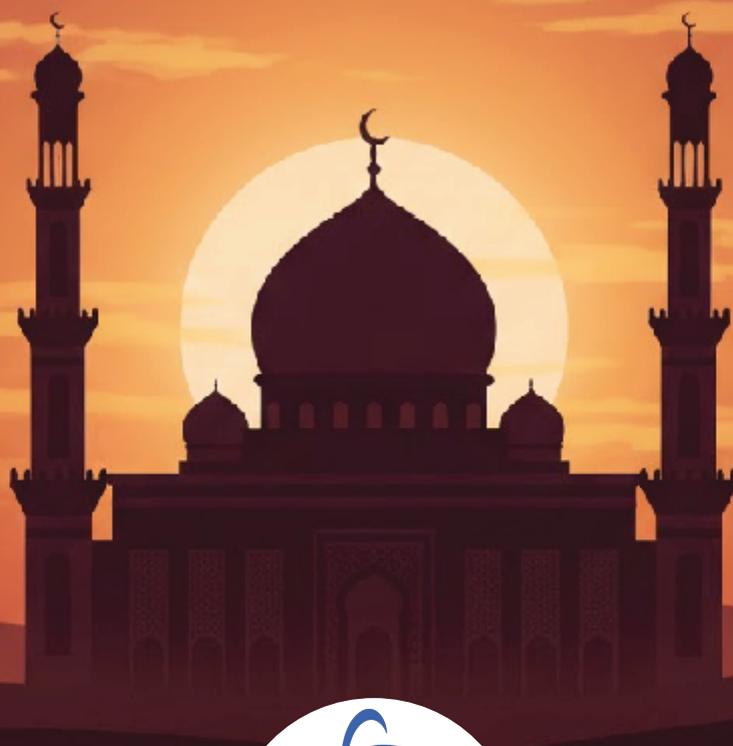


# RELIGIOS SERVICES OF KHAWAJA NOOR MUHAMMAD MAHARVI (1730+1791)

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DR. MUMTAZ AHMAD KHAN



**RELIGIOS SERVICES OF KHAWAJA NOOR MUHAMMAD  
MAHARVI (1730+1791)**



**This thesis is submitted to the department of history**

**In the partial fulfilment of the requirement for the award of the degree of**

**BS**

**IN HISTORY**

**BY**

**MUHAMMAD IJAZ**

**SUPERVISOR**

**DR. MUMTAZ AHMAD KHAN**

**DEPARTMENT OF HISTORY**

**THE ISLAMIA UNIVERSITY OF BAAHWALPUR**



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Baskı, Yayım ve Dağıtım

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## **DECLARATION**

I, Muhammad Ijaz S/O Allah Ditta BS candidate in the Department of History at the Islamia University of Bahawalpur, officially claim authorship of the thesis "Religious services of Khawaja Noor Muhammad Maharvi 1730-1791" I further certify, to the best of my knowledge and belief, that nothing has been added to this research work without permission, that it contains no information that has already been published or written by another person. Only I have conducted any research on this subject.

**Muhammad Ijaz**

## **SUPERVISOR'S CERTIFICATE**

It is hereby certified that work presented by Muhammad Ijaz S/O Allah Ditta in this thesis "Religious Services of Khawaja Noor Muhammad Maharvi 1730-1791" based on the findings of a candidate's research completed under my supervision to the best of the author's knowledge, no material utilized in this thesis that is not his own work has been previously offered for a higher degree at this institution or any other establishment of learning, save when due recognition has been made. He has met all of the prerequisites and is eligible to present this thesis in partial fulfilment of his Master's degree (BS. in History) at the Islamia University of Bahawalpur's Faculty of Arts and Languages.

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## APPROVAL CERTIFICATE

This Research Thesis entitled "Religious Services of **Khawaja Noor Muhammad Maharvi 1730-1791**" is submitted by **Muhammad Ijaz** in partial fulfillment of the requirement, for the degree of BS History, The Islamia University of Bahawalpur, is hereby approved.

Candidate's Name of Signature: \_\_\_\_\_

Supervisor: \_\_\_\_\_

External Examiner: \_\_\_\_\_

Chairperson: \_\_\_\_\_

Date: ...../...../2024

## **DEDICATION**

Dedication to:

Our Loving

PARENTS,

&

Respected Teacher

**Dr. Mumtaz Ahmad Khan**

## **ACKNOWLEDGEMENT**

All praise is to the All-Powerful Allah, the Most Gracious and Merciful, who made it possible for me to pursue and finish this academic undertaking. I expressed my sincere gratitude to Hazrat Muhammad (S.A.W.) who has always served as a source of direction and illumination for humanity. I want to express my gratitude to Dr. Mumtaz Ahmad Khan in particular for his commitment, guidance, and sincere counselling, which has been really helpful. I really appreciate my parents helping out and participating. Prior to beginning my thesis, the Department of History hosted a workshop, which I am grateful for.

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**Muhammad Ijaz**

## CONTENTS

<b>INTRODUCTION:</b> .....	1
Statement of Problem.....	1
Review of Literature .....	1
Hypothesis.....	4
Importance of the Study .....	5
Methodology .....	6
Research Design.....	6
Data Collection.....	6
Organization of Study .....	6
<b>Chapter 1 .....</b>	<b>7</b>
<b>Historical Background of District Chishtian.....</b>	<b>7</b>
1.1 Land prices in 2013 .....	9
1.2 Physical Condition and Climate.....	10
1.3 Topography .....	10
1.4 Temperature .....	10
1.5 Wind Directions .....	11
1.6 Agriculture .....	11
1.7 Population .....	11
1.8 Historical Evolution and Stages .....	12
1.9 Civilization.....	17
1.10 Language .....	18

1.11 The Language of the New Generation .....	18
1.12 Clothes Used in the Hunt .....	19
1.13 Regional Customs .....	21
1.14 Birth Rituals .....	21
1.15 Chisht Sharif I in the Mirror of History.....	24
1.16 Chisht Sharif II Chishtian.....	25
1.17 Enmity and Allegiance of Non-Muslims to Baba Tajuddin Sarwar .....	34
<b>Chapter 2 .....</b>	<b>36</b>
<b>Hazrat Khwaja Noor Muhammad Maharavi Childhood .....</b>	<b>36</b>
2.1 Education.....	36
2.2 Pledge.....	37
2.3 Safar Pak Patan Sharif.....	38
2.4 Gift of Khilafah .....	39
2.5 Arrival of Mahar Sharif.....	40
2.6 Living in Basti Maharan.....	41
2.7 Jama Masjid Mahar Sharif .....	41
2.8 Funeral and Funeral.....	42
2.9 Construction of Dargah .....	43
2.10 The Main Gate of the Bargah.....	43
2.11 Jami Masjid Qibla Alam .....	44
2.12 Water supply System in Monastery .....	44
2.14 Madrasa Fakhr Jahan Dehlvi.....	44
2.15 Mehfil Khana .....	45

2.16 Women's Attendance Hall.....	45
2.17 Descendants of Khawaja Noor Muhammad Maharvi.....	45
2.18 Hazrat Khwaja Noor Ahmad Maharvi The second son of Sajjada Nashin (II 46	
2.19 Third Child of Khawajah Noor Muhammad Majarvi .....	47
2.20 His Death.....	47
2.21 His Children .....	47
2.22 Daughters of Hazrat Khwaja Noor Muhammad Maharwa, may God have mercy on him, Ms. Zeenat Bibi.....	48
2.23 Mrs. Sahiba .....	48
2.24 List of Sajjada Nashinan .....	48
2.25 Srani Sadiq .....	49
<b>CONCLUSION .....</b>	<b>52</b>
<b>BIBLIOGRAPHY .....</b>	<b>54</b>

## **INTRODUCTION:**

### **Statement of Problem**

This thesis "The religious services of Khawaja Noor Muhammad Maharvi" is an effort that he and his sons devoted their life to Islam and mankind one of his son Hazrat Khawaja Sahib, who memorized the Holy Quran at a young age, and then became proficient in the study of imitation and intellectual sciences. He was honored by the allegiance of his benevolent father Hazrat Khwaja Noor Muhammad Maharvi. He achieved perfection in his companionship and harmony to such an extent that Hazrat Khawaja Noor Muhammad Maharvi used to call him by the name of Fakir. It is narrated from Anwar Jamaliya that his personality, habits and traits were very similar to his father Makram. It is stated in the books that those who loved Hazrat Khawaja Sahib, when the desire to visit Hazrat was overcome, they would go to the service of Sahibzada Sahib Khawaja Noor Ahmed Maharvi. They used to visit him, give him hugs, and always engage in the service and obedience of Hazrat.

### **Review of Literature**

In his book Global spread of Sufism is an old phenomenon. Sufis for the propagation of Islam travelled through trade routes and migrated with Muslims armies. Migration and resettlement of Sufi saints to the sub-continent has left a significant impact on the Islamic religiosity of the region by pursuing spiritual philosophy and practices based on love to God and human beings. Further, their descendants strengthened these religious, spiritual and moral values of Islam in sub-continent. Sufis entered in South Asia through Sindh, and in early history of Islam interior Sindh and its main cities of that time like Multan and Uch became junction of Sufi immigrants. Several noble families settled in the capital of South Punjab, Multan, and its surroundings that altered the region in the hub of illustrious mystics. These mentors propagated Sufi ideology with local values and spread it among the masses considerably which enhanced the circle of Islamic followers and lovers in the locality. This study focuses the development of Chishtian, Suhrawardiyya, Qadiriyya and Naqshbandiyya Sufi orders and their due expansion and existence in South Punjab, Pakistan.

In his book Tareekh-e- Chishtian James! Asghar explains the location and boundaries of district chishtian Chak No. 11 Hajjiani Chak No. 12 Majani Chak No. 13 Jayani and Chak No. 17 Jayani are east of Chishtian city. To the north-east are Chuk No. 2 Nor Davao Chuk No. 3 Ford he tells that In the west, Chak No. 5 Noor Dowah and Chak No. 45 Fateh. To the north of Chak Fordwah in the west are the Chishtian Kait (Prani Chishtian) agricultural area of Samal Mauza Sodha and in the south Chak No. 45 Fateh and Chak No. 16 Hajjiani. RD371500 Head of Great Canal Ford Wharf along 96-9776 west line along North Stone No. 6/3 Beside East Sq. No. 96-97-76 North side of Nahar Ford Wah East along Nahar Ford Wah up to RD363800 thence northwards along mid boundary of Chak No. 4 Ford Wah and Mauza Purani Chishtian. Up to Stone No. 25/1. From Stone No. 25/1 towards East to Stone No. 85/1 thence Southwards to Stone No. 8514. Thence eastwards then No. 85/8 and thence southwards to Stone No. 8717 thence along Ghajjiani Canal to Stone No. 68/4. From Stone No. 6814 then to No. 69/4 thence towards West Stone No. 49/16 then from there towards South Stone No. 50/13 from there towards West Stone No. 30/13 from there towards North then No. 29/15, this book also describes that a land use survey shows that the railway line has clinically bisected the town. The part of this town situated north and northwest of the railway line is called Purani Chishtian and the part south of the railway line is known as Mandi Chishtian. The town of old Chishtian is actually old population and residential areas like Nurpura Nasirabad Consists of satellite town (Low Income Housing Scheme) and zamindara's loan. The famous sprawling cemetery is also located in the same area. This part of the town except "Alwankam Housing Scheme" is unplanned. Its streets are narrow and irregular. It lacks required quality of amenities.

In his book Pakistan men Sufiyana Tahreeken Sidhi, M.A. describes that after the establishment of Pakistan, when people migrated and settled here, even at that time, some elderly and elderly companions of Hazrat Maul Muhammad Ilyas, Hazrat Shaykh Maulana Muhammad Zakaria Kandhalvi and Maula Na Muhammad Yusuf Kandhalvi Rahmatullah Aleem called the religious dawa of the Tablafi Jamaat. They were familiar with it, but these elders did not do the work of preaching and preaching. In 1952, for the first time, a Jamaat from Bahawalpur was blessed. After some time, the people here started listening attentively to the Jamaat people. Old comrades and sages of the Jamaat say that probably in 1954, Nasrullah Qureshi, who belonged to Hasilpur, but spent most

of his time in Chishtian, was a very simple and religious person, and these are the people of Allah who He first started the work of Tabligh Deen in Chishtian. Just as he himself was simple, his manners were also simple. After offering prayers in the mosque, he would address his friends (prayer) and say, "Brother, listen to me. First of all, recite the kalama tayyaba, then say to the other worshippers, brother, now you should also recite the kalama" and finally. I used to say, "Brother, correct your speech." In this way, the worshipers began to hear the speech from each other.) Syed Habibullah Shah Sheikh Muhammad Sharif Mirza Ahsan Malik Rashid Ahmed and Malal Naseeruddin etc. inclined towards Tablighi Jamaat. In 1959 two. or three companions including Syed Habibullah Shah went to Chishtian for the first time for 20 days. Joined Rai Anwar's Jamaat In 1961 a Jamaat came here from. Raiwind.

In his book Tareekh-e- Chishtian Jameel Akhtar describes Hazrat Khwaja Noor Muhammad Maharavi, may God bless him and grant him peace, that he was born on 14th of Ramadan 1142 AH corresponding to 2nd April 1730 on the night of Shabe Pir to Hindal Bin Ta Tar in Basti Chatala near Mahar Sharif Tehsil Chishtian District Bahawal Nagar. His parents chose his name Bahl (Babylon), but when he came to Delhi for his education in the service of Maulana Fakhruddin Dehlavi, may Allah bless him and grant him peace, the Sheikh suggested that he change his name to Muhammad. After that, he became known in the world by the name of Noor Muhammad and the title of Qibla Alam. he also explains Family-wise, that he belonged to the famous and influential Kharal tribe, a branch of the Panwar tribe and the influential Thaju. It is said in traditions that when Sahl bin Hindal (Hazrat Khwaja Noor Muhammad) was only three years old, his parents abandoned their residence in Basti Chatala and settled permanently in Maharan (Mahar Sharif). In addition to you and your parents, two elder brothers Muhammad Sultan Muhammad Burhan and younger brother Abdul and your sister Ms. Qaim Khatun Sahiba also accompanied you and your parents. You spent your childhood in Basti Maharan with your siblings, but your health He was different from other children of his age, that is, he did not play as much as normal children. He was very happy to see them play. You were very shy from childhood.

