

Al-Aijaz Research Journal of Islamic Studies & Humanities

(Bi-Annual) Trilingual: Urdu, Arabic and English
ISSN: 2707-1200 (Print) 2707-1219 (Electronic)

Home Page: <http://www.arjish.com>

Approved by HEC in "Y" Category

Indexed with: IRI (AIOU), Australian Islamic Library,
ARI, ISI, SIS, Euro pub.

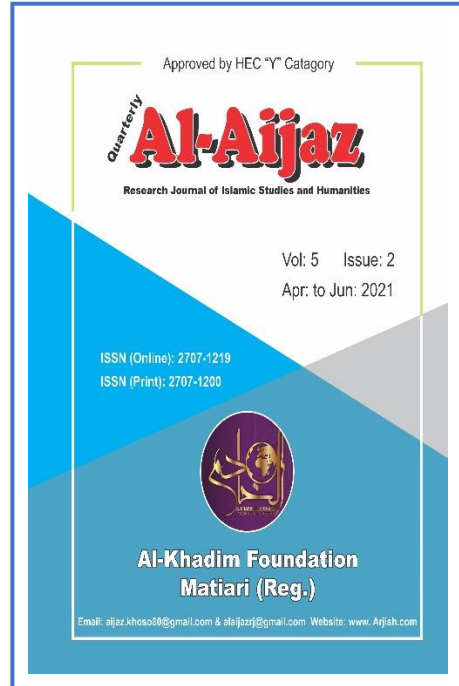
Published by the Al-Khadim Foundation which is a
registered organization under the Societies Registration
ACT.XXI of 1860 of Pakistan

Website: www.arjish.com

Copyright Al Khadim Foundation All Rights Reserved © 2020

This work is licensed under a

[Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)



TOPIC:

The Socio-Political & Economic Contribution of Sufis in Society;
A Case of District Muzaffargarh

AUTHORS:

1. Sajeela Perveen, Research Scholar History BZU, Multan.
2. Sohail Akhtar, Department of History Ghazi University, D.G. Khan.
3. Muhammad Usman Niaz, M.Phil Scholar BZU, Multan.

How to cite:

Perveen, S., Akhtar, S., & Niaz, M. U. . (2021). English-2 The Socio-Political & Economic Contribution of Sufis in Society; A Case of District Muzaffargarh. *Al-Aijaz Research Journal of Islamic Studies & Humanities*, 5(2), 14-27.

[https://doi.org/10.53575/English2.v5.02\(21\).14-27](https://doi.org/10.53575/English2.v5.02(21).14-27)

URL: <http://www.arjish.com/index.php/arjish/article/view/285>

Vol: 5, No. 2 | April to June 2021 | Page: 14-27

Published online: 2021-06-20

QR Code



The Socio-Political & Economic Contribution of Sufis in Society; A Case of District Muzaffargarh

Sajeela Perveen*
Sohail Akhtar**
M. Usman Niaz***

Abstract

The primary aim of this paper is to explore how Sufis played their positive role and worked to uplift the society through their teachings. This article primarily deals with the socio-economic contribution of Sufis in the society of District Muzaffargarh. The Sufis played an important role in the social construction of the new society as representatives of the Islam. Many well-known Sufis arrived in this region and had done splendid job in the preaching of Islam but also worked for the welfare of the society through their socio-economic support to the people. After the advent of Islam and they proved the torch bearer of Islam during the period of darkness. They worked for the prosperity of the society and abolished all kind of differences among the mankind. Humanism was basic task of their preaching and they created cultural and mutual cooperation and understanding among the people. People became best companion of each other without any discrimination. Muzaffargarh District was an important and well-populated district between the two rivers and the land was fertile. People accepted the message of peace and humanity and Islam spread rapidly. The credit of this dispensation goes to the noble Sufis. This research paper highlights the socio-economic services of Sufis in Muzaffargarh.

Keywords: Islam, Sufis, Social, Economics, Society, Education, Punjab, Muzaffargarh

Introduction

The study examines and analyzed that how the Sufis contributed in Muzaffargarh and promoted not only religious thoughts and teaching in the society. There were the impacts of their education on the life of people of Muzaffargarh who accepted the Sufi's education and preaching. The Sufis were succeeded to promote their education in different periods at Muzaffargarh. Actually this study work revolved around the role of Sufis in the social life of Muzaffargarh. Muzaffargarh region was considered a backward region in the medieval period and the access of Sufis in this region was also a mile stone to settle here.

Literature Review

A lot of work has been done on the Sufism with the reference of their socio-religious role in sub-continent especially in Punjab. There are many books on Sufism and history of Muzaffargarh. But there is no any work on this issue of (the role of Sufi in the social life of Muzaffargarh so to complete this work. I have consulted more relevant primary books, articles, *Auqaf* reports, other reports and gazetteer to my selected research topic "The Role of Sufis in the social Life of Muzaffargarh". Evidently Some book are very important for this research but a single book does not give complete information so for many books and sources are used to make that work capable. "Punjab *Mazhabi Firqoon Aur Sufi Silsaloon Ka Encyclopedia*" translated by Yasir Jawad discusses about the shrines of Muzaffargarh. And

* Research Scholar History BZU, Multan.

