



Sufi Culture of District Muzaffargarh; a Case Study on the Historicity and Festivity

Gulshan Iqbal

Ph.D. Scholar Department of History, The Islamia University of Bahawalpur.

Email: gulshaniqbal304@gmail.com

Dr. Mumtaz Ahmad Khan

Lecturer Department of History, The Islamia University of Bahawalpur.

Email: mumtazahmad.khan@iub.edu.pk

The major concentration of present article is explicitly to reconnoiter that by what means Sufis executed their constructive walk-on part and toiled to foster the humanity through their instruction. The present paper specifically concentrates on socio-economic benefactions of Dervish and Saints in the fraternity of Muzaffargarh District. The Saints and dervish executed a significant laconic part in the social fabrication of the recent developed society as emblematic of the Islam. A large number of magnificent dervish and saints cropped up in mentioned locality and had not merely carried out a sumptuous chore of sermonizing Islam but also toiled for the betterment of the humankind through their collective spiritual favor to the population. Subsequent to the dawn of Islam, they demonstrated the role of pioneer of Islam meanwhile the epoch of gloom. They had slogged for the affluence of the human beings and eradicated entire types of breach and gulfs among the human beings. Altruism was a rudimentary chore of their preaching and they created cultural and mutual cooperation and understanding among the people. Mortals became best familiar of one and all beyond any bias and prejudice. District Muzaffargarh is the jam-packed and alluring hereabout and fecund land between the two rivers. Mortals acquired the gist of humanity and peace and through these saints Islam unfurl promptly. The noble Sufis are commendable for this disposition. The present artefact pinnacles the socio-religious ministrations of Dervish in Muzaffargarh.

Keywords: Islam, Dervish, Sufi, Altruism, Society, Muzaffargarh



Journament



اشراف
 ابرو جرائد



Introduction

I aver in the present artefact that Sufism (saints-based Islam) is literally and factually become stranded in District Muzaffargarh. In South Asia, Sufism has its rhizomes in a socio-religious and cultural scene, where stratified fables between authority of saint and human beings comradeships have mostly been retained and established.¹ In incarnating the worthy of religious veneration as an endured corporality, the animating sufis generated and expanded contemporary sufi fraternalisms (طریقه), buttressed cults and constructed tombs as center of attention of enthusiasts.² Enactment and faith materialize closely twist together and landed in moral assumptions. Rites are exercised not as an output of powerful faith but are personified and moral. To comprehend the status of Islamic centers of learning in rustic Punjab, it is significant to glance at their dawn-ing from nonfictional predictive. This will reveal in what way racial recognitions and parochial patterns of religion related institutions were intimately.³ Islam grown rapidly in South Punjab because of the preaching's of inordinate sufi occults during the era of Delhi sultanate – Baha-ud-deen Zakriya of Multan, Faree-dud-deen Ganj-e-Sheker of Pakpattan, Syed Jalal-ud-deen Bukhari of Uch and so many others. The fabrication of sufi shrines and after that huge tombs of sufis, appeared as an emblematic ethnic outposts of the Islamic power and of the Islamic organized body of people under single administration where native tribal distinctions stayed prominent. Historian i.e. Gilmar-tin, Richard Eaton, Clifford Geertz and Hans Harder indicate that in South Asia Islam is constituted by autochthonic particular society at particular time and space and in such a condition according to nature it is hybrid. Contrary to this statement, expert of social sciences and Orientalists of 20th century, for example A. J. Arberry researching about Muslim communities commented that in South Asia reforms in Islam spread from 19th century, counterbalancing few distinct features of Sufism (sojourning, addressing a dei-ty at burial chambers, intercession of a saint), socially disoriented a majority of Mus-lims of South Asia from followers of exclusive system of religious beliefs, and demoted to backward countryside folk.

¹ P. Werbner, & Basu, H. (1998). *Embodying Charisma: Modernity, Locality, and Performance of Emotion in Sufi Cults*. Psychology Press. P.209.

² *Ibid.*, p.3.

³ D. Gilmartin, (1988). *Empire and Islam: Punjab and the Making of Pakistan*. London: I. B. Tauris & Co. p.40.

The research artefact describes and dissects that in what way the Dervish bestowed to Muzaffargarh and provoked not merely reverent notions and edifies in the fraternity. The education and preaching of Sufis which the people of Muzaffargarh accepted then felt impacts on the life of people. The Sufis have succeeded in promoting their education from different times at Muzaffargarh. This work of study in actual fact revolves on every side the walk-on part of Saints in interactional life of Muzaffargarh. This area was contemplated as a rearward region during the period of medieval and in inclusion the ingress of Saints in this locality was also a landmark to take up residence and established here. We as a researcher present reason that, a significant distinct feature of Islam, spread and preached from shrine, contoured by autochthonic culture, and has been disregarded. Notwithstanding the religious contestation and controversial argumentations between Sufism and Islamic reformism, crusaders could not prevailed the process of argumentation but had to discussed the terms with the sufis and endeavored to bring written statements in harmoniousness with practices of sufi.⁴ The ideas of reformist could merely obtained initial accomplishment if they are in close relation custom-made with sufistic patterns.

