



The Revival of the Chishtia Sufi Order and the Role of Hazrat Khawaja Noor Muhammad Maharvi in the Bahawalpur State

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Abstract: The Chishtia Sufi order played a pivotal role in the spread of Islam across the Indian subcontinent, particularly in the Bahawalpur region, where its spiritual and social influence reshaped religious and cultural landscapes. This study examines the contributions of prominent Chishtia saints, notably Hazrat Sheikh Tajuddin Taj Sarwar and Hazrat Khawaja Noor Muhammad Maharvi, in propagating Islam through Sufi teachings, moral reform, and communal harmony. While Sheikh Taj Sarwar initiated the Chishtia mission in the 7th century A.H., converting thousands of Rajputs, his martyrdom led to a temporary decline until Khawaja Noor Muhammad (1730–1791) revitalised the order in Chishtian Sharif. A devoted disciple of Maulana Fakhruddin, Khawaja Noor Muhammad established a khanqah (Sufi lodge) emphasising Sharia-compliant spirituality, bridging divine love with social service. His weekly pilgrimages to Pakpattan and emphasis on humility, piety, and education attracted disciples across Punjab and Sindh. Additionally, his influence extended to the Nawabs of Bahawalpur, who patronized his shrine and mosques, reinforcing the symbiotic relationship between Sufism and governance. Through an analysis of his teachings, khulafa (successors), and enduring legacy, this paper highlights how the Chishtia order under Khawaja Noor Muhammad fostered religious revival, social cohesion, and Islamic scholarship in 18th-century South Asia.

Key Words: Chishtia Order, Sufism, Khawaja Noor Muhammad Maharvi, Bahawalpur, Khanqah

Introduction

Sufism played a crucial role in spreading Islam across the subcontinent, with Sufi saints contributing significantly to the conversion of many individuals to the faith. In the 7th century A.H., two prominent figures from the Chishtia order arrived in Bahawalpur: Syed Chiraguddin Shah Harati, the nephew of Hazrat Khawaja Moinuddin Chishti Ajmeri, and Hazrat Sheikh Tajuddin Taj Sarwar, the grandson of Hazrat Fariduddin Masood Ganj Shakar. Their shrines are now located in Tehsil Chishtian, Bahawalnagar District (Shahab, 1976). After settling permanently in Chishtian Sharif, Hazrat Sheikh Tajuddin Taj Sarwar dedicated himself to teaching, preaching, and spiritual guidance. His noble character and moral excellence deeply influenced people, drawing even non-Muslims to his gatherings, where many embraced Islam. Under his influence, thousands of Rajputs converted to Islam. He also travelled extensively with his followers on camels to preach Islam in various regions of Rajputana and Jaisalmer. Following the death of Sheikh Taj Sarwar, the propagation of the Chishtia order experienced a significant pause. However, Hazrat Khawaja Noor Muhammad Maharvi, another revered Sufi saint, later revived Islamic preaching in Basti Maharan. Through his dedicated efforts, religious practices flourished and spread widely across the Bahawalpur region (Darvesh, 1987).

The Formation of the Chishtia Order and its Significance

Usually, when any order or *silsila* of tariqat is famous, it is known by the name of the greatest Shaykh or the founder of its chain, such as Hazrat Abdul Qadir Jilani, Qadiriya order, Hazrat Khwaja Nizamuddin Auliya, Nizamiya order, etc. The Chishtia order became more famous than other orders in the subcontinent because of the same area or place

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where the elders of the religion preached and promoted the religion of Islam. In fact, it is the name of a city or town in Khorasan from where the religious leaders started the spiritual and reformation training of the people. Hazrat Abu Ishaq is the first person whose name was first written as Chishti, and he was called Chishti. The reason is that when he came to his mentor, Hazrat Mamshad Ali Dinuri asked, "What is your name?" He answered, "Sheikh Ghulam Abu Ishaq Chishti". With great love and compassion, Mumshad Ali Durrani said, "You are the Khawaja of Chisht, and Islam will spread in Chisht with your blessings when Hazrat Abu Ishaq Chishti received the caliphate and permission from his mentor. The people of Chisht and other areas started calling him Khwaja Chisht, i.e. he became known as Chishti, or say that the place of Chisht became known by his auspicious name (Chishti, 1991).

