

**AN ARCHAEOLOGICAL AND ANTHROPOLOGICAL STUDY OF HOLY
SHRINE OF KHUAJA WALI BABA SHAH MAODOODI CHISHTI, KILLI
KIRANI QUETTA, BALOCHISTAN**



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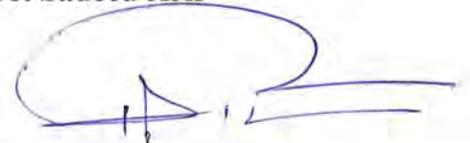


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FINAL APPROVAL

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DECLARATION

I hereby declare that this is the result of my individual research, and that it has not been submitted concurrently to any other university for any other degree.



Abdul Rehman Baloch

DEDICATED TO

BELOVED PARENTS AND LOVING FRIENDS



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GLOSSARY

Khuaja: the Master

Sajjada Nashin: the Successor

Motabar: Respectful

Sardar: chief

Qila: fort

Zahid: pious

Ulama: scholars

Tariqa: order

Silsila: chain

Khalifa: follower

Pir: the Religious Leader

Murshid: the Religious Leader



INTRODUCTION

Balochistan is the largest province of Pakistan covering 3, 47,000 sq.km of Pakistan's total territory with 5% of its total population. The researches show that this province has a great importance in history. The archaeological evidences show that its history goes back to 8th millennium BCE. It has northern and north-eastern boundary with Afghanistan and Khyber Pakhtoon Khwa, its eastern frontier being bordered with Sindh and Punjab, and its western border connected to Iran, while the Arabian Sea washes its southern base for a distance of nearly six hundred miles (Hughes 1977:2).



Figure 1.1 the map of Balochistan

Courtesy: google/maps.com, accessed on 16 Jan. 2015



Quetta is the capital of Balochistan. According to Karman Azam Sohudroy the name of Quetta is derived from Pashto word “*koet*” means, “*Qila*” because the territory of Quetta is surrounded by mountains. The territory of Quetta has a great importance in history. According to Sohudroy, before the arrival of Balochs and Afgans, the indigenous people of Quetta were Zoroastrians by faith and cast who were they, is unknown, who built karezes there (Sohudroy 2009: 326).

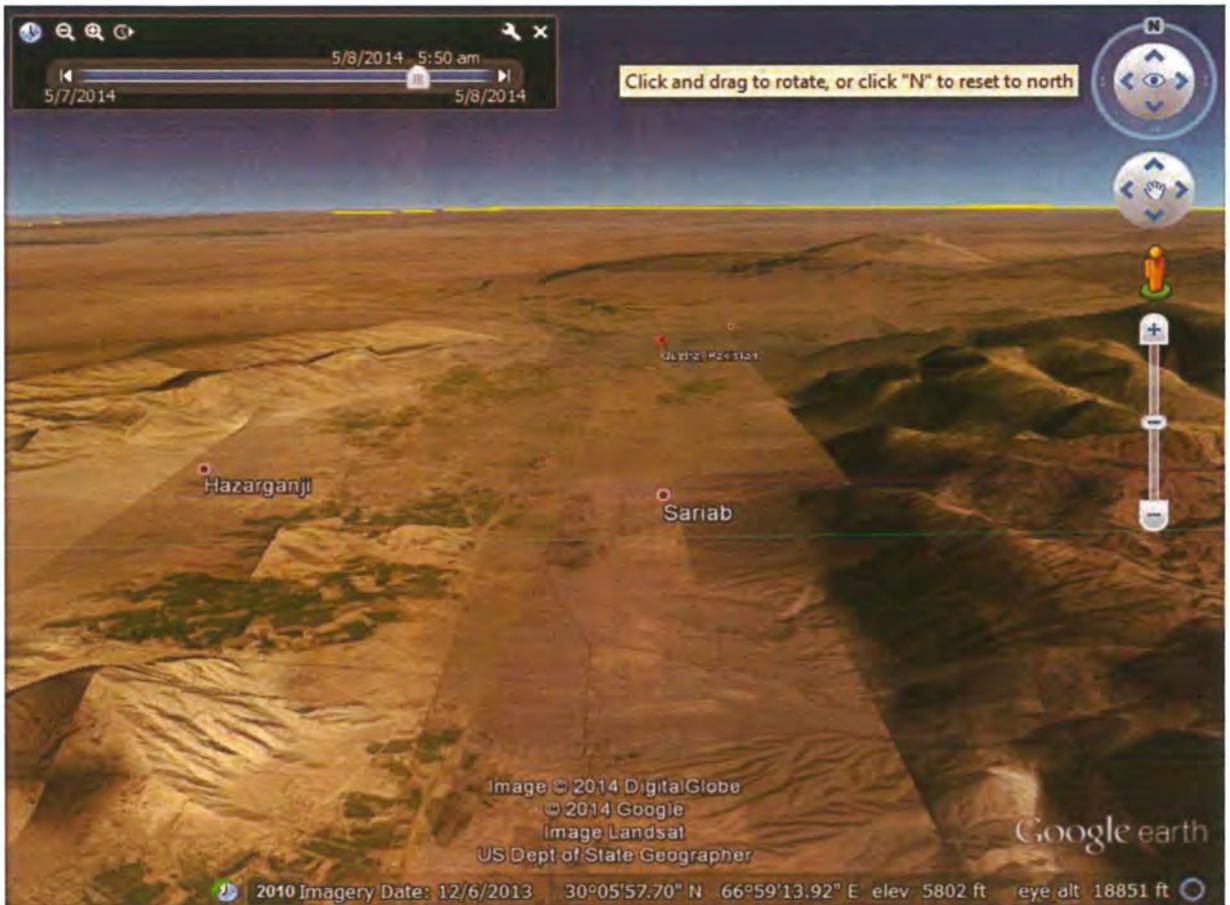


Figure 1.2 the satellite view of Quetta Valley

Courtesy: www.google-earth.com: accessed on 15/5/2015

The Holly Shrine of Khuaja Wali Baba is situated in Killi Kirani Quetta, Balochistan. Khuaja Wali Baba is one of the foremost Muslim Saints of Chishtiya Silsila. The complete name of Khuaja Sahib is Hazrat Khuaja Syed Wali Shah Baba Maoododi Chishti (Rehmatullah Alaih).



The word Khuaja (master) is used to show respect for the Saints of the Chishti order. Chishti Silsila (order) is one of the parts of Salasil-e-Tassawwuf. The word Tassawwuf is defined by different scholars as;

According to Sharah Sheikh ul Islam Abi Yahya Zakarya Alansari, "Tasawwuf is the knowledge of those feelings with which one controls the will, purifies moral values and develops the external and internal self, so that the man can get eternal benefit."

According to Hazrat Abul Hassan Nori (May peace be upon him), "Tasawwuf is the name of depleting all inner wishes."

According to Hazrat Abu Ali Qazwini (May peace be upon him), "Tasawwuf is the name of acquiring best moral values."

According to Abu Muhammad Jareri (May peace be upon him), "Tasawwuf is name of implementing all praiseworthy values and getting rid of all meanness and baseness values."

According to Hazrat Katanee (May peace be upon him), "Tasawwuf is the name of good moral values, so those who have better moral values than you will be ahead of you in purity (tasawwuf and purity of heart)."

The above mentioned definitions show that implementing higher moral values and getting rid of all immoral values especially correcting the inner self along with the exterior and building a connection with Allah, giving preference to life hereafter over this world and for everything in life getting the will of Allah Almighty and accepting the will of Allah Almighty is the name of Tasawwuf (Mujaddadi 01).

Those who practice Tasawwuf are called Sufi. The word Sufi is also defined by different Muslim Scholars as follows;



According to Hazrat Sheikh Abu Ali Rodbari (May peace be upon him), “Sufi is that who along with purifying the heart is also simple looking and shows abstinence to his inner will/wishes and keeps hold of the Sharit-e-Mustafa and thinks this world unimportant.”

According to Hazrat Umar Bin Usman Makki (May peace be upon him), “Sufi is that who all the time remains devoted to whom he belongs to.”

According to Hazrat Syedina Sheikh Abdul Qadir Jilani (May peace be upon him), “Because of peaceful body, satisfied heart, glowing face, generous heart, inner soul alive and connection with Allah, a Sufi does not care about this world.”

According to Hazrat Sheikh Shibli (May peace be upon him), “Sufi is independent of all creatures and is attached to Allah.”

According to Hazrat Zawalnoon Misri (May peace be upon him), “Sufis are those who prefer Allah’s will upon all other things.” Hazrat Imam Ghazali (May peace be upon him) in his book “Al Munqaz Min Alzalal” conveys to the entire ummah, “Sufi’s method is complete with both knowledge and its implementation and their essence of knowledge is that the inner will should be clear of all evil and immoral values so that the heart is purified of everything that takes away from Allah and the heart beautifies with the remembrance of Allah Almighty” (Mujaddadi 05).

There are some reasons for naming the persons (who follow Tasawwuf) Sufi. The reasons are as follows;

- Sufi is derived from Safa (pure) and Safa means purity of the heart. Sufi is called a Sufi because his heart is clean from the internal infirmity (irresolution).
- Sufi is derived from Saf and Saf means the first top purity. Since Sufis are the nearest/closest to Allah that is why they are called Sufi.



- Sufi is derived from Safah. Safah was the platform in the Holy Prophet's mosque. This word refers to the followers of purity (Ehl-e-Safah). Ehl-e-Safah were few of the companions of Prophet Muhammad (may peace be upon him) who had dedicated their lives to the court of Rasool Allah (may peace be upon him), that is, they specially wanted the audience (companionship) of the Nabi. (May peace be upon him). These people used to wear simple clothes and eat simple food. Since the Sufi's lives are like the lives of these Ashab-e-Safah, that's why they are called Sufi.

STATEMENT OF THE PROBLUM

Tasawwuf is one of the most important schools of thought in Islam. Those who practice Tasawwuf are very valuable in Islamic Culture. They are the shining stars of Muslims. They always guide the people. That is why the Sufis have the great respect among the Muslims. Because of the same reason the followers built Shrines of Sufis.

But in today's era some of the followers are losing their belief in Sufis. That is why the Holy Shrines of the Sufis are losing the respect in some context. The researcher will try to highlight the importance of Holy Shrines especially the Holy Shrine of Khuaja Wali Baba Shah Maudoodi Chishti. The architecture of the Holy Shrine will also be discussed.

The researcher will also highlight the rituals performing at the Holy Shrine. The history of the Shrine and its spiritual importance will valuably discuss. The researcher will also highlight the significance of that area where the Holy Shrine is situated.



ESCOPE OF THE STUDY

As the researcher discussed that Tasawwuf is the very important part of Islamic Teachings. This research will make the readers able to know the concept of Tasawwuf and Sufism. This research will also carry information about the orders of Tasawwuf (Salasil-e-Tasawwuf).

The Holy Shrines of Sufis are the sacred places for Muslims. The researcher will try to highlight the importance of Holy Shrines and there significance in the Muslim Society. The practices performing over there will also be discussed by researcher. The architecture of the Holy Shrine will be included in this research.

REVIEW OF THE LITERATURE

The researcher studied the following books and articles to complete his primerery research. Despite this a large number of books and articles will also be studied throughout the research. The number of books and articles which are consulted are given below.

Sufism an introduction written by Farida Khanam is about the basic concepts of Tasawwuf and Sufism. This book has information about the Sufis and the history of Sufism. This book has no information about the Sufi Saint of Balochistan.

