

## **Khwaja Mu'in-ud-Din Chisti (RA)**

### **The Saint of Love and Peace**

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The thirteenth century was a step forward in the integration and consolidation of the mystical movement in Islam. Imam Ghazzali and Imam Qushairi gave form and coherence to the mystical concepts; Shaikh Shihab-ud-din Suhrawardi (d.1234) enunciated the principles of *khanqah* life and its organisation in his *Awarif-ul-Ma'arif*. Two great mystic thinkers of the thirteenth century – Shaikh Muhi-ud-din Ibn Arabi (d.1248) and Mawlana Jala-ud-din Rumi (d.1273) gave the Sufi movement a warm fund of emotions and an *élan* to appeal to and attract all higher religious sentiments.<sup>1</sup>

In the words of S.A.A. Rizvi: "It would appear that from its very inception, Sufism in India developed conflicting trends mainly due to challenges from local mystics. Sufi history in India is the story both of various challenges and responses and also of cross fertilization of new ideas. Though Sufism, like Islam, was imported from West Asia into India, it very quickly adapted itself to the soil and became almost an indigenous movement (at least in the case of the Chistis)."

To quote M.Mujeeb: "Unlike orthodoxy, Sufism did not, even in the beginnings, suffer from being an extraneous element. It took root immediately in the life of the people, and was more Indian in its character and expression than orthodoxy could ever become."<sup>2</sup>

Khwaja Mu'in-ud-din came from Khurasan first to Delhi but when its political atmosphere did not suit him, he settled in Ajmer in Rajasthan. It is wrong to say that no authentic record of his teachings is available. Though scholars like Prof. Habib and Athar Abbas Rizvi have cast a doubt on his *malfuzat*. But

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this much is sure that for him religion mainly consists of the love of God; and the love of God should be such (or should culminate in such a state) that the distinction between the lover, the beloved and the love should vanish. He said that real worship is done within the heart: "While the *hajjis* walked around the Ka'bah, the '*arif*' circumambulated the heart." Shaykh Mu'in-ud-din was a man of intense compassion who declared: "whoever wishes to be secure against the tribulations of that Day, should perform that act of obedience (*ta'at*) than which no act is better in the eyes of God. Asked to clarify which act that was, he asserted: "To answer the call of those in distress, to fulfil the needs of the helpless, to feed the hungry." He further asserted: "All those possessing the three virtues are friends of God: generosity like the river (or the ocean); benevolence like the sunshine; hospitality (or humility) like the earth." He was called *mulk-al-mashaikh*, *Sultan al Salikin*, *minhaj -al-muttaqin*, *qutb al awliya*, *shamsul fuqara*, *khadamae al-Muhtadeen* by Qutub-ud-din Bakhtiyar Kaki.<sup>3</sup>

The author of *Siyar al Aarifeen* calls him *shan shah-i-Jahan* whose personality is beyond our attributions and qualifications so far as his station in *ma'arifat* is concerned. He was drowned in the ocean of divine love (*gharaq baher ishq*) and was embodiment of truthfulness and purity and was one who is cognizant of *haqq* at the expense of his own self. He is the king of the kingdom, and sun of the throne who is self sufficient and not in need of anyone else.<sup>4</sup> He was the helper of the religion which is unique who had no worldly ambitions but who was the leader of kingdom of religion and then he had called him diamond of *tasdiq* and the shining sun of gnosis.<sup>5</sup>

The author of *Siyar al Aqtab* has called him *qutbal-aqtab*, *hujjat-al-awliya*, *mohabat al anwar*, *makhzan al ma'arifat wal haqqiqat* etc.<sup>6</sup> *Safinat-ul-Awliya* calls him *zubdah mashaikh-i-ajal qudwai awliyayi akmal*<sup>7</sup> and Mawlana Abdul Haqq Muhaddith Dehalwi has called him *sar halqai mashaikh kibar*.<sup>8</sup>

The Khwaja was born in Sijistan (Sistan) and brought up in Khurasan.<sup>9</sup> He is commonly known as Sanjari, which is a corruption of Sajazi denoting an inhabitant of Sagestan, which, according to the old geographers, formed apart of the then Khurasan, is now divided between Iran and Afghanistan.<sup>10</sup>

His father, Khwaja Ghiyas-ud-din Hasan was a most pious and God-fearing man. When he died the Khwaja was fifteen years old. The Khwaja lived on the earnings from a garden and a water-mill, inherited from his father. One day, while working in the garden, a *majzub* (ascetic) named Ibrahim Qunduzi passed by. The Khwaja, kissing his hands, offered the *majzub* a seat under the trees, while placing before him a bunch of grapes. The *majzub* took out some sesame seeds, chewed them, and put them in Mu'in-ud-din's mouth. This aroused in him a great spiritual illumination. After a few days Mu'in-ud-din sold his possessions and distributed the money amongst the local dervishes.<sup>11</sup>

There are other interpretations given to this conversation of the Shaikh. For example Nizami believes that the devastation of the Qara Khita and Ghuzz Turks drove the Shaikh's mind inwards and he realized the futility of hankering after worldly glory or looking after worldly goods.<sup>12</sup>

Athar Abbas Rizvi seems to be right when he says: He was prompted to devote his life to education and to spiritual perfection through his introspective temperament, and the visit of Khwaja Ibrahim would have been only a minor incentive.<sup>13</sup>

Apart from Ibrahim Qunduzi, Khwaja Mo'in-ud-din was influenced by his teacher and *murshid* Shaikh 'Uthman Harooni. According to *Anees al Arwah*, Khwaja met Khwaja Harooni in Baghdad in the mosque of Junaid Baghdadi and there were other *mashaikh* present at that time. He was commanded by the Khwaja to offer two *rak'ahs* of prayers.<sup>14</sup>

According to Syed Muhammad Ibn Mubarak Kirmani Mo'in-ud-din used to mention that when he got related to the *iradat* of Khwaja 'Uthman Harooni, he remained in his

company for twenty years and never allowed himself any comfort and remained steadfast in his service day in and out. He used to carry his bedding and was eager to know whether the Khwaja was staying at his own place or would proceed on a journey.<sup>15</sup> When the Khwaja was convinced about his sincerity in the way of sufis he would give him admonitions according to his spiritual circumstances. For example the Khwaja 'Uthman Harooni said at one occasion: that a sign of gnosis of God is that a man should run away from the creatures and remain silent in the gnosis of God (*Marifat-i-ilayhi*).<sup>16</sup>

This would thus imply that he received his *khirqa* in 588/1192-93 in the Ghazna region, and later left for India after having first obtained permission from Shaikh 'Uthman. This would also make the Khwaja's visit to India before the Ghurid conquest impossible. Jamali relates that Shaikh 'Uthman so dearly loved Khwaja Mu'in-ud-din that he himself began a journey walking behind his disciple. After travelling some distance he reached a Zoroastrian fire temple. He sat near a tree and asked his servant to bring him some fire. The priests would not allow him to take it. The Shaikh went himself to the fire worshippers. Their leader was seated on a throne with his seven-year old son on his lap. Shaikh Uthman asked if their hands were put into the fire, would they be burnt. At the receipt of a negative reply the Shaikh snatched the boy and jumped into the fire with him. After some hours they both emerged unharmed. The head priest embraced Islam and the fire temple was demolished. Shaikh Uthman stayed there for about two and a half years.<sup>17</sup>

