

An Evaluation of Mu'in al-Din Chishti's Sufi Influences in the Indian Subcontinent: The Case of Chishti Tariqa

Mu'niiddin Çiştî'nin Hint Yarımadası'ndaki Tasavvufî Etkilerine Dair Bir Değerlendirme: Çiştîyye Tarikatı Örneği

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Abstract

This article aimed to analyse the life and works of Mu'in al-Din Hasan Ibn Sayyid Giyaseddin as-Sijzi al-Chishti (d. 633/1236) as well as the effects of the Chishti Tariqa of which he was the founder, in the Indian Subcontinent. The importance and effects of Chishti Tariqa, the first and largest sect of India, in the spread of Islam and the construction of the basic structure of Islamic civilisation and culture are mentioned. The Chishti Tariqa emerged around 930 CE in Chishti, a small town near Herat, Afghanistan, and this tariqa got its name from its founder Mu'in al-Din Chishti. The essential condition of the Chishti Tariqa is a life in accordance with the Qur'an and Sunnah, that is, following the Sharia. According to Mu'in al-Din Chishti, Sufism without Sharia is superstitious. People who follow the path of Sufism without following the Shari'a cannot enjoy spiritual life in any way. Mu'in al-Din Chishti settled the Chishti order in Lahore and Ajmer in India in the middle of the 12th century. Mu'in al-Din Chishti is among the most well-known scholars, thinkers and sufis in the Indian subcontinent. In addition, Mu'in al-Din Chishti has a distinguished personality in social life. He saw the religious life as a service to the creatures and inculcated his followers to be in the social life and to serve the creatures. For this reason, he considered meeting the needs of the needy and feeding the hungry as a requirement of obedience to Allah and never neglected this. Due to his influence in India, Mu'in al-Din Chishti was given titles such as "Merciful to the Poor, Sun of India and Spiritual Sultan of India". He first stayed in Bukhara and Samarkand for a while for his education and then went to Baghdad. Mu'in al-Din Chishti also visited many important Islamic science centres of the period, such as Damascus, Mecca, Medina, Hamadan, Tabriz, Herat, Nishapur, Isfahan, Gorgan, Sabzevar, Balkh, and came to Lahore in India via Ghazni. Mu'in al-Din Chishti was also an influential Islamic scholar who devoted himself to the spread of Islam. Due to his invitation, many people accepted Islam in groups. The rulers of the period were disturbed due to the increasing number of Mu'in al-Din Chishti's influence circle and the people around him. The Hindu Raja, the king of the period, who thought his authority would be in danger, started to persecute Mu'in al-Din Chishti and his followers in various ways. However, Mu'in al-Din's influence on the people increased continuously despite all these problems. According to historical records, approximately nine million non-Muslims became Muslims in India under the influence of Mu'in al-Din Chishti. The study aimed to delineate Mu'in al-Din Chishti's life, scientific personality, works, influences and sect, lineage, mystical views, his travels for science, the Islamic scholars he met during his travels and learned knowledge, and his societal influences. Chishti's sufi doctrines were discussed through essential concepts in his works and the sect's method. In addition, the article also described the relations of Chishti with the rulers of his own time, the difficulties he encountered during his guidance of the people, and the reasons for these difficulties.

Keywords: Sufism, Mu'in al-Din Chishti, Chishti Tariqa, Indian Subcontinent, Ajmer, Delhi, Spread of Islam.

Özet

Bu makalede, Muînüddîn Hasen b. Seyyid Gıyâsiddin es-Siczî el-Çiştî'nin (ö. 633/1236) hayatı, eserleri ve kurucusu olduğu Çiştîyye tarikatının Hint Yarımadası'ndaki etkileri ele alınmıştır. Hindistan'ın ilk ve en büyük tarikatı olan Çiştîyye'nin İslam'ın yayılmasında, İslam medeniyetinin ve kültürünün temel yapısının inşasında öneminden ve etkilerinden bahsedilmiştir. Çiştîyye tarikatı, Afganistan'ın Herat yakınlarındaki küçük bir kasaba olan Çiştî'de miladî 930 yılı civarında ortaya çıkmıştır. Çiştîyye tarikatı ismini kurucusu olan Muînüddin Çiştî'den almıştır. Çiştîyye tarikatının en temel şartı, Kur'an ve sünnete uygun bir yaşam yani şeriata ittibâdır. Muînüddin Çiştî'ye göre şeriatsız tasavvuf batıldır. Şeriata uymadan tasavvuf yolunda olan kişiler manevi hayattan hiçbir şekilde tat alamazlar. Muînüddin Çiştî, tarikatını 12. yüzyılın ortalarında Hindistan'ın Lahor ve Ajmer şehirlerinde yerleşik hale getirmiştir. Muînüddin Çiştî Hint Yarımadası'ndaki en tanınmış âlim, mütefekkir ve sufilerden biridir. Ayrıca Muînüddin Çiştî sosyal hayatın içinde bir şahsiyettir. O, dini hayatı mahlûkata hizmet olarak görmüş ve müritlerine içtimaî hayatın içinde olmayı, mahlûkata hizmet etmeyi telkin etmiştir. Bunu için ihtiyaç sahiplerinin ihtiyaçları gidermeyi, açları doyurmayı Allah'a itaatin bir gereği olarak görmüş ve hiçbir zaman bunu ihmal etmemiştir. Hindistan'daki tesirlerinden dolayı Muînüddin Çiştî'ye "Yoksullara Merhametli, Hindistan'ın Güneşi ve Hindistan'ın Manevi Sultanı" gibi unvanlar verilmiştir. İlim tahsili için önce Buhara ve Semerkant'ta bir müddet bulunmuş, daha sonra Bağdat'a gitmiştir. Muînüddin Çiştî ayrıca Şam, Mekke, Medine, Hemedan, Tebriz, Herat, Nişâbur, İsfahan, Esterâbâd, Sabzavar ve Belh gibi dönemin birçok önemli ilim merkezini ziyaret etmiş ve Gazne üzerinden Hindistan'ın Lahor kentine gelmiştir. Muînüddin Çiştî aynı zamanda kendisini İslam'ın yayılmasına adanmış önemli bir mübelliğdir. Onun daveti sayesinde pek çok insan gruplar halinde İslam'ı kabul etmiştir. Muînüddin Çiştî'nin tesir halkasının ve çevresindeki insanların sayısının gittikçe artmasından dolayı dönemin idarecileri rahatsız olmuştur. Kendi otoritesinin tehlikeye gireceğini düşünen dönemin kralı Hindu Raja, Muînüddin Çiştî ve takipçilerine çeşitli şekillerde zulmetmeye başlamıştır. Ancak tüm bunlara rağmen Çiştî'nin halk üzerindeki etkisi her geçen gün daha da artmıştır. Tarihî kayıtlara göre, Hindistan'da Muînüddin Çiştî'nin etkisiyle yaklaşık dokuz milyon gayrimüslim Müslüman olmuştur. Bu makalede Muînüddin Çiştî'nin hayatı, ilmî şahsiyeti, eserleri, tesirleri ve tarikatı, silsilesi, tasavvufî görüşleri, ilim için yaptığı seyahatler, karşılaştığı ve ilim tahsil ettiği kişiler ve tesirleri ele alınmıştır. Çiştî'nin tasavvufî görüşleri eserlerindeki ve tarikat usulünde öne çıkan bazı kavramlar üzerinden ele alınmıştır. Bunların yanında makalede Çiştî'nin kendi devrindeki yöneticilerle münasebetlerine, halkı irşadı esnasında karşılaştığı zorluklara ve bu zorlukların nedenlerine de temas edilmiştir.

Anahtar Kelimeleri: Tasavvuf, Muînüddin Çiştî, Çiştîyye Tarikatı, Hint Yarımadası, Ajmer, Delhi, İslam'ın Yayılması.

Introduction

The Chishti tariqa originated around 930 in Chishti, a small town near Herat, Afghanistan, emphasising love, tolerance, and generosity. Mu'in al-Din Chishti brought this order to Lahore and Ajmer in India in the middle of the 12th century. He is the eighth person of this tariqa after Abu Ishaq Shamir, the founder of the Chishti tariqa. Mu'in al-Din Chishti made this Chishti order an established order in his own time. Mu'in al-Din Chishti was a muballig, mufakkir, generous, compassionate, universally minded and deeply humanitarian. As a result of his piety, piety and self-sacrifice, the kingdom of Kufr and Shirk became the home of Islamic knowledge. Only through the efforts and influence of Mu'in al-Din Chishti did mosques and pulpits become visible where the darkness of shirk prevailed. Allahu Akbar began to resound where the poisonous fumes of idolatry and shirk abounded.