Hazrat Sheikh-ul-Mashaikh Khuaja Muhammad Tahir Abbasi Naqsbandi Mujaddadi Mudzila A'ali wrote an article entitled as what is Tasawwuf in which he told about the Tasawwuf and its importance. He also told about the Sufis. This article also has no information about the Sufis of Balochistan.

Tazkira-e-Sufiya-e-Balochistan written by Dr. Inam-ul-Haq Kaosar has information about the Sufi Saints of Balochistan. In this book the concise history of the Sufi Saints of Balochistan has

been discussed. This book also has no brief information about Khuaja Wali Baba Maoodoodi Chishti.

Islamic Tasawwuf with Brief Discussions In The Light Of Qur'an and Modern Science written by Dr. Islam Nabi Jafri is also carries information about Tasawwuf and Sufism. This book also has no information about the Sufis of Balochistan.

Silsila-e-Chishtiya is an article about the origin of Chishtiya order. In this article the history of Chishtiya order is discussed. This article also has no information about the emergence of Chishtiya order in Balochistan.

Despite this the researcher interviewed the Syed Families who belong to Chishtiya order. The researcher collected much information from them which will valuably prefer in this research.

METHODOLOGY

In this research the researcher uses descriptive and analytical method. Moreover, extensive field work will also be carried out throughout Balochistan to collect primary data. This research is qualitative research. This research will have contained primary and secondary sources. The researcher will visit the individuals and interview them. However, archaeological and historical paradigms will also be valuably considered.

HYPOTHESIS

The Holy Shrines are the reflection of Islamic Teachings and they affect the moral life and life hereafter.



STRUCTURE OF THE RESEARCH

- The history and geography of Quetta Valley

This chapter will contain information about the history and geography of Quetta valley. The political and geographical history of the valley made the city very important. The city also plays a vital role in the history of Balochistan. The chapter also contains information about the ethical and religious composition.

- Islam, Tasawwuf and Sufism

This section of the research will contain information about the Tasawwuf, its emergence overtime and its importance through Islamic teachings. The main branches of Tasawwuf will also be discussed in this chapter. The four famous orders of the Tasawwuf and their Sufi Saints will also be included in this chapter.

- The history of Khuaja Wali Baba Shah Maoododi Chishti Shrine

In this chapter the brief history of Khuaja Wali Baba Shah Chishti Maoododi's life will be discussed. The history of the Ancestors and Descendants of Khuaja Wali Baba Shah Chishti Maoododi will also be included. This chapter also contains brief information about the history of Holley Shrine over time.

- Conclusion

The researcher will conclude the research through his arguments. The writer also highlights the importance of the Holley Shrine. The importance of Tasawwuf will also be included.



Chapter 1

The History and Geography of Quetta Valley

ORIGIN OF NAME

Quetta is the capital city of Balochistan. The city has played a great role in the history of Balochistan. There are many theories about the origin of the name of Quetta. According to Karman Azam Sohudroy, the name of Quetta is derived from Pashto word “*kwatta*” means, “*Qila*” or fort as area of Quetta is surrounded by mountains (Sohudroy 2009: 326). The same is also mentioned in Quetta-Pishin District Gazetteer. It is also pointed out that in early times the city of Quetta was within the boundaries of Miri Kalak fort, Quetta. It is also said that the territory of Quetta was gifted by Ahmed Shah Abdali to Mir Naseer Khan Nori as *Shaal* (scarf) of his mother. At that time Quetta was called *Shaal Kot* (District Gazetteer 2004: 1). Till now the inhabitants of valley remember the name *Shaal Kot*. Farooq Baloch states in his book “*Balochistan k Tahzeebi naqoosh*”, Quetta is named after the name of Mir Zirab Khan Shahlain (Baloch 2012: 66). The name Quetta also has some meanings from the inhabitants especially from Balochi Speakers that the name Quetta came from the combination of two Balochi words “*Koh* and *Taha*”. According to the people Quetta was used to be called *Koh-e-Taha* (in the middle of the mountains).

GEOGRAPHICAL STATUS

Quetta is located in the northern side of Balochistan. The general character of the valley is mountainous. Quetta district lies between 30⁰-03’ and 30⁰-27’ N and 66⁰-44’ and 67⁰-18’ E. The geographical area of Quetta is 2653 sq.km. Maslakh, Chiltan, Murdar and Zarghoon are the important mountain ranges in the district. The city of Quetta is surrounded by these mountain ranges. Quetta lies in the active seismic region; therefore, earthquakes occur from time to time. The worst earthquake took place in May 1935. It destroyed a large part of Quetta and 40,000 people died (Mengal 2008: 91)

The district is bounded on the north and west by Afghanistan, on the east by Zhob and Sibi districts and on the south by the Bolan Pass and Sarawan Division of Kalat (District Gazetteer 2004: 4).



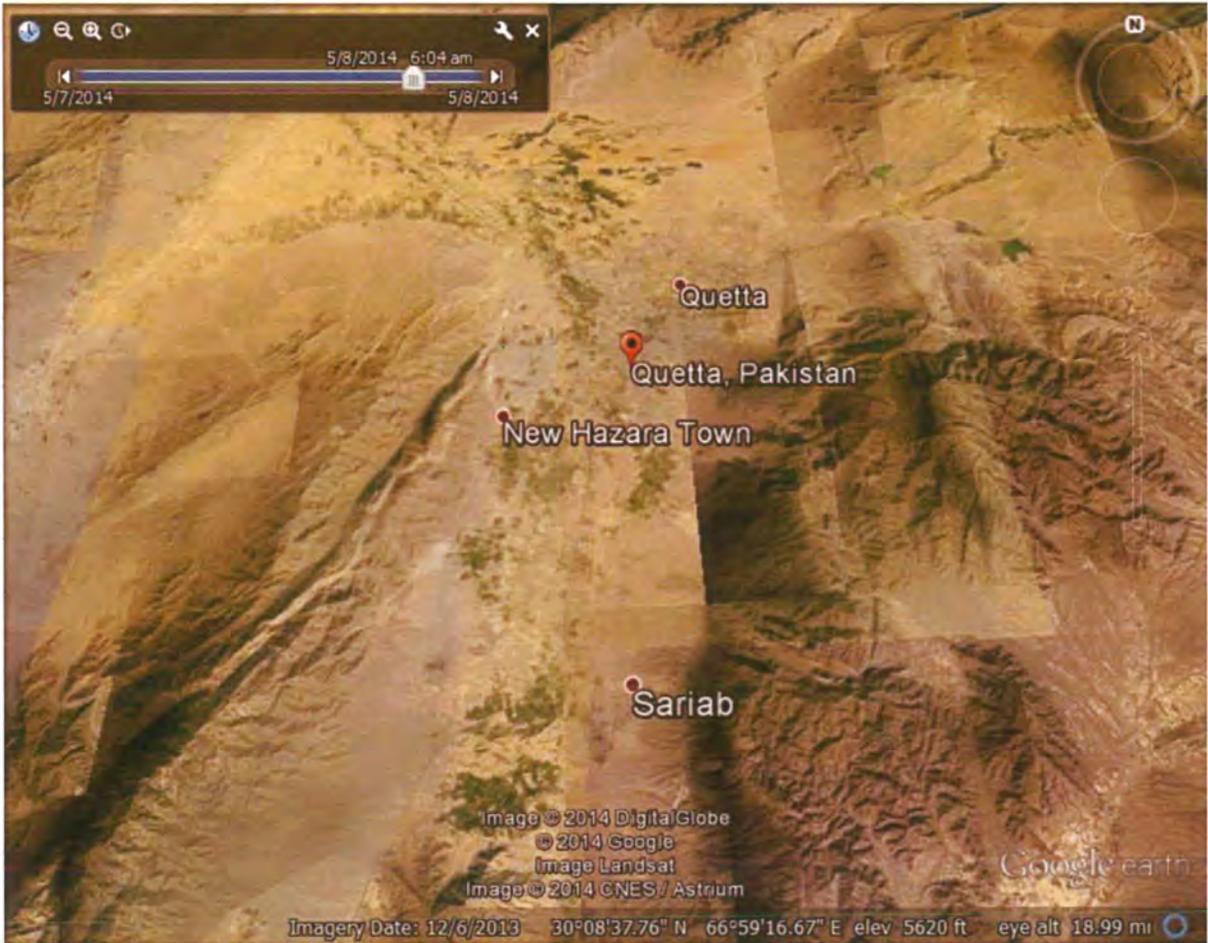


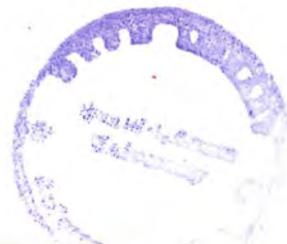
Figure 1.1: satellite view of Quetta Valley

Courtesy: www.google.earth.com: accessed on 15/5/2015

The district has four seasons and the inhabitants use indigenous terms for them. The Pashtoons of the valley call them as *pšarlai*, *dobai*, *manai* and *zhamai*. The Brahuīs term them as *hatam*, *tirma*, *sohel* and *selt*. The climate of the district is generally dry. None of the different parts of the district present any marked variations, but Quetta, owing to its higher elevation, is somewhat cooler than Pishin (District Gazetteer 2004: 28).

There is not any river in the district. However, the valley contains different *karez*s (a series of connected wells of the purpose of irrigation and water) and Lora (dirty stream). M. Rehman states that:

Some ancient *karez*es around Quetta are known as *gabri*. Based on this term, some people believe that *karez* was brought into Pakistan by *Gabers* or Zoroastrians, presumably [presumably] when they fled from Iran to avoid



Muslim subjugation of Chiltan Hills. Alluvial fan karezes are most widespread in Baluchistan as are the alluvial fans and outwash materials. These karezes are the longest and yield a good supply of water. Though water flow may be constant in a karez its volume fluctuates from one season to another in keeping with variations in rainfall and snowfall. The average quantity of water available in individual karezes in Baluchistan varies from 0.07 cusecs (Karez Chakkul near Kachi Beg) to about 3.1 cusecs (Karez Kamain near Kamalo). In Baluchistan's milieu one cusecs water irrigates up to 285 ha of land in a year. The distribution of this water and ownership of a karez is yet another interesting aspect of karez irrigation (Rehman 1981: 11-12).

The water of the *karezs* and *loras* are used for irrigation in different parts of the valley.

HISTORICAL BACKGROUND

The territory of Quetta has played a great role in the history of Balochistan. Because of its geographical importance many historical events occurred there. Different rulers ruled over there and had passed a great time.

In District Gazetteer, it is mentioned that one of the Alexander's Army General Krateros marched via Quetta in his way to Persia. A Greek statue is also found during the construction of present arsenal (District Gazetteer 2004: 28).

Till the middle of the eighteenth century C.E., the history of Quetta District is identical to the history of Kandahar. In the eleventh century C.E., it was part of the Graeco-Bactrian Empire. After that it remained under the Kingdom of the Amir Sabuktagain and Mahmood Ghaznavi till the thirteenth century C.E. (Quetta District Development Profile 2011: 3).

