T.C
SELÇUK ÜNİVERSİTESİ
MEVLÂNA ARAŞTIRMALARI ENSTİTÜSÜ
MEVLÂNA VE MEVLEVİLİK ARAŞTIRMALARI ANABİLİM DALI
MEVLÂNA VE MEVLEVİLİK ARAŞTIRMALARI BİLİM DALI

MYSTICAL THOUGHTS OF KHWAJA MUINUDDIN CHISHTI AND CHISHTIYYA SUFI ORDER

(MUİNİDDİN ÇİŞTİ- TASAVVUFİ GÖRÜŞLERİ VE ÇİŞTİYYE TARİKATI)

Mahir NİRATHİNMEL PUTHİYAPURAYİL KOORANTAKATH

YÜKSEK LİSANS TEZİ

Danışman

Dr. Öğr. Üyesi Hakan KUYUMCU

Konya – 2018

PREFACE

The Persian term '*Khwaja'* carries the meaning of 'master'. In Indian sub continent, the general usage of the word '*khwaja'* stands for Khwaja Muinuddin Hasan al Chishti. Similarly we can see the word '*Moulana'* (in Arabic language the word *moula* also carries the meaning of 'master') represents jalauddin Rumi.

The magic of being collective noun, a particular noun in their life is not accidental. Vice versa, it was the result of admiration of the people. When we know the importance of the message that they conveyed to the humanity, we can certainly say that they deserve to be called so.

As far as concerning Khwaja Muinuddin Chishti he had heavy responsibilities in Indian subcontinent as the people had degenerated in religious, social, political and cultural facets. By spreading the everlasting messages of love, consideration, charity and broadmindedness he redirected the flow of the history of Indian subcontinent. The records show that by the attraction to his charming personality, about 90 million people had embraced Islam.

Khwaja Muinuddin Chishti was the contribution of Chishtiyya Sufi order, a well known and far rooted mystical way in the world established by Abu Ishaq al Shami in Herat, Afghanistan in 930 CE. From the beginning of its formation, it is standing for the spreading of the universal message of Islam.

Chishtiyya Sufi order which quenched the thirst of several truth seekers and reached its influence in the last century even to the United Kingdom, the United States, Australia, Eastern and Southern Africa, didn't get much attention in Turkey. In 19th century a Chishti shaikh namely Fazil Huseyn Effendi had visited Turkey to spread Chishtiyya. He had a *zaviya* in Konya. He was died in 1910 CE and was buried there. Even though he had some followers in Konya, Chishtiyya didn't spread among the people as other Sufi orders.

This research paper is a humble attempt to introduce Khwaja Muinuddin Hasan Chishti, his mystical thoughts and Chishtiyya Sufi order to Turkey. It is very painful

to say that even in the academic field, there is a huge emptiness regarding this subject. This research paper, even it is partially, aims to fill this gap.

This study has been worked out mainly depending up on the primary sources like , *Anisul Arwah* and *Deevan-i Khwaja* of Khwaja Minuddin Chishti, *Daleelul Arifin* of Kutubuddin Bakhtiyar al Ka'ki, *Fawaid-us Salikin* of Baba Fariduddin Ganj Shakar, *Fawaidul Fuad* of Amir Hsan Ala Sijzi (*malfoodat* of Nizamuddin Auliya), *Ahbarul Ahyar* and *Al Intibah fi Salasili Auliyaillah* of Shah Valiyyullah Al-Dahlavi. As the secondary sources, we have relied upon some books, (e.g, *Religion and politics in India during the thirteenth century* by K.A. Nizami), academic dissertations (e.g. *Poetry in sufi practice:Patrons,poets and performers in South Asian Sufism from thirteenth century to the present*, written by Mikko Viitamki), academic paper (e.g. *Chistiya order in broader perspective* by Tahmina Iqbal) and personel interviews.

This paper consists of an introduction, three chapters and a conclusion. In introduction, it has been discussed about the socio-religious and political condition of India while the arrival of Khwaja Muinuddin Chishti. It will help us to understand the aspects of the reformation done by Khwaja Muinuddin Chishti.

First chapter focuses on the life and exploits of Khwaja Muinuddin Chishti. This chapter gives us the portrait of the evolution processes of Khwaja Muinuddin from the son of Ghiyathuddin to the spiritual father of millions of truth seekers whole over the world. Here, mainly focusing on his spiritual journey with his shaikh Uthman Haruni, Khwaja's innovative and reformative activities for Indian people are also described.

Second chapter deals with the works and mystical personality of Khwaja Muinuddin Chishti. Apart from being a Sufi, he was a blessed writer and eloquent author. He had made philosophical narration on wide variety of subjects related with mysticism. The wisdom that he attained by the year longed experiments are, of course, guiding principle for humanity.

Third and final chapter discusses about Chishti lineage which has the history of more than 1000 years. It also gives us the accounts of some notable Chishti leaders

like Qutubuddin Bakhtiyar Al Ka'ki, Baba Fariduddin Ganjshakar and Nizamuddin Auliya, along with their mystical view points. Along with the descriptions on Aurad, Wazaif and duties, Qavvali ritual in Chishtiyya with its modes and methods has been considered as a special topic. The chapter comes to the end with the brief description about the present situation of Chishtiyya Sufi order.

In the conclusion, after summarizing the main ideas and thoughts of research, some suggestions regarding this subject have been put forwarded.

There is lot of personalities who helped me in preparation of this research paper. First of all I convey my thanks and gratitude to my supervisor Dr. Öğr. Üyesi Hakan Kuyumcu who directed me to such a relevant topic with his excellent and dedicated supervision throughout the preparation of this dissertation. I am especially grateful for his kindness and intimate guidance. I also wish to thank Ustad Ap mustafa hudawi Aroor and Sayyid Salman Chishti who have provided me great help in data collections whenever i want without any hesitation. I extend my special thanks to my late father, KP Aboobacker and my relegious teacher and father-in-low, KVK Husain Baqavi for giving me the strength to pursue and my mother NPK Subaida and mother-in-low, Bushra MM for their valuable prayers for me. I would like to give my special thanks to my wife, Habeeba VK, who is always near me, providing support whenever i need and my sister, brothers and all friends especially my uncle's son Rashid Puthiyapurayil, Umar TN Puram, Shafeek Klari for their dedicated coorperation for the completion of this research.

Mahir Nirathinmel Puthiyapurayil Koorantakath

Konya, 2018

T. C.
SELÇUK ÜNİVERSİTESİ
Mevlâna Araştırmaları Enstitüsü Müdürlüğü

Öğrencinin	Adı Soyadı	Mahir Nirathinmel Puthiyapurayil Koorantakath
	Numarası	147201001008
	Ana Bilim/Bilim Dalı	Mevlâna ve Mevlevîlik Araştırmaları A.B.D / Mevlâna ve Mevlevîlik Araştırmaları Bilim Dalı
	Programı	Tezli Yüksek Lisans
	Tez Danışmanı	Dr. Öğr. Üyesi Hakan KUYUMCU
Tezin Adı		Mystical thoughts of Khwaja Muinuddin Chishti and Chishtiyya Sufi Order

ABSTRACT

The personality of Khwaja Muinuddin Chishti has influenced the socio cultural and religious history of Indian subcontinent. He showed love, affection and respect irrespective of cast, creed and religion. Even though he was nicknamed by several titles, Gareeb Nawaz became very popular and famous. Realizing the holy words of Prophet Muhammed (peace be up on him), *"the best person is the one who benefits all human beings"* he showed extra ordinary tolerance and compassion towards the local people. His life was fully devoted to Almighty Allah and he chose the way of *Ishq* to reach his ultimate purpose.

Khwaja Muinuddin Chishti inherited outstanding values and qualities from the masters of Chishtiyya Sufi order, established by Abu Ishaq al Shami in Herat,

Afghanistan. It is the first and biggest Sufi order in India and primarily it is followed in Indian subcontinent and Afghanistan. The leaders of Chishti Sufi order always insisted its followers to keep aloof from worldly powers. The Indian people had much interest in Chishti Sufi leaders and even the rulers were their frequent visitors. Chishti Sufi order generalized Qavvali to envoke the divine love in the hearts of people. By the huge collection of sayings, speeches, poems and letters they contributed more to the world of literature also.

Key Words: Muinuddin, Chishti, Mystical, Thoughts, Chishtiyya, Sufi Order.

T. C.
SELÇUK ÜNİVERSİTESİ
Mevlâna Araştırmaları Enstitüsü Müdürlüğü

Öğrencinin	Adı Soyadı	Mahir Nirathinmel Puthiyapurayil Koorantakath
	Numarası	147201001008
	Ana Bilim/Bilim Dalı	Mevlâna ve Mevlevîlik Araştırmaları A.B.D / Mevlâna ve Mevlevîlik Araştırmaları Bilim Dalı
	Programı	Tezli Yüksek Lisans
	Tez Danışmanı	Dr. Öğr. Üyesi Hakan KUYUMCU
Tezin Türkçe adı		Muiniddin Çişti- Tasavvufi Görüşleri ve Çiştiyye Tarikatı

ÖZET

Muinuddin Çişti'nin kişiliği, Hint Yarımadası'nın sosyo kültürel ve dini tarihini etkilemiştir. Cins ve inançtan bağımsız olarak sevgi, saygı ve riayet gösteren Muinuddin Çişti, birkaç ünvanlarla mulakkap olmasına rağmen *" Garib Nawaz"* (yoksulların yardımcısı) lakabıyla şöhret kazanmıştır. O tüm insanlara karşı göstermiş olduğu hoşgörü ve merhemeti ile "*İnsanların en iyisi, tüm insanlara yararlı olan kişidir*" anlamındaki Peygamberimiz Muhammad'in (Allah'ın salat ve selamı üzerine olsun) sözünü gerçekleştirmiştir. O, Hayatını tamamen Yüce Allah'a adamış ve nihai amacına ulaşmak için aşk yolunu seçmiştir.

Muinuddin Çişti, bu olağanüstü değerleri ve nitelikleri Afganistan'ın Herat kentinde Ebu İshak al Şami tarafından kurulan Çiştiyye Sufi tarikatının şeyhlerinden

almıştır. Hindistan'ın ilki ve en büyük tasavvuf tarikatı olan Çiştiyye, esas olarak Hint Yarımadası'nda ve Afganistan'da takip edilmektedir. Şeyhleri her zaman takipçilerini dünyevi güçten uzak tutmaya çalışmışlardır. Hint halkı, şeyhlerine çok ilgi duyar ve hükümdarlar bile onları ziyaret ederlerdi. Çişti Sufiler, halkın kalbinde ilahi sevgiyi uyandırmak için Kavvaliyi genelleştirmiştir. Onlar, söz, konuşma, şiir, ve mektup koleksiyonuyla edebiyat dünyasına da çok katkıda bulunmuştur.

Anahtar Kelimeler: Muiniddin, Çişti, Tasavvufi, Görüşler, Çiştiyye, Tarikat.

CONTENTS

PREFACE ..... **II**
ABSTRACT ..... **VII**
ÖZET ..... **IX**
ABBREVIATIONS ..... **XIV**
INTRODUCTION **1**
1. THE TIME KHWAJA MUINUDDIN CHISHTI LIVED IN **1**
1.1. SOCIAL SYSTEM 1
1.2. RELIGIOUS SYSTEM 4
1.3. POLITICAL SYSTEM 5
FIRST CHAPTER **7**
1. HIS LIFE AND EXPLOITS **7**
1.1. NAME AND LINEAGE 7
1.2. BIRTH 7
1.3. ATTRIBUTION 8
1.4. FAME AND TITLES 8
1.5. CHILDHOOD AND GROWTH 9
1.6. TRAVELS SEEKING KNOWLEDGE 9
1.7. COMING TO INDIA FOR THE FIRST TIME: 11
1.8. RETURNING FROM INDIA AND THE PLEDGE OF ALLEGIANCE WITH THE MENTOR 11
1.9. TRAVEL WITH THE MENTOR (*AL MURSHID*) 12
1.10. WIVES AND CHILDREN 15
1.11. DEMISE 16
SECOND CHAPTER **17**
1. WORKS AND MYSTICAL PERSONALITY **17**
1.1. ANEES-UL- ARVAH 17
1.2. DEEVAN-I- MUEEN 18
1.2.1. Examples from Deevan 19
1.2.1.1. Importance of the Names of Allah 20
1.2.1.2. *Fana* and *Baqa* 20
1.2.1.3. Renunciation and Abstinence 21
1.2.1.4. The Value of the Human Being 21
1.2.1.5. The Reality of Thouheed (oneness) 21
1.2.1.6. The Burning of Ishq 21

1.2.1.7. Fear from the Last Day 22
1.3. MAKTUB-E KHWAJA 22
1.3.1. General Structure of the Letters 23
1.3.2. Content of the Seven Letters 24
1.3.2.1. Letter No. I: On Divine Mysteries 24
1.3.2.2. Letter No. II: On Nearness to Allah 24
1.3.2.3. Letter No. III: On Renouncement 25
1.3.2.4. Letter No. IV: On Disappointment 25
1.3.2.5. Letter No. V: Allah Shows the Way 26
1.3.2.5.1. Good Deeds, the Eternal Companions 26
1.3.2.5.2 Control of Animal Desires 27
1.3.2.5.3. Contentment 27
1.3.2.5.4. Abstinence 27
1.3.2.5.5. Jealousy 27
1.3.2.5.6. Satan - the Foe of Mankind 28
1.3.2.5.7. Allah Provides for Every Creature 28
1.3.2.5.8. Reliance on Allah 28
1.3.2.6. Letter No. VI: Negation and Assertion 28
1.3.2.7. Letter No VII: The Perfect Fakir 29
1.4. DALEEL-UL-ARIFEEN 29
THIRD CHAPTER 30
1. CHISHTIYYA SUFI ORDER 30
1.1. THE FRAGMENTS OF CHISHTI LINEAGE 31
1.2. NOTABLE LEADERS OF CHISHTIYYA 32
1.2.1. Shaikhul Islam Qutubudhin Bakhtiyar al Ka'ki 32
1.2.1.1. Favaid-us Salikin 33
1.2.1.1.1. True Shaikh 33
1.2.1.1.2. Perfection of Man (*Kamal-ul Insan*) 34
1.2.1.1.3. Divine Secrets 34
1.2.1.1.4. True Lover 34
1.2.1.1.5. Stages in Sufism 35
1.2.1.1.6. Shaikh and Follower 35
1.2.1.1.7. Reality of the World 35
1.2.1.2. Divan-i Qutubuddin 36
1.2.2. Fareeduddin Masood Ganjshakar 37
1.2.3. Hazrath Nizamuddin Auliya 38
1.2.3.1. Fawaid-ul- Fu'ad 40

1.3. *AURAD* AND *WAZAIF* IN CHISHTIYYA SUFI ORDER 41
1.4. DUTIES OF CHISTI ORDER 53
1.4.1. Public Chanting 54
1.4.2. *Pas-e-Anfas* 55
1.4.3. *Muraqaba-i Chisthiyya* 55
1.4.4. Conditions of *Arbaeeniyya* 55
1.4.5. *Kashful Quboor* 56
1.4.6. *Salathu Kun Fayakun* 56
1.5. SAMA OR QAVVALI IN CHISHTI SUFI ORDER 57
1.5.1. Origin and Conception 57
1.5.2. Language of Qavvali 58
1.5.3. Stages of Qawwali 59
1.5.3.1. Thilavat: (Recitation) 59
1.5.3.2. Hamd 59
1.5.3.2.1. Example of Hamd 60
1.5.3.3. Naat 63
1.5.3.3.1. Example for Naat 63
1.5.3.4. *Manqabat* 65
1.5.3.4.1. Example for *Manqabat* 65
1.5.3.5. Rang 66
1.5.4. Music and Dress code 70
1.6. CHISHTIYYA SUFI ORDER IN PRESENT WORLD 71
CONCLUSION 74
SONUÇ 76
BIBLIOGRAPHY 78
PHOTOGRAPHS 82

ABBREVIATIONS

AD	: Anno Domini
AH	: Anno Hegirae
CE	: Christian Era
d.	: Death
DİA	: Türkiye Diyanet Vakfi İslam Ansiklopedisi
e.g.	: For Example,
ed.	: Edition
etc.	: And so on
Fig.	: Figure
i.e.	: That is,
Khwaja	: Khwaja Muinuddin Chishti
KW.	: (Karramallahu Wajahu) May Allah honor his countenance
n.d	: No date
p.	: Page
pp.	: Pages
QS	: Qaddasallahu Sirrahu (May Allah sanctify his or her secret)
RA	: Radiyallahu Anhu (May Allah please with him)
trans.	: Translator(s)
Vol	: Volume

INTRODUCTION

1. THE TIME KHWAJA MUINUDDIN CHISHTI LIVED IN

Khwaja Muinuddin Chishti (may Allah have mercy on him) lived in the twelfth and thirteenth centuries of CE, and in the sixth and seventh centuries of the Hijri Year. To understand a hero very well, we must be aware of the era in which he lived and the customs and conditions that prevailed in that time. Thus, we can trace the role played by a hero in any field. As the Indian society at that time had degenerated in religiously, socially and politically, Khwaja Muinuddin Chishti had heavy responsibilities to guide them into right path.

1.1. SOCIAL SYSTEM

The cast system which prevailed in India that period played an important role in stratification and division of the society mentally and physically. The far reaching effect of the cast system was very apparent in every walk of the life of Indian People. In his book "Some aspects of religion and politics in India during the 13th century", Khaleel Ahmad Nizami says:

"The principle of caste formed the basis of the Indian social system in the 11th and 12th centuries. Whatever the circumstances under which the system originated, it had resulted in the total annihilation of any sense of citizenship or of loyalty to the country as a whole. The demoralization that it had brought in its wake, both from the individual and the community points of view, was terrible in its proportions" (2002, p. 67).

The individual values were destroyed by the exaltation of some groups. People were treated even worse than animal. It resulted in the denial of the dignity of a human as a human. Freedom of expression and determination became mere fantasy.

There were four casts among Hindus in Indian society. Brahmin, Kshatriya, Vaishya and Sudra. The Brahmans enjoyed highest position. The Kshatriyas were next to Brahmans in social hierarchy. The Vaishyas and Sudras, respectively, were

given least consideration. Their prestige was based on the variation of their creation. According to them, Brahmin, Kshatriya, Vaishya, and Surdra are created from the head, hand, thigh and feet of god. Al Biruni (d. 1048 AD) writes:

"They call their classes "Bern" that means colors. They call it by the aspect of descent "Jatak" that means birth. First of all, these classes are four. Highest of them are "Brahmins". It has been mentioned in their books that their creation is from the head of "Brahm" and this name is the metaphor for the force called "nature". Head is the main part of the animal. So Brahmins are the purest and the best of the mankind. And the next class "Kshathr" was created from the shoulder and hands of "Brahm". Their rank is next to the rank of "Brahmins". And below of them, there are "Baish" who were created from the thigh of" Brahm" and beneath of them "Shrudrar" who were created from the feet of "Brahm". And these last two ranks are closely related" (1958, pp. 76-77).

Untouchability was very common in the society. There had existed very gap between the interaction and behavior of one group with the other. Al Biruni writes:

"All these four groups follow a strict system while sitting for food. None of the rows contains people from different groups. If there is anyone from opposite group sitting in the row of Brahmins, for example, a plank or a piece of cloth or any other thing was put to separate them each other. Sometimes just a line is drawn. Hence the surplus food is considered taboo/forbidden, it was necessary to be alone while eating. Because if one eats from the bowl then what is left to the other is considered forbidden" (1958, p. 78).

The dimensions of untouchability are very apparent from what al Biruni wrote. Like the Prohibition from eating with other members they were prevented from entering into village temples, wearing sandals or holding umbrellas in front of higher caste members and using common village path, public properties and resources like wells and ponds. The members from the upper-class were considered polluted if they touch the people from low casts. To purify them from this contamination (impurity) they have to take bath.