Literature Review

Sufism has been the subject of a lot of work with reference to their role as a socio-religious person in South Asia, particularly South Punjab. A large numbers of books are authored on Islamic mysticism and history of Muzaffargarh. But there is shortage of historical and literary books about historical review and the role of Sufi in social life of Muzaffargarh. As a researcher to compile this study, I have visited various shrines of Muzaffargarh and consulted more relevant primary books, gazetteers, articles, Auqaf reports, other reports related to my selected theme of research “The Historical Review of Saints and Shrines of Muzaffargarh”. Patently some books are very significant for this study but single does not cater a comprehensive information so for many books and sources are used to make that work capable. “Punjab Mazhabi Firqoon Aur Sufi Silsaloon Ka Encyclopedia” glossed by Yasir Jawad converses about the holy places of Muzaffargarh, personation of Dervishes in the purification of society, illustrate the notion of Tasawwuf to justify/ clarify connote and intend of Dervish’s life. He foregrounds the impetus of Sufism. He also narrates the part of religious order in Sufi

⁴P. Werbner, & H. Basu, (1998). *Embodying Charisma: Modernity, Locality, and Performance of Emotion in Sufi Cults*, Psychology Press, p.67.

Chains and Islam. About dawning of Tasawwuf and initial Dervishes of the South Asia is alluded in the tome titled 'Islamic Thought and Movements' developed by Syed Moeen-ul-Haq. Initially this book was published in 1979. In this tome writer illustrates the Islamic lines of thinking in which he puts in black and white the denotation of the "Sufism", which the indispensable branch of the Islam based lines of thinking. Dervishes' task when unfurling the idea of Islam, held so dear by Muslims, keeping in existence the eminent standards of spiritual and moral life in Islam based civilization. South Asians Sufis, their eminent part for Islamic religion from where they arrive and way on which they were spending their lives for religion that captivates the local communities with their viewpoint and slant. With the way of peace and love how the glide in Islam gliding up to the community welcomed that. Allama Faqeer Hassan Mehmood Yousfi Sulemani described related to the Tasawwuf and Sufis linked to entire shrines of the South Punjab region. Tareekh-e-Punjab 1849-1947, which was published from Lahore in 2006 and glossed by Tahir Kamran. The present tome is related to political history of Punjab but author also concentrates the economic and social facets of Punjab. As follow author illustrates the Dervishes, religion, their eminent part and progress in this continent particularly in northern Punjab.

Hadrat Makhdoom Daud Jahanian

Hadrat Makhdoom Jahanian was an eminent dervish of Muzaffargarh. His burial chamber is situated at Mouza Ram Pur (Dinpur) Muzaffargarh. He arrived in this region from Uch. Later the initiation of Muslims Regime in South Asia, a large integer of saints initiated to arrive in sub-continent. After the conquest of Multan by Muhammad bin Qasim, the Muslim regime initiated in Multan and surrounding areas. The name of Saint was Baha-ud-Din Zakariya which arrived earlier. He pursued task of preaching Islam into and out of knowledge.⁵ Subsequently his lads Salah-ud-Din and Syed Sardar-ud-Din and later on his progeny nurtured his preaching. Uch was the native land of the dervishes, Sufis and Mashaikh. Considerable associations between the dervishes of Multan and Uch were not merely a reciprocal link instead they had both the alike religious persuasion viz. Hadrat Zakriya Multani and Hadrat Jalal-ud-Din Surkhposh. Sheikh Zakriya Multani, Sheikh Gunj Shaker, Lal Shahbaaz Qalandar and Surkhposh

⁵ Punjab District Gazetteer Muzaffargarh, 1929, P.99.

were four intimates.⁶ The progeny of Hadrat Surkh Poosh and the lad of Syed Ahmad Kabir, named Syed Jalal-u-Ddin was given birth in 1308 A.D. at Uch and he initiated his journey for preaching from early age. He also observed sacredly entire Islamic holy places i.e. Madinah, Makkah, Palestine, Baghdad and many more. According to gazetteer 1929, Daud Jahanian named by vulgar as ‘Dhudhu Jahania’ or merely ‘Dhudhu’.⁷ He was the disciple of Jahanian Jahan Gusht and also attained spiritual training from Jahanian Jahan Gusht and used to dress like Soharwardia chain of saints. Jahanian Jahan Gusht was so sympathy and solace with him. It is narrated that once Jahanian Jahan Gusht conversed to him, “Daud I’m Peer Jahanian and you are also Peer Jahanian”. After this conversion he was acknowledged this name and he had known as ‘Peer Jahanian’.⁸

The burial chamber Daud Jahania is situated in the village of Rampur which is three miles in south from Muzaffargarh. This shrine was set up by an Arabian arrived person named Sheikh Allahabad Qureshi.⁹ Allahabad Qureshi attained sanctity in the supervision of Jahanian Jahangusht and inhabited in Rampur. Later additional constructions were made in this shrines by Nawab Muzafar Khan and restored by Dewan Sawan Mall. The tomb is at large scale frequented by Muslims, Hindus and other religions followers.¹⁰ His disciples which are commonly known as Jats Metla are the custodian of this tomb. Since 1961, the tomb is under the control of Auqaf. A large numbers of shops and houses are edged with the tomb and these are also under the possession of the Auqaf department. The salary of Imam, caretakers and sweepers is also paid by Auqaf. A fair locally named as ‘Wada on Chehleh-Ta’ held at shrine on every Thursday. It is narrated that when Hazrat Daud Jahanian arrived in Muzaffargarh the locality was the center of non-Muslims. His sermons were teachings of Islam. His sympathy was figurative in the locality and majority of inhabitants got adhered to Islam because of his sincere efforts. He also founded areligious educational institution and Mosque. A large numbers of affectional came on shrine and offer prayers and Manat. This gift (Manat) is named in local language Atta Ghatta. This gift is presented on fulfilling their prayers.