During the fourteenth century, the Maliks of the Kurat dynasty at Herat hold in sway in Kandahar but towards the end of the time, it was taken by Timur, and bestowed by him upon his grandson, Pir Mohammad. During the first half of fifteenth century C.E. Kandahar was under the rule of the successor of Timur. At that time the Tarins emigrated from their original homes and made their way into the District. About 1470 C.E. Sultan Hussain Mirza of Herat rose to power and conferred the territories of *Shaal* (Quetta), *Pushang* (Pishin) and Sibi on Amir Shuja-ud-din Zunnun, the Afghan. Later in 1511 C.E. it is heard of him moving to *Shaal* in consequence of a hostile movement of Babar from Kabul. Between 1530-1545 C.E. the Province of Kandahar was in possession of Mirza Kamran, the brother of Hamayun. In 1543 C.E. Hamayun came to Quetta in his retreat from India. Hamayun bestowed the district of *Shaal* and Mastung on Lawang Khan, the Baloch. Who is Lawang Khan Baloch, the history does not relate. Soon after the Hamayun's

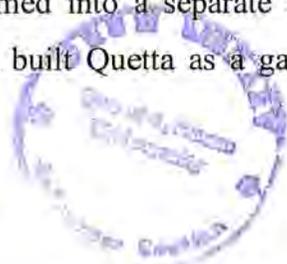


death in 1556 C.E. Kandahar and its dependencies were ordered by the Emperor Akbar to be restored to the Safavid kings of Persia and they remained under Persian Empire until 1595 C.E., when they were again acquired by the Mughals. At this time we found from Ain-e-Akbari that *Shaal* and *Pushang* were included in the eastern division of Kandahar Sarkar (District Gazetteer 2004: 28).

In 1622 Kandahar was again brought under the sway of the Safavid dynasty and with the exception of a short period from 1638 C.E. to 1649 C.E., when it was betrayed by the Persian governor, Ali Mardan Khan, to the Mughals. It remained under Persia until the rise of the Ghilzai dynasty under Mir Wais in 1709 C.E. Later Ghilzai came into power and ruled the area. Thereafter, Quetta was transferred to Nadirs. Later on, history relates that Ahmed Shah Durrani finally conferred Quetta to the Khan of Kalat as a "*Shaal*" (Quetta) (Quetta District Development Profile 2011: 3).

In 1709 C.E. the Ghilzai, Mir Wais obtained possession of Kandahar. He conquered the Pishin. Mir Hussain, the second son of the founder of the dynasty succeeded his brother Mahmud in 1725 C.E. and about this time Brahuis history relate that Pishin had been annexed by Mir Abdulla, after an engagement with the Ghilzais near Kandahar and that a Raisani, called Mir Feroz had been made governor. In 1733 C.E. Shah Hussain Ghilzai finding himself obliged to move against the Brahuis. Quetta, after its capture by Shah Hussain Ghilzai appears to have remained under Kandahar, and to have been transferred to Nadir Shah on his taking that place, and some one finds that he assigned it for the support of Mir Nasir Khan Noori and his mother, during the time that Mir Mohabbat Khan held Kalat i.e. from 1730-31 C.E. to 1750-51 C.E. It is in connection with this incident, that the story is told by the Brahuis that Ahmed Shah in conferring the district on the mother of Mir Nasir Khan Noori, Bibi Mariam, said "This is your *Shaal* (scarf)." (District Gazetteer 2004: 32-36)

The British Government occupied Quetta during the first Afghan war in 1839 C.E. Soon after three years, in 1842 C.E., it was captured by the Khan of Kalat. Due to the strategic importance, it was recaptured by Sir Robert Sandeman in 1876 C.E. On 26 May 1876; a treaty was signed by Amir Yaqoob Khan of Afghanistan with the British Government at Gandamak. It resulted to the end to first and second Afghan war. In 1883 C.E. Quetta was formed into a separate single administrative unit. Due to its geographical importance the British built Quetta as a garrison



town. They extended the roads and railway networks to Afghanistan and Iran. With the passage of time, Quetta began to expand and soon it turned into a beautiful small town. The British paid special attention to its cleanliness (District Gazetteer 2004: 32-36). However, 31 of May 1935 was a black day in the history of the valley. An earthquake destroyed Quetta completely. The reconstruction started soon after. People used to call it small London. Till 1947, Quetta was a small town; however, rapid population turned it into over populated city. Even till now the same situation is over there. Under the One-Unit Scheme from 1955 to 1970, Quetta and Kalat were the administrative units in West Pakistan. After abolishing the unitary system, Quetta was declared as Capital of Balochistan. Till 1975, Quetta and Pishin were single administrative units. In that year these were declared as separate districts. Arrival of Afghan refugees during the 1980s helped the slums to grow. New settlements in the form of housing schemes emerged at Satellite Town, Jinnah Town, Samungli Town, Model Town and Shahbaz Town. In Kachi Abadies, slums also began to develop. The process of settlement continues even today. Now Quetta has turned into an over-populated city (Disaster Risk Management Plan District Quetta 2008: 21).

ETHNOGRAPHICAL SET UP

The city of the Quetta has different ethnic groups. Different writers contribute to know the ethnographical study of the valley. Among them, Karman Azam Sohudroy states in his book titled as "*Balochistan k Izla*" that before the arrival of Baloch and Afghan, the indigenous people of Quetta were Zoroastrians by faith who built *karezes* there (Sohudroy 2009: 326). One of the other writers Mr. Mohammad Qasim Mengal also writes in his book "*Balochistan General Knowledge*" that the Baloch-Brahuis and Pashtoons are the newly inhabitants of the valley. The older ones were *Gabers* (Zoroastrians) by faith and they had their contribution in shape of *karezes* (Mengal 2008: 93). The District Gazetteer also has the same statement (District Gazetteer 2004: 51). The researcher does not agree with these writers. Through archaeological evidences from different sites e.g. Killi Gul Mohammad, Damb Saadat, Damb Kechi Beg etc., it is quite clear that according to cultural continuity the Balochs and Pashtoons are the inhabitants of Quetta Valley. The Zoroastrians are the Persians ethnically. The researcher personally communicated with well-known Zoroastrian, Roshan Kursheed Barocha, and questioned about the ethnicity of Zoroastrians. She answered that the Zoroastrians came from Persia and ethnically they are Persians.

The followers of different religions are also present in Quetta Valley. Mostly the inhabitants are Muslim by faith. Despite this, Zoroastrians, Christians, Hindus, Sikhs, Qaidianis etc. are living in Quetta.

There is a Christians Mohalla known as Essa Nagri on Barori road, Quetta. They have Churches where they perform their worships. There is also a great graveyard associated with them, present at near Askari Park.

Similarly the Hindus also have their Mandirs in Quetta valley. One of the oldest Mandir of Hindus is situated in Quetta bazar on Aurchard road. They are mostly indulged in trade.

In Quetta the Zoroastrian community lives on Fatima Jinnah road near Civil Hospital Quetta. Their graveyard is situated in Killi Ismail 460 miles north-east of Quetta Central Jail and 760 miles North-west of Balochistan Public Serves Commission.



Chapter 2

TASAWWUF AND SUFISM IN ISLAM

THE MEANING OF THE TERM SUFI

Sufism (*tasawwuf*) is the name given to mysticism in Islam. The term Sufism embraces the philosophy and practices which aim at direct communion between God and man, and those who practice Sufism are called Sufis. Scholars differ as to the derivation of the term Sufi, for it is not mentioned in the Qur'an or the books of *hadith*, nor does it figure in the standard Arab dictionaries that were compiled as late as the 8th century C.E. (Attar 1962: 26). According to Qushayri (d. 465/1074), author of *al Risala*, the word Sufi was used as a generic term to describe individuals adopting a particular religious attitude based on austerity and spirituality, and came into usage only at the beginning of the 9th century. This he explains simply: 'After the Prophet Muhammad, *sahabi* (companion) was the only title given to the Muslims of that period. This was the highest title for them, and they therefore required no other title for their piety and religiosity. The next generation that received religious education directly from the *sahaba* was called *tabiin* (followers of the companions), while the title *taba tabiin* (followers of the followers of the companions) was the title given to those who had received religious training from the *tabiin*.' According to Khaliq Ahmad Nizami, those who devoted their lives to religious studies and religious devotion after the times of the *tabii* were called *zahid* – 'the pious' - and *abid* – 'the servant (of Allah)'. It is only in relation to the succeeding generations that one comes across the term Sufi. According to Abdur Rahman Jami, who quotes earlier sources, the first spiritualist to be given the title of Sufi was Shaykh Abu Hashim Kufi (d. 776).

Let us examine the etymological meaning and origin of the term *Sufi*. It is made up of three Arabic letters: *s- w- f*, but there is much scholarly dispute surrounding it. One view is that the

word Sufi is derived from the Arabic word *saf*, which means *line* or *row*, referring here to those early Muslim contemporaries of the Prophet who stood in the first row during prayer, having reached the Masjid well in time. Others contend that the word is derived from the word *suffa*, the *verandah* or *porch* of the Prophet's Masjid in Madinah Munawwara. The traditions say that a number of the companions of the Prophet who had no home stayed in this *verandah*. They spent their time in worship, in learning by heart the verses of the Qur'an and memorizing the words of the Prophet (Attar 1984: 55). They disengaged themselves from worldly activities. The Prophet and his companions looked after their needs. Since the *porch* of the Masjid had virtually become their home, they came to be called *Ashaab-i Suffa* or '*People of the Porch*'. However, the majority of the scholars are of the opinion that the word Sufi comes from the word *suf*, or wool. This is because most of the early pious people were inclined to asceticism and wore undyed, coarse woolen garments. The rough cloth symbolized voluntary poverty and renunciation of the world with all its pleasures (Tirmingham 1971: 51).

Those who practice Tasawwuf are called Sufi. According to Hazrat Sheikh Abu Ali Rodbari (may peace be upon him), "Sufi is that who along with purifying the heart is also simple looking and shows abstinence to his inner will/wishes and keeps hold of the Sharit-e-Mustafa and thinks this world unimportant." According to Hazrat Umar Bin Usman Makki (May peace be upon him), "Sufi is that who all the time remains devoted to whom he belongs to." According to Hazrat Syedina Sheikh Abdul Qadir Jilani (May peace be upon him), "Because of peaceful body, satisfied heart, glowing face, generous heart, inner soul alive and connection with Allah, a Sufi does not care about this world." According to Hazrat Sheikh Shibli (May peace be upon him), "Sufi is independent of all creatures and is attached to Allah." According to Hazrat Zawalnoon Misri (May peace be upon him), "Sufis are those who prefer Allah's will upon all other things."

Hazrat Imam Ghazali (May peace be upon him) in his book “Al Munqaz Min Alzalal” conveys to the entire ummah, “Sufi’s method is complete with both knowledge and its implementation and their essence of knowledge is that the inner will should be clear of all evil and immoral values so that the heart is purified of everything that takes away from Allah and the heart beautifies with the remembrance of Allah.”