Helpless, sheltered, and poor people used to stay in his dargah. Millions of non-Muslims accepted Islam at his hands, not as a result of any war but impressed by the sweetness of his character. He introduced the spiritual silsila in the Indian subcontinent through the Chishti sect; later, his followers like Qutbuddin Bakhtiar Kaki, Fariduddin Masud Ganjeshkar, and Nizamuddin Auliya took the Sufi sect to a unique height in the history of the Indian subcontinent. This cult practice has spread beyond Asia and Europe in the last century.¹

Currently, there are four sub-branches of the Chishti Tariqa. It is worth noting that the Chishti Tariqa, in principle, does not allow tariqa members to encounter the state. The Chishti Tariqa attaches great importance to one thing to its followers the purpose of man on earth is to live only for Allah and to worship Him. The Chishti sect is one of India's oldest and most established sects. It is best known for contributing to the spread of Islam in the region. The Chishtiyah sect, refounded by Mu'inuddin Hasan al-Chishti, is the first Islamic movement to emerge in the Indian subcontinent. This growing and expanding sect, under the leadership of Hasan al-Chishti, established itself at the centre of the Islamic orbit of the

¹ Vahit Göktaş vd., "Spirituality in the Context of Tablighi Jamaat and its Implication on Muslim Society: The Sufi Perspective." *International Journal of Social, Political and Economic Research* 9/2 (2022), 49-66.

whole of India within a short time. This tariqa succeeded in Islamizing India, Pakistan, and Bangladesh.²

Wahdatul Wujud's theory (the concept of the unity of existence) is seen in the intellectual infrastructure of the Chishti community. The tariqa places great importance on matters such as murakaba and samā'. Chishtīyah disciples were influential in the spread of Islam in various parts of the provincial areas of India. The Chishtīyah sect opposes private property, fearing it may alienate people from Allah. Members of the Tariqa do not value material things that give people pleasure. They stay away from violence and conflict. The Chishtīyah movement emphasises the importance of friendship and brotherhood. They strive to eradicate the feeling of revenge from people. They work to establish an orderly society free from corruption, strife and lies. It is worth noting that the Chishtīyah community, in principle, does not allow community members to meet the state. Akbar Shah, one of the greatest rulers in Indian history, was closely interested in the Chishtīyah sect. He showed respect to the Chishtīyah Pirs and Sheikhs of his time.

Khwaja Mu'in al-Din Chishti was consistently vigilant in observing Shariat's rules. He did not tolerate any violation of Shariat, directly or indirectly. He strictly instructed his devotees to abide by the shariah. Even Qutbuddin Bakhtiar Kaki wrote a book to be followed by Ahle Chishti and mentioned that the followers of Chishtīyah Tariqa could never violate the Shari'ah. Qutbuddin Bakhtiar Kaki's self-authored '*Dalilul Arefin's* book, the eighth chapter, deals with this issue.³

His chief caliph was Khwaja Qutbuddin Bakhtiar Kaki (d. 633 AH), who lived in Delhi. Iltutmish, the Muslim king of India, respected Qutbuddin Bakhtiar Kaki very much. He was buried near the Qutub Minar in Delhi, and it became a tourist site. The following famous Chishti Sufi of Delhi is Khwaja Nizam Uddin Auliya (d. 725 AH), whose shrine is in Delhi. Sheikh Ankhi Siraj was the leading disciple who popularised Chishtīyah Tariqa in

² Saeyd Rashed Hasan Chowdury, *Bangladeş'te Tasavvufun ve Tarikatların Değerlendirilmesi, Sosyal Gelişimleri ve Oynadıkları rol: Yirmi Birinci Yüzyılda bir vak'a İncelemesi* (Ankara: Ankara Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, 2019), 27.

³ Saeyd Rashed Hasan Chowdury, "Bangladeş'te Tasavvuf Kültürü ve Temsilcileri", *Tematik Tasavvuf Toplantıları Fikriyat Kişiler Kurumlar*, haz. Ahmet Cahid Haksever (Ankara: Sonçağ, 2019), 33-52.

Bangladesh.⁴ Another world-renowned scholar of the Chishtiyah sect is Fariduddin Masud Ganjeshkar (d. 668 AH), whose shrine is at Pakpattan in Punjab.⁵ Some other world-renowned saints of the Chishtiyah Tariqa are Hazrat Shah Nasiruddin Cherahe Delhi (d.781 AH), Khwaja Alauddin Sabir Kaliari (d. 690 AH), Shaikh Shamsuddin Turk Panipati (d.718 AH), Khwaja Jalaluddin Qulbir Awliya (d. 765 AH)), Khwaja Abdul Haq Radlabi (d. 837 AH), Khwaja Arif (d. 882 AH), Shah Abdul Quddus Ganguhi (d. 944 AH), Shaikh Jalaluddin Thaneswari (d. 989 AH), Shaikh Nizamuddin Thaneswari (d. 1024 AH), Khwaja Muhibullah Ilahabadi (d. 1058), Shah Abdul Bari Siddiqui (d.1226 AH), Miazi Noor Muhammad Jhanjhanabi (d.1259 AH), Haji Imdadullah Muhajir Makki (d.1346 AH); Hakimul Ummat Maulana Ashraf Ali Thanabi (d. 1342 AH), Qutbul Alam Maulana Rashid Ahmad Ganguhi (d.1323 AH), Shaikhul Hind Maulana Mahmud Hasan Deobandi (d. 1920) and Shaikhul Islam Maulana Hussain Ahmad Madani (d.1957 AD).

We have given great importance to the literature review while preparing the article. Since English, Hindi, Urdu, and Bengali⁶ languages are ubiquitous and used in the countries of the Indian subcontinent, and our article is written in the English language, we have tried to review the information and references available in these languages about Munuddin Chishti.

As Mu'in al-Din Chishti was a famous Sufi scholar, there has been some recent research on him in Turkish. Ömer Tay did his PhD on Mu'in al-Din Chishti and Chishti Order⁷ in the Turkish language, and we have taken various references from his thesis in this article. We have used Turkish references in some cases. Apart from this, we have reviewed articles by Ömer Tay like The Approach of the Chishtiyya Order to the Sama and Music and The Socio-Cultural Service of the Sufis to Islam in the Indian Subcontinent (Example of

⁴ Vahit Göktaş- Saeyd Rashed Hasan Chowdury, "Freedom Of Religion, Faith and Religious Tolerance in Bangladesh: A Case Study on The Islamic Mysticism/Banglades'te Din Özürlüğü, İnanç ve Dinî Hoşgörü: İslâm Tasavvufu Üzerine Örnek Bir Araştırma." *Disiplinlerarası Sosyal Bilimler Dergisi* 5 (2019), 41-67.

⁵ Ömer Tay, "Hindistan'ın İslâmlaşmasında Sûfî Bir Mürşid: Ferîdüddîn Genc-İ Şeker Ve Tasavvuf Anlayışı". *Bingöl Üniversitesi İlahiyat Fakültesi Dergisi* 18 (Aralık 2021), 175-188.

⁶ Azmi Özcan, *Bengal* (Istanbul: DIA, 1992), 12-28.

⁷ Ömer Tay, *Mu'înüddîn-i Çiştî ve Çiştîyye Tarîkatı* (Erzurum: Atatürk Üniversitesi, Sosyal Bilimler Enstitüsü, Doktora Tezi, 2021), 1-5.

Chishtiyya Sect)⁸ and another article by Ethem Cebecioğlu like "The Role of the Sufis in the Spread of Islam in South Asia."⁹

We have reviewed in depth various books and articles related to Mu'in al-Din Chishti, and his Tasawuf thought in different languages like Bengali, Hindi, and English languages, for example, the book of Anisul Arwa by Mu'in al-Din Chishti, Khwaja Garibe Nawaz by Arifur Rahman¹⁰, Chishti Kayam Darood and Salam by Syed Safiqul Islam Al Ansari. Besides, we have tried to take various references from Abuz Joha Noor Ahmed's book, Khwaja Mu'in al-Din Chishti, Cherage Chishti¹¹, written by Mohammad Mamunur Rashid and Abdur Rashid's biography of Khwaja Mu'in al-Din Chishti. We have also reviewed an article in English by Nadeem, Habib, and Malik on the Sufi saint 'Khaja Gharib Nawaz' and his impact on the Indo-Pak subcontinent.