⁶ Mohammad Aslam Meetla, *Multan Nama*, P.212.

⁷ Punjab District Gazetteer Muzaffargarh, 1929, P.84

⁸ Mohammad Aslam Meetla, *Multan Nama*, P.210.

⁹ Punjab District Gazetteer Muzaffargarh, 1929, P.84.

¹⁰ Punjab District Gazetteer Muzaffargarh, 1929, P.85.

This gift contains of 20 Kg wheat floor for bread and altar a goat or sheep, cooked that meat and distribute among pilgrims.¹¹ The tomb is well known for behavior toward various diseases of skin. Followers utilize the sand and the soil of the shrine and their skin diseases removed by the sacredness of tom. A small number of followers are also arrive for their spiritual recovery.¹²

Hadrat Din Panah Daira

Tehsil of Muzaffargarh, named Kotadu is consider the home saint's shrine. Abdul Wahab¹³ was his real name, and he went by Bukhari Syed. He was born in Uch in 915 Hijrah. He was a follower of the Chishti order, which adheres to the 17th creed of Hazrat Ali (R.A). His ancestor was Hadrat Jalal-u-Ddin Bukhari commonly known as Surkhposh. He was the son of Hadrat Sher Shah Bukhari. He arrived from Uch and made his home in Daira, a Muzaffargarh village at the time. He was resided in the home of a Suhagan who was Aku's wife. This village was subsequently referred to by his name, Daira Din Panah.¹⁴ Akbar the incomparable Mughal gave him an immense jagir yet he remained isolated from this jagir and hand over this land to needy and natives. Akbar was remembered for his aficionados. Hadrat Panah was an exceptionally devout person and generally stayed occupied in the request. He encouraged his followers to completely obey the teachings of Islam. There are numerous popular wonders associated with him yet one most discuss in common natives is that once he hit the bucket with his foot on western bank of the conduit through which the water flow the Makwal of the eastern bank of the stream attempted to take his corpse. He was expired in 1007 Hijrah. His adherents settled on the both banks of river. Every gathering of the supporters needed to cover him in his own region. Yet, one of his nearby colleagues observed him in his fantasy that he beg him to redesign boxes. The cadaver was placed in the case. On the next day the followers observed that the cadaver was in the two cases. Later on one case was covered in eastern side of the stream and second was covered toward the western side of the waterway. His sanctum is found the dual sites of the stream. The organizers of his sanctuary belong to the Jat Makwals. The present sacred

¹¹ Interview from Ghulam Mustafa Chishti, (Follower)

¹² Punjab District Gazetteer Muzaffargarh, 1929, P.97.

¹³ Punjab District Gazetteer Muzaffargarh, 1929, P.97.

¹⁴ E.,D.,Meclagon & H.,A.,Roze, *Punjab Mazhbi Firqo Aor Sofi Silsalo ka Encyclopedia*, Translator, Yasir Jawad, Book Home publishers,Lahore,2006,P.57

place is extremely famous because of the custom of Jhand both for Muslims and Hindus.¹⁵

Makhdom Aalam Pir

The tomb of Alam Peer is situated at the famous town of Shehr Sultan.¹⁶ This shrine was founded by Shaikh Alaam-u-ddin, commonly known as Alim Peer, a Syed Bukhari offspring of Uch Makhdooms. The city of Shehr Sultan was removed from its place by river flood in 1167 A.H. The town and shrine were reconstructed approximately at a distance of two miles from the previous place. This shrine of saint is famous for the treatment of the patients (specifically women) of hysteria or Frenzy. On every Thursday and Friday in the month of Chetr a fair is celebrated every year on this shrine. As the females, majority of whom riding on camels, horses and bullocks. These women arrived near Shehr Sultan and these riders' women appears semi-comatose. In this condition majority of women fell-down their animals i.e. camels and horses. The earth surface of Shehr Sultan is Sandy and because this they remain safe from injury. The women who are under the sway of daemons or faeries bestowed affordable money in devotedly and then join the group of semi-comatose. Later on according to tradition they initiated to oscillate their bodies in various directions. Their movement go higher and higher gradually. During this swaying the practice of drum beating go faster and enhance their spiritual exhilaration. The auxiliary of saint turns in a circle of swaying women; he spray some fragrance and hit the patient women with a specific stick. Later this typical activity auxiliary free the women and declares that the daemons or faeries have affranchise them. The burial chamber of Alim Perr is under the control of Auqaf department. The natives from far and close arrived on this shrine for spiritual console and solace and they offered their Manats at the shrine. Aata Ghata and Jhand are the common known lore of the inhabitants, which they offered at the tomb. They make sure their presence at the tomb prayed to Allah via this saint for their spiritual luxury. They also present gift in the form of currency and grains to the auxiliary or custodian of shrine.¹⁷

¹⁵ *Ibid.*,p.58.