** Department of History Ghazi University, D.G. Khan.

*** M.Phil Scholar BZU, Multan.

also discuss the Sufis chains. About Sufism briefly information is founded. Describe the role of Sufis in the society development. Give the concept of Sufism to clarified/justified the mean of Sufi's life. Highlight the purpose of Sufism. He describes the role of sect in Islam and Sufi Chains. About the origin of Sufism and early Sufis of the sub content are mentioned in this book, Islamic Thought and Movements by S. Moin-ul-Haq published in 1979 discuss the Islamic thoughts briefly in which he write definition of the "*Tasawuf*", that's the essential department of Islamic religious thought. The role of Sufis to spreading the message of Islam and maintaining the high levels of moral and spiritual life in Islamic society. Sufis of Sub-continent's, their role for Islam from where they come and how they spread their life for Islam, attract the people with their attitude. With love and peace how they smoothly flow the Islam and people accepted that. Abeer Ul Haaqeeqat by Allama Faqir Hassan Mehmood Yousfi Sulemani wrote about the Sufis and Tasawuf he write about all the shrines of the region. Tareekh-e-Punjab 1849-1947 Translated by Tahir Kamran, Published Lahore 2006. This book covers the political history of Punjab but writer also focus the social and economic aspect in the Punjab. The religion is a major social aspect of society that is why writer describe the religion and Sufis, their role and development in the Punjab especially in northern Punjab.

Research Methodology

"A Critical Study of the Historiography of Imam Abu Abdullah Muhammad Al-Hakim Neshapuri" is an Analytical Study. It is an attempt to analyze the life and work of Imam Hakim who was a great scholar of his time. The primary aim of this study is to understand how Imam Hakim worked on historiography, biographies and Hadith of the Prophet (PBUH). For the paper use of qualitative data has been used to understand the point of discussions, where ever was necessary. However, the method is combined with qualitative and historical method and an attempt has been made to find the answers such as questions though sources. The sources are consists on primary and secondary sources with the help of his own books, articles and available data. Because this work discuss the role of Sufis in the socio-economic of Muzaffargarh. In which I tried to solve these issues like, what was the scope of Sufism, what were the challenges faced by Sufis and how they deal with them? How Sufis conveyed their message to people? What was the role of *Sufia-e-karam* in the socio-cultural life of people? What is the importance of shrines and *khanqahs* and what is their social impact on the society today?

Discussion

"Islamic mysticism is known as Sufism". The mystical side of Islam is called Sufism. Mysticism is the religion based on mystical communion with ultimate realities. The share the thoughts and feeling toward from Allah. Sufism is a precise established system constructed on process of thought and action which demands absolute love towards Almighty Allah and service to humanity. The Sufism has a deep influence on the varied populations of the world. The carriers of the Sufism were the Sufis and they have removed all the possible barriers and obstacles among different sections of people. Their message was unity and love. Every possible effort was made by them to spread the education among people. Because education and unity are itself a way towards progress. People were

encouraged and advised by them to adopt different economic activities. Structural changes were brought by the Sufis in the society. The leading Sufis are following.

Hazrat Makhdom Daud Jahanian

Hazrat Makhdom Jahanian was the famous saint of Muzaffargarh. His shrine is located at Mauza Ram Pur (Dinpur) Muzaffargarh. He came to Muzaffargarh from Uch. After the establishment of the Muslim government in the sub-continent a large number of saints came to sub-continent. The government was established at Multan, when Mohammad Bin Qasim conquered Multan. The Saint came earlier Islamic very earlier here was Sheikh Baha-ud-Din Zakariya. He continued the mission of Islam through knowledge¹. After this his son Syed Sardar-ud-Din and Salah-ud-Din and then his grandson promoted his mission. Uch was the homeland of the saints, Mashaikh and Sufis. There were great relationship between the saints of Uch and Multan, it was not only a mutual relationship but they had same creed like as Hazrat Jalal-ud-Din Surkhposh and Hazrat Baha-ud-Din. Sheikh Bahau Din, Sheikh Farid-ud-Din, Syed Usman Marwandi (Lal Shahbaz Qalandar) and Jalal-ud-Din Surkhposh were four companions.²

The grandson of Syed Jalal-ud-Din and the son of Syed Ahmad Kabir, Syed Jalal-ud-Din was born at Uch in 1308 and he visited all over the world. He also visited all the sacred places of the Muslims Makkah, Madina, Bait-ul-Maqdas, Baghdad and many other places. Makhdom Daud Jahanian was the follower of Hazrat Makhdom Jahanian Jahan Gusht and he gained the training from Hazrat Makhdom Jahanian Jahan Gusht and wore the dress of Peer Soharwardia. He served Hazrat Makhdom Jahanian Jahan Gusht for many years. Hazrat Makhdom Jahanian Jahan Gusht was very kind to him. Once Hazrat Makhdom Jahanian Jahan Gusht said to him, Daud I am Pir Jahanian and you are also Pir Jahanian, after this he was granted this title as he had become Pir Jahanian³.

The tomb of the Makhdom is situated in Din Pur district Muzaffargarh. The ruler of Multan Nawab Muzaffar Khan had great love to Hazrat Jahanian. Nawab repaired the tomb in his government he constructed a building for the visitors. Nawab built a room for Mahfil-e-Smma. Later on the Sikhs ruler Dewan Sawn Mal also repaired the tomb of Hazrat Daud Jahanian. In the attendance to this monarchy the Hindus and Muslims were also joined⁴. The shrine is under the custody of Auqaf since 1961. There are numbers of houses and shops are adjoining with the shrine and these are the property of the Auqaf. Imam, caretaker and sweeper are appointed by the Auqaf. After payment the income of the shrine was used Jat Meetla family. It is said that the Meetla family is the children of the saint⁵.

