributed his share to the services of this Chishtia order and included the Rajputs in the areas of Bikaner into the fold of Islam. Although the non-Muslim Rajputs strongly opposed this process of guidance and development, Hazrat Tajuddin (RA) continued his work with great perseverance.¹⁰ Maulana Ali Mian says that just as Hazrat Khwaja Moinuddin Chishti Ajmeri is considered to be one of the founders of the Chishti order in India, Hazrat Baba Fariduddin Ganj Shakar is the second Adam of this Chishti order after him, that is, after Khawaja Moinuddin Chishti Ajmeri, Hazrat Baba Fariduddin Ganj Shakar worked with great effort and dedication in its promotion and propagation. Through the two successors of Hazrat Baba Fariduddin Ganj Shakar, Sultan Mashaikhs Hazrat Khawaja Nizamuddin Auliya Dehlvi and Sheikh Alauddin Ali Sabir Kaleri, this Chishti order spread throughout India and is still alive and well thanks to the successors and followers of these two personalities.¹¹

Khawaja Nizam-u-Din Aliya Mahboob-e- Ilahi

The Chishti order in India was started by Hazrat Khawaja Moinuddin Chishti Ajmeri (RA), then after him, his first and foremost caliphs Hazrat Khawaja Qutbuddin Bakhtiar Kaki (RA) and Hazrat Baba Fariduddin Ganj Shakar (RA) took this order forward with their efforts and nurtured it, while Hazrat Khawaja Nizamuddin Auliya (RA) Dehlvi spread the shadow of this Chishti order to every corner of India. Hazrat Khawaja Nizamuddin Auliya Dehlvi (RA) was born in 1328 AH in Badaun and received his primary education there. Then he came to Delhi and received knowledge from Shamsuddin Khwarazmi and Maulana Kamaluddin Allama (RA). After acquiring religious knowledge, he was in search of spiritual knowledge and met Hazrat Baba Fariduddin Ganj Shakar (RA) and stayed with the Murshid for four years and acquired the knowledge of spirituality. Then, after being elevated to the caliphate by Sheikh Hazrat Baba Fariduddin Ganj Shakar (RA), he left for Delhi on the orders of his Sheikh. He propagated the Chishtia order in such an effective manner that during his lifetime, its effects spread throughout India and his effective preaching was such that everyone from the rulers to the subjects began to worship him. May Allah grant him great and glorious caliphs, each of whom was a perfect Sheikh in his own place. He took up this mission and reached Bengal, Deccan, Gujarat, Jaunpur, Malwa, and other small kingdoms where the two were established and continued the work of internal reform. Hazrat Nizamuddin Auliya continued the four hundred preaching of Islam in Delhi and he focused his special attention on the Deccan and sent his glorious caliph Hazrat Burhanuddin Gharib with four hundred companions to the Deccan to preach Islam and as a result, many people became Muslims at his hands.¹² Hazrat Khwaja Nizamuddin Auliya entrusted the religious trust received from his two Sheikhs to Sheikh Nasiruddin Chirag Dehlvi before his death and appointed him as his successor for the central system of the Chishtia order. Despite the deteriorating political situation, Hazrat Sheikh Nasiruddin Chirag Dehlvi continued to make every effort to fulfill the dream of his mentor and guide. From the beginning of the Chishtia order to the present, i.e. from Sultan Shams-ul-Itmish to Muhammad Tughlaq, Delhi was an important center in the expansion of the Chishtia order in the period of 110 AD and Hazrat Sheikh Nasiruddin Chirag Dehlvi was the last Chirag of the Chishtia order. The successor of Sultan Mashaikh Hazrat Nizamuddin Auliya (RA), Hazrat Sheikh Nasiruddin Chirag Dehlvi (RA) and his Khalifa Banda Nawaz Gesu Daraz (RA) settled permanently in Gulbarga and kept the candle of Islam burning. Due to the dedication and hard work of these individuals, a large number of infidels in the districts of

Pota and Balgam embraced Islam.¹³When the Muslim rule started to decline, due to this political instability and instability, the political centrality of Delhi was also ending. In this situation, the Chishtia order, instead of being centered in Delhi, was divided into different centers and started moving to Bengal, Deccan, Gujarat, Malwa and Oudh. Hazrat Sheikh Nasiruddin Dehlvi's Khalifa Sheikh Sirajuddin, also known as Akh Siraj, was the first to establish the Chishtia order in Bengal, while his own homeland was Bengal, but out of love and devotion to Hazrat Chirag Dehlvi (RA), he preferred to stay in Delhi. After the passing away of his mentor, Hazrat Chirag Dehlvi, Hazrat Sheikh Sirajuddin settled in Lucknow and continued the work of internal reform in Bengal, where he had a large following of devotees. People from Bihar, Oudh and Jaunpur also started coming in droves to benefit from him in the religion of Islam.