¹⁶ Punjab District Gazetteer Muzaffargarh, 1929, P.87.

¹⁷ Punjab District Gazetteer Muzaffargarh, 1929, P.87.

Hazrat Ghaus Hamza Pak

Another very eminent saint of this locality is Hadrat Ghous Hamza Pak. The shrine of Ghous Hamza is situated near district courts at railway road. It is traditionally narrated that the saint named Ghous Hamza arrived in this region in the 16th century. There are no authentic knowledge related to this Dervish. The tomb is under the control Auqaf department. This tomb is rehabilitated number of occasions and its style of building has similarity with the construction style of Mughal era. So it is traditionally narrated that the Dervish Ghous Hamza arrived in this locality meanwhile the Mughal regime. He educated the natives and convey the Islamic teachings. A few numbers of manuscripts visible that meanwhile Colonial Era the management of shrine was handed to a Muslim Committee. This management headed by Haji Nizam-ud-din.¹⁸ As narrated by the present custodian that we have no authentic information associated with saint. We listen a narrative from our forefathers that the Dervish arrived in this area so earlier and he spread the teaching of Islam in this locality. A large number of Hindus and followers of other religions embraced Islam with the preaching efforts of this Dervish.¹⁹ As narrated by the pilgrims the Dervish is associated with famous Chishti Order and a large number of this order pilgrims visit the shrine. The Imam of associated mosque narrated that the Dervish was arrived in Muzaffargarh from Uch. If we consider his statement true then the Dervish was the part of Suharwardi order it's because majority of Uch Dervishes belonged to Suharwardi order. On the other hand, there are various point of views associated with this Dervish narrated by various pilgrims and care givers of shrine. The tomb is located in the center of the city along with ancient graveyard. There is a large numbers of people who visited the shrine every time but a huge gathering can be observed on Thursday. Hafiz Abdul Aziz Pirharvi was a well-known scholar belong to District Muzaffargarh.²⁰ He earned his initial education from Khawaja Nour Muhammad Maharvi and Hafiz Jamal Ullah Multani.

Hazrat Peer Sewag

Peer Sewag's real name is Ghulam Hassan but generally is known as Peer Sewag. Sewag was an eminent saint of 19th century. He was born in the middle of 19th century in a village named Dagar Sewag. He was an eminent deputy of Khawaja Muhammad Siraj-

¹⁸ Statement written on the shrine.

¹⁹ Interview with a shrine worker named, Muhammad Younis Chishti.

²⁰ Umer Kamal Khan, *Multan Langah Dour Main*, Bazam-e-Saqafat Multan, (1977), p.39.

ud-din Mujaddi, NaqashbandiHis of Moosazai Sharif. His father passed away when he was young, leaving him an orphan. He got education along with Moulana Noor Khan, a deputy of Khawaja Muhammad Usman Damani and Damani was his spiritual mentor. Hadrat Sewag was so stimulated by the prominent efforts of Hadrat Shaikh Ahmad Serhindi (Mujaddid Alf Thani). It is also narrated Sewag preached and spread the teachings of Mujaddid Alf Sani Naqshbandi.²¹ Although the caste of Hadrat Sewag was Jat, but he was so simple and pious man. On one occasion he deliver a speech and abruptly he said that on the condition there was Syed, there would be no non-Muslims. All non-Muslims accepted Islam thinking I was Syed. He was a very emotional saint and if he visit a Hindu or a Sikh, then he immediately started to recite kalma Tayyaba. In the past, several time non-believers filed a suit contrary to him in court, alleging that he was using magical powers to force the Islamic faith on his people. He appeared in tribunal and the justice indicted him. As a reaction he became furious and he announced before the public and inquired that I had forced them to embrace Islam. Then everyone in the courtyard started chanting Kalma Tayaba and accepted Islam.²² Sewag was so God fearing and he spent most of his life in worship of Allah and chanting of Holy Quran. It was his common saying that Allah is the creature of all of us and the purpose of creation is every time worship to Allah. It's our duty that we should be humble. There's nothing fancy or pretentious about it. He past his all life in simplicity and serving the humanity. He passed away on 13th Jamdeul Awwal 1358 A.H. (1939).²³ His death ceremony (Urs) is celebrated at his shrine every year in the pattern of purely spiritual and religious gathering.

Hazrat Lal Eason

The ancient and historic city of Kot Karor was the initial core of incorporeal grooming in the subcontinent. Kot Karor was a considerable core wisdom and knowledge. In the perspective of history, when Mehmud Ghaznavi came to Cote Caror in 1001 AD, the place was identified with the name Dipalpur. Not Mehmood merely, but all the intruders arrived by this avenue. It is located 40 miles north of Layyah. Bakar district lies in

²¹ Dr. Liaqat Ali Khan Niazi, *Tareekh-e-Layyah*, Punjab Institute of Language and Culture, 2010, p.212.