In this book Manaqib ul Mehboben Iftikhar Ahmad Chishti describes that When Khwajah Noor Muhammad Maharvi was five years old, his parents sent him as a disciple of Mr. Hafiz Muhammad Masood Mahar for Quran education. And he memorized the Qur'an in Umrah. To get more religious education started from Mouza

Badhir (Bhandi) "Events are kilometers away from Mahar Sharif". After reading the initial books of Dars Nizami here, he read a few books from Maulanashi Ahmad Kokar, Rehmatullah Alaihi, in Nawai Basti, Pilana, Pak China. Then Faqli-Ilam took him to Dera Ghazi Khan from where he studied till Sharh Mulla and there he met Mr. Mukhtud-Din Seelani (may God bless him and grant him peace) who took him with him to Lahore for imparting knowledge. Where he stayed for some time in the spiritual and academic center of Hazrat Ali Hajuwiri, may God bless him and grant him peace, and taught teaching together with Maulana Hakeemuddin Seelani, may God bless him and grant him peace. However, religious tastes. Self-purification and search for the right path took him from Lahore to Delhi in 1165 AH corresponding to 1752 AH. In Delhi, he started taking lessons from Maulana Muhammad Qasim, may Allah bless him and grant him peace. In this way, the lessons of all his students were interrupted. In those days, the fame of Nawab Ghazi Uddin Khan's seminary in Delhi was at its peak. It is in the books of history that there were two Madrasahs in Delhi during the reign of Amir Ghazi Uddin Khan Feroze Jang, which were known as Madrasa Khurd and Madrasa Kalan. Influenced by the good reputation of these Madrasahs, Khwaja Noor Muhammad Maharavi chose Madrasa Khor for himself and there he enrolled in the teaching school of Hafiz Mian Baharuji, may Allah bless him and grant him peace. It is a good coincidence that respected Hafizji was admitted to the mentioned chain of Chishtiya. Seeing Hazrat Qibla Alam's intelligence, dedication and whole-hearted interest in his lessons, Ustad Makram continued to show special love and compassion and he completed the course very quickly. A very great religious scholar has come to Delhi and started a series of teaching. Hazrat Maulana Fakhruddin Chishti came to Delhi from Aurangabad (Deccan) in 1165/1752 and then started teaching and teaching in Nawab Ghaziuddin Feroze Jang's Madrasa Kalan (which was located outside Ajmeri Gate). Along with the teaching of Quran and Hadith, he also taught behaviour. Hazrat Khwaja Noor Muhammad Maharvi started his career with heart. According to the reference books, he studied in Qutbi from Maulana Fakhruddin Dehlvi.

### **Hypothesis**

According to the research, he paid Tahajjud in his room and engaged in his duties. At the same time, before the Fajr prayer, Da'i-e-Ajl was prayed for. Hazrat Khwaja Noor Muhammad Mahari (may Allah have mercy on him) had great devotion to Hazrat Baba Fariduddin Masood

Ganj Shakar (may Allah have mercy on him) and his grandson Hazrat Baba Tajuddin Sarwar (may Allah have mercy on him). Out of love and devotion, Hazrat Khwaja Noor Muhammad Maharuti had bequeathed to his children and devotees during his lifetime that the plot of land chosen for burial in Taj-ul-Arifin Nagri (Chishtian) was Hazrat Baba Taj. It was owned by the children of Al-Din Sarwar Rahmatullah, so we followed your will to bury the whole thing. Friends contacted him and got two bighas of land (one hectare of land) and started preparing the grave. Hazrat Qibla Alam was buried in his secluded room and after the Jama prayer, Hazrat Hafiz Muhammad Jamal Multani, may God bless him and grant him peace, the deputy caliph, Hazrat Khawaja Khuda Bakhsh Khairpuri, led the funeral prayer at the shrine of Baba Tajuddin Sur, may Allah have mercy on him. And after Asr prayer, Hazrat was buried. This research raised some questions.

1. What is the historical background of district Chishtian?
2. Which thing made Khwajah Noor Muhammad Maharvi so famous in his life?
3. What is the history of jami masjid Qibla Alam in Khwajah Noor Muhammad Maharvi life?
4. Who was the Third child of Khawaja Noor Muhammad Maharvi?
5. What are the religious services of Khawaja Noor Muhammad Maharvi for Islam?

### **Importance of the Study**

This study has very importance because of the services of Khawaja Noor Muhammad Maharvi, his religious services Hazrat Khwaja Noor Muhammad Maharvi, may God bless him and grant him peace, was born on 14th of Ramadan 1142 AH corresponding to 2nd April 1730 on the night of Shabe Pir to Hindal Bin Ta Tar in Basti Chatala near Mahar Sharif Tehsil Chishtian District Bahawal Nagar. His parents chose his name Bahl (Babylon), but when he came to Delhi for his education in the service of Maulana Fakhruddin Dehlavi, may Allah bless him and grant him peace, the Sheikh suggested that he change his name to Muhammad. After that, he became known in the world by the name of Noor Muhammad and the title of Qibla Alam. Familywise, he belonged to the famous and influential Kharal tribe, a branch of the Panwar tribe and

the influential Thaju. It is said in traditions that when Sahl bin Hindal (Hazrat Khwaja Noor Muhammad) was only three years old, his parents abandoned their residence in Basti Chatala and settled permanently in Maharan (Mahar Sharif). In addition to you and your parents, two elder brothers Muhammad Sultan Muhammad Burhan and younger brother Abdul and your sister Ms. Qaim Khatun Sahiba also accompanied you and your parents.

### **Methodology**

In this Research qualitative research methodology has been chosen and content analysis approach was adopted in this research used quantitative method are merged with qualitative and technical methods through comparative techniques. historical data was collected from reports, articles, books, journals, books were studied also used mixed method.

### **Research Design**

The study is written in descriptive and in historical approaches both primary and secondary sources such as books, journals and Articles are reviewed to develop the arguments and explain the facts.

### **Data Collection**

Data or information regarding the study is gathered from different libraries, including the archives, for review of literature focusing on secondary sources like books, articles journals and internet material is done.

### **Organization of Study**

This study is started with introduction and end with conclusion. The study has two chapters and bibliography.

## Chapter 1

### Historical Background of District Chishtian

Chak No. 11 Hajjiani Chak No. 12 Majani Chak No. 13 Jayani and Chak No. 17 Jayani are east of Chishtian city. To the north-east are Chuk No. 2 Nor Davao Chuk No. 3 Ford Wah. In the west, Chak No. 5 Noor Dowah and Chak No. 45 Fatch. To the north of Chak Fordwah in the west are the Chishtian Kait (Prani Chishtian) agricultural area of Samal Mauza Sodha and in the south Chak No. 45 Fateh and Chak No. 16 Hajjiani.

RD371500 Head of Great Canal Ford Wah along Sq. No. 96-97-76 west line along North Stone No. 6/3 Beside East Sq. No. 96-97-76 North side of Nahar Ford Wah East along Nahar Ford Wah up to RD363800 thence northwards along mid boundary of Chak No. 4 Ford Wah and Mauza Purani Chishtian. Up to Stone No. 25/1. From Stone No. 25/1 towards East to Stone No. 85/1 thence Southwards to Stone No. 8514. Thence eastwards then No. 85/8 and thence southwards to Stone No. 8717 thence along Ghajjiani Canal to Stone No. 68/4. From Stone No. 6814 then to No. 69/4 thence towards West Stone No. 49/16 then from there towards South Stone No. 50/13 from there towards West Stone No. 30/13 from there towards North then No. 29/15.

A land use survey shows that the railway line has clinically bisected the town. The part of this town situated north and northwest of the railway line is called Purani Chishtian and the part south of the railway line is known as Mandi Chishtian. The old town of Chishtian actually consists of old population and residential areas such as Nurpura Nasirabad Satellite Town (Low Income Housing Scheme) and Zamindara Ka Loni. The famous sprawling cemetery is also located in the same area. This part of the town is unplanned except for the Alwankam Housing Scheme. Its streets are narrow and irregular. It lacks the required standard of amenities. The road leading north from the gate is known as Sugar Mills Road, Mehta Road and Borewala Road. Along this highway there are two ka nai and industrial units.<sup>1</sup>

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<sup>1</sup> Jameel Asghar, Tareekh-e-Chishtyan. (Lahore: Sohaib Publications, 2015), 90-93 Punjab State Gazetteer. 97-100

The part of the town known as Mandi Chishtian is a hub of major residential, commercial, educational and industrial activities. The residential areas include Mehboob

Colony, Bhatta Colony, Muhajir Colony, Hussain Colony, Alimia Colony, Farooq Colony, Chak No. 14 Majiani and 15 Gajiani etc. The houses are generally small in size and consist of one to two storey buildings. Public utility services such as electricity, water supply and drainage systems are available in these communities. The used water (waste water) of this town was usually disposed of through open drains. Unsanitary conditions prevailed in the town due to lack of proper maintenance of sewers.

Natural gas facilities were non-existent and there was a severe shortage of open spaces and playgrounds in the town. Although a few open spaces were provided in the residential colonies, they were not properly maintained and developed. Garbage and rubbish were thrown in some open spaces and vacant restricted areas. In the low-lying areas around the dump, waste water and rainwater would collect and become polluted, which would worsen the living conditions. It would affect badly. Development and maintenance of open spaces and parks were (and still are) in dire need of improving the aesthetic and health status of the town. Also, necessary civic facilities should be provided to the residents. Primary schools for male and female students were running in a very small area. Somewhere for the children to play The facility was not available. There was no properly planned commercial centre. Quaide-Azam, Kan Row High Way Road) along with Tir Shudda and Kanin Railway Baz Main Bazar Chin Bazar Bano Bazar and Naya Bazar etc. were centers of commercial activities. Some commercial establishments were also visible along Borewala Road (Sugar Mills Road) and Harunabad Road (Qaziwala Road). Nah Mandi, Fruit and Vegetable Market', General Bus Stand, Few Truck Stands (Ada Jat Trucks), two Cinema Halls and some Manti Yun are located along Quaid-e-Azam Road (Highway Road) and Hashilpur Road. Concentration of commercial and industrial activities and other essential facilities of the population.

The town lattes for relief from the pressure of many urban problems and traffic hazards in this part of the town, which was cantered on the bypass road for commercial activities, common tracks and unnecessary industrial units of overcrowding, especially

the cotton war. It consisted of factories, oil factories, ice factories, some industrial units were also set up right inside the residential areas. There is only one heavy industrial unit (Adam Sugar Mills) located about 4 km from the town. In the north (Borewal Road). The land use survey shows that most of the spread of this town is on Rajman Road. (Kaziwala Road) and has been on Hashilpur Road. Harunabad towards south and south-west Land Ownership Within the municipal limits, the Central Government owns 1580 acres of land while the Provincial Government owns 1722 acres. Private institutions and individual ownership is 16743 acres. In 1988, land prices varied according to the land prices in this town.<sup>2</sup>

Land Values) The importance of the location of the plot of land, the development trend in the area, according to a survey, the value of land in the central part of this town (highly populated F) etc. is the highest i.e. from ten thousand rupees. Area Elhi This Colony Pak ABCDE was fifteen thousand rupees per marla. While the cheapest rates were in the Periphery area of this town thousand rupees per marla.

### **1.1 Land prices in 2013**

Land prices in 2013 are very reasonable, which are far from the purchasing power of common middle class people and employees. There is a classification of the area in terms of residential land prices i.e. the residential areas are closer to or adjacent to the commercial area where the land prices are very high i.e. from Rs.10 lakh per marla to Rs.20 lakh per marla in the commercial area. are Balad Yeh Colony Block on College Road Rs.5 Lakhs per Marla to Rs.10 Lakhs per Marla. In the east of the city, Chishtiya Park Colony ranges from Rs 2 lakh to Rs 3 lakh per marla. Areas adjacent to these colonies are Chak No. 14 Gajiani Chak No. 13 Gajiani Chak No. 15 Mujiani, Gulshan Iqbal Muhajir Colony (Gharib Mohalla) Noorpura Zamindar Colony Mist elite Town, Chak No. 4 Ford Wah areas Rs. 2 lakh to Rs. 3 lakh per marla. Residential plots are being sold up to Some areas are slightly out of town. Among which there is no development in some areas, i.e. there is no supply of water, drainage or roads within the neighbourhoods, paved roads in the streets or soling etc. They mean Alimia Colony, Farooq Ka Loni Bhatta Colony, Nasirabad etc. Where it is from 50 thousand rupees to

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<sup>2</sup> Asad Salim Shaikh. Nagar Nagar Punjab. (Lahore: Fiction House, 2016), 121-22

1 lakh rupees per marla. Houses constructed in these areas are not very expensive. Modern Colonies like Gulshan Batul Satellite Town

Extension, Canal View Colony, Shadab Housing Scheme etc. Colonies are fully developed. Therefore, in these modern colonies, it is being bought and sold from Rs.2 lakh to Rs.4 lakh per maria, ie a 10 marla plot is being bought and sold from Rs.20 lakh to Rs.40 lakh depending on the location.

## **1.2 Physical Condition and Climate**

Chishtian which is the tehsil headquarters of Bahawalnagar district. This city is located in the south-eastern region of Pakistan at a distance of 128 km to the east of Bahawalpur and 51 km to the west of Bahawalnagar. It is connected to other important cities and towns of the region by rail and road. The true direction (direction) of the location of this town is 35.48 latitude and 5-73 east longitude.

## **1.3 Topography**

The geographical feature of this town and its hinterland is that it is a plain. The soil is made up of alluvial soil (river brought sand or clay). So it is fertile. The elevation is 479 feet above sea level which is north There is a slight slope towards the south. Climate and Rain Fall The town is located in the sub-tropical subtropical climate region and its climate is generally dry and severe. Its temperature is high in summer and it receives mainly summer monsoon rains. Its climate is hot and dry in summer and cold and dry in winter. Rainfall is negligible in winter. During the hot season there are occasional storms which temporarily reduce the heat intensity. Monsoon season starts in late June. This town has about 11.2 inches annually.

Humidity is usually high in the climate during the rainy season. May, October, November and December are the driest months while July and August are the wettest months.

## **1.4 Temperature**

The maximum average temperature in summer is 45 degrees Celsius and the minimum average temperature is 23 degrees Celsius. May to August are the hottest months. There are occasional storms in June and July. The hottest part of summer is from the beginning of June to the end of August, after which the days are moderately

hot and the nights are bearable. The cold season is very short and lasts from December to January and the first half of February. In winter, the maximum temperature is around 15.6 degrees Celsius and the minimum temperature is 4.1 degrees Celsius. March and April are spring months.<sup>3</sup>

### **1.5 Wind Directions**

Here are the prevailing wind directions. North to South and South to North. In addition, winds blowing from the south-west direction in the months of June, July and August from north-east to south-west and south-west to north-east cause a great increase in heat intensity.

### **1.6 Agriculture**

The hinterland of Chishtian is a good cultivable area and is utilized for common crops under the canal system. Cotton, wheat, sugarcane, maize and paddy (rice), fodder, bersem and oilseeds are common crops.