A fair is being held at the tomb on Thursday of Cheat and Sawan. People visit there and perform It is said Hazrat Daud Jahanian came to Muzaffargarh and the area was fully a center of Hindus. He preached the true teaching of Islam. His piety was symbolic in the area and large number of people embraced Islam due to his efforts. He also established a Madarss and Masjid where he provided the education of Quran to the followers. Lot of People visit his shrine and offer gifts and (Mant). It means any offer of gift based on any condition when it fulfill they come to give this offer. Mant is called Atta Ghatta on competing their desires, they divided 20 Kg of bread of wheat and altar a sheep or a goat and cooked the meat. The bread and meat is divided in people at the tomb⁶. The fair is also held every Thursday at Rampur or Dinpur a village of 3 kilometers to the south of Muzaffargarh at the

shrine of Sheikh Daud Jahanian has been already noticed. Thousands of people come to shrine at the time of Urs. The shrine is famous for its treatment of skin diseases. The patients of skin are come for treatment; they use the sand and recovered. People use the sand and soil of the shrine and they are become recovered. Some people are also come for spiritual treatment.⁷

Hazrat Daira Din Panah

The shrine of the saint is located at Tehsil Kotadu. He was Bukhari Syed and his real name was Abdul Wahab⁸. He was born in 915 Hijrah at Uch. He was belonged to Chishti order and his order meets to Hazrat Ali (R.A) in 17th creed. Hazrat Jalal-ul-Din Bukhari Surkhposh was his forefather. He was the son of Hazrat Sher Shah Bukhari. He came from Uch and settled at Daira, which was a village of Muzaffargarh at that time. He stayed in the house of a Suhagan that was the wife of Aku and he was a Makwal Jat. Later on this village was called at his name Daira Din Panah.⁹

Akbar the great Mughal devoted him a vast jagir but he divided this jagir into the poor. Akbar was included in his devotees. Hazrat Din Panah was a very pious man and he always remained busy in the prayer. He advised his followers to follow the teaching of Islam. There are many famous miracles about him but one of them is that when he died on western bank of the river the Makwal of the eastern bank of the river tried to steal his dead body box. He was died in 1007 Hijrah. His followers lived both side of the river. Each group of the followers wanted to bury him in his own area. But one of his close fellows saw him in his dream that he order him to prepare to boxes. The dead body was put in the box. The next morning the followers saw that the dead body was in the both boxes. After that one box was buried in eastern bank of the river and other was buried to the western bank of the river. His shrine is located both sides of the river. The Jat Makwals are the servants of the shrine. This shrine was very popular for the rite of Jhand not only for the Muslims but also for Hindus.¹⁰

Makhdom Aalam Pir

The real name of the saint was Sheikh Alau Din. He is well known as this name Aalam Peer. He was the son of a Hazrat Makhdom Sultan Ahmad Qatal. He founded the city of Shahir Sultan. His shrine is located in the town of Shahir Sultan. He was Bukhari Syed by caste. He belonged to the famous Makhdom family of the Uch. it is said that he came to the Muzaffargarh in the 17th century. People came there and their condition is like hermit. Particularly the women are look like a mad. They come there to fulfill their offers. A fair is held at the shrine and large gathering is seen at the shrine. The women of this Sadat family and other Sadat women take off the giants from the women. A woman beats the drum there is four places have been selected for the common people. Each of one's presidents is the Caliph of these Makhdoms. The women who are victim by the giants paid some money and then sit. After this they sway their bodies from one side to the other. Their speed increases slowly and slowly. The drum beating increases their excitement. The caliph revolves around the women; he throws some perfume and beat them by a stick. After this he released the women and says that the giant have left them.¹¹ The shrine is under the custody of the Auqaf department. People came there for spiritual comfort and they performed their Mants at the

shrine Jhand and Aata Ghata is the famous traditions of the people, which they performed them at the shrine. They visit the shrine and prayed for their spiritual comfort. They also give money to the *khalifah* custodian.

Hazrat Ghaus Hamza Pak

Hazrat Ghaus Hamza Pak was a very famous saint of district Muzaffargarh. His shrine is located at railway road near district court. It is said that the saint came in the district almost in 16th century. There are nothing information about this saint. The shrine is under the custody of the Auqaf .The shrine is renovated many time and its construction resembles with the buildings of Mughal period. It is said that the saint came in this area during the time of Mughal government. He preached the people and gave them the teaching of Islam. Some writings show that in the British Period the shrine was given to the custody of a Muslims committee in the leader ship of Haji Nizam-u-Din.¹² According to the custodian of the shrine that we have no proper information about the saint, we have only information that the saint became very earlier and he preached in this area. Many people embraced Islam, most of them were Hindus¹³.According to some visitors the saint is belonged to Chishti order and many people of the Chishti people come to shrine. The Imam told that the saint was came from Uch to Muzaffargarh. If it is true then the saint was belonged to Suharwardi order because Uch was the center of Suharwardi order. But there are different views about the saint given by the people. The shrine is situated in the heart of the city with old grave Yard. Number of people visited here every time. But a large gathering is seen on every Thursday. Large numbers of people come to the shrine for their spiritual comfort.