However, the work of spreading and promoting Islam started in the Indian Subcontinent through the Sufis, of which Hazrat Khawaja Moin-u-Din was the first saint of the Chishtia order in the subcontinent. Thereafter, the branches of the Chishtia chain began to spread vigorously all over India, and the religious leaders affiliated with this chain went to other areas of the subcontinent and started the work of spreading Islam (Iqbal, 2016).

Table I

Personalities	Death	Buried Place
Syed-ul-Koneen Hazrat Muhammad (PBUH)	11 AH	Madina
Madina-ul-Uloom Hazrat Ali Bin Abi Talib (RA)	40 AH	Najaf
Shaikh Hazrat Khawaja Hassan Basri (RA)	110 AH	Basrah
Hazrat Khawaja Abdul Wahid Ibn Zaid (RA)	177 AH	Basrah
Hazrat Khawaja Fazeel Ibn Abbas (RA)	187 AH	Makkah
Hazrat Khawaja Sultan Ibrahim Bin Adham Balkhi (RA)	262 AH	Syria
Hazrat Khawaja Sadeed-al-Din Huzaifa Marashi (RA)	276 AH	Basrah
Hazrat Khawaja Amin-al-Din Abi Habeera Basri (RA)	287 AH	Basra
Hazrat Khawaja Mamshaad-al- Denoori (RA)	299 AH	Akka
Hazrat Khawaja Abu Ishaq Shami Chishti	329 AH	Akka
Hazrat Khawaja Abu Ahmad Abdaal Ibn Farsnafa Chishti	355 AH	Chisht
Hazrat Khawaja Nasir-al-Din Abu Muhammad Ibn Chishti	411 AH	Chisht
Hazrat Khawaja Nasir-al-Din Abu Yousaf Chishti	459 AH	Chisht
Hazrat Khawaja Qutb-al-Din Mudood Chishti	527 AH	Chisht
Hazrat Khawaja Makhdoom Haji Shareef Zindni	612 AH	Zandna
Hazrat Khawaja Usman Harawani	612 AH	Makkah
Hazrat Khawaja Moeen-al-Din Hassan Chishti Ajmeeri	633 AH	Ajmer Sharif
Hazrat Khawaja Qutb-al-Din Bakhtiar Oushi Kaka	634 AH	Delhi
Hazrat Khawaja Fareed-al-Din Masood Gang-e-Shakr	664 AH	Pakpatan
Hazrat Khawaja Nizam-al-Din Chishti Dehalvi	725 AH	Delhi
Hazrat Khawaja Naseer-al-Din Mahmood Chiragh Dehalvi	757 AH	Delhi
Hazrat Khawaja Shaikh Kamal-al-Din Alama	756 AH	Delhi
Hazrat Khawaja Shaikh Siraj-al-Din Chishti	817 AH	Daccan
Hazrat Khawaja Shaikh Ilm-al-Din Chishti	829 AH	Daccan
Hazrat Khawaja Shaikh Mahmood Rajan Chishti	900 AH	Daccan
Hazrat Khawaja Shaikh Jamal-u-Din Jamen Chishti	940 AH	Ahmadabad (Daccan)
Hazrat Khawaja Shaikh Hassan Muhammad Chishti	982 AH	Ahmadabad (Daccan)
Hazrat Khawaja Shaikh Muhammad Chishti	1040 AH	Ahmadabad (Daccan)
Hazrat Khawaja Shaikh Yahya Madni Chishti	1101 AH	Madina
Hazrat Khawaja Shaikh Kaleem Ullah Jahan Abadi	1142 AH	Delhi
Hazrat Khawaja Nizam-al-Din Aurang Abadi	1142 AH	Aurangabad
Hazrat Khawaja Fakhar-al-Din Dehalvi	1199 AH	Delhi