Each class has its own duties and professions. The classification of the profession was strictly accepted in the society according to their social status. So Brahmans as they are wise and honest they have to manage religious affairs, Khsathriya as their courageous and brave becomes soldiers, Vaishyas are asked to indulge in agriculture and trading, the lowest class, Vaishyas should do the low grade jobs like making shoes and cleaning the ways (Al Biruni, 1958, p. 79).

Thus the influence of cast system also played very important role in creating their duties and professions. The lower cast members were victims of this social stratification. They were compelled to do very low grade jobs. Changing to the profession of other classes was not allowed and considered as a big sin.

In short, this cursed system prevented people from obtaining their rights and didn't care about their personality. The individual values had been heavily attacked in the name of glorification of society. It refused to agree that every individual is universal in nature and has the right to define his or her own aspirations and opinions. In fact, the principle of caste system not only denied the dignity of human beings but also degraded them to the status of animals or even worse. Following this, the people started to fed up with the Hindu traditions, customs and superstitions. They looked forward to a life system that gives them their rights and values as a human being and brings them out of the worship of slaves to the worship of the Lord of the slaves.

Women were in that time in a painful and sorrowful situation. She had been denied her rights and treated as slave. Al Biruni writes:

"If her husband dies she can't remarry. She has to choose one of two options, either to remain a widow for the rest of her life or to burn herself. The second one is better for her because otherwise, she will remain in the torment of her lifetime. They will not leave anyone from this customs other than old women or the women whome they had sons who will take after them. Some of them observe that a person can take more than one wife according to his social status. Then a Brahman can marry four women, Kshathriya can three, Shudra can two and Vaishya can only one. Each class member can marry from his class or a class which is lower than his

class and it is not permissible to marry from a higher class. After, the child is attributed to the class of mother, not to the father. If a wife of a "Brahman" is "Brahman" the child should be "Brahman" if she is "Shudra" child will be "Shudra" (1958, p. 470).

Al Biruni points out in to the Sati Customs which was prevailed in India these times. It is the practice among some Hindu communities by which a recently widowed woman either voluntarily or by use of force or coercion commits suicide as a results of her husband's death. According to them a widow may not be able to keep her virtuous in her widow life. So to burn her with her husband is very safe to preserve her from being polluted. By this custom there is another economic benefit for the family of her husband as his property will not go to her wife and they can use it as they want. The polygamy was allowed only according to the social status. Brahmins enjoyed very freedom as he can make relation with many women from outer circle. This, naturally make the life of his real wife in torture.

1.2. RELIGIOUS SYSTEM

The religious understanding of the Indian people was a bundle of myths. It transgressed even the lowest grade of logic. Paganism was very common among the people. The divinity was put for every scarified object. The numbers of the gods and goddesses became out of counting. Mountains, rivers, war instruments, writing tools, reproduction tools, and animals were worshipped (Nadwi, 1945, p.49).

Their ignorance of the real religion compelled them even to worship very ridiculous things. Fayyad Koush writes: "*On the shores of Lake Anasagar, you can find Hindu temples with idols and statues of cows. Hindu people worship stones, animals, trees and even cow dunks"* (1999, p. 12).

This situation continued in India despite its development in various fields. The idol industry was an art with laws and regulations that must be observed. If they make statue of Rama, Son of Dasharadha, or Bali, son of Virochana, they make the height one hundred and twenty finger. The hands of the idol 'Vishnu' must be eight, four, or two fingers. In the statue of Balideva the brother of Narayana, earrings in its ear should be added and it should be made its eyes intoxicated (Al-Biruni 89-90).

According to their belief if they make the idols without considering the rules and regulations it will harm their personal and family life. Its side effect will reach into the society also. Making them according to the rules and regulations will be the reason for their prosperity. Al Biruni writes:

"If the sculptor makes an idol with a length of one arm and along with its throne two arms he can acquire safety and prosperity. But if he reduces the size it is harmful. Wearing it out will spoil the money. If the hand of sculptor slips and beat the body of idol while working, he also will get a beat on his body which will lead to his death. If he brings some imbalance like making one shoulder higher than the other, it will lead to the death of his wife" (1958, p. 90).

If they get any success or benefit or if they are perished by any problem, they thought that it is the blessing or curse of the lords as they made their statues according to the rule or against the rule. The people lost their consciousness to realize the realities due to the blind following of their ancestors. Religion and spirituality became a bundle of superstition which it couldn't satisfy even the lowest grade of wisdom and consciousness.

1.3. POLITICAL SYSTEM

Medieval Indian history witnessed the ruling of several small kingdoms from north to south and east to west. In the time of the advent of Khwaja Muinuddin Rajput dynasty was ruling several parts of India.

Among the powerful principalities of Rajput Ajmer was ruled by Raja Prithvi Raj and Kanuji was ruled by Jey Chand Rathor. At the time of the death of Raja Andanpal of Delhi, who was their grandfather on the maternal side, nominated Prithvi Raj as his successor as he was both brave and handsome. It provoked Raja Jeychand as he was the son of Raja Anandpal's elder daughter. So he saw himself as the rightful heir of Raja Anandpal. This rivalry and the rat race between the Rajput families weakened them and they couldn't win in ruling (W.D Begg, 1960, p. 55).

The autocratic and dictatorial leadership of Rajput kingdom caused for disintegration and decentralization in the territory. "The *kingdom of Rajput",* K.A.

Nizami writes, *was hereditary and exercised an authoritarian and unlimited power"* (2002, p. 70). They cared to keep the interest of their people. They couldn't preserve the country a whole. So the people were fed up with their government.

We could understand from the above descriptions that India had been in need of a great reformer. After the completion of prophethood, the reformation activities in different parts of the world have been carried out by several sufis. It was the predestination of Allah to send Khwaja Muinuddin Chishti to India as a remedy for its harsh conditions and a guiding star for its natives.

FIRST CHAPTER

1. HIS LIFE AND EXPLOITS

1.1. NAME AND LINEAGE

He is Shaikh Khwaja Muinuddin ibn as-Sayyid Giyathuddin Hasan ibn khwaja Kamaluddin ibn as-Sayyid Ahmad Husain ibn as-Sayyid Najmuddin Tahir ibn as-Sayyid Abdul-Aziz ibn as-Sayyid Ibrahim ibn as-Sayyid Idris bin as-Sayyid Musa al-Kadhim ibn as-Sayyid Husain bin Ali bin Abi Twalib). (May Allah be pleased with each one of them) (Zubairi, 1948, p .4).

His lineage by the part of his mother: He is is son of Bivi Umm-ul Varaa binthu Dawood bin as-Sayyid Abdullah ibn Hanbali ibn Yahya Zahid ibn Ruhi ibn Dawood ibn Musa-al Thanee ibn Abdullah al-Thanee ibn Musa al Joon ibn Abdullah al Mahd ibn Hasan al Mathniyy ibn Hasan ibn Ali bin Abi Twalib. (May Allah be pleased with each one of them) (Abdul Sattar, (n.d.), p. 271). Thus, he is Husaini from the father's side and Hasani from the mother's side.

The lineage of Khwaja Muinuddin Chishti meets with the lineage of *Gausul Azam* shaikh Abdul Qadir Jeelani (Q.S). That is because of Jeelani is the grand son of Shaikh Abdullah Hanbali and the mother of Khwaja Muinuddin Chishti is the grand daughter of shaikh Abdullah Hanbali (Zubairi, 1948, p. 4).

So we could understand from the aforementioned facts that his lineage is placed among the very noble lineages. As it joins with the master of prophets Muhammad (Peace be upon him) and with the master of *auliya* Shaikh Abdul Qadir Jeelani (Q.S). His father Giyathuddin Ahmad was among the perfect (*Kamil*) shaikhs. He could see a majority of the noble shaikhs of his period. He passed away in 552 A.H. His tomb is in Sham (Babulal, (n.d), p. 4).

1.2. BIRTH

Historians have differed over the year Khwaja Muinuddin Chishti's birth, between 527, 530, 533, 536, 537 AH. The author of *Mueen-ul Arvah* considers that it was in 530 AH. (Zubairi, 1948, p. 86). But Sayyid Attar Abbas Ridwi says in his book,*"The History of Sufism in India"* that Shaikh Muinuddin Chishti was fifteen

years old when his father Shaikh Giyathuddin Hasan passed away. (1983, p. 119). If we add this information to what Babu Lal said that shaikh Ghiyathuddin passed away in 552 AH. (p.103), we can say that his birth was in the year 537 AH.

1.3. ATTRIBUTION

Shaikh Muinuddin Chishti is attributed into the well-known City, Chisht which situates near Herath in Afghanistan, where spiritual guides of Chistiyya diffused their spiritual way. As narrated from Shah Valiyullah al Dahlavi, that the word Chisht was diffused among people with "Chi", where Abdul Gafur Larry has the opposite opinion that it starts from "Cha" (Dahlavi, (n.d), p. 197).

Shaikh Abu Ishaq al-Shami was the founder of this Sufi order (*thareeqa*) which was inherited later by shaikh Abu Ahmad Abdal, Shaikh Abu Muhammad Bin Abu Ahmad, Shaikh Abu Yusuf, Shaikh Mowdud, Shaikh Haji Sharif Zindy, Shaikh Khwaja Uthman al Haruni and Shaikh Muinuddin respectively (Rizwi, 2011, pp. 6-7).

He has been known as Ajmiry attributed to the city of Ajmir in the east-west state of Rajastan. Muinuddin Chishti came to this city in 587 AH. (Randathani, 2015, p. 65). He lived their as an Islamic preacher and spiritual guide. He stood firmly against superstitions until his demise and his tomb was constructed there as a pilgrimage center.

This city was constructed by Ajay Pal Chauhan in the seventh century, who was a Hindu king ruled until the era of Ghaznavids and built a palace on top of a mountain and named it “Ajay Mir” (The word “Mir” means mountain). Then it was known as *Ajmir*. This was the first fort in India built on a mountain. (Dahlavi, 2004, p. 63). Another view point is, as this city includes many high mountains, it was named so as “Ajay” means "undefeatable" (Panthavur, 2002, p. 10).

1.4. FAME AND TITLES

Shaikh Muinuddin Chishti was entitled with many names by his lovers and followers as they could see more virtues and in him. Among his titles are *sultan* of *arifin*, heir of prophets, leader of both *shareea* and *tareeqa*, the treasure of divine

knowledge and truth, leader of the followers of truth, the man of secrets, the valley of divine light, proof of spiritual travelers, leader of worshippers and leader of divine lovers. (Zubairi, 1948, p. 9). There are other titles which he was familiar by like Khwaja, Hind ul-*nabiyy*, hind ul-*waliyy*, *Gareeb Nawaz*, Big Khwaja, Ruler of India, *Qutub* of *Mashaikh*, Lover of Allah, Helper of Truth, and representative of Prophet in India. (Zubairi, 1948, P. 9). The most famous of these names is *'Gharib Nawaz'*. (Helper of poor) (Randathani, 2015, p. 80).

1.5. CHILDHOOD AND GROWTH

Shaikh Giyathuddin (father of Khwaja Muinuddin) had three children who have inherited many properties from their father. Khwaja got a big garden which he cared it well. One day, during his watering on his garden, a sufi shaikh named Ibrahim al Qanduzi, appeared in his garden. Khwaja Muinuddin welcomed him with honor, kissed his hand and led him under a tree. Khwaja gave a bunch of grapes to Ibrahim al Qanduzi but he refused it. Then he took some sesame grains out of his bag and gave it to Khwaja after chewing it. A few seconds later, after he had this grains, all worldly emotions has gone away from him and his heart was filled with divine light. He sold his garden, divided its cost among poors and traveled seeking the way of Allah (Lahori, (n.d), 1:257) (Jamali, (n.d). p. 5).

1.6. TRAVELS SEEKING KNOWLEDGE

He traveled to Samarqand and Buqara firstly and studied Islamic sciences and memorized holy Quran. Among his famous teachers are shaikh Husamuddin Bukhari and shaikh Sharafudhin. Historians have different views on his learning periods where some have quoted that he has learned twenty-four years or thirty-four years. The author of the book *'Mueen ul Arwah'* says that it is not possible to study a student along these years and the most preferable is, he learnt until his age of twenty four (Zubairi, 1948, p. 8).

We can find from the writings of some historians that Khwaja met twice in life with *Gausul Azam* (the greatest help), Abdul Qadir Jilani (RA). The first meeting was in the duration of learning and in age of twenty, and Khwaja lived with him about five months and seven days. In this meeting, he quoted about Khwaja as "*this*

man will be the imam of time, and by this man many people will reach because of him to the intended purpose" (Zubairi, 1948, pp. 8-9).

After the collection of exoteric sciences Khwajabegan to seek an esoteric mentor (*shaikh ul murabbi*) who will take his hand and guide him to achieve his purpose. Even he arrived in the city of Harun and met with Imam of that period shaikh Uthman al-Haruni (RA), nicknamed Abu Nur, and stayed with him for two and a half years and obtained the rag of succession.

After that, he went to the city of Sinjar, where he met with shaikh Najmuddin Kubra and stayed with him for fifteen days, then he went to the mountain al Judi, which rested on Nuh's Ark (peace be upon him) and met from there shaikh Abdul Qadir Jilani (RA) and accompanied with him to Jilan and from Jilan to Baghdad (Lahori, (n.d), 1:257). During the period of his stay in Baghdad, he met with a lot of noble personalities such as shaikh Ziauddin Suhrawardi and shaikh Shihabuddin Suhrwardi.

From Baghdad he went to India and it was his first visit to India. During this travel he passed many cities and met with many shaikhs. Firstly, he came to Hamadan where he visited the holy tomb of shaikh Yusuf al-Hamadani and benefited from his esoteric knowledge. Afterwards he moved to Tabriz and there he met with shaikh Abu Saeed Tabrizi and shaikh Jalaluddin Tabrizi. From there he went to *Mihana* and visited the tomb of Abu Sa'eed Abul Khair and lived in his presence for two years. After that he went to Kharqan and visited the tomb of shaikh Abu Hasan Kharqani. Later he left for Isturabad and met with shaikh Nasaruddin al Istrabadi who was one of the children of shaikh Bayazid Bistami. From Istrabad, He went to Herat and there visited the Dome of shaikh khwaja Abdullah Ansari, and spent the nights near the tomb until he prayed Fajr Namaz with the ablution he took for Isha Namaz (Zubairi, 1948, pp. 14-15).

He continued his travel from Herat to Sabzevar which was ruled by the cruel ruler, Muhamed Yadgar. He had reached the degree of hyperbole in *Rafiliyya* and *Shiism*. He had a beautiful garden with the pure watered pond in it. When Khwaja reached Sabzevar, he entered in this garden, made bath from this pond and prayed

two rak'a. While he was sitting after Namaz, the ruler passed through and shouted with anger to his servants: "*Who permitted this poor man to enter in my garden? Why don't you take him out?"* When Khwaja heard this words, he stared a look to the governor. Then he fell down unconsciously. By the apology of his servants Khwaja ordered them to bring him some water and he brushed it on the face of governor saying the name of Allah. When he woke up asked Khwaja amnesty and he avoided *Rafiliya* and *Shiism,* being one of his honest followers (Zakariyya, (n.d), p. 126).

From Sebzwar he went to Balkh and from Balkh to Ghazni. There he met with shaikh Abdul Wahid al Ghaznawi and shaikh al Mu'ayyid (Lahori, (n.d). 1: 258).

1.7. COMING TO INDIA FOR THE FIRST TIME:

After his departure from Ghazni he arrived in India for 10th Muharram in 561 AH. But he visited only the city of Lahore and Multan. At this time the governor of Lahore was Khusru Malik ibn Khusru Shah al Khaznavi (Zubairi, 1948, p. 18).

1.8. RETURNING FROM INDIA AND THE PLEDGE OF ALLEGIANCE WITH THE MENTOR

In the year 562 AH, Khwaja returned from India and came to his shaikh, shaikh Uthman Haruni and took the pledge of allegiance (*baia*). Khwaja describing himself about his allegiance with his shaikh in the book namely "Anis *ul arvah"*:

"*This poor man visited the masjid of Junaid al Baghdadi in the city of Baghdad and became honored by coming to shaikh khwaja Uthman al Haruni. I kissed his feet. There were many shaikhs in his presence. When he saw me he said to pray two rak'as, I did it. Then he said to me, to face Qibla. I did it. After that he said: "read surah al-Baqarah". I read it. Then he said:" read the word 'Subhana' one and twenty times". I read it. After that he stood and took my hand. And he said: "I have brought you to Allah". Then he made the scissors run my head and wore me the cap and gave me sufi dress. Then he said: "sit down". I sat down. He told:" here the struggle (al mujahada) will last for one day and night". I accepted it and I spent the day and night in mujahada. And the next day when I came to him he said to me: "sit and read surat ul-Ihlas a thousand times". When I completed the reading he said:*

"look at the above". I looked. He asked me: "what do you see"? I said: "I see everything to the great throne (al arsh)". He said: "look at the ground". I looked. He asked me: "what do you see now"? I said: "I see everything to the veil of greatness". He said: "close your eyes". I did. Then he said to open my eyes and he showed me two fingers and asked me: "what do you see"? I said: "I see eighteen thousand sections of creatures". When I said this, he said: "you can go now you are righit" (Chishti, 2006, p. 7).

1.9. TRAVEL WITH THE MENTOR (*AL MURSHID*)

After the successful experiment and the struggle, Shaikh Khwaja accompanied with his mentor shaikh Uthman Haruni along twenty years between 562 AH. and 582 AH. First of all, the journey was to Ka'ba (Makkah), where the master prayed for his disciple's success and salvation. His prayer was answered by a 'Nida' (voice) declaring:"*O Uthman, We have accepted Muinuddin as one of our beloved devotees*" (Hazrath Shaikh Shihabuddin Suhrawardy says that he was himself present in Makkah when Khwaja Muinuddin Chishti's attendance took place). Then they went to Madina and asked Uthman Haruni him to say "*salam*" to Holy Prophet Muhammad (peace be up on him). He did so. Then a calling 'Nida' in response, declaring: "*Wa-Alaikum-us-Salam Ya Qutbal Mashaikh-e-Bahr-o-bar"* (Peace be on you also, oh spiritual leader of all the saints on ocean and land") (Chishti, (2006), p. 3).

Then he travelled with Shaikh to Badakhshan, and from Badakhshan to Bukhara. Thus he spent ten years with his shaikh. After that, Shaikh Uthman Al Haruni returned to Baghdad and chose seclusion. After a few days, he travelled with the shaikh to Oush, Sijistan, and Damascus and this journey lasted ten years (Zubairi, 1948, pp. 23-24).

Through out of this travel the treatment of Khwaja with shaikh was like the treatment of a servant with his master. He explains about his treatment with Shaikh:

"*I joined shaikh Uthman al-Haruni and made a treaty (baia') with him. I served him 8 years. I never saw a rest during this period. I never saw the night and the day. I was always travelling with him carrying his clothes, mat and other travel*

accessories. When my shaikh saw this service, he showered his mercy upon me, which had no any limitation" (Ka'ki, (n.d.), p. 3).

Later shaikh Uthman al-Haruni left the travelling and chose seclusion in Baghdad again. He said to Khwaja: "*I don't go out of this place for days, so you must come to me at the time of Zuha, I will give you guidance and directions that will be a memorial for those who come after me"* (Randathani, 2015, p. 45). Khwaja presented at the shaikh and wrote what he heard and compiled it in a book namely *(Aneesul Arvah*).

When khwaja Muinuddin reached the age of fifty two, shaikh Uthman Haruni authorized all his belongings which he inherited from the shaikhs of Chisht to Khwaja, dressed him sufi cloth, handed over Caliphate to him and he bid farewell him physically. Shaikh Uthman Haruni said to him: "*O Muinuddin, never want anything from creatures, and abstain from people, and don't ask anything to anyone*" (Zubairi, 1948, p. 28).