Hafiz Abdul Aziz Pirharvi

Hafiz Abdul Aziz Pirharvi was a scholar of the district Muzaffargarh. He was a great personality of the district Muzaffargarh. It is not false that he was the scholar of the eighteenth century. Hafiz Abdul Aziz was born in 1199 Hijrah of 1784 in the house of Ahmad Khan at Pirhar village Tehsil Kotadu district Muzaffargarh.¹⁴ He got his early education from Hafiz Jamal Ullah Multani and Khawaja Noor Mohammad Maharvi. After the study of the Quran Pak and Hadith Sharif he received other education. He got his education from the great saints and scholars of the time. He had an excellent memory anything he had learnt once, he never forgotten. He was the author of large number of books. Such of them were Tafseer-e-Quran, Laoh-e-Mahffooz, *Seer-ul-Asma*, *Zamrud-e-Akhzar*, *Yaqut-e-Ahmar*, *Muntaha Kmal*, *Kausar-un-Nabi*, *Haram-ul-Kalam*, *Gulzar-e-Jamaliaand Nabras* was the explanation of faiths. He was proud on Nabras. Another famous book was Al-Aksir of Medical whose translation is famous as the name of Makhzan-e-Sulaiman. He was a famous scholar of the time, Dr. Atta Ullah Siduqi says that his books had been taught in the Jamia-ul-Azhar University of Egypt. He died in 1234 Hijrah. It is very unfortunate that his heirs were ignorant or they had no love with knowledge. They did not protect these books¹⁵. That, why a costly treasure of knowledge has destroyed now and the lover of knowledge has become disappointed and this irresponsible act of heirs which was great loss.

Hazrat Peer Sewag

The real name of peer Sewag is Ghulam Hassan. He is famous as Peer Sewag. He was a famous saint of the time. His father had died in his childhood and he had become orphan. He

got his education from many scholars of the time. In the end he received his education from Hazrat Khawaja Mohammad Usman. He was his spiritual head. He was so impressed by the great work of Hazrat Sheikh Ahmad Serhindi (Mujadid Alf Sani). He also spread the order of Hazrat Mujadid Alf Sani's Naqshbandi.¹⁶

He was Jat by caste but he was a very pious man. Once he was delivering his speech. Suddenly he said if there was Syed then there were no non-Muslim. Every non-Muslim embraced Islam when he looked me as a Syed. He was very emotional saint, when looked any Hindu or Sikh, he at once started to recite the Kalma. Once some non-Muslims submitted a petition against him in the court, that he urges our people for Islam at the power of the Magic. He came in the court and the district Judge charged him. He became angry and he noticed the people who were present there. He asked with gesture that I have asked them to become Muslim. After this all the people that were present in the court they started to recite the kalma and they had become Muslims.¹⁷ He was a very pious man and most of his time spent in prayer. He always said Allah has created us for his prayers. We should be humble. Pomp and show is nothing. He always led a very simple life. He died in 1938 his Urs is held on 13th to 15th of September every year at his shrine¹⁸.

Hazrat Lal Eason

An old and historical town Kot Karor was the first center spiritual training in Sub-continent. Kot Karor was a grand center of knowledge and wisdom.. Historically it was identified by the name of Dipalpur, when Mehmood Ghaznavi came to Kot Karor in 1001 A.D. It was not only Mehmood but also all the invaders came through this route. It is situated in the North of Layyah at the distance of 25 miles. District Bhakar is in the North, Great Indus is in the West and the famous Fatihpur town is in its east. The town of Karor has destroyed several times in history. The land of the district Muzaffargarh had honored that a large number of the saints came in this area and they work to make the people urbane. They educated them a spiritual education, so that they might identified Allah Almighty¹⁹. First of all the famous saint, who came to Kot Karor was Hazrat Sheikh Hussain. Hazrat Sheikh Hussain was the forefather of Hazrat Baha-ud-Din Zakariya Multani. Hazrat Sheikh Hussain came along with Sultan Mehmood Ghaznavi for Jihad when he attacked in 1001 at Dipalpur. Hazrat Sheikh Hussain belonged to the famous family of Quresh. His order reached to famous Qureshi leader Qusa. Qusa had two son Abdul Manaf and Abdul Iza. Abdul Manaf was the fore father the Holy Prophet Hazrat Mohammad (S.A.W). While Abdul Iza was the forefather of Hazrat Sheikh Hussain. In this prospect Hazrat Jalal-ud-Din Bukhari said that after 21 creeds our order is met to Qusa.²⁰ Hazrat Amir Taj-ud-Din the fore father of Hazrat Sheikh Hussain migrated from Makkah to Khwarzam during the reign of Banu Abbas due to the anarchy and poverty. The people of Khwarzam were impressed to see his honesty and piety. They made him their leader of Khwarzam. After his death his son Amir Hazim, then Khazim who was the son of Hasim made the ruler of Khwarzam. After him Abdullah the son of Khazim ruled 40 years at Khwarzam. At this time Hazrat Shams-ud-Din was a pious man and saint of the time, he was the brother of Amir Abdul Ullah. Amir Abdul Ullah had a son named Hazrat Sheikh Hussain. This is the saint who came first in Kot Karor. Hazrat Sheikh Hussain got received his early education from his uncle Hazrat Shams-ud-Din. He was also a great saint of his time. Mehmood Ghaznavi was his devotee and he brought Hazrat Hussain from