But we indeed get minimal academic narrative from these texts. Despite Mu'in al-Din Chishti being a famous Sufi of the Indian subcontinent, we have not found sufficient academic references. These works extensively cover his biography, but his Tasawwuf thought it is not much covered. In this article, we have tried to fill the gaps in the Tasawwuf thought of Chishti in these books. However, this article attempts to show how Mu'in al-Din Chishti established the Chishti Tariqa in the Indian subcontinent and how this tariqa has influenced Muslims Today.

1. Brief Review of Mu'in al-Din Chishti's Life and Philosophy

Islam and Muslims arrived in the Indian subcontinent long before Mu'in al-Din Chishti arrived in the Indian subcontinent. Many Sufi saints devoted themselves to spreading Islam in the Indian subcontinent. But with the arrival of Mu'in al-Din, there was a revolution in the propagation of Islam, which was transformed into a social revolution. In the 11th and 12th centuries AD, discrimination between people in the Indian subcontinent reached its peak. The upper-caste Hindu society looked down upon the lower castes of their

⁸ Ömer Tay, "Hind Alt Kıtasında Sûfilerin Sosyo-Kültürel Açından İslâm'a Olan Hizmetleri (Çiştıyye Tarikatı Örneği)", *İslara Uluslararası İslam Araştırmaları Kongresi Bildiriler Kitabı*, haz. Erdem Can Öztürk-Mahmud Esad Erkaya (Ankara: Ankara Hacı Bayram Veli Üniversitesi, 2022), 183-194.

⁹ Ethem Cebecioğlu, "Güney Asya'da İslâm'ın Yayılmasında Sufilerin Rolü", *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, 33/1 (1994), 158-178.

¹⁰ Muhammad Arifur Rahman Nishan, *Khwaja Garibe Nawaz* (Chittagong: Muhammadi Qutubkhana Press, 2008), 76.

¹¹ Mohammad Mamunur Rashid, *Cherage Chishti* (Narayanganj: Hakimabad Khankaye Mozaddediya, 1989), 17.

religion with great disdain. Abu Rayhan al-Biruni's *Kitabul Hind* describes how the upper castes oppressed ordinary people. At that time, Mu'in al-Din Chishti broke the barriers of caste and untouchability and propagated the philosophy of Tawhid. Responding to his call, people started accepting Islam in groups and taking shelter under the cool shade of Islam.

1.1. Birth and Ancestry

Mu'in al-Din Chishti is the most famous Sufi saint of the Indian subcontinent of the Chishti school. He was born in 1138 in the village of Sanjar in the Sistan state of Khorasan in Central Asia. His father's name is Syed Khwaja Ghiyas Uddin, mother's name is Syeda Ummul Wara Mahenur. On his father's side, he was the fourteenth descendant of Hazrat Ali; on his mother's side, he was the twelfth descendant of Hazrat Fatima.¹² Besides, he was a descendant of Abdul Kader Jilani. Later, his family migrated to the city of Khorasan in present-day Afghanistan. The word Chishti is added to the end of Khwaja Mu'in al-Din Chishti's name due to his initiation into and representation of the Chishti Tariqa. Chishti is the name of a village. His seventh senior, Pir Khwaja Ishaq Chishti, lived in this village. He spread Islam with the name of Chishti Tariqa. Chishti's father died when he was fifteen, and his mother died a few days later.¹³ He inherited an orchard; he continues to make a living through income.

1.2. Early Life and Educational Achievement

Hazrat Khwaja Mu'in al-Din Chishti first received his religious education from his father. Khwaja Mu'in al-Din Chishti's father was a devotee of Allah and a wealthy man. He always tried to lead his life according to the rules of the Quran and Hadith. Mu'in al-Din Chishti was brought up with great care and affection during childhood. The highly developed character qualities of a perfect human being are revealed in him. When Mu'in al-Din Chishti was seven, he prayed five times regularly.¹⁴ He did not stop offering prayers; at this young age, he used to fast regularly and attend the dhikr program. When he reached the age of nine, he memorised the Quran. After that, under the overall supervision of his father for 13 years, he gained knowledge about the Quran, Hadith, Fiqh, Usul fiqh, Tafsir, Arabic Literature, Ethics, Philosophy of Wisdom etc. In addition, he learned from the famous

¹² Fariduddin Attar, *Tazkeratul Awliya* (Dhaka: Emdadia Library, 2001), 271.

¹³ Attar, *Tazkeratul Awliya*, 271.

¹⁴ Tay, *Mu'müddîn-i Çiştî ve Çiştîyye Tarîkatı*, 29-30.

Hadith scholar Abul Ma'ali on various matters of Shari'ah. Later, he studied for five years under the famous scholar Hazrat Sharfuddin of Samārkanđ and the famous muhaddith Hazrat Husamuddin of Bokhara.

1.3. Acquiring The Knowledge of Ilm Ma'refat and Taking Bai'at

He inherited an orchard from his father. One day he was watering his orchard when the famous Sufi Sheikh Ibrahim Kunduji came to his orchard. Mu'in al-Din was surprised to see him and entertained Kunduji with some fruits. Kunduji gave Mu'in al-Din a piece of bread and asked him to eat it. Ibrahim Kunduji influenced him. Later he distributed his property and other belongings among people experiencing poverty.

A deep attraction toward Islam was born in his mind. He gave away all his wealth to people experiencing poverty, left the world's illusion, and migrated to Samārkanđ in Bukhara for enlightenment and higher education. Then he accepted the discipleship of Maulana Sharfuddin and Maulana Hasan Uddin there. Khwaja Mu'in al-Din Chishti started travelling from Bokhara to Iraq for spiritual enlightenment and murshids. On the way to Harun in Nishapur, he met the famous Pir of the Chishtia Tariqa Usman Haruni. He was the great spiritual scholar of that time. Hazrat Osman Haruni lived in a small town called Harun near Nishapur. He was the murid and chief caliph of Sharif Jilani. Khwaja Mu'in al-Din became a murid to him on Wednesday, 11 Shawwal 560 AH, after Zohr prayer. After two and half years of becoming a murid, Hazrat Osman Haruni gave him the Caliphate of the Chishti Tariqa.¹⁵

Mu'in al-Din Chishti served Usman Haruni for twenty years. Taking leave of Usman Haruni, he reached Makkah through Damascus and Hejaz to perform Hajj, then went to Madinah and visited the grave of the Prophet (Pbuh). He then travelled towards Baghdad and met many Ulama-Mashaikhs on the way; Nazimuddin Cobra is notable among them. Al-Mustansir Billah was the caliph of Baghdad at that time. Mu'in al-Din Chishti met Shaikh Abdul Qadir Jilani and spent fifty-seven days in his presence. Abdul Qadir Jilani taught him Shari'at, Maarifat, Tariqat and Batini Ilm of Haqiqat. Khwaja Mu'in al-Din Chishti resumed his journey from Baghdad.¹⁶ He reached Lahore in Pakistan via Syria, Kirman, Hamadan,

¹⁵ Muhammad Tayyeb Nadeem vd., "Şufi Saint 'Khāwaja Gharīb Nawāz' and His Impact on Indo-Pak Subcontinent: An Analysis in the light of His Intuitive Role", *Al-Qamar* 4/1 (2021), 193-206.

¹⁶ Tay, *Mu'innüddîn-i Çiştî ve Çiştîyye Tarikatı*, 44-47.

Tabriz, Herat, Isfahan, Astarabad, Sab jawar, Mihna, Balkh and Ghazni. He visited the shrine of Shaikh Ali Huzbiri in Lahore and proceeded to Delhi.

1.4. Arriving in India

He eventually came to India under the guidance of the famous scholar Hazrat Usman Haruni. At that time, all of India was full of kufr and shirk. There was the rule of tyrannical rulers. So, he first went to Delhi to spread Islam. Mu'in al-Din Chishti reached Ajmer from Delhi with forty followers on 10 Muharram 561 AH. There he established mosques, madrasas and khanqahs. There he devoted himself extensively to the propagation of Islam. At his call, non-Muslims accepted Islam in droves. Fearing the loss of the kingdom, the Hindu king started to persecute Mu'in al-Din Chishti and his followers in various ways. But none of the stateside strategies was successful for Mu'in al-Din Chishti's policy and Karamat. Instead, the number of his followers is increasing day by day. After that, he started spreading Islam independently, and millions of people were initiated into Islam.