After his farewell with Shaikh Uthman Haruni, Khwaja firstly went to Oush and then to Isfahan. In Isfahan he met with shaikh Mahmud al-Isfahani and returned to Baghdad. This was in the year 584 AH. In this year, shaikh Qutbuddin Bakhtiar al-Oushi, al Ka'ki al-Dahlavi made pledge with him in the masjid of Imam Abu al-Layth al-Samarqandi (Zubairi, 1948, p. 30). Then Khwaja went to Haramayn with his companion (*mureed*) shaikh Qutbuddin Bakhtiar al-Ka'ki. He visited *Ka'ba* and performed *Hajj*. Then he went to Madina and lived there for a few days indulging in worships. In a day of those days, a good tiding came from the Prophet (peace be upon him) to him that was: "*Oh Muinuddin*, "*You are one who helps my religion. You have been given the principality of India. Go to Ajmir and spread Islam there*". When Khwaja heard this good tiding, he became confused because he didn't know where Ajmir was located. He visited *Rouda Shareef* of the Prophet (peace be upon him) and the prophet showed him the city of Ajmir and its mountains and fortifications. Then he headed for India in 585 AH. In this travel, he passed through Basara, Kerman, Herat and Lahore. In Lahore, he visited the tomb of shaikh Ali al-

Hujwiri, nicknamed by Data Ganj Bakhsh (the writer of the *Kashf ul Mahjub*) and spent one week there.

There he told a poem about Hujviri:

گنج بخش فیض عـالم مظهر نور خدا ناقصان را پیر کامل کاملان را رهنما

Naqisan ra pir-e kamil kamilan ra rahnuma Ganj bakhsh-e fayz-e alam mazhar-e nur-e Khuda

(Ziyauddin, 2011, p. 13).

You are generous, an outpouring of the world, a manifestation of the light of Allah, a *Kamil* (Perfect) shaikh for imperfect ones and a good *murshid* (mentor) for perfect ones.

Then he went to Delhi and from Delhi to Ajmir. And he arrived at Ajmir in 587 AH. Zubairi, (1948, p. 36) in the tenth of Muharram (Ziyauddin, 2011, p. 13).

That time, the governor of Ajmir was Ray Pithora, well known by the name of Prithviraj Chauhan, a Hindu ruler from the Rajput family. When Khwaja arrived at Ajmir he wanted to sit under a tree outside the city, but the servants of the ruler prevented him from sitting there. They said: "*This is a place where the governor's camel kneels here*". Khwaja told them: "if *the camel of governer kneels here let it kneel*". Then he went to Lake Anasagar and stayed there. When the governor's camel reached that place, it knelt and clung to the land so that it couldn't stand, that was *karamat* (Gratuitous marvels, wonders; saintly miracles as distinctive from prophetic) of Khwaja.

The ruler Prithvi Raj Chauhan tried every attempt to get Khwaja out of his kingdom and prevented Khwaja and his followers from using the water of Anasagar. Khwaja asked a cup and made all of the water in the lake to it. Thousands of people embraced Islam by this *karama.* And among the believers were Sadhu Ram Dio, who was a Hindu leader and Ajai Pal Joki who was expert in the art of magic.

When the ruler of Ajmir, Prithviraj Chauhan saw the people entering Islam and their assembling around Khwaja, he became very angry, and he sent a messenger to Khwaja to make him out of his mission. But the messanger embraced Islam on his

hand. Then he sent another and ordered him to tell Khwaja that he should leave Ajmir before next day. When Khwaja heard the order of the ruler, he said with faith, enthusiasm, and certainty: "*I came to help the creatures and if the governor prevent me from this task, I will take him as a prisoner with the governor of Shihabuddin al-Ghori*".Then he supplicated to Allah Almighty with all submission: "*Oh the Owner of the universe, this sinful slave Ray Bathur has become arrogant, and has gone out of moderation, leaving justice and righteousness, he is shedding peoples' blood, he thinks your religion wicked and behave your slaves as they deserve torture and abuse. Ray Bathur and his followers are not stronger than Ashabu-l Fiil, and Shihabuddin Ghori and his followers are not less than the Ababil birds, I ask you, Allah, to make Ray Bathur in the fist of Shihabuddin Ghori and to make him over by the hand of Shihabuddin Ghori*" (Zubairi, 1948, p. 37).

In 1191 AD, on Saraswaty River, eight miles far from Delhi, a furios battle took place between the army of Muhammed Ghori and Prithviraj Chauhan. Even though Muhammed Ghori lost his hold in this battle, he formed in 1192 AD another great army and marched to India, until he defeated Prithviraj Chauhan at same place and conquered the fortress and killed him (Al-Namir, 1959, p. 99-100).

1.10. WIVES AND CHILDREN

Khwaja had two wives; first one was Beevi Ismathullah (daughter of Sayyid Vajihudhin al Mash'hadi). He married her in 589 AH. In this relation they had three sons. Khwaja Fakhruddin abul Khair, Khwaja Ziyaudhin abi Saeed, Khwaja Husamuddin abi Swalih. The birth of Fakhruddin al Khair was in 590 AH. He was a great shaikh and scholar who could attain a great position. His tomb which is visited even now situates in Sarvar.

His second marriage was with Beevi Amathullah in 615 AH. He had a daughter namely Hafiza Jamal known as *Thajul masthurat* from her (Begg, 196, pp. 69-71).

1.11. DEMISE

Khwaja lived in India 45 years, offering his valuable service by spreading Islam. According to some historians about nine million people embraced Islam by him (Rizwi, 2011, p. 39).

He was overwhelmed the pain of love and Kuthubudhin Bakhtiyar al Ka'ki says: "*I was with khwaja for twenty years. In this time I didn't see him supplicating for health*". Most of his supplications was: "*oh Allah, bless me with pain where ever I am. He meant with pain the pain of love. He was afraid of qabr when he was seeing it"*. He was saying: *"oh people, you would have molten as of salt in water if you know what is happening there In the Qabr*" (Zubairi, 1948, pp. 84-94). In the last days of his demise he longed for Almighty Allah a lot and he was so engaged in remembrance of Him. And once he told to his colleagues: *definitely the Auliya of Allah Almighty are like sun, their light will spread in the whole universe*. *And every thing will be enlighted by it*". He said it and cried: *"Almighty Allah brought me to this place because my tomb will be here. A few time has remained from my lifespan*" (Rizwi, 2011, p. 39).

The passing away of Hazrat Khwaja Muinuddin from this world to the next, at the ripe of 96 was, on 6th Rajab 633 AH. (1233 AD) (Begg, 1960, p. 72) After entering his room, he ordered his servents that nobody should enter the room. The servants where expecting Khwaja out of the room. And when the time of Morning Prayer reached, they knocked the door. But it wasn't opened. When they opened it forcibly they found him as he has departed to the mercy of Allah. And there had written in his forhead. *This is Allah's lover who died in the love of Allah* (Rizwi, 2011, p. 39). His *Dergah-e Sharif* (Fig.1) which is one of the important piligrimage centre of India locates in Ajmer, Rajastan.

SECOND CHAPTER

1. WORKS AND MYSTICAL PERSONALITY

In this chapter, we mention about the works and mystical personality of Khwaja Muinuddin Chishti. He was a blessed writer and an eloquent author especially in the Persian language where his literary excellency shine. Although many of his works are not available today, some of them are preserved so far.

1.1. ANEES-UL- ARVAH

This book is the collection of what Khwaja heard from his Shaikh Uthman Haruni in various councils. On the first page of the copy that I got, it has been written "Anees ul Arwah, the words of Hazrat Khwaja Uthman Haruni. Collected by Hazrat Khwaja Gareeb Nawaz". In that book there is no any discribtion about publisher, date and place of Publication. The book, originally written in Persian language consists of 45 pages and is divided into twenty-eight councils; they are as follow:

First council: in the statement of faith, the second council: in the statement of the communication, the third council: in the statement of the destruction of the villages on the Day of Resurrection, the fourth council: in the statement of women's affairs and her obedience and freeing slaves, the fifth council: in the statement of charity, the sixth council: in the statement of drinking wine, the seventh council: in the statement of harming the believers, the eighth council: in the statement of the swearing of a believer, the ninth council: in the statement of gaining, the tenth council: in the statement of calamity, the eleventh council: in the statement of the injustice to the animals, the twelfth council: in the statement of peace, the thirteenth council: in the statement of the expiation of *swalat*, the fourteenth council: in *Fatihah and Ihlas*, the fifteenth council: in the paradise and the people of paradise, the sixteenth council: in the statement of virtues of masjids, the seventeenth council: in the statement on the collection of the resource in *Dunya*, the eighteenth council: in the statement of ethics of sneezing, the nineteenth council: in the statement of the *adhaan*, the twentieth council: in the statement of the conditions of the believer, the twenty first council: in the statement of ethics of going into toilet, the twenty second

council: in the statement of the Last Time, the twenty-third council: in the statement of mentioning death, the twenty-fourth council: in the statement of sending the light to the masjids, the twenty-fifth council: in the statement of the dervishes, the twenty-sixth council: in the statement of *Isbal al-izar* (drooping dress), the twenty-seventh council: in the statement of the conditions of scholars in the Last Time, the twenty-eighth council: in the statement of *thouba* (repentance).

1.2. DEEVAN-I- MUEEN

This is the collection of the poems regarding Sufism. The book contains one hundred twenty-one gazals and about one thousand and one hundred fifty poems (Muhsin&Azar, 2007, p. 52). This Deevan which has been written in Persian Language has been translated to Urdu by Muhammed Mushsin and I'zaz Ahmad Azar and has been rechecked by Saif Dulqarnain. It was published by Idar e Paygam-e Quran, Lahore in 2008. This book consists of 367 pages. First 86 pages includes some biographical accounts of Khwaja Muinuddin Chishti and after that Deevan starts.

Some critics including Hafiz Mahmud Shirani raised an issue on attributing this Deevan to Khwaja, where he tried to prove that the author of Deevan is Mullah Mueen al-Harawi who is a famous preacher and the author of *Maariju-nnubuva*. The reasons presented to prove his claims are:

1 - The language of poetry is not the language of Khwaja Muinuddin Chishti.

2 - There is nothing in Deevan indicating that its author is Khwaja.

3- It appears from Deevan that the writer is a preacher (Muhsin&Azar, 2007, p. 59).

This is what Hafiz Shirani put forward as evidence, for his arguments. One who ponder on this reasons can understand that Shirani did not rely to prove his arguments on dependable documents, but he built his claims on his own fundamentals and rules.

To reach into an authentic solution concerning the attribution of this Deevan to Khwaja let us go through the well-known book of *tarajim*, *Majma-ul Fusaha* which

is very reliable and dependable, written by Riza Quli Khan. He writes in the description of Khwaja:

He is one of the shaikhs of the Chishti Sufi orders. Among his companions are Sultan Shamsuddin and Sultan Shihabuddin Ghori. He was a promoter of Islam in India. He was originally from Chisht and among his poems are:

سیل را نعره از آنست که از بحر جدا است وانکه با بحـر در آمیخته خـامـوش آمـد

Seil-i ra Na're ez anast ke ez behr juda-est *Ve anke behr dar amikhte khamush amad*

نکته هـا دوش لبم کفت وشنید از لب یار که نه هرکز به زبان رفت و نه در کوش آمد

Nukteha dush labem goft ve shenid ez leb yar *Ke ne hergez be zaban raft-o- ne dar gush aamad*

(Hidayet, (n.d), p. 404).

(The flood makes noice as it is far from the sea. When it joins with sea it becomes silent. Yesterday I heard the points from my beloved. They were never told or heard).

These poems, attributed by Quli Khan to Khwaja, are taken from the aforementioned Deevan, and it indicates that it belongs to Khwaja and not to another.

And those who proved the ownership of Deevan to Khwaja is Nawab Sidhiq Hasan Khan, who is among historians of Persian language, in his book *Shamhe Anjuman,* written in 1292 AH, shaikh Muzaffar Ali in his book *Roz Roshan*, and shaikh Ibrahim Ali Azhar in his book *Athish kadha* (Muhsin&Azar, 2007, pp. 60-63).

1.2.1. Examples from Deevan

Khwaja starts his Deevan by these verses,

ربود جان و دلم را جمـال نام خدا نواخت تشنه لبان را لال نـام خدا

Rabud jan-o dilem ra jamal-i nam-i Khuda *Navakht theshna laban ra lal-i nam Khuda*

وصـال حق طلبي همنشين نامش باش به بين وصـال خدا در وصـال نام خدا

Visal-e Haq-e thalabi hemneshin-e namesh bash *Be bain-i visale-i Khuda dar visal-i nam-i Khuda*

(Muhsin&Azar, 2007, p. 89)

(The beauty of the name of Allah has taken my heart and soul.The sapphire of the name of Allah gave water to the thirsty. If you want to join Allah become the company to His name. Seek joining to Allah in the joining to his name).

Deevan comes to the end by this poem

معين بر آئي بمنبر بگوئي نكته عشق كه بلبل چمن عشق در زمانه توئي

Ki bulbul-e chaman-e ishq dar zamana thu i Muin bar Aayi be minmber be guyi nokta-e eshq

(Muhsin&Azar, 2007, p. 367)

(Oh Mueen, come and describe the secrets of love, because the garden of love in this time is you alone).

1.2.1.1. Importance of the Names of Allah

Khwaja tells that the way to sitting with Allah Almighty is sitting with his names night and day, He says:

ترا سزد طيران در فضاي عالم قدس بشرط آنكه بپري ببال نام خدا

Besharti anke beperi bebal-e name Khuda Tura sazed tayaran dar faday-e alam-e qudus

(Muhsin&Azar, 2007, p. 90)

(You can fly in the sacred world, provided that there is a name of Allah in your wing that you fly with).

1.2.1.2. *Fana* and *Baqa*

اگر بقا طلبي أولت فنا بايد كه تا فنا نشوي ره نمي بري به بقا

Ke ta fana nashavi rah name beri be baqa Eger baqa talabi evvelet fana bayad

(Muhsin&Azar, 2007, p. 93)

(If you seek *Baqa*, First you should be in *Fana*, because you can't reach into *Baqa* without *Fana).*

1.2.1.3. Renunciation and Abstinence

ازين حضيض دناءت بر اوج أو أدنى زظلمت بشريت چون بگذري برسي

Az in haziz-e denaat bar auj au adna Zi zulmat-e besheriyet-e Chun be guzari be rasi

(Muhsin&Azar, p. 93)

(If you leave the darkness of humanity, you will reach the top or bottom of the Maqam (prestige).

1.2.1.4. The Value of the Human Being

He describes that the place of man is in the high position because he is the appearance of the beauty of Allah Almighty. He says:

به اين مبين كه تو خاكي وخاك تيره بود به اين نگر كه تو آئينه جمال نما

be in nigar ke tu aina-e jamal-e numa Be in mabin ki tu khaki ve khak tere bud

(Muhsin&Azar, p. 94)

(Do not look at you as you are dust or you have been created from the dust, but you think that you are a mirror that shows the beauty of your beloved).

1.2.1.5. The Reality of Thouheed (oneness)

پرده هستي اگر سوزي بنار لا إله آن زمان بي پرده بيني نور إلا الله ما

Aan zaman bi perde bin inure Illallah ma erde hasti Eger suzi be nar-e La Ilah

(Muhsin&Azar, p. 97)

(If you burn the curtain of your reality and identity with the fire of “La Ilah”, you can see the light of “Illallah” without the curtain).

1.2.1.6. The Burning of Ishq

Each line of Deevan shows the depth of true love that was latent in every vein of Khwaja. The fire of love was burning in his heart. And the fire of love flared in his heart, and this burning was overcome him until he said:

من ازان ترسم كه سوزد بالهاي قدسيان شعله گر بر فلك تابد ز سوز آه ما

Shu'le ger bar falak tabed zi suz aah-e ma Man az an tersam suzad baleha-ye qudsiyan

(Muhsin&Azar, p. 97)

(I am afraid of burning the wings of angels by raising the sparkle of my heartburn).

1.2.1.7. Fear from the Last Day

His fear of Allah and the horrors of the day of resurrection are reflected in his poems.

یـا رسول الله شفاعت از تو میدارم امید باوجود صد هزاران جرم در روز حساب

Ba vujud-e sad hazaran jorm dar ruz-e hisab Ya rasulallah shafaat ez tu mi daram umid

اندر آن روزي كه بهر انتقام عـاصيان آتش دوزخ بر افـرازد علـم از التهاب

Atesh-e duzakh bar efrazed elm ez eltihab Ender an ruzi ki behr-e entiqam-e aasiyan

در خيال مـن نمي گنجـد تمناي بهشت دارم از فضلت امید رستگاري از عذاب

Daram ez fazlet umid-e rastgari ez ezab Dar khiyal-e man nami genjed temenna-ye behesht

هرچه خواهي بامعيني بيش از مهر ولطف ليكن ازدرگـه مرا الله اعلم بالصـواب

Likin ez derge mara Allah e'lam bi-l savab Her che khahi ba Muini bish ez mehr-o lotf

(Muhsin&Azar, p. 102-103)

(Oh messenger of Allah, I ask you your intercession on the Day of Judgment even though i have committed more sins. I dont want paradise on that day, when the fire of hell will burn to take revenge from the disobedient. What I want is only the salvation. Oh Allah, do with me what ever you want. By your kindness and generosity, don't expell me from your door).

1.3. MAKTUB-E KHWAJA

This work includes seven letters of Hazrat Khwaja Muinuddin Chishti which he wrote in Persian language to his *Khalifa* (spiritual successor) Khwaja Qutubuddin

Bakhtiyar Ka'ki who was accredited Qutub (chief benefactor) of his time. Muhammed Akbar Qadiri Attari (2004) Muhammed Abdul Hafeez (2006) have translated this book to Urdu and English respectively.When we go through this letters we can clearly understand the spiritual depth and dimensions of mystical thoughts of Khwaja Muinuddin Chishti.

The topics of seven letters are Divine mysteries, Nearness to Allah, Renouncement, Disappointment, Allah shows the way, Negation and assertion and Perfect Fakir.

1.3.1. General Structure of the Letters

Khwaja Muinuddin Chishti starts his letters by *bismillah (in the name of Allah, the most merciful and compassionalte).* Then he greets his disciple, Qutubuddin Bakhtiyar al Ka'ki with the the different forms of salutation which shows his affection, love, caring and admiration. Later he supplicates to Almighty Allah for the prosperity of his disciple in both world. After conveying the greeting of *Salam* he enters into the topic that he wants to teach his disciple. Generally, he ends up his letter by the greating of *Salam* also but he has concluded his fourth letter, on Disappointment, with his strong desire for the meeting.

For example, let us read the beginning part of his first letter: *"In the name of Allah, the most Merciful and Compassionate". My cordial friend, My brother, Khwaja Qutubuddin of Delhi, may the most high Allah grant you the happiness of both worlds". "After salam"……..*

The intimacy and friendliness of Khwaja Muinuddin Chishti with his disciple khwaja Qutubuddin Bakhtiyar al Ka'ki is very apparent in his letter. It gives us a good message on the importance of the establishing of very sensitive rapport of a teacher with his student in order to get better result.

Khwaja Muinuddin Chishti, by depending up on the quotings of several sufi masters, stories and example to clarify the ideas that he wants to convey to his disciple, have made his letters very influancial for it's readers.

1.3.2. Content of the Seven Letters

1.3.2.1. Letter No. I: On Divine Mysteries

He says that One who knew Allah never asked anything from him and he became free from every desires. The restraining from the desires will ease the way to heaven. Turning away from Allah to excessive lust will cause the excessive regret while turning away from excessive lust to Allah will cause for ultimate salvation. According to him the mysticism is to be far from every comfort and to chose the way of love. If the seeker do it with full mindedly he can enter into the mysteries of the mysticism.