For many years he lived in Samarqand and Bukhara, learning the Qur'an and studying theology. From there he travelled to Harwan, a suburb of Nishapur, where under Shaikh Uthman Harwani, he practised rigorous austerities for about two and a half years. The Shaikh was highly impressed and gave Mu'in-ud-din *khirqa*, appointing him his *khalifa*.<sup>18</sup>

Hazrat Khwaja Harooni had a great love for Khwaja and

would say: "Mu'in-ud-din is befriended by Allah (*Mahboob-i-khuda*) and I am proud that he is my *murid*."<sup>19</sup> According to *Tadhkira* writers he was given *khirqah* of Khilafah at the mature age of 52 and if we accept that he remained with his Shaikh for 20 years then it means he became *murid* at the age of 32 and before that he remained busy in acquiring various religious and other sciences.<sup>20</sup> It is said that after leaving his *murshid* he went to various places. According to *Siyar al Aarifin* first he went to Sanjan then to Jil from there to Baghdad and from there to Hamadan and then from Tabriz to Kharqan Ustarabad Hari Sabzawar, Hissar, and Balkh and from there to Ghaznin and finally from there to India. But according to *Dalil al Aarifin* and other books he went to Isfahan, Kirman, and Bukhara.<sup>21</sup>

In Sanjan he met Shaikh Najm-ud-din Kubra (d. 618) in Jil, he met Shaikh Mohi-ud-din Abdul Qadir Jilani (d. 561) and stayed there for 57 days and got benefited from him spiritually rich company.<sup>22</sup> In Baghdad he met the *Pir* of Shaikh Shihab-ud-din Suhrawardi (d. 632) Shaikh Zia-ud-din.<sup>23</sup> The Khwaja set off for Baghdad and, reaching Sanjan, met Shaikh Najm-ud-din Kubra. He lived with the Shaikh for a short period, and then moved to Jil where he stayed with Shaikh Abdul Qadir Jilani for eight weeks.

The Khwaja's next long stay was at Baghdad, a week's journey from Jil. There he kept company with such Sufi saints as Shaikh Ziya-ud-din, the uncle and teacher of Shaikh Shihab-ud-din Suhrawardi, Shaikh Auhad-ud-din Kirmani and Shaikh Shihab-ud-din himself.

From Baghdad the Khwaja returned to Hamadan where he met Shaikh Yusuf Hamadani. From there he went to Tabriz and saw Shaikh Abu Sa'id Tabrizi, the teacher of Shaikh Jalal-ud-din Tabrizi. Then he went to Mayhana and Kharqan and visited the tombs of Shaikh Abu Sa'id bin Abi'l Khair and Shaikh Abul-Hasan Kharqani. The Khwaja remained for about two years in that region, and then travelled to Astarabad where he visited the tomb of Shaikh Nasir-ud-din Astarabadi. From

Astarabad, Khwaja Mo'in-ud-din went to Herat where he lived near the tomb of Khwaja 'Abdullah Ansari. Refusing to remain in one place, the Khwaja, accompanied by a servant, wandered throughout the area surrounding Herat. His fame attracted a large number of people.

The Khwaja disapproved of such popularity and fame, and left for Sabzwar, where he converted the local Shia governor, Muhammad Yadgar, to Sunni creed. After some time, accompanied by Muhammad Yadgar, the Khwaja reached Hisar Shadman. Leaving Yadgar at Hisar Shadman, the Khwaja travelled to Balkh. There he miraculously converted Mawlana Ziya-ud-din Hakim to Sufism. The Mawlana was a philosopher and, considered Sufism the delirious ravings of lunatics. He ran a seminary and a garden in the vicinity of Balkh. The Khwaja went to the Mawlana's seminary, so the story goes, where he slaughtered a crane and asked his servants to make a fire to roast it. The cooked bird was brought to the Khwaja who offered a leg to the Mawlana and began to eat another himself. As soon as the Mawlana had eaten the leg he underwent a deep spiritual experience, after which all philosophical learnings were obliterated from his mind. He threw his philosophy books into the river and also abandoned his property. The Mawlana's students became followers of Khwaja Mu'in-ud-din. The Khwaja appointed Ziya-ud-din his deputy in Balkh and left for Ghazna.<sup>24</sup>

Khwaja Mu'in-ud-din made many journeys which were very rich so far as their instructive nature was concerned. He went with his *murshid* to the places like Seistan, Damascus, Awash, Badakhshan, Baghdad, Makkah Mukaramah and Madinah al Munawwarah and apart from getting enlightened from him and got inspirations from many other saints also during these journeys. He met Shaikh Sadr-ud-din Muhammad Sistani and remained in his *khanqah* for some days. The Khwaja found him trembling with the fear of Allah and death and would weep for weeks together fearing the torment of the grave. Once

he told Khwaja: a person who is face to face with death and whose rival is the angel of death, how can such a person be happy and would resort to laughter or sleep.<sup>25</sup>

In Badakhshan he found a *faqir* whose one leg was amputated and after conversing with him he was told that the *faqir* used to worship in his *Khanqah*. At one occasion after getting overwhelmed by carnal desires he wanted to come out of the *khanqah* and fulfil his desire. But when he took his one leg out of the *khanqah* he heard an invisible voice: "Oh claimant (of spirituality) you had taken some pledge [with your Lord], have you forgotten that pledge". He informed Khwaja that after this incident he amputated his leg and threw it away. He has been still wondering for last 40 years that how he will face Allah along with the *dervishes* (with such a character).<sup>26</sup>

While the Khwaja was journeying in Baghdad he met a man in a *khanqah* who told him to sit with him for some time and then he informed him that he had been travelling like the Khwaja was travelling, but for last 50 years he had been confined to the *khanqah* after abandoning the company of people. He said further that he happened to pass by a city where a rich man was making transactions and business with the people and his behaviour was very harsh and he was teasing the people who were purchasing merchandise from him. But he passed silently from that place and did not say anything to him in form of an admonition. He heard a voice admonishing him that why he has refrained from admonishing this man for the sake of God about the transitory nature of this mean world. Had he done this there was possibility that he would have got instructed? He informed him further that after having listened to this voice from that day onwards he used to feel much ashamed of his behaviour and has stayed in this *khanqah* fearing that when on the day of judgement he will be asked about his silence what will be his reply. So he took a pledge from that day that he would not go anywhere so that he should not become witness to anything for which he might be asked on the Day of