Khwarzam to Ghazni. One day, when Sultan came to meet Hazrat Hussain for pray, He ordered Mehmmod to go in Sub-continent for Jihad. He wanted to spread Islam in Sub-continent. Sultan obeyed the order. Hazrat Hussain also came along with Sultan for the noble propose of Jihad.²¹ Sultan Mehmood advanced toward the Sub-continent and he crossed the river Indus. He reached at this town Kot Koror, which was called Dipalpur at that time. There was a strong fort. But Mehmood attacked with full force. After the conquest of Dipalpur Sultan Mehmood advanced forward but Hazrat Hussain stayed at Kot Karor. Here Hazrat Sheikh Hussain recited The Surah Muzamil one Karor times and the town Dipalpur called Kot Karor. Another statement is that one karor people accepted Islam²². In 1006, when Mehmood returned back to Ghazni, Raja Jeel attacked at Karor. Hazrat Hussain fought with his followers bravely but he martyred in this war. After him his grandson Hazrat Jalal-ud-Din ruled at Karor, he died in 1046. Now his son Hazrat Sheikh Sultan Ali became the ruler of the Kot Karor. His duration is (1034-1117). He wrote a famous book "Sair Azkar Al-Mazeen". This book was about the lives of his fore fathers. Hazrat Sheikh Sultan Ali had two sons Sheikh Ahmad and Sheikh Mohammad. Hazrat Sheikh Ahmad was the father of Hazrat Abdul Rahseed Haqani (R.H). The younger one Hazrat Sheikh Mohammad Ghaus Wajeeh-ud-Din was the Father of Hazrat Baha-ud-Din Zakariya. Hazrat Baha-ud-Din Zakariya was born on June 3, 1173 A.D. According to the Islamic lunar celender 27th Ramzan 566 A.H at Kot Karor. Hazrat Sheikh Mohammad Ghaus Wajeeh-ud-Din was died at Kot Karor in 1185, when Hazrat Baha-ud-din was only 12 years. His uncle Hazrat Sheikh Ahmad Ghaus brought him up nicely and sent him to the famous scholars of the time. It is said that Hazrat Baha-ud-Din Zakariya received his education from 444 teachers. It is said that he had a library of 2000 books, when he was a student. He visited many Islamic countries for education. He went to Palestine, Syria, Iraq, Iran, Khurasan and many other countries. Hazrat Baha-u-Din Zakariya is the most famous and respected saint. He is also famous as Bahawal Haq. The boats men as they ply their poles in the waters of Indus and Chenab may be heard repeating loudly " Dam Bahawal Haq- Dam Bahawal Haq Dam". The phrase is fervently repeated until the boat, with its contents is carried safely to its destination. He received religious education and direction from Sheikh Shahab-ud-Din Suharwardi in Baghdad and became his caliph. He was on term of great friendship with Hazrat Freed Masood Shakar Ganj and lived with him for a long time. After performing Haj, he visited to Syria, Baghdad, Bait-ul-Maqdas and many others Islamic countries. After his visit he settled at Multan in 1222 A.D. Very soon his sanctity, piety and learning spread throughout the sub-continent. He had great love to Hazrat Sheikh Shahab Suharwardi. He belonged to Suharwardi order and he is the Head of Suharwardi order in Subcontinent. He came to Multan in 614 A.H after the order of his Murshid Hazrat Shahab-ud-Din Suharwardi. He started preaching the God message with full devotion. He was appointed as a Sheikh-ul-Islam. There is countless follower of this pious saint. The great Man passed away from this world on 21th December 1262 A.D. and 7th Safar 661 A.H. During the rule of Slateen-i- Delhi most of his family members migrated Karor to Multan and Sindh due to anarchy and the aggression of Mongols.²³

Many years Karor was deprived from any saint and this gap was being felt deeply. There was darkness everywhere. At last Allah Almighty sent Hazrat Lal Eason to guide the people of Kot Karor. He belonged to the family of Hazrat Baha-ud-Din Zakariya Multani. The real

name of Hazrat Lal Eason was Mohammad Yousaf but his fame is as Lal Eason. He was born on 15th Shaban 677 A.H. at Multan. After seven creeds he belonged to Hazrat Bahau Din Zakriya Multani. He came from Multan to Karor after the death of his father Hazrat Bahau-din 2nd near 1545 AD. When his father died his younger brother became Sheikh-ul-Islam and Sajada. He was very sad. He wanted to leave Multan. He went to the shrine of his grandfather. He entered the shrine and kissed the grave of Hazrat Ghaus Bahawal Haq with love. He took the manuscript of the Holy Quran, which was written by Hazrat Sheikh-ul-Islam and went out. At when he was in a town out of Multan, he saw a dream. In dream Hazrat Sheikh-ul-Islam ordered him to go at Kot Karor for the preaching of Islam. It is the land of our fore fathers for many centuries. You are my Sajada at Kot Karor. When he came to Karor there was aridity. After his arrival the aridity had become end. It was his miracle that aridity became end. Even there were no seeds to cultivate the wheat, people dispersed the waste chaff (Bhosa) in the field and there were lot of wheat grown. Hazrat Lal Eason was pious man.²⁴ It is said that the fish also had become end, after his prayer the river teemed with fish and it famous about him that: "Lalan Aya Kachi hik Hisa Pani Two hisy Machi" It meant that there were 2/3 fish in the river and 1/3 was water in the river.²⁵ At the time of Hazrat Lal Eason Kot Karor was a province. There were many Bloch tribes populated both sides the river Indus. They were as a whole the followers of Hazrat Lal Eason. The three Baloch Sardars Nawab Ghazi Khan, Nawab Ismail Khan and Nawab Fatih Khan were his devotees. Hazrat Lal Eason established a Grand (Darsgah) Religious Educational Institute at Kot Karor. It was the center of spiritual and educational Training. Hazrat Lal Eason always remained busy with other great scholars to teach the people. This Darsgah was splendid model of education. People far from away came to study. The Bloch Sardars constructed many Masjids at Kot Karor near this Darsgah. At last this great Man passed away from this world on 14th Shawal 777 A.H. The Bloch Sardar Constructed a splendid shrine like as the model tomb of Hazrat Shah Rukan-i-Aalam. Three Bloch Sardars are also buried in his feet. There are 59 graves in the shrine. 34 males' graves and 25 female's graves. All were made of mud but these were cemented in 1924. The graves of Nawab Ismail Khan and his sister Bannu is at the Baramda of the shrine.²⁶ At the end we can say that After Hazrat Sheikh Hussain, Hazrat Mohammad Ghaus Wajeeh, Hazrat Baha-ud-Din Zakariya and Hazrat Shah Rukan-i-Aalam, Hazrat Lal Eason was a man of dignity. He enlightened the hearts and souls of the people. He changed their life. He brought out them from ignorance and darkness. He showed them the right path. He taught them the principles of morality and humanity. He changed their lives and they became civilized people. His full life is model of tolerance. He always acted upon the teaching of the Holy Quran and the Sunnah of the Prophet of Islam. He preached the message of God and spread the virtues in people. He taught the lesson to the people to adopt the path of virtues and left the evils God will succeed them. He established a Madarsa in Karor and it was a torch for the scholars. His shrine is in Karor where his Urs is celebrated in the every year. The Urs is held from 14th to 17th of Bhadon.

