

Epitome of Persuasive Preaching: A Qadri Noshahi Sufi in the Punjab

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Abstract

Sufism is an esoteric aspect of Islam. Among the four Sufi orders, Qadri Sufi order is the most popular and distinguished Sufi order due to the impressive and persuasive style of preaching adopted by Qadri Sufis to preach Islam. Sufis belonged to this order had a great contribution in spreading Islam. They also spread Islam through their own examples. Qadri Noshahi branch is one of the many offshoots of Qadri order. This branch was founded by Nosha Ganj Bakhsh in the Punjab. By following the footsteps of Qadri saints and their persuasive style of preaching, Nosha Ganj Bakhsh rendered great contribution in spreading Islam in this region which is acknowledged by western orientalists also. But unfortunately, there is no scholarly work available about his religious services and his religious and preaching contribution is ignored by historians. So the aim of the study is to revisit the life and works of Nosha Ganj Bakhsh and analyze his religious services in the light of Qadri Sufi way and highlight the influential aspects of his personality and persuasive methods of preaching through which he was able to create massive conversions. The study found that Nosha Ganj Bakhsh rendered great religious and reformatory services to spread Islam by adopting all the ways used by other Sufis for preaching Islam such as through teachings, preaching centres, sermons, exhortations, literary writings, poetry, preachers as well as through influential traits of his simple and pious character.

Key Words: Sufism in India, Founder of Qadri Noshahi Branch, Persuasive Style of Preaching, Religious services, Spread of Islam, Influential Traits.

Statement of the Problem

Sufism is an internal aspect of Islam. Four Sufi orders of Sufism - Chishti, Suharwardi, Qadri and Naqshbandi- got high esteem in the Indian subcontinent. The Sufis from these Sufi orders preached Islam with an impressive and persuasive style. People were so much impressed by their teachings, piety and ethical character that they started converting to Islam willingly. Among the four Sufi orders, Qadri order was the most popular order in the subcontinent. This order was introduced in this region during fifteenth century. The Sufis belonged to this order had a great contribution in spreading Islam. They are also known for spreading Islam through their exemplary character.

There are many offshoots of Qadri order and Qadri Noshahi branch is one of them. Noshah Ganj Bakhsh, a Qadri Noshahi Sufi is considered to be the founder of this branch, in the territory of the Punjab, during the last quarter of 16th century. It was the period of great turmoil for Muslims because various concepts of Hinduism were being amalgamated in the Muslim society in the name of social and cultural values. In these circumstances, Noshah Ganj Bakhsh took the responsibility of preaching Islam in its true spirit. He tried to reform the Muslim society on true Islamic line which brought a great revolution in the life of the people. He became famous as *Aulia Gar* among his contemporaries. He has a great contribution of spreading Islam in this region. Western orientalists¹ have acknowledged his contribution but unfortunately no scholarly work regarding his religious and preaching services, is available. Only few biographies can be found which are written by some of his disciples and not by any research scholar. That is why they are lacking in analytical approach and are of hagiographical in nature. These biographies either narrate his life and teachings or highlight his intellectual contribution as poet and as a writer. Available literature does not provide an insight that what was his contribution in spreading Islam in the region? What methodology he used to spread Islam? What was his way of preaching? What were the traits of his personality which

influenced people a lot that they entered to the fold of Islam at a large scale? So the present paper is an effort to find out the answers of these questions by revisiting his life and works and analyze his religious services in the light of Qadri Sufi way.

Literature Review

Available literature about Noshah Ganj Bakhsh's life and contribution can be divided into two categories; biographies and short biographical sketches. The latter include Mufti Ghulam Sarwar Lahori's *Khazinatul Asiffia*,² Ishaq Ashuqta's *Gujrat Ki Baat, Tarikhe Zila Gujrat*,³ *Zila Gujrat Tarikh, Saqafat Adab* of Ahmad Hussain Qiladari⁴ M. Zaman Khokhar's *Gujrat Tarikh Kay Ainay Mein*⁵ Alam Faqri's *Tazkira Auliae Pakistan*⁶, Ahmad Saleem & Dr. Amjad Ali Bhatti's collective work *Gujrat Pedia*⁷. These sources generally provide information about his early life, his acquisition of education, his habits and character, teachings and construction style of shrine, his *silsila*, names of the books authored by him, about the miracles attributed to him from childhood to death, his devotion to Allah, his *Riazat O Mujahida*, self exertion, his contribution as a teacher and as a preacher, the stories of his spiritual influences, his meeting with the Mughal king Shah Jahan, his literary contribution as Urdu and Punjabi poet, as a Punjabi writer and the like.

Biographies include *Hazrat Noshah Ganj Bakhsh Ahwal O Asaar*⁸ by Professor Dr. Asmat Ullah Zahid is a Ph.d thesis published in 2009 provides the detailed information about his life and his literary works. The book is divided into six chapters. The aim of the study was to remove the doubts regarding his literary contribution and highlight the literary place of his works in Punjabi literature. He has provided the detailed account of the theoretical concepts of Sufism which he used in his poetry and highlighted the beauties of his Punjabi poetical and prose works. Muhammad Ashraf Noshahi's *Azkar-e-Noshah Ganj Bakhsh*⁹ is detailed biography of Noshah Ganj Bakhsh. Every aspect of his life, from his childhood to death, has been discussed in this book. All the events and stories are narrated in a hagiographical nature.