During the reign of Hazrat Khawaja Moinuddin Chishti Ajmeri's first successor Hazrat Khwaja Bakhtiar Kaki, the Chishti order had reached Gujarat through his caliphs, but this order gained its ascendancy through the preaching of the caliphs of Hazrat Khawaja Nizamuddin Auliya. For example, Sheikh Muhammad Hassan "continued the work of growth and guidance for this order at the place of Nehrwala and remained there until his last breath and made his last abode there and was buried there. The second caliph Hazrat Sheikh Husamuddin, who initially lived in Dehlvi, but the Tughlaq rulers started encroaching on the land of Delhi for the Sufis, then he also considered it appropriate to reside at the place of Nehrwala. When the Tughlaq ruler of Delhi, Muhammad Shah Tughlaq, forcibly expelled the Sufis from Delhi to the Deccan, most of them were Sufis, thanks to whom the Chishti order spread in the Deccan. The important name among these Sufis is Hazrat Khawaja Burhan. He started the Shisli Rashd-e-Hidayat in the area of Deoghir (Dawlatabad) and before him was Sheikh Manchukuddin Zar Bakhsh Chishti, who was a disciple of Hazrat Khwaja Baba Fariduddin Ganj Shakar and came to Dawlatabad on the orders of his Pir Murshid. Sheikh Akram writes that Manchukuddin Zar Bakhsh Chishti was a resident of Bansi and was sent to Deoghir (Dawlatabad) by Hazrat Baba Fariduddin Ganj Shakar through an unseen signal when the Hindus were in power there. Initially, he faced strong resistance and opposition but he continued his work with courage and independence.¹⁴ Hazrat Khawaja Noor Muhammad Maharvi played a prominent role in popularizing Islamic teachings in the Bahawalpur region. He received his early education from a small village near Chishtian, Mehr Sharif. For higher education, he went to Dera Ghazi Khan, Lahore, Delhi and Pakpattan. He took oath of allegiance to his mentor Shah Fakhruddin in Pakpattan. On his return to Mehr Sharif, he took steps to spread Islam in the region. As a result, thousands of people benefited from his teachings. His successors and disciples started promoting religious education in their native areas. It is worth mentioning here that as a Waliullah Khwaja Sahib became very famous and attained a high position in Punjab. Even the Amir of Bahawalpur State, Bahawal Khan Abbasi II, was very much attached to him and was influenced by his teachings. Even the local people of South Punjab, especially Bahawalpur region, have also benefited from his teachings and spiritual guidance.

The brother of the scholar of the Qibla, Khawaja Noor Muhammad Maharvi (may Allah have mercy on him), the light of the eye, the practicing scholar of religion and Mufti. Hazrat Khawaja Haji Karim Bakhsh Maharvi (may Allah have mercy on him). On his head, may Allah have mercy on him, were the turbans of three blessed elders. Among the ancestors, (the author and author of Gulshan-e-Abraab, Makhzan Chisht, Maktoobat Maharvi) the turban of