Judgment.<sup>27</sup>

In Kirman he met a saint who was doing lot of sufi exercises and due to his austerity he was reduced to a skelton. He told about himself and said that he had once gone to a graveyard with one of his friends and both of them stayed at a grave for sometime. By chance his friend said something amusingly which prompted him to laugh and he heard a voice admonishing him that the person whose rival was the angel of death and beneath whose grave is a house where there are snakes and scorpions, how could he resort to the laughter in this way. He took leave from his friend silently and took shelter in this cave and from that day, he was still trembling with the dread of that conspicuous voice. It is for last 40 years that he had not been laughing or daring to look towards the sky thinking what will be his reply for his faltering behaviour.<sup>28</sup>

When the Khwaja reached to Astarabad, he met Shaikh Nasir-ud-din Astarabadi.<sup>29</sup> During his journey to Bukhara he met a saint who was blind but still remained always busy in the remembrance of Allah. Khwaja asked him when he had become blind. He said that when he had reached the age of puberty, he glanced at someone who was not *muhram* for him, there upon he had listened an invisible voice admonishing him for claiming to have love of the Lord but still he was looking towards others. He became very much ashamed of his behaviour and prayed to Allah that he should become blind so that he may not look towards anyone than the Friend (Lord). As a result of his supplication he lost eye sight of both his eyes.<sup>30</sup> In Tabriz the Khwaja met Shaikh Abu Sayeed Tabriz (*Siyar-al Aarifin* p.16). In Isfahan he remained in the *khanqah* of Shaikh Ahmad Khazruiyah.<sup>31</sup>

Mu'in-ud-din met Khwaja Bahauallah Awshi along with his *murshid* who advised Khwaja that he should not store any money with him but spend it in the way of Allah so that his name will be glorified among the saints.<sup>32</sup> He went to Makkah and Madinah in the company of his *murshid* and his *murshid*



made several supplications in his favour, which seem to have been answered: "Mu'in-ud-din is our friend We have accepted him and made him a saint (*buzurag*)". It is said that from the court of the Prophet (SAAS) he got the glad tiding also to go to India.<sup>33</sup> The life, spiritual traits and instructive travels of the Khwaja were a clear indication to the fact that he had imbibed all the mystical values of the great sufis of time and had prepared himself for the great task he was destined for by the Providence in India. His teachings are a further index of his great personality.

### Teachings of the Khwaja

A story about the Khwaja during his period at Ajmer involved a dervish who visited him, and asked what was expected of a true saint. The Khwaja replied that according to the *Shari'ah* one who fully obeyed the commandments of God and abstained from what He had forbidden had, in fact, renounced the world. But the *Tariqah* prescribed nine conditions each of which had to be followed, otherwise one could not be called a real *dervish*. Upon being requested to specify these conditions, the Khwaja asked his disciple, Hamid-ud-din Nagauri, to both explain and write them down so that such rules could be made known to a wider section of Muslims. Shaikh Hamid-ud-din described the ascetic/sufi path as follows:

1. One should not earn money.
2. One should not borrow money from anyone.
3. One should not reveal to anyone nor seek help from anyone if one has eaten nothing, even for seven days.
4. If one gains plenty of food, money, grain or clothing, one should not keep anything until the following day.
5. One should not curse anyone; if anyone is very hurt, one should pray to God to guide one's enemy towards the right path.
6. If one performs a virtuous deed, one should consider that such was possible only because of the Prophet

- Muhammad (SAAS), and not on one's behalf, or should attribute it to divine mercy.
7. If one performs an evil deed one should consider one's evil self responsible for the action, and try to protect oneself from such deeds. Fearing God, one should be careful to avoid actions which may involve him again in evil.
  8. Having fulfilled all the above conditions, one should regularly fast during the day and spend the night in prayer.
  9. One should remain quiet, and speak only when it is imperative to do so. The *Shari'ah* makes it unlawful both to talk incessantly and keep totally silent. One should utter only such words as those which please God.

#### **Asceticism**

These lofty principles were the sole guide to the Khwaja's mystic path. The best explanation of asceticism has been provided by Ibn al Arif when he said: Asceticism is for the common run of people, since it consists in making the concupiscent appetite abstain from pleasures, in renouncing the temptation to return again to that from which one is separated, in dropping the search for what one has lost, in depriving oneself of superfluous desires, in thwarting the goad of passions, in neglecting all, which does not concern to the soul. But this is an imperfection as regards the path of the elect, for it presupposes an importance attached to the things of this world, an abstention from their use, an outward mortification in depriving oneself of things here, while inwardly an attachment is felt for them.

To make an issue of the world amounts to turning thyself toward thyself: it is to pass thy time struggling with thyself; it is to take account of thy feelings and to remain with thy self against thy concupiscence ....

In all truth, asceticism is the ardent aspiration of the heart towards Him alone; it is to place in Him the aspiration and desires of the soul; to be pre-occupied uniquely with Him, without any pre-occupation, in order that He (to Whom be praise!) may remove from thee the mass of these causes.

Another mystic al-Hujwiri also says that the poor man is not he whose hand is empty of provisions, but he whose nature is empty of desires.<sup>34</sup>

According to him without *mushadah* there is no possibility of *mujahidah* and without *mujahidah* there is no possibility of *mushadah*. He does not however, consider *mujahidah* as the cause of *mushadah*, but the method to reach the way of truth and its means.<sup>35</sup>

He adds that a *salik* who always follows the commands of *haqq*, performs his duties towards people and needs the help of a *shaikh* because seclusion in his favour is destruction. When any *dervish* comes to see him, he should welcome him with respect, if he travels he should travel for the sake of God that is he should only make journey for the sake of *hajj*, *ghazwa* or acquisition of knowledge or to visit the tomb of a *shaikh*. His food should be like the food of a sick person, and should be acquired from lawful means, he should not accept the invitation of the worldly persons, he should walk with feebleness, and not be arrogant, sleep only when overpowered by sleep, should remain silent as silence is better than speech, even when he needs to speak his speech should be truthful as speaking truth is better than silence. He should supplicate to Allah and ask for everything from Allah. Though celibacy is against *Sunnah*, as in celibacy man is sometimes overwhelmed by carnal desires but if a *salik* wants to lead a secluded life then remaining celibate is his ornament.<sup>36</sup>

According to Mu'in-ud-din Chisti, the five worshipping items of a *salik* are as following:

1. Service to parents .
2. Recitation of the Qur'an.

3. Respect of *ulama* and *masha'ikh*.
4. To make a pilgrimage to *Kaabah*.
5. To render service to his of *pir*.<sup>37</sup>

To Bakhtiyar Kaki these traits are put as following:

1. *Salik* should not eat to fill up his belly if he does, he is a self seeking person, eating is just for the sake of having strength to perform worship.
2. Dress should not be for show, if he wears it for show and ostentation; he is a thief though pretending to be treading the Sufi way.
3. A *Salik* should speak less.
4. Should be a sleep less person.
5. Abstain from the worldly luxuries.

