

UNKNOWN SUFIS WITH KNOWN SHRINES: SIGNIFICANT ROLE OF MIRACLES

**Qudsia Batool,
Prof. Dr. Javed Haider Syed,
Dr. Amjad Abbas Magsi**

Lecturer Government I.D Janjua College for Women Lalamusa.
Deptt. of History & Pakistan Studies, University of Gujrat.
Assistant Prof., Pakistan Studies, UOP, Lahore

ABSTRACT

Sufism is an esoteric aspect of Islam and the person who practices Sufism is known as Sufi. It is believed about Sufis that they have the capacity to do miracles. People have strong beliefs on miracles of Sufis and considered these Sufis as miraculous personalities. They give more importance to miracles of Sufis rather than knowing about the life history, teachings and contribution of Sufis in society. People venerate a person as Sufi who could do miracles or famous for his miraculous deeds. In other words Karamat or miracles are considered by people as a proof and as a certificate to any person for being a Sufi and recognize them through miracles. People do not care the historical authenticity of those Karamat rather they could believe on Karamat based on oral accounts passed by generation to generation. In fact their strong belief on miracles led them to visit shrines. The aim of this paper is to study the contextual history of miracles and people's belief on Sufis miraculous powers and to analyze the role of this belief as a major source behind the shrine visitation with special reference to the shrines of two major Sufi saints located in Gujrat

to show that people having no authentic information about Sufis' lives and works, venerate Sufis due to their miracles and visit their shrines to get Barakah.

Key Words: Sufi saints, Shrines, miracles, Gujrat, spiritual healing. Practices, Religious contributions, Social services, Mughal Royal family,

INTRODUCTION

Sufism is an influential movement in Islam. With reference to Burckhardt it is narrated that Sufism is the internal or esoteric aspect of Islam which is indifferent to the exoteric or external aspect of Islam.¹² Basically Sufism is the name of seeking the living knowledge of 'One Divine Reality.'¹³ European travelers first originated the term 'Sufism' during Middle Ages¹⁴ but practically it began with the advent of Islam during the period of the Holy Prophet (S.A.W.)¹⁵ and institutionalized during the ninth and eleventh century.¹⁶ Sufism is a belief system in which a Muslim seeks spiritual knowledge through direct personal experience with Allah Almighty and the person who practices the belief system is known as

¹² Titus Burckhardt, *An Introduction to Sufism*, Trans, D. M. Matheson (Lahore: Shaikh Muhammad

Ashraf 1996, Rpt First Published 1959), p. 3.

¹³ Shagufta Begum & Aneeqa Batool Awan "A Brief Account Of Sufism And Its Socio-Moral Relevance" *The*

Dialogue, A Quarterly Research Journal, Volume X Number 1 (Jan, March, 2015), p. 24, Qurtuba University of

Science and Information Technology, Peshawar, Pakistan.

¹⁴ Annemarie Schimmel, *Mystical Dimensions of Islam*, Chapel Hill, (North Carolina: The University of North

Carolina Press Chapel Hill, 1975). p. 7.

¹⁵ Fadiman, J., & Frager, R. (Eds.). *Essential Sufism* Edison, (New Jersey: Castle Books. 1997). p. 12.

¹⁶ Buehler, A.F. *Sufi Heirs of the Prophet: The Indian Naqshbandiyya and the Rise of the Mediating Sufi Shaykh.*

(Columbia, SC: South Carolina Press. 1998). p.1.

Sufi.¹⁷ Various etymologies of the word Sufi *i.e* *Safa, Safwa, Suffa, Sophos* and *Ensof*, etc. are described by different Sufis and scholars but most of the scholars agreed upon Arabic word ‘Suf’ in meaning of ‘wool’ as its obvious root.¹⁸ Sufis wore woolen garments to avoid worldly comforts and to show simplicity.¹⁹ According to Chittick, the aim of Sufis is the ‘Personal Engagement with Divine’.²⁰ The term Sufi was not recognized in the period of the Holy Prophet (S.A.W). The word ascetic was used for early Sufis²¹.

Sufism was started as an individual ascetic movement and became the legitimate part of Islam till the twelfth century. Sufis used to live in their lodges and *Khanqahs* with strict discipline and trained their disciples in their *Khanqahs*. These gathering led to the development of Sufi orders. Sufi orders spread in Muslim world and became popular during fifteenth century. The popularity of these Sufi orders influenced the lives and ritual behavior of the Muslims. The Sufi leaders especially the head of the Sufi orders developed their repute as Sufi saints about whom it was believed that they blessed with supernatural powers and *Barakah* by Allah

¹⁷ Muhammad Emin Er, *Laws of the Heart: A Practical Introduction to the Sufi Path*. (np: Shifa Publishers, 2008).

ISBN: 978-0-9815196-1-6.

¹⁸ M. Hassanali, “Sufi Influence on Pakistani Politics and Culture” *Pakistaniaat: A Journal of Pakistan Studies*,

2(1), 2010, [University of North Texas](#), United States of America, p. 23.