Hazrat Khawaja Imam Bakhsh Maharvi (may Allah have mercy on him), the turban of Khawaja Hafiz Jamalullah Multani (may Allah have mercy on him), the turban of Khawaja Khuda Bakhsh Khairpuri (may Allah have mercy on him). The credit for the construction and expansion of the Qibla Mosque was on his head. For a long time, he was helping the poor and providing financial assistance to them in Mahar Sharif. He swore allegiance to me, a poor man, a year before his death. Hazrat Khawaja Shah Muhammad Sulaiman Taunsvi (may Allah have mercy on him) is the perfect saint chosen by Allah, through whose guidance and advice, thousands of misguided people, especially in Afghanistan and the subcontinent, found guidance, whose caliphs spread to every corner of the country and lit the lamps of progress and guidance. He was a great saint of the Chishtia Nizamiya order, whose struggle gave a new life to Sufism. At the time when Hazrat Shah Muhammad Sulaiman Taunsvi (may Allah have mercy on him) established the seat of guidance in Punjab, the Mughal Empire had come to an end, the power of the British was growing rapidly, and it was a transitional period in the history of India when one government was coming to an end and another was emerging. Hazrat Khawaja Shah Sulaiman Taunsvi took up the cause of reforming the religion and world of Muslims during such a period. He was born in 1184 AH corresponding to 1770 AD at the place of Gurgoji. A Gurgoji Tehsil Durg is located in Musa Khel District, Balochistan Province. This place is located about 70 kilometers northwest of Taunsa Sharif Tehsil, Dera Ghazi Khan District. Your father's name was Zakaria bin Abdul Wahab bin Umar bin Khan Muhammad and your mother's name was Zulikha. It is said about your parents that they were very pious and pious and you had only one elder brother whose name was Yusuf and he passed away in his youth. You had four sisters Bibi Halima, Bibi Hawa, Bibi Fatima and Bibi Zainab, all of them had children. Your mother made the arrangements for your education and training because your father died in your infancy. Your mother entrusted you to a Hafiz of your family, Mullah Yusuf, for the purpose of teaching you the Holy Quran. From him, you memorized fifteen verses and the remaining fifteen verses were memorized by staying in the service of Hafiz Haji Sahib. Since Hafiz was not a religious scholar, after teaching him the basic Persian books, he advised him to go to Taunsa for further education. Taunsa was a small town at that time and he studied there with Mian Hassan Ali Sahib.¹⁵ Then he went to Kot Mithan Sharif for the purpose of Arabic and Islamic studies and there he entered the Darul Uloom of Qazi Muhammad Aqil Chishti Sahib and studied Arabic studies. During the time of Kot Mithan, he received news of the arrival of the perfect saint of his time, Hazrat Khawaja Noor Muhammad Maharvi. He went to the service of Maharvi Sahib. It is said that the scholar was converted and immediately requested to become a disciple. Hazrat Khawaja Noor Muhammad Maharvi (may Allah have mercy on him) went to the shrine of Hazrat Syed Jalaluddin (may Allah have mercy on him) and made him a disciple. This was the time of Shah Sulaiman Tounsvi (may Allah have mercy on him) in his youth, but he was more devoted to his disciple and followed his orders than even his old disciples. After taking oath of allegiance at the hands of the holy scholar Hazrat Khawaja Noor Muhammad Maharvi, Hazrat Khawaja Shah Sulaiman Tounsvi developed a desire to visit the shrine of Hazrat Noor Muhammad Maharvi's follower, Murshid Hazrat Khawaja Fakhruddin Dehlvi (may Allah have mercy on him). Thus, he left for Delhi on Jamadi-e-Thani 1199 AH Mahar Sharif. He traveled alone on foot and reached Delhi via Uch Sharif, Bikaner, Ajmer Sharif. On reaching Delhi, he came to know that Khawaja Fakhruddin Dehlvi (may Allah have mercy on him) whom he had come to visit two days earlier had passed away. Then he remained in seclusion at the shrine of Khwaja Fakhruddin Dehlvi for forty

days. After that, he spent a few days sitting at the shrines of Khawaja Nizamuddin Auliya, Khawaja Qutbuddin Bakhtiar Kaki, Hazrat Khawaja Nasiruddin Chirag Dehlvi, Hazrat Sheikh Kamaluddin (may Allah have mercy on him) and obtained blessings. He also visited the shrines of Hazrat Amir Khusro and Hazrat Shah Kaleemullah Dehlvi (may Allah have mercy on him). Then he decided to return. He left Delhi and reached Ajmer Sharif. Upon reaching Ajmer, he performed I'tikaf at the shrine of Hazrat Khawaja Moinuddin Chishti (may Allah have mercy on him), and it is said that he received great spiritual blessings during this entire journey. From Ajmer Sharif, he reached Fakhar Nagar and after passing through various places, he returned to Mahar Sharif in Ramadan 1199 AH. He settled in a small mosque in Mahar Sharif. Khawaja Noor Muhammad Maharvi Sahib advised him to recite the specific azkars of the Chishtia method and he followed the instructions of his mentor completely and became busy in remembering Allah day and night. Khawaja Noor Muhammad Maharvi ordered his *langar* manager, Aala Ghulam Rasool, to give him less food and in winters, the bed should also be of a modest type so that he does not fall into a dream of heedlessness. When the love of Allah prevailed, Khawaja Noor Muhammad Maharvi said that this boy surprised us in obtaining the divine knowledge from us and we are surprised and worried about what position this boy is in. How much capacity and courage has Allah Almighty given him? Whoever achieves something, his ability and capability are even more demanding. He had immense love for his Murshid. Despite his mother's prohibition, he would visit the Murshid court frequently and was eager to meet him. He was so passionate that he would often set off from Taunsa to Mahar Sharif on foot and would happily endure all the hardships of the journey. He did not say, "I am going, my love is taking me." Then the Qibla-e-Aalam, bestowed upon him the caliphate and in 1205 AH, Khawaja Noor Muhammad Maharvi (may Allah have mercy on him) departed from this mortal world. After him, he stayed at his shrine for 9 months and then went to Taunsa. People from far and wide would come and seek blessings from him.