So all the available literature about Noshah Ganj Bakhsh either provide his life history, his teachings, his character, his miraculous powers or it relates his religious and literary contribution. Of the two detailed biographies; one is research work and the other is a hagiography written by his disciple. These studies are not the analytical studies rather in these sources the events are narrated in a hagiographical tone in these works. The most of the short biographical sketches are relied on these two works. None of the available literature provides detailed information about his preaching services and his way of preaching which induced masses towards conversion in large number.

Sufism and Sufi Orders: Brief History

Sufism is an esoteric aspect of Islam. The adjective of the term 'Sufism' is Sufi¹⁰. The 'ism' which is used at the end as suffix relates Sufism to enlightenment catalogs¹¹ of belief system.¹² Various etymological sources of the term 'Sufi' are described by Sufis and historians¹³ but most of them are agreed upon the word *Suf* - in meaning of to wear wool- as derivative root for the term Sufi. Sufis believe that the Prophet Muhammad (S.A.W) was himself a Sufi.¹⁴ Sufism is known as mystical movement in Islam.¹⁵ According to Abul Hassan Noori *Tasawwuf*¹⁶ is "renunciation of all selfish pleasures".¹⁷ Arberry opines that Sufism is mystical movement in Islam and the person who associates himself with this movement is known as Sufi.¹⁸

Sufism as a way of life and as a discipline was started with the life of the Prophet Muhammad (S.A.W) and his companions but it was not recognized with the nomenclature of *Tasawwuf* at that time. The term *Zuhd* ascetic was used for the earlier Sufis. This term Sufism was first originated by European travelers during Middle Ages but practically Sufism was begun in the period of the Prophet Muhammad (S.A.W) with the advent of Islam.¹⁹ The term Sufism was first used in the 2nd century A.H, 815 A. D²⁰ and Abul Hashim Alkufi was recognized as the first Sufi²¹. Sufism started as an individual ascetic movement in seventh and eighth century and became legitimate part of orthodox Islam by 12th century. Sufis remained in their lodges and hospices with strict discipline and trained their disciples in

their *Khanqahs* – Sufi lodges -. Later on, Sufi orders developed from these gatherings.²²

The quest of every Sufi is to get closeness to Allah through efforts and meditation. Sufis have described various ways of *Riazat O Mujahida* which are known with different names. Sufi orders were named on these ways of *Riazat O Mujahida*.²³ Four Sufi orders -Qadri²⁴, Chishti²⁵, Suharwardi²⁶ and Naqshbandi²⁷ - got high esteem in the Indian subcontinent.²⁸

Sufis of these orders were the true representatives of Islam in India.²⁹ Islam reached in the subcontinent due to these Sufis who came here during the 11th to 14 century A.D.³⁰ According to Avery, after the 13th century, Islam spread in Indo-Pak due to the efforts of these saints.³¹ They dedicated their lives for Islam and popularize it in India. They spread Islam with great love and converted many people to Islam. Huge number of people were impressed by the teachings, down-to-earth character and kind and just behavior and converted to Islam.³² According to Buhler, Sufis played a significant role in the configuration of Islamic society.³³

Qadri order originated from *Tartawsi Khanwada*³⁴ and traces its origin from Abdul Qadir Jilani. So Qadriyya is an offshoot of *Tartawsi* order.³⁵ Qadri order took this shape in 1216 A.D, fifty years after the death of Abdul Qadir Jilani (1166 A.D). In the period of Abdul Qadir Jilani, decline in Muslim political power disturbed the social structure. The spiritual life was eclipsed by materialism. The spiritual uplift movement of Shaykh Abdul Qadir proved so effective that majority of Sufis adopted Qadri way as an ideal. This led to the formation of the order. The main purpose of the order was to regenerate the spiritual fabric of society at vast level.³⁶

Basically Shaykh Abdul Qadir was a Hanbali scholar. He was born in 1078 A.D. in Gilan, a town in Iran. After getting his early education he pledged the oath of allegiance at the hands of Abu Saeed Mubarak Makharrami³⁷ and delivered his first sermon in 1127 at the age of fifty. Many Jews and Christians impressed by his preachy sermons and entered in the fold of Islam.³⁸ The main topics of his speeches were to follow Quran and *Sunnah*, directing link to Allah, trust on Allah and the like. About one lac astrays came to the right path because of his

preaching.³⁹ The major factor behind these massive conversions was his very persuasive way of preaching. He emerged as an extremely powerful preacher among his contemporaries as well as in later ages. Many Sufis influenced people by their attention and personal care but Shaykh Abdul Qadir adopted a different way. He started addressing people in vast crowds. Sometimes as many as seventy thousand people attended the sermon of Shaykh. Discussing his impact as preacher Abul Farj Aljauzi says that people eschewed their evil ways and came to the right path as a result of his urging. He himself followed *Shariah* and advised his followers to strictly follow *Shariah* as well.⁴⁰ His teachings were limited to Baghdad in his early years he influenced Arabia, Morocco, Egypt, Turkistan and India in the later period.⁴¹