Due to the preaching of Islam in different parts of the world by the elders of the Chishtia order, many people entered the circle of Islam and took the straight path. However, it is one of the characteristics of Chishtia that the scholars belonging to this order preached Islam not only in the subcontinent but also in the Arabian Peninsula (Chishti, 1992).

The Chishti order was effectively popularised throughout the Indian subcontinent by Hazrat Khwaja Moinuddin Chishti, whose influential personality and teachings attracted many to Islam and guided numerous Muslims toward the righteous path. While other Chishti saints had previously visited the region, it was through his enduring legacy that the order truly took root and flourished. The preaching and spiritual education of the Chishti elders prompted widespread conversion, dispelling the darkness of disbelief and misguidance, while offering liberation from social complexities, caste discrimination, and inhumane practices. This illumination of India by Islam's light fostered a righteous and healthy society, replacing an era marked by inhuman traditions, shamelessness, human sacrifice, and rigid class divisions with the knowledge of self and God. To achieve this profound transformation, the Sufis established monasteries dedicated to purifying souls and cleansing hearts (Jamil, 2018).

Fariduddin Masud Ganjshakar: Chishtia Order in South Punjab

Fariduddin Masud Ganjshakar, commonly known as Baba Farid, was a 13th-century Sufi saint and preacher from the Chishtia order in South Asia, revered as a pioneer of Punjabi poetry and a spiritual figure honored by Muslims, Hindus, and Sikhs alike. Recognized as one of the fifteen Sikh Bhagats, his poetic verses are preserved in the Guru Granth Sahib. His tomb in Pakpattan, built under the guidance of Khwaja Nizamuddin Aulia, is a white marble structure featuring two symbolic gates: the east-facing Nuri Darwaza (Gate of Light) and the north-facing Bahishti Darwaza (Gate of Paradise), the latter opened only during his Urs in Muharram (5th–10th), when devotees believe passing through it absolves sins. Inside the tomb lie the marble graves of Baba Farid and his elder son, adorned with green cloth and flowers, drawing countless pilgrims seeking blessings and peace. As a prominent Sufi saint, he played a key role in spreading the Chishtia order in South Punjab, leaving a lasting spiritual legacy (Chishti, 1991).

Chishtia Order in Bahawalpur State

During the 7th century A.H., Hazrat Shaikh Taj-u-Din Taj Sarwar, the grandson of Hazrat Masood Fareed-u-Din Gang Shahr, settled in this region. There, he began spreading Islam and propagating the Chishtia order. Over time, the area became known as "Kiryat Taj Sarwar" due to his influence. Through his dedicated preaching, many people embraced Islam, including the Joeas, Lakhwas, and Kharls communities. However, the surrounding region was predominantly inhabited by Hindu Rajputs, who opposed Shaikh Taj Sarwar's teachings. Tragically, he was martyred by Hindus and buried in the area, which subsequently came to be called "*Basti Taj Sarwar*." However, Syed Chiragh-u-Din Shah Hirrati, the nephew of Hazrat Moeen-u-Din Chishti, had a close connection with Hazrat Shaikh Taj Sarwar, and their shrines remain situated near each other. After Shaikh Taj Sarwar's death, the propagation of the Chishtia order stalled for an extended period. Later, Hazrat Khawaja Noor Muhammad Maharvi, a respected Sufi saint, revived the order in the Basti Maharan region. Through his efforts, the Chishtia order flourished and expanded across Punjab. The place where he began his preaching became known as Chishtian Sharif, named in honor of its association with the Chishtia tradition (Javed et al., 2024). Following the demise of Taj Sarwar Chishti, the propagation of the Chishtia order declined for an extended period. During this time, the Soharwardia and Naqshbandia Sufi orders flourished. However, nearly four centuries later, the Chishtia order experienced a revival under the efforts of the esteemed Sufi saint Hazrat Khawaja Noor Muhammad Maharvi, who resumed its teachings and spiritual legacy (Shahab, 1976).