²² Dr. Liaqat Ali Khan Niazi, *Tareekh-e-Layyah*, Punjab Institute of Language and Culture, 2010, p.213

²³ <https://aalequtub.com/hazrat-khawaja-ghulam-hassan-peer>

sewag%D8%B1%D8%AD%D9%85%D8%AA%DB%81-%D8%A7%D9%84%D9%84%DB%81-%D8%B9%D9%84%DB%8C%DB%81

the north, the Greater Indus in the west and the historically prominent city of Fatehpur in the east. The Karor city has been demolished many times during the past.

The terra firma of Muzaffargarh was highly valued as many saints came to the area and worked to make the people more civilized. He gave them spiritual training so that they could know Almighty Allah. It is narrated that Hassan Sultan arrived at this terra firma from Arabia and one Karor non-believers embraced Islam and thus this land called Karor.²⁴ Sultan Hassan was 14th generation of Lal Eason. Consequently, the title 'Kot Karor' later five generation the Dervish named 'Bahawal Haq' was born in Karor and then this family of Dervishes moved to Multan. Lal Eason was born in this migrated family at Multan and travelled back and settled at Karor. It is also stated that the river Indus made imperceptible half of this city then Lal Eason recited the Surah Muzammil of Holy Quran Karor time and as a result the River Indus retreated six miles away from the city.²⁵ He passed away on the start of the year 1000 A.H. The sacred tomb of Lal Eason was constructed after short duration of his death by his scions. His scions are till now living in Multan, Mianwali, Haiderabad Deccan, Dera Ismail Khan and Karor itself. The Deputy Commissioner of Muzaffargarh named Mr. Thorburn, took keen interest in the sacred tomb and at his recommendation a four persons committee of Lal Eason scions constituted in 1882. According to gazetteer of 1929, Jamman Shah and Ghulam Sarwar Shah were the prominent members of this committee at that time.²⁶ Hussan, the ancestor of Lal Eason belong to a prominent Qureshi family. The command of this family was yielded to Kusa, the prominent Qureshi chief. There were two sons of Kusa, the Abdul Manaf and Abdul Uzzah. Abdul Manaf was the progenitor of Holy Prophet Hazrat Mohammad (S.A.W.) and Abdul Uzzah was the progenitor of Hazrat Sheikh Hussain. According to this description, Hazrat Jalal-ud-din Bukhari narrated that following twenty one ancestries, our series to Kusa has been completed.²⁷ Shaikh Hussain father, Ameer Taj-u-din meanwhile his reign moved from Makkah to Khwarazm. It's narrated that he extricated Banu Abbas from nihilism and penury. The natives of Khwarazm were galvanized by his piety and honesty chose him the chief of Khwarazm. When he passed away then his son Ameer Hashim after his son Kazim, was nominated

²⁴ *Punjab District Gazetteer Muzaffargarh*, 1929, P.83.

²⁵ *Punjab District Gazetteer Muzaffargarh*, 1929, P.84.

²⁶ *Punjab District Gazetteer Muzaffargarh*, 1929, P.84.

²⁷ Sajjad Haider Perviz, *Zilla Muzaffargarh*, Jamia Hamdard, Delhi, (1989), 313.

as the ruler of Khwarazm. Later on son of Kazim named Abdullah governed Khwarazm approximately for four decades. During the ruler ship of Abdullah there was a pious man and distinguish Dervish named Shams-ud-Din. This Dervish was also the brother of Ameer Abdullah. A son of this Dervish named Hadrat Shaikh Hussain, was the person who migrated from Khwarazm to Kot Karor. Haarat Shaikh Hussain got his initial schooling from his agnate named Hadrat Shams-ud-din, who was also a famous Dervish of his period. Mahmood Ghaznavi was his follower and escorted Shaikh Hussain from Khwarazm to Ghazni. Once Sultan arrived in the sacred company of Shaikh Hussain for orison then Shaikh instructed to Sultan move to the subcontinent for Holy War and assistance of downtrodden Muslims. The Sultan followed the instruction of his Shaikh pleasantly. Shaikh Hussain also travelled with Sultan for accomplishment of his high-minded proposal of holy war.²⁸ Sultan Mahmood moved to the subcontinent and break through the River Indus and this warrior's caravan reached the city of Kot Karor at that time called Depalpur. This city was surrounded in a strong fortress but brave and enthusiast warriors captured this fortress city easily. After capturing Depalpur, Sultan Mahmood continued his march but Shaikh Hussain stayed in Kot Karor. When in 1006, A.D. Sultan Mahmud returned to Ghazni, Raja Jir attacked Karor. Shaikh Hussain combated boldly and fearlessly accompanied his followers and martyred. After the martyrdom of Shaikh Hussain his grandson named Jalal-ud-din became the sovereign of Karor. After the death of Shaikh Jalal-ud-ddin his son named Shaikh Sultan became the Sultan of Karor and his ruler ship continued till 1117 A.D. During this period Shaikh Sultan Ali authored his glorious book named "Sair Azkar Almazun". This tome was the biography of his progenitor. Shaikh Sultan Ali had two male descendants named Shaikh Ahmad and Shaikh Muhammad. Later on, on June 3, 1173, in the home of Shaikh Muhammad there born a baby boy named Shaikh Baha-ud-din. Shaikh Muhammad passed away at Kot Karor in 1185 A.D. (27th Ramzan-ul-Mubarak, 566 A H), when the age of Shaikh Baha-ud-din was merely 12 years. His granduncle Shaikh Ahmad fosterage him in sacred atmosphere with great love and care and educated him from distinguish scholars of the time. It is reported that Shaikh Baha-ud-din got education and spiritual training from 444 prominent scholars of Islamic world. It is also reported that meanwhile his education and spiritual training Shaikh Baha-ud-din had their personal library which contained 2,000 tomes. During his spiritual training and educa-