In the region of Indian subcontinent Qadri order was introduced in 15th century A.D. by Naimat Shah Wali of Daccan.⁴² But this order did not flourish through him but became popular with the establishment of *Khanqah* -Sufi lodge- founded by Syed Muhammad Ghous in 1482 in Uch.⁴³ Syed Muhammad Ghous was a direct descendant of Shaykh Abdul Qadir from his son Abdul Wahab. Qadri order flourished in India through his untiring efforts.⁴⁴ Qadri order is distinguished from the other Sufi orders, that is why many renowned scholars - Shaykh Ali Muttaqi, Shaykh Abdul Haq Dehlvi- initiated to this order. The order became very popular in common folk.⁴⁵ Other major Sufis of this order are Shah Charagh, Shah Abul Muali, Mian Mir Daud Bandgi Kirmani and the like. These Sufis contributed a lot in flourishing this order in the Punjab.⁴⁶ Qadri saints have great contribution for the spread of Islam in the Indian subcontinent.⁴⁷

There are four major offshoots of Qadri order such as Noshahi Order, Qadri Sarwari Order, Qadri Mukhtari Order and Qadri Qadiri Order⁴⁸. Noshah Ganj Bakhsh founded the Qadri Noshahi order in 10th and 11th A.H.⁴⁹. It was the period of great turmoil for the Muslims of India. Various concepts of Hinduism were being amalgamated in those of Islam which was a very dangerous trend for the survival of Islam. The revival of Islamic principles with its true spirit was the real need of the day. In these circumstances he was the person who took the responsibility and started preaching Islam with its true spirit.

He launched his efforts to reform the society on true Islamic principles. He brought a great revolution in the life of the people of this region. He became famous as *Aulia Gar* – the one who makes someone *Wali*- among his contemporaries⁵⁰.

Hazrat Nosha Ganj Bakhsh

The real name of Nosha Ganj Bakhsh was Haji Muhammad, alias name was nosha and title was Ganj Bakhsh. His father's name was Hazrat Alauddin and Bibi Jewni was his mother.⁵¹ His father was one of the *Aulias* saints of his time. He performed Hajj seven times on foot.⁵² His ancestors migrated from Madina and settled in India in 12th century A.D.⁵³ Nosha Ganj Bakhsh was born in a village known as Ghiganwali⁵⁴ but this village is not his ancestral village his ancestral village is Punanwal. After the death of the grandfather of Nosha, during the reign of Maharaja Ranjit Singh, the father and uncle of Nosha left Punanwal and settled in Ghiganwali.⁵⁵

There is difference of opinion among the writers over his caste. Some writers indicated him as *Alvi*,⁵⁶ *Alvi Abbasi*,⁵⁷ and *Jalap Khokhar*⁵⁸, but the writer of the 'Ahwal Nosha' wrote that he belonged to the Jalap Rajput caste.⁵⁹ His date of birth also differ from 959 A.H to 1103 A.H.⁶⁰ In the light of the evidences provided in the primary sources of Silsila Noshahia, 1014 A.H seems to be his correct date of birth.⁶¹ Several *Karamat* miracles attributed to his birth and childhood shows that he was a connate *Walli*.⁶²

At the time of his birth his father was on pilgrimage of Hajj and he was brought up by his mother and uncle, Sheikh Rahimuddin. At the age of five, his father came back and he got his early education from his father.⁶³ Then he was admitted to the *Madarassa* of Hafiz Qaimuddin in village Jago Tarar. He got proficiency in *Fiqah*, *Hadees*, *Tafseer*, *Nahv*, *Kalam*, *Mantaq*, *Falsfa*, *Adab*, and Music.⁶⁴ After the completion of his education, he used to spend most of his time in praying and exertion. Being dominated by the remembrance of Allah, he abandoned all and went to a forest. He used to pray whole night and observed fast at daytime and broke his fast with wild flowers and fruits. On knowing his presence in forest a landowner (*Zamindar*) became his devotee and offered him a glass of milk daily to break his fast. This became his routine.

Eventually people knew about him and his mother went to forest with some people and took him back home. He was married with the daughter of Sheikh Fateh Muhammad, a saint in Noshehra Tararan.⁶⁵ At the time of his marriage he was twenty years old.⁶⁶ He settled in Noshehra Tararan because of two reasons. Firstly, this village was situated near River Chenab and was a peaceful and lonely place for praying. Secondly, the people of the village were very pious. So, he remained busy in *Ibadah-o-Riazat* more than earlier and this *Ibadah* led him to search for a mentor.⁶⁷

Travelling

His interest increased in travelling and visiting. He also performed Hajj seven times. He decided to visit the shrines of Sufis. He went to Lahore with some of his friends, visited the shrine of Hazrat Data Ganj Bakhsh and gained spiritual *Faiz* barakah from him. He met with Hazrat Mian Mir, Abdul Wahab Qadri and many other religious scholars.⁶⁸ Accounts of his travelling to Egypt, Sindh, Africa and Arab are also mentioned in *Tazkiras*.⁶⁹