¹⁹ Shagufta&Aneeqa, "A Brief Account Of Sufism" *The Dialogue*, p.24.

²⁰ Chittick, W. “Sufi Thought and Practice”, *Oxford Encyclopedia of the Modern Islamic World*, Vol. 3, 207–216.

Ed. by John L Esposito, (New York: Oxford University Press, 2009), p. 207.

²¹ Musa Ahmad Karkarku, *Historical Perspectives on the Development of Tasawwufin West Africa with Particular*

Reference to Northern Nigeria, E-Proceeding of the 2nd International Conference on Arabic Studies and Islamic

Civilization, , (Malaysia: Kuala Lumpur, 9-10 March 2015) p. 328.

Almighty. And it was believed that a Sufi could do miracles through these powers.²²

Saints Veneration and Miracles: Contextual History

According to Ira M. Lapidus the veneration of Sufi saints began with Quran and *Hadis* which described the Prophets, Angels, scholars and pious men as mediator between Allah and common Muslims. The first form of veneration of human intermediaries was started from the Holy Prophet Muhammad (S.A.W) who is considered as intermediary by Muslims. The burial place of the Holy Prophet (S.A.W) in Madina became an important reverend place by the end of the eighth century. Later, in tenth and eleventh century, his place of ascension to heaven in Jerusalem²³ and the tombs of the family of the Holy Prophet (S.A.W) in Mashahad, Karbala and Qum became important pilgrimage centre in early tenth century.²⁴ It supported the construction of shrines on the graves of Sufi saints. By the end of the eleventh century, the celebration of *Mawlid* (the

²²Voll, John O. and Kazuo Ohtsuka."Sufism."In *The Oxford Encyclopedia of the Islamic World*. Oxford Islamic

Studies Online, <http://www.oxfordislamicstudies.com/article/opr/t236/e0759> (accessed Aug 2nd, 2016).

²³ The Night Journey (*Isra*) and the *Ascension (Miraj)* was a great blessing bestowed upon *Muhammad*, the

Prophet of God. The *Israa* and *Miraj* refer to, two parts of an miraculous journey that Prophet

Muhammad (S.A.W) took in one night from Makka to Jerusalem and then an ascension to the heavens. It is

believed to have been followed by the *Mi'raj*, his ascension to heaven. According to some of the Hadith scholars

this journey is believed to have taken place just over a year before Prophet Muhammad (S.A.W) migrated to

from Makkah to Madina, on the 27th of Rajab. The site of his ascension to heaven in Jerusalem became an

important reverend place in tenth and eleventh century.

²⁴ Ira M. Lapidus, *Islamic Societies to the Nineteenth Century: A Global History*, (New York: Cambridge

University Press, 2012) Pp. 251-254.

annual celebration of the Holy Prophet Muhammad's (S.A.W) birthday) of the Holy Prophet (S.A.W) in Mesopotamia and Syria had become popular custom which set an example to celebrate the birthday of Sufis in medieval period and it became a custom to conduct praying, poetry, processions, *Zikr* and recitation of Quran at the shrine of Sufi saints. To illustrate the miracles of these saints many guides and manuals were written in which rituals and prayers were prescribed through which a pilgrim can obtain blessing. These mystical writings supported the popular belief²⁵ on miracles of Sufi saints.

A miracle is defined as “an extra ordinary and welcome event that is most explicable by natural or scientific laws and is therefore attributed to a divine agency”²⁶ Hume defines it as “violation of laws of nature”.²⁷ Religiously, a miracle is defined as an extra ordinary ‘natural event which happens by God’s will to reach the important religious aim of saving the soul’.²⁸

Etymologically the term ‘miracle’ in Arabic *Mo’jza* closely fall to Greek *charisma(ta)* to describe the miraculous powers which Allah grants to his certain elect individuals. The classical theologians have drawn a sharp distinction between the notion of *Karāma* and *Mo’jeza*. In Islamic terminology by *Mo’jeza* means a miraculous extraordinary deed or act which was intended to reveal the truthfulness of a prophet’s

25 Ibid.

26 *Oxford Dictionary Of English* (3 ed), Edited By Angus Stevenson, (Oxford University Press, 2010).

27 David Hume, *An Enquiry Concerning Human Understanding*, Section X, Hume On Miracles, (Minneapolis,

Minnesota. United States of America: FiliquarianPublishing,LLC, 2007), p.103.