Two books are very important for understanding the Khawja's teachings. They are *Anees al Arwah* and *Dalil al Aarifin*. Some people have cast doubt about these books but according to Sabah-ud-din Abdur Rehman these are authentic and can be used as source books on the subject.<sup>38</sup>

### Ritual Prayers

What is the value of worship ('ibadah)? Mu'in-ud-din says that if one wishes to protect oneself from the hell-fire, one should try to discharge one's duties of worship and prayer to God. It should be remembered that there is no better thing before God than prayer.

Hazrat Qutab thereupon asked: "What type of prayer was that? Mu'in-ud-din replied that prayer consists in hearing the complaints of the aggrieved and to assist them, to help the needy and the oppressed, to feed the people and to get free the captives from captivity. All these things, Mu'in-ud-din emphasised, are of great importance."

In *Anis al Arwah*, there are the sayings regarding meetings of 'Uthman Haruni in which the Shari'ah moral and worldly affairs have been discussed. For example it has been said that a person who denies *salah* (ritual prayers) and *faraiz* of Shari'ah

(the obligations of the Shariah) he is a *kaffir* (infidel). It is mentioned that giving *sadqah* (charity) is better than offering thousand rak'ahs etc. According to Khwaja Mu'in-ud-din, tasawwuf is not a science not a ritual but a special morality of *mashaikh* which should be perfect from every angle. The external form of sufi morality is that a *salik* should follow Shari'ah in all respects so that there should remain nothing in his behaviour which can be called anti Shari'ah. Then only he will graduate to second stage known as *tariqat* and when he will be steadfast on this behaviour then he will reach the stage of *ma'arifat*. After fulfilling its all demands he will ascend to the stage of *haqiqah* and after attaining this stage whatever he will desire he will get. It was for that reason Khwaja Mu'in-ud-din laid special stress on prayers from amongst all obligations. He says that prayer is an organ of religion, a pillar. And if pillar stands intact a house will remain intact. But if it falls, a house will fall down and a person who makes distortion in prayer, destroys his religion. Khwaja would offer prayer as he was face to face with divine lights and declared prayer as the ascension of a believer.<sup>39</sup>

While laying emphasis on the observance and significance of *salah* he relates a story. He said "Once I happened to pass from a city in Syria. There was a cave outside the city and a saint was dwelling there and his condition was horrible due to the fear of God and due to divine grandeur. He was reduced to a skelton and was sitting on a prayer rug. I sat near to him. He asked me where from I had come. I informed him that he had come from Baghdad". He said: "well". Late on he advised the Khwaja that he should take care of dervishes so that he might get the taste of asceticism. He informed khwaja that he had been confined to this cave for several years and had secluded himself from the world and had hidden himself in that cave. He told Khwaja further that he was always fearful and used to weep day and night. On asking about the cause of weeping, he said, "prayer, when I offer it I started thinking some of its

prerequisites and conditions might have been lost sight of and my whole exercise might have gone in waste and this prayer might have become a source of divine punishment for me.”<sup>40</sup>

Hajj and fasting are also very essential for Khwaja Muin-din. He used to be regularly observing fasting (*sayem al dahar*) and made many pilgrimages to *Kaabah*. He respected the Qur'an and considered recitation of it a great act of worship.<sup>41</sup>

A *momin* is a person who loves three things i.e. *dervishiat*, diseases and death. The man who helps the destitute and needy is the friend of Allah. If a person is busy in *awrad* and *wazaij* and a needy person comes it is necessary for him to leave *awrad khwani* and attend to his needs. The greatest austerity is to remember ones death. Three persons will not even smell the fragrance of paradise a dervish who is a liar, a miserly person and a dishonest merchant.<sup>42</sup>

#### **Maqamat (Stations)**

There are other *Malfuzat* found elsewhere than *Dalil al Aarifin*. In such *malfuzat* there is mention of fourteen *maqamat* (stations) of the sufi way (*saluk*): 1-*tawbah* 2-*Ibadah*, 3-*Zuhd*, 4-*Rada*, 5-*Qana'at*, 6-*mujahidah*, 7-*Sidq*, 8-*tafakkur*, 9-*istarshad*, 10-*islah*, 11-*ikhlas*, 12-*ma'arifat*, 13-*shukr* and 14-*mohabat*.

Each of these stations is specific with a Prophet of Allah following sequence: *tawbah*, *ibadah*, *zuhd* with Jesus, *Rada* with Ayyub, *qana'at* with Yaqub, *maarifat* with Khadir, *mujahidah* with Yunus, *sidq* with Yusuf, *tafakur* with Shu'aib, *istarshad* with Shaith, *islah* with Daud, *ikhlas* with Noah, *shukur* with Ibrahim, and *mohabat* with the Prophet Muhammad (*Alaihim- u salaam*).

In the way of gnostic enterprise seven conditions are essential: 1-*talb-i-haqq*, 2-*talib-i-murshid-i-kamil* 3-*adab* 4-*Rada* 5-*mohabat wa tark fazul* 6-*taqwa* 7-*istiqamat-i-shariat* 8-eating and sleeping less 9-abstaining from the company of

people 10-remaining steadfast in prayers and fasting.<sup>43</sup>

Khwaja Mu'in-ud-din Chishti says: "For the seekers the first way is the *shari'at* (Islamic law). When the seekers on the way are devoted followers of the *shari'at* and carry out the commands of the *shari'at* and do not even diverge to the amount of a particle of dust from the way, then they reach *tariqat* (the path of sufism). When they are consistent in that degree and follow the way of the people who have done this before them and do not for a moment transgress, then they reach the degree of *ma'rifah* (gnosis, inner knowledge of God) and when they recognise and understand the importance of this place then light will be generated in them. If they are consistent in this degree then they go over to the fourth degree, that is the degree of *haqiqat* (the realisation of the Truth). After having reached this degree, whatever they ask they will receive it".

Again for *ahli haqiqat* there are ten conditions:

1. Perfection in gnosis.
2. Not to agonise anybody.
3. Not to speak ill of anybody.
4. To speak to people in a way so that their world and *aakhirat* is safeguarded.
5. To be humble.
6. To be in solitude.
7. To love everybody and to think oneself the meanest of all.
8. To be always self submitting.
9. To be patient in every affliction, to be submissive and passionate at heart.
10. To be content and *mutawakil*.<sup>44</sup>

### Humility

Khwaja Mu'in-ud-din was an embodiment of love and affection and his qualities as a perfect dervish were enviable. Once a wretched person had come to meet Khwaja with the intention of killing him. When Khwaja came to know about it

Khwaja treated him kindly and made him to sit with the Khwaja and told him that he may do what he intended to do. That person upon listening this started trembling and bowed his head and fell in prostration and said that he was sent by people by luring him to kill Khwaja. Rendered ashamed he threw his knife before Khwaja and asked Khwaja to punish him. Khwaja said that the dervishes had a behaviour that even a person if he wanted to harm them and treated them badly they would treat their adversary with mercy and affection. Khwaja told him further that since he had not done anything wrong to him and Khwaja started even praying for him. The man became very much impressed and became the disciple of the Khwaja. It is said that this man performed 45 pilgrimage (*Hajjs*) and even was buried at Makkah when he died there during a Hajj.<sup>45</sup>