On his return from Lahore, he decided to look for a mentor. He went to Bhalwal with Mulla Karim Uddin Jokalvi and met Sakhi Shah Salman Noori, a saint of Qadri order. Sakhi Shah Salman Noori welcomed him. When Mulla Karimuddin Jokalvi tried to introduce Noshah Ganj Bakhsh with him, Shah Salman stopped him by saying that he knew about him very well and he was waiting for him since long time. Glance of mercy by his mentor altered his inner self and he became *Majzoob* God intoxicated. In this state of intoxication, he was initiated to the order by the mentor. He remained in this state for three months and passed all the stages of *Fana Fil Sheikh*, annihilation in mentor, *Fana Fil Rasool*, annihilation in the Prophet Muhammad SAW and *Fana Fillah*, annihilation in Allah.⁷⁰ Later with the benevolent glance of his mentor, he came out of his state of *Sukr* drunkenness to *Sahv* mystical sobriety.⁷¹

Khilafat

Noshah Ganj Bakhsh had great regards for his mentor. Shah Salman was also kinder to him than his other disciples. He obeyed all the orders of his mentor. He led the prayer on the

order of his mentor and thus he was arisen to the status of *Imamat*. He gained the *Khilafat* in the life of his mentor. His mentor ordered all his disciples to obey and serve him. Shah Salman entrusted his two sons, Sheikh Raheem Dad and Sheikh Taj Muhammad, with all his disciples to Noshah Ganj Bakhsh and directed him to train them. With the permission of his mentor, he started to guide and to preach the people in Noshahra Tararan.⁷²

Dars-o-Tadrees

Before *Khilafat* Shah Salman ordered Noshah Ganj bakhsh to establish preaching centre. He asked his mentor that in the presence of several *Aastaana* lodges of Sufis in the surroundings of Noshahra Tararan, how his centre would be flourished? Shah Salman predicted that his order would be spread far and wide and no other saint would be a hurdle in his order. His words proved prophetic and people started coming to him massively and pledged allegiance at his hand. He established a *Madarassa* in Noshahra during his stay and started to teach there. Earlier his fame spread due to his teaching and knowledge. Many saints got education from him.⁷³

Meaning of Noshah

Meaning of 'Noshah' is king or bridegroom. In the literary terms of Sufism, it has two aspects, internal and external. Externally Noshah is a newly married man, while internally Noshah is the man who is ready to meet his real lover and absorb himself in to him and acquires *Baqa*.⁷⁴ There are several view points on the question of "when and why he was given the title of 'Noshah'". According to one version during his stay with Shah Salman, his mentor gave him the title of Noshah because of his efforts, hard work and devotion. The other tradition describes that he did *Mujahida O Riazat* in an old well for forty days in a forest and he was called by divine voice with 'Noshah'. After that anyone who met him, called him by the name of Noshah instead of his real name.⁷⁵

It is also said that he was called Noshah because he got *Faiz* from nine pious personalities. He got *Siddiq* from Hazrat Abu Bakr (R.A) *Adal* from Hazrat Umar (R.A), *Haya* from Hazrat

Usman (R.A), knowledge and bravery From Hazrat Ali (R.A), following of Islam from Hazrat Salman Farsi (R.A), faith from Hazrat Suhaib (R.A), *Faqar* from Hazrat Abu Zar Ghaffari (R.A), love from Hazrat Awais Qarni (R.A), and Perfections of *Nabuwah* from Hazrat Muhammad (S.A.W). All the orders (*Silasil*) of Sufism are led by these personalities. He was blessed with the *Faiz* of all *Silasils*, so he was given the title of Noshah.⁷⁶ Title 'Ganj Bakhsh' was also given to him by his mentor due to his generosity.⁷⁷

Personality and Character

He wore white simple dress, *Kurta* and *Tehband*.⁷⁸ Usually he used to wear *khaddar*. In winter, he wore blanket or twill. On head, he wore a cloth cap or sometimes tied a turban.⁷⁹

Sources regarding the Noshahi Silsila are filled with the detailed accounts of his character's attributes. Only few can be described here to understand the traits of his character. To speak always truth and to hate the lie was the core principle of his life. He was a great scholar. For him knowledge without practice was nothing. He loved orphans and helped the helpless. He arranged food and shelter for the homeless and travelers. He never returned the beggars empty handed. He loved labor and hard work. *Tawakul*, patience, thankfulness, steady fastness on faith (*Iman*), generosity, hospitality, insistence on *Alms* giving, avoidance from lavishness and nonsense talks were the main traits of his character. He likes moderation. He accepted the offerings and then distributed them to poor and the needy. He called his disciples with the 'Yar' friend or mate and 'Allah Walyo' pious. He never got furious on the mistakes of others rather forgave them. If someone came to him with the quest of truth, he guided him completely. He talked slowly and if any non-Muslim came to him, he left no stone unturned to serve him. He offered his prayers regularly and advised his disciples and devotees to be regular in offering prayers. He advised them to follow *Shariah*. He always said that without following religion and *Shariah*, closeness of Allah could not be attained. People were impressed by his truthfulness, faithfulness, simplicity, kindness and morality. In fact his whole life was the best example of the Prophet Muhammad's (S.A.W) morality.⁸⁰

Religious Contribution

Various Sufis preached Islam in different areas of India. In Noshehra Tararran, Nosha Ganj Bakhsh started to preach Islam in such a nice way that Islam spread not only in the area of Gujrat but its light illuminated in the region of the Punjab, Kabul and Kandahar.