Khwaja Mu'in al-Din Chishti's selection of Ajmer for Dawat, Tabligh and Tajkiya was a spiritual victory. Due to his unwavering determination, high morale and boldness of faith, the light of Tawhid spread in the land devoid of true religion. As a result of his Taqwa, piety and self-sacrifice, the kingdom of kufr and shirk became the abode of Islamic knowledge and ulema.¹⁷ Only through the efforts and influence of Khwaja Mu'inuddin that mosques and pulpits become visible where the darkness of shirk prevailed. Allahu Akbar resounded everywhere, filled with the poisonous vapour of idolatry and shirk. Khwaja Mu'in al-Din Chishti spent the rest of his life in Ajmer, spreading Islam, training, and teaching.¹⁸ He appointed Khwaja Qutbuddin Bakhtiar as his successor in Delhi. On the other hand, Sultan Shamsuddin Altamash, his murid, expanded the empire, strengthened the foundation, and established justice.

1.5. His Books

Mu'in al-Din Chishti, at the age of 15, wrote a valuable book on Ilme Tasawwuf. He aspired to acquire deep knowledge in Tasawwuf and learned various subjects from world-famous Sufis and scholars. Later he wrote various books. Notable books written by him

¹⁷ Syed Abul Hasan Ali Nadwi, *Tareekh e Dawat o Azeemat* (Lucknow: Nadwatul Ulama, 1997), 11-108.

¹⁸ Islamic Foundation Bangladesh, *Islamic Encyclopaedia* (Dhaka: Islamic Foundation Bangladesh Publication, 1996), 727.

include (1) Anis-ul-Arwah, (2) Kanj-ul-Israr, (3) Hadis-ul-Ma'arif, (4) Risala Maujudia, (5) Diwane Khawaja, (6) Risalaye Dar Qasbe Lafus (7) Khairul Majalis (8) Fawaeduch Salekin (9) Rahatil Muhebbin (10) Fawaedul Fuad (11) Kashf-ul-Israr (12) Afaq-o-Anfas etc.¹⁹

1.6. Death

Hazrat Khwaja Mu'in al-Din Chishti passed away on the night of the 5th Rajab 633 Hijri. He was then 97 years old. His eldest son Khwaja Fakhruddin Chishti led his funeral prayers. Mu'in al-Din is buried in Ajmer, India. Mughal Emperor Akbar built a beautiful mausoleum around his grave. In 978 Hijri, King Akbar built a mosque adjacent to the shrine of Mu'in al-Din. Ors, an Islamic program, is held annually from the 1st Rajab to the 6th Rajab at his tomb in Ajmer Sharif. The mosque is built of white and red marble. People of different religions, races and tribes gather from different countries. Ajmer Sharif has become a beautiful visiting place for people from all walks of life, irrespective of caste and religion. Hindus, Muslims, Sikhs, Buddhists, and Christians come here as visitors. The famous scholar of the subcontinent, Abdul Haque Muhaddith Dehlavi, in his well-known book Akhbarul Akhiyar, mentions that Hazrat Mu'in al-Din Chishti was one of the greatest Sufis of the Indian subcontinents. After his death, Muhaddith said, "Habibullah Mata fi Hubbillah", which means Allah's Habib (beloved) died in love with Allah.²⁰

2. Re-founder of the Chishti Tariqa

Chishti Tariqa is a prevalent and influential Sufi order in various parts of the Muslim world, including the Indian subcontinent. There is disagreement about the founder of the Chishti sect. Abu Ishaq, the ninth male subordinate of Hazrat Ali, was the founder of the Chishti sect.²¹ According to Abdulkhak Muhaddis Dihlavi, Khwaja Abdal Chishti is the founder of the Chishti sect.²² Love, tolerance, and generosity are emphasised in Chishti Tariqa. This tradition originated around 930 in Chishti, a small town near Herat, Afghanistan. After Abu Ishaq Shami, the founder of the Chishti Tariqa, Mu'in al-Din Chishti

¹⁹ Tay, *Mu'innüddîn-i Çiştî ve Çiştîyye Tarîkatı*, 54.

²⁰ Sayyid Muhammad b. Mubarak Kirmani, *Siyar-ul-Auliya*, Urdu Trans. Ghulam Ahmed Biryani (Lahore: Mushtaq Book Corner, 2012), 47.

²¹ Abush Joha Noor Ahmad, *Khaja Muinuddin Chishti* (Dhaka: Ahmad Publishing House, 1979), 11-36.

²² Abdulkhak Muhaddis Dihlavi, *Ahbârü'l-Ahyâr fi Esrârü'l-Ebrâr* (Tehran: Encümen-i Âsâr-ı Mefâhir-i Ferhengî, 1963), 23.

is the eighth person in this sect.²³ Therefore, Mu'in al-Din Chishti brought this tariqa to Lahore and Ajmer in India in the middle of the 12th century. He became famous as one of the greatest Sufis on the Indian Subcontinent.²⁴ Mu'in al-Din Chishti transformed this Chishti Tariqa into an established Tariqa in his time. Due to this, Mu'in al-Din Chishti is considered the re-founder of the Chishti sect in the Indian subcontinent. Currently, there are several branches of this sect.

Later his followers like Qutbuddin Bakhtiar Kaki, Farid Uddin Ganjshakar, Nizamuddin Auliya and many others took the Sufi movement to a unique height in the history of the Indian subcontinent.²⁵ However, among them, he assigned the responsibility of the caliphate to Qutbuddin Bakhtiar Kaki and continued the continuity of this tariqa.²⁶ The two sub-sects of this sect are 'Nizamiya', named after the main caliph Sultanul Mashayekh Hazrat Nizam Uddin, and 'Saberiya', named after one of the caliphs Hazrat Makhdoom Ali Kaliari, still exist in the world. In the last century, the sect spread beyond Afghanistan and South Asia. Chishti Pirs and Murids have established their centres in the UK, USA, Australia, and South Africa.²⁷

3. Mu'in Al-Din Chishti's Contribution to The Spread of Islam

The rich and the poor were equally welcome in the Hazrat Khwaja Mu'in al-Din Chishti's dargah. He loved impoverished people very much. That is why his widespread title is Garibe Nawaz. Such many people accepted Islam under the guidance of Mu'in Aldin Chishti. No other sage in history has recorded that so many people accepted Islam.²⁸ The famous historian and religious leader Khwaja Hasan Nizami reviewed various historical books and mentioned in his famous book Nizami Bansari that about one crore people accepted Islam at the hands of Mu'in Al-Din Chishti, and this is how Islam spread widely

²³ Tay, *Mu'innüddîn-i Çiştî ve Çiştîyye Tarîkatı*, 149-153.

²⁴ Abdulkadir Aksöz, "Hindistan'ın En Yaygın Tarikatı, Çiştîyye", GZT.com (Retrieved 12 December 2022).

²⁵ Tay, "Hindistan'ın İslâmlaşmasında Sûfî Bir Mürşid: Ferîdüddîn Genc-i Şeker ve Tasavvuf Anlayışı", 175-188.

²⁶ Ibn Battuta, *Ibn Battuta Travel Book*, trans. A. Sait Aykut (Istanbul: Yapı Kredi Publications, 2000), 33-52.

²⁷ T.W. Arnold, *History of İntişar-ı İslam*, trans. Hasan Gündüzler (Ankara: Akçağ Publications, 1971), 47-83.

²⁸ Annemarie Schimmel, *Mystical Dimensions of Islam*, trans. Ergün Kocabıyık (Istanbul: Kabalcı Publications, 2016), 23.

throughout the Indian subcontinent.²⁹ Today more than five hundred million Muslims live in this subcontinent.³⁰ Mu'in Al-Din Chishti has been established as its primary foundation.

