

## Chapter – 53

## Khwaja Moinuddin Chishti

(1138 - 1235 AD)

Hazrat Moinuddin was born in Sajistan. His father, Khwaja Ghiyasuddin Hassan, was not only a very wealthy businessman but also very pious and righteous person. Khwaja Moinuddin is Sayyad from both his parental ancestors. His chain reaches to the lineage of Hazrat 'Ali.

His education and training took place in Khorasan. Then he went to Samarcand. And when he left for Iraq, he took his first stopover at Heroon, Nishapur. Here, he remained in the service of Hazrat Khawja 'Uthman Harvey Chishti. He took pledge of allegiance on him. He remained with him for a long time and did hard work and excelled well. After that he got Khilafat from his mentor. Then he traveled to different areas and met with several saints. In the "Sair al-Arifin", Sheikh Jamali wrote that he also stayed with Hazrat Ghaus-ul-Azam for 57 days in Baghdad.

Hazrat Moinuddin came to India via Baghdad, Herat, Tabriz and Balkh and first arrived in Lahore (*the then Hindustan*). It is famous that he visited the shrine of Hazrat Data Ganj Bakhsh and here he performed Itikaf. From Lahore he traveled to Multan. Here he spent some time and specialized in Hindustani languages. After that he came to Delhi and after a short stay he traveled to Ajmer. At that time King Rai Pathura of India was living in Ajmer and this city of Ajmer was more important than Delhi. However, with a reference from

"Tabquat-e-Nasiri" it came to know that when he arrived in Ajmer, this Hindu ruler had been eliminated due to the invasion of Sultan Moizuddin Ghauri.

Before his arrival, there was a practice of blasphemy all over the India. Here, most of the rebels claimed themselves to be God, and thought to be partners of Allah Almighty. They offer prostration for the rocks, stones, trees, cattle and the cows, and even to their dung. So the darkness of disbelief was spread everywhere. On reaching Ajmer, not only the Muslims of Hazrat Moinuddin started approaching him, but most of the disbelievers were ready to accept Islam on his hands. As soon as he arrived here, Islam began to spread throughout the area, and the darkness here soon became brighter and brighter with the light of Islam.

Khwaja Sahib was one of the greatest religious personality of his time. Propagation of Islam in India is his biggest achievement. He was the founder of the Chishtia chain in India. Chisht is a village near Herat where Khwaja Abu Ishaq Shami had started this chain. The mentor of Moinuddin Chishti had received the Khilafat with this chain. Sheikh Shahabuddin Suhrawardy in his book "Awarif al-Ma'arif", elaborates all about the views of the Chishtia series, and he says that the basic concept of this series is "وحدت الوجود" (*to conceive all the existences as probable and merely nominal*). They believe that considering the occupation of personal property to be fully theirs is simply against the concept of "توكيل على الله" (*entrusting ones soul to Allah*). They love to give up all the materials and worldly pleasures. They believe in peace and non-violence. They consider taking revenge as animal's attribute. It is forbidden for them to extend contacts towards government officials. For them, the demand of mystic life is to live only for the Almighty God. Sufis should neither desire the heaven nor have fear for the hell. Chishti

Sufis do not demand formal acceptance of Islam as a prerequisite for initiating religious zeal. On the contrary, according to him, before formally accepting Islam, it is important to create a revolution in the emotional life.

Khawja Qutubuddin Bakhtiar Kaki and Sheikh Hameeduddin Nagori were among the successors of Moinuddin Chishti and they gained great fame. Khwaja Qutubuddin Bakhtiar Kaki remained under the mentorship of Moinuddin Chishti in Baghdad and he performed very well for expanding the Chishti belief in Delhi. Sheikh Hameeduddin Nagori came from Bukhara to Delhi but first he stayed in Nagor, so he became famous with the title of Nagori.

The Shrine/Dargah of Moinuddin Chishti is in Ajmer. The king of Gulf of Malawi had built the proper tomb on the shrine. There are many buildings, gates, lodges, charity houses and mosques in the courtyard of the Dargah, built by the Mughal Emperors, Nobles and Sufis at different times. By the time of Akbar's Rule, his shrine had become famous as the largest shrine of the country.

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