One day Uthman Haruni asked him " *Muinuddin, do you know the one who is in the presence of Allah.* As an answer of this question his shaikh explained " *If it is who is always at devotion and takes whatever happens to him as coming from Allah as His dispensation and is resigned to it, rather looks upon his blessing".* According to him a slave who has reached this position could possess the crux of devotion .

He close his first letter by pointing into an important topic which has very relevence in today's world. Even today there are some so called dervishes who claims that if one gains his desires, the worship and devotion are not necessary for him. He opposes them harshly by taking the life of Prophet (peace be up on him) as an example for all believer. Prophet (peace be up on him) was very enthusiastic in worship until he said *"I did not worship Thee as I ought to love".* He brings the example of one who feels more thirst after he has drunk several cup of fire. Like him, the slave should be enthusiastic in worship of Allah even after he has gained his desires.

1.3.2.2. Letter No. II: On Nearness to Allah

By the formal starting of letter (as we explained in first letter) he enters into the topic, ie, "nearness to Allah". by explaining an incident that He witnessed while he was with khwaja Uthman Haruni. A man came to khwaja Uthman Haruni and asked " *How can one know that one has reached the nearness to Allah"*. He replied

that the doing of the good things is the criterion to know our nearness to Allah. Then with tears in his face he narrated a stroy.

There had a maid- servant who used to wake up in the midnight and had offered two rak'at of namaz. She had supplicated after praying *" oh Allah, I have already reached reached You, do not keep me away from now.* When her master heard this pray he was wondered and asked her how you can tell that you have got nearness to Allah. She with enthusiasm replied that as he has given me the strength to wake up and offer two rak'at prayer I know that I have reached the nearness to Allah.

As we see in this story we have to strive in doing good deeds in order to enter into the regiser of the pious.

1.3.2.3. Letter No. III: On Renouncement

After the formal starting of the letter he enters into the topic, ie, Renouncement. Shaikh Uthman Haruni once said: No one but those possessing knowledge (of Allah) should be led into the mysteries of love (of Allah). Khwaja shaikh Sa'di asked him about the criterion to know those who possessed the knowledge. As touch stone to identify the knowledge bearer he told that their sign is renunciation of the world. The person who attained this stage is knowledge bearer where one who doesnt possess it, he is devoid of His knowldge. La- ilaha- illallah (there is no god but Allah) and Muhammad-ur- Rasulullah (Muhammed is the messenger of Allah) which carreis both denial and affirmation is the expediants to possess divine knowledge. Money and power are two factors whcih are leading astray the mankind. The renunciation is to worship Almighty Allah full heartedly. The reciting La-ilaha- illallah and acting upon to it will help to acquire knowledge of Allah.

1.3.2.4. Letter No. IV: On Disappointment

After the formal startitng of the letter he enters into the topic, ie Disappointment. Dervishes who have adopted mystical life and disappointment are the most intelligents of human being. To escape from the trap of intention and to

seek asylum to the shelter of disappointment is among the signs of enlightenment. State of disappointment will open the doors of knowldege. The bond and loyalty to Allah will open the horizons of the enlightenment in our heart. Adherence to the religious life with our words and deeds paves the way to ultimate success.

1.3.2.5. Letter No. V: Allah Shows the Way

The discription about the topic starts with an account of an incident. A man came to Khwaja Uthman Haruni and said " *Oh Shaikh, I have acquired different kind of knowledge. But have not attained my object"* Then shaikh replied. You must do one thing which will make you a scholar and abstinent. It is what our prophet and messenger of Allah (peace be up on him) has said:

"Renunciation of the world is the head of all worship, while its love is the root of all evil". To get renunciation, the love of Allah has to reach highest pitch. And without the way is being shown by Allah, the love is not born. Because Allah says: *"He whom Allah shows the way, is the one who has been put on the path of righteousness".* So by humbleness and submissiveness, a slave has to try to attain his ultimate goal.

After giving this introduction Khwaja Muinuddin wrote about story of Hatims Asam's 8 lesson which Khwaja Uthman Haruni explained.

Hatim Asam was the desciple of Shaqiq al Balkhi. Once Shaqiq al Balkhi asked him that how much he had acquired, during the 30 years of his companionship with him. Hatim Asam said that i had learnt eight things which i didnt have them before and he no needed no more. Then Shaqiq al Balkhi asked him to explain that eight things as follow:

1.3.2.5.1. Good Deeds, the Eternal Companions

Firstly, when Shaqiq al Balkhi ponderd of the world, he understand that every one has beloved. But none goes with him into his grave to sympathasize with him there and to make ease his travelling. Then he understood that only good deeds can help him for this purpose. So, he made good deeds his beloved and he expressed his all love on them.

1.3.2.5.2 Control of Animal Desires

Secondly, All people are trapped by following their longing and desires. He thought deeply about the Quranic verse. *"He who fearing Allah checked the animal desires shall have his place in heaven"* (79:40-41). So he prevented him answering the calls of animal desires and decided to worship Allah full mindedly.

1.3.2.5.3. Contentment

Thirdly when he looked into the people he understood that every one is striving to collect worldly resources. Troubles and tribulations have sorrounded them top to bottom. When they get something from the wordly masters they become very happy. Then he thought of the following Quranic verse. *"Whatever is with you is bound to come to an end, and whatever is with Allah shall ever remain."* (16:96) So he spent what he possessed in the way of Allah and consigned himself to His care so that it might be endowed with eternity.

1.3.2.5.4. Abstinence

When he reflected on the condition of the people he realized that they think that the prestige and nobleness of them lie up on their race, wealth and number of children they possess and they are taking pride with them. Then, he, pondered over this Quranic verse, *"With Allah is the most honored who is most abstemious".* (49:13) He was sure that what Quran has said and what the people are thinking is utterly wrong. So he adopted abstinence to be most honored near Allah.

1.3.2.5.5. Jealousy

He found the people around him immersed in backbite and speaking ill of one another due to jealousy. They are envious of wealth, position and knowledge. Then he thought of this Quranic verse, *"We have apportioned among them their livelihood in the life of the world".* (43:36) If Allah had decided every one's lively hood from eternity there is nothing in jealousy and rat race. So he decided to conduct people with open mind and to show good manner towards them.

1.3.2.5.6. Satan - the Foe of Mankind

When he reflected on the world he realized that some people are enemies between them. They keep resentment and bitterness in their behavior. He thought of this Quranic versus. *"Verily Satan is your enemy"* (45:6). He was sure that the holy words are true and he decided to make him my biggest enemy and not to go behind his whisperings and to follow the commands and orders of Allah whole heartedly. Allah says that: *"Oh son of Adam, did I not warn thee against the following and worshipping of Satan, and against treading on his footsteps, because he is thy open foe? Worship Me which is the way straight"* (36:60).

1.3.2.5.7. Allah Provides for Every Creature

When He reflected on the world, everyone is striving to earn his livelyhood. It leads the people to gather it by through non permissible mean and degrading himself. This Quranic verse showed me the light. *"There is not a single creature in the face of the earth for whose subsistence Allah is not responsible"* (11:06). As he is also one of the creatures of Allah Almighty, He Himself has promised His feeding to him and he busied himself with the worship of Allah.

1.3.2.5.8. Reliance on Allah

Lastly Hathim ul Aswam described that he found people depending upon the gold and silver. Others are in wealth and prestige. He thought of this Quranic verse. *"Allah is enough for him who relies on Him"* (65:3). So He decided to rely upon Allah.

Ma'ruf ul Karkhi after hearing the words of Hatim al |Aswam, told: *I have read Thora, Bible, the psalms of Davud and Quran and I could sum up only these eight points" After this explanation, Khwaja Muinuddin Chishti told that* this story led me to this conclusion that, not knowledge but good deeds are mostly needed.

1.3.2.6. Letter No. VI: Negation and Assertion

Khwaja Muinuddin Chishti quotes from the outstanding wisdoms of Khwaja Uthman Haruni as he defined Negation, as it is to forget one's own existence and Assertion, as it is the remembrance of Almighty Allah. We have to consider our self

'nothing' and at the same time we have to ascent the existence of Allah through which he can attain our goal. Until a slave gets the essence of *Kalima-e Shahada*, prayers and fast he can't reach the reality. Blindness of the devotee at the beginning would be removed by his forget of himself.

1.3.2.7. Letter No VII: The Perfect Fakir

Khwaja Muinuddin Chishti, depending upon the words of Masters of Thwareeqa defines the perfect fakir as he *"is indifferent to all wants, and does not want but His eternal face; because all the creation is the mirror and manifestation of that Eternal Face. He, therefore, seeks his end from it"*.When Almighty Allah becomes his aim naturally he becomes abstinent and renuncient. He will strive to drive all things which makes him far from Allah until he achieves his ultimate goal.

1.4. DALEEL-UL-ARIFEEN

It is the collection of Khwaja's words compiled by one of his prominent follower shaikh Qutbuddin Bakhtiyar al-Ka'ki. He classified the book into twelve chapters. The first chapter: in prayer, the second chapter: in taking bath and purity, the third chapter: in times of prayers, the fourth chapter: in the sincere love, fifth chapter: in looking at five things, the sixth chapter: in the omnipotence of Allah, the seventh chapter: in the excellence of *surat al-Fatihah*, the eighth chapter: in *Aurads and Vadaif*, (Litanies and daily offices), the ninth chapter: in the *suluk*, (Path way), the tenth chapter: in the impact of companionship, the eleventh chapter: in *Thavakkul* (trust in Allah absolutely), the twelfth chapter: in the angel of death.

This book has been translated from Persian to Urdu by Mutee' Ul Rahman Quraishi Naqshbandi and it was printed by Ziya-ul Quran in Lahore in August 1999. It consists of 120 pages.

THIRD CHAPTER

1. CHISHTIYYA SUFI ORDER

Chishtiyya is one of the four main sufi orders in South Asia, i.e the Naqshabandi order, the Qadiri order, the Chishti order and the Suhrawardi order. It was established by Abu Ishaq al Shami in 930 CE in Herat, Afganistan. Khwaja Muinuddin Chisthi methodized it and spread it in Indian sub continent. The traditional silsila of Chishti order from Khwaja Muinudddin Chishti is as follows:

Uthman al-Haruni,

Khwaja Shareef Zandani,

Khwaja Moudud Chisthi,

Abu Yusuf Chisthi,

Abu Muhammad bin Abi Ahmad Chishti,

Abu Ahmad Abdal,

Abu Ishaq Shami Chishti,

Mimshad al-deenuri,

Ameenuddin Abu Hubaira al-basari,

Sadiduddin Hudaifath ul Marashi,

Ibraheem bin Adham al-Balkhi,

Fuzail bin Iyaz,

Abil fazl Abdul Wahid bin Zayd,

Hasanul Basari,

Ali bin Abi Thwalib (Be mercy of Allah upon them all).

The first one of them who arrived at Chisth is Abu Ishaq al Shami. The first one to reach India was Abu Muhammad Chishti in the reign of Mahmud

Ghazni.There he joined Mahmud Gazni to fight against pagans at somnath (Rizwi, 2011, pp. 7-6).

1.1. THE FRAGMENTS OF CHISHTI LINEAGE

The Chishti lineage in India has 3 fragments: Nasiriyya, Sirajiyya and Swabiriyya. (Dahlavi, (n.d) p. 194) Nasiriya is related to khwaja Nasiruddin renowned as Chirag-e Dihli which means lantern of Delhi.

Khwaja Nasiruddin Mahmud bin Yahya bin Abdul Latheef al Husaini al Yazdi al Audi is the full name of Khwaja Nasiruddin. He received *tareeqa* from Khwaja Nizamuddin Basdayuni, in Delhi, in 624 AH. He accompanied khwaja Nizamuddin many years. He was appointed as the representative (*khalifa*) of khwaja Nizamuddin. After the demise of Khwaja, he had to bear the responsibilities of the sufi lineage. A lot of noble personalities including shaikh Muhammad bin Yusuf al Husaini, Ahmad bin Shihab al Hakim, shaikh Abdul Muqthadir bin Rukhuddin al Kindi, shaikh Muhammad bin Ja'far al Husaini and shaikh Ahmad bin Muhammed Althanisri received *tareeqa* from him . His demise was at 18 Ramadan 657 in Delhi and he was buried there (Al Hasani, (n.d). 1:209).

Sirajiyya lineage is related to shaikh Sirajudddin Uthman chisthi al Audi. He entered Delhi in his youth and met shaikh Nizamuddin. He was gentle and handsome, but was ignorant. When khwaja Nizamuddin was informed about his ignorance, he became sad and said: "*ignorant shaikh is the doll in the hands of Satan"*. So, Fakhruddin al Zarradi decided to teach him. For this purpose he wrote a text named *Uthmaniyya*. He used to learn untill he leaves Giyaspur. Later he accompanied shaikh Ruknuddin al Andarbathi and learnt *kafiya* of ibn Hajb and Mufassal in syntax (al nahv). *Qudoori* and *Majma'l Bahrain* in jurisprudence. Thus, he became an expert in various knowledge and qualified for teaching and giving fathwas. After all, he went to Bengal and Allah made him at the pinnacle of vilayath. His death was in 758AH (Al Hasani, (n.d), II: 173).

Swabiriyya leniage is related to shaikh Ala'uddin Ali bin Ahmad al Sabir al Kalyari, one of the khalifa of Baba Fariduddin Ganjshakar. He is the descent of Hazrath Moosa (peace be upon him). He accompanied shaikh Fariduddin Ganjshakar

in his youth. He attained the highness which only a few of his colleagues could attain. Shaikh sent him to a village in central India namely Kaliyar. He lived there spending his life in worship and directing people to the right path. He passed away there in 689 AH. Shaikh Shamsuddin was among his followers (Al Hasani, (n.d), I: 173).

Swabiriyya lineage reaches to Baba Farideddin Ganjshakar who was very important mureeds of Kutubuddin Bakhtiyar Ka'ki. While other two lineages, Nasiriyya and Sirajiyya, reach to Nizamuddin Badayuni al Dahlavi renowned as Nizamuddin Auliya, who was prominent mureed of Baba Fariduddin Ganjshakar.

1.2. NOTABLE LEADERS OF CHISHTIYYA

1.2.1. Shaikhul Islam Qutubudhin Bakhtiyar al Ka'ki

Shaikh Qutubuddin bin Kamaluddin Ka'ki Al aushi is among the eminent sufis. He was born in Aush near to Mavaraunnahir in 1173. His father died when he was one and half years. Then his mother looked after him. When he became five years old he joined to a Madrasa and studied from shaikh Abu Hafs. Then he went to Bagdad and became a student of Muinudhin Chisti at the masjid of Abu Lais Samarqandi. He wore Hirka *(a kind of sufi dress)* from him. (Zakariya, (n.d), pp. 128-129).

When shaikh Qutubuddin was eighteen years old, he took pledge from shaikh Muinudhin Chishti and he became khaleefa when he was twenty years old. After that he came to India and met with shaikh Bahaudhin Zakariyya Multani and shaikh Jalaludhin Tabrizi in Multan. Then he went to Delhi and Shamsudhin Ilthumish, the sultan of Delhi, welcomed him. Shamsudhin Ilthumish was visiting to him in every week.

Once shaikh Qutubuddin participated in Sema, and the poet was singing the song of shaik Ahmad Al Jami, and when the singer sang this lines;

کشتگان خنجر تسلیم را هر زمان أز غیب جان دیگر است

Kushtagaan-e khanjar-e tasleem raa Her zamaan as gheb jaan-e- deegar ast

(Ziyauddin, 2011, p. 13).

(One who is killed by the sword of submission he will get a new life whole time), Qutubuddin lost himself and he was overwhelmed. Shaikh Badruddin Gaznawi and Qazi Hamiduddin Naguri took him to his home. The Qavvali singer also accompanied with them repeating the same poem. He was in the same condition untill three days and on the third day he passed away. It was on Monday 14 the Rabeeul Avval 633 AH. He was 50 years old. He was buried in Mehrauli, Delhi (Fig. 2). (Begg, (1960), p. 80).

Muhammad bin Bathoota says: "*Shaikh Qutubhin was named as Ka'ki because of, if some one complaines him about his poverty as he doesn't own the property to give her as a part of marriage, he will give them a piece of gold or silver"* (Al Hasani (n.d), I: 115).

1.2.1.1. Favaid-us Salikin

Shaikh Khaja Baba Faridduddin Ganjshakar compiled the words of Qutubudhin Bakhtiyar al Ka'ki in a book namely, Favaidu-s Salikin. It has been written in the front page of the copy of this book that I got, Favaidu-s Salikin, the words of (malfudat) of Qutubuddin Bakhtiyar al Kaki, collected by Baba Fariduddin Ganj Shakar, with the rectification of Moulavi I'jaz Ahmad, printed in Mujtaba Printing in 1311 AH, in the month of Safar. It contains 36 pages. Favaidu-s Salikin, includes several *haqaiq* (ultimate spiritual reality) which is very fruitful for one who intends the right path. Let us read some of them.

1.2.1.1.1. True Shaikh

Shaikh must be the man of powerful heart and mind. If anyone comes him for pledge he has to refine his heart which has been polluted by the thoughts of this world, with the power of his mystical view until any dirtiness of enviousness, jealousy and deception is not there. Then he takes his hands and brings it to Allah.

If the shaikh does not have such power, then you should certainly know that the shaikh and the mureed, both are misguided (Ganjshakar, (n.d), p. 3). If a shaikh wore a cloth for hypocrisy he is not a true shaikh but he is a gangster. A shaikh who eats as his self desires, he is a dissenter in the way. A shaikh who sleeps a lot, he is not a true shaikh, but he is a liar. A shaikh who chooses companionship with people, there is no any favour in him (Ganjshakr, (n.d), p. 4).

1.2.1.1.2. Perfection of Man (*Kamal-ul Insan*)

The perfection of a man is in four things. Reduction of sleep, reduction of talk, reduction of food and reduction of companionship. He quoted a shaikh in Gazna as he said: "*I was in mujahada (struggle) for fourty years, but I didn't find the nur (light). When I started to do these four things I found the light as if I look to the sky, there will be no any curtain between me and Arsh, and if I look to the earth, there will be no any curtain between me and underneath objects"* (Ganjshakr, (n.d), p. 4).

1.2.1.1.3. Divine Secrets

In an overwhelmed situation some Auliyas express seerers from Allah. But a *kamil* (perfect) friend of Allah will not do it. It is necessary to be in friend of Allah a strong intention to conceal the secrets. Shaikh Qutubuddin says: *"I was in the service of shaikh Muinudhin Hasan Chisti for years. I couldn't see him in these years expressing any secrets"* (Ganjshakar, (n.d), p. 4).

1.2.1.1.4. True Lover

Who claims love and complains about the affliction is not sincere in his love, but he is a liar. Because the true lover is satisfied with all that comes to him by his beloved.

Rabiathul Basariyya had a habit that whenever a calamity or affliction comes up on her she becomes very happy and says: "*Almighty Allah remembered me today"*. If any affliction does'nt come to her, she was cying and saying; "*which sin I committed today until Allah didn't remember me"* (Ganjshakar, (n.d), pp. 11-12).

1.2.1.1.5. Stages in Sufism

Shaikhs are not in the same opinion in describing the phases of sufism. According to some *mashaikh*, there are 180 phases of *suluk*. For Junaidiyya group there are 100 phases, while Basara group has 80 phases. Zunnunil Misri group has 70 phases. In the group of Ibrahim and Bishrul Hafi has 55 phases. Kwaja Abu Zayeed and in the group of Abdulla bin Mubarak and Sufyanussauri have 45 phases. For the group of Shujaul Kirmani, Samanunl Muhibb and Kwhaja Muhammad Marashi have 29 stages. Masters of Chishtiyya describes about 15 phases. Every group has fixed a special phase for *kashf* (unveiling) *and karama*. A follower must be aware of expressing *kashf* and *karama* in this phase. Because if he shows it he cannot proceed to the remaining stages (Ganjshakar, (n.d), pp. 19-20).