Hazrat Khwaja Mu'in al-Din Chishti visited many countries. Before the visit, strict worship was performed by Murāqabah and Mushahada. During his travels, Hazrat Mu'in al-Din Chishti had the meet many Pirs. Even he met with Abdul Kader Jilani, who stayed with him for 57 days.³¹ Abdul Kader Jilani told him the Belayat of Iraq had been given to Shihab al-Din 'Umar al Suhrawardi, and you have been given the belayat of Hindu places. Hazrat Mu'in al-Din Chishti came to India in 586 with only 40 travelling companions. After that, he invited Islam to the followers of different religions without interruption. He came from Arabia through Iraq, Iran, and Afghanistan, first to Lahore and then to Ajmer via Delhi.³²

At that time, Ajmer in India was the main centre of Hindu religion and spirituality and imperial and Rajput power. On 10 Muharram 561 Hijri, Khwaja Mu'in al-Din Chishti arrived in Ajmer from Delhi with forty dervishes. As a result of Mu'in al-Din's arrival in Ajmer, people started coming to his dargah in droves. At that time, the ruler of Ajmer was Prithviraj or Roy Pathura. At this, Prithviraj became angry with Mu'in al-Din Chishti and misbehaved with his murids and devotees. Prithviraj sent the famous sorcerer Ramedeo to overthrow Khwaja Mu'in al-Din Chishti.³³ However, the sorcerer Ramedeo also succumbed to the overwhelming power of the Khwaja and took the name of Muhammad Satafi as a Muslim. King Prithviraj used to torture and humiliate a member of his court who was a follower of Mu'in al-Din Chishti. Mu'in al-Din Chishti wrote to Prithviraj seeking a remedy for Chishti. Prithviraj responded to the letter insultingly, saying that this man speaks big things that no one has ever said or heard after coming here. Khwaja Sahib was deeply offended by this behaviour of Prithviraj. The following quote came from his speech "Pithra zindah gereftam, wa Musalmanan dadem (I captured Prithviraj alive and gave it to the Muslims)". It is a historical fact that this statement of Mu'in al-Din became true.

²⁹ Khwaja Hasan Nizami, *Nizami Bansari* (Islamabad: Mushtaq Book Corner, 2015), 88-98.

³⁰ Azmi Özcan, *Muhammed Bahtiyar Halacî* (İstanbul: DIA, 2005), 7.

³¹ Dilaver Güner, *Abdülkâdir Geylânî Hayatı, Eserleri, Görüşleri* (İstanbul: İnsan Yayınları, 2013), 3-7.

³² Cebecioğlu, "Güney Asya'da İslâm'ın Yayılmasında Sufilerin Rolü", 158-178.

³³ Tay, "Hind Alt Kıtasında Sûfîlerin Sosyo-Kültürel Açısından İslâm'a Olan Hizmetleri (Çiştîyye Tarikatı Örneği)", 183-194.

The ruler of Afghanistan's Ghor province was Moinuddin Muhammad bin Sam, also known as Shahabuddin Muhammad Ghori. According to historical accounts, Sultan Shihabuddin Muhammad Ghuri initially limited his campaign to North-West India. Muhammad Ghuri attacked India on the orders of Mu'in al-Din Chishti. In a fierce battle between the two near Delhi, 150 Indian nobles took Prithviraj's side. However, Ghori crushed all their resistance, and Prithviraj was captured alive and killed on Sultan's orders. In this way, the ordinary people, irrespective of caste and religion, were spared from the hands of this tyrant through the prayers of this great saint.

Khwaja Mu'in al-Din Chishti's selection of Ajmer for Dawat, Tabligh and Tazqiya was a spiritual victory. Due to his unwavering determination, high morale and boldness of faith, the light of Tawheed spread in the land devoid of true religion. The more the number of Muslims in India increases till doomsday, and the more the spread of Islam continues, the more its reward will reach the soul of Shaikhul Islam Khwaja Mu'in al-Din Hasan Chishti.³⁴ Undoubtedly, the great sages of the Chishtia Silsila have an eternal claim and right over the Indian subcontinent.

During Mu'in al-Din Chishti's lifetime, India's political centre shifted from Ajmer to Delhi, and Ajmer lost its importance. Khwaja Mu'in al-Din Chishti appointed Khwaja Qutbuddin Bakhtiar as his successor in Delhi. On the other hand, Khadem Sultan Shamsuddin Altamash, his private devotee, expanded the empire, strengthened the foundation, and established justice.

4. Mu'in al-Din Chishti's Doctrines and Perspective on Sufism

Mu'in al-Din Chishti focused on the propagation and tabligh of Sufism rather than the philosophical dimension of Sufism. So, he did Dawah's work in Sufism rather than theory. However, he used terminology related to Sufism during the dawah work in his books. According to Islam, faith and morality are two essential elements of religion. From the beginning of the world to the end, Allah sent the Prophet to save humankind from deviation from the faith of Tawheed and moral degradation. The Sufis have always exalted moral virtues after Muhammad (pbuh) and his companions. This is because the Sufis gave spiritual initiation to people according to their moral level. In Sufism, more emphasis is

³⁴ Sayyid Muhammad b. Mubarak Kirmani, *Siyar-ul-Auliya*, 47.

placed on the practical side of character and morality than on other scientific approaches. For this reason, life practices of exemplary personalities were considered rather than theories of morality.³⁵

The Sufis say that moral activities and virtues are as crucial as worship and dhikr in the Sufi life. Many Sufis began defining the term Sufism by pointing out its relationship to morality. For example, according to Abul-Husayn an-Nuri (d. 908), Sufism is not a ceremony or a body of knowledge; In contrast, Sufism is limited to ethics only. If Sufism were only a science, it would be acquired through learning. Hence, he developed a distinct definition of Sufism. Mu'in al-Din Chishti mentions Sufism as a similar subject. According to him, Sufism is neither a form nor a science; On the contrary, Sufism is an excellent and good morality.³⁶ Also, Abu Muhammad Serri (d. 923), Abu Bakr Kettani (d. 933) and Abu Muhammad Murtaish (d. 939) defined Sufism as good morals and ethics. Mu'in al-Din Chishti says that the hal (status) revealed by famous Sufis cannot be explained by apparent knowledge or rituals. Instead, through spirituality, people can gradually gain knowledge about these aspects.

According to Mu'in al-Din Chishti, a person does not become a Sufi merely by studying mysticism. The inner way of life gradually identifies one as a Sufi. A Sufi must have a proper understanding of the divine. The Sufi must surrender his will to the will of Allah. He should be kind, hospitable and courteous. He must have no arrogance and must be without any trace of superiority. He should be content, humble, and gentle. A Sufi should have the utmost trust in Allah.³⁷

Mu'in al-Din Chishti says Tasawwuf is not a piece of general knowledge or rasam (conduct). Tasawwuf imbues man with a character comparable only to that of Redwan, the Guardian Angel of Heaven. It is a teaching by the Murshid in the way of Allah, leading to the annihilation of the self and reaching the Manzil (desired place). Tasawwuf is concerned with Allah's pleasure, which is not achieved through common sense or custom. Knowledge

³⁵ Ali b. Osman Hücvârî, *Keşfü'l-Mahcûb*, trans. Süleyman Uludağ (Istanbul: Dergâh Publications, 2018), 234.

³⁶ Mu'in al-Din Chishti, *Anis-ul-Arwah*, trans. Kafiluddin Ahmad Chishti (Dhaka: Chishtia Publications-Rashid Book House, 1993), 111.

³⁷ Chishti, *Anis-ul-Arwah*, 111.

or manners do not help to form a disposition or character beloved of God and belonging to an entirely different world.³⁸

4.1. Al 'Arif (The knower of Allah)

The word "Arif" is an Arabic word. This word means "one who knows". It is a term used in Sufism. Arif is used for Sufis who have reached knowledge and truth with their spiritual experience. Arif is a person who learns and understands with the power of insight and profound experience for moral and spiritual refinement. The opposite of Alim is ignorant, and the opposite of Arif is a denier. Arif is a perfect man. 'Arif is gifted with divine knowledge (ma'rifa). 'Marifa is a light which Allah casts into the heart of whomsoever he wills.

Arifs are enemies of the world. They hate the mortal world and want a good relationship with Allah. They are free from the love of the world and repelled by the attraction of the world. The Arifs fell into many sorrows and shed many tears. Mu'in al-Din Chishti said the nearest God erases all their sorrows. Among the lovers of God, there is a group that rejoices significantly in the friendship of God. They do not care about any wealth in the world. They waste their lives only in the love of Allah. Then Mu'in al-Din Chishti said, Dawood Tayi came out of the mosque with his eyes closed and stood in the congregation. A dervish asked Shaikh if anything could be learned in this situation. He replied, "Today, it has been 45 years since I closed these two eyes because I will not see anyone other than Allah. Because loving God and seeing others is contrary to love."³⁹

Khwaja Abu Saeed Abul Khair said Allah establishes His love in the heart of His servant whom He has allowed seeing or getting close to so that its perfection will last until the Day of Resurrection and will not be destroyed. Arif dissolves in Allah; he has no consciousness. Suppose he is asked where he has been or what he wants and will reply that he does not understand anything except the Great Creator alone.

In this context, Allah says,

أَقَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُمْ مِّن ذِكْرِ اللَّهِ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ.