Major crops during Rabi (Spring) are wheat and barley, while cotton and sugarcane are grown in Kharif, but the yield is below average due to water scarcity and salt on the surface of the land and beans in some areas.

### **1.7 Population**

Studying the population of any town is very important for preparing its development plan. Population is indicative of the size of any town. Because populations are directly related to their spatial (as opposed to temporal) evolution. Alleged numerical facts and population characteristics. It provides science-based guidance to planners in estimating current deficiencies and assessing future needs, such as basing, transportation, education, health, water supply and drainage. These requirements are provided to create a pleasant living environment in the town.<sup>4</sup>

The precise estimation of the future population of a town is a very delicate and complex problem or task. This resettlement mortality rate depends on various socio-economic forces and the level of jobs available in the town. Determining the volume of

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<sup>3</sup> Ibid.,

<sup>4</sup> Syed Muhammad latif. Tareekh-e-Punjab. (Lahore: Takleeqat publishers, 1994), 41-45

future settlers in a town in isolation is difficult because the rate of settlers is related to the employment opportunities available in that town. Estimation of employment opportunities is itself a complex problem. However, such classifications may be more valid for larger geographic units such as a province or a country. In the same way, in all sciences (demography) birth and death and disease statistics, the death rate and birth rate of a country are done as a whole, because the brush is the foundation of the socio-economic structure, it has a temporary effect on the young people. Therefore, it is not possible to have separate maps of the future population. Regular population records of this town are available since 1941.

The population of Chishtian Town in 1941 was 6,245 in 1951, 10,270 in 1961, 26,041 in 1972. 6.1% to 38,496 and increased to 62,000 in 1981. Its compound rate of evolution was 6.4%, 15.3% and 4.8% annually respectively. This shows that the population growth rate of this town has fluctuated greatly in the past decades. Fall victim. According to the socioeconomic survey of 1987, the population of Chishtian was 88,500. From the above-mentioned known facts (alleged facts), it becomes clear that the population growth rate of this town has been suffering from a severe upheaval in the last decades. It is therefore very difficult to resolve an evolutionary rate to map the future population of Chishtians. Under these conditions the development method is most suitable for this purpose.<sup>5</sup>

### **1.8 Historical Evolution and Stages**

Chisht Sharif II or Chishtian, which is not out of place to be called Madinata Awaliya II, is an ancient historical settlement of the late state and former division of Bahawalpur. Actually this settlement was situated on the left bank of river Sutlej as the river keeps changing in its course. In this way the river Sutlej also kept changing its course due to which many changes took place in Chishtian and nearby areas. At this time in 2013, this river is flowing at a distance of about 14 kilometers from the city. The history of Chishtian can be traced (according to the books of history) from the ancient times (the era before Christ), but it was founded in 665-66 AD according to 1267 AD during the reign of the Muslim emperor Ghiyasuddin Balban, a great Muslim saint, Hazrat Taj. Al-Din Sarwar Chishti, may Allah bless him and grant him peace,

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<sup>5</sup> Punjab State Gazetteer. 199-201

named this new village as Chisht Sharif, which came to be known as Chishtian Sharif, in reference to the founding city of Chishti Sharif (Herat Province, Afghanistan). Taj-ul-Arifin Hazrat Baba Taj-ud-K was the grandson of Hazrat Masud-ud-din Faridganj Shakar of China and the son of Hazrat Badr-ud-din Sulaima, who came here (Chishtian) on the order of his grandfather and preached Islam and published and He started the promotion chain Chishtia, through whose efforts many people converted to Islam. About 400 years after Hazrat Baba Sahib, Hazrat Khwaja Noor Muhammad Maharavi, may Allah bless him and grant him peace, came who made Mahar Sharif his spiritual center and continued to promote the religion. Chishtian Sharif to the shrines of the great Muslim sages Baba Tajuddin Sarwar and Khwaja Noor Muhammad Maharvi may Allah bless him and grant him peace.

It is known for its tombs (shrines) which attract a large number of devotees annually and on its occasion (in the month of Dhul-ljl). An important feature of the is that people from remote areas arrange to bury their dead in this cemetery as a sign of great honour and spiritual satisfaction. This is the reason why this cemetery spread over a vast area. Before Isa, one Chetan Sharif consisted of a small agricultural population (Agnian Seller men) now known as Qasa Qati Chishtians or Old Chishtians. The town progressed. In the beginning of the 20th century AD, in Rail Bazar near the railway station. There were not a few two and 80 residential houses.

In 1922, the establishment of the canal system under the Satlu Valley Project of Nawab Muhammad Sadiq Abbasi Khamis increased the fertility and agricultural production of the hinterland (areas away from the river) and provided an important source of livelihood for this small population. of In this regard, the construction of the Ford Canal brought the entire area under the irrigation system, i.e., the entire area was unfertile due to the lack of irrigation, which played an important role in making it arable. Greenery came from the cultivation of crops and this greenness brought economic prosperity and happiness, then this town quickly became a market. When agriculture became established in the region and crops were produced in abundance, grain markets were built, which accelerated the pace of commercial and economic activity. And became an attraction for many families from the Vihi communities in the suburbs. During the partition of the subcontinent in 1947, a large number of migrant families settled here, as a result of which the population of this town increased. The completion and development of a few residential colonies and essential social services

such as the establishment of educational institutions and the provision of public interests made the residential conditions of this town more attractive, which resulted in the rapid physical expansion of the town. Industries and a heavy industrial unit (Adam Sugar Mills) created more employment opportunities as a result of which the physical development of this story is rapidly unfolding. Before 1950, this town was a Notified Area Committee, then under the Municipal Ordinance, 1960, when the Basic Democratic System came into existence, it became a Second Class Municipal Committee.

He was promoted. Later it was given the status of First Class Municipal Committee. In 1981, General Zia-ul-Haq (Chief Martial Law Administrator) conducted municipal elections on a non-partisan basis under which all first-class municipal committees were named Municipalities, with the chairmanship being elected in such a way that generation was elected before adult voting. Then, the people of all the regions would elect a chairman and a vicechairman, and the chairman of the region would have a special authority, who would have a huge budget, from which he would use the union council. I would do development work. Under this system, the first chairman of Balad Yeh Chishti was elected, Pir Salahuddin Chishti. In 1999, three vice-chairmen of Balad Yeh Chishti were elected. introduced the district government system or local government, under which the first election was held in 2002. In this system of government, the people directly elect the Najim and Naib Najim Union Council. Sahib used to be the owner of vast mizaniya and the black and white of the whole tehsil. First Tehsil Nazim Chishtian Chaudhry Tahir Bashir Cheema was elected and under this system the name of Balad Yeh was changed to Tehsil Municipal Aid Ministry.

The physical evolution of this city can be divided into five periods. which are as follows:

The first period was before 1900

Third period from 1948 to 1965

Second period from 1901 to 1947

The fourth period is from 1966 to

1990 The fifth period is from 1991 to 2013.

Before the beginning of the 20th century, Chishtian Town was a small village on a high ground, its streets were narrow and crooked and the houses were small. This part of the town consisted of residential buildings and a large cemetery. Shrines of Baba Tajuddin Sarwar Rahmatullah Alaihi, Khwaja Noor Muhammad Maharavi Rahmatullah Alaihi and an inn with 45 rooms.<sup>6</sup>

Sarai Sadiq" (which was built in 1885 by the Nawab of Bahawalpur Muhammad Bahawal Khan Abbasi for pilgrims) and is the most prominent and prominent buildings of the Phase. These buildings are located in the adjacent ancient and extensive cemetery of religious values and historical sites. As scenes of interest, they are still fully established. The second phase is from 1901 to 1947. In the first two decades of the 20th century AD, this town did not see any remarkable physical evolution, except for irrigation during the fourth and fourth decades. Nizam (The establishment of the canal system brought prosperity to this area arid this town saw reasonable physical evolution. Although in the first period of physical evolution (before 1900), the railway system had been introduced here. (Goods Trains) The railway track had gone to Bhai. The goods trains that ran from Thanda Railway Station (India) to Karachi were the only means of transport, but despite this, very few people from this area travelled. Therefore, the railway station However, with the passage of time, people became aware and started coming out of their homes, which resulted in the railway station becoming more vibrant. So the talk was going on. The second phase ie from 1901 to 1947. At that time, the development that appeared in this town was the grain market, main market, rail market, chain market, etc., and the residential areas consisted of the houses that were built inside these markets, usually in the form of a small house and a shop in front of it or so on. It happened that a few did not come for two, then a house.

The suburbs of Chakkok 4 Ford Da 13 Mujiani 14 Mujriani and 46 Fateh were also inhabited at the time of the establishment of Pakistan. There were government buildings such as railway station, police station, post office, a dispensary and a primary school. Apart from this, a mosque which is now known as Central Jama Masjid and a small mosque were located in Ghala Mandi. While at the time of partition of India, there were three cotton factories, an ice factory and a canal rest house. The third phase was the period from 1948 to 1965. After the partition of the subcontinent (establishment of

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<sup>6</sup> Shafqat Tanveer Mirza. Punjab di Tareekh. (Lahore: Punjab Adbi Board, 1989), 101-2

Pakistan), the arrival of refugees, more commercial and industrial activities, and social services.

Thanks to the promotion of this town, the expansion and development started rapidly. During this time, residential colonies began to populate in Noorpura Mahajir Colony (poor, neighbourhood), then Akka Dakka houses (rough houses and shacks) were built in Chak No. 14 Jirani and Hussain Colony and inner city houses started to increase. During this time, government offices and buildings were also constructed, including Municipal Committee, three schools of the municipality, Civil Hospital, Veterinary Hospital, Power Gradation, Government High Square (Boys & Giants), Government Coconut School, Government Inter College (Boine), Market Commissary Offices and Residence, Stant Commissioner Offices, Tehsil Dar. Existence of treasure i came The Government of Bahawalpur State has constructed a beautiful public inn building here (on the highway road. Meanwhile, two kine factories were also added in the city. Fourth stage From 1966 to 1990.

During this period the town continued to grow at a reasonable pace. The establishment of Bahawalnagar Sugar Mills (Adam Sugar Tar), a few cotton mills and oil factories provided a healthy economic base for the town. These industrial establishments created more employment opportunities. It created attraction for the labour force of the suburbs and the town. During this phase, residential areas including Hussain Colony, Nasirabad Low Income Peoples Housing Scheme (now known as Saili Town) etc. flourished. Intermediate College for Girls and Police Station City also came into existence during this period. Government Commercial College (Boys) Government Vocational Institute for Women) was established during this period. The fifth phase is the period from 1991 to 2013. In these two decades, the city of Chishtian has rapidly established the stages of growth and maturity. During this period, where the population increased from 95,500 to 243,000, the facilities and resources also increased substantially in view of the needs of this increased population.

During this period, a large number of quality private schools and science colleges and two government post-graduate colleges, the Danish School and the Government Technical Institute for Boys, were established. According to Hamad Health, the addition of 60 beds in the government hospital, all wards air-conditioned dialysis unit, modern emergency ward and the facility of government and private air-conditioned

ambulance car service. In addition to the long list of around a dozen model type modern surgical hospitals and clinics in the private sector, installation of Barknar Canal 4 tube wells for water supply. laying of new pipelines for water supply in the city and installation of water rate minute plants. gone. Needle gas could not even be imagined in Chishtian in the past. Alhamdulillah the people of Chishtian are benefiting from this facility."<sup>7</sup>

Opening of Highway Road Qaziwala Road and Sugar Mills Road and construction of new plazas on Highway Road. Establishment of many modern residential colonies. Addition of digital telephone arch Inner City (Between Markets) View from A Tile.

- A vast amusement park in the heart of the city.
- Establishment of two bus termini and facility of Ladari buses.
- Establishment of around half a dozen marriage halls.

## **1.9 Civilization**

Every society has its own culture and culture, on the basis of which the members of the society make their identity, in other words, the beliefs, thoughts, and tendencies of the members of the society. Culture is the product of all aspects of society, such as culture, tradition, customs, dress, language, and regional sports, and it is the essence of the experiences of the elders and the folk heritage of the society. Rules are made. Which are jointly adopted by the people of the society or nation and also provide them with social security. Chishtiyan is an ancient city and an ancient population, under the shadow of which immigrants from different regions and many nationalities have gathered who brought the culture of their region with them (at the time of migration) and then when they settled here, the local people. The society that was formed together with it has its own civilization and culture. In this regard, I am presenting an overview about the beliefs, customs, clothes, language and regional sports of the members of this society.

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<sup>7</sup> Ibid.,

### **1.10 Language**

When the culture of any society is mentioned, no single thing can be clearly defined, rather the lifestyle, clothing, language, customs, etc. When any aspect of mutual culture. If this is neglected, the explanation of something will be an incomplete concept. Only language is being mentioned here. Regarding the languages spoken in the Chishtian region, it is necessary to visit the Seem of this region. The lower region of the river Sutlej, including the old Chishtians, is called Hather, in which a language has been in use since ancient times, commonly known as the state language, which is similar to the Saraiki language or is probably a corrupted form of Saraiki, in which half A new language has been formed by combining the words of the Saraiki language with a few Punjabi words and some local words. This language (state) is a sweet language spoken in a low tone. Some people believe that it is the Rachanai language (spoken in the lower regions of the Ravi and Chenab rivers, but Rakim disagrees because the Rachanai language is less sweet). It is a high-pitched language with a slight roughness.

### **1.11 The Language of the New Generation**

The practice of encouraging English speaking is becoming common. School Going All the children speak Urdu in schools and homes and now children are taught Urdu and Urdu from the beginning. Clothing reflects and identifies the culture of a country, region or society. Just like any language in its own region, represents and recognizes the culture of the inhabitants and their way of life. The history of the Chishtians was a vast culture in their foothills, which would initially divide them regionally. Then each part will be grouped separately in this sense the region will be divided into two major parts. The lower and adjoining area of Sutlej river and the rural population is called Hatter. In other words, the area near the Sutlej River and the canal Ford Wah is called Kwathar, where the dress and language of the inhabitants are slightly different from those of the Chishtian city and its suburbs. From the canal to the south of Fordow, the urban population and the suburbs known as Atar, the majority of the population resides in these areas, Atta. The clothes and language of those living in Attar are different from those of the inhabitants of Hather are different.<sup>8</sup>

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<sup>8</sup> Iqbal Salaudin. Tareekh-e-punjab. (Lahore: Aziz publishers, 1974), 121-22

## 1.12 Clothes Used in the Hunt

Long turbans up to meters were tied In this era, women wore a cotton cloth shirt and two stripes of striped cloth on the head called Jachapar, and elderly women were called Dhotihai Majli and wore a black shirt with it and usually a black dupatta. After the arrival of the refugees after 1947, influenced by them and due to the easy availability of cloth, there was also a change in the clothing of the Hattar people, instead of hand-made white or khaki (brown) khadar, mill-made khadar yargin. They started wearing clothes. During this period, there was no difference in women's clothing, but if there was a difference, only that of the landlords. History Chishtians used to wear white dhoti/chadar with white Ness type kurta and a heavy (about 10 meters long) watch (istar). Was Around 1960, turbans started disappearing from the heads of nine young men. However, the heads of the elderly people continued to be adorned and the youths started to put langians or salares made by Shahr Farid on their shoulders instead of "safa".