Hazrat Imam Ghazali’s (may peace be upon him) final words about the Sufis are in his book “Al Munqaz Min Alzalal”. He says, “I have come to know with complete proof that Sufi’s will be the ones who walk on the path to Allah. Their nature is the best of all natures, their way is the most simple way of all methods, their moral values are purer than all, infact if you collect all intelligence together, all hikmat together, all knowledge of the scholars together so that you find an alternate method of the Sufis which is better than theirs, then that will not be possible because their act whether is visible or invisible is taken from the Noor (luminosity) of Nabooat and there is no other light in the entire universe that can give light of Noor.” (Dar 1961: 84)

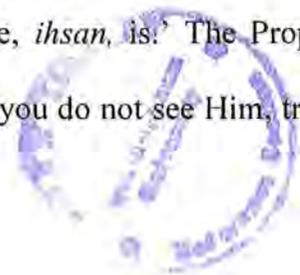
THE BEGINNINGS OF SUFISM

The Sufis trace the origin of Sufism or *tasawwuf* to the Prophet of Islam. They believe that there were two dimensions to the revelations received by the Prophet: one took the form of the words of the Qu’ran, the other that of the divine inspiration within his heart. The former was meant for all, while the latter was to be imparted to the chosen few and conveyed directly ‘from heart to heart’. ‘Book knowledge’ or the knowledge of the words of the Qur’an and *hadith* was known as *ilm-e-safîna*, while ‘the knowledge of the heart’ was known as *ilm-e-sina*. The religious scholars or *ulama* (single *alim*) were experts in the knowledge of the Qur’an and *hadith*, but it was claimed that ‘the knowledge of the heart’ remained with those called the Sufis. The claim of the Sufis that *tasawwuf* had its source in the life of the Prophet and His Companion is based on



certain facts. The Prophet led an extremely simple life. He avoided all luxuries. Any valuable presents received by him were immediately disposed of in charity. His Personal Possessions, even at the time when the whole of Arabia acknowledged His supremacy, comprised of no more than an ordinary mattress to sleep on and a pitcher to keep water in. He fasted for months on end and slept little preferring to spend the major portion of the night in prayers. His very life was the proof and the example of his knowledge and commitment to both the theoretical concepts of Islam as well as its everyday practice. (Hussain 1957: 45)

The faith and practice of Islam is made up of three elements, which together form the basis of Islamic religion. These are: *iman*, or belief in the revealed word of God; *itaah*, or compliance with the *shahaadah* (Islamic creed); and *ihsan*, or the practice of virtue and sincerity. Hazrat Umar, a companion of the Prophet and the second Caliph, narrates a tradition, which elucidates these three elements: "One day when we were with the Prophet of God, there came to Him a man whose clothes were of an exceeding whiteness, and his hair was of an exceeding blackness, nor were there any signs of travel upon him. Although none of us had seen him before, he sat down opposite the Prophet. He asked the Prophet to tell him what is meant by surrender to God (*Islam*). The Prophet answered: 'The surrender is that you should say prayers five times, fast during Ramadan, pay zakat and, if you can, go on the pilgrimage to the Sacred House (the Kabah).' He said: 'You have spoken truly.' We were amazed that, having questioned the Prophet, he should corroborate what he said. "Then he said: 'Tell me what faith (*iman*) is.' Then the Prophet said: 'It is that you should believe in God, in Angels and the Books, the Prophets and the Last Day, and you should believe that no good or evil comes but by His providence.' 'You have spoken truly,' he said. Then he said, 'Tell me what excellence, *ihsan*, is.' The Prophet answered, 'It is that you should worship God as if you saw Him, or if you do not see Him, truly,



He sees you.’ Then the stranger went away. Umar Farooq, the Prophet’s Companion, says that he stayed there long after that person had gone, until the Prophet said to him, ‘O Umar, do you know who the questioner was?’ He said, ‘God and His Prophet know best, but I do not know at all.’ ‘It was Gabriel,’ said the Prophet. ‘He came to teach you your religion.’ The Sufis lay most emphasis on *ihsan*. Put most simply, *ihsan* can be described as that level of devotion at which the devotee is completely absorbed in the worship of God (Kashifi 1911: 82). The Sufis strongly believe that there are many levels of excellence in the actual practice of *ihsan*, and the objective of the Sufi practice is to raise this level of excellence. That is why they define true *ihsan* as the attainment of that level of devotion at which one begins to experience the presence of God. The Qur’an indeed lays down that the path of virtue lies between hope and fear. It is very clear on this point when it says: “And pray to Him with fear and hope; His mercy is within reach of the righteous.” (7:55). However, according to the Sufi definition, consciousness of the fact that the Lord is watching our every movement and knows the innermost recesses of our hearts corresponds only to the lower level of devotion and prayer (Shattanawi 1925: 74). When one is conscious of God’s ever-watchful eye, one cannot but desist from evil actions. It is in this sense that prayer keeps us from indecency and evil, as stated in the Qur’an. (29:45) However, only a prayer inspired by true intention (*niyat*) can yield the desired result. Some merely wish to lead a pious life aimed at salvation in the next life. This is the first level of piety: God is watching us and, as a result, we desist from sin. Some aim at experiencing Him face to face in this life. This is the second level of piety according to the Sufis. Thus, when one whose heart is filled with love of God prostrates himself before Him and at that moment has the experience of seeing God face to face, this state of total absorption results in ecstasy. The Sufis strive for and attest to having the experience of seeing God, Whom they call their Beloved One, face to face (Khanam 2001:

15). There are instances of Sufis falling senseless when possessed by the ecstasy of extreme love. The Sufis say that the Prophet and some of His Companions were totally absorbed in their prayers every time they prayed and that this complete absorption in prayer is the foundation of *tasawwuf*. According to the Sufis this higher level of excellence in worship, which might lead to ecstasy, may be achieved through *dhikr*. *Dhikr* literally means remembering God. The Qur'an says "Remember God always so that you may prosper" (62:10). At yet another place, it says: "Believers, be ever *The Origin and Evolution of Sufism* mindful of God: praise Him morning and evening." (33:41-42). The Sufis gave *dhikr* a formal, well-defined shape by attaching greater importance to its popular rather than the Qur'anic meaning. They invented a number of ways for calling out the Name of God silently, loudly, and even accompanied by music or the beating of drums as a means of achieving their goal. The Ulama, representing the orthodox point of view, objected to the Sufis giving such great importance to the mere recitation or chanting of the words of the Qur'an. They held that for the understanding of the message of Islam, it is not the recitation of the words which is important, but rather the spirit of prayer, the attachment to God, and the willingness to surrender one's will to His will by pursuing and reflecting upon the meaning of the divine words. And that when the spirit is fully observed, the desired spiritual benefit can be achieved from the words of the Qur'an.

SUFI LINKS WITH ORTHODOXY

The Sufis, like all other followers of Islam, consider the Prophet Hazrat Muhammad to be the most perfect embodiment of their ideas and beliefs, and trace the roots of Sufism back to his life. Indeed, the life of the Prophet of Islam does provide a Sufi with a perfect example to follow. The traditions narrate a life of poverty, sincerity, submission to God's will, deep devotion, contemplation, nightlong vigils and prayers, nearness to God, divine inspiration and other-

worldly visions. Though there are also traditions that tell us that the Prophet discouraged people from spending all their time in ritual worship and admonished them for not taking any interest in worldly activities, the Sufis do not consider these *hadith* very relevant. They rather link themselves to those Companions of the Prophet who lived in the *porch* of the Masjid of Madinah, more bent on total devotion than the pursuit of worldly affairs, and prefer to remember the fact that both the Prophet and His Companions supported them and saw to it that they did not lack the necessities of life. This shows that the Prophet did not disapprove of their full-time engagement in acts of worship. The Sufis always laid emphasis on *safa*, that is, purification. The Qur'an has this to say: "He indeed shall be successful who purifies himself" (87:14) and "He will indeed be successful who purifies his soul, and he will indeed fail who corrupts his soul." (91:9-10) We learn from the Qur'an that God made the human soul perfect and endowed it with an understanding of what is right and wrong (91:7-8) But, unfortunately, human life being a trial, it is beset with pitfalls and the soul is corrupted during its sojourn on earth. To bring it back to its pristine state requires purification. This action is most pleasing to God, for it shows a desire to return to and follow the path laid down by Him. Thus the purification of the soul is essential to attain divine approval. The only way to win divine approval and become one with the divine will is to sacrifice one's life for God: the rite of purification is a necessary step for one who wants to follow this way. The Sufis call this way a spiritual path, the path of those "others who would give away their lives in order to find favor with God. God is compassionate to His servants."

(2:207)

THE SUFI WAY (TARIQA)

In Sufism, therefore, there is the road (sing. *tariqa*, pl. *turuq*; this term went on to refer a Sufi order) and mystic travel, or *suluk*. One who undertakes a journey along this road is called a *salik*,

or traveller. The mystical indeed, some scholars tried mistakenly to link the term *Sufi* with the word *safa*, or purity. Path is, in principle, open to everyone. According to the Sufis anybody can attain the higher forms of religious knowledge, but if one is to do it the Sufi way, it must be done under the guidance of a *Shaykh*, also called a *Murshid* or *Pir*. The *salik* receives the rite of initiation from his *Shaykh* or *Murshid*, who in turn has received it from his *Shaykh* and so on, with the chain of transmission of spiritual influence (*barakah*) going back to the Prophet Himself (Nasr 1972: 42). The Sufis believe that the Prophet conferred this right on only some of His Companions, in particular the Caliphs Hazrat Abu Bakr and Hazrat Ali, who in turn passed it on to Their Followers. In this way, this right has been passed on in unbroken succession up to the present day. This chain of succession is known in Arabic as *silsila*, and it is a living tradition transmitted personally from master to disciple. A disciple is thus above all a seeker, or *talib*, then a traveller, or *salik*, and finally, if God so pleases, a gnostic, or *arif*. But the spiritual realization cannot be achieved without the initiation, counsel, and guidance of the *Shaykh*, or Spiritual Master. Those aspiring to follow the Sufi path approach a *Shaykh* to be initiated into a spiritual lineage or, *silsila*. As every lineage goes back to the Prophet, all the orders (*silsilas*) are necessarily traced to one or the other of the Companions Whom the Prophet initiated himself. In the early phase of Sufism there were many great Sufi Masters and they had their followers, but the movement was not institutionalized (Shaif 1961: 65). The regular orders began to be established only in the 11th and 12th century C.E. and the first great Sufi order was the Qadri order, or *tariqa*, founded by Shaykh Abdul Qadir Jilani (1071-1166). This was followed by the Suhrawardi order of Abu'l Najib Suhrawardi (1098-1168) and the Naqshbandi order of Khwaja Baha' ud din Naqshbandi. Another great order, the Chishti order, traces its origin to Chisht near Herat, where the spiritual founder of the order, Khwaja Abu Ishaq Shami (d. 940) dwelled.



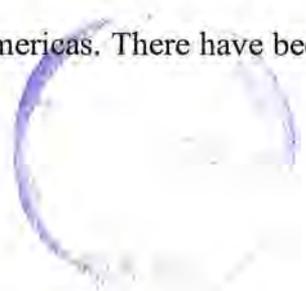
However it was Muinuddin Chishti (d.1236) who brought the *silsila* to India and laid its foundations by establishing a flourishing Centre in Ajmer (Nizami 1961: 26). Both the physical and the spiritual life of a Sufi revolves around his *Shaykh* and the *Shaykh* dispenses any guidance his disciple might require, starting from the exigencies of everyday life and ending with the spiritual guidance that aims at losing oneself in God. Such guidance is personalized and tailored to the individual capacities and needs of the disciple, gradually introducing him to techniques that would effectively enable him to attain the spiritual goal.

THE FOUR FAMOUS TASAWWUF ORDERS

- **Qadiria:** named after Hazrat Shaykh Syed Abdul Qadir Jilani al-Hasani wal- Husaini
- **Chistia:** named after Hazrat Khwaja Abu Ishaq Chisti and made famous by Khwaja Muinuddeen Chisti (Khwaja Gareeb Nawaaz of Ajmer)
- **Naqshabandia:** named after Hazrat Bahauddeen Naqshabandi
- **Soharwardia:** named after Hazrat Shaykh Shahabuddin Suharwardi and made famous by Hazrat Shaykh Umar Suharwardi

1. THE QADIRIA TARIQA

Qadiria (Arabic: al-Qadirriyyah, Turkish: Kadirilik, Urdu: Qadri) is one of the oldest Sufi Tariqas. It is named after Hazrat Shaykh Abdul-Qadir Jilani (also transliterated as "Gilanil (1077-1166), of the province of Jilan/Gilan in Iran. He was the Principal of a Sunni Hanbali School in Baghdad. The Tariqa founded by Him, or in His Name, is the most widespread of the Tasawwuf Orders in the Islamic world, existing in Pakistan, Bangladesh, India, Afghanistan, the Balkans, Turkey, and much of the East and West Africa. There also exists Qadiriyya Sufi Circles in Europe and the Americas. There have been some eminent westerners belonging to this Order.