³⁸ Chishti, *Anis-ul-Arwah*, 111.

³⁹ Chishti, *Anis-ul-Arwah*, 112-113.

"Those whose hearts Allah has widened for Islam rest on the light of Allah."⁴⁰

If someone asks the meaning of this verse, the answer will be that Allah has developed the dignity of Arif through this verse. When Arif reached the level of wahdaniyat (belief in the oneness of God) and Jalal Rabubiyat, he became blind and did not pay attention to anything.

Mu'in al-Din Chishti said a lover should be conscientious about four things in love. First: Always be immersed in Allah's remembrance and be contented. Secondly, the level of perfection of dhikr should be reached. Third: Meditate so that the love of the world is removed. Fourthly, to always cry, i.e. to maintain the state where the mind dissolves in tears. Then there are four manjils for lovers, namely Mohabbat (love), Ilmiat (acquisition of knowledge), Haya (shame), and Tadhim (respect). A true lover (Mohabbat Sadiq) puts the Creator above all else and abides in His love.⁴¹

Hasan Basri was asked who Arif was. He replied that Arif is a person who has detached himself from the world and has spent all his wealth in the way of Allah. The purity of love is the nature of Arif. To sit with a pir or dervish and discuss the holy mind is the best thing in the world. Arif is perfect only when he has no desire to act according to his own will or does not wake up. Only the remembrance of Allah sustains him. A genuine Arif has no possessions or wealth.⁴²

4.2. Murāqabah (Sufi meditation)

In the Chishtīyah Tariqa, self-knowledge or training in body theory is emphasised. It is not possible for one to attain the perfection of this tariqa or to reach the stage of Sufi-Dervish until he has advanced to the final stage of this training. Similarly, in the Chishtīyah Tariqa, there is a provision for the special training of these twelve letters without nuqta (dot), Kalema Tayyyaba 'La-Ilaha Illallah', namely: Lam, Alif, Alif, Lam, Ha, Alif, Lam, Alif, Alif, Lam, Lam, and Ha. The Chishtīyah Tariqa are instructed to perform dhikr and Murāqabah with extreme caution. And on the path of tariqa, it is essential to follow every

⁴⁰ *Kur'ân-ı Kerîm Meâli*, çev. Halil Altuntaş – Muzaffer Şahin (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2009), Zümer, 39/ 22.

⁴¹ Chishti, *Anis-ul-Arwah*, 113.

⁴² Chishti, *Anis-ul-Arwah*, 113-115.

instruction of one's Shaykh or Murshid. If someone wants to become a murid, he must first pray two rakat prayers and follow the instructions on various matters. Then the murid must recite the 99 names of Allah by the Pir. Otherwise, no Sālik (a follower of Sufism) can reach the ultimate path of Sufism.

The murid is ordered to go to any dargah and fast for 40 days. Eventually, he was considered a murid of the tariqa. There are specific rules to be followed in Chishtīyah Tariqa to do Murakaba. First, he has to recite Fateha and Sawab Resani. Then one Zarbi, two Zarbi, Isme Jaat, and thirteen Tasbeeh should be recited. Then the Murāqabah (meditation) will begin. Usually, Latifah must do Murāqabah.

According to the Chishtīyah Tariqa, the human body has ten Latifa. These are 1. Kalb: two fingers below the left breast, slightly towards the chest; 2. Ruh: two fingers below the right breast, slightly towards the chest; 3. Sir: two fingers above the left breast, slightly towards the chest; 4. Khafi: in the place of prostration between the forehead; 5. Akhfā: middle of the scalp; 6. Nafs: Located in the navel; 7. water; 8. fire; 9. soil; and 10. the wind. The latter four are present everywhere in the body.⁴³

These ten lata'if have different uses while performing Murāqabah in the Chishtīyah Tariqa.

4.3. Suluk, Kashf and Karamat

The literal meaning of the word Suluk is way, manners, exchange, customs etc. In Tasawwuf terms, it refers to the path or level of spiritual education. The path or road on which the ascetic devotee or spiritual person can attain nearness to God is divided into many levels. Salik must pass one level after another to reach the destination or the desired place. The aggregate of these layers is called suluk.⁴⁴

Many shaykhs (pirs) and auliya of tariqa have prescribed 180 levels or steps of Suluk. The pirs of the Jonaidiya and Qadiriyya sects fixed the number of suluks to a hundred. The guardians of Dhul-Nun tariqa say that the number of this level is seven. The Mashaikh of Tabqatiya, Ibrahim and Bashrehani tariqas fixed the number of these levels at fifty. Bayazid Bastami, Abdullah Ibn Mubarak and Sufyan al-Thawri state that the total number of suluk is

⁴³ Saeyd Rashed Hasan Chowdury– Vahit Göktaş, "A Critical Analysis of Imam Rabbani Ahmad Sirhindi's Doctrines on Sufism", *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 11/1 (2021), 93-121.

⁴⁴ Chishti, *Anis-ul-Arwah*, 100.

45. There are 20 levels of suluk in the order of Shahsoja Kirmani, Samnun Muhebbā and Khwaja Miratish. According to Mu'in al-Din Chishti, the total number of levels of Suluk is 15. Then he said that between these levels, there is a level of Kashf and Karamat. Everyone should keep their secret at this level. A person who exposes himself to the level of Kashf and Karamat will be deprived of the front level. In those tariqas with a total of 180 levels, the level of Kashf and Karamat is the 80th. This level is 70 in Jonaidiya Tariqa. The status of Kashf and Karamat in Basharia Tariqa is at number 30. This level is number twenty-five in Dhul-Nun Misri Tariqa.⁴⁵

This level is number ten near Shah Soza Kirmani. Kashf and Karamat are in the fifth position in Chishtīyah Tariqa. So, he will be successful and attains all the levels without exposing himself to the level of Kashf and Karamat. Revealing Kashf and Karamat at this level will result in disqualification from the remaining levels. Ahle Suluks have kept these layers so that it is easier for the Suluks to follow different paths.⁴⁶

Moreover, the Suluks should also understand their level due to their situation and try to circumnavigate the levels accordingly. After passing through these prescribed levels, a person attains further higher levels and passes into the transcendental unconscious, absorbed in God's meditation. His separation is transformed into a union. Mu'in al-Din Chishti also said that among the Ummah of Muhammad (pbuh), extraordinary and incomparable personalities appeared, many of whom have died. After passing through those prescribed levels of Suluk, many are still present who have passed through thousands of higher levels. But they never revealed its secret. They never even noticed who and what they were.

4.4. Dhikr (Remembrance of Allah)

There are thirteen types of Dhikrs in the Chishtīyah Tariqa. Through this high-level dhikr, first 'La-Ilaha Illallah', then 'Illallah', then 'Allahu Allah' and finally 'Allah' is recited. It is called dhikr of thirteen tasbeeh because it must be recited thirteen hundred times.⁴⁷ They used to wear colourful clothes during dhikr. A characteristic of the Chishtīyah Tariqa is the

⁴⁵ Chishti, *Anis-ul-Arwah*, 101.

⁴⁶ Chishti, *Anis-ul-Arwah*, 143.

⁴⁷ Tay, *Mu'müddîn-i Çiştî ve Çiştîyye Tarikatı*, 174.

predominance of love of Allah. Therefore, high status is observed among the pirs of this sect. They do not allow the words of Allah to be read from their tongues.

4.5. Samā' (Spiritual concert)

As a word, samā' means hearing. On the other hand, in Sufi literature, it means to run and bend under the influence of music or any rhythmic sound. Also, samā' means reciting the Qur'an or hymns in a beautiful voice. Those who strictly adhere to the Shariah perspective that samā' is not haram in the total sense. They state that Samā' music can be used as vigilance and spiritual therapy under certain conditions. Chishti Sufis usually begin and end their samā' program by reciting the Qur'an. They have laid down some etiquette and manners for the Samā' programme.⁴⁸

Abu Ishaq-i Shami is considered the founder of the Chishtīyah sect. He participated in the Samā' program when he came to Chishat City. Mu'in al-Din Chishti's Pir Osman Haruni continued to practice Samā'. This tradition continued and became more widespread after the migration of the Chishtia community to the Indian subcontinent by Mu'inuddin-i Chishti. Mu'inuddin-e Chishti enjoyed performing Samā', and sometimes he was influenced by Samā' music.⁴⁹ His samā' program was also attended by his caliph Qutbuddin Bakhtiar Kaki, Shahabuddin as-Suhrawardi, Khawaja Imaduddin Ali Faqeeh Kirmani and prominent Sufis of Baghdad. Mu'in al-Din Chishti's Khalifa Qutbuddin Bakhtiar passed away in Samā''s programme.