Laha Acha) and Nai are part of the culture and identity of this region (Shahr Farid).Which "Bha Kari nation" gave custom. It is remembered that Farid Khan I brought them from Multan and settled them in the city of Farid. La hai are made in different colors and designs with red green or blue border. The red border and green in the middle (Ground) is generally used more in wedding ceremonies and is worn instead of dhoti by the newlyweds i.e. laa is worn instead of dhoti only and not made of silk thread like orange band. It is like a check which is made by a combination of tuikh durangs. The difference between lengi and lache is that it does not have a border or many like the lache of yangi and its feature is that it is two in one. That is, it is also tied as a dhoti and draped over the shoulders. Legi is also tied around the waist and draped over the head by older women."<sup>9</sup>

What distinguishes the salah from the lacha or ring is that a beautiful band or cord is made from gold thread or silk (multi-coloured) threads across the width of the salah and a web of threads is made along it. This slawah is simply draped over the shoulders or over the head. Where Lache and Salare are famous. There, Shahr Farid's and sole vali joti is also famous and popular throughout Punjab. The beautiful attire of this region

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<sup>9</sup> Ibid.,

is the la cha embroidered kurta and thalada khasal which is truly admirable attire. In the current general dress, now only the working class, ie men of the middle age who work in the fields etc., wear a duri and tie a turban on their head, and in this era, the majority of young people wear a shalwar kameez and carry a dúrang or headscarf on their shoulders. Ceremonies, i.c. weddings, Eid-ul-Fitr, and especially the festival, on its occasions, the majority of young people spend two lagi or one la cha and a salara ie a dhoti is tied around the waist and one is placed over. On the occasion of Urs of Hazrat Baba Tajuddin Sarwar and Hazrat Khwaja Noor Muhammad Maharvi, the culture of this area is prominently visible. Now half of the youth have started to be seen in shalwar kameez.

Chishtian city and the suburbs (west-south-east) of the city are called Atar. The majority of the people living in these areas are refugees who migrated from East Punjab during the establishment of Pakistan and settled here. Since they came from different regions, their lifestyles, clothes, language and social values were different. However, before 1900 AD, there was a dhoti, a kurta and a turban or handkerchief on the head.

Around 1930, when the grain market was established in Chishtian, many people from Gorudpur, Jalandhar, Amritsar, Thanda Ludhiana and Hoshiarpurl etc. of East Punjab moved here and not only increased the population of this new town. Rather, the business here also got a significant boost and development. These businessmen wear dhoti and shirt and headscarf. However, the people who started the cloth business here were tying and in their own shops and those who had their business from the big markets of the outer cities in the central cities of India. There was religion, those people were better dressed, just wearing a muslin kurta or kameez, a white dhoti and a muslin headscarf. After the establishment of Pakistan, the abovementioned dress of the majority of the Robari gentlemen remained the same, however, when the young Robari gentlemen went to buy goods in the big markets, they used to wear white shalwar Boskil shirt and a Jinnah cap on their head.

Around 1960, young people used to wear panamas and shirts, while other people continued to wash and wear the same layers. Now, for the last two or three decades, the majority of people wear shalwar kameez. The dignitaries adorn themselves with shalwar kameez and waist coat, while young people wear mixed clothing such as dress pants, jeans and shalwar kameez etc.

### **1.13 Regional Customs**

Although the customs and traditions are everywhere in the world, but the customs, traditions, customs, constitutions, customs of each region and society, the habits, characteristics, culture and culture are different and separate, which used to be a reflection of the lifestyle and private lives of the people of this society. are Customs are of two types. One is the general ones which are almost the same everywhere across the country and some habits are traditions and regional and there are few families in the regional Rome. Every nation and family has some distinctive or separate customs which are not common to the entire region. There are two purposes for paying or following these rituals. Firstly, the performance of this ritual is an excuse for relatives and friends to meet. Secondly, such occasions play an important role in creating an atmosphere of love by providing mental entertainment and removing anxiety and depression, and now there are some rituals that people are forced to perform even if they don't want to.

### **1.14 Birth Rituals**

This ancient custom of the subcontinent is going on that two or three months before conception, the girl (pregnant) would be taken by her parents to their home and there the first birth would take place and after the birth, after paying all the rituals, she would fight with her child. The purpose of taking the girl two or three months before the birth is to make her rest as much as possible and to take care of her diet etc. and no one can do all this better than the mother. Apart from this, an important reason is that the oriental girls are naturally shy and can't do all those things about the hijab and Jacky Ba with frankness. You can also do it with your mother, sister or brother.

Immediately after birth, the baby is wrapped in a swaddling cloth and after at least one hour, the baby is bathed with lukewarm water. Then the morning prayer is recited in the child's right ear and Takbeer is recited in the left ear. Later it is given to a righteous and wise person.

So that the image and characteristics of the sour giver come in the child.

The first food given to the baby after the birth is called Islahan Janam Kakhi. In the rural areas, this well-known method is being used, but it is not the Masnoon method. Hazrat Asma bint Abu Bakr (may Allah be pleased with her) said that Abdullah bin Zubair was about to be born to me in Makkah. I took the child to the Messenger of

Allah and put him in his lap. You asked for a date, put it in your mouth, then put your saliva and date in the child's mouth, or your own saliva. He put it on his palate and then prayed for blessing for the child as if the Masnoon method is to feed the baby by chewing dates. In our educated class, it is done according to this Masnoon method. In rural areas, the child is given shahud for three days and the custom is also that the child is given to the mother for the first three days Milk is not available and it has been customary to discard the early first color milk (Colostrum) because older In the case of women, this milk leads to the deterioration of the health of the child.

On the third day after birth, the child's mother, i.e. her sister-in-law, washes or washes the baby's breast (astan) with milk or kneaded flour water. After that, the child's grandmother or the child's paternal grandmother puts the child on the mother's lap and then she starts feeding her child. This ritual was called milking. In return for the payment of this ritual, the child's maternal grandmother asks her brother for a price or some other gift. This ritual is still present in rural areas. Placing an iron object on the mother's head From the day of birth, a knife or any other iron object is placed at the level of the mother's head. According to their theory, if anyone puts their belongings on their head, the call will not come near and for ten days, the mother and child are not left unattended.

Pick up the baby or the baby will fall behind the mother while she is asleep. In addition to this, wax indiscriminately used to light a fire in the room so that the air would be clean. The mother was confined to her womb for forty days. Cumin was given for forty days and Vara would come and make jaggery halwa and add celery to it or feed it with local ghee. During this period, the mother was not allowed to use curry. The purpose of banning red pepper was to prevent griping in the child's stomach. The real meaning of Majand is to shave or cut the hair of the head. On the 7th, 10th, 14th or 21st day of the child's birth, the hair of the child's head is washed, which is called "Jhand Lai" in the local language. Some people leave a lock of hair (Jana) at the time of Mutrashi, which is taken to the Pir Sahib at the appointed time according to the manp and by placing his hand on his head with compassion or going to the Pir Sahib's dargah and offering it (the lock). It is washed.

Sadaqah goes to call. Haqiq is a charity. Sirmond also said that in the naming ceremony, two goats for a boy and one goat for a girl are slaughtered and the meat is

distributed among relatives and villagers. If the father of the child and the process of naming the child was under the care of a Pir Saheb, then inviting the Pir Saheb to this ceremony is considered a blessing. Those who can afford to do it should give charity. Comb the baby's hair and suggest a name. It is the literate class that we recommend according to the knowledge of numbers or relative to the name of an elder or the Companions of the Prophet and he is born soon. Register with the UN Council. In poor rural areas, the first trend in spelling is to make friends with the name of hai or there are infamous people who have been around for a long time. Two are as follows. Names such as Nizam Faridullah and Wiran Datta Allah Bakhsh Peraysh Huzoor Bakhshullah or Muhammad Yar etc. Regarding the naming of the child, there is also a way that the name that belongs to the child's grandfather is the same name that is given to the newborn.

Forty days, which is called Chah, has been wrongly popularized as Chala Chhala, Grab, and this word has become a term for motherhood. On the day when the child is 40 days old (100 months), on that day the close relatives of the women gather together and give a maternal council (ghusl sehat) which is called chhala nahana. After the bath, these female relatives (the woman who took the bath) wore new clothes and red bangles, then she was decorated like a bride and seated on a colorful table. Sweets were cooked at home and served to the guests. The day is considered to be a very auspicious day. Thus, generation on the seventh day of birth is called Satvaan and Ghusl on the tenth day is called Daswan or Chhota Challa.

On any day after the birth of the child, the founder of the child's Nathiyawale, Anna Khala (namely Mani etc.) brings clothes and other gifts for her daughter and the child. It is called Cho Chak in Punjab. If the child is born in the girl's home and when the girl takes her child to her in-laws, then the parents of the girl give clothes and other valuable gifts for the child, the child and the son-in-law, a bed for the child and a colorful four-piece cradle.) are accompanied by panjiri or panes made in native ghee. If a son is born, there are gold amulets for the child. If a daughter is born, gold earrings are given as gifts to the son-in-law (for the father of the child) for the girl child and gold rings for the daughter. This chain of transactions is called Chochak. If due to some compulsion, the baby's caretaker cannot touch the gold, then the child's mother gets insulted.

### 1.15 Chisht Sharif 1 in the Mirror of History

Chisht is a town about 100 km from Herat, located on the border of northern Maghar in former Khorasan and present-day Afghanistan. (In the current geography and map, the name of this place i.e. Chishtan is now Shaklan). The chain of Chishtiyya started from the town of Chisht. The well-known dargah of Khwaja Qutb-ud-Din Maud (died 527 AH) is at the same place. Apart from them, many elders of the same family are resting here. Chisht is a Persian language word which literally means sun god. Tamazat Shams is fire-worship etc. and Chishti is a noun for the god of fire-worshippers, which means "Irfan-i-Ilhi, a place (city) between Hamdan and Baghdad is Dinur." Khawaja Karimuddin Mamshad Aloud Menuri, a visionary who lives there, has passed away. Whose name was Grami Mamshad, while Alao was named Sham to distinguish him from the elder of his name, who was the caliph of Hazrat Bati Jalal, may Allah have mercy on him in the Suhrawardi chain, and Alao is a sign of high status and Dinori is a reference to your hometown. Hazrat Khwaja Mamshad Alud Minori's chain of tariqat is related to Hazrat Ali Karamullah Rabiyyah in six ways, which is as follows.<sup>10</sup>

Hazrat Khwaja Mamshad Aloud Yanuri Caliph Hazrat Khwaja Aminuddin Abi Beira Basri Hazrat Khwaja Aminuddin Abi Asir and visual caliph Hazrat Sadiduddin Huzaifah Marashi, Hazrat Sadiduddin Huzaifah Marashi" Caliph Hazrat Khawaja Sultan Ibrahim bin Adham Banil, Hazrat Khawaja Sultan Ibrahim bin Adham binil Caliph Hazrat Khawaja Abi Al Faiz Fazil, Hazrat Khawaja Abi Al Faiz Fazil bin Ayaz Khalifa, Hazrat Khawaja Hasan Basri Ansari and Hazrat Khawaja Hasan Basri Ansari were the caliphs of Hazrat Ali Ibn Abi Talib RA. Hazrat Khawaja Hassan Basri Ansari's mother Majda Hazrat Khaiza was the handmaiden of Hazrat Umm Salmi RA. Hazrat Hasan Basri was brought up in the house of Hazrat Umm Salmi in her arms and when he reached puberty, he pledged allegiance to the blessed hand of Hazrat Ali Karamullah Rabiyyah Hazrat Khawaja Mamshad Aloud Dinuri (died 299 AH) in the third century of Hijri. Around the middle he established a spiritual center in Baghdad. With reference to this center, the fame of Hazrat Dinuri's favors and blessings soon reached even the remote areas. So, a young sailor from the city of Al-Ala in the country of Syria, Abul Haq Shami, was impressed by the fame and greatness of Hazrat Dinuri and came to

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<sup>10</sup> Sindhi, M.A. Pakistan men Sufiyana tahreeken. (Lahore: Sange meel publications, 2000), 118-119

Baghdad and explained the purpose of Khwaja Dinuri, may God's mercy be upon him, and the inner reformation. However, Hazrat Ya'at stayed in Baghdad for some time to learn the internal reforms of the Dervish Dervish. Hazrat Dinuri saw the world of Abul Haq Shami's austerity and passion for spreading Islam and after testing it on the test of inner eyes, his love and compassion became excited and he authorized Hazrat Abul Haq Shami as his caliph. After the grant of caliphate, Hazrat Khwaja Dinuri said that from today your name will be Abul Haq Chishti instead of Abu Atalaq Shami. You will get unwavering favour. You should go to Chisht and continue your chain of tariqat there for the promotion of religion and chain of tariqat. After today, whoever will be in your circle of will, people will call him Chishti till the Day of Judgment. The order to go to Pashtun (Khorasan) was given by Hazrat Dinuri simply because even after the rise of Islam, fire-worship was at the top in some areas of Iran and Khorasan, especially in terms of Chash fire-worship. It was necessary, however, for the purpose of awakening the religious consciousness among these people and for the purpose of propagating religion and promoting Islam, Hazrat Dinuri considered it necessary that Hazrat Khawaja Abulaq Chishi should be sent to Chish as a preacher of Islam.

However, in compliance with the Shaykh's statement, Hazrat Abu Atalaq Chishti Pashtu Panche and made this village a spiritual center and devoted himself to death and the spread of Islam. The practice of fire worship became extinct. Hazrat Khwaja Abu Talaq Shami Chishti was the first saint whose name was joined with Chishti and it became a part of Daigi name and from that time till today people of this chain continue to write Chishti with their name. Hazrat Khawaja Abul Haq Shami Chishti returned to his native land (Syria) at his last age and spent the remaining months and years of his life in his native city and died on 26 Rabi al-Thani 329 AH. Your shrine is in Alakah (Syria). Hazrat Khwaja Abul Haq Chishti, may God bless him and grant him peace, made the village of Chishti "Chishti Sharif" and issued a fountain from here, in which Allah created such a rare gem that proved to be beneficial for God's creation. This is how the Khilafah was transferred and Faiz was delivered.