Hazrat Khawaja Noor Muhammad Maharvi: A Revivalist of the Chishtia Order in the Bahawalpur State

Khawaja Noor Muhammad Maharvi was born at Basti Chotalla in 1730. Subsequently, he relocated his family to Basti Maharan, presently known as Mahar Sharif. Individuals acquainted with Hazrat Khawaja Noor Muhammad referred to him as "Bahibal," but his instructor, Fakhar-ud-Din, altered it to "Noor Muhammad." Subsequently, his instructor, Fakhar-ud-Din, conferred upon him the honorable title "Qibla Alam," which is commonly referred to as "Khawaja Qibla Alam."

Regardless of circumstances, the majority of narrators and academics concur that your lineage traces back to Nowshirwan Adil. Nonetheless, a little distinction exists between the names Nowshirwan Adil and Hazrat Adam (A.S.). Historians such as Bahibal (Noor Muhammad) bin Hindal (Panwar Kharl from the Nation) bin Tatar bin Fateh Muhammad bin Mahmoo bin Murah bin Aziz bin Data bin Chahar bin Salar bin Ohr bin Kolra bin Jag Sen bin Kaj Sen bin Sirik bin Deo Rai bin Guddan Shaheed concur that a documented family tree exists, delineating the lineage from Bahbal to Nowshirwan. All individuals enumerated, including Salar Sen and Gudan Shaheed, were nobility concurrently (Maharvi, 2009).

Gudan exhibited exceptional leadership qualities by always supporting people in need. Moreover, he demonstrated exceptional determination and humility, rendering him an admirable young individual. They resided in the city of Halwana, presently known as Bikaner. The narrative of Gudan Shaheed's demise recounts that a faction of armed individuals, lacking religious affiliation, plundered the possessions of innocent civilians. A contingent of Army troops, including Gudan, pursued the individuals. A confrontation occurred between the two factions, resulting in Gudan's sad demise during the siege. When Khawaja Noor Muhammad, the temporal saint, became part of the Shaheed Gudan family, it was akin to a divine bestowal. Hafiz Masood Mahar instructed Khawaja Noor Muhammad throughout the initial years of his education in the Madrasa in Mahar Sharif, commencing when he was four years old. During this period, the esteemed Sheikh Ahmed encountered "Noor Muhammad" and informed her that she would attain sainthood in the future. Upon completing his study of the Holy Qur'an in Mahar Sharif, Khawaja Noor Muhammad embarked on a journey to pursue more knowledge (Chishti, 1992).

Khawaja Noor Muhammad has finally arrived in Moza Bhadera, located around five to six kilometres from Mahar Sharif. During that period, he perused many works by Dars-i-Nizami. Upon completing his education at Moza Bhadera, he pursued further studies at Shaikh Ahmad Khokhar in Bilbilana, near Pakpatan, to further his religious knowledge (Chishti, 1992). In order to get more schooling, he went to Dera Ghazi Khan. From there, he studied at "*Shariah Mullah*". After that, he went to Lahore with "Mukhmaduddin Saylani", where he stayed for some time and gained more knowledge. From Lahore, he left for Delhi to complete his knowledge (Maharvi, 1992). In Delhi, Khawaja Noor Muhammad started further education with Molana Muhammad Qasim. After a few months, Maulana Muhammad Qasim went out of Delhi for some reason; thus, the series of lessons for all his students was interrupted. In those days, Nawab Ghaziuddin Khan's Madrasa was famous in Delhi, so he stayed there for some time and started learning "*Kafiya*" from him, and soon completed "*Kafiya*". Then he came to know through one of your friends, "Hafiz Muhammad Saleh", that a great religious scholar, Molana Fakhruddin from Deccan, had come to Delhi and started teaching. Consequently, he attended Maulana's place of stay with "Hafiz Muhammad Saleh". Seeing the gatekeeper there, he hesitated to enter, but then he took courage and went inside. Then Molana Fakhruddin got down from the throne and called him and hugged him very warmly and took his hand and sat him on the throne and asked Where did you come from? So he replied that he is a resident of the vicinity of Pakpattan. Then Molana Fakhruddin inquired about the reason for coming, and then Noor Muhammad replied that I was brought to you by the attraction of knowledge (Fakree, 1987).