28 *Concise Theological Encyclopedic Dictionary*, (St Petersburg: *Petersburg Theological Academy*, 1992).

mission.²⁹Such an extra ordinary action, performed by pious men who are neither prophets nor messenger of Allah, is called *Karāma*.³⁰Qushayri also differentiated the prophetic miracles from saintly miracles.³¹Moulana Muhammad Amjad Ali Azmi explained five degrees of extra ordinary deeds; *Irhas*, *Mo'jza*, *Karamat*, *Muanat*, and *Istadraj*. Manifestation of extraordinary deed by a Prophet before his Prophethood is called *Irhas* and manifestation of such a deed after the declaration of Prophethood is called *Mo'jza*. Such extraordinary deed performed by pious men (*Walli*) is called *Karama* and if performed by *Momin* is called *Muanat* and if such deed is performed by non-Muslim is called *Istadraj*.³²Allah bestowed his pious holy men with miraculous powers. Numerous evidences from Quran and *Ahadis* are quoted regarding the existence of miracles of Sufis *i.e* Quran chapter 3 Verse no. 37 and Chapter 19 Verse no. 25 establishes the miracle of Hazrat Maryam (A.S.) who was not a Prophet rather she was saint.³³Sura Kahf Verse no.25 pointed out the miracles of Asahab-e-Kahf³⁴ and Verse no. 61-63³⁵ described the miracle of dead fish becoming

29Ibni Khaldūn, *Muqaddima Ibni Khaldūn*, 2nd ed., Trans, Franz Rosenthal, (New York: Princeton University

Press, 1967) I, pp. 188-91.

30 Ibid., III, pp. 167-8; Encyclopedia of Islamic Concepts, definition of "*Al-Karamah*", an article prepared by

Dr.Prof, `Abdus-Salam Muhammad `Abduh , The Supreme Council for Islamic Affairs, Arab Republic of Egypt, 2009.

³¹Abu-al-Qasim Al-Qushayri, *Al-Risala Al-Qushayriyya Fi Ililm Al-Tasawwuf*, Translated By Professor Alexander

D. Knysh *Epistle On Sufism* (Reading Berkshire, England: Garnet Publishing Limited, 2007), p. 358.

³² Muhammad Amjad Ali Azmi, *Bahar-e-Shariat*, Vol. 1, (Lahore: Zia-ul-Quran Publications, 2008), p. 26.

³³ MarmadukePickthall, *Meanings of Holy Quran*, (03:37, Al Imran, *verse no*, 37), p.16; *Chapter 19: Verse no. 25* p. 94.

³⁴Ibid., *Chapter 18: Verse no. 25* p. 91.

³⁵Ibid., *Chapter 18: Verse nos. 61-63* p.91.

alive at the hands of Hazrat Khizr (A.S) etc. Some *Ahadis* also proved the *Karamat* of *Aulia*. The Holy Prophet (S.A.W) said, that “beware of the gaze of a *Momin*, for he sees with the *Noor* of Allah”³⁶

Sufis and scholars also tried to prove its existence. Qushayri wrote that *Karamat* is an act about which there is no doubt... and it is a gift and reward for him (the *Walli*). According to him, miracles are the sign of his (*the Walli*) being truthful in his spiritual state.³⁷ To explain the miraculous powers of Sufis, Al-Tirmazi developed a theory of sainthood in tenth century. According to Baqlani, Sufi masters were the pious men (*Walli*) who could do miracles and they were the mediator on behalf of common Muslims. These theories and teachings supported the popular beliefs on Sufi celebrations, the faith on the efficacy of prayers that are conducted on Sufi shrines and wish for ecstatic experience.³⁸

Miracles of saints can be divided in to two groups; miracles demonstrated during the life of saint and miracles revealed after the death of a saint. According to Porion, the miracles that reveal on the grave of a saint are more powerful than that of living saint.³⁹ Siradze explains that miracles were the general ideal of hagiographic literature.⁴⁰ A number of studies

³⁶Tirmidhi (*Gharib*) from Abu Sa`id al-Khudri, and Tabarani from Abu Imama with a fair (*Hasan*) chain according

to al-Haythami in the chapter on *firasa* of *Majma` al-zawa'id*.

³⁷ Qushayri, *Al-Risala Al-Qushayriyya* Trans. By Knysh *Epistle On Sufism*, Pp. 357, 359.

³⁸Lapidus, *Islamic Societies to the Nineteenth Century: A Global History*, Pp. 321-324.

³⁹ Danile Porion, *Le Merveilleux Dans La Literature Francaise Au Moyen Age*, (Paris: PUF, coll. 1995), p. 11. As

cited in Nino Chakunashvili , “A General Review Of Miracles In Hagiographic And Chivalry Literature”

Georgian Electronic Journal of Literature , Vol 4, Issue 1, The Rustaveli Institute of Georgian Literature.

Georgia, (2010), p. 1.

⁴⁰ R. Siradze, *The Issues of Old Georgian Theoretical-Literary Thinking*, (Tbilisi: University Press, 1975), p.169 ;

(Hagiography is a genre of biography in which the authors idealize or idolize its subject and treat the individual

regarding the history of Sufism have shown that miraculous stories of the *Auliā*’ narrated in hagiographic literature are valuable source to understand the social and cultural history.⁴¹ It provides that perspective which is missed by historiography. Hagiography is one of the few genres which bring into account the views, wishes and concerns of common mass.⁴² It expresses the thinking and view point of common people.