Hazrat Rajan Shah

Hazrat Rajan Shah Bukhari was the famous saint of the district his tomb is situated in the tehsil Layyah. He belonged to the noble family of Hazrat Syed Jalal-ud-Din Bukhari

Surkhposh. He came in Layyah nearly 1526 in the Arghon period in Sindh. He received his education in Layyah and after his education he started to give education to the people of the district. He was a great saint he continued the teaching of Islam in the people and a large number of people embraced Islam due to his efforts. Humayun called him in his court at Delhi on the complaint of Aolakh group that was a big caste of the district. They blamed on him that he drinks Hashish but had seen a miracle to Humayun in the court. Humayun had become the great follower of Hazrat Rajan Shah²⁷. Hazrat Rajan Shah was pious man. His life was a model of piety. He always acted upon the teaching of the Holy Quran and the Sunnah of the Prophet. He preached the message of God and spread the virtues into the people. He taught the lesson to the people to adopt the path of virtues and left the evils, Allah will succeed them. Hazrat Rajan Shah built his shrine in his own life. The Urs of Hazrat Rajan Shah is held in every year in the month of Cheat. Every Friday of Cheat a large gathering is seen at the shrine. People come there they offer *Fatiha* and *Mant*.

Hazrat Peer Baga Sher

The shrine is located at Khanpur Baga Sher, which is situated 6 miles away from Muzaffargarh. The real name of the saint was Sheikh Mohammad Tahir. People looked his lot of miracles and followed him in educations. Many times he made a paper boat and it had become a real boat.

It is said that a white lion was lived in the forest of Khanpur. People were frightened from this lion, but they became surprised to see the lion had come to Hazrat Baga Sher. After this Sheikh Mohammad Tahir was called as the name of Hazrat Peer Baga Sher and another statement is, "The saint was a pious man and he had a white lion and this lion was protected the cows of the saint from thieves. Due to this the people called him Hazrat Peer Baga Sher besides his real name." Hazrat Rajan Shah was pious man. His life was a model of piety. He always acted upon the teaching of the Holy Quran and the Sunnah of the Prophet. He preached the message of God and spread the virtues into the people. Now his shrine is Holy and scared for the devotees. It is thought good to visit the animals in any disease of the animals. People are brought their animals at the shrine and their animal has recovered.²⁸A fair is held at the shrine of Hazrat Peer Baga Sher on Monday in *Sawan* and *Bhadon* in a village of Khanpur Baga Sher, the usual attendance is in large numbers. Large numbers of people come there to fulfill their needs.

Socio-Economic Impacts

They influenced on society through education, health, social welfare and even financial interests. Through Shriya and Treetat the Sufis give the lesson to the people about the respect of humanity, peace, good manners and civility. Sufis make the mysticism as a public incitement. Through this public incitement they created close relationship with the public. And through this relationship they understand the indoor and outer issues, their mode of thinking and their behavior and then tried to convince them through spiritual way. They gave them such impressive solution of their problems that the public wanted favours them. The favours of public make the power of the Sufis. And the rulers became strange to that the magnificence of them became minor as compare to Sufis.²⁹ Sufis did not assert on verbal advice and guidance. They also did not write the books on ethics and morals. And did not

gave the written impression to the people. They did not work through violence, coercion. They just use the tool of good behavior. The thousands of people who sits with them, they became the morals composition of these Sufis. There was no division in the gathering of Sufis. They looked as the rich people also looked as the poor. It is not wrong to say that they behaved with love and kind heartedness with the poor people and the people of other community.

Education:

The influence of the Sufis in the Muzaffargarh is very deep rooted in the region. Islam spread through the preaching efforts of the Sufis. And in the society of Muzaffargarh Sufis has been a leading entity. With the foundation period to till now Sufism and traditions had been a tremendous impact on the society. With the passage of time especially during the sultanate period Sufis looked more visible. They capture the attention of people more effectively due to slogan of equality. These Sufi enter form the west and north-west to Sindh and Punjab and lot of Sufis settled in Muzaffargarh. With the teaching of Islam they ensure life of people and gave them the value³⁰. They influenced on the every object of their life in the society Sufis influence deeply in socio-cultural life of the people. Due to their teaching the Sufis thoughts developed in the region and their influenced looked effectively on the education, language and society³¹. In this land we also at seen due to Sufis the Persian influence also flooded on the literature education and entertainment. That has even look today. All the Sufis and their ordered worked and preached and influenced according to the regional environment and needs³². The Sufis provide the facilities and inspiration for the people especially the Shudara in Hinduism to accept Islam. The caste communities which were populated in the rural areas. There they convey a message of Islam easily and without any strong resistance. In the Sufi influence first of all preaching of Islam was the main fundamental and for most task with the dispensation of Islam there were several other elements of society where it was need to introduce reforms education, financial improvement, ethics and moral trainings and to promote culture hormone among the different groups, communities and sects of the society. If we look, these influences the Sufi teaching were the strongly connected and based on the teaching of Islam and desire the spirituality as cosmic harmony kindness to humanity, love with the people as well as to treat with them on equal bases as every person deserve. It is also necessary to understand that how these Sufi had been successful to attain the attention of the local people. Basically the Sufis settled in the region and they adopted the same way of life which have common man of the society. With Islamic teaching these Sufis also worked on the several institutes of the education. They build large no of Madarsas, which were jointly with the masjid. It was a new patron of education, not only in Dera ghazi Khan but also all over the Punjab. In these Madarsas Quran and Ahdees were not only promoted but with the help of eminent intellectual, the traditional education, the other branches of studies as the law of Shriya, the orient knowledge, Sufi Fiqar and even for tolerance and corporation non-Muslims were also entered for education.³³