Khwaja would love his *murids* and had prayed that the order of the *Chistiyah* should continue till the day of judgement. Despite the *dervish* life style of the Khwaja there was huge arrangements for food in his *khanqah* and all the poor and beggars were getting enough to eat there.<sup>46</sup>

Whenever a neighbour would die Khwaja would go for the funeral prayers and even after all the funeral rites were completed he would stay back in solitude on the grave and would remain busy in supplications for the dead. He would fix a parch of any colour he may lay his hand on, himself in his dress when torn, he would eat less and in the earlier stage of his mystic career he would keep fast continuously for seven days.<sup>47</sup> It is said he went once to a temple where 7 priests were offering *puja* when they saw his sparkling face, they fell on his feet and embraced Islam. His teacher ‘Uthman Harooni would say: Mu‘in-ud-din is the friend and beloved of Allah (*mahbub-i-khuda*) and I feel proud on his being my *murid*.<sup>48</sup> Mu‘in-ud-din said: “I have heard from my brother, Shaykh Shahab-ud-din Umar Suhrawardi that in the world there are two things which are good as a rule of conduct. First being in the company of a *faqir*, secondly respecting the friends of God.



Sufi views of khwaja were based on the statements of Abu Sa'id bin Abi'l Khair, Khwaja 'Abdullah Ansari and 'Ainul-Quzat Hamadani, which involved a belief in the concept of an ecstatic love for God. This, according to the Khwaja, did not allow a differentiation between the lover, the beloved and love itself. The distinguishing mark of one who had recognized God was his flight from crowds of people (*khalq*). The *hajjis* walked around the *Kaabah*, but the *'arifs* (spiritualists) circumambulated the heart. The most superior kind of worship was to assist the helpless and to feed the hungry. All those possessing the following three virtues were friends of God: munificence like an ocean, kindness like the sunshine and humility like the earth.

### **Tawbah**

It is said that the Khwaja went to Delhi and Multan also and stayed at Lahore. In *Dalil al Aarifin* it is mentioned that he came to Multan and it is also mentioned that a saint informed him there about three types of repentances: the *tawbah* of *ahli mohabat* is of three types first is *tawbah* of shame second to shun sins and the third to abstain from fight and avoid oppression (*zulm*).<sup>49</sup> For the whole life he remained busy in the love of Allah and the Prophet (SAAS). He would mention the Prophet (SAAS) in a very reverential manner while sermonising and while mentioning the *ahadith* he would weep. In one of his *mahfuz* he says: "shame be on a person who will be ashamed before the Prophet (SAAS) on the Day of Judgement, where he will be stationed who will be ashamed before the Prophet (SAAS). Where will he go, and after saying this and wailing a lot he started weeping".<sup>50</sup>

The Khwaja would sleep less during nights and in most cases would offer the *fajr* prayer with the ablution of *'isha*. He would finish recitation of the whole Qur'an one time during a day and a night and whenever in the earlier stage of his *mujahidah* he would arrive at a place, he would prefer to stay

at a graveyard, but when people would come to know about it he would move away from there silently to some other place.<sup>51</sup> Once Khwaja Mu'in-ud-din Chishti was asked by someone: "what is the best prayer?" He answered in these words: "To console distressed hearts, to help old and needy people and to feed those who are hungry."<sup>52</sup>

### **Impact of the Khwaja**

According to Abul Hassan Nadvi, "The discovery of India by the sons of Islam was in no way less momentous than the discovery of America by the West. Muslim adventurers had begun to push their way to India in the first century of Islamic era. After Muhammad ibn Qasim Thaqaffi had captured the land lying between Sind and Multan in 93 A.H., numerous cloisters and monasteries of Muslim saints and sufis had sprung up like heavenly lights in the gloom of surrounding polytheism and ignorance. But it was really Mahmud of Gazni (d. 421 A.H.) who carried the Muslim armies with unvarying success to India and Shahab-ud-din Muhammad Ghori (d. 602 A. H.) who firmly planted the standard of crescent in this country".<sup>53</sup>

Likewise, the Heaven had preordained the spiritual conquest of India to the lot of the great mystic saint, Sheikh-ul-Islam Mu'in-ud-din Chishti. Long before the Muslim conquest of India, all the four mystic orders in Islam viz. *Qadiriyyah*, *Chishtiyah*, *Naqshibandiyah* and *Suhrawardiyah* had already come into existence. Each of these has its share in the regeneration of Islam in India but God's will had selected the *Chishtiyah* order for providing spiritual nourishment to the nascent sapling of the faith in this country. 'Thy Lord bringeth to pass what He willeth and chooseth'.<sup>54</sup>

Though the foundation of the Sufi order of Chistis was laid down by Shaikh Abu Ishaq Shami (d.940 A.H) yet in its development and preaching the greatest role has had been of Khwaja Mu'in-ud-din Chisti (d.1235A.H).<sup>55</sup> *Chishtiyah* spread their influence from Pak Pattan to Luknow then again to

Devgeer in India.<sup>56</sup>

According to Khaliq Nizami though there were some Chistis before Mu'in-ud-din like Khwaja Abu Muhammad Ibn Abi Ahmad Chisti who according to Mawlana Jami had come to India along with Sultan Mahmud Ghaznavi, but the real credit of making the Chisti order prevalent in India goes to Hazrat Khwaja Mu'in-ud-din and for that reason he was called by Mir Khurd "the deputy of the Prophet of Allah in India".<sup>57</sup>

To start with "Ways of God are inscrutable, indeed, but it appears that the *Chishtiyah* order, engaged in enkindling the flame of the divine love in the hearts of the people in the adjoining land of Iran, was bound by the neighbourly obligation to India. It was, but easier as well as incumbent on it to win, over the inhabitants of India who have ever been willing to acknowledge the message of love and devotion to the Lord. For whatever reasons the providence had selected the *Chishtiyah* order for disseminating the religion of peace in India, one of the Chishti Sheikhs, Khwaja Abu Muhammad Chishti, turned the direction of his efforts towards India. It is related that the campaigns of Mahmud of Ghazni owed their success to his blessings. Mawlana Jami writes in *Nafahat-al-Uns*: "When Mahmud had already left for Somnath, Khwaja Abu Muhammad received the divine summons to join the expedition. Although he was then 70 years of age, he joined the campaign with a retinue of his followers."<sup>58</sup>

Among the Sufi migrants to Chisht was Shaikh Abu Ishaq Shami from Syria. The Shaikh traced his spiritual origin from 'Ali and the Prophet Muhammad (SAAS), and then through Hasan Basri, in the following spiritual genealogy:

Hasan Basri-Abdul-Wahid bin Zaid.

Fuzail bin Iyaz- Ibrahim Adham Balkhi.

