

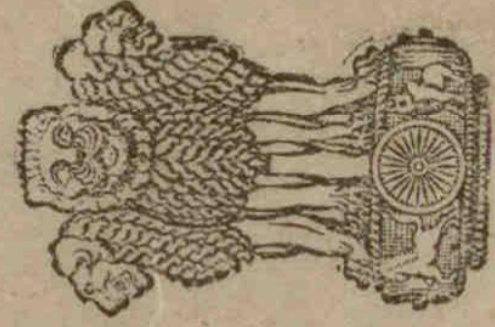
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# REPORT

*Ascendant & Saffdarwahshi  
Dargah Khwaja Sahab  
Municipality of Ajmer*

## DARGAH KHWAJA SAHEB (AJMER) COMMITTEE OF ENQUIRY.



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spiritual concepts or audition (sama) and other forms of auto-hypnosis. Because of the efforts of Khwaja Outb-ud-din Bakhtiyar Ushi, Qazi Hameed-ud-din Nagauri and Sheikh Nizam-ud-din Auliya sama became a cardinal feature of the Chishti silsila and brought it in occasional conflicts with the orthodox 'Ulema'. It should, however, be borne in mind that not all Chishti saints share this devotion for sama. e.g., Sheikh Nasiruddin Mahamud avoided it. Sheikh Husamuddin Mutaqi objected to it.

The mystic belief in gnosis and love is usually accompanied by characteristic ethics. The Sufis had fully followed and systematized certain ethical concepts before Islam came to India. The Indian Sufism merely reiterated these beliefs although there was a difference in the degree of emphasis. The basis of the Sufi attitude is that the Veil which hides Reality from mankind is that of Bashariyat. The nature of man consists of sensual, intellectual and spiritual features. Intellect according to them performed a restricted function. The centre of spiritual life was the Qalb or the Rooh. They were regarded as ethereal in nature and hence capable of communion with God. This function, however, could never be performed until heart was purified of the dirt of sensual or lower self called in Sufi terminology the "Nafs", (appetitive soul). The struggle against "Nafs", regarded as wholly evil, therefore, became one of the main concerns of the Sufis. This implied an outlook of renunciation, penitence, asceticism, poverty, self-mortification and quietism—in short other-worldliness. This other-worldliness was never interpreted strictly and the Chishti product recommended more an outlook of another worldliness than actually going away from society."

#### KHWAJA MUIN-UD-DIN CHISHTI, HIS EARLY LIFE, MARRIAGES AND DESCENDANTS

The early life of Khwaja Muin-ud-din Chishti is not shrouded in mystery. It is well-known that he was born in the province of Sijistan to the east of Persia sometime in 1142 A.D. and died in Ajmer in 1236 A.D. in the month of Rajab. According to tradition he retired into his cell on the 1st of Rajab and was found dead in the cell on the 6th when it was opened. For six days nobody saw him in flesh and blood and no food was supplied to him. He had locked himself in the cell and none of his followers dared to interfere when he was engaged in prayers and devotion. The precise date of death not being ascertainable, his death anniversary is celebrated every year during the six days of Rajab. From his early age Khwaja Saheb was devoted to piety and religious devotion. He left his home with his father for Khurasan where he spent his boyhood. His sole heritage on his father's death when he was only 15 was a small garden and water flour mill. This he disposed of quickly, distributing the sale proceeds among the poor. He received formal theological education at Samarkand and Bukhara, where he went in pursuit of knowledge and religious learning. He travelled far and wide. Devoted as he was to sufism from an early age, he obtained access to several celebrated saints by travelling in most of Asia from place to place. His quest (hunger) for a spiritual preceptor was ultimately satisfied by his becoming a disciple of Hazrat Khwaja Usman Harooni, a well-known faqir of the Chishti sect. He served his master for nearly 20 years. He obtained the signal distinction of becoming his master's Khalifa and set out on travels visiting Iraq, Syria, Iran and Afghanistan. From Ghazni Khwaja Saheb came to Ajmer some time in 1190-1191. Here he settled down for the rest of his life and seldom stirred out except for occasional visits to Delhi.