After this, Khwaja Noor Muhammad started studying with him. After a few days, he felt that the teacher he had come to serve was a river of knowledge. Initially, he started taking lessons from Shah Fakhruddin on the famous book of logic, "Qutbi." But only a few days had passed when Molana Fakharuddin, assessing the Khwaja Noor Muhammad's inner abilities, said, "O Noor Muhammad, do not waste your time in external knowledge; anything you have studied is enough for you. Now turn your attention to the knowledge for which you are created" (Fakree, 1987).

Chain of Allegiance

Khwaja Noor Muhammad completed his education under the supervision of Maulana Fakhruddin and also received spiritual blessings. When Khawaja Sahib was about to complete his education, he was so impressed by Maulana Fakhruddin's kindness that Khawaja Sahib decided to stay with him. However, on the day when Hazrat Maulana Fakhruddin left to visit Hazrat Khwaja Qutbuddin Bakhtiar Kaki, Khawaja Sahib decided to pledge allegiance to Maulana Fakhruddin. Then he pledged allegiance to Maulana Fakhruddin on Rabi-ul-Thani 1165 AH, corresponding to February 1752 CE (the day of Urs of Hazrat Khwaja Nizamuddin Auliya) (Sulaimani, 1987). He was the first person to pledge

loyalty to Shah Fakhar-ud-Din, which was a very important step in the process (Shahab, 1976). Khwaja Noor Muhammad had a lot of love for his Murshid (Spiritual master). Molana Fakhruddin also loved his disciple with all his heart and soul, and he valued him very much. This is the reason that Khwaja Noor Muhammad served him for a full sixteen years. The devotion and attachment of a disciple to his *Murshid* should be to such an extent that he does not know anyone more than his *Murshid* (Fakree, 1987).

First Travel of Khawaja Noor Muhammad with Molana Fakharuddin

Khwaja Noor Muhammad Maharvi must have travelled many times with his holy mentor in his life, but this trip was his first after taking the oath of allegiance to his mentor. Earlier, when he travelled with his mentor, he and other students would also travel together. But one thing that is different about this trip is that he travelled alone with his mentor. Maulana Fakhruddin took the blessed journey to Pakpattan Sharif, and Khwaja Noor Muhammad Maharvi was also on this trip. From Delhi, both the teacher and the disciple first went to Panipat and stayed at the Dargah Sharif of Sheikh Sharafuddin Bu Ali Qalandar. Then, after that, they came to Lahore and stayed here for about eight days. From Lahore, both the elders set out on a journey once again and this time they intended to go to Pakpattan. When they reached Pakpattan Sharif, it was morning. The then *Sajjada Nashin* Diwan Khwaja Muhammad Yusuf treated both with utmost courtesy and provided a room near the Dargah Alia to rest. They had only stayed there for a few days at that time, the venerable Murshid ordered Khawaja Noor Muhammad to now go to Mahar Sharif and serve your mother (Kharal, n.d.).