The famous traveler and writer Isabelle Eberhardt was a Qadiri Order practitioner (Netton 2000: 25).

The Qadiri Spiritual Chain

The spiritual silsilah (chain) of the Qadiriyyah is traced as follows:

- Hazrat Muhammad (SAWS)
- Caliph Ali ibn Abi Talib (KW, RATA)
- Imam Hussain (RATA)
- Imam Ali Zain al-Abidin (A.S)
- Imam Muhammad Baqir (A.S)
- Imam Ja'far as-Sadiq (A.S)
- Imam Musa al-Kazim (A.S)
- Imam Ali Musa Raza (A.S)
- Ma'ruf Karkhi
- Sari Saqati
- Junaid al-Baghdadi
- Shaykh Abu Bakr Shibli
- Shaykh Abdul Aziz Bani al-Tamimi
- Abul- Fazl Abu-ul-Wahid Bani al- Tamimi
- Abu-ul-Farah Tartusi
- Abu-ul-Hasan Farshi
- Abu Sa'id al-Mubarak Mukarrami
- Shaykh Abdul Qadir Jilani



Some of the other famous Sufi Saints and/or Writers in this Order have been:

- Shaykh Hasan Basri
- Shaykh Junaid al-Baghdadi
- Shaykh Nouri Bin Mohammed Ali Al Beyrouti
- Khalifa Nouran Bin Nouri Al Beyrouti

2. THE CHISHTIA TARIQA

The Chishtia or Chishti Order is an important Order in Islamic Tasawwuf which was originally founded in Chisht near Herat in what is now Afghanistan, in 930 C. E, and is still popular today. Like other Sufi Orders, the Chishti Order is also famous for its emphasis on divine love, tolerance, and openness in its methodology. The founder of this order was a Syrian, Abu Ishaq Shami, who carried Tasawwuf to Chisht and initiated the Order, trained and deputized the son of the local ruler, (Khwaja) Abu Ahmad Abdaal (d. 966) before his return back to Syria. Led by the son and later descendents of Abu Ahmad Abdaal, the Order grew and kept gaining popularity spilling quickly out of the west Afghanistan boundaries (Rizvi 1978: 152). There have been many great Mystical Saints in the Chishti Order, but the most famous of them today, is Khwaja Moinuddin Chishti (popularly known as Khwaja Gharib Nawaz, meaning the Benefactor of the Poor), who traveled from Lahore to settle in Ajmer in the Rajasthan province of India. He oversaw the growth of the order in the 13th century and his teachings and preaching's were responsible for the conversion to Islam of hundreds of thousands of non-Muslim Indians. He is reported to have seen the Prophet of Islam (SAWS) in his dream inspiring him to undertake the spiritual journey that he took.

The Nine Principles

The Chishti Order is also known for the following declared nine principles:

1. Unquestioned Obedience to the Shaykh.



2. Repentance on past mistakes and misdeeds
3. Renunciation of the material and worldly desires
4. Keeping away from worldly power, pomp and glory
5. Supporting the poor
6. Serving the humanity
7. Respecting the devotional traditions of others
8. Resting Dependence 'on the Creator and NOT on the created
9. Disapproval of showing of miraculous feats

Some of the other famous mystic saints of the Chishti Order, after Khwaja Moinuddin Ajmeri, have been:

- Hazrat Qutbuddin Bakhtiar Kaki of Delhi
- Hazrat Fariduddin Ganjshakar of Pak Pattan Sharif
- Hazrat Nizamuddin Auliya of Delhi
- Hazrat Alauddin Ali Ahmed Sabir Kalyari
- Hazrat Shah Waliyullah of Delhi
- Hazrat Ashraf Jahangir Semnani of Kicchocha Sharif, Uttar Pradesh.

The Order also traces its origins through various Saints all the way through Hazrat Ali (RATA) to Hazrat Muhammad-ur-Rasoolullah (SAWS) Himself. Descendents of Hazrat Imamuddin Chishti of Lahore brought the Chishti order to the United Kingdom, while Hazrat Inayat Khan Chishti (1882–1927) was the first to introduce the Chishtia Sufi Path in America in 1910 and later in Europe, settling himself in France near Paris.

COMMON CHISHTIA CHAINS IN SOUTH ASIA

- The Prophet of Islam Hazrat Muhammad (SAWS)



- The fourth Caliph Hazrat Ali ibn Abi Talib (KM, RATA)
- Hazrat Hasan al-Basri
- Hazrat Abdul Wahid Bin Zaid Abul Fadhl
- Hazrat Fudhail Bin Iyadh Bin Mas'ud Bin Bishr Tameeemi
- Hazrat Ibrahim Bin Adham
- Hazrat Huzaifah Al-Mar'ashi
- Hazrat Abu Hubairah Basri
- Hazrat _Ilw Mumshad Dinwari
- Hazrat Abu Ishaq Shami Chishti
- Hazrat Abu Ahmad Abdal Chishti
- Hazrat Abu Muhammad Bin Abi Ahmad Chishti
- Hazrat Abu Yusuf Bin Saamaan Chishti
- Hazrat Maudood Chishti
- Hazrat Shareef Zandani Chishti
- Hazrat Usman Harooni Chishti
- Hazrat Moinuddin Chishti of Ajmer (Pioneer in India)
- Hazrat Qutbuddin Bakhtiar Kaki of Delhi
- Hazrat Fareeduddin Masood Ganj Shakar of Pakpattan
- Hazrat Nizamuddin Auliya of Delhi

From here, the Chishti Order of South Asia splits into following branches: Hazrat Fareeduddin Masood Ganj Shakar had three prominent successors, a branch being named after each of them)

- Nizamuddin Auliya - Nizamiya Branch
- Alauddin Sabir Kalyari - Sabiri Branch



- Naseeruddin Chirag-e-Delhi – Nasiri branch

Other three mentionable branches of the Chishtia Order are:

- Ashraf Jahangir Semnani - Ashrafi branch
- Haji Imdadullah Muhaajir Makki – Imdaadiya branch
- Shah Niyaz Ahmad Bareilvi- Niyazia Branch

3. THE NAQSHBANDI TARIQA

Naqshbandi (Arabic: An-Naqshbandiyyah) is also one of the major Orders of Islamic Tasawwuf. The Naqshbandi is known to be a "sober" Sufi Order because it recommends the silent Zikr (Qalbi Zikr) instead of the loud audible forms of Zikr common in other Orders. The Naqshbandi Order is the only Sufi order that traces its spiritual silsilah (lineage) to Prophet Muhammad (SAWS) through Hazrat Abu Bakr Siddiq (RATA), the first righteous Caliph of Islam, as opposed to other Orders which trace their lineage through Hazrat Ali (KW,RATA), the Fourth righteous Caliph of Islam, to Prophet Muhammad (SAWS). Naqshbandi is a Persian word, taken from the name of the founder of the Order, Hazrat Baha-ud-Din Naqshband Bukhari. Some have said that the word Naqshband means "an image or a patternmaker and interpret "Naqshbandi" to mean a reformer of patterns of the past (Salami 1960: 67-69).

4. THE SOHARWARDIA TARIQA

The Suhrawardiyya Order of Tasawwuf was founded by an Iranian Sufi Ziya-ud-Din Abun-Najib Suhrawardi who lived from 1097 to 1168. He was a mureed of Hazrat Ahmad al-Ghazali, who was a brother of Imam Abu Hamid al-Ghazali. He taught Shafi'i Fiqh at An-Nizamiyya of Baghdad Academy. His only surviving work is called Kitab Aaadab Al-Murideen (The Book of Manners for the Mureeds).



Many Sufis from all over the Islamic world joined the Order under Hazrat Ziyauddin's nephew Abu Haf's Umar Suhrawardi, who was sent as envoy to Khwarezm Shah in Bukhara by the Caliph in Baghdad. His son's shrine is in Tashkent. Later, the Order spread into Indian sub-continent thanks to the efforts of Hazrat Jalaluddin Surkh- Posh Bukhari of Uch and Hazrat Baha-ud-din Zakariya of Multan and his son Hazrat Shaykh Sadruddin Aarif, buried alongside his father in Multan, and after him his son Hazrat Shaykh Ruknuddin. The principal role in the formation of old patterns' and in the initiation of urban commercial and vocational groups into mysticism was played by the Suhrawardia Silsila that originated in Iraq, but succeeded in Multan and Uch in northern India (now Pakistan). The Suhrawardia is a strictly Sunni Order following the Shafi'i madhab (Schimmel 1975: 53). The Suhrawardia followers trace their spiritual lineage to the Prophet of Islam (SAWS) through Hazrat Ali ibn Abi Talib (KW, RATA) via Hazrat Junaid Baghdadi and Imam al-Ghazali. After the death of Shaykh Ruknuddin the popularity of Suhrawardia silsila shifted from Multan to Uch and later to Gujarat, Punjab, Kashmir, Delhi and even to Bengal. It was kept popularized and revitalized by Hazrat Jalaluddin Surkh-Posh Bukhari alias Makhdum Jahangasht Jahaniyan (the respected globe trotter). One notable contemporary mystic, certainly worth a mention has been Shaykh Sharfuddin Yahya Manairi (d. 1380 C.E.) belonging to the Firdausia branch of the Suhrawardia Order. He left behind some valuable work in the form of books like *Fawaid-ul-Murideen* (Benefits for the Mureeds), *Irshadat-ut-Talibeen* (Delight of the Seekers) and *Rahat-ul-Quloob* (Comfort of the Hearts) (Sharib 2006: 34).

There are numerous other Sufi orders which are also valid and trace their lineage back to the Holy Prophet (SAWS), but the above four represent the most popular and the best known around the globe. Information about these should, therefore, suffice for a bird's eye view presentation for the reader.



Chapter 3

The History of Khuaja Wali Baba Shah Maoododi Chishti Shrine

INTRODUCTION

Khuaja Wali Baba is one of the foremost Muslim Saints of Chishtiya Silsila. The complete name of Khuaja Sahib is Hazrat Khuaja Syed Wali Shah Baba Maoododi Chishti (Rehmatullah Alaih). The word Khuaja (master) is used to show respect for the Saints of the Chishti order. Khuaja Wali Baba of Kirani was born during the time Khuaja Naqr-ud-din lived in Quetta, although his date and year of birth are not known. Wali Kirani is a Hussaini Syed and was from the line of Hazrat Imam Ali Naqi's (the 10th imam) son, Hazrat Imam Hassan Asghar. He was a descendent of Khuaja Maudood Chishti and because of this was known as "Moudodi Chishti." Wali Kirani Moudodi settled in Kirani. Wali Kirani is one of the foremost saints of his time. Khuaja Wali Kirani's date of death is not known (personal communication with Syed Mohammad Abass Shah).

The founder and forefather of the Maoododi branch of the Chishti order is Qutub-ud-din Maudood Chishti, who was born in Chisht, Herat, Afghanistan.