²⁸ Dr. Muhammad Khurshid, *Kot Karor Ilam-o-Adab ka Qadeem Gehwara*, p.4.

tion Baha-ud-din travelled and visited Iran, Palestine, Iraq, Khorasan and many other Muslim countries. Hadrat Shaikh Baha-ud-din Zakriya is the most revered and prominent Dervish of Muslim world. Commonly he is well known as Baha-ul-Haq. It is also reported that boatmen during cross the Rivers Chenab and Indus shouted in enthusiasm, "Bahawal Haq dam, Bahawal Haq dam,". This phrase is shouted again and again with passionate fervor till the watercraft and its voyagers landed safe and sound on the other bank of river. Majorly, he attained religious and spiritual training from Shaikh Shahb-ud-din Shohrwardi of Baghdad and became his Caliph.²⁹

He hold a close mutual understanding with Hadrat Masood Shakhar Ganj and passed a long time in his sacred and spiritual company. Shaikh Baha-ud-din became native of Multan in 1222 AD after performing Hajj and visit of Baghdad, Syria, Palestine and many other Islamic States of the time. His fame of piousness, generosity and God fearing spread all around the world and particularly in subcontinent. He had durable and deep spiritual association with his mentor Shaikh Shahab Suharwardi. He spiritually associates with the Suharwardi Order and performed as the spiritual foremost leader of the Suharwardi Order in the South Asia. He arrived in Multan on the instructions of his spiritual mentor Hadrat Shahab-ud-din Suharwardi. He initiated to spread the message of Allah Almighty with devotion. He was designated as the Shaikh-ul-Islam. The acolytes of this famous Dervish are innumerable. This distinguish, famous and spiritual leader of subcontinent passed away on December 21, 1262 AD, (Safar 7, 661 AH). Meanwhile the reign of Sulateen-e-Delhi, majority of his family moved from Kot Karor to Multan and Sindh because of nihilism and Mongols invasion.³⁰ There was no any Dervish in Kot Karor for long time and this gulf was felt deeply. There was absence of religious and spiritual light in this area. Ultimately, Allah Almighty sent Hadrat Lal Eson to guide and nurture spiritually the inhabitants of Kot Karor. Lal Eason was the offspring of Shaikh Baha-ud-din Zakariya Multani.

Real name of Hadrat Lal Eason was Shaikh Mohammad Yousef however his reputation is as Lal Eason. He was born on 15th Shaban-ul-Moazam 677 A.H. at Multan. He left Multan for Kot Karor after the demise of Hadrat Baha-ud-Din. When his father passed away then his very younger brother have become Shaikh-ul-Islam and Sajada Nasheen.

²⁹ Ghulam Sarwar Lahori, *Tareekh-e-Makhzan*, Lahore, 1886, p.353.

³⁰ Dr. Muhammad Khurshid, *Kot Karor Ilam-o-Adab ka Qadeem Gehwara*, p.4.

Because of this action of younger brother he became so gloomy and took decision to leave Multan.

He became very sad. He desired to go away Multan. He arrived to the sacred tomb of his gramps. He set foot in the sacred tomb and peck the grave of Hadrat Bahawal Haq with intimacy. He took the codex of the Holy Quran, which was developed via way of means of Hazrat Sheikh-ul-Islam and sally forth. Meanwhile he travelled to city which was situated outside the city of Multan and experienced while sleeping a dream. In fantasy his gramps Hadrat Baha-ud-din instructed him to travel in the direction of Kot Karor for the spreading the teaching of Islam. Kot Karor is the area of your forefathers. You are my spiritual chief at Kot Karor. When he arrived at this place there he observed vapidness in surroundings. Because of his sincere preaching the aridity of vanished. The natives considered the vanishing of aridity is his miracle. Even there have been no seeds to domesticate the wheat, humans dispersed the waste chaff (Bhosa) with inside the area and there have been lot of wheat grown. Hazrat Lal Eason became pious man.²⁴ It is stated that the fish additionally had come to be quit, after his prayer the river teemed with fish and it well-known approximately him that: “Lalan Aya Kachi hik Hisa Pani Two hisy Machi” It intended that there have been 2/three fish withinside the river and 1/three became water withinside the river.²⁵ At the time of Hazrat Lal Eason Kot Karor became a province. There have been many Bloch tribes populated each aspects the river Indus. They have been as an entire the fans of Hazrat Lal Eason. The 3 Baloch Sardars Nawab Ghazi Khan, Nawab Ismail Khan and Nawab Fatih Khan have been his devotees. Hazrat Lal Eason mounted a Grand (Darsgah) Religious Educational Institute at Kot Karor. It became the middle of religious and academic Training. Hazrat Lal Eason usually remained busy with different first rate pupils to train the humans. This Darsgah became incredible version of education. People some distance from away got here to study. The Bloch Sardars built many Masjids at Kot Karor close to this Darsgah. At remaining this first rate Man handed farfar from this international on 14th Shawal 777 A.H. The Bloch Sardar Constructed an incredible shrine like because the version tomb of Hazrat Shah Rukan-i-Aalam. Three Bloch Sardars also are buried in his feet. There are fifty nine graves withinside the shrine. 34 males` graves and 25 female`s graves. All have been made from dust however those have been cemented in 1924. The graves of Nawab Ismail Khan and his sister Bannu is on the Baramda of the shrine.²⁶ At the quit we will say that After Hazrat Sheikh Hussain, Hazrat Mohammad Ghaus Wajeeh, Hazrat Baha-ud-Din Zakariya and Hazrat Shah Rukan-i-