Hagiographic literature is replete with certain kind of *Karamat*. There are various types of *Karamat* associated to Sufi saints such as *Karāmāt that are manifested* for clear social intention, *i.e* doing miracles for conversion to Islam or the providence of food, water, and other necessities of life in times of need; punishing detractors; healing the sick and raising the dead etc. There are *Karāmāt* revealing the extraordinary mastery to control the natural world, such as conversing or taming with wild animal and beasts or controlling the natural elements. Then there are those *Karāmāt* regarding the ability to go beyond the limits of normal human capacity, such as ability to pass over great distances, fly, walk on water, to be immune or safe in fire and poison. Finally, there are those *Karāmāt* regarding the powers of having extrasensitive perception or understanding, like mind reading, telepathy, prediction, and spiritual insight or *Firāsa* ‘cardiognosia.’⁴³

as pious holy man.)

41 J. Gross, “Authority and Miraculous Behavior: Reflections on *Karāmāt* Stories of Khwāja ‘Ubaydullāh Ahrār,” in

L. Lewisohn, ed., *The Heritage of Sufism*, Vol 2, (Oxford: Oneworld Publications, 1999), pp. 159-71.

42 Jürgen Paul, “**Hagiographic Literature**” *Encyclopædia Iranica*, Vol. XI, Fasc. 5, December 15, 2002, pp. 536-539.

available online at <http://www.iranicaonline.org/articles/hagiographic-literature> (accessed 4th August, 2016).

⁴³ Schimmel, *Mystical Dimensions of Islam*, pp. 205-13.

According to Eaton the hagiographic literature dealing with the biographies of Sufis is filled with 'laudatory embellishment' and 'fanciful image'.⁴⁴ It helps us to understand that how people viewed Sufis and which aspects of their life and achievement fascinate them a lot.⁴⁵ The fanciful images of Sufis and miracle stories associated to Sufis in biographies and oral accounts show that people impress and influence by the miracles of Sufis and recognize them through their miracles. Biographical anecdotes regarding the Sufis reveal the attraction of the thought that a saint possesses the power to do miracles and it can be accessed through the *Barakah* associated with his earthly tomb.⁴⁶

So whatever was the doctrinal, scholastic or legal base of Sufism, its real power that appeals and attracts the common Muslims is the faith on the miraculous power of Sufis.⁴⁷ This strong belief on the miraculous powers of Sufis compels them to visit shrines and to get spiritual and material benefits. To support this theory, two cases are discussed as reference source which shows that people impressed by the miraculous accounts of Sufis and regard Sufis due to their miracles, visit shrines and make vows.

Shah Hussain Multani

Shah Hussain Multani is considered as one of the important Sufi saints in Gujrat. Information regarding his date of birth, life history, education, date

44 Richard Maxwell Eaton, *Sufis Of Bijapur 1300-1700: Social Roles Of Sufis In Medieval India*, (Princeton Nj:

Princeton University Press, 1978), P. xviii.

45 Tanvir Anjum, *Chishti Sufis In The Sultanat Of Delhi 1190-1400, From Restrained Indifference To Calculated*

Defiance, (Karachi: Oxford University Press, 2011) P. 24.

46 Erik S. Ohlander, "Karāma" *Encyclopædia Iranica*, XV, Fasc. 5, April 24, 2012, pp. 547-549 available online

at <http://www.iranicaonline.org/articles/karama> (accessed 5th August 2016).

47 Lapidus, *Islamic Societies to the Nineteenth Century: A Global History*, Pp. 321-324

of death, etc. is not available by any written record. Data regarding his life history is mostly based on oral accounts and these oral accounts too are mostly based on miraculous stories.

According to the oral accounts, he came from Baghdad to Multan then he came in Gujrat and spread Islam in this area. According to Baig, Shah Hussain came from Multan and belonged to the progeny of Khawaja Baha-ul-Haq Multani.⁴⁸ He belonged to the Syed family. With reference to Allama Anayatullah Butt, Shah Daula often used to visit Shah Hussain to pay regard.⁴⁹ To prove him as contemporary of Shah Daula two versions are related. According to one version it is narrated that once Shah Daula was coming to pay salam to Shah Hussain. He rode on a horse. On knowing of his arrival Shah Hussain sat on a wall and the wall started to move and he welcomed Shah Daula.⁵⁰ Another version of his meeting with Shah Daula also elaborates a miracle story. Once, a woman came to Shah Hussain and requested him to pray that Allah blessed her with a baby boy. He prayed. Later that women went to Shah Daula requested the same. Shah Daula said that she will be blessed with baby girl. But when she was blessed with baby boy she took her child to Shah Daula and said that she is blessed with baby boy as was told by Shah Hussain. Shah Daula replied that her child is not a boy but a girl. Women got astonished to see that her boy became a girl. Then she again went to Shah Hussain who, after listening the whole story, smiled and said that her child was a boy.⁵¹

He is known with the name of Shah Hussain Multani. Two reasons are described for his being famous as Multani. According to one, he came

⁴⁸ Azam Baig, *Tarikh-i- Gujrat*, (Lahore: Victoria Press, 1870), P. 582.