ANCESTORS

Khuaja Wali Baba Chishti's ancestors were the foremost Muslim Saints of their time. They had great respect among the people. They are the shining stars of Chishti Order. A short history of some of the great Muslim Sufi Saints of Wali-e-Kirani's ancestors is as follows;

KHUAJA RUKUN-UD-DIN HUSSAIN CHISHTI

Upon the death of the Sufi saint Khuaja Najamuddin Ahmed Mushtaq (507-577 A.H.; 1129-1199 C.E.), the two elder sons, Khuaja Baha-ud-din Muhammad and Khuaja Nizam-ud-din Ali, could not decide as to who should be their father's successor. While the third son, Khuaja Rukun-ud-din Hussain, kept quiet. Finally the murids and Khulifas (followers) requested Khuaja Rukun-ud-din to be the Sajjada nashin (successor). His brothers also agreed, and despite his rank the Khuaja was always respectful to his brothers and gave them due regard.

In 1220 CE, Genghis Khan invaded Afghanistan and the Muslim provinces with widespread destruction, looting, and death. Khuaja Rukn-ud-din had a dream in which his father warned him about the impending threat of a Tatar attack on the Herat and advised him to seek shelter elsewhere. The Khuaja migrated to Ghour along with his family. It is said that he was in the fort of Ghour when the Tartar forces surrounded and besieged the city but the Khuaja's prayers prevented their conquest and they left. In another account, the Khuaja and his two sons stayed for six months in an area called Saghir. Khuaja Rukun-ud-din then returned to Chisht but found his the extended family in turmoil: the few who had not been killed were in distress. Khuaja Rukun-ud-din Hussain brought them together and gave them a new hope. The Khuaja asked his son Khuaja Mohiuddin Ali to proceed to India while his other son, Khuaja Sheikh-ul-Islam Qududdin Muhammad, died. He often felt grief over this separation from his sons. It is said that after Sahib's arrival at Chisht whenever an attacking army passed near Chisht, most of the soldiers converted to Islam at Khuaja Rukn-ud-din's hand. He died in 635 AH at the age of 90 years (personal communication with Syed Habibullah Shah).

KHUAJA QUTUB-UD-DIN MUHAMMAD

Khuaja Qutub-ud-din Muhammad Ibn-e-Muhammad Moudoodi Chishti was the grandson of Khuaja Rukn-ud-din Hussain. His father, Khuaja Muhammad, had died when his grandfather was still alive so he assumed the position of Sajjada nashin after his grandfather's death. He wrote to his uncle Khuaja Ali to return from India and offered him the seat but the latter declined to come back (personal communication with Syed Mohammad Shah).

Khuaja Qutub-ud-din belonged to the same era as Genghis Khan's nephew Hulagu Khan. After Genghis's death, his sons and many of his followers converted to Islam. Many of them became followers of Khuaja Qutub-ud-din Muhammad. He gave them advice and explained to them the religion of Islam and responsibilities of being a Muslim. After the Tatar assault on Herat in 1221 C. E. many of the residents of Chisht and followers and relatives of Khuaja Qutub-ud-din had permanently fled to other areas like Ghour, Ghazni, and Khurrassan. However, the Mongols who had converted to Islam revered Khuaja Qutub-ud-din. Their ruler declared safe passage to anyone who wanted to return to Chisht and agreed to follow Khuaja Qutub-ud-din, and he issued an order that none should be harmed in the vicinity of where the Khuaja lived. As a result a large number of people came back to Chisht and settled in peace under the guidance of Khuaja Qutub-ud-din Muhammad. He died in 680 AH and was buried at Chisht.

KHUAJA NAQR-UD-DIN

Wali Kirani's father was Khuaja Naqr-ud-din and is a Sufi saint in his own right. Khuaja Wali's father's name is mentioned as "Khuaja Nasir-ud-din," but according to the hereditary Shijra of the Syed's of Kirani, it is "Khuaja Naqr_ud_din Shaal Pir Baba". Khuaja Naqr-ud-din's father's name was Khuaja Nasir_ud_din Waleed (born 1326 C. E. - died 1417 C. E.). His shrine is in Chisht Sharif.



Khuaja Naqr-ud-din with his two brothers migrated from Chisht Herat about 600 years ago. Before 1470, Quetta (Shaal) was a territory of Herat under the rule of Sultan Hussain Mirza, who subsequently conferred the territories of Shaal, Pushang and Sibi on Amir Shuja-ud-din Zunnun, the Arghun. Because Quetta was called Shaal at the time Khuaja Naqr-ud-din lived there, he is also known as "Shaal Pir". The three brothers migrated to Minziki Pishin. One brother, Khuaja Ali, took permanent residence there, and his tomb remains in Minziki. (A few families live in the Manzakai in the Pishin Tahsil, where they were given the proprietary right in a sixth share of their land by "Alizai Tarins".) However, Khuaja Naqr-ud-din continued ahead to Quetta and settled there. His shrine is near the old Quetta fort, within the cantonment limits between the fort and the Lytton Road. The shrine is held in great esteem among the locals and the Tribes of Balochistan. The third brother, Khuaja Ibrahim, continued ahead and settled in Mastung; his tomb is in Mastung, Balochistan (personal communication with Syed Mohammad Anwar Shah).

THE HOLY SHRINE OF KHUAJA WALI BABA SHAH CHISHTI MAODOODI

The Holly Shrine of Khuaja Wali Baba is situated in Killi Kirani Quetta, Balochistan. Initially the building of Holley tomb was made of mud. Before 1970 Sadat of Kirani built brick and concrete boundary wall with one gate through which a person can enter in the area of Holley Shrine. After that in 1973, the then-prime minister Mr Zulfikar Ali Bhutto provided money for the tomb's renovation. Further improvements were made in 2006.

In 2008, due to alarming increase in population in the immediate vicinity of the tomb, there was the danger of desecration of the tomb and the adjoining 600-year-old graveyard of the Sadat of Kirani. Therefore the Government of Balochistan built a fortified boundary wall around the tomb as well as the graveyard. Chief Minister of Balochistan Mr. Nawab Mohammed Aslam Raisani signed a grant of Rs. 5 million for this project; his father, the late Mr. Nawab Ghous



Bakhsh Raisani, was also a close ally of the Sadat of Kirani. Another person who played an important role in the construction of this boundary wall was Mr. Mir Haji Ali Madad Jattak, the Minister for Food, Balochistan. This project was possible because of his relentless efforts.

The researcher visited the Holly Shrine of Khuaja Wali Shah Baba Chishti Maoododi and worked over there. The Holly Shrine is between the graveyard and the graveyard is covered with courtyard. There is one entrance from courtyard to enter in the graveyard. The Holly Shrine has two entrances. One of the entrances is closed and the one is open. The southern entrance is open from where the followers enter in the Holly Shrine. The Holy Shrine is highly architected. Muslim Calligraphic work is carved on the inner and outer walls of the Holly Shrine. There are two Holly Graves between the Holly Building of Shrine. The Holly Graves are covered with wooden frame.



Figure 3.1 the entrance to Holley Shrine





Figure 3.2 the Holley Dome of Holley Shrine

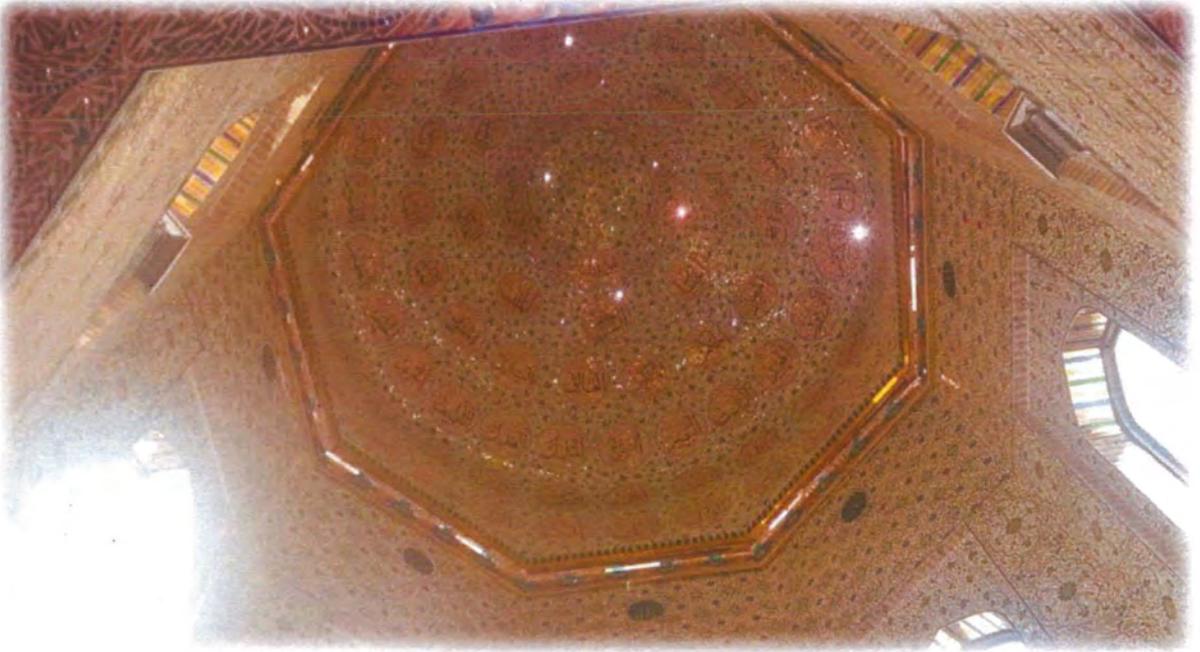


Figure 3.3 inside view of the Holley Dome

There are two Holley Graves inside the Holley Tomb. Some people said that the other Holley Grave is the Khuaja Wali Baba Chishti Maoododi's Son, and some people said the Holley Grave is one of the beloved Mureeds of the Khuaja Wali Baba Shah Chishti Maoododi.



Figure 3.4 the Holley Grave of the Son/Beloved Mureed



Figure 3.5 the Holley Grave of Khuaja Wali Baba



Figure 3.6 a side view of the Holley Shrines



Figure 3.7 inside view of the Holley Tomb

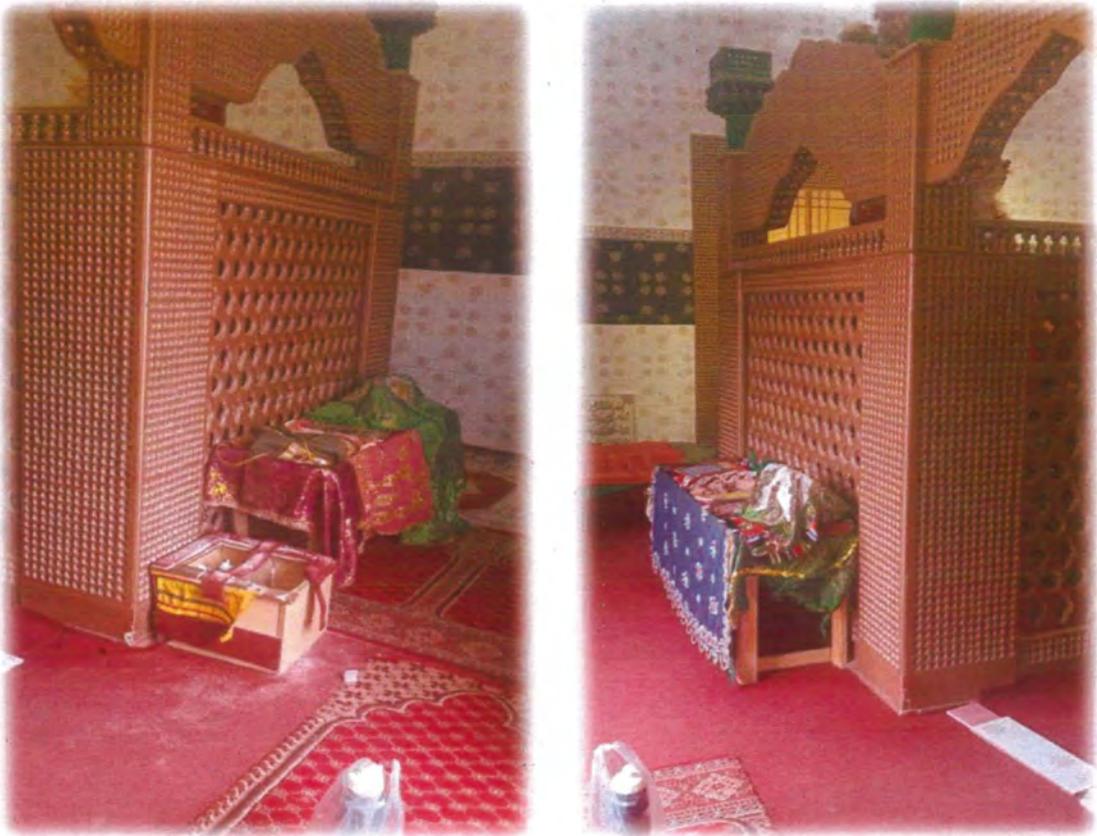


Figure 3.8 another inside view of Holley Shrine



Figure 3.9 entrances to Holley Shrine



There is a huge graveyard surrounded with fortified wall having one entrance. There is a Holy Masjid also. The Holy Graves of the Family Members of Khuaja Wali Shah Baba Chishti Maoododi are also there. There are water jars for the followers.