### **1.16 Chisht Sharif II Chishtian**

In the sixth decade of the 7th century A.H., during the early reign of Sultan Ghiyasuddin Balban (665 AH or 666 AH corresponding to 1267 AD), Hazrat Baba Tajuddin Sarwar (may God bless him and grant him peace) said to his grandfather, Baba

Fariduddin Masood Ganj Shakar, may God bless him and grant him peace. In mail, he came to Qila Kahna from Qila Ajodhan (Pakistan) and camped here along with his companions and started preaching and spreading Islam and spiritual teachings. At that time, there were some signs of population in this area, although there was an unconnected population somewhere far away, but there was a settlement of Shahr Farid nearby. Due to the blessings of your spiritual grace, the residents of the entire region as well as the people of Jaisalmer, Bikaner and Rajputana began to enter the circle of Islam by pledging allegiance to your blessed hand. And those nine Muslim people settled here because of the spiritual education, inner reformation and the love and compassion of Hazrat Babaji, and regular teaching and teaching started here, and in a few years, a very good baronq settlement was formed here. In 674 AH corresponding to 1276 AD, he formally established this settlement. About the author of Taj-ul-Arifeen, Muhammad Ajmal Chishti Madzala says that when I was very young, at that time I saw an ancient red stone inscription many times on which the word "Fagar Farid" was written. He became 674. After much research. he came to the conclusion that the above mentioned 674 is Chisht II.

Till that time this place was called Bada Sahib Di Sithak. It was very important to have a name for this new settlement, so Hazrat Baba Tajuddin Sarwar consulted his friends As usual to suggest the name of this settlement through mutual consultation, so that we the disciples could come up with a long list of different names for this new village. Prepared the list then named three of them Qiyam Gani Shakar Basti, Farid Taj Sarwar Nagri Baba, Tai Sarwar A proposal was selected and presented to Hazrat Baba Sahib for final decision and approval, but Hazrat Baba Sahib and Musahib suggested the name of this village as Chisht Sharif, which was related to Chisht I, whose background was this. That at that time, before the eyes of these elders was the historical scene of the grand ceremony of Dastar Bandi, which they had seen in Ajodhan. Turning the pages of history shows that Khwaja Khor and Khwaja from Chisht Sharif (Khorasan) came to Hazrat Baba Fariduddin Ganj Shukar from Ajudhan chain of Chisht. Hazrat Babaganj Shukar gave a warm welcome and great honour to these seniors and organized a dignified ceremony on their arrival. The important thing in this event was that Hazrat Ganj Shukar's sons, Baba Tajuddin Sarwar's father, Majid Sheikh Badruddin Salman and His Excellency Sheikh Shahabuddin Ganj Alam (on the wish of

Hazrat Baba Ganj Shukar, these Khwajagan Chisht He was clothed with virtue from the Blessed One.

In Deyar Hind, Chishti Ka Brain had not assigned any position in relation to his central line, i.e. had not settled any city, so Baba Taj Sarwar's Nagri was named Chisht Sharif. Regarding the confirmation of the name of Chisht Sharif (II), the author of Lataif Ashrafi mentioned this town as Chisht Sharif in the 8th century Hijri, he writes. Chisht Dawand is one of the province of Khorasan and its city is second and the province of India Mian Multan and its village is close to Multan. Translation: Chisht is two provinces, one is a city in Khorasan province and the other province is a village between Multan Arch in India and that village is near Multan.

Hazrat Maulana Najam-ud-Din Chishti Nizami Bika Nair, the multi-authored sage of the thirteenth century Hijri, who went to China from Pakistan. They also show the distance of this town on the highway. The author of the letters says that this is the day of Shaykh Tajuddin, the son of Diwan Badruddin Sulaiman bin Hazrat Sheikh Fariduddin Ganj. The first Alishan lived in the mentioned village and the village is famous as Taj Sarwar, and Chishtiyan Govind, the village of that village, says that the descendants of Tajuddin Sarwar stayed there for a long time, and from Bikaner in the northern direction, on the Pak Patan road, he made Hashtad. "The text says that this Sheikh Tajuddin Sarwar is the grandson of Hazrat Fariduddin Ganj Shukar and the son of Dewan Badruddin Sulaiman. He has many ancestors in this town and this settlement is known as Tajuddin Sarwar. Chishtiyan is so called because it has many descendants of Tajuddin Sarwar available. And Braca is eighty (80) kos to the north on the road to Pak-China from Nair."<sup>11</sup>

Well-known writers have written satisfactorily that this area has been under siege for hundreds of years. Ahl al-Hidayat are also convinced of the sanctity of this final resting place. This blessed land was found as the mother of believers and pilgrims, and there was no other human land decorated with cleanliness and delicacy in the entire region. This settlement was founded by Hazrat Tajuddin known as Taj Sarwar, the grandson of the famous sage and father-in-law of Punjabi poetry, Hazrat Fariduddin Anj Shakar. The city was settled on the banks of the river and the place was distinguished

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<sup>11</sup> "Taree, R. Multan ki Adbi-o-Tahzibi Zindagi men Sufia ka hisa. (Multan: Beacan books, 1989), 213-14

throughout the region for its greenery. Eventually, after the passage of time, the river moved away from him and the city became desolate. But at this time (2013 according to 1434 AH) the distance of Sutlej river from Chishtian city is 18 km.

I believe that there was a time when the Chishti dynasty was strong except in Bahawalpur in the north of Rajputana, where Hazrat Tajuddin Chishti, the grandson of Hazrat Ganj Shakar, founded a town called Chishtian. (Taj Al-Amin, by reference to Shar by Encyclopedia of Islam) Currently, the population of Chishtian Sharif is divided into two parts. Firstly, this part which Hazrat Baba Taj Sarwar founded and named as Chisht II, which today is called Purani Chishtian or Chishtian Old and the second part which is called Mandi Chishtian or Chishtian Shahr. The railway line is the distance between them and along the railway line approx. There is a cemetery of 400 acres in which many saints and famous martyrs are buried.

#### Arrival of Hazrat Baba Tajuddin Sarwar Chishti

After the passing away of Hazrat Baba Fariduddin Ganj Shakar, his descendants and caliphs also followed in his footsteps, spreading Islam and publishing in Chishti. He has done remarkable things that have been recognized for a long time. Among your descendants, the name of your grandson Hazrat Taj-ul-Arifin Baba Tajuddin Sarwar Chishti Shaheed Noorullah Marqada is very prominent. After Hazrat Khwaja Moinuddin Chishti Ajmeri, may Allah bless him and grant him peace, the names of Hazrat Khwaja Qutbuddin Bakhtiar, may Allah bless him and grant him peace, and Hazrat Baba Fariduddin Masood Ganj Shakar, may God bless him and grant him the highest place in the propagation and expansion of the Chishti chain. are on Due to the effects of the growth and guidance that was spread in the subcontinent by the two honorable leaders, a spiritual revolution took place in every corner of the subcontinent. Hazrat Baba Farid-ud-Din Ganj Shukar was the leader of Chishti in Pakistan, who made Ajudhan (Pak Patan Sharif) the center and brought the Chishtiya chain to its peak with his spiritual greatness, character, adherence to Shariat, and service to people.

After Ajudhan (Pak China), the most important center of the Chishtia chain is Chishtian Sharif. Which was settled by Baba Tajuddin Sarwar by sacrificing his dear life. Hazrat Baba Tajuddin Sarwar Rahmatullah. Alaihi was the grandson of Hazrat Baba Fariduddin Masood Ganj Shakar Rahmatullah Alaihi and the son of Hazrat Sheikh Badruddin Sulaiman Rahmatullah Alaihi. He was born in Ajudhan on 643 AH

corresponding to 1235 AH. Amir-ulMu'minin is related to Hazrat Umar Farooq (RA) in seventeen ways. Hazrat Qazi Abu Muslim Qureshi Usmani, the respected religious scholar of Ajud Min (Pakistan), was one of the descendants of Hazrat Uthman bin Affan, may God bless him and grant him peace. He acquired the memorization of the Qur'an and other external and internal sciences from his grandfather Hazrat Baba Fariduddin Ganj Shukar. The monastery of Hazrat Baba Faridganj Shakar (may God bless him and grant him peace) was a great school of knowledge and virtue, from where countless Taliban scholars came to quench their religious, academic and spiritual thirst. Hazrat Baba Farid-ud-Din Masood Ganj Shukar had a decree that after education and spiritual imposition, i.e., the caliphs who were satisfied with the fountain of Faiz, instead of living in Ajud Man (Pakistan), they should be sent to other places in India (in an area where He used to point out this place in order to light the candle of religion and truth there, and to light the lanterns of religion in the darkness with his spiritual gifts, and he used to exhort him to go there as a preacher and da'i, just like Sultan Al-Mashaikh Hazrat Khawaja. Nizamuddin Mehboob Elahi in Delhi, Hazrat Makhdoom Alauddin Alia Hamad Sabir, the religious center of the Hindus in Jowar Har Dwar, Hazrat Munbatuddin Zari Zar Bakhsh Deo Gur in Deccan, Qutb Alam Hazrat Jamaluddin Hanswi in Bansi, East Punjab, Hazrat Imam Ali Haq Shaheed Sialkot He visited and following the orders of his spiritual Imam Hazrat Baba Fariduddin Ganj Shukar (arriving at a special place) established the center of the Chishtiya chain and preached the religion. Keeping this tradition, Hazrat Baba Fariduddin Ganj Shukar gave the caliphate to.

Tajuddin Sarwar, who was older and gentler than his peers, after his education and chose him to preach the religion in the region of Rajputana (Rajputana included the state of Bahawalpur Barikari, Jaisalmer and the region of Rajasthan.

The reason for which was that many tribes of Rajputana entered the circle of Islam and often settled here after being influenced by the salt and sugar virtue of Hazrat Baba Fariduddin Ganj Shakar. However, to continue this process, a lot of effort was still needed for the publication of Deen Haqq and the education and training of the Neo-Salam tribes. And then the chiefs of the nine Muslim persuasions had a heartfelt wish that someone from the family of Hazrat Baba Fariduddin Panjshans should stay with them all the time for learning, preaching and spiritual training. In view of the need for

hard work for the propagation of religion in this region, it was necessary to have such a personality here who could fulfill all the requirements of this region.<sup>12</sup>

To fight, Hazrat Baba Fariduddin Ganj Shukar's far-sighted eye focused on his grandson Tajuddin Sarwar, because even if the diamond is not cut, Jo Hari gets an idea of its brilliance. The noble qualities of Hazrat Sheikh Tajuddin Sarwar had the courage and ability to bear the sufferings and hardships of the Rajputana desert. Hazrat Baba Faridganj Shukar was not only familiar with these qualities but also recognized their characteristics. That's why he had complete faith and trust in his dear soul that Mujahid Haq, who is being entrusted with the sacred duty of preaching the right religion, will definitely fulfill it in any situation and he who is afraid of worldly problems and sufferings will never back down, do not have. So, the great grandfather sent his illustrious (Tajuddin Sarwar) along with the gathering of scholars and protectors and the inhabitants of Ajodhan (Pak Patan Sharif) and a large number of people around him to his favorite place of residence on the banks of the flowing water (Ghara River i.e. Sutlej River). (Ordered to settle in Chalah Gah Qila Kahna.

It is in the books of history that the said place (Qila Kahna) was the favorite and wellknown retreat of Hazrat Baba Fariduddin Ganj Shakar, where he lived from 633 AH to 642 AH. This place was very important from the point of view of preaching on the northern border of Rajputana. The tribes entered the circle of Islam through the mediation of Hazrat Baba Ganj Sugar. The traces and evidences of his services are still there to testify that he was a Muslim." Departing from Ajodhan to Qala-e-Khana, it is said in the Qur'an Majeed Furqan Hameed:

Those who believed and left their homelands and fought in the cause of Allah with their wealth and lives, their ranks are very high in the sight of Allah, and they are the ones who will reach the goal. There are eternal blessings for them. (And that) them I will always be there, there is no doubt that there is a great reward with Allah. It is also mentioned in the previous document that Hazrat Baba Fariduddin Ganj Shakar, may God bless him and grant him peace, had a blessed habit and routine. It was said that after the spiritual imposition of his caliphs, they used to assign them a special area or place in the land of India for the propagation of the religion and preaching and exhortation.

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<sup>12</sup> Ibid

It required hard work, i.e. he used to go (migrate) to places, where the infidels were in power and direct hard work for the exaltation of the religion of Islam.

In the vast region of Rajputana, the sea of infidelity was at its peak, this region was under the darkness, so Hazrat Baba Farid Ganj Shukar used his ladies to erase the darkness of disbelief and illuminate this region with the radiance of religion. He asked Tajuddin Sarwar to make Qila Kahana the center of guidance and convey to them the commandments of Allah, the Exalted, and the ways of the Holy Prophet, because this is the goal of the scholars and the heirs of the prophets. So, during the reign of Sultan Ghiyasuddin Balban, in 665 AH or 666 AH corresponding to 1267 AH, Hazrat Baba Tajuddin Sarwar, may God bless him and grant him peace, left Ajodhan with great honor and respect towards the bank of Sutlej River. Apart from a large number of protectors and preachers of Islam, their families, Hazrat Shaikh Muhammad Syed Chiraguddin Harati (nephew of Khawaja Moinuddin Chishti Ajmeri) and respected teacher Hazrat Shah Fazeel became pilgrims in your great caravan. Apart from them, many families with professional skills joined this caravan from Ajodhan in obedience to the order of Hazrat Baba Fariduddin Ganj Shukar.

People came along and the caravan was formed. The tribes had arrived at Ajodhan under the guidance of the neo-Muslim Akabar of Rajputana who joined the caravan at the time of departure. It was Hazrat Baba Fariduddin Ganj Shukar's habit that whenever he sent someone to any region after the grant of Khilafat, he used to come with him to the borders of Ajood Man to bid them farewell. So Ajood came outside Hasan (to the border) and with his prayers and righteous wishes, this caravan he left. Covering the distance at a light speed, this caravan reached its destination safely in about ten days.

One of the practices of Hazrat Baba Fariduddin Ganj, may Allah bless him and grant him peace, was that when he said goodbye to a Caliph, including the congregation of the followers and the Caliphs, outside the limits of Ajood Hasan, before starting the journey, every Caliph would say goodbye. He used to make a special prayer for The author of Sir Al-Awaliya writes that some of the great saints who were exalted by the wealth of the Caliphate. At the time of departure, you should give special advice to the one who stayed behind. When Hazrat Makhdoom Alauddin Ali Ahmad Sabir came to take leave of him, he went with him for a while. On this occasion Sheikh Ali Ahmad

Sabir asked what is the ruling about this fakir? Hazrat Baba Sahib said, "Be patient, your life will be easy."