⁴⁹ M. Zaman Khokhar, *Gujrat Tarikh Kay Ainay Mein*, (Gujrat: Yāsir Academy Muslimabad, 1996) p. 191.

⁵⁰ Ibid.

⁵¹ Ibid.

from Multan that is why know as Multani⁵² the other reason indicates that his frequent visits to Multan became the reason for his being popular as Multani.⁵³ It is not clear that to which Sufi order he belonged. According to oral version he at a time belonged to Qadri, Chishti, and Naqashbandi orders as well.⁵⁴ According to Qiladari he belonged to Suharwardi command.⁵⁵ No authentic information is available regarding his married life too. Different opinions are narrated in oral accounts some says he had married and some say he had not.⁵⁶ From the information gathered through oral history and the miracles attributed to him, his character can be estimated that he was a pious, hospitable, kind and humble.

Contributions

Like other Sufi saints Shah Hussain also spread Islam in the area. As every Sufi saint influenced the non-Muslim and converted them to Islam through their own examples Shah Hussain was no exception of this. Many Hindus were among his devotees. A miracle story is narrated that a Hindu devotee wanted to go for ritual bath *Ashnan* in Ganges River. All his family went but he left behind. When the time of *Ashnan* came near, the Hindu went to Shah Hussain to get permission from him but he could not reach there in time. So Shah Hussain lowered him in a well through the rope and he reached Ganges. His relatives astonished to see him there. He told them

⁵² Dr. Shahzada Mumtaz Mehdi, Interviewed By Author, Gujrat, Pakistan, August 09, 2015; Khokhar, *Gujrat Tarikh*

Kay Ainay Mein, p. 191; Ahmad Hussain Qiladari, *Zila Gujrat Tarikh, Saqafat Adab*, (Lahore:Pakistan Punjabi Adabi Board, 1995), P.701

⁵³ Ishaq Ashufta, *Gujrat Ki Baat, Tarikh Zila Gujrat*, (Lalamusa, 4/55 Nizampura, 1991) P. 29.

⁵⁴ Mehdi, Interviewed By Author, Gujrat, August 09, 2015.

⁵⁵ Qiladari, *Zila Gujrat Tarikh, Saqafat Adab*, P.701.

⁵⁶ Mehdi, Interviewed By Author, Gujrat, August 09, 2015.

the whole story. After *Ashnan* he dived in Ganges again and reached Gujrat and came out of the well through rope. On knowing this, all Hindu tribe were converted to Islam⁵⁷. This version is narrated in oral account of Mehdi⁵⁸ with little alterations. This kind of miracle is also narrated about Shah Hussain Lahori and Madho Laal too. According to some versions it was Madho Laal, a Hindu devotee, who wanted to go for *Ashnan* and Shah Hussain Lahori took him there in this way⁵⁹ as described above by Mehdi. He is credited with the construction of a small mosque during Mughal's period and a *Darsgah* in Gujrat. '*Mohallah* Shah Hussain', 'Shah Hussain Girls School' and a square *Chowk*, '*Chowk* Shah Hussain' are attributed to his name.⁶⁰

Miracles

Apart from above mentioned miracles, one miracle is also narrated to show his mastery to control the natural world. Once a saint coming from Delhi stayed at Gujrat and came to Shah Hussain. He had a lion and a snake with him. Shah Hussain put his lion in the room with his cow and snake with his rod *Asaa*. On getting up in the morning, the saint saw that lion and snake were not there in the room. He inquired Shah Hussain about it. Shah Hussain told him that his lion had been eaten by his cow and his snake had been eaten by his rod. On the order of Shah Hussain, his

⁵⁷Khokhar, *Gujrat Tarikh Kay Ainay Mein*, p. 191.

⁵⁸Mehdi, Interviewed By Author, Gujrat, August 09, 2015.

⁵⁹ Syed Muhammad Latif, *Lahore: Its History, Architectural Remains And Antiquities: With An Account Of Its*

Modern Institutions, Inhabitants, Their Trade, Customs, (Lahore: Printed At The New Imperial Press, 1892), P

145.

⁶⁰ Khokhar, *Gujrat Tarikh Kay Ainay Mein*, p. 191.; Ashufta, *Gujrat Ki Baat*, P, 29 ; Baig, *Tarikhe Gujrat*, P. 91;

Qiladari, *Zila Gujrat Tarikh, Saqafat Adab*, P.701.

cow and rod disgorged the lion and the snake. Then saint told Shah Hussain that he was going to perform Hajj. Shah Hussain carried him on his shoulder to *Kaaba* where he performed Hajj and then took him back by carrying him on his shoulders.⁶¹ It is also narrated that he himself used to ride lions.⁶²

Descendants, Shrine and Urs

His descendents are not from his family. Only attendants *Khadim* look after the shrine. His first descendant was one of his devotees, named Nikkay Shah. After the death of Nikkay Shah, Ghani Shah looked after the shrine. The *Khadims* who are appointed to look after the shrine are the descendants of Nikkay Shah and this responsibility is hereditary in this family. The shrine is under Auqaf Department and descendant only looks after the shrine. There is no system of *Piri-Muridi* on that shrine. Neither Shah Hussain nor any of his descendants made disciples. People who come here are only devotees.⁶³