Mu'in al-Din Chishti quotes this Qur'anic verse regarding the legitimacy of Samā':

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ.

*There are those who listen to the word and follow the best of it; these are the people whom Allah has guided. These are the people of intelligence themselves.*⁵⁰

He argues that the word al-qawl (the word) is used in a general sense in this verse, so the Samā' is valid from the perspective of the Shari'ah. He says that the animal characteristics in man prevent the emergence of love and mystery, so there is no enthusiasm

⁴⁸ İsa Çelik- Ömer Tay, "Çiştīyye Tarikatının Semâ ve Mûsikîye Yaklaşımı", *Çukurova Üniversitesi İlahiyat Fakültesi Dergisi (ÇÜİFD)* 21 / 1 (Haziran 2021), 210-230.

⁴⁹ Tay, *Mu'inüddîn-i Çiştî ve Çiştīyye Tarikatı*, 189.

⁵⁰ Zümer 39/ 18.

or joy in a man's heart. Therefore, through Samā', the human mind can be engrossed in the love of Allah.

The Samā' tradition of the Chishtīyah sect has continued in sequence since the beginning. Nizamuddin Awliya showed great passion for Samā' music. The love of Allah is increased by Samā' music. Hence the Mashaikhs of the Chishtīyah sect call Samā' the food of the soul. The 'Samā'' or 'Ma'rifati' song is prevalent among the Masaikhs of the Chishtīyah Tariqa. The samā' programs of the Chishtia community are held not only in dargahs and khankas but also at homes. After the samā' program, gifts and food are distributed. The Chishti community open their samā' program with Quran and ends with Quran. This tradition is inherited from Chishtia Pir Mimshad Ilvi Dinhini. According to the Chishtīyah, samā' is not just music; through it, one can realise spiritual secrets and truths. The Chishti community in the Indian subcontinent still emphasises Samā'. Samā' has not disappeared in the Chishti community as they consider it one of their traditions that has remained only from their ancestors.⁵¹

Nizamuddin Auliya shed light on the rules and procedures of the samā' program. He follows Imam Ghazali in saying about Sama that eight rules should be followed in the samā' program by which the samā' program will be observed perfectly.

- i. When Sufis want to perform samā', they must sincerely intend to perform the ceremony.
- ii. The area where the samā' program will be executed must be clear.
- iii. Only those who like samā' will be in the program.
- iv. All must wear perfume and nice clothes to attend the samā' program.
- v. Everyone should listen to the words of samā'.
- vi. Participants should not look too far to the right and left. They should think while listening to the samā' and be interested in the movements of the samā'.
- vii. The person in the samā' assembly must follow the Sama community.

⁵¹ Çelik-Tay, "Çiştīyye Tarikatının Semâ Ve Mûsikîye Yaklaşımı", 210-230.

viii. Screaming should not be done while doing samā'. However, wailing may be done, and involuntarily dancing or spinning is permissible in a way that does not enter the Riya. Because crying alleviates sorrow and dancing evoke joy.⁵²

A review of the procedure for conducting the samā' program reveals that the Chishti observe samā' in the same manner as the Mevlevis. The reason is that Fariduddin Masud Ganjeshkar of the Chishtīyah tariqa put his hand on his shoulder while standing for samā'.⁵³

4.6. Tawba (Repentance)

Sufis say that three conditions are necessary for repentance. The first condition is to be sincerely repentant after sinning. The second condition is to renounce sin, and the last is to resolve not to do all the sins committed in the past. Mu'in al-Din Chishti also mentions a few other conditions. The first is to stay away from the ignorant, the second is to abandon sin, and the third is to act according to Allah's orders and do more good deeds.⁵⁴

Mu'in al-Din Chishti gave three pieces of advice to people to avoid sin. These are eating less, sleeping less, and talking less. He says that eating less, which is the first of these, corresponds to khawf (Fear) maqām in Sufism. Because with some food, one can eliminate many sins and avoid hellfire.⁵⁵ He said the second symptom is lack of sleep which corresponds to riḍā (رضا) maqām in Sufism. Less sleep led to greater diligence, increased devotion, and, consequently, closer to Paradise. He said that speaking less, the third and last sign corresponds to muhabbat maqām.⁵⁶ The depth of ijtiḥad and contemplation is achieved by speaking less. One becomes closer to Allah by continuing this state. Mu'in al-Din Chishti gave great importance to repentance for true struggle with self. According to him, the Saalikeen should stay away from the haram with his nafs and engage in the struggle to fulfil the obligation of shariah. According to Mu'in al-Din Chishti, the Saalikeen and disciple

⁵² Ebû Hamîd Muhammed Gazâlî, *İhyâu Ulûmi'd-Dîn*, çev. Ahmed Serdaroğlu (İstanbul: Bedir Yayınları, 1975), 744-750.

⁵³ Muhammed b. Mübârek b. Muhammed Alevî Kirmânî Mîrhord, *Siyerü'l-Evliyâ* (Lahor: Müştâk Ahmed Yayınları, 1885), 504.

⁵⁴ Kutbeddin Bahtiyar Kaki b. Kemaleddin Ahmed b. Mûsâ al-Ûşî, *Delîlü'l-Ârifîn: Melfûzât-ı Mu'înüddîn Çiştî* (Lahor: Diyâü'l-Kuran, 1999), 111.

⁵⁵ Kutbeddin Bahtiyar Kaki, *Esrâr-i Hakîkî: Mektûbât-ı Mu'înüddîn-i Çiştî*, trans. Muhammed Ekber Kâdirî (Lahore: Ekber Beg Silrez Publications, 2004), 67.

⁵⁶ Mu'înüddîn-i Çiştî, *Divan-ı Hâce Mu'înüddîn-i Çiştî*, trans. Âreş Gûderzî (Pakistan: Çâphane Huaşe, 1944), 58-74.

should never commit sins but be sensitive. One should turn to Allah in repentance if one sins.⁵⁷

4.7. Zuhd (Asceticism)

Each of the Sufis interpreted zuhd in different ways based on their spiritual experience. Some have said that zuhd means avoiding what is forbidden. Others said to abandon the part of halal and mubah that is more than necessary. Mu'in al-Din Chishti accepted the world's love as the beginning of heresy. He felt one should flee from the world's love as the Sufis fled from hell. According to him, although people collect worldly goods with love and enthusiasm in the early years of their youth, they should give up this love of accumulation as they grow older. He said that Saalikeen should spend his accumulated worldly goods in the way of Allah. It is not for a Saalikeen to overthink worldly wealth. Because according to him, the more the Sufi values the world, the more he alienates himself from Almighty Allah.⁵⁸

Dhul-Nun al-Misri was once asked about the characteristics of a true Sufi, and he gave a beautiful answer. He said a true Sufi is a person who has lost his heart for the pursuit of humanity and the love of the world. Mu'in al-Din Chishti believed a Sufi must shed his human garb and turn away from the world to reach heaven's realm.⁵⁹ As a result, Mu'in al-Din Chishti preferred to live a poor life. He did not care about worldly accumulation and preferred the spiritual life outwardly and inwardly. He advised his followers to work more, earn through their efforts, continue their lives, and try not to burden others. He wanted them to be ascetics, not in body but in their hearts.⁶⁰

4.8. Sabr (Patience)

Patience is a maqām that facilitates Sufi's path and helps him reach his goal. Patience means not being hasty to react and tolerating trouble or danger in people's way. The word patience is used more than a hundred times in the Quran.⁶¹ It is considered one of the signs of piety in Sufism. Abdullah Ibn Abbas (ra) said there are three types of patience based on the Quranic verses. The first type is to be patient in fulfilling Allah's obligatory things. The

⁵⁷ Tay, *Mu'nuddîn-i Çiştî ve Çiştîyye Tarîkatı*, 61.

⁵⁸ Mu'nuddîn-i Çiştî, *En'sü'l-Ervâh*, trans. Hakîm Mutîü'r-rahmân (Lahor: Diyau'l-Kur'an, 1999), 15-34.

⁵⁹ Tay, *Mu'nuddîn-i Çiştî ve Çiştîyye Tarîkatı*, 62.

⁶⁰ Çiştî, *Divân-ı Hâce Mu'nuddîn-i Çiştî*, 58-66.

