

# SOCIO-RELIGIOUS CONTRIBUTION OF CHISHTI SUFIS (FROM HAZRAT KHWAJH MOINUDDIN CHISHTI TO HAZRAT KHWAJAH NIZAMUDDIN AULIYA)

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The first two chapters deal with the general introduction to Sufism. The third chapter is about the Socio-religious situation of North India during twelfth and thirteenth centuries which had been deplorable and shocking. The fourth Chapter is about the foundation of Chishti Order in India and its development.

The Following four chapters deal with the life and contribution of the four Chishti Sufis: Khwajah Moinuddin Chishti, Khwajah Shaikh Qutbuddin Bakhtiyar Kaki, Khwajah Fariduddin Ganj Shakar and Khwajah Nizamuddin Auliya? The point of convergence of these four eminent Chishti Sufis is that all of them were well accepted, respected and revered by all classes of people, though some did not accept them. It wasn't that easy for Khwajah Moinuddin Chishti to settle down in the Hindu heartland, surrounded by Hindu kings. If not for his trust and faith in Allah, he would have easily been driven out of Ajmer. Eventually people were attracted to him. His message was appealing to them.

Khwajah Shaikh Qutbuddin Bakhtiyar Kaki had to encounter a lot of problems during his time. People greatly loved him. Poverty was a pride to him. He was upright and a man of integrity. The door of his life was ever open to the people who needed him.

Khwajah Shaikh Fariduddin Ganj Shakar's unswerving faith and deep knowledge of the teachings of Sufism made a deep impact in the life of the people. He regularly spent time in vigils, penitence and prayers. From his childhood he had religious bent of mind. There was a link between his thought, words and actions. He invited people towards transformation and change in life. He transmitted his spiritual power to the people and constantly called people for repentance.

The last of the four important Sufis, is Khwajah Nizamuddin Auliya. He gained respect and honor from the people as the friend of God. He would often prefer to go hungry, looking at those the poor and the destitute. He in fact identified himself with the poor, marginalized and the hungry. He had his own idea of spiritual journey, which he taught the people. He taught them to have confident and unquestionable trust in Allah. It brought solace and comfort to the people. It is in his life that this silsilah reached its highest peak and gained new life and vitality.

The study is concluded with the relevance of these Sufi saints for our times. It calls us towards a renewed commitment to the cause of the underprivileged, poor, marginalized,

destitute and orphan. Society is in need of such people. 'God loves a cheerful giver,'- a giver who can instill hope into the hopeless situation, breath life into the sick, be at the side of the needy, and accompany the lonely in the society. The Chishti Sufis in general have achieved this purpose in life. I think it is now our time to begin to be at the service of others.