According to Mehdi, shrine was built over the grave in 2003-2005. All the funds were provided by Auqaf Department. The boundary of the yard and some work of renovation was done by contractor Khalid Qureshi.⁶⁴ The shrine was taken over by Auqaf Department in 1999 in Pervaiz Musharraf's regime. On the first Thursday of *Harr* (local month), every year, an *Urs* is celebrated. *Mahafile Zikar-o-Naat and Qawwali* is conducted and *Langar* is distributed. Many devotees send caldrons (*Deg*)

⁶¹Mehdi, Interviewed By Author, Gujrat, Pakistan, August 09, 2015.

⁶² Census Organization (Pakistan), '1998 District Census Report Of [Name Of District] Vol 101, (Islamabad:

Population Census Organisation, Statistics Division, Govt. Of Pakistan, 1999) P. 16.

⁶³Mehdi, Interviewed By Author, Gujrat, August 09, 2015.

⁶⁴Ibid.

of *Langar* to distribute. Some people arrange lighting on the shrine⁶⁵
Thousands of people gathered at shrine from far off places and attend
Urs.⁶⁶

Shah Jahangir

The other important shrine is of Shah Jahangir. His life history too is not available by any written record. Two versions are narrated regarding this shrine. According to first version, Mughal King Jahangir on his return journey from Kashmir died near Gujrat in 1627 A.D and to save his corpse from decomposition his entrails were taken out on the suggestion of *Shahi Tabeeb* and deposited there outside the city. A tomb was built, and some land was attached to it as endowment *Waqf*.⁶⁷ According to Salman Rashid Mughal emperor Jahangir died on his journey back from Srinagar to Lahore at Rest House *Carvansarai* of Chingas Hateli.⁶⁸ During their one

⁶⁵Ibid.

⁶⁶ Census Organization (Pakistan), '1998 District Census Report', P. 16

⁶⁷Sisabel Huacuja Alonso, "Jernali Sarak (The Grand Trunk Road) Excerpt From Radio Show By Raza Ali

Abdi", *Sagar, A South Asian Research Journal* Vol. Xxi (Austan: The University Of Texas At Austan, 2013), p.

64; Talqeen Shah, "Shah Jahangir", *Shaheen*, Six-monthly, Zamindara College For Boys (Gujrat: Khurshid

Humayun Chaudhry, 1968), p 52; Khokhar, *Gujrat Tarikh Kay Ainay Mein*, p. 204; M. Rafique Mugal "Gujrat by

the Chenab, An Account of Antiquities and Monuments" *Pakistan Quarterly*. Vol.12 (1), (Karachi: Pakistan

Publications, 1964), p17; Qiladari, *Zila Gujrat*, P.181; Abdul Rehman, & J. L. Jr. Wescoat. *Pivot of the Punjab*,

the Historical Geography of Medieval Gujrat (Lahore: Dost Associates Publishers, Al Karim Market, Urdu Bazar, 1993), p. 139.

⁶⁸ 'Chingus' is a Persian word which means 'intestine'. Chingus Sarai is one of the most important Mughal

Monuments on old Mughal road constructed by an Iranian engineer Ali Mardan Khan on the orders of Emperor

Jahangir in between 1605 to 1621 AD. This Sarai was the fifth halting station for the royal carvans on Mughal road

night stay at Gujrat, his entrails were taken out and buried here. A tomb was built over the grave and with passage of time people forgot what was buried under it and started to worship considering it a burial place of saint named Shah Jahangir.⁶⁹ Above described versions cannot be proved by historical facts because most authentic historical sources, like *Char Baghi Punjab, Tuzke Jahangiri and Rehnumae Kashmir*, confirms the death of Mughal king Jahangir in *Chak Zahti* (presently known as Chingas) near Rajouri, Kashmir.⁷⁰ In this *Sarai* there is a grave too about which the local people believed that it is the grave of Mughal King Jahangir.

According to K.D Maini and Ranjit Thakur with reference to Marajkar Singh, a local historian and School teacher in Rajouri and G.S Gaur, (Deputy Superintendent Archaeologist of The Archaeological Survey of India, ASI) also narrated the same.⁷¹ So having no proof of *Carvansarai* in Gujrat and the presence of *Carvansarai* at Chingas and grave mark in the *Sarai* are clear evidences to prove that Mughal king died at Chingas Rajouri.

Secondly, the construction of tomb over the grave in Mughal period is also not supported by record.⁷² Thirdly, the record regarding the land

which was 170 miles long from Gujrat (Now in Pakistan) to Srinagar and divided into 14 halting stations. The

whole village is known as Chingus and famous for this Mughal monument. The original name of the village was

Khanpur which was established by Jaral Rajas of Rajouri. However, after the burial of entrails of emperor Jahangir

in the Sarai the name of the Sarai and village was changed to Chingus Sarai.