1.2.1.1.6. Shaikh and Follower

A *murid* (disciple) has to fully follow his shaikh. If *murid* is in sunnah prayer and he is called by his shaikh, better for him is to break his prayer and answer for his shaikh. Once Qutubuddin was in sunnah prayer and he was called by Khwaja Muinuddin Chisti. Then he broke his prayer and answered him. Khwaja Muinuddin Chishti asked him that what he was doing. He replied that he was indulging in sunnah prayer. When he heard Khwaja's sound he broke the prayer and answered his calling. Then Khwaja Muinuddin Chishti said him that what he did is better than sunnah prayer, because service of shaikh is of religion (Ganjshakar, (n.d), p. 23).

1.2.1.1.7. Reality of the World

People of suluk said: There is no any curtain between a slave and his Lord than this world. As much as the indulging of a servent to *dunya* he will be far from Allah. When Allah created the love of *dunya* all angels cried other than Iblees. He became very happy and said, this is a temptation for the children of Adam. Because of this love a man kills his brother and people will attack between them. Shaikh Qutubuddin quoted shaikh Abu Yusuf Chishti as he said. *"There will be someones in the community of Prophet Muhammad (peace be upon him) whome dunya comes to them saying: "O shaikh, if you do not accept me, at least look at me with the back of your*

eyes". But that people do not look at it, but they will say to her: If you come to our doornext time you should be destroyed" (Ganjshakar, (n.d), p. 32).

1.2.1.2. Divan-i Qutubuddin

This is the collection of the poems of Khwaja Qutubuddin which contains approximately 4,000 poems. A copy of this work is kept in University of Toronto Libray dated by June 12, 1968. This book which contains 226 pages has been printed in Munshinol Kishwar in Kanpur and the date of the printing is not mentioned there. It begins as:

اي لال در ثناي صفاتت زبان ما وي در صفات وحدت تو عقل نارسا

Vey der sifat-e vahdet-Tu aql na rasa Ey Lal der sanay-e sifatet zaban-e ma

عاجز بود زبان همه از ثناي تو آن كيست كه بخورد تو گويد ثنا ترا

An kist ki bekhurad Tu guyad sana Tera Aciz bud zaban heme-e ez sanay-e Tu

بي چون و بي چگونه وبي مثل آمدي در كنه ذات تو نرسد عقل انبيا

Der kunh-e zat-e Tu neresed aql-e anbiya Bi chun ve bi chiguna be bi mesal amadi

موجود از وجود تو باشد هر آنچه هست فاني شوند جمله وباشد بقا ترا

Fani shevend jumle ve bashed baqa Tera Moujud ez vujud-e Tu bashed her anche hest

(Ka'ki, (n.d). p. 2).

(O Allah, Our toungs are dumb in praise of your qualities. And our brains are unable to recognize the qualities of your oneness. You are without any shape, mode and form. So that even the prophets (peace be upon them) were unable to recognize your existence. All came to existence by your existence. Every thing will be destroyed and you remain).

Divan-i Qutubuddin comes to the end by this poems:

گر چنبر نه فلک برايت گردد در عرش مجيد متكايت گردد

Der arsh-e majeed muthrakayet gerded Ger chenber-e noh felek berayet gerded

ختمت بخدا که هم خدایت گردد گر شیر خدا نه رهنمایت باشد

Khatmet be Khuda ke hem Khudayet gerded *Ger shir-e Khuda ne rahnumayet bashed*

(Ka'ki, (n.d). p. 223).

If the rings of the nine planet are for you, If you can depend up on the holy Throne, eventhough the lion of Allah is not your guide, swear that your ending is by Allah.

1.2.2. Fareeduddin Masood Ganjshakar

He is shaikh ul-kabeer Mas'ud Ibn Sulaiman Ibn Shuaib Ibn Ahmad Ibn Yusuf Ibn Muhammad Ibn al-chishti al-Ajudhani. His grandfather Shuaib entered India in the time of Tatar riot, and he became *Qazi* in the provinces of Multan. He was born in 569 AH. He travelled to Multan in his youth and engaged in seeking knowledge. He learned *Nafi*' from Maulana Minhaj al-Tirmudhi. He found there shaikh Qutbuddin Bakhtiyar al Ka'ki in 584 AH and came with him to Delhi. He stayed with him and received *tareeqa* from him. When he met with Qutubuddin, he wanted to accompany him in his travelling and dwelling. But Qutubuddin did'nt give him permission and he compelled him to complete his study. Then he left for Kandahar and stayed there five years continuing study. He met with Shihabudhin Umar ibn Muhammad al Suhravardi, Saifuddin al Baharzi, al shaikh Sa'aduddin Alhamvi and al shaikh Bahaudhin Zakariyya al Multani.

After he came to Delhi, he accompanied with shaikh Qutubuddin. Later he went to the city of Hansi. He stayed there twelve years and spent in severe *riyadat* (spiritual exercises). When the people gathered around him, he changed his location to *Kathval* and stayed there for a time. When the number of visitors increased there also he travelled to Ajodhan and stayed there guiding his followers. A lot of people including shaikhul Imam Al Mujahid Nizamuddin Muhammad Al Badayuni, Al shaikh Ala'uddin Ali al Sabir al Kalyari, al shaikh Jamaluddin al Khathib al Hansavi and shaikh Badruddin Ishaq al-Dahlavi received *tareeqa* from him.

He has valuable commentaries on *Awarifu-ul-Maarif* as mentioned in Gulzare Abraz. He passed away in the fifth of Muharam 664 AH. He was ninety five years old and his tomb is in Pakpattan (Fig. 3) (Al Hasani, 1999, pp. 117-120).

His surname (nickname) 'Ganjshakar' is a compound of two Persian terms 'Ganj' means 'treasury' and 'shakar' means 'sugar'. Then the meaning of the surname becomes 'treasury of sugar'. There are two stories behind this name. First one, one day he fasted, but he didn't find anything else to break his fast. So a portion of the night passed and the hunger tired him. He stretched out his hand and took some gravel and put it in his mouth. Then it became sugar (happened as sugar). He thought it was a deception from the devil, but when it happened three times he ascertained that it is blessing from Allah. From that day he was renowned on the surname of 'Ganjshakar'.

The second story is, some of the merchants carrying sugar passed by him. Then he asked them for sugar. They told: "*you had misunderstood. We have no sugar, only we have salt"*. Then shaikh told: "*Ok, you have salt*". When they reached their home all sugar turned over salt. They came to shaikh asking for pardon. Then he said it will be sugar and later it became sugar. From that day he was known with this nickname (Al Dahlavi, (n.d), p. 55).

1.2.3. Hazrath Nizamuddin Auliya

Sayyid Muhammad Nizamuddin Aulia was born at Bedayun in 1238 AD, three years after the death of Khwaja Muinuddin Chishti (Aziz, 1979, p. 312).

Both his father and mother belonged to a pious and saintly family. When Nizamuddin was just five years old his father passed away. He was brought up under the loving protection of his mother, who was looked upon with great reverence for her piety and austere living.

Nizamuddin received his early education in Badayun. Maulana 'Alauddin Usuli invited the learned men of the time in whose presence the " turban of learning" was put on Nizamuddin's head in recognition of the fact that he had completed his education.

In order to prosecute advanced studies in Islamic subjects, he migrated to Delhi with his mother and learnt several subjects from Maulana Shamsuddin Wamghani, whose knowledge was recognized by King Balban, who conferred on him the title of *Shamsul-Mamalik* (Taher, 1988, p. 258).

He was well versed in the sphere of Fiqh, Tafsir and other branches of religious knowledge. He had studied Shihabuddın Suhrawardy's classical text of sufism, *"Awarif al- Ma'arif"* and "*Mashariq al-Anwar"*, the famous book of traditions compiled by the renowned scholar of the sub-continent, Hasan Sughani, from a great sufi and intellectual of the times, Moulana Kamaluddın Zahid.

He was the most outstanding disciple and khalifa of shaikh Fariduddin Ganjshakar. Shaikh Nizam-uddin Auliya had developed faith in shaikh Fariduddin at a very tender age. One day he was reading a na't short poem written in praise of the Prophet (peace be upon him) in a school (maktab) at Badayun that a qavval came to his a teacher and began to narrate some interesting experiences of his journey in Punjab. Abu Bakr started with an account of the Khanqah of shaikh Bahauddin Zakariyya and said that even the slave girls of the shaikh were all time busy in religious meditation and, while grinding corn, they recited the names of Allah.These stories, however did not touch shaikh Nizamuddin's heart, but when the qavval praised the piety of shaikh Fariduddin his soul was moved. He developed a sudden and intense love for shaikh Fariduddin and began to repeat his name after every prayer. He never went to bed unless he had thought of him (Nizami, 1973, p. 93).

When he was into the mystic lore at the age of twenty at the hands of Ganjshakar, he asked his preceptor whether he should renounce the way of learning and reading of books. Ganjshakar replied: "I *do not expect my people to give up acquisition of knowledge, for a true sufi, in reality, does need knowledge"* (Kirmani, (n.d), p. 107).

At the time of his passing away Baba Ganjshakar willed that his staff and robe be given to his devoted disciple, Nizamuddin, as his vicegerent (khalifa). When the shaikh was parting with his murshid, the latter gave him some advice:

(1) If ever you borrow anything from anybody you must see that you return it as soon as possible.

(2) Try to serve and please your enemies under any circumstances.

The last time when the Shaikh went to his murshid at the time of parting he blessed the Shaikh with these words: "*May Allah keep you regenerated and spiritually elevated at all times. You would be like an ever-green tree under whose shadow people would find comfort, rest and inspiration*". He further said. "*Do not relax your efforts in developing more and more spiritual knowledge and insight*" (Taher, 1988, p. 73).

Nizamuddin Auliya breathed his last at Delhi in 1325 AD. His tomb locates in Madhura Road, New Delhi. (Fig. 4) He didnt leave a written work despite his profound depth in religious knowledge. (Ersoy, 2007). His utterance and teaching has been recorded and in Fawaid ul Fu'ad by Amir Hasan Ala Sijzi (Aasia, 2013, p. 58).

1.2.3.1. Fawaid-ul- Fu'ad

Fawaid ul Fu'ad is one of the best example for the instructive and pedagogic work in mysticsm. This work includes the recorded conversation of shaikh Nizamuddin Auliya. Amir Hasan Sijzi, who was one of the notable *murid* of Khwaja Nizamuddin took the responsibility of collecting his utterences in the *majalis* of *jama'at khanqah* at Ghiyathpur (Aasia, 2013, p.58).

Fawaid ul Fuad is included 188 majalis in five parts. One of the main speciality of Fawaid ul Fuad is every *majlis* in it has a date and the conversation are compiled in a systematic manner. The Fawaid ul Fuad starts with the conversation of shaikh Nizamuddin Auliya in his *majlis* on *Sha'ban* 3, 707 AH/ January 28, 1308 A.D; the final assembly is in *Sha'ban* 20,722/ Sep.2 1322, with gaps and intervals. It has taken about fifteen years for its completion (Faruqi, 1995, pp. i-ix).

Some of the key concepts of Tasavvuf which have been discussed in Fawaid ul Fuad are Rizq Halal (Means of Sustenance), Tawakkul (Full trust in Allah), Tark-e-dunya(Renunciation of the world), Tawbah(Penitence), Sabr jameel (Patience par

excellence), Adab-e- Tilawat (Manners of reciting the Quran), Sadaqath (charity), Du'a (invocation), Aludgi-e Duniya (impurities of the world), Khidmat-e- Khalq (Serving others), Love and sympathy, devotion (Aasia, 2013, pp. 64-67). The Urdu translation of this book that I got consitsts of 186 pages, was printed by Shabeer Brother's in Lahore. Date of publication is not mentioned there.

1.3. *AURAD* AND *WAZAIF* IN CHISHTIYYA SUFI ORDER

Khwaja Muinuddin Chisthi says: if anyone has 'vird' he should practice it persistently, bacause prophet [peace be upon him] had said: "*whoever omits his vird is cursed*" (Ka'ki, 1999, p. 67). He explaines Aurad and *wazaif* of Chishtiyya as follow:

If anyone wa'kes from sleep, he should rise on his right parts, then he has to take ablution and perform 2 rak'a. Then he should sit on his prayer mat and recite a few verses from Surat ul-Baqara and 70 versus from Surat ul An'am. After he should recite 100 times: لا إله إلا الله محمد رسول الله (*La ilaha ill-Allah Muhammad ur-Rasulullah*) (There is no God but Allah).

After reciting all these, he should perform the Sunna prayer of Subh, reciting Surat ul Fatiha and Surat ul Inshirah and Surat ul Fatiha and surah Feel in first and second rak'a respectively.

Then he should say a hundred times:

سبحان الله بحمده سبحان الله العظيم وبحمده أستغفر الله من كل ذنب

(*Subhanallahi va bi hamdihi subhanallah -il Azeem va bi hamdihi astagfirullah min kulli zanb*)

(Glory be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection. By praising Him I seek forgiveness from all sin).

As he completed the fajr prayer, he should sit forwarding to qibla and say ten times:

لا إله إلا الله وحده لا شريك له له الملك وله الحمد يحيي ويميت وهو حي لا يموت أبدا ذو الجلال والإكرام بيده الخير وهو على كل شيء قدير

(*La ilaha ill Allahu vahdahu la sharika lahu lah-ul mulk va lah-ul hamdu yuhyi ve yumitu va huva hayyun la yamutu abadan zul jalali va -l ikram bi yadih-il hayr va huva ala kulli shaiyin qadeer*)

(There is no god but Alllah, he has no partner, and there is no power and might without Him. He makes live and makes die. He is eternal and won't die. He owns glory and every goodness. He is mightier than anything).

Then he should say: أشهد أن محمدا عبده ورسوله (*Ashahadu anna Muhammadan abduhu va rasuluhu*) I bear witness that Muhammed is the messenger of Allah.

He should add to this:

اللهم صل على محمد ما اختلف المَلَوان وتعاقب العصران وتكرر الجديدان واستصحب الفرقدان والقمران بَلِّغ على روح محمد من التحية والسلام

(*Allahumma swalli ala Muhammadin ma –htalaf-al malavan va taaqab-al asran va takrrar-al jadeedan vastashab-al farqadan va- lqamaran balli' ala ruhi Muhammadin min-athahiyyati vassalam*)

(Oh Allah shower mercy on Muhammad as day and night reiterate, dawn and dusk recur, sun and moon revolve together and send to the spirit of Muhammad greetings and salute).

Then he should recite three times: يا عزيز يا غفور *(Ya Aziz ya Gafur)* Oh Almighty and the All-forgiving.

Then he should recite three times:

سبحان الله والحمد لله لا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله العلي العظيم

(*Subhanallah valhamdulillah la ilaha illallah vallahu Akbar vala haula vala quvvata illa billah-il Aliyy-il Azeem*)

(All praises and glory to Allah, there is no god but Allah, he is great, there is no power and might without Him, the most high and the Magnificient).

After he should say three times:

أستغفر الله من كل ذنب وأتوب إليه

Astagfirullaha min kulli zanbin va atubu ilayhi. I seek forgiveness from Allah for all my sins and I regret to Him.

He should continue saying:

سبحان الله بحمده سبحان الله العظيم وبحمده أستغفر الله الذي لا إله إلا هو الحي القيوم غفار الذنوب ستار العيوب علام الغيوب كشّاف الكروب مقلب القلوب وأتوب إليه

(Subhanallah bi-hamdihi subhanallah-il Azeem va bi-hamdihi astagfirullah allazi la ilaha illa huv-al Hayy-ul Qayyoom Gaffari- zzunubi Sattar-il guyubi Allam-il guyubi Kashshafil kurubi Muqallib-ul qulubi va atubu ilayhi).

(I glorify Allah by praising him and i seek forgiveness from Allah and there is no god but Him. He is Ever living and Self-sustaining, He is the Forgiver of sins, Concealer of guilts, Changer of hearts and Protector from mishaps, so i regret to Him).

Then he should say:

يا حي يا قيوم يا حنان يا منان يا ديان يا سبحان يا سلطان يا غفران يا ذو الجلال والإكرام برحمتك يا أرحم الراحمين

(*Ya Hayyu ya Qayyoom ya Hannanu ya Mannanu ya Dayyanu ya Subhanu ya Sultanu ya Gufranu ya Za-l jalali va-l ikram bi rahmatika ya Arhamar-rahimeen*)

(Oh Ever living, Self sustaining, Loving, Beneficent, Glorified, Forgiver, Arbiter. The Owner of majesty and generosity, with your mercy, oh Most merciful of mercifuls).

Then say three times:

لا حول ولا قوة إلا بالله العلي العظيم يا قديم يا دائم يا حي يا قيوم يا أحد يا صمد يا حليم يا عظيم يا علي يا نور يا فرد يا وتر يا باقي يا حي يا قيوم يا حي اقض حاجتي بحق محمد وآله أجمعين

(*La haula vala Quvvata illa billah-il Aliyy-il Azeem ya Qadeem ya Daim ya Hayyu ya Qayyoom ya Ahad ya Swamad ya Azeem ya Aliyyu ya Nur ya Qadir ya*

Fard ya Vitr ya Hayyu ya Qayyoom ya Hayyu iqdi hajatee bi -haqqi Mauhammadin va alihi ajmaeen)

(There is no power and might without Allah. The All knowing and Magnificent, The Ever living, The Forbearing, The Magnificent, The Unique, The Odd, The Ever enduring, The Self sustaining, Provider, The Ever living, cater my needs with the right of Muhammad and all of his family).

Then he should recite the 99 names of Allah and the 99 names of prophet Muhammed (Peace be up on him)

The 99 names of prophet (peace upon him) are:

بسم الله الرحمن الرحيم، محمد، أحمد، حامد، محمود، قاسم، عاقب، خاتم، أَحِيد، وحيد، قيم، جامع، مقفِّي، مقتفي، رسول الملاحم، رسول الراحة، كامل، إكليل، حاشر، ناجي، داعي، سراج، منير، بشير، نذير، هادي، مهدي، رسول الرحمة، نبي، طه، يس، مزمل، مدثر، صفي، خليل، كريم، حبيب، مجيد، مصطفى، مرتضى، مختار، ناصر، قائم، حافظ، شهيد، عادل، حكيم، نور، حجة، بيان، برهان، مؤمن، مطيع، مذكِّر، واعظ، واحد، أمين، صادق، ناطق، صاحب، مكي، مدني، أبطحي، عربي، هاشمي، قرشي، مضري، أمي، عزيز، حريص، رؤوف، يتيم، طيب، طاهر، مطهر، فصيح، سيد، متقي، إمام، بار، حق، مبين، أول، آخر، ظاهر، باطن، رحمة، شفيع، محرم، آمر، ناهي، حليم، شهيد، قريب، منيب، ولي، عبد الله، محمد كرامة الله، محمد آية الله وسلم تسليما كثيرا كثيرا برحمتك يا أرحم الراحمين .