Sufism emphases on the teaching to build the fundamental of society through Islamic education spiritual thought conscious of divine power, piety, equality, brotherhood and humanistic behavior³⁴. with Madarsas and masjids Sufis also established several Khankas,

which was most important community center they were also given the name of “Jammat Khana³⁵” where large no of people were gathered and they attentionally listen the speeches of Sufis. These Khanka were also run with the physical amount granted by some rulers or the followers. Among the Sufi services of the society Khanka has its role. Khanka seems as a social welfare center and it was the symbol of close relationship between the peers and followers. Here people state worships and learnt the knowledge. In education Sufis literature has also its own important. It was as an academic curriculum which based on tales, advices and jurist though a biographical literature. It was a code of life principle of life as famous as seer-ul-Auliya, Fawaid-ul-Fawood, Rahat-ul-Qalob, Mirat-ul-Ashiqeen and etc. that literature was totally Shriya the thought of surfs in the society³⁶. Other services as they create collaborate and harmony among the people for this, khanka was a shelter for the poor and needy people. People of low caste, minorities also seek shelter here. It was the spiritual center for the society. Hunger and needy depressed were the member of this community. For them, many things were free, a free kitchen, and residence were available for them. With this facility a free education were also provided them. Sufis try to uplifting the society on equal bases and they had been successful to abolish the old traditions and norms which based on superstitious or conservative approach. Sufis successfully spread their teaching on grass root level as love, hormone, brotherhood and equalities are the common qualities of Islam. The impact of this slogan looked everywhere on the socio-cultural pictures of the society. Its look that some Sufis establish the madaras but some did not establish. Who did not establish the Madarsas, the give the education to their follower through gathering which found in the Khanka we called that Majlis.

Health:

With the religious education these Sufis were also well aware from the contemporary knowledge of the time, several one were also have a great command not only on Islamic jurist prudence but also they were well known about medical because they learnt medical in Madarsas as a curriculum and they knew about the important herbs as well as its usages. Some time with the spiritual cure they also use these herbs in the matter of health. In this sense they also influence on the society in the matter of health. The common people of the society also believe that to visit the khanka or shrines as a cure in the matter of several disease.³⁷ So, it was a positive element for the society that they had recovered through the belief. That these Sufis are also blessing at the difficult time of fetal disease. This act was also be important and a relaxation for the common man regarding economic problems because such type of medical treatment was completely free so with religious motivation Sufis also accommodate the poor and needy people in the matter of education as well as health. Even today the shrines of these pious Sufis are thought a source of pleasure and comfort during hard time. People visit to these shrine for their mental and spiritual self-satisfaction.

Residence:

Almost famous Sufis constructed Khankas and with the Khankas big hall and room were constructed for the poor people and needy followers. Actually Sufis were promoting a life as Ashab-e-Sufa was living. So, they were the guardian of such people and followers which

were not only poor and needy but also they were hopeless and helpless so they provide the residence and also food free of cast. At the shrine the rooms are present and the Langer khana provide the food the people who came here from different area and stay there. The people stay there till they had got their desire. Till that time they stay at these rooms and took food form the Langer Khana. But some people who have no one in this world they came here and stay at the shrine and do the work for shrine and make the part of darbar. These rooms were their resident.

Food:

The arrangement of the food on large scale all the poor and needy followers were served that food. The arrangement of food was also assign to the rich followers who granted corn, sheep and goats and other thing. The food was every time available and served as Langer. So , the follower of the area or the passengers are even some time people visited to shrine at the time of appetite because they are found the meal free of cast. So to uplift the society it was the important for the people to meet them food. In Sufi influence the free residence and food was the also an important factor of the well-being society. The rich disciples when came to their Sufis, in these there are not only rich people the ruler also when they came to shrine or came to meet with the Sufi they gifted a lot of things to them as known as "Nazrana". The Sufis use these in the public work. They had also started the Langer khana where many people got the food who had no source of income and money for the meal. He also eat the meal from the Langer khana and all the people of his institution also eat from there. Some of the people eat this food for the sacrament. And mostly people came on the shrine and they distributed the food in the people this is also called Langer.

Finance:

There are two type of financial help to the people form the Sufis. The physical aid we can call it alms. The Sufis got the gifted from the rich disciples and the rulers they did not save them to their self they distribute these to the needy people. The rulers strongly belief on the Sufis so they came to them for the comforts and also for the discussion about the issues of their governance. When they came to meet them they had not come with empty hand. They took lot of gifts for the Sufis in which money and costly clothes and jewelry. Some of rulers donate the land to the Sufis.