Khwaja Sadidud-din Huzayfa al-Mar'ashi.

Abu Hubayra Basri-Khwaja Mamshad 'Alwi Dinawari

Abu Ishaq Shami.<sup>59</sup>

The coming of Mu'in-ud-din to Ajmer was a cause of great

spiritual and social revolution.<sup>60</sup> He in the caste ridden environment presented the practical Tawhidic weltanschauung and explained that it was not a imaginary thing but a principle which if accepted in its true spirit all the caste based divisions get vanished. It was a great herald of a strong religious and social revolution. It is for the same reason that thousands of oppressed people were getting a new lease of life in wake of this proclamation.<sup>61</sup>

The author of *Siyar* has correctly summed up, the contribution of Khwaja Mu'in-ud-din in these words: Hindustan, to the end of its farthest southern limits, was a land, of pagans and polytheists. Whosoever held power made the claim: 'I am the Lord, Most High'. The inhabitants of the land made almost every object and being a partaker of divinity. Stocks and stones, trees and beasts, cow and cow dung were the things before which they prostrated. Darkened by the gloom of infidelity their hearts had been securely sealed. All were strangers to the faith in God and His ordinances, the Lord of the worlds and His apostles; neither anybody knew the true direction of God's religion nor had anyone heard the call that 'God is Great.' The moment Khwaja Mu'in-ud-din set his foot on this land, the doctrines of paganism gave way to the brightness of Islam. Thanks to his efforts and blessings, the relics of fetishism were replaced by the pulpit, the niche and the arch, and the lands ringing, with the sound of idolatrous cults were filled with the cries of *Allah-u-Akbar*. Whosoever would be blessed with true faith in God in this country and whosoever shall partake this wealth till the Day of Reckoning and their progeny as well as all those who will extend the bounds of true faith in this land shall go on increasing the merits and rewards of Sheikh-ul-Islam Mu'in-ud-din Hasan Sajazi.<sup>62</sup>

The '*Siyar-ul-Auliya*', drawing on this literary source and also on family anecdotes, gives the following account of the Khwaja: Khwaja Mu'in-ud-din Sijzi was the embodiment of sufi virtues and, famous for his outstanding spiritual achievements, which included the, performance of miracles. He was the *khalifa* of Khwaja 'Uthman Harwani, an eminent

Chishti sufi who lived in Nishapur. Khwaja Mu'in-ud-din, related that after he had entered the service of Khwaja 'Uthman Harwani, and been enrolled as his disciple, he then served his master for twenty years without a moment's rest. Finding him steadfast both in service and the practice of spiritual exercises, the Khwaja passed on to his disciple divine blessings which he himself had acquired.<sup>63</sup> Another chronicler, Ghulam Ali Azad writes in *Maatharil-Kiram*: "There is not the least doubt that the spiritual mentors of *Chishtiyah* order have a rightful claim on India".<sup>64</sup> The author of *Siyar-ul-aqtab* says: "The blessed footsteps of Mu'in-ud-din dispelled the gloom of infidelity in the land, and led to propagation of Islam".<sup>65</sup>

The life of Khwaja was very simple. But his spiritual acumen was that great that his one glance on a person would transform a sinner into a saint.<sup>66</sup>

Though we have not access to all the details of his life, therefore we cannot imagine about the real influence of the Khwaja on the life and society of Ajmer of his days. However there is a statement in *Siyar al Awliya* that even a very prominent courtier of Prithvi Raj was among the *murids* of the Khwaja which is an indicator that his influence had spread far and wide.<sup>67</sup>

*Siyar al Awliya* mentions that: by his stepping in with his graceful steps in India the Sun of certainty (*Aftab-i-ahli yaqeen*) who was in form of Mu'in-ud-din that the darkness of this land was changed with the light of Islam and India became enlightened.<sup>68</sup> In *Ayin-i-Akbari* it is mention that he became recluse at Ajmer and lit the candle and a great number of idol worshipers became Muslims.<sup>69</sup> It is said that the Khwaja continued with his preaching at the same time and when he was going from Delhi to Ajmer in the way about 700 Hindus became Muslims by his efforts.

In *Khazeent al Asfiya* (vol 1,259) it has been said that thousands of people young and old used to go to see that friend of Allah (Mu'in-ud-din) and embraced Islam and became his

*murids* and through the efforts of this family, Islam became prevalent in India.<sup>70</sup>

The number of the people who embraced Islam on his hand was such a huge that in the darkness of the history it will be impossible to even imagine. The pure and chaste morality the Khwaja possessed, the transparent ascetic life style the power of his belief and conviction, his sympathy for the creatures of Allah and the affection with all the sections of people without the distinction of caste creed or colour, these are only some of the lofty moral peculiarities of the Khwaja which endeared him even with his enemies.<sup>71</sup> It is perhaps for the same reason that Mawlana Ghulam Ali Azad says:

“The saints of Chisti Order (*buzurgan-i-Chisht*) have an old right on the country of India.”

#### **Delhi and Ajmer**

In Chisht itself, Ghiyas-ud-din Muhammad built a *madrasa* and a mosque, but Khwaja Mu'in-ud-din Chishti, decided to settle in the east in Ajmer, on the borders of the Ghurid Empire. The earliest works which relate anecdotes of the early life of Khwaja Mu'in-ud-din Chishti and his encounters with the court of Prithviraj at Ajmer are his *malfuzat*. These tend to indicate that within about a hundred and fifty years of his death, the Khwaja had become a legend in India. The Sultan-ul-Masha'ikh, Shaikh Nizam-ud-din Auliya, believed that when Khwaja Mu'in-ud-din reached Ajmer, India was ruled by Pithaura Raj (Prithviraj) and his capital was Ajmer. Pithaura and his high officials resented the Shaikh's presence in their city, but the latter's eminence and his apparent power to perform miracles, prompted them to refrain from taking action against him. A disciple of the Khwaja's was in the service of Pithaura Raj. After the disciple began to receive hostile treatment from the Raj, the Khwaja sent a message to Pithaura in favour of him at Delhi. It is said

that he stayed at the grave of Shaikh Rashid where there was also situated a Masjid.<sup>72</sup>

According to the author of *Siyar al Aarifeen* Khwaja was frightened by the multitudes of people at Delhi so he went to Ajmer those days the king of both Delhi and Ajmer was Raja Prithviraj. It is said that there was lot of opposition to Khwaja from the courtiers of Prithvi Raj even after all their evil designs failed. The Hindu yogis were used to overcome his impact but everything failed. A special mention of Yogi Jaipal is made who had several encounters with the Khwaja but the Khwaja over powered him all the times by his spiritual powers so he was impressed and he embraced Islam and his name was suggested as Abdullah and was given even khilafat by the Khwaja.<sup>73</sup>

The mission of instructing people of Khwaja continued uninterrupted as can be found in *Siyar al Awliya* that many people started coming to the fold of Islam by the efforts of Khwaja so the king was alarmed and he had even threatened him to banish him from Ajmer but the Khwaja had said: that Prithviraj will be given to the Muslims alive.<sup>74</sup>

This prophesy turned true and Shihab-ud-din Ghori fought against Prithviraj in 588 and imprisoned him and was killed. After the triumph of Shihab-ud-din Ghori, Muslims rule strengthened in India and Islam spread to far and wide and due to the influence of the Khwaja India was enlightened by the grace of Islam it is for the same reason that the title *warith-i-al Nabi fil Hind* was given to the khwaja.