First of all, he took the holy life of the Prophet Muhammad (SAW) as role model and adapted himself according to that model. He presented a good example of following the principles of Islam to others. He knew that it was the good morals that won the hearts, so he showed the best example of the Prophet's morality which influenced and forced the people to pledge allegiance at his hand and non-Muslims to convert to Islam.⁸¹

He did not preach on local level only, rather he produced many preachers as well. They were full of internal and external knowledge. He sent some of his *khulafa* in areas outside the Punjab and India for preaching of Islam.⁸² Vast population converted to Islam with the efforts of these preachers.⁸³ The teachings and training of Nosha Ganj Bakhsh created the spirit to follow *Shariah*, the light of which illuminated the whole world.⁸⁴

Various preachers came in the Punjab from outside. Nosha Ganj Bakhsh was the first who started the tradition to send the preachers from the preaching centres of the Punjab to the outside of the areas for preaching Islam. Nosha devoted his whole life to the preaching of Islam. Prof. Ilm Uddin Salik wrote about his preaching that "two personalities influenced the world a lot; Khawaja Baqi Billah and Hazrat Haji Muhammad Nosha Ganj Bakhsh. Nosha taught the oneness of Allah Almighty by visiting area to area and created the passion to serve the humanity. He influenced and impressed the people so much through his personal examples that his every disciple was committed to complete the mission started by his mentor".⁸⁵

Nosha Ganj Bakhsh trained his disciples through his *Wa'aiz* exhortations. Even a single talk was not out of *Waaz*. Unlike other sufi saints, he did not deliver exhortations *Wa'aiz* on *Mimber* pulpit only rather he delivered waaz to his audience

after prayer or in *Mehfil*.⁸⁶ In spite of having belief on *Wahdautul Wajood* – unity of Being- Nosha Ganj Bakhsh was a strict follower of *Shariah*. He preached scholastically and practically. Scholastically, '*Muwaiz Nosha Peer*' is a collection of his brief exhortation in which he preached Islam. In these exhortations, he persuaded to follow the external principles of *Shariah* instead of describing the complicated problems of *Tauheed* and *Tasawwuf*. Punjabi language was used as a medium of spreading the message.⁸⁷ His other published books include: *Chahar Bagh (Persian Masnavi) Ganjul Asrar (Urdu Masnavi) Ganj Shareef (Punjabi Kalam) Intkhab Ganj Shareef (Urdu Kalam)*. Unpublished Persian treatises (*Malfoozat*) Include: *Zakhairul Jawahar Or Irshadat E Noshahi Kalimat E Tayyebat Or Malfoozat E Noshahi, Jawahar Maknoon Or Asrare Muarif Lataiful Isharat, Muaraf-e-Tasawwuf (Persian Poem)*.⁸⁸

Meetings with Royalty and Umara

Nosha Ganj Bakhsh was never associated with any royal court instead rulers themselves visited him and got *barakah* from him. Saadullah Khan, the Minister of Mughal king Shah Jahan, visited him and asked him to pray for the triumph of Kandahar and he was blessed with victory due to the prayer of Nosha. On this victory Shah Jahan presented him two villages *i.e* Badshah Pur and Thatha Usman as *Jagir*. This *Jagir* was later distributed among his two sons. Apart from it, it is also proved that Saeed Khan, Zafar Jang Haft Hazari, Badiuzaman Faujdar of Gujrat, Mulraj Qanungo of Gujrat etc, also used to visit him.⁸⁹

Death

Nosha Ganj Bakhsh died on 1103 A.H 1691 A.D during the reign of Mughal king Aurangzeb Alamgir. His shrine is located in Ranmal Sharif where he was settled during his life. He died and was buried there also.⁹⁰

Conclusion

Islam spread in the Indian subcontinent due to the efforts of Sufis. The Sufis, mostly, spread Islam through exhortations, writings, poetry, literary works, as well as through their own examples, the practical presentation of Islam, and through their

trained disciples and preachers. Sufis belonged to Qadri Sufi order have great contribution to spread Islam in India. By following the footsteps of Qadri Sufis, Nosha Ganj Bakhsh rendered persuasive preaching services in the area of the Punjab. He adopted all the ways used by other Sufis to spread Islam for preaching. He spread Islam through teachings *darso tadrees*. He established a preaching centre and a *madarassa* in Noshehra Tararran where he taught his disciples and devotees and trained them for preaching to spread the message of Islam. He spread Islam through his own examples also. He always did what he said. He himself followed and advised his followers to follow *Shariah*. He presented the practical example of following Islam and influenced the people. He preached practically and scholastically. He spread Islam through his preachy sermons and exhortations and literary writings. He trained the group of preachers who spread Islam outside the Punjab in Kabul and Kandahar. He was the first Sufi who used this technique in the Punjab which was caused massive conversion. People impressed by the traits of his character like simplicity, good moral character, generosity, indifference and converted to Islam. So he was the epitome of persuasive preaching. He preached Islam in *Darul Irshad* preaching centre, through his travelling, speeches and sermons, writings and poetry, spiritual austerity and through *Khulafa*. So, this was his persuasive way of preaching through which he was able for massive conversion.

