

Social Impact Assessment of Sufi Education on District *Gujrāt*: A Case Study of *Khwāja Gohar-ud-Dīn Ahmed*

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Abstract

A general view states that Sufism commenced with the emergence and through the teachings of Islam. Sufis promoted the lessons of Islam through their ideology. Sufi education defines the Islamic course of life defined by Islam in *Sharī'ah*. They follow the spiritual trajectory for the love of Allah and influence people with their ideology against mundane activities. This paper deals with the impact of Sufi teachings of *Khwāja Gohar-ud-Dīn Ahmed* from Gujrāt on District Gujrāt. The finding of this study reveals that most respondents consider Sufi as the mediator between Allah and them. The people also offer *zikr*, *Nawāfils*, and distribute the food at the shrine when their vows get to fulfill. The people also responded that the teachings of the *Khwāja Gohar-ud-Dīn* have brought changes in the society, especially in the promotion of values of peace, contentment, patience, and humanism.

Keywords: Sufi education, *Gohar-ud-Dīn*, Gujrāt, impact

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Introduction

Sufism is an international phenomenon of Islam. Sufis promoted the lessons of Islam through their ideology. A general view states that Sufism commenced with the emergence and through the teachings of Islam.¹ It is such a fact that Islam is the only source of Sufism. Origination of Sufi literature has been claimed with the advent of Islam and unaccountable spiritual knowledge from the heart of the Prophet Muhammad (SAW). The companions of Prophet Muhammad (SAW) has sought spiritual knowledge from Him (SAW), hence, Prophet Muhammad (SAW) and His (SAW) companions were the founders of spiritual knowledge and Sufism.² The discussion sums up as stated by Iqbāl Chāwla, "Sufism is the grand tradition of Islam through the teaching of Prophet Muhammad (SAW)"³ and great spiritual trait of the Sufis.⁴

In Pakistan, Gujrāt is one of the ancient historical locations and has a pre-Islamic history.⁵ Gujrāt has many ancient shrines of nine-yard graves.⁶

¹ Qaiser Abbās, Attiya Min Allah, "People's Perception about the Effect of Sacred Things Placed at the Sufis Shrines in Lahore Pakistan" *EPRA International Journal of Economics and Business Review* 3, No. 7 [2015]: 28.

² Nahid Angha, *Principles of Sufism* (California: Jain Publishing, 1991), 5-6.

³ Muhammad Iqbāl Chāwla, "Sufism and Sufi Practices in Pakistan: A Case Study of 'Notan Walī Sarkar' (1917- 1994)" *A Research Journal of South Asian Studies* 30, No.1 [January-June 2015]: 10.

⁴ Bushra Nazeer, Virinder Kalra & Abdul Qādir Mushtāq, "Sufi Whirling and the Culture of Dhamaal Dance at the shrine of Bari Imam" *Lyallpur Historical & Cultural Research Journal* 18, [N.D]: 18.

⁵ Abdul Rehman, & Jr. Wescoat, *Pivot of the Punjab, the Historical Geography of Medieval Gujrāt* (Lahore: Dost Associates Publisher, 1993), 49

⁶ Ahmed Hussain Qala'dārī, *Zila Gujrāt, Tarīkh, Saqāfat, Adab* (Lahore: Pakistan Punjabī Adabī Board, 1995), 48.

Sufis took part in the preaching of Islam and Sufism in this area. The District Gujrāt is the most fertile land employing the names of Sufi Saints.⁷

Khwāja Gohar-ud-Dīn is a famous Sufi of District Gujrāt, who played an effective role in the transformation of the society. The shrine of *Khwāja Gohar-ud-Dīn* is located in the Jindhār sharīf village, outside of Gujrāt city. *Khwāja Gohar-ud-Dīn* took the *Faiz* (spiritual guidance) to the shrine of *Hazrat Tanūkh*.⁸ *Khwāja Gohar-ud-Dīn* belonged to *Awaisī Suharwardī* order and also followed the *Chistī* order. He constructed a library, mosque, and *madrasa* in the village, besides the sacred nine-yard shrines in the surrounding area. This study is about the spiritual teaching of *Khwāja Gohar-ud-Dīn*, and its social, cultural, and religious impact on the lives of people.

1. Methodology

For the exploration of contributions, impact, and response to Sufi teachings of *Khwāja Gohar-ud-Dīn* on the society of District Gujrāt, a survey method has been performed. The data has been collected via the questionnaires of site visitors of the shrine. Fifty questionnaires were filled through the non-probability convenience sampling technique.

The questionnaire was separated into two sections. The first section contained information about which gender visits the shrine and the second section was contained five questions about the Sufism perspective

⁷ Ahmed Saleem & Amjad Ali Bhatti, *Gujrāt Pedia* (Gujrāt: University of Gujrāt, 2012), 281.

⁸ Hazrat Tanūkh is the Prophet of Allah and descendant to the Prophet Hazrat Ibrahīm. The shrine of Hazrat Tanūkh is situated in Sheikh Chugānī village (District Gujrāt).

like as Sufi order, the purpose of visitation of the shrine, belief on Sufi, activities on the completion of vows, and teachings of the Sufi. The questionnaire was the closed end in English and Urdu languages. The samples were analyzed through SPSS techniques to get the results.