Many prominent *kafirs* of the region accepted Islam because of the *barakat* (blessings) of the *asar* (relics, monuments or traditions) of that (embodiment of) sufism, meaning the khwaja, who contained 'the essence of the divine secrets.' Even those who refused to accept Islam would send large offerings and *futuh* to what Jamali called *hadrat ishan* (his holiness court, here meaning tomb). Even today, the non-muslims of that area are devoted to the Khwaja's tomb in the

same manner as their ancestors had been: They visit it each year and 'prostrate themselves on the dust of the tomb of that eminent one and the full moon of the heavens of his sainthood.' At the same time, large amounts of money are offered to those who tend the shrine.

#### References and Notes

1. K.A Nizami, *Mysticism in Islam*, edited by K.L Seshagiri, Rao, Publication Bureau, Punjabi University, Patiala, 2002, p.60.
2. Muhammad Muneeb was a famous scholar of history. He wrote a famous book on Indian Muslims.
3. *Dalil al Aarifin, Matbah Mujtabai*, p.72. Quoted in Syed Sabah-ud-din Abdur Rahman, *Bazm-i-Sufia*, Maktaba Maarif, Dar al Musannifin, Azamgarh, 1989, Khwaja Qutub-ud-din Bakhtiyar Kaki, *Dalil al Arifeen*, Maktaba Jam-i-Noor, Matia Mahal Jamah Masjid, Delhi p.1.
4. *Siyar -i- Aqtab*.
5. *Siyar al Aarifeen*, Matbah, Rizvi Delhi, p.5.
6. *Siyar al Aqtab*, p.102, quoted in Bazm, op.cit p.49.
7. *Safinat al Awliya* p.57, quoted in Bazm, op.cit p.49.
8. *Akhbar al Akhyar*, quoted in Bazm, op.cit p.69.
9. As he died on 6 Rajab b33 Hijrah at the age of ninety-seven, he must have been born in 536/1141-42. Abu'l Fazl says he was born in 537/1142-43. *Ain-i-Akbari*, III, Lucknow, 1893-168. According to Dr Ishaq Qureshi the title of Hazrat Khwaja vas Sultan al Hind indicates that he is the spiritual king of Indian subcontinent belonged to Saadat father Ghayathu din who goes to Ali from 11 chains father was from Husaini Saadat mother was from Hassani Saadat named Mahnoor born in a place in Khurasan known as Sistan which is known as Sijistan also in 534 AH for that reason known as Sijzi or Sanjari earlier education at Khurasan father died when he was only 15 years old went to Harwan in Nishapur where he met his preceptor 'Uthman Harooni went to hajj with him at haram the Murshid announced that he gives him in the way of Allah went with him to medina was given khilafat at the age of 52 years remained in the discipleship for about 20 years he also was in the company of Najm-ud-din Kubra (death 610AH) Shaikh Abdul Qadir Jilani (death 561AH) Shaikh Abdul Najib Abdul Qahir Suharwardi (death 562AH) but his real guide



remained Harooni. After his seclusion, Khwaja made several travels to India through the route of Ghazni first went Lahore according to Muhammad Salih Kunboh in 587 or 588 AH and made chillah at data gang Baksh after staying at Lahore came back to Delhi after sometime to Delhi along with 40 dervishes went finally to Ajmer where Chauhan were ruling remained there for about 40 years in the period of sultan al tut mash in 633 ah 6<sup>th</sup> Rajab expired, married late and married with two women at the last part one was the daughter of a Hindu Raja second was daughter of Syed Wajih-ud-din. His three caliphs are famous Qutub-ud-din Bakhtiyar Kaki (644) Hamid-ud-din Sufi sultan al Tarikin Nagori, third was Sheikh Awhad-ud-din Kirmani.

10. Its capital was situated at Zaranj, near Zahidan where its ruins can still be seen. Its limits once extended up to Ghazni. (See Ta'rikh-i Sistan, Tehran, nd, p.391).
11. *Siyar al Aarifeen*, Matbah Rizvi Delhi, p-5, see also: Syed Muhammad Ibn Mubarak Kirmani, *Siyar al Awliya*, (Urdu translation by Dr. Abdul Latif), Adabi Duniyah Matia Mahal Delhi.
12. Some Aspects of Religion and Politics in India, p. 183.
13. As he is believed to have met Shaikh 'Abdul Qadir Jilani, who died in 1166, he would have left Sistan shortly after his father's death".
14. *Anees al Arwah*, from *Hasht Bihist, Malfuzat-i-Khwajgan-i-Chist*, Maktabah Jam-i-Noor Delhi, N.D P.2. According to Athar Abbas Rizvi Amir Khwurd's statement that he served as Shaikh 'Uthman's apprentice for twenty years does not correlate with the Khwaja's visit to Shaikh 'Abdul-Qadir. It is, however, not unlikely that the Khwaja met his teacher again in Khurasan and Central Asia and stayed with him for a few more years. Jamali, who earlier stated that the Khwaja was appointed the khalifa of Shaikh 'Uthman, relates, in a different context, that Khwaja Mu'in-ud-din obtained his khirqa from Shaikh 'Uthman at the age of fifty-two, (Jamali, p. 7 Mu'in-ud-din remained in the company of his Shaikh for 20 years, *Anees ul al Arwah* (pp.3-4) while as according to *Dalil al Aarifeen* (p.3) he remained with his Shaikh for 8 years etc. Now further details please see *Hasht Bihist, Malfuzat-i-Khwajgan-i-Chist*, Maktabah Jam-i-Noor Delhi
15. Bazmi Sufia, op.cit, p.50.
16. Syed Muhammad Ibn Mubarak Kirmani, *Siyar al Awliya*, (Urdu