(*Muhammad, ahmad, hamid, kasim, aqib, hatim, ajyad, vaheed, qayyim, jami, maqfiyy, muqtanifi, rasulul malahim, rasulurraha, kamil, ikleel, hashir, naji, dar, siraj, muneer, basheer, nazeer, hadi, mahdiyy, rasulurrahma, nabi, twaha, yaseen, muzammil, muddasir, safiyy, haleel, kareem, habeeb, majeed, Mustafa, murtaza, muhtar, nasir, qaim, hafiz, Shaheed, adil, hakeem, nur, hujja, bayan, Burhan, mu'min, mutee, muzakkir, vaiz, vahid, ameen, swadik, natwiq, sahib, makkiyy, madaniyy, abtwahi, arabi, hashimiyy, kurashiyy, muzariyy, ummiyy, azeez, harees, rauuf, yateem, twayyib, twahir, mutwahhir, fasweeh, sayyid, muttaqi, imam, barr, haq, mubeen, avval, ahir, zahir, batin, rahmat, shafee, muharram, amir, nahi, haleem, shaheed, qareeb, muneeb, valiyy, abdullah, muhammadun karamtullah, muhammadun ayatollah va sallim tasleeman kaseera bi rahamatika ya arhamarrahimeen)*

(In the name of Allah, The most gracious and the most merciful, the most praised, the most praise worthy, one who praises Allah, the laudable, the successor of all prophets protector of believers from hellfire, unique, the right and true, one who gathers in himself all perfection, one who is followed, one who succeeds all the prophets, the messenger of fierce battles against oppressive disbelievers, messenger of comfort, perfect, crown, summoner, invited to Islam, the sun of prophet hood, illuminator, bearer of goodness, warner, the prophet of mercy, guide, rightly guided, prophet, thwaha, yaseen, one who wrapped in garment, helper, witness, sacred light, one who reminds us of Allah, granter of security preserver, just, selected one, elected one, wise, evidence, testimony, manifesto, obedient to Allah, truthful, unique makkan, madeenite, quraishite, muzarite, not taught, faithful, dear one, wishful, merciful, orphan, good, pure, one purified by Allah, eloquent, master, pious, leader, righteous, clear, first, last, victorious, hidden, mercy, intercessor, forbearer, martyr, Allah's slave, prohibitor, commandor, close, repentant, guardian, Muhammed honour of Allah, Muhammed miracle of Allah, have mercy on Muhammed oh Most Merciful of mercifuls).

Then he should recite this *salath* three times:

اللهم صل على محمد حتى لا يبقى من الصلاة شيء، وارحم على محمد حتى لا يبقى من الرحمة شيء، وبارك على محمد حتى لا يبقى من البركات شيء

(*Allahumma swalli ala Muahammadin hatta la yabqa min-assalati shayun, va-rham ala Muhammadin hatta la yabqa min-arrahmati shayun va barik ala Muhammdin hatta la yabqa min-al barakati shayun*)

(May Allah shower mercy on Muhammed as nothing remains from grace and mercy and spray blessings on Muhammed as nothing remains from mercy).

Then he should recite *ayathul kursiyy* one time. After that he should recite:

قل اللهم مالك الملك تؤتي الملك من تشاء وتنزع الملك ممن تشاء وتعز من تشاء وتذل من تشاء.

(Sura tu Ali Imran:26)

Say like this, 'O Allah Master of the Kingdom, You give the Kingdom to whom You please; and seize the Kingdom from whom You please. And you exalt

whom You please and You abase whom You please; in Your hand is all good. No doubt You can do all things.

Then he read Surat-ul Ihlas 3 times, and recites 7 times:

فإن تولوا فقل حسبي الله لا إله إلا هو عليه توكلت وهو رب العرش العظيم

(Sura: at-Toubah: 129)

(If then they turn their faces, then say you, Allah is sufficient for me, none is to be worshiped except. He I putmy trust in Him, and He is the Lord of Supreme Throne)

And say 3 times:

ربنا ولا تحمل علينا إصرا كما حملته على الذين من قبلنا ربنا ولا تحملنا ما لا طاقة لنا به واعف عنا واغفر لنا وارحمنا أنت مولانا فانصرنا على القوم الكافرين.

(Surat -ul Baqara: 286)

(Allah places not burden on any soul but to the extent of his strength whatever good it earned is useful for itand whatever bad it earned is a loss for it. O our Lord! Catch not us if we forget or miss the mark! O our Lord! And place not heavy burden on us as you had placed on those before us. O our Lord! Put not that burden onus of which we have no strength to bear! And pardon us and forgive and have mercy on us. You are our Master; then help us against the infidels).

Then say three times:

اللهم اغفر لي ولوالدي ولجميع المؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات برحمتك يا أرحم الراحمين .

(Allahumma i'fir-li va li-validayya va-li jamil mu'mineena va-l mu'minathi val muslimeena val muslimathi al-ahiyai minhum val amvat bi rahmatika ya Arhamarrahimeen).

(Oh Lord, forgive me, my parents, all believers and all Muslims, alive and dead with Your mercy, oh Most merciful of mercifuls).

Then say:

سبحان الأول المبدئ سبحان الباقي المعيد الله الصمد لم يلد ولم يولد ولم يكن له كفوا أحد

(Subahal avval al mubdi subhan-al baqi al-mueed)

(I glorify the unique Producer and the ever-enduring Restorer, Allah is sufficient neither begets nor begotten and there is none like Him)

After all, he should say three time:

وإن الله على كل شيء قدير، وإن الله قد أحاط بكل شيء عددا،.

Va innallah ala kulli shayin qadeer va innallaha qad ahata bi kulli shayin adada

(Allah is mightier than everything, he knows everything by its number).

Then he should say three times:

توبة عبد ظالم ذليل ولا يملك لنفسه ضرا ولا نفعا ولا موتا ولا حياة ولا نشورا

(Taubatu abdin dalimin zaleelin va la yamliku li nafsihi darran va la naf'an va la mautan va ala hayatan va la nushuran).

(Oh Allah it's the repentance of a guilty slave, who have no control over his body, which brings not goodness and harms nor death life and resurrection).

And say:

اللهم يا حي يا قيوم يا الله يا لا إله إلا أنت أسألك أن تحيي قلبي بنور معرفتك أبدا يا الله يا الله

(Allahumma ya Hayyu ya Qayyum ya Allah la ilaha illa anta as'aluka an tuhyiya qalbi bi nuri ma'rifatika abadan ya Allahu ya Allah).

(Oh Allah, oh Ever living and Sustainer, oh one there is no god but He, i ask You to enlighten my heart by the light of knowledge all time. Oh Allah, Oh Allah)

Then recite three times:

يا مسبب الأسباب يا مفتح الفتاح يا مقلب القلوب والأبصار يا دليل المتحيرين يا غياث المستغيثين أغثني توكلت عليك يا رب وفوضت أمري إليك يا رب لا حول ولا قوة إلا بالله العلي العظيم ما شاء الله كان وما لم يشأ لم يكن بحق إياك نعبد وإياك نستعين .

(Ya musabbib-al asbab ya Mufattihal fathah ya Muqallib-al qulub val absar ya Dalil-al muthahayyireen ya Giyasal mustaeeseen agisni tavakkaltu alayka ya Rabbi va favvadtu amree ilayka ya Rabbi la haula va la Quvvata illa bi-llahil aliyy-il azeem. Ma Sha Allahu kan, va ma llam Yasha' lam Yakun.

(Oh Creator of reasons, oh Opener, oh Changer of hearts, oh Guide of perplexed, oh Helper of those who seek help, oh Lord, i put my trust on You and i entrust myself to You. There is no might and power without Him. Whatever He wishes happens, and whatever He doesn't not. With the right of إياك نعبد وإياك نستعين (You alone we do worship and from you only we seek help)

Then say:

اللهم إني أسألك يا من يملك حوائج السائلين ويعلم ضمير الصامتين، فإن لك من كل مسألة منك سمعا حاضرا جوابا عتيدا، وإن من كل صامت علما ناطقا، فأعطنا مواعيدك الصادقة وأياديك الشاملة ورحمتك الواسعة ونعمتك السابقة، انظر إلي نظرة برحمتك يا أرحم الراحمين .

(Allahumma inni as'aluka ya man yamliku havaijas-slileen va ya'lamu zameeras-samitheen, fa inna laka min kulli mas'alatin minka sam'an haziran javaban ateedan, va inna min kulli samithin ilman natiqan, fa'tina mavaidika as-sadiqatha va ayadiyaka ash-shamilatha va rahmathakal vasiatha va ni'mathaka as-sabiqatha, unzur ilayya nazrathan bi rahmathika ya Arhamar-rahimeen)

(Allah, i ask You. Oh one who owns the needs of askers and knows the heart of the silents, you hear everything and answer to it. There is in every silent a talking knowledge. Grant us what you promised, your mercy and your seamless blessing, behold us with the eye of mercy, oh Most merciful of mercifuls).

Then say:

يا حنان يا منان يا ديان يا برهان يا سبحان يا غفران يا ذا الجلال والإكرام

(Ya Hannan ya Mannan ya Dayyan ya Subhan ya Gufran ya Zal jalali val ikram)

(Oh Loving, oh Owner of goodness, oh Glorified, oh Forgiver, oh Guide, oh Owner of majesty and generosity).

Then say:

اللهم أصلح أمة محمد اللهم ارحم أمة محمد اللهم فرج عن أمة محمد

(Allahumma aslih ummatha Muhammadin, Allahumma irham ummatha Muhammadin Allahumma farrij an umatha Muhammadin)

(Oh Allah, reform the community of Muhammad. Shower mercy on the community of Muhammad and ease the problems of the community of Muhammad).

Then say three times,

اللهم إني أسألك بأسمائك الأعظم أن تعطيني ما سألتك بفضلك وكرمك يا أرحم الراحمين، الحمد لله الذي في السماوات عرشه، والحمد لله الذي في القبور قضاؤه وأمره، والحمد لله الذي في البر والبحر سبيله، والحمد لله الذي لا ملاذ ولا ملجأ إلا إليه، رب لا تذرني فردا وأنت خير الوارثين .

(Allahumma inni as'aluka bi asmaikal a'zam an thu'thiyani ma sa'lthuka bi fazlika va karamika ya Arhamar-rahimeen, alhamdulillahillazee fis-samavathi arshuhu val hamdulillahi fil quburi kazauhu, val hamdu lillahi allazee fil barri val bahri sabeeluhu, valhamdulillahillazi la malaza vala malca'a illa ilayhi, rabbi la thazarni fardan va'antha hayrul variseen)

(Oh Allah, i ask you by your names to grant me what i have asked you with Your generosity, oh Most merciful of mercifuls. All praises to Allah whose throne is in the sky, all praises to Allah whose judgment is implied in graves. All praises to Allah whose ways are in sea and in land. All praises to Allah who there is no haven but him, oh Lord don't leave me alone You are the best of inheritors).

Then say 3 times:

سبحان الله ملء الميزان ومنتهى العلم وزنة العرش ومبلغ الرضا ولا إله إلا الله على الميزان ومنتهى العلم وزنة العرش ومبلغ الرضا برحمتك يا أرحم الراحمين

(Subhanallahi mil'al meezan va munthahal ilm va zinathal arsh va mablagar-riza va la ilaha Illa-llah ala-l mizan va munthaha-l ilm, va zinatha-l arsh, va mablaga-r-riza bi rahmathika ya arhamar-rahimeen).

(Subhanallah as it may fill the mizan (the scale), as the vastness of His knowledge, as the weight of his throne and the range of his satisfaction. La ilaha illa-llah as it may fill the mizan (the scale), as the vastness of his knowledge, as the weight of his throne and the range of his satisfaction. By Your mercy, oh the Most merciful of mercifuls).

Then say:

رضيت بالله ربا كريما وبمحمد نبيا وبالإسلام دينا وبالقرآن إماما وبالكعبة قبلة وبالمؤمنين إخوانا.

(Radeethu billahi rabban kareeman vabimuhammadin nabiyyan vabil Islami dinan vabil Qur'an imaman vabil ka'bathi qibilathan vabil mu'mineena ihvanan)

(I am satisfied with Allah as my Lord Muhammed as my prophet, Islam as my religion and Quran as my guide, Ka'ba as my qibla and believers as my brothers).

Then say 3 times:

بسم الله خير الأسماء بسم الله رب الأرض والسماء بسم الله الذي لا يضر مع اسمه شيء في الأرض ولا في السماء وهو السميع العليم .

(Bismillahi hayril asma bismillahi rabbil arzi vassama bismillahillazee la yadurru ma'a ismihi shayun fil arzi vala fis-sama).

(With the name of Allah, the best of names, with the name of Allah, the Lord of skies and earth, with the name of Allah by whose name nothing will harm in earth and sky, He is All hearing and All knowing).

Then say:

اللهم أجرنا من النار يا مجير

Allahumma ajrina mina-nnar. Oh Allah, protect us from hell fire.

Then say ten times:

لا إله إلا الله

La ilaha illa Allah (there is no god but Allah)

Then say ten times:

محمد رسول الله

Muhammadun rasoolullah (Muhammed is the messenger of Allah)

Then say:

وأشهد أن الجنة حق والنار حق والميزان حق والموت حق والسؤال حق والصراط حق الشفاعة حق وكرامة الأولياء حق ومعجزة الأنبياء حق في الدار الدنيا، وأن الساعة آتية لا ريب فيها وأن الله يبعث من في القبور

Va ash'hadu annal jannatha haqqun vannara haqqun val meezana haqqun valmautha haqqu vas-suala haqqun vas-siratha haqqun ash-shafa'atha haqqun vakaramathal auliyai haqqun va mu'jizathul anbiyai haqqun fid-dari ad-dunya, va annas-sa'atha athiyathun la rayba feeha vannallauhu yab'asu man fil qubuur.

(I bear withness that the paradise is true, the hell fire is true, the death is true and the reckoning is true). The bridge is true, the miracles of auliya are true, the miracles of prophets are true in this world. The dooms' day is undoubtedly coming; Allah will resurrect those who are in graves).

Then raise his hands and pray:

اللهم زد نورنا وزد حضورنا وزد مغفرتنا وزد طاعتنا وزد نعمتنا وزد محبتنا وزد عشقنا وزد قبولنا برحمتك يا أرحم الراحمين.

Allahumma zid nuurana va zid huzurana va zid magfirathana va zid thwa'athana va zid ni'mathana va zid mahabbathana va zid ishqana va zid qulubana bi rahamathika ya arhamar-rahimeen.

(Oh Allah, enhance our light, our presence, our forgiveness, our obedience, our blessings, our love and our passion with Your mercy, oh Most merciful of mercifuls).

Then he should recite al *Musabbiatul Ashr, sura tu Yaseen, surat ul Mulk and surat ul Jumuah*.

After sun rise he should perform the prayer of *Ishraq* ten rak'as with five Salams. He should recite surat ul Fatiha and surat ul zilzal and surat ul Fatiha and surat ul kousar in first and second rak'as respectively. After performing prayer he

should bid salath on Muhammad (Peace Be up on Him). After that, he should engage in the recitation of Holy Quran upto Zuha prayer.

In the time of Zuha, he should pray 12 rak'as Zuha prayer with 6 Salams and recite surat ul Fathiha and surat ul zuha in every rak'as. After finishing Zuha prayer, he should recite: 100 سبحان الله times (I glorify Allah) and bid salath on Muhammed (Peace be up on him) hundred times, then engage in Quran recitation to the time of Zuhar prayer, and then perform Zuhar prayer by reciting last ten chapters.

After finishing the prayer bid salath on Muhammad (Peace be up on him) ten times and recite from suratu n-Nuh to surat ul Asr. Later, he should perform Asr prayer.

Then say 100 times:

لا حول ولا وقوة إلا بالله العلي العظيم.

La haula va la kuvvatha illa billahil aliyyil azeem (There is no might and power without Allah, the all knowing).

Then recite surat ul Fath and surat ul mulk 5 times. Then recite suratu n-Naba' and suratu n-Naziath. Then engage in chatning until Magrib prayer. After Magrib prayer, after that, two rak'as of optional prayer by reciting chapter surat ul Ikhlas 3 time, surat ul Falaq one time in first rak'a and reciting surat ul Ikhlas 3 times and suratu n-Nas one time in second rak'a. After completing this, he should prostrate and say:

يا حي يا قيوم ثبتني على الإيمان

Ya hayyu ya qayyum sabbithni al-al iman Oh Ever living, oh Sustainer make me firm on belief.

Then perform *awwaabın* prayer with 3 Salams, recite surat ul Fathiha and surat ul Zilzal in first rak'a, surat ul Fathiha and suratu-t Thakasur in second rak'a and surat ul Fathiha and surat ul Waqia in third rak'a. After all, he will engage in chanting untill Isha prayer and pray with his supplication.

اللهم أعني على ذكرك وشكرك وحسن عبادتك

Allahumma a'inna ala zikrika vashukrika vahusni ibadethika (Oh Allah help me to remember You, to thank You and to worship You properly).

Then perform Isha prayer by reciting surat ul Fathiha and Ayath ul Kursiyy 3 times in first rak'a, in the rest 3 rak'as, he should recite surat ul Ikhals, Falaq and Nas respectively, then perform the 4 rak'a Sa'da prayer by reciting surat ul Qadr 3 times and surat ul Ikhlas 15 times, after finishing the prayer he should prostrate and say:

يا حي يا قيوم ثبتنا على الإيمان

Ya Qayyu ya Qayyum sabbithna alal iman (Oh Ever living and Sustainer make us firm on belief).

Then pray:

اللهم إني أسألك بركة في العمر وصحة في البدن وراحة في المعيشة ووسعة في الرزق وزيادة في العلم وثبتنا على الإيمان

Allahumma innee as'aluka barakthan fil umr va sihhathan fil badan va rahathan fil maeesha va vus'athan fir-rizq va ziyadathan fil ilm va sabbithna alal iman

(Oh Allah, I ask you blessing in my life span, health in my body, ease in livelihood, increase in my knowledge and make us firm on belief).

Then he should divide his night into 3 equal divisions, in the first two divisions he should perform optional prayers and in third division he should sleep and wake up before Subh prayer. After taking ablution he should engage in chanting untill Subh prayer (Ka'ki, pp. 67-74).

1.4. DUTIES OF CHISTI ORDER

We relate here some of the duties of Chishti order depending up on the work Shah Valiyyullah Al-dahlavi "*Al Qoul-ul Jamil fi Bayani Savai s-Sabil"* (Good word in the explanation of right path).

Once hazrath Ali (R) came to prophet (peace be up on him) and said, *"oh messenger of Allah, tell me the best and simplest way for slaves to reach Allah".*

Prophet (peace be up on him) said: "*stick to chanting in solitude"*. Ali (KW) flung the query: "*How i chant, oh messenger of Allah"*. Prophet (peace be up on him) replied: "*close your eyes and hear me 3 times, Prophet started to recite as Ali hears: لا إله إلا الله La ilaha Illallah*" (There is no god but Allah).

After, Ali (KW) started to recite the same as prophet (Peace be up on him) hears. Later Ali (KW) gave this to Hasanul Basari (RA). At last, it reached to proceptors of Chisti Sufi order (There is a wide discussion about, this hadeeth according to the rules of hadeeth experts).

If the shaikh intends to teach his pupil he should enjoin him to fast a day - it's better to fast Thursday – and order him to seek forgiveness ten times and bid salat on Prophet Muhammad (peace be up on him). Then he should say that Allah says in Quran:

(فاذكروا الله قياما وقعودا وعلى جنوبكم) .(Suratu n-Nisa:103)

'Remember your Allah standing, sitting and laying on your side'. Endeavor to remember Allah every time. Beware that your heart is set underneath your left breast in the shape of flowers of pine tree. It has two opening, one on top and other in down. Open the door in upside with public chanting and disclose the door in downside with secret chanting.

1.4.1. Public Chanting

If you intend to bid public chanting just squat and hold the vein called *kaimas* with the thumb of right leg and the next finger to it, *kaima*s is a vein in knee near thigh, by holding that vein with thumb will make mind free of imagination and make heart heated. After squatting to qibla one should say لا إله إلا الله *La ilaha Illallah.*

'There is no god but Allah' with pressure from heart producing the word "*la*" from navel and extending to right shoulder and producing the word "*ilaha*" from brain. It denotes that he has driven out the love of all others and left in it dustbin. Now he inhales another time and press *"illalllah*" to heart. It's mandatory in this chanting to understand the meaning and attain at most concentration. One who recite

the public chanting won't decrease his food, but he has to make one forth his stomach empty and it is inevitable to have some oily substances to keep mind calm.