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- ¹³ Abubakar Alkalabazi and Nizami define different etymological derivative of the term Sufi such as (i) *Safa* (purification) (ii) *Saff* (rank) (iii) *Suffah* in meaning of (bench or platform) referred to *Asahabal Suffah* (iv) *Suf* which means (wool) and (v) *Safwa* (chosen) (vi) *Sufana* (a kind of plant) (vii) *Sufa* (a name of tribe)¹³ (source Abu Bakr Al Kalabazi, *Kitab Alta'rruf Li Madhab Ahl Al Tasawwuf*, Eng Trans. A.J Arberry *The Doctrine Of The Sufis* (Cambridge: Cambridge University Press, 1978 Rpt., First Published 1935) Pp 5-11; Khaliq Ahmad Nizami, *Tarikh-i-Mashaikh-i-Chisht*, Vol. I, (Delhi: Nadwatul Musannafeen, 1980) p. 40-41 *Sophia* or *Sophos* is a Greek term which means 'wise'.¹³ (William Stoddart, *Sufism-The Mystical Doctrines and Methods of Islam*. (Delhi: Taj Company. 1983), p20) *Ensof* which is a Hebrew term in meaning of endless or infinite. (T.C Rastogi, *Islamic*

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Chishti To Hazrat Khwaja Nizamuddin Awliya)*, Phd Thesis, (New
Delhi: Jamia Millia Islamia, 2002) P.6
- ¹⁵ A.J Arberry, *Muslim Saints And Mystics: Episodes From Tazkiratul
Auliya (Memorial Of The Saints) By
Faridal Din Attar* (London: Routledge And Kegan Paul, 1979) Pp. xiii.
- ¹⁶ The term *Tasawwuf* is anglicized with Sufism. *Tasawwuf* is an Arabic
word which means 'becoming a Sufi'.
- ¹⁷ Abu Bakr Al Kalabazi, *Kitab Alta'rruf Li Madhab Ahl Al Tasawwuf*,
Eng Trans. A.J Arberry *The Doctrine Of The
Sufis*, (Cambridge: Cambridge University Press, 1978 Rpt., First
Published 1935), Pp 5-11.
- ¹⁸ A.J Arberry, *Muslim Saints And Mystics*: Pp. 1-2
- ¹⁹ Annemarie Schimmel, *Mystical Dimensions Of Islam* (Lahore: Sange
Meel Publication, 2003 Rpt., First
Published 1975) P. 24
- ²⁰ John A. Subhān, *Sufism: Its Saints And Shrines*, (Lucknow: Publishing
House, 1938) P.7
- ²¹ B.A Dar , 'Section A: Sufis Before Al Hallaj', In *A History Of Muslim
Philosophy*, ed. M.M Sharif, Vol 1 (Delhi:
Adam Publishers, 2001 Rep., First Published 1961), P 336 ; Nizami,
Tarikh-i-Mashaikh-i-Chisht, Pp. 42-43
- ²² *The Oxford Encyclopedia of the Islamic World: Oxford Islamic Studies
Online*, s.v. "Sufism" by Voll O John and
Kazuo Ohtsuka, found on
<http://www.oxfordislamicstudies.com/article/opr/t236/e0759> (accessed
on Aug 2nd,
2016)
- ²³ Holy Prophet (PBUH) is deemed as the first Sufi mentor in the world.
After his demise, Sufi orders established.
- Each order had its own chain, which associated to him. In the
beginning, there were four Sufis who got knowledge
(Maarif) from their Sufi teacher Holy Prophet Muhammad (PBUH).
After his (PBUH) demise, his four caliphs and
cohorts widened Islam on the globe. The four Sufis are Hazrat Abu
Bakr (R.A), Hazrat Umer (R.A), Hazrat

Usman (R.A) and Hazret Ali (R.A). Naqshbendiyya chain belongs to Hazret Abu Bakr (R.A) and all other orders

reached through Hazret Ali (R.A) to Holy Prophet Muhammad (PBUH).