- translation by Dr. Abdul Latif), Adabi Duniyah Matia Mahal Delhi 1999, p.55.
17. Jamali, pp. 8-9. In the *Khairu'l-Majalis* the Zoroastrian priests are replaced by Hindus and the conversation is reported in the Hindawi, (KM, p. 54. 3 Jamali, p.5).
  18. *18-Jamali*, pp. 6-7.
  19. *Siyar al Aarifeen* p.7, *Safinat ul Awliya* p.158, *Siyar al Aqtab* p. 103, *Munis al Arwah*.
  20. Bazm op.cit... pp.52-53.
  21. Ibid - p.53.
  22. See *Siyar ul Aarifeen*.
  23. *Siyar al Aarifeen* p.6.
  24. Athar Abbas Rizvi, *Sufism in India* p.121.
  25. *Dalil al Aarifeen*, p.16. Please see *Hasht Bihist, Malfuzat-i-Khwajgan-i- Chist* Maktabah Jam-i-Noor, Delhi.
  26. *Anees al Arwah* p.3. Please see *Hasht Bihist, Malfuzat-i-Khwajgan-i-Chist, and Maktabah Jam-i-Noor, Delhi*.
  27. *Dalil al Aarifeen*, (fourth sitting) p.55.
  28. *Fawaid al Salikin* (third meeting). Please see *Hasht Bihist, Malfuzat-i-Khwajgan-i- Chist*, and Maktabah, Jam-i-Noor, Delhi.
  29. *Siyar al Aarifeen* p.9.
  30. *Dalil al Aarifeen* (tenth meeting). Please see *Hasht Bihist, Malfuzat-i-Khwajgan-i- Chist*, and Maktabah, Jam-i-Noor, Delhi.
  31. *Khayr al Majalis* p.12, etc Bazm op.cit pp.55-56.
  32. *Fawasil Salikin* (Meeting third), Please See *Hasht Bihist, Malfuzat-i-Khwajgan-i- Chist, Maktabah, Jam-i-Noor, Delhi*.
  33. *Siyar al Aqtab*, p.103, *Munis al Arwah*.
  34. Sayyid Ali Hujwiri, *Kashf al Mahjub* (translation Mufti Ghulam Mu'in-ud-din Naami, Rizvi), *Kitabghar, Maharashtra*.
  35. *Syed Sabah-ud-din Abdur Rahman, Bazm-i-Sufia, Matbah Maarif Dar al Musannifin, Azamgarh*, 1989, pp.25-26.
  36. *Kashf al Mahjub op.cit*—pp.39-40.
  37. *Bazm op.cit.* p.78.
  38. For example Prof. Muhammad Habib, has written a detailed article on Chishti Mystic Record of the Sultanate Period in October 1950 A.D in *Medieval India Quarterly Aligarh*. In *Anees al Arwah* the mention of Mu'in-ud-din Hajj has been made, but Professor Habib says that according to *Siyar al Awliya* no Chisti saint has made any Hajj: Amir Khurd tells us on good authority that none of the Chishti shaikhs performed the Hajj pilgrimage.

39. *Dalil al Aarifeen*, Mujtabai p.5.
40. *Dalil al Aarifeen* (Majlis second) p.76. Please see *Hasht Bihist, Malfuzat-i-Khwajgan-i- Chist*, Maktabah Jam-i-Noor Delhi.
41. *Dalil al Aarifeen*, (Majlis fifth p. 32), see *Bazm op.cit*, p.57-77. Please see also *Hasht Bihist, Malfuzat-i-Khwajgan-i- Chist, and Maktabah*, Jam-i-Noor Delhi.
42. Anees al Arwah, p.75. Please see *Hasht Bihist, Malfuzat-i-Khwajgan-i- Chist*, Maktabah Jam-i-Noor, Delhi.
43. Ibid.
44. *Sayir al Aqtab*, pp.137-138.
45. *Sayir al Aqtab*, pp. 123-124.
46. *Sayir al Aqtab*.
47. Ibid.
48. Bahar-i-Chist, Khwaja Muhammad Yar (Trust) Pakistan Ghadi Sharif Rahimyar Khan 2009 and pp.78-82.
49. *Dalil al Aarifeen* Majlis tenth, *Bazm op.cit* p.56. Please see also *Hasht Bihist, Malfuzat-i-Khwajgan-i- Chist*, Maktabah Jam-i-Noor, Delhi.
50. *Dalil al Aarifeen*, Second Meeting.
51. *Gulzar Abrar, Siyar al Aqtab* p.101,123 *Khazeent al Asfiya* vol.1 p. 256, *Bazm op.cit.*, pp.64-65.
52. *Siyar-ul-auliya*. According to him the next stage in this direction was to inculcate respect for moral values. See Khaliq Ahmad Nizami, *Sheikh Nizam-ud-din Auliya*, tr.A .R. Fatihi, National Book Trust, India 2004, p.3. See also Syed Muhammad Ibn Mubarak Kirmani, *Siyar al Awliya*, (Urdu translation by Dr. Abdul Latif), Adabi Duniyah Matia Mahal Delhi, 1999.
53. Abul Hasan Ali Nadvi, *Saviours of Islamic Spirit*, tr.Ghulam Mohiuddin, p.149.
54. (Q. XXVIII: 68).
55. Khaliq Ahmad Nizami, *Ta'rikh-i-Mashaikh-i-Chist* (Urdu) Nadwat al Musannifin, Delhi, 1985, p.131.
56. Ibid., p.133.
57. "*Naib Rasul Allah fil al Hind*", *Siyar al Awliya* p.45, Nizami, *Mashaikh-i-Chist* op., cit. p.142.
58. Khwaja Abu Muhammad Chishti (d. 409 or 411 A. H.) was the son and Spiritual successor of Khwaja Abu Ahmad Chishti who was a disciple of Khwaja Abu Ishaq Shami. He was succeeded by Khwaja Nasir-ud-din Abu Yusuf after whom the mantle of succession passed on in this wise to one after another: Khwaja

- ‘Qutub-ud-din Maudud, Haji Sharif Zandni, Khwaja ‘Uthman Harwani and Khwaja Mu‘in-ud-din Chishti.
59. K.A. Nizami, ed. *Khairu 'l-Majalis*, Aligarh, 1959, p. 8. A.S. Usha, ed., *Futuhu's-Salatin* by ‘Isami, Madras, 1948, pp. 7-8. Many scholars dispute the authenticity of this genealogical tree. See Athar Abbas Rizvi p.114.
  60. Nizami, op., cit. p.144.
  61. Ibid. pp.145-46.
  62. *Siyar al Awliya* p.47. See also Syed Muhammad Ibn Mubarak Kirmani, *Siyar al Awliya*, (Urdu translation by Dr. Abdul Latif), Adabi Duniyah Matia Mahal, Delhi 1999.
  63. Translated by Athar Abbas Rizvi.
  64. *Maatharil-Kiram*, p.17.
  65. Abul Hassan Ali Nadawi, op.cit., pp.153-155.
  66. Nizami, op.cit., p.146.
  67. Bazm, op.cit., pp.47.
  68. *Ain-i-Akbari* (volume 3<sup>rd</sup>), p.168.
  69. *Dawat-i-Islam*, Translated by Anayatullah p.301 Aligarh.
  70. *Maathir al kiram* p.7, quoted in Ubaidullah Fahad Falahi, *Tarih-i-Dawat wa Jihad*, Hindustan Publications, Delhi 1996 -76.
  71. Ibid., p.76.
  72. Bazm, op.cit., pp.60-62, *Siyar al Aarifeen* p.46.
  73. *Rauzat al Aqtab* p.32.
  74. *Fawaid al Salikin* p.15.