Khawaja Ghulam Farid was born on Tuesday, 25 Zul-qadah 1261 AH, corresponding to 25 November 1845, in the town of Chachran Sharif in Bahawalpur. His family's lineage or lineage can be traced back to Hazrat Umar Farooq. There was a person in his family, whose name was Sheikh Qurban. His historical name was Khurshid Alam. His father's name was Khawaja Khuda Bakhsh Mehboob Elahi. When he was four years old, his mother passed away, and when he was eight years old, his father also passed away. When he was thirteen years old, he swore allegiance to his elder brother Khawaja Fakhar Jahan. When he was 27 years old, his mentor and elder brother Khawaja Fakhar Jahan passed away. It is said, whatever came to him, he distributed among the poor and needy till evening. His annual income from his estate was 35 thousand rupees, he was very simple. He used to eat a wheat roti during the day and drink cow's milk at night. He lived in Rohi (Cholistan) for 18 years. He had advised his special disciple, Nawab of Bahawalpur, whose name was Nawab Sadiq Muhammad Abbasi, be gentle, do not be harsh, otherwise Allah Almighty can be harsh on you too.¹⁶ You have also written poetry and most of your poems are in the Saraiki language. The name of which is "Diwan Farid", apart from that, you have also written poetry in Urdu, Arabic, Persian, Purbi, Sindhi and Hindi. And you also have an Urdu Diwan. There are 271 Kafis in your Saraiki Diwan. You have written such perfect poetry in the Kafi genre that undoubtedly, your poetry is a treasure of the greatest literature of the world. In your poetry, you have beautifully described numerous topics such as true love, Sufism, Wilayat, Nature, Human Beauty, Environment,

Spirituality and the World.¹⁷ The Chishtia order also has a prominent place in Dera Ghazi Khan, where the Chishtia is dominant. The special thing about it is the special grace and kindness of Khawaja Noor Muhammad Maharvi. Hazrat Khawaja Ghulam Farid Kot Mithan and in Taunsa, thanks to Khawaja Muhammad Sulaiman Taunsvi, the Chishtia followers are more numerous. Similarly, Jhakhar Imam Shah and then Syed Siddiq Muhammad Shah, close to Shah Sadruddin, also belong to the Chishtia order.

Conclusion

Sufism is the greatest means of spreading spirituality in Islam. The Sufis performed the duty of spreading Islam in a good manner. Sufism in Islam is divided into four major orders, which are Qadriya, Suhrawardia, Chistiya and Naqshbandia, and further branches that have emerged from them. In the subcontinent, the Chishtia order has a central position. And this order gained popularity and fame in the subcontinent. Thanks to the sincere efforts of the Chishti Sufis, the candle of Islam was lit in every region of the subcontinent. In the above study, it is evident from the efforts of the Chishtia elders to spread Islam in the continental region, which was the border of polytheism, that these Sufis played a key role in the destruction of idolatry and the raising of the banner of Islam. These Sufis made the propagation of Islam effective by presenting the true face of Islam in the society. These Sufis were not only masters of the path but also masters of the Sharia. They not only reformed beliefs but also laid the foundation of a new society based on brotherhood, equality, tolerance, mutual cooperation and sharing, and compassion for humanity. And their message, which is the epitome of human welfare and success.

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