The Sufis use these gifts for the society development and they give these things to the needy peoples and their disciples. Due to that people gave the title to them. They fulfill the required of the people and people know that they cannot come back empty from their shrines. The other type is financial Aid. We can call it Qarz-e-Husna. The mean of Qarz-e-Husna is that the loan which the give the people if they returned them back when they became able otherwise they did not return the Sufi had no demand from them about that. It is famous about Hazrat Sakhi Sarwar he distributed his dowry in his disciples. Sufis did not save the things. They took the things from one hand and distribute these for the other hand. They trust on Allah that He made them for the public service. And thousands of people came to him for the financial help. He helped the people and when they return the amount that give to another needy person not use for his personal interest.

Construction of Non-Violence Society:

The major objective of the Sufis was that they construct the non-violence society. It can be seen during the partition of India. Dera Ghazi Khan was the only city in which the people did not kill the others, they save the life of other people. It was the impact of Sufi teaching that they respect each other. They did not think about that the people belongs from which religious the Sufi built the love, harmony and brotherhood between them and due to that they respect each other. The disturbance and violence of the society was finish and balance society emerged. The Sufi education based on the non-violence. They only teach to promote the peace in the society. And that society grows up which peacefully work and the people respect to each other without any conflict.

Conclusion:

Before the advent of Islam this region was the Hindu dominant. Their sources of income were the agriculture. But the main issues were the imbalance of the society. The caste system was destroying the society. Through the caste system the poor people had no moral values, ethical values and they had not the right of any decision about their self. The advent of Islam in this region remove these evil and the Sufis played four major task through which they change the society and these were preaching of Islam, education for everyone, health, food and financially help the people, they remove the cast system and work for public growth, society improvement. They gave the lesson of love, humanity, brotherhood and tolerance. Sufism was very deep influence and its impact on the society of Muzaffargarh was strongly observed on the life of common man. Sufism influenced the People of the region due to the simplicity, piety and nobleness. Sufis taught the people the principled of life, ethics of life and sense of brotherhood. Philosophy of Sufism was based on social mobility. The idea of social equality as expressed in Sufism lifted several people of the lower castes to higher grade.

References

- ¹. District Gazetteer Muzaffargarh, 1929, P.99.
- ². Mohammad Aslam Meetla, Multan Nama ,P.212.
- ³.Ibid, P. 213.
- ⁴. District Gazetteer Muzaffargarh, 1929, P. 300
- ⁵. Ibid
- ⁶.Interview, Ghulam Mustafa Chishti, (Follower)
- ⁷ District Gazetteer. 99.
- ⁸ District Gazetteer, Muzaffargarh, 1929, Sang-e-Meel, Lahore, P.311.
- ⁹. E., D., Meclagon & H., A. Roze, P.234.
- ¹⁰. Ibid.
- ¹¹ E., D.,Meclagon & H., A., Roze, P.235.
- ¹² Written statement at the shrine.
- ¹³ Interview, Mohamad Younis Chishti, worker of shrine
- ¹⁴ Umer Kamal Khan P. 285
- ¹⁵ Ibid.
- ¹⁶ Tareekh-e-Layyah, P.424
- ¹⁷ Ibid.

- ¹⁸ Interview Khawaja Mohammad Hussain Sewag Sjada Nasheen Darbar Pir Sewag.
- ¹⁹ Tareekh-e-Layyah, P.122.
- ²⁰ Tareekh Zila Muzaffargarh, P.142
- ²¹ Article, Doctor Mohammad Khurshid, Kot Karor Ilam-o-Irfan Ka Qadim Gehwara.
- ²² Ghulam Sarwar Lahori, Tareekh-Makhzan Punjab, Lahore 1886,P.353
- ²³- Article, Doctor Mohammad Khurshid, Kot Karor Ilam-o-Irfan ka Qadim Gehwara.
- ²⁴ Article, Dr. Mohammad Khurshid, Kot Karor Ilam-o--Irfan Ka Qadim Gehwara.
- ²⁵ Tareekh-e-Layyah, P.424
- ²⁶ Article, Doctor Mohammad Khurshid, Kot Karor Ilam-o-Irfan Ka Qadim Gehwara.
- ²⁷ Tareekh-e-Layyah, P.420.
- ²⁸ .E., D.,Meclagon & H., A., Roze, P.235
- ²⁹ Qadoosi, Ijaz-ul-Haq. *Iqbal ky Mehboob Sufia*. Pakistan, 1976.P122
- ³⁰ Mehboob, Ghulam Mustafa. *Sanwah e Hiyat Shaheed Syed Ahmad Sultan*. Dera Ghazi Khan, 2018.P34
- ³¹ IbdI.P37
- ³² Mehboob, Ghulam Mustafa. *Sanwah e Hiyat Shaheed Syed Ahmad Sultan*. Dera Ghazi Khan, 2018.P40
- ³³ Sulmani, Allama Faqeer Hassan Mehmood Yousifi. *Abeer Ul Haqeeqat*. Dera Ghazi Khan: Hussainiya Yousifiya Sulmaniya Acadimy.p79
- ³⁴ Qadosi, Ijaz- ul-Haq. *Tazkara Sufiya Sindh*. Karachi: Super Art Engrior Press, 1959.p73
- ³⁵ IbdI.p73
- ³⁶ Sulmani, Allama Faqeer Hassan Mehmood Yousifi. *Abeer Ul Haqeeqat*. Dera Ghazi Khan: Hussainiya Yousifiya Sulmaniya Acadimy.p79
- ³⁷ Sulmani, Allama Faqeer Hassan Mehmood Yousifi. *Abeer Ul Haqeeqat*. Dera Ghazi Khan: Hussainiya Yousifiya Sulmaniya Acadimy.p79