Figure 3.10 the Holley Masjid at Holley Shrine



Figure 3.11 the entrance from courtyard



Figure 3.12 the graveyard



Figure 3.13 another view of graveyard

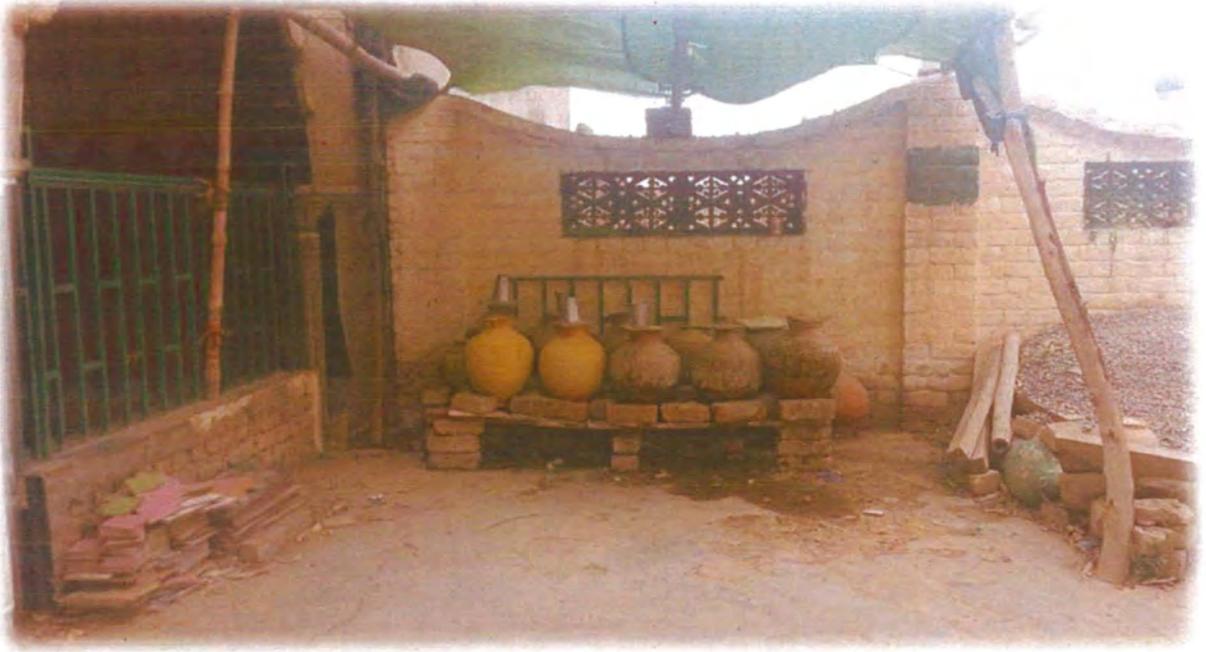


Figure 3.14 the water jars at Holley Shrine

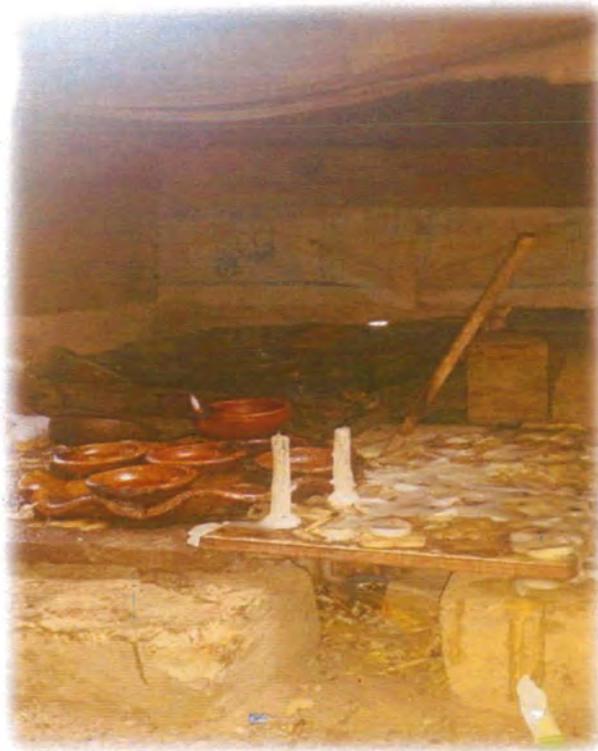
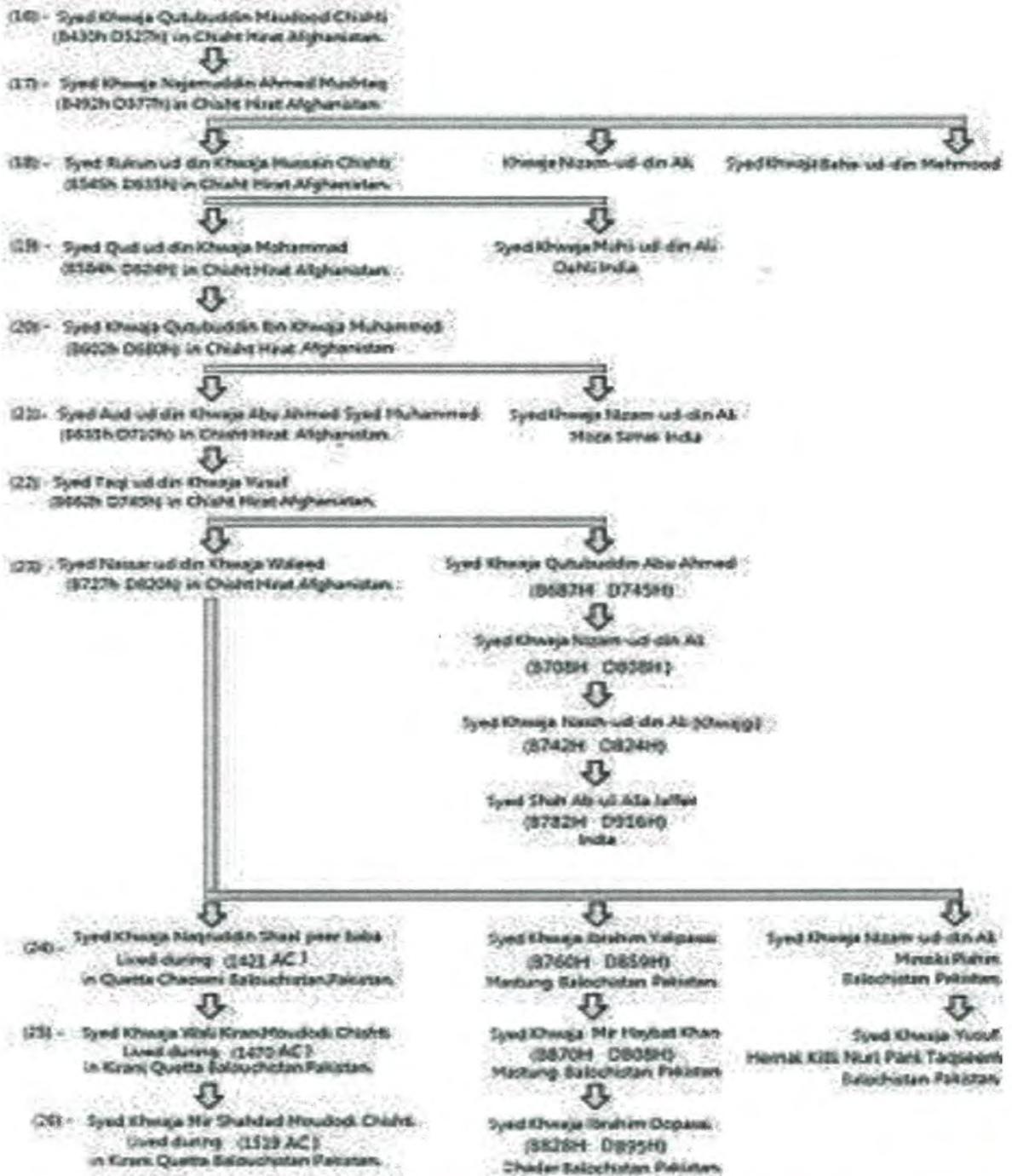


Figure 3.15 the oil lamps at Holley Shrine



FAMILY TREE

The family tree of the Sufi Saints of the Chishti Maoododi Order is as follows;