- ²⁴ Qadiriya Order established by Sheikh Abdul Qadir Jilani in Baghdad.
- ²⁵ Chishti Order founded by Khwaja Abdul Chishti however Kwaja Moin Ud Din Chishti implanted this silsila in India.
- ²⁶ Suharwardi silsila, founded by Sheikh Shahbudin Umar Suharwardi at Bghdad
- ²⁷ Naqshbandi chain was popularized in India by the efforts of Khwaja Baqi Bilah.
- ²⁸ Shagufta Bano, Muhammad Sohail, Syed Shahbaz Hussain, “Curbing Extremism Through Sufism: A South Asian Perspective”, *South Asian Studies, A Research Journal Of South Asian Studies* Vol. 30, No.1, January – June 2015, P. 192.
- ²⁹ Arthur F.Buhler, *Sufi Heirs of the Prophet: : The Indian Naqshbandiyya and the Rise of the Mediating Sufi Shaykh*, (Colombia: University of South Carolina press, 1998) p. 26
- ³⁰ Shagufta *et al* “Curbing Extremism Through Sufism”, Pp. 191
- ³¹ S. Avery, *A Psychology of Early Sufis*, (New York: Routledge Curzon, 2004) p.3 as cited in, Rashid Menhas; Saira Akhtar and Mahwish Yaqoob. “Present Situation of the Sufi Saints Shrines in Jhang and Impact of Sufism on their Social Life”. *Journal of Agriculture & Social Sciences*. Friends Science Publishers, ISSN Print: 1813–2235; ISSN Online: 1814–960X <http://www.fspublishers.org>
- ³² Shagufta *et al* “Curbing Extremism Through Sufism”, P. 191.
- ³³ Buhler, *Sufi Heirs of the Prophet*, p. 26
- ³⁴ Tartawsiyya Order is attributed to Abu'l- Farah Tartawsi, who is the fourth in the line of succession from al-Junayd. The famous Shaykh 'Abdu'l-Qadir Jilanl, was fourth in spiritual succession from Abu'l- Farah. Abu'l-Farah died in 1055 A. D. (source: Subhān, *Sufism: Its Saints and Shrines*, P. 172)
- ³⁵ Subhān, *Sufism: Its Saints And Shrines*, P. 176.
- ³⁶ Farida Khanam, *Sufism: An Introduction*, (New Delhi: Goodword Books, 2009) P.110.
- ³⁷ *Ibid.*, P. 115.

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- ³⁸ Syed Qasim Mehmood, *Islamic Encyclopedia*, (Lahore: Book Foundation, 1951) P. 1041; Khanam, *Sufism: An Introduction*, P.115.
- ³⁹ Sabiha Gul Javed, *Impact Of Sufism On Political, Economical And Social Life Of Mughal Rulers, With Special Reference To Qadri Silsila*, Ph.D Thesis, (Lahore: University Of The Punjab, Department Of History, 2009) P. 26.
- ⁴⁰ Khanam, *Sufism An Introduction*, P.116
- ⁴¹ Shagufta *et al* "Curbing Extremism Through Sufism", P. 193
- ⁴² Khanam, *Sufism An Introduction*, P.123.
- ⁴³ Dr. Tara Chand, *Influence Of Islam On Indian Culture*, (Lahore: 1964) P. 147
- ⁴⁴ Gastaoli Baan , *Tamaddane Hind*, Trans. Shamsul Ulama Syed Ali Bilgrami, (Lahore: Maqbool Academy, 1966) Pp. 440-441
- ⁴⁵ Sabiha, *Impact Of Sufism On Political, Economical And Social Life Of Mughal Rulers*, P. 45
- ⁴⁶ Dr. Mehmoodul Hassan Arif, *Daira Muarafe Islamia*, vol, 7,(Lahore: Punjab University,) p. 13
- ⁴⁷ Spencer , J. Trimmingham, *The Sufi Orders in Islam* (London: Oxford University Press, 1971) p 271
- ⁴⁸ The Qadri Noshahi offshoot was established by Syed Muhammad Nosha of Gujrat, Punjab, Pakistan in the late 16th century. Qadiriya Sarwari, order was started by Sultan Bahu in the 17th century and spread in the western part of Indian Subcontinent. Qadiriyya Mukhtaria came into being in the eighteenth century resulting from a revivalist movement led by Sidi Al-Mukhtar al-Kunti, a Sufi of the western Sahara The Qadri-Qadeeri order was founded by Muhammad Abdul Qadeer Siddiqi Qadri (1870–1962), in Hyderabad.
- ⁴⁹ Muhammad Ashraf Noshahi, *Azkar-e-Nosha Ganj Bakhsh*, (Sahnpal: Idara-e- Muaraf-e-Noshahia, 1996).p. 6
- ⁵⁰ Ibid.
- ⁵¹ Prof. Dr. Ismatullah Zahid, *Hazrat Nosha Ganj Bakhsh Ahwal O Asaar*, Translated By Sahibzada Tanveer Hussain Noshahi (Lahore: Punjab University Press, 2009) p. 27
- ⁵² Noshahi, *Azkar-e-Nosha Ganj Bakhsh*, p. 18; Mufti Ghulam Sarwar Lahori, *Khazeenatul Asiffia*, Urdu Trans, Mufti Mahmood Alam And Allama Iqbal Ahmad Farooqi Vol. 1 (Lahore: Maktabah Nabviyya, 1989) p. 267
- ⁵³ Noshahi, *Azkar-e-Nosha Ganj Bakhsh*, p. 20
- ⁵⁴ Ghiganwali is situated in Phallia 44 miles away from Head Qadirabad road Gujrat to the south west.
- ⁵⁵ Zahid, *Hazrat Nosha Ganj Bakhsh Ahwal O Asaar*, p. 30; Punanwal is situated 13 miles away in the east from Pind Dadan Khan and 40 miles in west from Jhelum. (Source: District Census Report 1961, p. 44)