⁶¹ Ebû Nasr Serrâc et-Tûsî, *el-Lüma'fi Tarihi't-Tasawwufi'l-Islami* (Beirut: Daru'l-Kütübü'l İlmîyye, 2001), 49.

second is to be patient to avoid engaging in what Allah has prohibited. The third is to be patient when faced with adversity.⁶²

Mu'in al-Din Chishti describes patience as an essential maqām (position). He identified the servant's shouting and displeasure in distress as a rebellion against Allah. According to him, the servant who does this will be cursed by Allah, his worship will be destroyed, and Allah will not look upon him with mercy. Mu'in al-Din Chishti did not only ask for abundance from Allah as ordinary people demand abundance. He did not see any difference between blessings and hardships from Allah. But he used to ask Allah for strength to persevere in trouble.⁶³

4.9. Ma'rifat (The Divine Gnosis)

Mu'in al-Din Chishti quotes a verse from the Quran. Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ.

*I have created the Jinn and humankind so they may worship Me.*⁶⁴

The famous commentator Mujahidin (d. 722) and one of the early Sufis, Abu'l-Nuri (d. 908), interpreted the word لِيَعْبُدُونِ as لِيَعْرِفُونِ, meaning to recognise and know Allah. Mu'in al-Din Chishti uses this verse to refer to the terms Arif and Ma'rifat in Sufism.⁶⁵ According to him, an Arif is a person in constant contact with Allah and sees all things with contemplation.⁶⁶

Arif must be calm and dignified so that Allah fulfils his will. He must be knowledgeable and properly understand the various maqāms of Sufism. He must always be prepared for death. In Sufism, the position of Ma'rifat is so high that when a Saalikeen reaches this position, he becomes closer to Allah.⁶⁷ According to Mu'in al-Din Chishti, a Saalikeen must acquire certain qualities to attain Ma'rifat. The first is that Arif must possess

⁶² Çiştî, *Divân-ı Hâce Muînüddîn-i Çiştî*, 67-74.

⁶³ Tay, *Muînüddîn-i Çiştî ve Çiştîyye Tarikatı*, 66.

⁶⁴ Zâriyât 51/ 56.

⁶⁵ Hâdim Hasan Shah Zübeyrî. *Muînü'l-Ervâh*. (Ecmîr: Mühî'l-Evkâf, 1983), 19.

⁶⁶ Kâkî, *Delîlü'l-Ârifîn*, 39; Zübeyrî, *Muînü'l-Ervâh*, 133; Serrâc, *el-Lüma'*, 37.

⁶⁷ Tay, *Muînüddîn-i Çiştî ve Çiştîyye Tarikatı*, 74.

certain qualities so that divine revelation and light will flow upon him. His heart is always directed towards Allah, and Allah fulfils his will.⁶⁸

4.10. Tawakkul (Reliance)

One of the good qualities and status that a Sufi should acquire in himself is Tawakkul. Sufis will make every effort necessary to achieve the desired goal in any work. After that, leaving the responsibility of the work to Almighty Allah is understood as Tawakkul. Tawakkul means trusting in what is in the sight of Almighty Allah and not placing hope in what is in the hands of man.⁶⁹ The Tawakkul of the Sufis is gratitude for what Allah has given and obedience to what is destined. The people of Tawakkul attain peace of heart without any hope.⁷⁰ His heart is attached to Almighty Allah. The people of Tawakkul do not want to get any results with their general knowledge. They always trust Almighty Allah to get results.⁷¹

According to Mu'in al-Din Chishti, a true Sufi does not tell anyone about the persecution and suffering he has suffered from the public. He is patient when Allah tests him. He does not doubt or object with his heart or tongue. Surrender to Allah Almighty in all his affairs.⁷² Mu'in al-Din Chishti defines the Tawakkul of the Sufis as not praising anything other than Almighty Allah. The higher the knowledge and status of the person, the higher the level of tawakkul.⁷³ Mu'in al-Din Chishti shares the same thoughts as Junaid Baghdadi about tawakkul. He felt that a Sufi must be purified from envy and pride in his heart to attain the status of Tawakkul. Otherwise, it will not be possible to reach the maqâm of Tawakkul.⁷⁴

Conclusion

After the time of Prophet Muhammad (Pbuh) and his companions, the Sufi saints were responsible for spreading his preached Islam to the world. They travelled far, risking

⁶⁸ Çiştî, *Enîsü'l-Ervâh*, 10-28.

⁶⁹ *Selçuk Eraydın, Sufism and Sects* (Istanbul: Marmara University Faculty of Theology Publications, 2000), 166; Sarraj, *al-Luma*, 49.

⁷⁰ Abdu'l-Kerim b. Hevâzin Kuşeyrî, *er-Risâletü'l-Kuseyriyye fî İlmi't-Tasawwuf* (Beirut: Dâru'l- Cîl, 1990), 162.

⁷¹ Ebû Bekr Muhammed b. İshâk Buhârî Kelâbâzî, *et-Ta'arruf li-Mezhebi Ehli't-Tasavvuf* (Beyrut: Dâru'l-kütübî'l-'ilmiyye, 2001), 66.

⁷² Tay, *Muînüddîn-i Çiştî ve Çiştîyye Tarîkatı*, 68.

⁷³ Kâkî, *Delîlü'l-Ârifîn*, 39-52; Zübeyrî, *Muînü'l-Ervâh*, 133-140.

⁷⁴ Ebû Tâlib Mekkî, *Kûtu'l-Kulûb fî Mu'âmeleti'l-Mahbûb* (Mısır: 1306), 25-26.

their lives, and established Islam properly. One such great saint is Khwaja Mu'in al-Din Chishti. He was a historical Sufi figure legendary in the spread of Islam in the Indian subcontinent and a global spiritual inspiration living in the 12th century. He lived his life following the teachings of the Quran and Sunnah. He significantly contributed to the expansion of Islam in South Asia by introducing and founding the Chisti order there. He invited people to Islam, and through him, many people accepted Islam.⁷⁵ He was kind-hearted, and his character and character were great strengths. He had the utmost respect and admiration for his spiritual teacher and leader, and he constantly gave off the impression of being melancholy and contemplative. He was blessed with various Karamat from Allah since his childhood. In addition, he achieved spiritual perfection through rigorous worship, Riyazat, Moraqaba and Moshahada. That is why all, irrespective of caste and religion, were drawn to his company and had sincere devotion and respect for him.

He introduced the spiritual movement or Silsilah through the Chishti movement in India; Later, his followers like Qutubuddin Bakhtiyar Kaki, Fariduddin Masud Ganjeshkar, Nizamuddin Auliya and many others took the Sufi movement to unique heights in Indian history. The contribution of this Chishti Tariqa to the spread of Islam in the Indian subcontinent, in the field of Dawat-Tajdid and in building the foundation and structure of Islamic civilisation and culture is undeniable. He would initiate his followers into the esoteric mysteries of Sufi philosophy. In the Chishtiya Tarika, self-knowledge or the practice of body theory is particularly important. One cannot achieve perfection in this method or reach the stage of Insan Kamel until he has advanced to the final stage of this training.

Most of the followers of Sufism in the Indian subcontinent are claimants of the Chishti Tariqa. Some believe Allah's commands and prohibitions are forgiven if they become disciples. But they do not know that the law rules are the means of sustaining their existence. So, excluding these is a far cry from being Tasawwuf; Getting the right to enter the world of Sufism is impossible. Khwaja Mu'in al-Din Chishti was consistently vigilant in observing Sharia's rules. He did not tolerate any violation of Sharia, directly or indirectly. He used to instruct his devotees to abide by the Sharia. He composed a book and gave it to his murid Hazrat Khwaja Qutb Uddin Bakhtiyar so that the followers of the Chishtiyya

⁷⁵ Tay, "Hind Alt Kıtasında Sûfîlerin Sosyo-Kültürel Açısından İslâm'a Olan Hizmetleri (Çiştîyye Tarikatı Örneği)", 183-194.

Tariqa could never violate the Sharia. Qutub Uddin Bakhtiyar has recorded this in the eighth chapter of his book *Dalilul Arefin*.

This cult practice has spread beyond Afghanistan and South Asia in the last century. There are several branches of the Chisti sect. The Chishti Pirs and disciples have established their centres and circles in the United Kingdom, United States, Australia and South Africa.

In this study, an attempt has been made to shed light on the biography of Mu'in al-Din Chishti and his thinking. Mu'in al-Din Chishti is not only an ordinary person but also an influential scholar in the Muslim world. So, it demands more research about him. It is expected that future researchers can make essential contributions to academia by using our research as a reference.

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