1.4.2. *Pas-e-Anfas*[1]

If you intend pas-Anfas you should be awake on your breath, whenever you exhale recite "*la ilaha*" as you expel the love of others from your inside, whenever you inhale recite "*Illalllah*", as you make the love to Allah ingrained in your heart.

1.4.3. *Muraqaba-i Chisthiyya*

If the pupil's heart is lit with the light of chanting, he should be enjoined with *Muraqaba*. It derives from raqeeb. It's called so, because he observes his heart or observes Allah as Allah observes him, then he should say or imagine:

الله حاضري الله ناظري الله شاهدي الله معي

Allahu hadiri Allahu nadiri Allahu shahidi Allahu maee. Allah is present, Allah is beholding, Allah is witness, Allah is with me, or

ألا إنه بكل شيء محيط (Surat ul Fussilat: 54)

(Surely, Allah knows everything) or (he is present between you and qibla looking you).

1.4.4. Conditions of *Arbaeeniyya*

If anyone intends to enter *Arbaeeniyyah*, he should consider a handful of affairs, endless fasting, prayers and decreasing of speaking, eating, sleeping and companionship with people, sticking to ablution in alertness and slumber, linking heart to shaikh and leaving heedlessness as it becomes forbidden for him. When he enters his right leg in room, will seek refuge in Allah and recite chapter al-Nas 3 times, if he enters left leg he will say:

اللهم أنت وليي في الدنيا والآخرة كن لي كما كنت لمحمد صلى الله عليه وسلم، وارزقني محبتك، اللهم ارزقني حبك واشغلني بجمالك واجعلني من المخلصين، اللهم امح نفسي بجذبات ذاتك يا أنيس من لا أنيس له، رب لا تذرني فردا وأنت خير الوارثين

[1] Pas-i Anfas is a Persian compound word from *Pas* ve *Anfas. "Pas"* means to care and *Anfas* means breaths Then the meaning of *Pas-i Anfas* is caring of breaths.

Allahumma antha valiyyee fid-dunya val akhira kun lee kama kuntha li Muhammadin sallallahu alayhi vasallam, varzuqnee mahabbathak, Allahummurzuquni hubbaka vashgalnee bi jamalika vajalnee minal mukhliseen, Allahumma imhu nafsee bi jazabathi zathika ya aneesa man la anees lahu,

(Oh Allah, you are my lord in here and hereafter be with me as You were with Muhammad (peace be upon him), grant me your love engage me with Your beauty and make me sincere. Oh Allah immerse me in Your being, oh Friend of those who have no friend, oh Lord doesn't leave me alone, you are the best inheritor).

Then he should stand on prayer mat and say 21 times:

إني وجهت وجهي للذي فطر السماوات والأرض حنيفا وما أنا من المشركين

(Sura Al-An'am: 79)

(Oh, Allah i have turned my face to whom created the earth and sky, i am not among the pagana). After he should perform two rakas by reciting *Ayathul Kursiyy* and *Amanarrasoolu* respectively. Then he should prostrate and supplicate, after he should say: يا فتاح , Oh opener, 50 times. After all he should engage in chantings.

1.4.5. *Kashful Quboor*

If anyone enters the grave, he should recite chapter *Fath* in two rak'aths, then sit forwarding to the dead and turning back on qibla and recite chapter *Mulk*, and bid takbir and tahlil, praise him and recite Surat ul Fathiha 11 times.

After completing this, he should approach to grave and say:

يا رب يا رب (*Ya Rabb,Ya Rabb)* Oh Lord Oh Lord 21 times. Also he should say *ya ruh* and *ya ruha-ruh* until he gets expansion and light in his heart. Then he should wait for what comes to heart.

1.4.6. *Salathu Kun Fayakun*

They have another salath namely *Kun fayakun*. They said that: if anyone is met with an obstacle, he should pray two rak'as every Friday, Thursday and Wednesdays, reciting Surat ul Fathiha one time and surat-ul Ikhlas 100 times in first rak'as and

surat-ul Fathiha 100 times and Surat ul Ikhlas one time in the second rak'a. After he should say 100 times.

ای اسان کننده دشواربها وای روشن کننده تاریکیها

Ey asan kunandeye dushvariha ve ey roshan kunandey-I tarikiha

(Oh simplifier of obstacles and the lighter of darkness).

After seeking forgiveness hundred times. And bid salath on Muhammad (Peace be up on him) and supplicate to Allah whole heartedly. In third day, he has to do this and remove turban from the head then make his handcuff in his neck, cry and pray to Allah for his need 50 times. It is certain that he will be answered (Dahlavi, 1968, pp. 63-73).

1.5. SAMA OR QAVVALI IN CHISHTI SUFI ORDER

1.5.1. Origin and Conception

Sama, defined by Bruce B. Lawrence as *'hearing chanted verses (with or without accompanying instruments) in the company of others also seeking to participate in a dynamic dialogue between a human lover and the divine beloved'* (Viitamaki, 2015, p.11). had gained wide acceptability among the Sufi cults in Khurasan when Muinuddin Chishti brought Chishtiyya sufi order to India. In India, people use the the word Qavvali in the notion of Sama.

The origin of the word 'Qavvali' is from 'Qaul' an Arabic word that means to "speak" or to "say". From the word Qavvali we also get another word Qavval which means a musician or a singer who sings the hymns or praises of Allah and dictums of the prophets, saints and other holy personages in Arabic, Persia, Urdu and even Hindustani composed by reputed sufi saints and poets (Begg, 1960, 149).

In the relation of Qavvali with Chishtiyye Sufi order Mikko Viitamki has observed that the beginning of creating the musical form are traced back to Khwaja Muinuddin Chishti. The reason behind his popularizing Sama is his intention to spread Islam to the Hindu people who were very fond of music (2005, p. 20).

And he continues, *"Dr. Farida Ali noted (8.03.2007) that in the time of Khwaja Muinuddin Qavvali was already a common practice among the Sufis. "According to her the Indian environment certainly had much impact on the enthusiastic acceptance of Sama and on the development of the musical idiom of what was to become Qavvali. (2005, p. 20).*

Thus, Indian environment of that period facilitated for the approval of Qavvali and Chishti leaders took advantage from this environment and used it widely to expand their sufi ideologies. After the demise of Baba Fariduddin, who was a notable disciple of Qutubuddin Bakhyiyar al Ka'ki, Nizamuddin auliya became heir to Sama ritual. In the time of Amir Khusrow who was a disciple of Nizamuddin, Qavvali got much development as he invented several ragas like Kafi and Shahana and musical instruments like Tabla and Sitar (Viitamki, 2005, p.20).

1.5.2. Language of Qavvali

The songs for the spiritual feast of Qavvali is from Persian, Urdu, and Hindi. The poetries of Moulana Jami, Haafiz Shirazi, Moulana Rumi, Hazrat Junaid Baghdadi, Moulana Fariduddin Attar, Moulana Shibli, Hazrat Shams Tabrezi and Hazrat Amir Khusro come among the first priorities. The deep meaning of the narrated words from the writer and the repetition of specific lines concentrating on some specific words from the singer lead the audience into *Jazba* (intense feeling). As far as the spiritual magnificence of the poet the message will lie down into the hearts of audience. Thus if the singer is very well in the languages of the songs sung in Qavvali he can express his feelings in suitable gestures, demonstrations, and expositions. Then the influence of Qavvali may come to its zenith.

There are some famous personalities in the history of Qavvali who died in the state of *'Wajd'* (ecstasy) upon the influence of the poems. Khwaja Khutubuddin Bakhtiyar Ka'ki, a notable disciple of Khwaja Muinuddin is one of them. He fell to the state of *wajd when* the Qavval repeated the following Persian couple he was overwhelmed and passed away after three days (Al Hasani (n.d), I: 115).

كشتگان خنجر تسليم را هر زمان أز غيب جان ديگر است

Kushtagaan-e khanjar-e tasleem raa *Her zamaan as gheb jaan-e- deegar ast*

For the victims of the sword of Divine Love, there is a new life every moment from the 'unseen'.

W.D Begg has also quoted in his book, 'The Holy Biography of Hazrat Khwaja Muinuddin Hasan Chishti, the Holy Saint of Ajmer' another incident which has happened nearly. It was Maulana Mohammad Hussain of Allahabad, a famous sufi, who died in the state of wajd in Qavvali program at the Dargah of Hazrat Khwaja Saheb at Ajmer in 7 the Rajab, 1322 AH. That time Qawwal was singing following lines:-

گفت قدوسي فقير درفنا و دربقا خود به خود ازاد بودي خود كرفتار امدي

Goft Quddusi faqeer-e dar fana-o-dar baqa *Hud ba khud azad budi khud gariftaar aamadi*

(Quddusi, the humble dervish says- the soul confined itself in human body at the time of its birth and then liberated itself on death of its own accord and freedom) (1960, p. 151).

In short, a perfect Qavvali program with it's all supplements brings very successful result. Suitable songs, good performers, and qualitative audience, all are the inevitable ingredients for a good *Mahfil-e Sama*.

1.5.3. Stages of Qawwali

1.5.3.1. Thilavat: (Recitation)

Qawwali program starts by the recitation of *Surat-ul Fathiha* from Holy Quran. After *Surat-ul Fatiha* according to the availability of time some verses from another suras are also recited.

1.5.3.2. Hamd

(Song in praise of Allah) After Thilavet, song in praise of Allah is sung.

1.5.3.2.1. Example of Hamd

Malik-Ul-Mulk, lashareeka Lahoo

Ruler of the world, He has no partner with Him

Wahadahoo Laa Ilaahaa Illaahoo

The promised one, there is nothing but You

Shams tabraiz gar Khuda talabee

Every great scholar is Your student

Khushboo khuwan La Illaha Illahoo

In every scent, there is nothing but You

Qounain ka masjood hai maa'bood hai Tu

Creator of and worshipped by both worlds

Her shay teri shahid hai ke mashhood hai Tu

Every thing is witness to Your manifestation

Her aik ke lab per hai Teri hamd-o-sana

On everyone's lips is Your prayer

Her sooz mein her saaz mein moujood hai Tu

In every chord, every song is Your presence

Tere he naam say her ibtida hai

Every beginning is with Your name

Tere he naam per tak intiha hai

With Your name ends everything

Teri hamd-o-sana alhamdulillah

Praise is for You, 'praise be to Allah'

Ke tu mere Muhammad ka khuda hai

That You are the God of my Muhammad

Allah Hoo! Allah Hoo! Allah Hoo!

Allah Hoo! Allah Hoo! Allah Hoo!

Yeh zameen jab na thi yeh jahaan jab na thaa

When this earth and world did not exist

Chaand suraj na thay aasman jab na tha

When there was no moon, sun or sky

Raaz-e-haq bhi kisi per ayaan jab na tha

When the secret of the truth was still unknown

Tab na tha kuch yahaan tha magar tu hee Tu

When there was nothing, there was You

Allah Hoo! Allah Hoo! Allah Hoo!

Allah Hoo! Allah Hoo! Allah Hoo!

Har shay Tere jamaal ki aainaa daar hai

Everything is a reflection of Your glory

Har shay pukaarti hai Tu parvardigaar hai

Every thing cries out that You are the Lord

Allah Hoo! Allah Hoo! Allah Hoo!

Teri Ruboobiyat Ki Ada Ka Kamaal Hai

It is the distinction of Your enthralling visage

Tu Rab-e-kayaanat Hai, Tu lajwal hai

You are the unrivalled Lord of the Universe

Allah Hoo! Allah Hoo! Allah Hoo!

Allah Hoo! Allah Hoo! Allah Hoo!

Tu jo her aan nayi shaan dikha deta hai

You who shows new beauty every instant

Deeda-e-shouq ko hairan bana deta hai

Surprises even those who yearn for more

Daali daali Teri takhleeq ke gun gaati hai

Every sapling sings of Your creation

Patta patta Teri qudrat ka pata deta hai

Every leaf is a signature of Your nature

Allah Hoo! Allah Hoo! Allah Hoo!

Allah Hoo! Allah Hoo! Allah Hoo!

Laa ilaahaa Teri shaan ya wahdahoo

My God, You are the splendor You promised

Tu khayaal-o-tajassus Tu he aarzoo

You are the curiosity, You are the desire

Aankh ki roshni dil ki awaaz tu

The light of my eyes, the voice of my heart

Tha Bhi Tu! Hai Bhi Tu! Hoga Bhi Tu Hee Tu!

You were, You are, and will be only You

Allah Hoo! Allah Hoo! Allah Hoo!

Allah Hoo! Allah Hoo! Allah Hoo!

Khaalik-e-kul hai Tu is mein kia guftagu

You are everything, what is the argument in this

Saare aalam ko hai Teri he justaju

The whole world is searching only for You

Teri jalvaagari hai ayaan chaar su

Even as your magnificence is in every corner

La shareeka lahoo maalik-e-mulk Tu

He has no partner with him, Lord of the world

Allah Hoo! Allah Hoo! Allah Hoo!

Allah Hoo! Allah Hoo! Allah Hoo! ("Allah Hoo, Lyrics" 2017)

1.5.3.3. Naat

Songs in praise of Prophet Muhammad (peace be upon him). Generally songs in Urdu and Persian are sung. Some times the song *thwala-al-badru* is also brought.

1.5.3.3.1. Example for Naat

Tere darbaar mein dil thaam ke wo aata hai

Jis ko tu chaahe, hey nabi tu bulaata hai

He comes to your court holding his heart,

Whomever you call, O my master..

Bhar do jholi meri ya Muhammad

LauT kar main naa jaaunga khaali

Fill my bag, O Muhammad,

I'll not go back empty handed..

Band deedon mein bhar Daale aansoo

Sil diye maine dardon ko dil mein

I filled tears in the closed eyes,

And sewed the pains in the heart..

Bhar do jholi meri ya Muhammad

Laut kar main naa jaaunga khaali..

Bhar do jholi... aaqa ji

Bhar do jholi… hum sab ki

Bhar do jholi... nabi ji

Bhar do jholi meri sarkar-e-medina

LauT kar main naa jaaunga khali...

Fulfil my wish, O Master,

Fulfil the wishes, of us all,

Fulfil the wish, O Guide,

Fulfil my with O Master of Madina,

I'll not return empty handed..

Dum dum Ali Ali dum Ali Ali

Dum Ali Ali dum Ali Ali… (“Bhar Do JholiMeri Lyrics,” 2017).

1.5.3.4. *Manqabat*

(Plural Manaqib) virtues, meritorious deeds, genre of hagiographical account.

It is a song in praise of either Imam Ali or either sufi personalities in Chishtiya sufi order like Muinuddin Chishti, Qutubuddin Bakhtiyar Al ka’ki, Baba Fariduddin Ganj Shakar and Nizamuddin Auliya.

1.5.3.4.1. Example for *Manqabat*

Khwajaji... ya gharib nawaz... ya moinuddin, ya khwajaji...

O noble Khwaja, o benevolent heeder of the poor

Khwaja mere khwaja, dil mein samaja

O Khwaja, abide in my heart

Shaho ka shah tu, Ali ka dulara

O king of kings, o beloved of Ali

Khwaja mere khwaja, dil mein samaja

O Khwaja, abide in my heart

Beqaso ki taqdeer, tune hai sawari... khwaja mere khwaja

You restore the destiny of the helpless

Tere darbar mein khwaja door toh hai dekha

I've seen divine light in your court

Tu hai Hindalwali khwaja, rutba hai pyara

You're the peer of the realm of Hindal, you're the pinnacle

Khwaja mere khwaja, dil mein samaja

O Khwaja, abide in my heart

Shaho ka shah tu, Ali ka dulara

O king of kings, o beloved of Ali

Mere peer ka sadka... tera daaman hai thama, khwajaji

My master, I've found refuge in you

Tali har bala humari, chaya hai khumar tera

All my troubles have ended, now I am one with you

Jitna bhi rashk kare beshak, toh kam hai ae mere khwaja

No matter how proud I am to be one with you, it is but little

Tere kadmo ko mere rehnuma nahi chodna gawara

I shall never leave the place where your feet rest

Khwaja mere khwaja, dil mein samaja.....

O Khwaja, abide in my heart (“ Indian Music Lyrics,” 2017)

1.5.3.5. Rang

In Rang section song of Amir Khusrow is brought.

After Rang section the leader of the Qavvali recites *Surat-ul Fatiha* and four suras that starts by *Qul*. That are *Surat ul Kafirun, Surat ul Ikhlas, Surat ul Falaq and Surat un Nas.* Thus qavvali programs comes to an end.

1.5.3.5.1. Example for Rang

Maati ke tum deeware

Jo sunyo hamri baat

Aaj milaawara mohe piya ka

Jo jagyo saari raat

O lamps of clay

Listen to my request

Tonight my sweetheart is coming to me

So keep up your vigil and burn brightly all night

Aaj rang hai ri maa rang hai ri maa

More khaajah ke ghar rang hai ri

Today there is jubilant colour, O mother!

Jubilant colour!

At my Khwaja's home, there is jubilant colour!

Aaj sajan milaawara more aangan men

Sajan milaawara more aangan men

At my Khwaja's home, there is jubilant colour!

Today, my sweetheart has come to my home

Raini chaṛhi rasool ki So rang maula ke haath

Jis ki choonar rang diyo So dhan dhan wa ke bhaag

The glorious colour of the Prophet is the blessed dye

And Maula Ali's auspicious hand does the dying

Whosoever's veil gets dyed in this colour

Happy is their fortune!

Aaj rang hai e maa Rang hai ri

Today, there is jubilant colour, O mother!

Jubilant colour!

Mere mahboob ke ghar

E ri sakhi re mere mahboob ke ghar

E ri sakhi re mere mahboob ke ghar

E ri sakhi re mere mahboob ke ghar rang hai ri

At my sweetheart's home…

O my friend, at my sweetheart's home…

O my friend, at my sweetheart's home…

O my friend, at my sweetheart's home, there is jubilant colour!

Jubilant colour!

Mohe peer paayo nijaam ud-deen auliya

Nijaam ud-deen auliya 'ala ud-deen auliya

'lauddin 'sabir'

I have found my guide – Nizamuddin Auliya

I have found my guide – Nizamuddin Auliya

Nizamuddin Auliya 'lauddin 'Sabir'

Main to jab dekhoon more sang hai ri maa rang hai ri

Whenever I look, he is with me, O mother! There is jubilant colour!

Des bides men dhoond phiri hoon

Are des bides men dhoond phiri hoon

Tora rang man bhaayo nijaam ud-deen

Are tora rang man bhaayo main tora rang

I have wandered far and wide in search

Oh I have wandered far and wide in search

Yours is the colour that has captivated my heart, Nizamuddin

Yours is the colour that has captivated me completely

Khusro rain suhaag ki so main jaagi pi ke sang

Khusro rain suhaag ki so main jaagi pi ke sang

Khusrau, I spent the wedding night awake with my beloved husband

Khusrau, I spent the wedding night awake with my beloved husband

Phiri zamaae men chaar jaanib

Allah

Nigaar-I yakta tumheen ko dekha

Haseen dekhe jameel dekhe

Bas ek tum sa tumheen ko dekha

I have wandered everywhere in the world

O Allah!