May Allah Ta'ala make me good and exalt me with beneficial knowledge and deeds. While sending off Hazrat Baba Tajuddin Sarwar, as per the custom and the usual limits, when the time came for prayer, he offered his hands to Hazrat Baba Sahib and said that Huzur! Pray for me that which is my heartfelt desire. Hazrat Baba smiled and said, "What do you want?" Hazrat Baba Tajuddin Sarwar replied that my prayer is that no non-Muslim should ever come to power in the place where I am resting and buried and that area should always be under the rule of Muslim rulers. Hazrat Baba Fariduddin Ganj Shukar prayed at Bargah Yezidi. After completing the prayer, Hazrat Baba Sahib hugged his grandson (Tajuddin Sarwar) to his chest and said: "God willing, no non-Muslim government will ever be established in your area."

It seems that Hazrat Baba Sahib said to him on this occasion that Taj Sarwar as much as Ranj Yabi Sarwari Ra Bishab Bidar Boden Mehtri Translation: "By enduring sufferings and difficulties, you will gain fame and leadership and you will be awake at night." And by worshipping, I will get the position of Makhdoomi and seniority. No doubt, it is the blessing of Hazrat Baba Fariduddin Ganj Shukar's popular prayers that there have been numerous changes and changes in the last eight centuries, but history is witness that during this period i.e. During the periods of Blain, Khilji, Takhlug and Lodhi sultans and then Mughal rule, there was complete Muslim rule. After that came the non-Muslim rule of Maharaja Ranjit Singh in Punjab. His forces advanced across the river. They reached Peshawar, but Alhamdulillah the land of Chishtian was surrendered by the Sikhs.<sup>13</sup>

Later, when the British rule was established in India, this area remained under the Abbasid rule and Allah Almighty protected this land from the domination of the British empires. Due to the annexation of Bahawalpur state to West Pakistan in 1947, this area became a part of the Kingdom of Khudadad Islamic Republic of Pakistan. And thanks to the prayers of Hazrat Baba Sahib, the rule of a non-Muslim will not be established on this land until the Day of Judgment, God willing. The establishment of teaching and preaching center is the purpose of dead life In Northern Rajputana (Division

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<sup>13</sup> Chaudhary, M.A. (2010). Religious practices at Sufi Shrines in the punjab. Pakistan Journals of history and culture, 01-30

Bahawalpur), the first religious preacher of the Chishti dynasty and a long-lived saint was Hazrat Baba Tajuddin Sir Dar, may God bless him and grant him peace, who came here in compliance with the orders of his respected grandfather, and for almost fifty centuries, he used to be a lion of faith in this sea of darkness. Stay. After residing in Qila Kahna (Chishtian), Hazrat Baba Tajuddin Sarwar's chain of invitations and preaching and allegiance to idols.

The main concern was that first of all the department of teaching and learning should be established here, because in your company, the Muslims coming from Ajudhan for both education and training for those who have taken a new step in the circle of Islam (new Muslim friends) There was a dire need, so Hazrat Baba Sahib, apart from Hazrat Shah Fazeel (may God bless him and grant him peace), other guardians and scholars continued to perform educational duties. Since memorization and memorization were taught in the teaching department, the majority of the students were memorizers of the Qur'an. Hazrat Baba Tajuddin Sarwar, may God bless him and grant him peace, had three sittings every day to preach to the public, that is, after the Fajr prayer, he used to teach the Qur'an himself (translation and commentary). In the second sitting, those newly arrived Companions who had come from far away to become Muslims or those Muslims who had come to pledge allegiance would be given time after Asr prayer. Hazrat Baba Sahib used to spread his shawl over his shoulder and those wishing to pledge allegiance would hold this cloak and you would pledge allegiance to him. The third session used to take place after the Isha prayer, which was a bit longer, in which Hazrat Baba Sahib and all his companions would eat food (langar) on the same table and then there would be a lecture by Hazrat Baba Sahib regarding Sufism. And there would be a series of answers and you would satisfy the seeker with a short answer. In a very short period of time, your fame spread far and wide, so people from nearby and remote areas were drawn to you by the grace of God.

Salim Khan Lakhweera, the zamindar of Shahr Farid from the nearby areas, pledged allegiance to his blessed hand (Salim Khan Lakhopra was a descendant of Nawab Sukhu Khan Juiya. Many tribes of Rajputana entered the circle of Islam, among them the Sodhe and the Rath. Influenced by his good manners, worship and the reputation of his knowledge, nonMuslims used to attend his assembly in droves and accepted Islam and entered the Circle of Desire. Thus his sphere of preaching extended to Gaur and Bhatnir (the ancient city of Rajasthan province which is known today as

Hanumangarh on the map of India) and he had a significant number of disciples in that area. Raj Chalchi of Bhattir was also his devotee. There were eleven hundred villages and towns in his preaching circle. But Muhammad Ajmal Chishti Madzilla writes that the places of Sheikh Sarwar known as Sheikh Sir in Fort Rang Mahal (near Surat Garh Bikaner) were settled in relation to his blessed name and Bikaner was affected by the all-embracing and expanding effects of his preaching and guidance. Karam, the infamous brave son of the Raja of Warira, went to Delhi and declared himself a Muslim and named himself Qiyam Khan. His descendants are called Qiyam Khani, who used to come here even before the partition of the country. And even later, Hazrat Sheikh Baba Tajuddin Sarwar continues to come from Beka Nair to visit. It is their rule that they do not wear shoes in the land of Chishtiyan Sharif."<sup>14</sup>

### **1.17 Enmity and Allegiance of Non-Muslims to Baba Tajuddin Sarwar**

Jihad There was no personal difference between Hazrat Baba Tajuddin Sarwar and the non-Muslims of Rajputana region. of here against the mood of the Hindu Karum and Rajas, many tribes became Muslims and their numbers were increasing day by day, so they poisoned the lives of the nine Muslim tribes. He was made a target by Rostam for the crime of accepting Islam. They used to quarrel over the most trivial things and forced them to change their religion by oppressing and torturing them unjustifiably. Looking at the Muslims with hatred, then their atrocities increased to such an extent that they started massacring the Muslims. The settlements were set on fire. Hazrat Baba Tajuddin Sarwar's teaching of unity and agreement and patience and independence raised the morale of the Muslims. Also, Hazrat Baba Sahib, may God have mercy on him, advised the Muslims that the survival of the Muslims lies in unity and if the Muslims continue to tolerate their violence with humility and If they keep hiding from them out of fear, it is not far off that the name and mark of Muslims will not be erased from this region. Encouraged Jihad to stop their growing atrocities. When all the Muslims were united and the people of Hazrat Baba Sahib were united, he took the pledge of jihad. The non-Muslims of Rajputana made several attacks on Chisht Sharif (Chishtian) in view of the increasing number of Muslims, but each time the Mujahideen were not repulsed, which increased their anger. According to the reports received from

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<sup>14</sup> Ibid.,

Jaisalmer and Bikanir, all the non-Muslim forces united under the idea that the Muslims had killed Rajputana in name and character.<sup>15</sup>

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<sup>15</sup> "Shahab, M.H. Khitah Pak Uch.(Bahawalpur: Urdu Academy, 1993)111-13

## Chapter 2

### Hazrat Khwaja Noor Muhammad Maharavi Childhood

Hazrat Khwaja Noor Muhammad Maharavi, may God bless him and grant him peace, was born on 14th of Ramadan 1142 AH corresponding to 2nd April 1730 on the night of Shabe Pir to Hindal Bin Ta Tar in Basti Chatala near Mahar Sharif Tehsil Chishtian District Bahawal Nagar. His parents chose his name Bahl (Babylon), but when he came to Delhi for his education in the service of Maulana Fakhruddin Dehlavi, may Allah bless him and grant him peace, the Sheikh suggested that he change his name to Muhammad. After that, he became known in the world by the name of Noor Muhammad and the title of Qibla Alam. Family-wise, he belonged to the famous and influential Kharal tribe, a branch of the Panwar tribe and the influential Thaju. It is said in traditions that when Sahl bin Hindal (Hazrat Khwaja Noor Muhammad) was only three years old, his parents abandoned their residence in Basti Chatala and settled permanently in Maharan (Mahar Sharif). In addition to you and your parents, two elder brothers Muhammad Sultan Muhammad Burhan and younger brother Abdul and your sister Ms. Qaim Khatun Sahiba also accompanied you and your parents. You spent your childhood in Basti Maharan with your siblings, but your health He was different from other children of his age, that is, he did not play as much as normal children. He was very happy to see them play. You were very shy from childhood.<sup>16</sup>

#### 2.1 Education

When he was five years old, his parents sent him as a disciple of Mr. Hafiz Muhammad Masood Mahar for Quran education. And he memorized the Qur'an in Umrah. To get more religious education started from Mouza Badhir (Bhandi) "Events are kilometers away from Mahar Sharif". After reading the initial books of Dars Nizami here, he read a few books from Maulanashi Ahmad Kokar, Rehmatullah Alaihi, in Nawai Basti, Pilana, Pak China. Then Faqlillam took him to Dera Ghazi Khan from where he studied till Sharh Mulla and there he met Mr. Mukhtud-Din Seelani (may God bless him and grant him peace) who took him with him to Lahore for imparting knowledge. Where he stayed for some time in the spiritual and academic center of

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<sup>16</sup> "Iftikhar Ahmed Chishti. Hozroor Qabla Alam. (Faisalabad: Chashta academy Faisalabad, 1412), 11921

Hazrat Ali Hajuwiri, may God bless him and grant him peace, and taught teaching together with Maulana Hakeemuddin Seelani, may God bless him and grant him peace. However, religious tastes. Self-purification and search for the right path took him from Lahore to Delhi in 1165 AH corresponding to 1752 AH. In Delhi, he started taking lessons from Maulana Muhammad Qasim, may Allah bless him and grant him peace. In this way, the lessons of all his students were interrupted. In those days, the fame of Nawab Ghaziuddin Khan's seminary in Delhi was at its peak. It is in the books of history that there were two Madrasahs in Delhi during the reign of Amir Ghaziuddin Khan Feroze Jang, which were known as Madrasa Khurd and Madrasa Kalan. Influenced by the good reputation of these Madrasahs, Khwaja Noor Muhammad Maharavi chose Madrasa Khor for himself and there he enrolled in the teaching school of Hafiz Mian Baharaji, may Allah bless him and grant him peace. It is a good coincidence that respected Hafizji was admitted to the mentioned chain of Chishtiya. Seeing Hazrat Qibla Alam's intelligence, dedication and whole-hearted interest in his lessons, Ustad Makram continued to show special love and compassion and he completed the course very quickly. A very great religious scholar has come to Delhi and started a series of teaching.

Hazrat Maulana Fakhruddin Chishti came to Delhi from Aurangabad (Deccan) in 1165/1752 and then started teaching and teaching in Nawab Ghaziuddin Feroze Jang's Madrasa Kalan (which was located outside Ajmeri Gate). Along with the teaching of Quran and Hadith, he also taught behavior. Hazrat Khwaja Noor Muhammad Maharavi started his career with heart. According to the reference books, he studied in Qutbi from Maulana Fakhruddin Dehlvi. And lived in their service for the purpose of spiritual training. According to traditions, Khawaja Noor Muhammad Maharvi, may God bless him and grant him peace, was in the service of Maulana for 28 years."<sup>17</sup>

## **2.2 Pledge**

When Hazrat Khwaja Noor Muhammad Maharvi (may Allah have mercy on him) finished his studies, he was so impressed by Maulana Fakhruddin Dehlvi's compassion that he decided to stay with Hazrat. However, on the same day, Hazrat Maulana Fakhruddin Sahib left for Mehbarwali Sharif to visit Hazrat Khwaja Qutbuddin Bakhtiar's aunt, so he made his disciple Aziz Noor Muhammad Maharavi his

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<sup>17</sup> "Khaliq Ahmed Nizami. Silsila Taree e Chasht. (Islamabad: Dairat ul Musnifeen, 2000), 183-84

companion. At the same time, he decided to pledge allegiance. Then on Rabi al-Thani 1165 AH corresponding to February 1752 (on the day of the Urs of Hazrat Khwaja Nizamuddin Auliya, may Allah have mercy on him), Hazrat Maulana Fakhruddin Chishti Dehlavi pledged allegiance to the blessed hand of Allah, may Allah bless him and grant him peace.

### **2.3 Safar Pak Patan Sharif**

On 12th Dhu Qa'd 1165 AH according to September 1752, Hazrat Maulana Fakhruddin Dehlavi, may Allah have mercy on him, organized the annual Urs of his father Majid Hazrat Moula Na Nizamuddin and Tungabadi, then on 14 Dhu Qa'd 1165 AH, he started his journey from Delhi to Pak Patan Sharif. Apart from Khwaja Noor Muhammad Maharvi, may God bless him and grant him peace, two other Khudams were also on the Sharif journey.

First, this short convoy reached Sonapat to visit the shrine of Imam Nasiruddin and then reached Panipat and visited Syed Shamsuddin Turk and Hazrat Bu Ali Qalandar and stayed for four days and then left for Lahore. Visited the shrines of Hazrat Da Ta Ganj Bakhsh Ali Hajwiri and Hazrat Muharramullah Naqshbandi in Lahore and after staying for eight days started his journey on foot to Pak China. At the end of the month of Zil Hajj, Pak China reached Sharif.

During this long journey, Khwaja Noor Muhammad Maharvi had the companionship of his Sheikh Hazrat Maulana Fakhruddin Dehlvi and the Sheikh showed his special compassion. On the occasion of the annual Urs of Hazrat Baba Fariduddin Masood Ganj, may Allah bless him and grant him peace, thousands of people pledged their allegiance to the blessed hands of Hazrat Fakhruddin Dehlavi, may Allah bless him and grant him peace, but on this occasion some people said that now you are "Mian Noor Muhammad's". Pay allegiance and Hazrat Khwaja Noor Mohammad Maharvi started the chain of allegiance with the permission of his Sheikh Hazrat Maulana Fakhruddin Dehlavi."<sup>18</sup>

Hazrat Noor wrote this incident of the pledge of allegiance as follows: After reaching Pak Patan Sharif, the extreme stage of his attention on Hazrat Qibla Alam had

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<sup>18</sup> "Iftikhar Ahmed Chishti. *Manaqib ul Mehboben*. (Islamabad: Islamic Book Foundation, 1983), 122-25

been decided and now Hazrat Maulana Sahib also gave him permission to pledge allegiance. and ordered that the book and spiritual stage of education is over. Now the second era has started. Stay in the Bay Burj Nizami and serve the famous doers and distribute the treasures of nature entrusted to you among the deserving ones. After leaving Musnad, poverty and Sufism became prominent. A royal crown was placed on the head of a Gadamanish dervish and a servant of the people was decorated with the title of Makhdoomi, Huzur Qibla Alam Akhwal wa Manaqib (by Shua Noor.