Aalam, Hazrat Lal Eason became a person of dignity. He enlightened the hearts and souls of the humans. He modified their lifestyles. He delivered out them from lack of know-how and darkness. He confirmed them the proper direction. He taught them the ideas of morality and humanity. He modified their lives and that they have become civilized humans. His complete lifestyles is version of tolerance. He usually acted upon the coaching of the Holy Quran and the Sunnah of the Prophet of Islam. He preached the message of God and unfold the virtues in humans. He taught the lesson to the humans to undertake the direction of virtues and left the evils God will be triumphant them. He mounted a Madarsa in Karor and it became a torch for the pupils. His shrine is in Karor in which his Urs is well known withinside the each year. The Urs is held from 14th to seventeenth of Bhaddon.

Hazrat Rajan Shah Hazrat Rajan Shah Bukhari became the well-known saint of the district his tomb is located withinside the tehsil Layyah. He belonged to the noble own circle of relatives of Hazrat Syed Jalal-ud-Din Bukhari Surkhposh.³¹ He got here in Layyah almost 1526 withinside the Arghon duration in Sindh. He obtained his training in Layyah and after his training he began out to offer training to the humans of the district. He became a fantastic saint he endured the coaching of Islam withinside the humans and a massive wide variety of humans embraced Islam because of his efforts. Humayun referred to as him in his courtroom docket at Delhi at the grievance of Aolakh institution that became a large caste of the district. They blamed on him that he liquids Hashish however had visible a miracle to Humayun withinside the courtroom docket. Humayun had turn out to be the fantastic follower of Hazrat Rajan Shah²⁷. Hazrat Rajan Shah became pious man. His lifestyles became a version of piety. He continually acted upon the coaching of the Holy Quran and the Sunnah of the Prophet. He preached the message of God and unfold the virtues into the humans. He taught the lesson to the humans to undertake the direction of virtues and left the evils, Allah will prevail them. Hazrat Rajan Shah constructed his shrine in his personal lifestyles. The Urs of Hazrat Rajan Shah is held in each 12 months with in the month of Cheat. Every Friday of Cheat a massive accumulating is visible on the shrine. People come there they provide Fatiha and Mant.

Hazrat Peer Baga Sher the shrine is positioned at Khanpur Baga Sher that is located 6 miles far from Muzaffargarh. The actual call of the saint became Sheikh Mohammad

³¹ Dr. Muhammad Khurshid, *Kot Karor Ilam-o-Adab ka Qadeem Gehwara*, p.4.

Tahir. People seemed his lot of miracles and accompanied him in educations. Many instances he made a paper boat and it had turn out to be an actual boat. It is stated that a white lion became lived with inside the wooded area of Khanpur. People have been nervous from this lion, however they have become amazed to peer the lion had come to Hazrat Baga Sher. After this Sheikh Mohammad Tahir became referred to as because the call of Hazrat Peer Baga Sher and any other assertion is, “The saint became a pious guy and he had a white lion and this lion became covered the cows of the saint from thieves. Due to this the human beings referred to as him Hazrat Peer Baga Sher except his actual call.” Hazrat Rajan Shah became pious guy. His lifestyles became a version of piety. He continually acted upon the coaching of the Holy Quran and the Sunnah of the Prophet. He preached the message of God and unfold the virtues into the human beings. Now his shrine is Holy and scared for the devotees. It is concept true to go to the animals in any ailment of the animals. People are added their animals on the shrine and their animal has recovered.²⁸ A honest is held on the shrine of Hazrat Peer Baga Sher on Monday in Sawan and Bhadon in a village of Khanpur Baga Sher, the standard attendance is in huge numbers. Large numbers of human beings come there to satisfy their needs. Socio-Economic Impacts They encouraged on society via education, health, social welfare or even monetary interests. Through Shriya and Treeqat the Sufis provide the lesson to the human beings approximately the honor of humanity, peace, true manners and civility. Sufis make the mysticism as a public incitement. Through this public incitement they created near courting with the general public. And via this courting they apprehend the indoor and outer issues, their mode of questioning and their conduct after which attempted to persuade them via non secular way. They gave them such remarkable answer in their troubles that the general public desired favours them. The favours of public make the energy of the Sufis. And the rulers have become extraordinary to that the elegance of them have become minor as evaluate to Sufis.³² Sufis did now no longer assert on verbal recommendation and guidance. They additionally did now no longer write the books on ethics and morals. And did now no longer gave the written affect to the human beings.³³ They did now no longer paintings via violence, coercion. They simply use the device of true conduct. The hundreds of folks that sits with them, they have become the morals composition of those Sufis. There be-

³² Sajjad Haider Perviz, *Zilla Muzaffargarh*, Jamia Hamdard, Delhi, (1989), 313.