According to the Gazetteer of Ajmer-Merwara Khwaja Saheb was twice married and his eldest lineal descendant called the Dewanji is the spiritual head of the shrine. All descendants of the Khwaja enjoy great consideration throughout India. The Nizam of Hyderabad will not sit in their presence,

and the Maharajas of Jaipur, Gwalior and Jodhpur place them on a seat with themselves. Several romantic legends are attributed to Khwaja Saheb but this is not the place to recount them. We take it that theoretically the Sufis do believe in the validity of miracles and the chief leaders of Chishti movement in India generally use miraculous stories to illustrate moral or spiritual points and the common people sharing the intellectual backwardness of the age would not accept spiritual greatness of anybody unless miracles were attributed to him.

It is a historical fact that Khwaja Saheb first married Bibi Ismat, the daughter of Saiyid Wajih-ud-din Muhammad Meshhadi. This lady bore him three sons, (1) Fakhr-ud-din, (2) Ziauddin Abu Saeed and (3) Husam-ud-din. Of these Fakhr-ud-din alone achieved some prominence. He spent a good deal of time in the company of Hazrat Nizam-ud-din Auliya. He had a jagir in village Nandan near Ajmer. He left a son Husam-ud-din Sokhta who died in 1340 A.D. and was buried at Sambhar (Rajputana). Husam-ud-din left two sons Khwaja Muin-ud-din Khurd, and Khwaja Qayam-ud-din Babarbal. Muin-ud-din Khurd had received Bai'at (initiation) from Sheikh Naziruddin Mahmud popularly known as Roshan Charagh Dehlavi. After this initiation he used to live in the neighbourhood of Ajmer. He died in 1359. Khwaja Saheb's son, Husam-ud-din, disappeared in early childhood and all that is known of him is that he died in 1255 A.D. and lies buried at Sarwar in Kishan-garh not very far from Ajmer. His third son, Ziauddin Abu Saeed, left two sons of whom nothing further is known. He died at the age of 50 and is buried within the compound wall of the Dargah at the Jhalra near Sayaghat (Muin-ul-Arwah on the authority of Khazinat-ul-Asfia). Since the Rajputs regained supremacy over Ajmer after the decline of the Tuglaq Empire the descendants of Khwaja Saheb migrated to Mandu in Malwa, Gujrat and Northern India. His second wife was Bibi Amtullah, who was the daughter of a Rajput Raja, who had embraced Islam. She bore him a daughter named Bibi Hafiza Jamal. According to the Gazetteer prepared by J. D. LaTouche the tombs of his two wives are on the north of his own tomb and the tombs of Hafiza Jamal and Chinni Begam, said to have been a daughter of Shahjehan, are to the south. The main mission of Khwaja Muin-ud-din Chishti, as we understand it, was not to convert non-believers to Islam but rather to cater to the spiritual and other needs of the people; generally the Muslims. Many distinguished historians and thinkers are inclined to the view that Khwaja Saheb never wrote any book or Dewan of poems. According to an eminent scholar, "more than through his books or verses his teachings spread through the agency of a large number of disciples and their successors who are spread throughout the country and have been carrying on almost continuously the work of religious and moral guidance to the general public of this country."

As has already been observed, Khwaja Saheb carried on his mission peacefully for many years until he died in 1236 A.D. During this period of 44 years Khwaja Saheb attracted a large number of persons from all over the country. Some came as devoted admirers with the sole intention of paying their respectful homage and allegiance to him and in return received his blessings, others came with a sceptic mind determined as it were to test and appraise his worth as an expounder of religion and mysticism. Whether the visitor was already a convert to Khwaja Saheb's cult or not before he visited him, it is amply demonstrated from historical records that the bitterest agnostic or sceptic returned as an undiluted convert to Khwaja Saheb's faith. The number of his followers multiplied greatly and his fame and reputation spread throughout the length and breadth of the country. Nor were his followers confined only to the followers of Islam; and the homage that he received and the reverence that he enjoyed from those who came in close contact with him knew no bounds of caste or creed. The rich and the poor, the educated and the unlettered were all alike imbued with the spirit of awe and reverence. Although evidence is