Meanwhile, He got a lot of attention from his teacher after visiting Pakpattan Sharif, which led to his official introduction and approval by Hazrat Molana Sahib. It was proven that he had finished his religious and intellectual training. Now that a new phase has begun, he is supposed to commit himself to serving God and giving the knowledge and resources that were given to him to those who deserve them. Therefore, a lot of people showed their devotion to Hazrat Fakhruddin during the yearly Urs of Hazrat Baba Farid-al-Din Gang Shahr. Nevertheless, Molana Fakhr-ud-Din told certain people at this event to swear their loyalty to "Noor Muhammad." After that, Khawaja Noor Muhammad Maharvi started the chain of loyalty with his mentor's help and permission. After carefully checking how devoted he was to Allah and his Messenger, Molana Fakhar-ud-Din gave him the khilafat when he got back to Delhi from Pakpattan. Then he told him to go back to Mahar Sharif and invite the people there, leading them to do what was right (Asghar, 2015).

Before departing for Mahar Sharif, Hazrat Molana provided Noor Muhammad with some valuable advice in the following words.

- ▶ "If the news of my death reaches you, do not return to Delhi".
- ▶ "Do not wear Indian Clothing in that area".
- ▶ "If someone harms you or hurts you, forgive him with goodness and Kindness".
- ▶ "When you settle permanently in that area, the descendants of Hazrat Gang-i-Shahr, the scholars, and the poor will return to you to show respect to them and honor them".
- ▶ "A statesman will be at your pleasure to take care of him and his country" (Chishti, 1991).

Spiritual Advancement of Khawaja Noor Muhammad in Mahar Sharif

When Khawaja Noor Muhammad got back to Mahar Sharif, he started preaching Islam in this area with the help of his teacher. Because of this, a lot of people swore loyalty to him and became Muslims. It's important to note that Khawaja Noor Muhammad committed his life to teaching and training others. The other thing he always did was go to Pakpattan every Friday night.

After staying in Mahar Sharif, Khwaja Noor Muhammad tried to get the blessing of attending the shrine of Hazrat Baba Fariduddin Masood Ganj Shahr for fifteen years. Which is in Pakpattan, forty kos (60 miles or 100 kilometres from Mahar Sharif. He used to leave from Mahar Sharif on Tuesdays and attend Pakpattan Sharif on Thursdays, and after Friday prayers, he would start his return journey and reach

Mahar Sharif on Sunday evening. He used to stay home on Monday and leave again on Tuesday. Heat, cold, sickness, weakness, nothing ever disturbed their routine. The total distance travelled in fifteen years of attendance is approximately 93,600 miles (150,635 km).

As a result, Khawaja Noor Muhammad's health began to get worse; he would regularly go on a Friday trip to the Taj Sarwar Chishti shrine, which is about five miles from Mahar Sharif (Asghar, 2015). In the 18th century, when Hazrat Khwaja Sahib built his khanqah, the Muslim community was facing a lot of problems. The Mughal Empire was falling apart. The Marathas and Sikhs, who had risen up against Muslim rule in India, and the British, who were moving into British India and didn't care about Islamic values, were both threats. The British disregard for Islamic values led to more crime and a loss of religious faith in all parts of society. Because of this situation, there was also a rise in new religious groups. In the areas of religion, faith, the economy, politics, and society, the Indian region was facing big problems. So, there had to be a stronger link between following the religion's rules and following its beliefs. At that time, the Muslim society needed a well-known spiritual leader very badly (Maharvi, 2009).

In Mahar Sharif, Hazrat Khawaja Noor Muhammad started a series of meetings to give help and direction. At the same time, he was in charge of teaching the Quran at Masjid Hafiz Masood Mahar. He chose Qari Azizullah and Qari Sibghatullah to be teachers. Both of them had sworn loyalty to Khawaj Sahib and were seen as some of his most respected caliphs. This mosque was known as Masjid Qari Sahib because it was home to these two respected Qari Sahibs. At the same time, Khawaja Noor Muhammad built a Mardan Khana in the eastern part of the Masjid. This is where he taught people how to behave and taught them things. On top of that, he built two rooms on the property that dervishes, followers, and guests could stay in. He often prayed during the day and only came home at night for a short rest (Asghar, 2015).