Family Tree Khwajagan-e-Moododi Chishti Balochistan



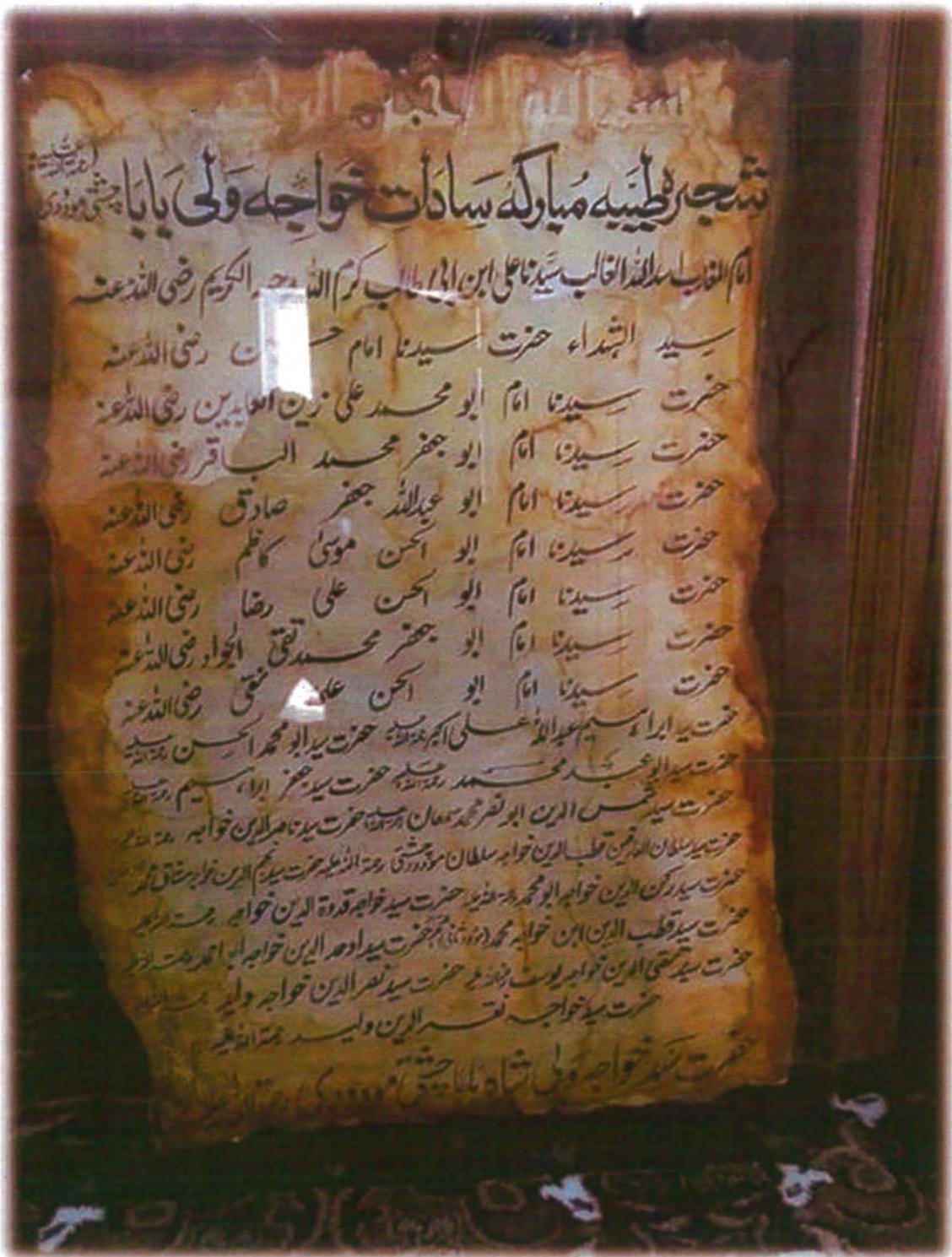
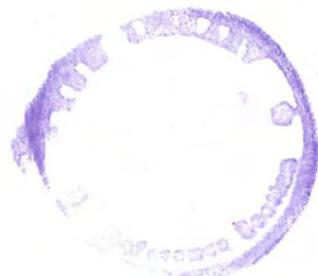


Figure 3.16 the Shajra Sharif of The Sadat-e-Kiram of Kirani



1. Imam Ali ibn Abu Talib, buried at the Imam Ali Mosque in Najaf, Iraq (B 17 March 599 - D 28 February 661; aged 61)
2. Imam Husayn ibn Ali, buried at the Imam Husayn Shrine in Karbala, Iraq (B 4h - D 60h)
3. Imam Hassan ibn Ali al-Sajjad, Zainu l-Abidin, buried at Jannat al-Baqi in Medina, Saudi Arabia (B ?h - D 94h)
4. Imam Muhammad ibn Ali al-Baqir al-Ulum, buried at Jannat al Baqi in Medina, Saudi Arabia (B ?h - D 114h)
5. Imam Ja'far al-Sadiq al-Sadiq - at Jannat al-Baqi in Medina, Saudi Arabia (B 80h - D 148h)
6. Imam Musa al-Kadhimal-Kazim in the Kadhimiya in Baghdad, Iraq (B 128h - D 183h)
7. Imam Ali ibn Musa ar-Rida in the Imam Reza shrine, Mashad, Iran (B 153h - D 203h)
8. Imam Muhammad ibn Ali at-Taqi al-Jawad in the Kadhimiya in Baghdad, Iraq (B 195h - D 220h)
9. Imam Ali al-Hadi an-Naqi in the Al Askari Mosque in Samarra, Iraq (B 214h - D 254h)
10. Abdullah Ali Akbar (B 238h - D 292h)
11. Abu Muhammad Al Hussain in Chisht Hirat, Afghanistan (B ?h - D 352h)
12. Abu Abdullah Muhammad in Chisht Herat, Afghanistan (B 270h - D 324h)
13. Abu Jaffer Ibrahim in Chisht Herat, Afghanistan (B ?h - D 370h)
14. Shamsu d-Din Abu Nassar Muhammad Saman in Chisht Herat, Afghanistan (B ?h - D 398h)
15. Abu Yusuf Bin Saamaan in Chisht Herat, Afghanistan (B 375h - D 459h)
16. Qutubuddin Maudood Chishti in Chisht Herat, Afghanistan (B 430h - D 527h)
17. Khwaja Najamuddin Ahmed Mushtaq in Chisht Herat, Afghanistan (B 492h - D 577h)

18. Rukn-ud-din Hussain Chishti in Chisht Herat, Afghanistan (B 545h - D 635h)
19. Qudwaddin Mohammad in Chisht Herat, Afghanistan (B 584h - D 624h)
20. Aududdin Khwaha Abu Ahmed Syed Muhammad in Chisht, Herat, Afghanistan
21. Taqiuddin Yusuf in Chisht Herat, Afghanistan (B 662h - D 745h)
22. Nassar ud din Waleed in Chisht Herat, Afghanistan (B 727h - D 820h)
23. Shaal Pir Baba Chishti Maodoodi in Quetta, Chaowni, Balochistan, Pakistan
24. Wali Kirani Maodoodi Chishti in Kirani, Quetta, Balochistan, Pakistan

DESCENDANTS OF KHUAJA WALI BABA SHAH OF KIRANI

Most of Wali Kirani's descendants have migrated to various areas in what is now Pakistan. His descendants have settled in Sindh and are more prosperous. There are people from his Chishti line living in Nawab Shah; their forefather is believed to be Syed Imam Shah, who is also Wali Kirani's descendant. In the same way his descendants are spread throughout Tando Adam and Mirpur Khas.

The Chishti Syed's of Kirani in the Quetta Tahsil claim Khuaja Naqr-ud-din (Shaal Pir Baba, or Shal Piran) as their ancestor.

Kirani is a small village on the western outskirts of Quetta in the Baluchistan province of Pakistan. It was previously known as Shaal Kot, the capital of the province. Initially the predominant population was descendants of Khuaja Wali Kirani Chishti. At the time this area was green and lush and there were fruit orchards of all kinds that were irrigated by the local rivers. An abundance of forests and wildlife was there. The locals had to ask for permission from Wali Kirani's descendants in order to gather firewood from their lands. At the time most Baloch tribes were Bedouins who raised goats and sheep for a living. Slowly people spread their

resources and took to selling wood that they cut from the forest. Many of these people made permanent houses for themselves on the uninhabited lands and started paying rent to the owners. Because there was lack of manpower and the land was only used in the rainy season, the owners had no qualms about the arrangement. But after a few decades these people filed for partial ownership of the land and occupied them permanently. As the Sadat population grew, land was distributed among their descendants; some families ended up with insufficient land to live on so they migrated to other areas. In this way the influence of non-Sadat increased in the area and many villages were formed. People took over thousands of acres of barren land. Today the Sadat are only limited to their own village; most have sold their lands and left the area.

Syed Lutuf ullah shah, who was seventh in descent from Khwaja Naqr-ud-din Shah, accompanied Mir Nasir Khan of Kalat (1749-1817) to Persia and was rewarded on his return with the revenue-free holdings of Chashma Shiekh Manda and Sadiq Karez in the Quetta tahsil and with two "angusht" of water at Dhader. The latter is now held by another branch of the family.

Syeds are said to have rendered some service during the First Afghan War (1839–1842), their leading man being named Mubarak Shah. The principal men among the Sadat of Kirani received allowances from the Levy Service.

Syeds of Kirani were instrumental in British communications during the Second Afghan War in 1878. British forces under Colonel Robert Sandeman could not get news from Kandahar, because the route was so deadly that messengers refused to traverse it. When consulted, the local sardars opined that the news could not be brought by any person other than the Syeds of Kirani because they had been wakeels (agents) of the Kabul courts since time immemorial. Colonel Sandeman therefore asked Mir Samunder Shah, Mir Jehan Shah, and Mir Aurang Shah,



all of whom were motabars of Kirani, to bring the news from Kandahar. They readily undertook the mission and brought the news tidings regularly. A monthly sum of Rs. 300 was fixed for the services of Syed Aurang Shah and four other Syeds of Kirani. This was converted to a sum of Rs. 130 or 138 monthly for Syeds when the British forces returned and the country was reconciled. Syed Samander Shah and Jahan Shah died in November 1889, and their allowances were discontinued for a time. The Rs. 50 allowance payable to Aurang Shah was continued to his son, Syed Bahar Shah, and was paid through the political agent, Kalat, since October 1899. The question of the distribution of the remaining Rs. 80 was referred to jirga in September 1890, and as a result of its recommendation, the payment of Rs. 45 was sanctioned to certain members of Ata ullah Shah's family, and Rs. 35 to Amin ullah Shah's family.

Kirani also became home to a large number of Hazara people, who came to Pakistan as refugees during the Soviet Union's invasion of Afghanistan (1979–1989). They settled at Killi Kirani Quetta, famous for the tomb of Wali.

When British control of Quetta was established, it was turned into an army garrison. Today where the Command and Staff College stands in Quetta, at that very place, was a fort called "Fort Durrani". When the British chose Quetta to be a military garrison, they bought this fort from the Durranis. In 1905 Asia's largest military academy Staff College was established in Quetta and the Durranis were removed from the land. Therefore Ghullam Sarver Khan Durrani s/o Sardar Saeed Khan Durrani bought a very large piece of land from Syed Mohammad Ashraf Shah s/o Syed Mohammad Sadiq Shah adjacent to killi Kirani Quetta and formed a village there called killi Gulzar. It is still present today and its record is present in land review records.



In 1908, a Kirani Moudodi Chishti Syed family sold land in western Quetta to Haji Nasir Ali, who built housing there. The scheme attracted ethnic Hazara people, and the area became known as Hazara Town.



CONCLUSION

Balochistan is the largest province of Pakistan. It shares its boundaries with Iran, Afghanistan and with other parts of Pakistan, Sindh and Punjab. The territory of Balochistan has a great importance in history. Different rulers came here and ruled over here.

Quetta the Capital city of Balochistan has also very important in history. The city because of its natural beauty and location used to be called little Paris in British Period. Quetta is a mountainous area and also covered by mountains, gives a look of natural fort. Through pre-historic period to modern era, the territory of Quetta has always a very important role in the history of Balochistan.

The Holly Shrine of Khuaja Wali Baba is situated in Killi Kirani Quetta, Balochistan. Khuaja Wali Baba is one of the foremost Muslim Saints of Chishtiya Silsila. The complete name of Khuaja Sahib is Hazrat Khuaja Syed Wali Shah Baba Maoododi Chishti (Rehmatullah Alaih). The word Khuaja (master) is used to show respect for the Saints of the Chishti order. Chishti Silsila (order) is one of the parts of Salasil-e-Tasawwuf.

The Holley Shrines are the most sacred places in Islam. The Aulia Kiram(Saints) are the favorite individuals of Allah Almighty. They spend their complete life in the worship of Allah Almighty. That is why they have great respect in the society.

Hazrat Khuaja Wali Shah Baba Maoododi Chishti is one of the most respected Sufi Saints in Quetta Valley. The individuals of Quetta Valley visit his Holly Shrine of Khuaja Wali Shah Baba Chishti Maoododi and pray for themselves. The Holley Shrine is the Shining Star for people. The people visit the Holly Shrine and get everything whatever they want.

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