But found nothing to parallel your rare beauty

I saw many breath-taking, enchanting faces

But not even one could compare with the beauty of you

Jag jag jag jag

Jag jag jag ujyaaro

Jag ujyaaro

Vjag ujyaaro

Khaajah nijaam ud-deen jagat ujyaaro

Khaajah nijaam ud-deen jagat ujyaaro

Saabir 'ala ud-deen jagat ujyaaro

Saabir 'ala ud-deen jagat ujyaaro

The world… The world …

…makes the world bright

…makes the world bright

…makes the world bright

Khwaja Nizamuddin makes the entire world bright

Khwaja Nizamuddin makes the entire world bright

Alauddin 'Sabir' makes the entire world bright

Alauddin 'Sabir' makes the entire world bright

Nijaam ud-deen auliya jag ujyaaro

Nijaam ud-deen auliya jag ujyaarov

Nizamuddin Auliya makes the world bright

Nizamuddin Auliya makes the world bright (" Rang Lyrics," 2017)

1.5.4. Music and Dress code

Mainly Tabla (Fig. 5) and Harmonium (Fig 6) are used in Qavvali programs. In the past Sitar (Fig 7) was also used. There is no special dress code for Qavvals. In normal Qavvalis the Qavvals wear common dresses. Eventhough, in the official programs they wear Kurta (Fig. 8), Sharwani (Fig. 9) and Waist Coat. (Fig 10).

1.6. CHISHTIYYA SUFI ORDER IN PRESENT WORLD

The holy message of different Sufi ideologies is giving light to the humanity in different parts of the world. In his books 'Teaching of the mystics' Walter Stace writes "*That in all, there are about a hundred Christian mystics in Europe, while Islam has produced millions"* (Rabbani, 2001, p.156). S. Fadhlalla Haeri says in his book 'The thoughtful guide to sufism', "Near *the mid of the 20th century, we discovered fairly a number of sufi activities and related organizations ascending in North America and Europe*" (2006, p. 102).

The fascinating love message and philosophy of broadmindedness of Chishti Sufi order was not only accepted in Indian subcontinent but reached in Europe, USA, Australia and South Africa (Tahmina, 2016, p. 194). The beautiful Sufi message of Chishtiyya was spread in the western world by Hazrat Inayat Khan (1882-1927). He also introduced the Indian classical music to the Western world.

Inayath Khan (1882-1927) introduced Chishti Sufi order and Sufi Movement in West especially in France and America. By sixteen years of the hard work he formed a spiritual teaching system relying upon the culture and rituals of Chishti Sufi order. Even today his offsprings are performing the duties that once he fulfilled (Witteveen, 1997, p. 85).

Another Sufi personality is Shahidullah Faridi, who embraced Islam in 1937 with his family by the influence of *Kash-al-Mahjub* of Ali Hujviri. After that they joined in Chishti Sufi order to quench their thirst towards spirituality. By the deep study of 18 years, he completed the Chishti spiritual course and became Khalifa in 1955. By establishing several mystic foundations and writing several scholarly articles and books, he spent the rest of his life in spreading the beautiful message of Chishtiye Sufi order (Haeri, 2001, p. 76).

By the advent of Shah Gulam Muhammed Habid to Natal, South Africa by the order of Shaikh Habib Ali Shah, the message of Chishtiyya influenced on the people in South Africa which is very far from Indian sub continent. By building several Islamic schools and Masjids he became the icon of the Islamic propagation of that area. Including in Lesotho and Cape Town, he built 10 Masjids. To enhance the

status and prestige of orphans he established orphanages. He had keen interest to bring them into the common stream. He took very interest in establishing religious schools in penal institutions. The people of South Africa by the homage towards him called him 'Hazrat Sufi Saheb'. He had very acceptability among the public. Some people from the black community had embraced Islam by his teachings. It is said that Mohandas Karamchand Gandhi (Father of the Nation, India) was a regular visitor of Shah Gulam Muhammed Habib. He passed away in 1910, and his shrine is being visited by Muslims and non Muslims (Haeri, 2001, 77).

Similarly, the light of Chishtiyya reached in Australia by Amatullah Armstrong who embraced Islam after a long journey seeking truth and she decided to choose the Chishtiyya Sufi order to understand the inner layers of Islamic belief. She spent several years in Pakistan to study about Chisthi Sufi order and visited several shrines of Chishti mashaikhs in Pakistan and India.

In her book "And the sky is not the limit" she reveals about her journey seeking the ultimate truth. She also produced a well reference book in the name of "Sufi Terminology (Al Qamoos-Al-Sufi) The mystical language of Islam" (Armstrong, 1993, p. 54).

Let us conclude this topic by giving the present situation of Chishti Sufi Order in India. After the death of Khwaja Muinuddin Chishti, Ajmir became the centre for Chishtiyya. The annual urs ceremony which is being held in Ajmir is crowded by the people from the almost parts of India. The activities of several private organizations like *Sufi Foundation* led by the members of Chishti lineage have also key roles in spreading the ideologies of chishtiyya sufi order not only in different parts of India but out side India too (Chishti, S. Personal communication, April, 8, 2016). 'The *sufi foundation'* headed by Sayyid Salman Chishti is conducting several programe inside and out side India. The annual Urs programs in the Dargah of Chishti masters like Qutubuddin Bakhtiyar al Ka'ki, Baba Fariduddin Ganj Shakar and Nizamuddin Auliya are also playing very important role in making Chishtiyya in the hearts of people of India alive.

Along with these facts, it is very tensioning that, there are some organizations in India which claim their bondness with Chishiyya Sufi order but in fact they are fake. The common people, who can’t distinguish the original from duplicate are misled by them. But there are huge efforts from the main stream to correct and guide them to right path.

CONCLUSION

Khwaja Muinuddin Chishti made a revolution in religious and socio cultural arenas of India with an exemplary and modest life. The medieval India which was an abode of different religions, thoughts, customs, understood the importance of ideologies and teaching that Khwaja Muinuddin Chishti put forwarded. He communicated them with the language of heart. His words were more powerful than swords. He was fully aware of the value of the human being. He had special interest in indulging with the problems of the down trodden and poor people. So, the common people affectionately called him 'Gareeb Nawaz'.

He believed that the salvation of human being is in the slavery to Almighty Allah. So he did his best to rout out the false belief and superstitions which were deeply rooted in the hearts of people. More than nine million people had embraced Islam by him. Just imagine that by the centuries how many generations from them have got the message of Islam by his propagative innovations. At the same time of his flying towards Allah by the wings of Love through the mysterious pathways of mysticism, he didn't give up any rule and regulation of Shari'ah.

The Chishtiyya Sufi order which had prevailed before the birth of Khwaja Muinuddin Chishti got new address after his entering into this lineage by pledge of allegiance with his shaikh Uthman Haruni. His advent to India opened a new horizon for Chishtiyya Sufi order. It grew into three fragments namely Nasiriyya (the lineage of Khwaja Nasiruddin Mahmud), Siarajiyya (the lineage of Khwaja Sirajuddin Uthman) and Sabiriyya (the lineage of of Sabir al Kalyari). It contributed several sufi masters to Indian subcontinent like Qutubuddin Bakhtiyar al Ka'ki, Baba Fariduddin Ganj Shakar and Nizamuddin Auliya. They became the illuminating stars in Indian history. By producing several works like, Dalil-ulArifin, Deevan-i-Khwaja, Deevan-i- Khutubuddin, Fawaid-u-sSalikin and Fawaidul Fuad their contribution to the world of literary was also outstanding. They made their best to convince the people the meaningless of this world and the meaningfulness of the world here after. To fill the heart with divine thoughts and divine love they

generalized Qavvali custom and that was accepted by Indian public with great applause.

The methods that they put forward to live in a multi cultural society have helped the Indian Muslims to survive the attacks against their existences. It is very interesting that there are several public places in India which have been entitled later by the names of chishtiyya leaders. Even today the people within different sects and creeds visit their tomb to make satisfy their souls and hearts filled with the overflowing feelings.

To add, there are some important things that are ought to be mentioned. In Turkey there is a big gap regarding the studies and researches in this topic. The ideologies and rituals of Chishtiyya Order should be subjected for academic and non-academic discussions here. Surely it will open the doors of possibilities for the comparative understanding of different Sufi orders in the world. It is my hope that the concerned personalities should come forward to make this goal true.

SONUÇ

Muinuddin Çişti, Hindistan'ın dini ve sosyo-kültürel arenasında, örnek ve mütevazı bir yaşamla bir devrim gerçekleştirmiştir. Farklı dinlerin, düşüncelerin, geleneklerin ortak bir zemini olan Orta Çağ Hindistan'ı, Muinuddin Çişti'nin düşüncesinin önemini ve onun öne sürdüğü öğretinin değerini bilmiştir. O, insanlarla kalp dili ile konuşmuştur. Dilinden dökülen sözleri kılıçtan daha keskin olan Muinuddin Çişti, insanlar arasında her hangi bir ayrım yapmaksızın bütün insanlara değer vermiştir. O, özellikle fakir ve yoksulların sorunlarıyla ilgilenmiştir. Bundan dolayı insanlar ona "Gareeb Nawaz" (yoksulların yardımcısı) adını vermişlerdir.

Muinuddin Çişti, insanın kurtuluşunun Yüce Allah'a kulluk etmekle mümkün olabileceğine inanmış, bu yüzden insanların kalbine derinden etki etmiş ve oraya kök salmış olan batıl inançları yok etmek için çok çaba sarf ettmiştir. Dokuz milyondan fazla insan onun daveti ve faaliyetleri sonucu İslam'a yönelmiştir.

Muinuddin Çişti, tasavvufun gizemli yollarından sevginin kanatları ile Allah'a doğru uçarken şeriatın herhangi bir kural ve kanununu bozmamıştır.

Muinuddin Çişti'nin doğumundan önce de hâkim olan çhishtiyye sufi tarikatı, onun Şeyh Uthman Haruni'ye biat ederek bu tarikata girmesinden sonra yeni bir ufka kavuşmuş ve Çiştiyye; Nasiriyye (Nasiruddin Mahmud'un soyundan), Siarajiyye (Sirajuddin Uthman soyundan) ve Sabiriyye (Sabir el-Kalyari'nin soyundan) adlarıyla üç farklı kola ayrılmıştır. Bu tarikat Hint alt kıtasında Kutbuddin Bahtiyar el-Ka'ki, Baba Faridüddin Ganj Shakar ve Nizamüddin Aliya gibi ünlü mutasavvıfların yetişmesini sağlamıştır. Bu mutasavvıflar Hindistan tarihinin aydınlatıcı yıldızları olmuş ve üretmiş oldukaları Dalil-ul Arifin, Deevan-i-Khwaja, Deevan-i-Khutubuddin, Fawaid-u-s Salikin ve Fawaidul Fuad gibi edebi eserlerle edebiyat dünyasına büyük katkılar sağlamışlardır. Onlar halka, bu fani dünyanın anlamsızlığını ve öteki dünyanın önemini ve saadetini anlatmak için ellerinden geleni yapmışlar, halkın kalbini ilahi düşünce ve sevgiyle beslemek adına Kavvali (Qavvali) geleneğini insanlar arasında yaymışlardır. Zamanla bu gelenek Hint halkı tarafından büyük ölçüde kabul görmüştür.

Çişti'nin çok kültürlü bir toplumda birlikte yaşamaya yönelik gösterdiği çabalar, Hintli Müslümanlara karşı yapılan saldırıların büyük ölçüde önüne geçmiştir. Çok ilginçtir ki, Hindistan'da sonraları Çiştiyye liderlerinin isimleriyle tanınan birçok kamuya açık yer oluşmuştur. Günümüzde bile farklı mezhep ve inançlardaki insanlar, ruhlarını ve kalplerini teskin etmek ve huzur bulmak için Muinuddin Çişti'nin mezarını ziyaret ediyorlar.

Çiştiyye okulunun düşünce sistemi ve yapmış olduğu ritüeller, Türkiye'de akademik çalışmalarda bahis konusu olmalıdır. Dünyadaki tasavvufî okulların araştırılması, karşılaştırmalı eğitiminin kapılarını açacaktır. Bu hedefin gerçekleşmesini sağlamak için ilgili kuramların gerekli adımları atması umudumdur.

BIBLIOGRAPHY

Aasia, Y. (2013). Defining tasawwuf in the writings of Hazrat Nizam al-Din Awliya: A study of Fawa'id al-Fawad (Morals of the heart). *Islam and Muslim Societies: A Socnial Science Journal*, 6(2), 57-68. Retrieved June 9, 2017,fromhttp://www.muslimsocieties.org/Vol6_2/Defining_Tasawwuf%20.pdf

Abdul Sattar, M. (n.d). *Masalik –us-Saalikin*. Agra: Mufeed-e-Aam Press.

Ajmeri, A.M. (1939). *Nisar-e-khwaja.* Delhi: Dilli Printing Works.

Al Biruni, A.R. (1958). *Tahqiqu ma li-l-hind min maqulah maqbulah fi-l- aql au mardhulah*. Haydarabad: Dairatul-Ma'arif-il Osmaniyya.

Al Hasani, A.B. (n.d). *Nuzhatul khavatwir va bahjatul masaami va nnavazir* (Vol. I). Bairuth: darubnu hazm.

Al Himavi, A.Y. (n.d.). *Mu'jam-ul buldan* (Vol. III). Beyrut: Dar-u Sadir.

Al Nadwi, A.H. (1945). *Mada hasira -al alamu bi- inhitat-il muslimin*. Al Mansura, Cairo: Maktabat-ul Iman.

Al Namir, A.M. (1959). *Thareekh-ul islam Fi-l hind*. Al Qahira: Dar-ul Ahad.

Armstrong, A. (1993). *And the sky is not the limit*. Pakistan: Feroz Sons.

Astrabadi, M.Q. (n.d). *Tarikh-e- farishta*. Lucknow: Newalkishore Press.

Attar, M.I. (n.d). *Khoufnak-e Jadugar aur digar hikayat.* Pakistan, Karachi: Maktabat-ul Madeena

Aziz, MA. (1979). *A history of Pakistan (past and present*). Lahore. (Pakistan): Sand-e-Meel Publications.

Babulal, M. (n.d). *Waqai'-e-Shah Muinuddin Chishti*. Lucknow: Newal Kishore Press.

Begg, W.D. (1960). *Holy Biography of hazrath khwaja Muinuddın Hasan Chishti, the Holy Saint of Ajmer*. Bombay: The Commercial Printing Press Private Limited.

Bollymeaning.(2017June9).Retrievedfromhttp://www.bollymeaning.com/2015/06/bhar-do-jholi-meri-lyrics-translation.html

Chakravarty, A.K. (1991). Some studies on Varahamihira. *Indian Journal of History ofScience*, 26(1), 71-77. Retrieved February 18, 2018, from www.insa.nic.in/writereaddata/UpLoadedFiles/IJHS/Vol26_1_5_AK Chakraborty.pdf

Chishti.M. (2006). *Anees al arvah*. Delhi: Mujtaba-e Press.

Dahlavi, S.V. (1968). *Al qoul-ul jamil fi bayani sava-i-ssabil*. Karachi: Shirkat-e Sa'id.

_____ (2004). *Ahbar-ul Ahyar* (Subhan Mahmud and Muhammed Fadil, Trans.). Lahore: Akbar Thujjar Kutub.

_____ (n.d). *Al inthibah fi salasili auliya-illah*, (Muhammad Farooq Qadiry, Trans.). Pakistan: Tasavvuf Foundation.

Ersoy, Ö. (2007). Nizamuddin Auliya. In *Dİ A* (Vol.33, pp.179-180). Ankara: Milli Eğitim Bakanlığı.

Faruqi, Z.H. (1995). *Fawa'id al-Fawad, Spiritual and Literary Discourses of Shaikh Nizam al-din Awliya*, Originally Compiled by Amir Hasan 'Ala Sijzi Dahlavi, English translation with Introduction and Historical annotation, (New Delhi: D.K. Print world (P) Ltd.).

Ganjshakar, B.F. (n.d). *Fawaid-us Salikeen*. Delhi: Mujtabayee printers.

Haeri, M. (2001). *The Chishtis: A living light*. 2nd ed. Karachi: Oxford University Press.

Haeri, S.F. (2006). *The thoughtful guide to sufism* .New Delhi: Bhavana Books and prints.

Hidayet, R.K. (n.d). *Majma-ul Fusaha* (Vol. I), Delhi:Mujtaba press.

Indianmusiclyrics.(217June10).Retrievedfromhttp://www.indianmusiclyrics.com/index.php?option=com_content&view=article&id=243:khwaja-mere-khwaja&catid=44:jodhaa-akbar

Jamali, H.M. (n.d). *Siyar-ul Aarifin*. Delhi: Matba Rizvi.

Ka'ki, Q.B. (n.d). *Daleel ul arifeen*. Kanpur: Munshi Nol Kishwar.

_____ (n.d). *Divan-e Khwaja Qutubuddin Bakhtiyar Ka'ki*. Kanpur: Munshi Nol Kishwar.

Kaush F. (1999). *Khwaja Gareeb Navaz*. Mirpur: Shirket-i Islamiyya.

Kirmani, S.M. (n.d). *Siyar al-Awliya*, Muhib-i Hind Press Delhi: Muhib-i Hind Press.

Lahori, G.S, (n.d). *Hazeenat-ul Asfiya* (Vol: I). Lucknow: Thamar ul Hind.

Lyricsmint. (2017 June 10). Retrieved from http://www.lyricsmint.com/2016/09/rang-coke-studio-9-amjad-sabri-rahat.html

Buhler, G. (1884). *Manu Dharmashastra*, English translation. Oxford: Sacred Books of the East Series.

Muhsin, M., & Azar, I.A. (2007). *Divan-e khwaja muinuddin chishti*. Lahore: Idar-peygam-e Quran.

Nizami, K.A. (1973). *The life and times of Shaikh Farid-u'd-din Ganj-i- Shakar*, Delhi: Idareh.

_____ (2002). *Religion and politics in India during the thirteenth century*. New Delhi: Oxford University Press.

Nusratonline. (2017 June 9). Retrieved from http://nusratonline.com/blog/allah-hoo-lyrics-english-translations/

Panthavur, KVM. (2002). *Chishti Thwareeqathum Ajmer Khwajayum.* Thrissur: Lumkmaniyya book centre.

Rabbani, W. B. S.(1984). *Islamic Sufism*. Lahore: Sufi Foundation.

Randathani,H. (2015*). Sufi marggam.*Kozhikode: Islmaic Publishing Beuro.

Renard, J. (2009). *The A to Z of Sufism*, UK, Lanhan: The Scarecrow Press.

Rizwi, M.H.M. (2011). *Hz Khwaja Mueenudhin Chishty Rahmathullahi Alaihi*. Maharashtra: Rahmani Publication.

Rizwi, S.A. (1983). *A History of Sufism in India*, New Delhi. Munshiram Manoharlal.

Taher, M. (1988). *Sufi saints: Encyclopaedic survey of islamic culture.* New Delhi, India: Anmol publications.

Tahmina, I. (2016). Chistiyya order in broader perspective. *JPUHS*, 29(1), 184-208. Retrieved from pu.edu.pk/images/journal/HistoryPStudies/.../13Paper-Vol-29-No-1-June-2016.pdf

Viitamaki, M. (2015). *Poetry ın sufi practice:Patrons,poets and performers in South Asian Sufism from thirteenth century to the present*.Academic dissertation to be publicly discussed. Doctoral dissertation (monograph). The Faculty of Arts of the University of Helsinki: Helsinki.Retrieved June 9, 2017, from https://helda.helsinki.fi/handle/10138/153398

Witteveen, H. J. (1997). *Universal Sufism,* UK: Elements Book Limited.

Zakariyya, Muhammed. (n.d). *Thareekh-e mashaikh-e Chisht*. Dayuband: Dar-ul Kitab.

Ziyauddin, A. (2011). *Hazrat Khwaja Gareeb Navaz: Hayat va talimat.* Haidarabad: Merkez abil Hasanat li-l Buhusi-l Islamiyya.

Zubairi, M. H. H. (1948). *Mueen-ul Arvah*. Aram Bag, Karachi: Mir Muhammed Kutubhana.

PHOTOGRAPHS



Fig. 1



Fig. 2



Fig. 3



Fig. 4



Fig. 5



Fig. 6



Fig. 7



Fig. 8



Fig. 9



Fig. 10