In a simple town with a mud house and a mud mosque, he started a deep religious and spiritual change that has had an effect on people all over the world. Many, many thousands or millions of people's lives were completely changed by this shift. The gains were felt by the upper class, the smart people, and the rich and common people. Those who were able to see how dedicated and loyal it was were truly moved. Some people who made promises in your hand really understood faith. Following the advice of his master, Khawaja Noor Muhammad worked hard to perform the holy duty of teaching, making the world a better place, and giving lectures. As a result, a lot of important people came out of this Khanqah (Maharvi) very quickly. After that, these men taught Islam and the Chishtia Order's beliefs in many parts of India, mostly in the towns, villages, and cities of North India. The Chishtia Order's lessons continue to bring spiritual light into the lives of millions of people (Chishti, 1992). Hazrat Khawaja Sahib used to exhort his followers to live according to the Shariah. He had great respect for the Shariah in his heart (Nizami, n.d.). Therefore, Khawaja Noor Muhammad passed away in 1791 and was buried in Chishtian Sharif. His descendants and caliphs, including Khawaja Noor Samad and Khawaja Noor Ahmad, continued his legacy, spreading the Chishtiya order across Punjab, Sindh, and India. His life exemplified Sufi values, renunciation of worldly attachments, service to humanity, and strict observance of Islamic principles, leaving a lasting spiritual impact (Maharvi, 2009).

Teachings of Khawaja Noor Muhammad

Teachings and thoughts are really a group of Sufi sayings. Because of this, Sufis taught and trained their followers and disciples in communal houses and temples, and they lived a strict, religious life. The religious leaders would spend some of their time on this work, and their followers would get together in groups to talk about different scientific, religious, and spiritual problems with their teachers, which helped them learn more (Rasool, 2021). Because of this, a saint's lessons and ideas are a perfect blend of his social and spiritual life. In the same way, Khawaja Noor Muhammad's lessons and ideas came from being a perfect Sufi master (Rehman & Rehman, 1990).

- ▶ All actions are rooted in faith, and the intercession of the Messenger of Allah (P.B.U.H) is sought to strengthen and uphold that faith. The specific timing of an individual's passing, whether on a Friday evening or during the holy month of Ramadan, holds no significance.
- ▶ He said that man is a perfect soul. His death is like the death of all humanity to be done.

- ▶ The body of Awliya Allah holds the command of the soul. Where their soul is, their body will be. When their soul flies, so does their body. Because spirituality dominates their body, their soul belongs to their graves; compatibility is only proportional.
- ▶ The primary purpose of *Fuqra* is to engage in positive communication and offer prayers for the well-being of all individuals. The primary concerns are insufficient food intake, inadequate sleep, and limited verbal communication (Javed et al., 2024).

From the teachings of Khawaja Noor Muhammad, it can be clearly understood that his teachings are under the rules of *Shariya*, in which both religious and worldly matters are highlighted equally, which is opposite to monasticism (Rehman & Rehman, 1990).

Caliphs of Khawaja Noor Muhammad Maharvi

Several caliphs of Khawaja Noor Muhammad have played a significant role in the promotion of knowledge and religion. There are many caliphs whose names are not recorded in historical texts. However, of those mentioned are:

1. Hazrat Khawaja Noor Muhammad Narowala (Haji Pur Sharif)
2. Hazrat Khawaja Qazi Aqil Muhammad Kureja Farooqi (Kot Mithan Sharif)
3. Hazrat Khawaja Hafiz Muhammad Jamal Multani (Multan)
4. Hazrat Khawaja Muhammad Sulaiman Taunswi (Taunsa Sharif) (Bilal, 2017).