- ⁵⁶ Sharafat Noshahi, *Sharif-Ul-Tawarikh*, Vol 2 Part 2, (Sahnpal Gujrat: Muaraf-e- Noshahia, 1982)P. 1147
- ⁵⁷ Sharafat Noshahi, *Anwar-e- Noshahia* (Sahnpal Gujrat: Muaraf-e- Noshahia, 1374 A.H)P.1374
- ⁵⁸ Sheikh Muhammad Hayat, *Gulzar-e-Noshahi*, (Lahore: np, 1915)P.5
- ⁵⁹ Zahid, *Hazrat Noshah Ganj Bakhsh Ahwal O Asaar*, Pp. 60-62
- ⁶⁰ Sharafat Noshahi, Ahmad Hussain Qiladari Barq Noshahi Abdul Ghafoor Qureshi and Hameedullah Hashmi indicated his date of birth in 959 A.H 1552 A.D (65) Mufti Ghulam Sarwar Lahori and Moulvi Din Muhammad mentioned his date of birth as 1103 A.H.
- ⁶¹ Zahid, *Hazrat Noshah Ganj Bakhsh Ahwal O Asaar*, p. 75
- ⁶² Lahori, *Khazeenatul Asiffia*, p. 267
- ⁶³ Ibid., p. 268; Alam Faqrī, *Tazkirah Auliya-i-Pakistan*, Vol. I (Lahore: Idārah Peghām-ul-Quran, Urdu Bazaar, 2005) P. 256
- ⁶⁴ Zahid, *Hazrat Noshah Ganj Bakhsh Ahwal O Asaar*, p. 79
- ⁶⁵ Faqrī, *Tazkirah Auliya-i-Pakistan*, P. 253
- ⁶⁶ Zahid, *Hazrat Noshah Ganj Bakhsh Ahwal O Asaar*, p. 84; Muhammad Hamid Shah, Editor, *Alqadar Noshahi*, Monthly, Gurdas Pur Gumtala, November, 1924
- ⁶⁷ Faqrī, *Tazkirah Auliya-i-Pakistan*, P. 253
- ⁶⁸ Zahid, *Hazrat Noshah Ganj Bakhsh Ahwal O Asaar*, p. 85
- ⁶⁹ Faqrī, *Tazkirah Auliya-i-Pakistan*, P. 252
- ⁷⁰ Ibid., Pp. 255-56; Zahid, *Hazrat Noshah Ganj Bakhsh Ahwal O Asaar*, p. 89
- ⁷¹ Ibid.
- ⁷² Ibid.
Noshahi, *Azkar-e-Noshah Ganj Bakhsh*, p. 73; Zahid, *Hazrat Noshah Ganj Bakhsh Ahwal O Asaar*, Pp. 91-94
- ⁷⁴ Noshahi, *Azkar-e-Noshah Ganj Bakhsh*, Pp. 97-102
- ⁷⁵ Ahmad Salīm & Dr. Amjad ‘Alī Bhattī, eds. *Gujrat Peditā*, Vo.I I (Gujrat: UOG Press, 2012) Pp. 312-313
- ⁷⁶ Noshahi, *Azkar-e-Noshah Ganj Bakhsh*, Pp. 97-102
- ⁷⁷ Zahid, *Hazrat Noshah Ganj Bakhsh Ahwal O Asaar*, p. 84
- ⁷⁸ A long piece of cloth which is wrapped around the waist by men even women in rural area, or worn as a skirt.
- ⁷⁹ Zahid, *Hazrat Noshah Ganj Bakhsh Ahwal O Asaar*, p. 84
- ⁸⁰ Zahid, *Hazrat Noshah Ganj Bakhsh Ahwal O Asaar*, p. 111
- ⁸¹ Ibid.
- ⁸² He sent Khawaja Muhammad Fazeel Wahi Kabli to Afghanistan, Syed Shah Muhammad to Kandahar, Hafiz Tahir to Kashmir, Shah Fattah Deewan and Shah Muhammad Shaheed to Pothohar.
- ⁸³ Noshahi, *Azkar-e-Noshah Ganj Bakhsh*, p. 75
- ⁸⁴ Zahid, *Hazrat Noshah Ganj Bakhsh Ahwal O Asaar*, p. 111
- ⁸⁵ Daily, *Halat*, Lahore, 24 March 1963
- ⁸⁶ Noshahi, *Azkar-e-Noshah Ganj Bakhsh*, p.78 ; Salīm & Bhattī, eds. *Gujrat Peditā*, P. 313
- ⁸⁷ A, H. Q. Qiladari. *Zila` Gujrat, Tārīkh, Saqāfat Adab*, Punjabi (Lahore: Punjabi Adabī Board, 1995). P. 878

⁸⁸ Zahid, *Hazrat Noshah Ganj Bakhsh Ahwal O Asaar*, Pp. 159- 296

⁸⁹ *Ibid.*, Pp. 121-124.

⁹⁰ *Ibid.*, p. 135