⁶⁹ Salman Rashid, "Dumped in to Oblivion" *The News International Weekly*, Lahore, September 2nd, 2007 P. 4.

⁷⁰ Ganesh Das Wadera, *Char Bagh-i-Punjab*, (Amratsar: Sikh History Research Dept. Khalsa College, 1965), P.181;

Ishaq Ashufta, *Gujrat Ki Baat*, P. 89.

⁷¹ Ranjit Thakur, "Mughal Emperor Jehangir Lies Buried At Two Places", *The Tribune*, April 12, 2012

<http://www.tribuneindia.com/2012/20120412/nation.htm#6> (accessed June 24, 2015).

⁷² Ashufta, *Gujrat Ki Baat*, P. 89.

endowment before 1856 A.D. is also not found. Under the registered land settlement of *Moza Bolay* 1867-68, this land was granted to Hussain Shah S/O Miskeen Shah of Syed caste for life time at the order of Finance Member on 18th March 1856.⁷³ So in the light of these facts it can be stated that the burial of entrails of Mughal king Jahangir, the construction of the tomb in Mughal period and detail of trust is not supported by any historical record.

Second version regarding a saint burial and being contemporary of Shah Daula,⁷⁴ is also not proved by any historical written record. Any writer of Shah Daula's period like Mushtaq Raam, Chiragh Qadri has not mentioned the presence of any contemporary saint named Shah Jahangir in Gujrat. How it is possible that two major saints, living in one city did not meet with each other? And the writers and historians of that period, who have mentioned about Shah Daula, may have neglected the other saint altogether?⁷⁵ It is not known to us that who was he? What was his real name and belonged to which Sufi order? His name is recorded as Shah Hussain,⁷⁶ Shah Jahangir⁷⁷ and Syed Allah Daad⁷⁸ but these names are also

⁷³ Ashufta, *Gujrat Ki Baat*, P. 89.

⁷⁴ Wadera, *Char Bagh-i-Punjab*, P.181; Rehman, & Wescoat. *Pivot of the Punjab*, p. 137; A. M. Ahuja, N. D.

Ahuja & Tegh Bahadur, Guru, *Persecution of Muslims by Aurangzeb*, (Chandigarh: Kirti Publishing House, 1975)

p. 35; Pakistan. Office of The Census Commission, *Population Census Of Pakistan, 1961: Dacca. 2. Chittagong.*

3. Sylhet. 4. Rajshahi. 5. Khulna. 6. Rangpur. 7. Mymensingh. 8. Comilla. 9. Bakerganj. 10. Noakhali. 11. Bogra.

12. Dinajpur. 13. Jessore. 14. Pabna. 15. Kushtia. 16. Faridpur. 17. Chittagong Hill Tracts, Part 2, Vol. 21,

Population Census Of Pakistan, 1961: District Census Report, 1961, P. Xiv; Alonso, "Jernali Sarak" p. 64;

Khokhar, *Gujrat Tarikh Kay Ainay Mein*, p. 205; Sikh Cultural Centre, *The Sikh Review*, Volume 24, Issues 265-

276, (Calcutta: Sikh Cultural Centre, 1976), p. 44.

⁷⁵ Ashufta, *Gujrat Ki Baat*, P. 90.

⁷⁶ Census Commission, *Population Census Of Pakistan, 1961*: P. xiv.

not proven by history. His affiliation to any *Silsilah* is also not confirmed. According to some historical works he was *Wajudi* saint and a *Mast Darvaish*.⁷⁹In Population Census Report of 1961, it is indicated that he was the disciple of Hazrat Daud Bandgi Kirmani Shergarhi⁸⁰ and belonged to Qadri order.

Contributions

According to oral accounts Shah Jahangir preached Islam in this area and converted many non-Muslims to Islam. It is narrated that a *Sain*, named Ghulam Rasool, was the attendant *Khadim* of *Khanqah*. Earlier He was Brahman by caste but was converted to Islam due to the influence of Shah Jahangir. After partition, his family migrated to India but he refused to go with them. His family members came again and asked him to go with them but he refused and rendered his services for the shrine as *Khadim* all through his life. He was buried in the footsteps of Shah Jahangir. Shameem Ahmad told that Shah Jahangir still today shows erratic the right path. By giving example of his own life he described that he was an erratic and astray and by the grace of Shah Jahangir he came to the right path.⁸¹This version indicates that this was not the miracle of a living saint rather it can be associated to those miracles that appear on the graves of Sufis after their death as indicated by Porion.

⁷⁷ Ashufta, *Gujrat Ki Baat* P. 90.

⁷⁸ A. M. Ahuja, *et.al*, *Persecution of Muslims by Aurangzeb*, p. 35; Sikh Cultural Centre, *The Sikh Review*, Volume 24, Issues 265-276, (Calcutta: Sikh Cultural Centre., 1976) p44; Waderā, *Chār Bāgh-i-Punjab*, P.178.