These individuals were recipients of the teachings from Khawaja Noor Muhammad and subsequently began disseminating them among the devotees, thereby contributing to the propagation of the Chishtia order's teachings. Their efforts extended beyond Punjab, encompassing Sindh and certain regions of India. The dissemination of his teachings resulted in a significant increase in awareness of Islamic teachings among many individuals (Javed et al., 2024).

Hazrat Khawaja Noor Muhammad Mahari's Influence on the Nawabs of Bahawalpur

It is important to highlight that the foundation of the Bahawalpur State was laid by Sadiq Muhammad Khan Abbasi I, who ruled as its first Amir from 1723 to 1746. The state's origins date back to 1727, when Sadiq Muhammad Khan Abbasi I was residing in Allahabad. Interestingly, this period also coincides with the birth of Hazrat Khawaja Noor Muhammad Maharvi in 1730, linking the establishment of the Bahawalpur State with the year of his birth. The rulers of Bahawalpur State held deep reverence for Khawaja Noor Muhammad and maintained a strong connection with him. Notably, Amir Bahawal Khan Abbasi II (1772–1809) expressed his devotion by formally pledging allegiance to Khawaja Noor Muhammad, becoming his dedicated disciple. As a gesture of respect, the Nawab also granted agricultural land as a Jagir to support the saint's mission. On the western side of the shrine's courtyard stands an elegant Jamia Masjid, commissioned by Nawab Sadiq Muhammad Khan II (1809–1826), the revered ruler of Bahawalpur. The mosque's arches and minarets were later enhanced under the patronage of Amir Muhammad Bahawal Khan Abbasi III (1826–1852). Additionally, the shrine's ornate door frame, a precious artifact, was donated by the Amir and embellished with silver plating at a cost of 11,000 rupees. Adjacent to the shrine lies a spacious Sarai (known as Sadiq Sarai), built by Nawab Sadiq Muhammad Khan IV (1866–1899) for the convenience of travelers and pilgrims at an expense of 26,000 rupees. The unwavering dedication of Bahawalpur's rulers to Khawaja Sahib underscores the profound influence of Sufism on the royal family, as well as the deep spiritual impact of Khawaja Sahib's teachings on the Nawabs (Javed et al., 2024).

Conclusion

The Chishtia Sufi order, through the spiritual endeavors of its saints, left an indelible mark on the religious and cultural landscape of the Bahawalpur region and beyond. Hazrat Sheikh Tajuddin Taj Sarwar laid the foundation for Islamic propagation in the 7th century A.H., converting thousands through his piety and preaching, while his martyrdom became a symbol of Sufi resilience. The subsequent revival under Hazrat Khawaja Noor Muhammad Maharvi in the 18th century reinvigorated the Chishtia tradition, blending Sharia-compliant teachings with Sufi mysticism to address the socio-religious challenges of his time. His establishment of a khanqah in Chishtian Sharif, along with his unwavering

devotion to spiritual mentorship, created a lasting legacy of Islamic scholarship and moral reform. Khawaja Noor Muhammad's influence extended beyond spiritual circles, shaping the political and social ethos of Bahawalpur through his close ties with the Abbasi Nawabs, who patronized his mission and institutionalized his teachings. His emphasis on humility, service, and adherence to the Sunnah not only strengthened Muslim identity but also fostered intercommunal harmony in a fragmented society. The widespread network of his khulafa (successors) ensured the perpetuation of his vision, spreading Chishtia teachings across Punjab, Sindh, and India. Ultimately, the Chishtia order's success in Bahawalpur underscores the transformative power of Sufism in Islamic history bridging divine love with earthly service, and spiritual guidance with societal reform. The legacy of Taj Sarwar and Khawaja Noor Muhammad Maharvi remains a testament to the enduring role of Sufi saints in shaping the religious and cultural heritage of South Asia. Their teachings continue to inspire, reminding us of the timeless relevance of faith, unity, and selfless devotion in an ever-changing world.

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