## **2.4 Gift of Khilafah**

Hazrat Khwaja Noor Muhammad Maharvi (may Allah have mercy on him) stayed with his mentor Hazrat Maulana Fakhruddin Dehlavi (may Allah have mercy on him) in Pak Tin Sharif for two months, then he returned to Delhi. Hazrat Maulana transferred the caliphate after examining the virtues of his disciple Aziz and Murid's Riyaat Nim Shami, Hab Allah Wahab Al Rasool and Istighrag and Takhli and at the same time issued the order that he should go to his real homeland i.e. Mahar Sharif. Call the people of God to the right path and train them outwardly and inwardly and publish the chain of Chishtiyyah and pledge allegiance so that the time has come for us to obey the commandments. He asked Sharif for permission to coach.

Before starting the journey, Murshid Kamil gave a few advices to Khalifa Aamil which are as follows. If the news of my death reached you, you would not have come back to Delhi. Do not wear Indian clothes in this country. If someone harms you or hurts you, forgive him and treat him with goodness and kindness. When you will settle permanently in this country, the descendants of Sadat Hazrat Ganj Shukar and the scholars will show respect and honor to you.

A rich person will be associated with your happiness. To take care of him and his country. Hazrat Imam Bakhsh Maharavi is of the opinion that the Amir of the country is probably Nawab Muhammad Bahawal Khan II who pledged allegiance to Hazrat Qibla Alam and Allah Almighty gave the land and his kingdom of the said Nawab Sahib with the blessing of Hazrat Qibla Alam. (Hozor Qibla, Scholar of Akhwal and Manaqib) Protected from the envious and evil. Nawab Ghaziuddin Nahan writes in his Masnawi that he became the heir of the Chishtiyya II by the grace of Hazrat Maulana Sahib and according to the words of Hazrat Akram Lam, he was given the province of Punjab. In Mahar Sharif, millions of people entered the circle of Iradat after the revelation of

Mandal Irshadil and guidance. A Jahan has given you a page and religion obtained and eventually you became the authority of the people and the people of the world (Hozor Qibla, Scholar of Akhwal and Manaqib)

## **2.5 Arrival of Mahar Sharif**

Hazrat Qibla Alam took Khilafat from Delhi and came to Mahar Sharif following the instructions of his mentor. In those days, ignorance prevailed everywhere, the people here were not far from the Hanif religion, nor were they familiar with Hindu customs and traditions and were suffering from ignorant causes. Robbery and robbery were his profession. In such a situation, the arrival of Hazrat Qibla Alam was a ray of light in the darkness of the night. So that we bring your hard work and dedication and personal efforts to fruition and this area became Juma Noor. Countless people accepted Islam and pledged allegiance to your blessed hand. He devoted himself to the service of God's creation for his reformation, training, growth and guidance. It was the habit of Hazrat Qibla Alam, may Allah have mercy on him, that he used to attend every Jumma Pak Patan Sharif. He used to observe Shab-e-Bare and I'tikaf in the Holy Mosque and performed Friday prayers in Jami Masjid Baba Sahib, may God bless him and grant him peace, and after Friday prayers, he would start his return journey. This routine lasted for about fifteen years. Pir Muhammad Ajmal Chishti Madzala writes that

After staying in Mahar Sharif, he spent 15 years of Umar Aziz in the Mujahideen of visiting Sheikh Shaykh al-Alam Hazrat Baba Fariduddin Masood Ganj Shakar. It is at a direct distance of forty kos (60 miles or 100 km) from Pakpattan and Mahar Sharif. He would leave from Mahar Sharif on Tuesday, attend Pak Chin Sharif on Thursday, start his return journey after Friday prayers and reach Mahar Sharif on Sunday evening. It would be lucky to stay home on Monday and leave again on Tuesday. It is narrated that heat, cold, sickness, weakness, nothing has ever hindered your routine and stipend. The total distance traveled for fifteen years is about 936,000 miles (156,000 kilometers (Taj al-Arifin)

When your mood became weak, Hazrat Baba Sahib, may God bless him and grant him peace, ordered that you should not do so much trouble anymore. Now visit my grandson Khwaja Tajuddin Sarwar Rahmatullah every Friday. After this saying, he made it his routine that every Friday he would take a journey on foot from Mahar Sharif to the town of Taj Sarwar, which is five miles away from Mahar Sharif (which is now

remembered as Old Chishtian). Is). Hazrat Baba Tajuddin used to visit the Holy Prophet (may Allah bless him and grant him peace) and used to offer Friday prayers here in the Taj-ul-Awalia Mosque. He used to stand naked from some distance in respect of Hazrat Baba Tarikh Sarwar and used to say that there are many peaces in this graveyard around Hazrat Baba Sahib. Huzur Qibla Alam Manaqib and Akhwal about Gushan Emar.

## **2.6 Living in Basti Maharan**

Before the permanent residence of Hazrat Qibla Alam, the name of this village was Basti Maharan. Due to his arrival and residence and becoming the center of Faiz, the name of Basti Maharan became Mahar Sharif. Mahar tribe was settled in this area. Hinda Khan Mahar founded this settlement and named it Basti Maharan after his nation. His ancestral home was in the village mentioned above. Apart from his mother's brothers and sisters, the mosque was also present in this village, which became his first mother-in-law. From where he memorized the Holy Quran from respected Hafiz Muhammad Saeed Mahar. In the beginning, you are staying with your mother and brothers. When you got married, you moved into a one-room house next to the said house. Teaching started in Mahar Sharif

In Mahar Sharif, Hazrat Qibla Alam started a series of advices and instructions. At the same time, he organized the teaching of the Qur'an in Masjid Hafiz Masood Mahar. In which Qari Azizullah and Qari Sibghatullah (the two brothers) were appointed as teachers, and said that each of those Qiras had allegiance to Hazrat Qibla Alam and were among his caliphs. Because of these two Qari Sahibs, this mosque is remembered by the name of Masjid Qari Sahibs. The last resting places of Qari sahibs are in the cover of Dargah Hazrat Qibla Alam.

## **2.7 Jama Masjid Mahar Sharif**

There was a small mosque near the residence of Hazrat Qibla Alam. To the east of whose enclosure was your Mardan Khana. Where Hazrat Qibla Alam used to give guidance and lessons on behavior and knowledge. He also built two rooms there in which dervishes, disciples and guests used to stay. You used to visit here all day only for a few hours at night Came home to rest. Then he built a special room inside the mosque, in which Hazrat Qibla Aalam performed his prayers and prayers and worshiped alone. He said, meaning Hayat Aziz's last months and years passed in this

room. Balakar 3 Vanj 1205 AH corresponding to 13 August 1791 on Saturday (Thursday) aged 63 years may he go to his true Creator. The last bath was given in this room and this room is still there as a memorable and blessed place. In this mosque, the people, especially the followers of Ba Safa and the great caliphs, attained the outer and inner sciences and set the path of behavior and knowledge."<sup>19</sup> During the time of Hazrat Qibla Alam, may God bless him and grant him peace, this was a mosque, later Nawab Muhammad Bahawal Khan Abbasi, Nawab of Bahawalpur state, had the foundation built, which was named Sari Masjid (Green Mosque). Years later, when the mosque became structurally weak, Hazrat Khawaja Muhammad Ghos Maharavi repaired this mosque, today it is called Jama Masjid Mahar Sharif. Hazrat Khwaja Noor Muhammad Maharvi's Journey to the Hereafter,

## **2.8 Funeral and Funeral**

3 Zulj 1205 AH according to Thursday 3 August 1791, according to the research, he paid Tahajjud in his room and engaged in his duties. At the same time, before the Fajr prayer, Da'ie-Ajl was prayed for. Hazrat Khwaja Noor Muhammad Mahari (may Allah have mercy on him) had great devotion to Hazrat Baba Fariduddin Masood Ganj Shakar (may Allah have mercy on him) and his grandson Hazrat Baba Tajuddin Sarwar (may Allah have mercy on him). Out of love and devotion, Hazrat Khwaja Noor Muhammad Maharuti had bequeathed to his children and devotees during his lifetime that the plot of land chosen for burial in Taj-ul-Arifin Nagri (Chishtian) was Hazrat Baba Taj. It was owned by the children of Al-Din Sarwar Rahmatullah, so we followed your will to bury the whole thing. Friends contacted him and got two bighas of land (one hectare of land) and started preparing the grave. Hazrat Qibla Alam was buried in his secluded room and after the Jama prayer, Hazrat Hafiz Muhammad Jamal Multani, may God bless him and grant him peace, the deputy caliph, Hazrat Khawaja Khuda Bakhsh Khairpuri, led the funeral prayer at the shrine of Baba Tajuddin Sur, may Allah have mercy on him. And after Asr prayer, Hazrat was buried.

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<sup>19</sup> K.A. Nizami, Tareekh-e-Mashaik-e-Chisht Vol V (Karachi: Oxford University Press, 2007), 210-214

## 2.9 Construction of Dargah

After the death of Hazrat Khwaja Noor Muhammad Maharavi, there were several suggestions for the construction of the shrine. However, eight years after Hazrat's death, in 1213 AH corresponding to 1799 AD, Hazrat Qazi Muhammad Aqil (Kot Mithan Sharif) started the construction of Dargah, ie, the burial room and built a dome on it. Hafiz Muhammad Jamal Multani, may God bless him and grant him peace, built the outer wall of the Majlis Khana, while the arch and minaret of the doors of the monastery were built by Nawab Amir Muhammad Bahawal Khan Abbasi, the Nawab of Bahawalpur State. As a vow, a silver shell was placed on the threshold, on which the following text is engraved: O Allah, the threshold of Sharif Khanqah, Hazrat Khwaja Noor Muhammad Sahib, Nazargaz Ranideh Banda Asi Muhammad Rahim Yar Khan, known as Muhammad Bahawal Khan Abbasi, the mediator of peace. Afi Anhu 1366. In Khanqah Sharif, under the dome, apart from Hazrat Khwaja Sahib, there are three of his children, Hazrat Mian Noor Al-Hamd. Martyr Hazrat Mian Noor Ahmed Maharavi, Hazrat Mian Noor Hasan Manghiroti is the shrine. Along with which there are also historical sections on the wall for marking. Hazrat Hafiz Muhammad Musa To Naswi, may

God bless him and grant him peace, made the amulets of the shrines out of marble, while other Tunswis decorated the inner border of the Khanqah with colored ceramic tiles and decorated the inner circle of the dome with gold. Shajra Tayyaba was engraved in letters. Then, after a long period of time, Hazrat Mian Noor Jahanian Sahib, the eighth Sajjada Nishi of Khanqah Aliya, when he started the renovation of the Khanqah in 1980, decorated the dome of Mazare-Sharif with marble. Earlier this dome was akhr (green). color) while according to the tradition, this dome was initially Azraq (turquoise colored). Now marble in the present time

## 2.10 The Main Gate of the Bargah

The outer door or main gate of the monastery is the best masterpiece of the bronze industry of Multan. If you enter through this gate, first there is a wide courtyard, in which there are rows of worshipers during Urs, and pilgrims rest at night. Hamad wa Naat and Qawwali concerts are also held in this yard. On the right side of this door (East). There are rooms for visitors.

### **2.11 Jami Masjid Qibla Alam**

As soon as you enter the Sadar Gate, when you reach the courtyard, on the left side there is a spacious and beautiful Jama Masjid, which was built by Nawab Muhammad Sadiq Khan Abbasi IV (Governor of Bahawalpur State). Later, Rais Multan Nawab Ahmed Yar Khan Khakwani expanded the said Jama Masjid. In 1980, the eighth Sajjada Nishim Mian Noor Jahanian Maharvi Mahmudi of Dargah Aliya was further expanded and renovated. Today in 2013 there is a situation with Hazrat Khwaja Noor Jahaniyan,<sup>20</sup>

### **2.12 Water supply System in Monastery**

Outside the outer gate of the dargah (Sadar gate) there is an ancient well which was dug by Hazrat Sani Shahullah Bakhsh To Naswi Rahmatullah Alaihi, which continues to meet the water needs of the monastery. At the time when this well was dug, the village The water in the surrounding area was brackish which cannot be used for food but alhamdulillah the water of this well is the best water since then till now a tubewell has been installed in this well which supplies water.

### **2.14 Madrasa Fakhr Jahan Dehlvi**

Hazrat Khwaja Noor Muhammad Maharwi, may Allah bless him and grant him peace, started a Madrasa in the Masjid Hafiz Muhammad Masood for the teaching of the Qur'an in Mahar Sharif. After Hazrat Sahib's demise, Sahibzadagan founded another Madrasa of the same style, Madrasa Fakhr Jahan Dehlvi. But due to unknown circumstances, after some time, the education in this seminary stopped, that is, this seminary was closed. However, Hazrat Mian Noor Jahanian, may God bless him and grant him peace, started this Madrasa again in 1981 and filled this gap. Praise be to Allah, he has performed religious services with utmost respect and dignity till now. In the beginning, this seminary had only the memorization and viewing of the Holy Qur'an, but gradually, the textbooks of Arabic Fari-do, Magar-Duri-Nizami were gradually started. Now Alhamdulillah Hadith tour is also conducted here. In which many foreign and local students are being equipped with fine education.

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<sup>20</sup> Qazi Javid, Muslim Tahzib. (Lahore: vanguard book Ltd, 1983), 320-324

### **2.15 Mehfil Khana**

Right in front of the Sadar Door on the Naffa (northern edge) of the Khanqah's courtyard is a spacious and beautiful hall known as Mahfil Khana and in this hall the annual Urs ceremonies are held. This hall has many doors that open on all sides and there are many pillars in the middle of this hall. Initially, these pillars were made of wood, but later in 1985, instead of these wooden pillars, concrete pillars were made and white stones were displayed on them.<sup>21</sup>

### **2.16 Women's Attendance Hall**

On the north side of the monastery, there is a small porch which was initially built with very simple stone and brick, so during the renovation of the monastery, in 1986, this porch was also decorated with marble, where pilgrims (Pilgrim women) stay at the time of attendance, read the Fatiha, make supplications and vows for the needs. There is a small cemetery within the monastery. It is known as the cemetery of Qibla Alam, which is in the back (west) of the mausoleum and on the north side of the Jama Masjid Qibla Alam, in which the great caliphs are seated. There are shrines of Sahibzadagan and other famous people.

### **2.17 Descendants of Khawaja Noor Muhammad Maharvi**

The best legacy of a human being is a righteous child, and children who are beneficial to God's creation are a source of charity for their parents. Hazrat Khwaja Noor Muhammad Maharvi, may God bless him and grant him peace, left behind three righteous children, which were beneficial. Their names are as follows:

Hazrat Khwaja Noor Hamad Shaheed, may Allah bless him and grant him peace, Hazrat Qibla Alam took him with him to Delhi and pledged allegiance to Maulana Fakhruddin Dehlavi. Hazrat Khwaja Noor Ahmad Maharavi (may God bless him and grant him peace) Hazrat Khwaja Noor Ahn Mangir (may God have mercy on him) had his allegiance to Hazrat Qazi Muhammad Iqbal Aqil (Kot Mithan Sharif) and his allegiance was to his father Khwaja Noor Muhammad Maharavi.