³³ Ghulam Sarwar Lahori, *Tareekh-Makhzan Punjab*, Lahore 1886,P.353

came no department with inside the accumulating of Sufis. They seemed because the wealthy human beings additionally seemed because the bad. It isn't incorrect to mention that they behaved with love and type heartedness with the bad human beings and the human beings of different community.

The role of Saints in Amelioration of South Punjab Natives

Saint authority of religion, as a negotiator between God and His creators, associated Saints' close mutual dealing to the common people likely with the administrators of various authorities and chieftains of various tribal, in this scenario shrines had become a viaduct between a common native and rulers. Elite class and rulers at every occasion remained connected with the Saints for the purpose of attaining Allah Almighty benediction in the favor of worldly benefits and durability of ruler ship. In this way, Sufis took advantage their tractability and wellsprings for the society opulence. Meanwhile the era of above narrated Sufis common people access to the judicature was complicated because of scant facilities of locomotion and lower rank in addition, on the other hand the Khanqahs and Sufis because of their augmentation all over the country were easily accessible to the destitute mortals,³⁴ and Sufis and Dervishes were not merely considered as the wellspring of sacred information and spiritual blessing, but they were altruists and crusaders of society who bestowed for the welfare and prosperity of society in the forms of education, charity and mediate for clemency.

While the Sufi Saints and Dervishes arrived in India accompanied by Muslims' conquerors they also ushered their religion based traditions and culture. A few numbers of Sufis and Dervishes delivered the lectures of Jalal-ud-Din Rumi tome entitled "Masnavi Rumi" Sheikh Saadi Sherazi tome entitled "Golistan-i-Saadi" and Khawaja Shmasud-Din Muhammad Hafiz Shirazi bulky book entitled "Ghazela Dewan" to the followers and local native learners. These tomes were containing of spiritual thoughts and ideas of quietist. During the reign of Mughal King named Jahangir, in 17th century, the syllabus and medium of some Muslims educational institutions were changed from Persian to Punjabi language. The poets of Punjabi language also treed on the heels of this lore and had converted non-native love tales into the native language i.e. Punjabi.³⁵

³⁴ M. A. Choudhary, (2010), *Religious Practices at Sufi Shrines in the Punjab*, Pakistan Journal of History and Culture, p.5.

³⁵ S. A. I. Kirmani, (2011). *Seerat Pak Syed Waris Shah*. Lahore: Azeem and sons

There are many research constructed beliefs which narrated that mystical variations of Islam and its uniqueness as licit configuration, by possessing the rank of order, occurred as a gesticulation within Islam. These Dervishes themselves trace their gesticulation rear to Hadrat Muhammad P.B.U.H while historians and scholars locate it in ancient times. Properly it was 8th & 9th centuries when Sufism initiated to perform as supervisory way.³⁶ On the unfolding of Khanqahs and Sufism Prof. Gibb asserts that primarily the Sufis initiated to come in to view as collaborative institution meanwhile the 8th century as limited batches, and later on they constructed their abodes.³⁷

Sufism delivered the lecture of equality in society and tried to rehabilitate the original picture of Islam by abolishing the total imperfect beliefs which had absorbed in Islam meanwhile the travel and living in mix society of Punjab, like self-sovereignty. In spite of this, Majority of Muslim Sufis and Dervishes arrived in this region accompanied of Muslim conquerors but they were not pertained with their monarchy institution proceedings. The connection of these Sufis and Dervishes was with hearts and feelings of local natives. They muddled up in common people entirely and cared the real spirit of true Sufism in the entire human beings.³⁸

Conclusion:

Before the appearance of Islam this area become the Hindu dominant. Their reasserts of earnings had been the agriculture. But the principle troubles had been the imbalance of the society. The caste device become destroying the society. Through the caste device the bad human beings had no ethical values, moral values and that they had now no longer the proper of any selection approximately their self. The introduction of Islam on this area do away with those evil and the Sufis performed four most important challenge via which they alternate the society and those had been preaching of Islam, schooling for everyone, health, meals and financially assist the human beings, they do away with the forged device and paintings for public growth, society improvement. They gave the lesson of love, humanity, brotherhood and tolerance. Sufism become very deep have an effect on and its effect at the society of Muzaffargarh become

³⁶ Tanvir Anjum, *Chishti Sufis in the Sultanate of Delhi (1190-1400): From Restrained Indifference to Calculated Defiance* (Karachi: Oxford University Press, 2011), 54-59

³⁷ Hamilton A.R. Gibb, *Mohammedanism: A Historical Survey* (New York: Oxford University Press, 1963), 132.

³⁸ Qazi Javaid, *Hindi Muslim Tehzib* (Lahore: Vanguard Books Ltd, 1983), 320, 324-25.

strongly located at the lifestyles of not unusual place man. Sufism inspired the People of the area because of the simplicity, piety and nobleness. Sufis taught the human beings the principled of lifestyles, ethics of lifestyles and experience of brotherhood. Philosophy of Sufism become primarily based totally on social mobility. The concept of social equality as expressed in Sufism lifted numerous human beings of the decrease castes to better grade.