⁷⁹ Ibid.

⁸⁰ Census Commission, *Population Census of Pakistan, 1961*: p. xiv.

⁸¹ Shameem Ahmad, Interviewed By The Author, Gujrat, May 24, 2015.

Many marvels are attributed to him. Raza Ali Abadi with reference to Fazal Hussain relates that during the Anglo Sikh war in 1849 at Chelianwala, Sikhs were defeated by British army⁸² and many Sikh fled away and came in Gujrat. British army followed them, some Sikhs hid themselves in the tomb of Shah Jahangir at Gujrat but the British soldiers saw them and started to fire but all those officers who were firing were died. They could not understand that from which directions the bullets were being fired because the Sikhs had no weapons. Then on the inquiry of the English army, it was told to them that a Syed, Sufi saint is buried here and if someone fire in his direction, the bullet returns and hits the shooter. British army buried their dead soldiers at that place. The graves of seven fallen English soldiers still can be found here.⁸³

Another *Karamat* which is attributed to Shah Jahangir is that, at the shrine, patients of enlarged Spleen⁸⁴ are cured by the *Sain*, who is attached to the shrine as *Khadim*. This *Faiz* is granted to by the grace of Shah Jahangir every *Sain* who is attached to the shrine as *Khadim*. Human as well as animals get healed by the prayer of this saint. People come to the shrine for blowing *Dua* on the pegs (*Killay*) of their animals for their several

⁸² According to Elliot the writer of *The Chronicles Of Gujrat*, p. 37, this battle was won by Sikhs, but in Gujrat

Anglo Sikh war, the Sikhs were defeated.

⁸³ Alonso, "Jernali Sarak" p. 65; Khokhar, *Gujrat Tarikh Kay Ainay Mein* p. 204.

⁸⁴ The spleen is normally a small organ located on the upper left side of the abdomen under the rib cage. It functions

as part of the body's defense system that fights infection by removing bacteria (germs) from the blood. Basically,

it serves as a filter in the bloodstream. When it is damaged or grow bigger by sickled red blood cells (RBC's), it

is not able to remove bacteria from the blood. This means that bacteria can grow in the blood and cause blood

poisoning (infection of the blood).

types of diseases and pegs are presented to shrine as an offering.⁸⁵ These versions also cannot be considered as the miracles of a living saint. His date of death is recorded in 1100 A.H (1689A.D) and in 1111 A.H⁸⁶ (1700 A.D). The construction of the tomb on modern structure was completed in 1957.⁸⁷ According to devotees, his *Faiz* is still continued. People visit to this shrines to get rid of their physical diseases, to get comfort from their worldly problems and worries. This shrine is also popular for its Fair *Mela* which is held annually at the shrine. People from far off places visited the Fair. The shrine has been taken over by the Auqaf Department since 1972 and now the fair is not held at large scale.

CONCLUSION

Sufism is an internal aspect of Islam. The early ascetic movement in Islam became its legitimate part in twelfth century. The development and popularity of Sufi orders in fifteenth century influenced the lives and religious behavior of Muslims. The popularity of Sufi leaders as saints propagated the spiritual powers of Sufis which developed people's belief on spiritual powers and miracles of Sufis. Mystical writings further increased and enhanced the belief on *Karamat* of Sufis. They have strong belief that only those persons can do miracles who are friends of Allah because Allah blessed his pious people with ability to do miracles and his capacity to do miracle is considered as a sign of his truthfulness in spiritual state. They recognize a person as (*Walli*) through his capacity to do miracles and venerate him as Sufi saint. Sufis display miracles during his life or after his death as indicated by Porion. The two cases presented

⁸⁵Shameem Ahmad, Interviewed By The Author, Gujrat, May 24, 2015.

⁸⁶Qiladari, *Zila Gujrat*, P.760.

⁸⁷Khokhar, *Gujrat Tarikh Kay Ainay Mein* p. 205; Ashufta, *Gujrat Ki Baat* P. 89.

in the study are the clear example of these two types of miracles. The miracles attributed to Shah Hussain were all revealed during his life time but all the miracles that are narrated about Shah Jahangir are associated to his shrine. None of the miracles is during his life time. These saints are unknown to people regarding their life history, teachings Sufi *Silsilah* etc. but all that is known and remembered about these Sufis are just *Karamat* associated to these saints. It indicates that people do not take interest to know about the lives of Sufis rather they are concerned to know the capacity of their doing miracles and give importance to miracles associated to saints and impressed by them. In other words these Sufis are known to people due to their miracles and it is the powerful role of miracles which has kept them still alive in the hearts of the people. Despite of having no authentic information about the life history, teachings and recognition of these Sufis, people visit their shrines to get rid of their worldly problems and hoping for material and spiritual benefits. Their strong belief on miracles and spiritual powers of these Sufis is a pull force which attracts and compels them to visit shrines hoping to get material and spiritual benefits. Due to the significant role of miracles the shrines of these Sufis are alive and became popular centre of visitation today.