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<sup>21</sup> Jameel Asghar. Tareekh-e-Chishtian. (Lahore: Sohaib Publications, 2015) 90-95.

## **2.18 Hazrat Khwaja Noor Ahmad Maharvi The second son of Sajjada Nashin (II)**

He was the son of Hazrat Khwaja Sahib, who memorized the Holy Quran at a young age, and then became proficient in the study of imitation and intellectual sciences. He was honored by the allegiance of his benevolent father Hazrat Khwaja Noor Muhammad Maharvi. He achieved perfection in his companionship and harmony to such an extent that Hazrat Khwaja Noor Muhammad Maharvi used to call him by the name of Fakir. It is narrated from Anwar Jamaliya that his personality, habits and traits were very similar to his father Makram. It is stated in the books that those who loved Hazrat Khwaja Sahib, when the desire to visit Hazrat was overcome, they would go to the service of Sahibzada Sahib (Khwaja Noor Ahmed Maharavi).

They used to visit him, give him hugs, and always engage in the service and obedience of Hazrat.<sup>22</sup>

After the martyrdom of Hazrat Khwaja Noor Al-Hamd, may Allah bless him and grant him peace, he was elected as Sajjada Nashi. You fulfilled this important responsibility very gracefully for about 48 years and 6 months and answered the death penalty on 18th Ramadan 1254 AH corresponding to November 1838 Mahar Sharif. You are also a comfortable dust on the west side of the shrine in your father's side. Hazrat Khwaja Noor Aham Maharvi, may God bless him and grant him peace, had six children as follows, who followed in the footsteps of their great ancestors. Be a source of guidance for the people who are walking. Names Dear Sirs:

Hazrat Khwaja Ghulam Farred,

Hazrat Khwaja Nabi Bakhsh,

Hazrat Khawaja Khawaj Mahmood,

Hazrat Khwaja Ganj Bakhsh may Allah have mercy on him.

Al-Hazrat Moadi, may God bless him

Hazrat Khwaja Qadirullah may Allah have mercy on him

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<sup>22</sup> #Gilani, S.S. Punjab per Sufism k Asrat (Multan: Kitab nigar, 2006), 115-116

Hazrat Khwaja Noor Hasan Manghairavi, may God bless him and grant him peace

### **2.19 Third Child of Khawajah Noor Muhammad Majarvi**

He was the youngest and most cherished son of Hazrat Qibla Alam who was under the tutelage of his father, Hazrat Khawaja Muhammad Hail Rahmatullah Kot Mithan Sharif) from an early age. He completed his religious education there and after the death of Hazrat Khawaja Noor Muhammad Maharwi, may God have mercy on him, he settled permanently in Mathira with the permission of his Sheikh during the time of Hazrat Khawaja Noor Muhammad Shaheed, may God have mercy on him. The settlement became Mangir Sharif. Hazrat Khabam and Sun Mushir V, like their father Makram and respected brothers, remained the beacon of light and head of guidance in the darkness of ignorance as the Amin Dawai of Hanif religion and the ambassador of the Chishtiyya chain. You have a broken heart And he possessed innumerable qualities.<sup>23</sup>

### **2.20 His Death**

Hazrat Khabam Khud Min Nirivi passed away on 3 Shawwal-ul-Mukarram 125 AH corresponding to December 1939 in Mutair Sharif. His khaki body was brought from Mutair Sharif to Chishtian Sharif and buried on the eastern side adjacent to Hazrat Noora Al-Hamd Shaheed.

### **2.21 His Children**

He had six sons whose names are as follows:

Khwaja Nizam Mali, Khwaja Nasi Bakhsh, Mian Taj Mehmood, Mian Umar Bakhsh, Mian Ghulam Qadir, Mian Ghulam Ali Hazrat Khwaja Noor Hasan Maghi Rotti, all the sons of Khwaja Noorhasan Maghi Rotti were possessors of excellent qualities and virtues. Citing Gulshan Abrar but without authority, Chishti narrates that Sahibzada Khwaja Nasir Bakhsh possessed special qualities. Every hundred of them were mothers of orphans and scholars spreading love. Countless students have

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<sup>23</sup> Javid, Q. Punjab k Sufi Danishwar. (Lahore: Fiction house, 2010), 33-36

benefited from his seminary. Countless people are the stipends of his anchor were Because you were the source of noble morals and the source of virtues.

## **2.22 Daughters of Hazrat Khwaja Noor Muhammad Maharwa, may God have mercy on him, Ms. Zeenat Bibi**

You were the office bearer of Hazrat Sahib, you received your primary education from your Shafiq father and you were trained by him. He was married to Jamal Muhammad Bin Khalifa Ghulam Muhammad (Lalika Jo Seyah). After some time after Jamal Muhammad passed away, he came close to the compassion of his father and spent the remaining months and years of his life in his father's house, serving his father and in worship and education. A lot of time and drugs were spent on medicine. Hazrat Qibla Alam used to say that adornment is the adornment of our house. You are very good and poor were No historical evidence of your descendants has been found."<sup>24</sup>

## **2.23 Mrs. Sahiba**

Ms Sahib Khatun Sahib was the daughter of Hazrat Sahib Safri. She was married to Syed Sher Shah who was a descendant of Haji Syed Rasool Sahib, the son of Pir Adil Shah. Hazrat Bibi Sahiba was blessed by Allah the Most High with a son, if he was given a scar to his mother at a very young age. She could not get over the shock that her husband passed away. Later, he came to Mahar Sharif at Daulat Kuda of his respected father and spent the rest of his life living in the corner of his father's and mentor's house.

## **2.24 List of Sajjada Nashinan**

Hazrat Khwaja Noor Muhammad Mubarwa, may God bless him and grant him peace After the death of Hazrat Khwaja Noor Muhammad Maharawi (3) Dhul Hijj 1205 AH), the following Sajjads respectively Perform your responsibilities well.

1 Hazrat Khwaja Noor Al-Samad Shaheed may Allah have mercy on him

2 Hazrat Khwaja Noor Ahmed Maharavi may Allah have mercy on him

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<sup>24</sup> Punjab State Gazetteer. 301-304

3 Hazrat Khwaja Mahmood Maharvi may Allah have mercy on him

Hazrat Khwaja Noor Bakhsh Maharavi may Allah have mercy on him

Hazrat Khwaja Noor Jahanian Maharavi may Allah have mercy on him

Hazrat Khwaja Mian Muhammad Yusuf Maharavi may Allah have mercy on him

Hazrat Khwaja Mian Mehmood Bakhsh Maharavi may Allah have mercy on him

Hazrat Mian and Jahanian Mahmudi Maharavi may Allah have mercy on him

Hazrat Mian Ghulam Moinuddin Maharavi Madzala is the present Sajjada Nashin

## **2.25 Srani Sadiq**

Adjacent to Khanqah Hazrat Qibla Alam, there is a spacious fort-like inn on the west side, which was built by Nawab Bahawal Khan IV. In 1885, it was constructed for the stay and rest of pilgrims. Spread over 12 Kanal (1.5 m) land, the historic building was beautifully constructed in such a way that the west, north and south 45 rooms have been constructed on three sides) with stairs leading up from the four corners. In the east, spacious horse-like terraces have been floated so that pilgrims can stay their rides etc. In front of these 45 rooms, a square square of about four kanals has been left so that the Zens can also use it. The exterior of the walls of this monumental building is made of clay and the inside is made of clay (one and raw bricks). Peroni John's brick construction shows that it was meant to be strong, durable and beautiful, while the raw bricks and brown temite were used to keep the rooms cool from the inside because there was no electricity in those days, so there was no solar radiation. And seasonal variation did not affect the internal temperature of the Kuru.

In 1910, a primary school was started in this building. This school was previously in Mahar Sharif. In 1910, the state of Bahawalpur made Madrasa (Mian Muhammad Dhadi) permanent here. This school continued to accommodate Muslim and non-Muslim students for a long time, In 1947, India was partitioned and Pakistan came into being. At that time, Hindus were going to India from here, while Muslim refugees were moving from here to Pakistan. During this migration, they used to get off the train and spend some time in the railway passenger house and then at Sarai Sadiq. They would move until their accommodation was arranged. In 1960, the administrators realized that

the building was dilapidated and beyond repair, so the Deputy Commissioner, Bahawalnagar, asked a contractor to estimate the cost of repairing it, which was several times higher than the estimate. So the young politician of that time Syed Altaf Hussain Bukhari who belonged to Pakistan Muslim League (Makhdoomzada Hasan Mehmood Group) along with some of his colleagues met Deputy Commissioner

Bahawal Muhammad that we social workers want to help the government in this good work. The government has provided us with one-fourth of the estimated amount and the rest of the expenses will be borne by us, but the permission was gladly received."<sup>25</sup> Syed Altaf Hussain Shah contacted the zamindars of the area from whom tractor-trolleys were borrowed. Donations were received from well-wishers. It was repaired in a very short time under the Self Help Program. After the separation of East Pakistan in 1974, when that region was called Bangladesh, those people who expressed love for Pakistan and belonged to the provinces of Bihar and Assam, who were fed up with the ill-treatment of the rulers and the Indian Army, illegally immigrated to millions, entered Pakistan in numbers. So these Bengali (Spring) migrants (men, women and children) who kept reaching Chishtian through East Punjab were enveloped by the embrace of Sarai Sadiq like a mother and these people in the number of hundreds stayed here permanently for about 8 years which slowly Slowly they spread to Karachi and Hyderabad and other cities in Sindh, which were sold by the hundreds, and the government of Pakistan made colonies and moved them there.

Now in 2013, the unspoken state of this opinion is a helpless image of a nostalgic masterpiece of the past awaiting the attention of the organizers. The rooms of the inn are structurally dilapidated and uninhabited, in the courtyard of which the children of this village play cricket all day long, as if the great inn Sadiq is now only a children's playground. As soon as you enter through the main gate of this inn, on the right hand side i.e. on the eastern side is the office of the District Officer Awqaf and the residence of the employees. There was also the office of Stunt Education Officer for some time.

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<sup>25</sup> Punjab University. Tareekh e Musalaanan Pakistan.( Lahore: punjab university press, 1707), 67-68

The height of Adam and the beautiful, sophisticated and strong Saddar Darwaza of this inn was there till 2000, but now that GATE is not there.<sup>26</sup>

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<sup>26</sup> Fiaz Mehmud. Tareekh-e-Musalaanan Pakistan. (Lahore: Punjab university press, 1973), 44-45

## CONCLUSION

Hazrat Khwaja Noor Muhammad Maharavi, may God bless him and grant him peace, was born on 14th of Ramadan 1142 AH corresponding to 2nd April 1730 on the night of Shabe Pir to Hindal Bin Ta Tar in Basti Chatala near Mahar Sharif Tehsil Chishtian District Bahawal Nagar. His parents chose his name Bahl (Babylon), but when he came to Delhi for his education in the service of Maulana Fakhruddin Dehlavi, may Allah bless him and grant him peace, the Sheikh suggested that he change his name to Muhammad. After that, he became known in the world by the name of Noor Muhammad and the title of Qibla Alam. Family-wise, he belonged to the famous and influential Kharal tribe, a branch of the Panwar tribe and the influential Thaju. It is said in traditions that when Sahl bin Hindal (Hazrat Khwaja Noor Muhammad) was only three years old, his parents abandoned their residence in Basti Chatala and settled permanently in Maharan (Mahar Sharif). In addition to you and your parents, two elder brothers Muhammad Sultan Muhammad Burhan and younger brother Abdul and your sister Ms. Qaim Khatun Sahiba also accompanied you and your parents. You spent your childhood in Basti Maharan with your siblings, but your health He was different from other children of his age, that is, he did not play as much as normal children. He was very happy to see them play. You were very shy from childhood. Hazrat Qibla Alam took Khilafat from Delhi and came to Mahar Sharif following the instructions of his mentor. In those days, ignorance prevailed everywhere, the people here were not far from the Hanif religion, nor were they familiar with Hindu customs and traditions and were suffering from ignorant causes. Robbery and robbery were his profession. In such a situation, the arrival of Hazrat Qibla Alam was a ray of light in the darkness of the night. So that we bring your hard work and dedication and personal efforts to fruition and this area became Juma Noor. Countless people accepted Islam and pledged allegiance to your blessed hand. He devoted himself to the service of God's creation for his reformation, training, growth and guidance. It was the habit of Hazrat Qibla Alam, may Allah have mercy on him, that he used to attend every Jumma Pak Patan Sharif. He used to observe Shab-e-Bare and I'tikaf in the Holy Mosque and performed Friday prayers in Jami Masjid Baba Sahib, may God bless him and grant him peace, and after Friday prayers, he would start his return journey. This routine lasted for about fifteen years. Pir Muhammad Ajmal Chishti Madzala writes that After staying in Mahar Sharif, he spent 15 years of Umar Aziz in the Mujahideen of visiting Sheikh Shaykh al-Alam

Hazrat Baba Fariduddin Masood Ganj Shakar. It is at a direct distance of forty kos (60 miles or 100 km) from Pakpattan and Mahar Sharif. He would leave from Mahar Sharif on Tuesday, attend Pak Chin Sharif on Thursday, start his return journey after

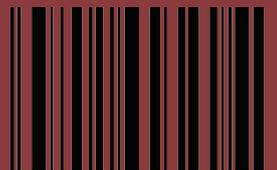
Friday prayers and reach Mahar Sharif on Sunday evening. It would be lucky to stay home on Monday and leave again on Tuesday. It is narrated that heat, cold, sickness, weakness, nothing has ever hindered your routine and stipend. The total distance traveled for fifteen years is about 936,000 miles (156,000 kilometers (Taj al-Arifin). When your mood became weak, Hazrat Baba Sahib, may God bless him and grant him peace, ordered that you should not do so much trouble anymore. Now visit my grandson Khwaja Tajuddin Sarwar Rahmatullah every Friday. After this saying, he made it his routine that every Friday he would take a journey on foot from Mahar Sharif to the town of Taj Sarwar, which is five miles away from Mahar Sharif (which is now remembered as Old Chishtian). Is). Hazrat Baba Tajuddin used to visit the Holy Prophet (may Allah bless him and grant him peace) and used to offer Friday prayers here in the Taj-ulAwalia Mosque. He used to stand naked from some distance in respect of Hazrat Baba Tarikh Sarwar and used to say that there are many peaces in this graveyard around Hazrat Baba Sahib. Huzur Qibla Alam Manaqib and Akhwal about Gushan Emar.

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