2. *Khwāja Gohar-ud-Dīn: An Introduction*

Syed Ali Akbar mentioned that He was born in 1869 AD. Through the investigation most near the date of birth is 1868 AD mentioned by Asif.⁹ The Sufi's original name is "*Khwāja Gohar-ud-Dīn Ahmed*".¹⁰ Syed Ali mentioned His name as "*Khwāja Gohar-ud-Dīn Chistī Awaisī*" in *Gohar-e-Munīr*.¹¹ According to Shah, author of *Gohar-e-Munīr*, *Khwāja Gohar-ud-Dīn* belonged to Jindhar sharīf near Kariānwāla. . He belonged to the *Gujjar* family of the Jindhar sharīf .¹² Syed Ali Akbar mentioned that Miān Muhammad Ali was the father of *Khwāja Gohar-ud-Dīn*. His uncle's name was Gul Ahmed Nurtured *Khwāja Gohar-ud-Dīn* after the death of his parents.¹³ Hazārvī mentioned that *Khwāja Gohar-ud-Dīn* got the early *Qur'ānic* education from the mosque of the village. He used to pay attention to Sufi, spiritual poetry and *Na'ts*¹⁴ at an early age.¹⁵

Khwāja Gohar-ud-Dīn got married three times. Allah blessed Him with a son named Muhammad Ramzan and a daughter named Jannat Bibi from

⁹ Muhammad Asif Hazārvī, *Faizān-e-Gohar* (Gujranwala: Maktaba Chistiya Ghaffūriya, 2007), 46.

M. Zamān Khokhar, *Gujrāt Taiīkh Kay A'inay Main* (Gujrāt: Yāsir Academy, 2006), 284.

¹⁰ Muhammad Shahid Jameel, *Isrār-e-Gohar* (Sialkot: Jāmia Owaisia Gohariya, N.D.), 107.

¹¹ Syed Alī Akbar Shah, *Gohar-e-Munīr* (Rawalpindi: Samraz printers, 2001), 32.

¹² Akbar, *Gohar-e-Munīr*, 32.

¹³ Akbar, *Gohar-e-Munīr*, 32.

¹⁴ Praising Prophet Muhammad.

¹⁵ Hazārvī, *Faizān-e-Gohar*, 49.

his first wife.¹⁶ But when his uncle died, He started working as a farmer. During his tough routine as a farmer, He served a Sufi saint Miān Allah Wadāyā. He devoted his most time to prayer and service of Miān Allah Wadāyā. After some years He devoted his life completely in the search of the love of Allah and left the farming activities.¹⁷ He died on 2nd February 1952 AD in the evening and buried in the next morning.¹⁸

The village Jindhar sharīf is located on Jalālpur Jattān road that leads to Kariānwāla. The shrine is situated in the graveyard of the village. The village is twenty-six kilometers away from Gujrāt city.¹⁹

3. *Khwāja Gohar-ud-Dīn*: Spiritual Profile

3.1. Bai'at and Sufi Order

Bai't of *Khwāja Gohar-ud-Dīn* is controversial and debatable. As per Qudsiya Batool, He was the caliph of Miān Ghulam Muhammad Suharwardī of Hayat Ghar and belonged to the *Suharwardiya* Sufi order.²⁰ According to Āsif Hazārvī, physically, He did not take *Bai't* on the hand of any Sufi. He spiritually got *Faiz* from the shrines of the Hazrat Dātā Alī Hujvīrī and Hazrat Tanūkh (AS). Hazārvī mentioned that the Sufi order of Him belonged to the *Awaisia* order.²¹ Zamān Khokhar narrated that He got the *Faiz* from Hazrat Tanūkh (AS).²² Hazārvī, also claimed that *Khwāja Gohar-ud-Dīn* said "My spiritual masters are from different areas of the

¹⁶ Akbar, *Gohar-e-Munīr*, 81. Hazārvī, *Faizan-e-Gohar*, 263.

¹⁷ Akbar, *Gohar-e-Munīr*, 54.

¹⁸ Akbar, *Gohar-e-Munīr*, 339. Jameel, *Isrār-e-Gohar*, 171-172.

¹⁹ Khokhar, *Gujrāt Main Ambiyā Kay Mazārāt*, 92.

²⁰ Qudisa Batool, *Impact of Sufism on the cultural and religious condition of the Gujrāt; A case study of Major Sufis saints of Gujrāt* (Gujrāt: University of Gujrāt, 2016), 66.

²¹ Hazārvī, *Faizān-e-Gohar*, 72-73.

²² Khokhar, *Gujrāt Tarīkh Kay A'inay Main*, 284.

Punjab, lying from Lahore to Sheikh Chugani village".²³ According to Ali Akbar Sufi order of *Khwāja Gohar-ud-Dīn* is *Chistī Awaisī*.²⁴ *Khwāja Gohar-ud-Dīn* visited many Sufi shrines to seek an understanding of Sufism. References of following shrines are found regarding His visits; Syed Ali bin Usman; famous as *Dātā Alī Hujvīrī* Hazrat Shāh *Dawla Daryā'ī*, Hazrat *Sābir Piya* (India), Qāzī Sultān Mehmood, etc.²⁵

4.2. Belief and Teachings:

Sufis came to India with the Muslim invaders and people remained under the influence of the Sufis.²⁶ The people followed the Sufis through their discipline and character.²⁷ The teachings and character of *Khwāja Gohar-ud-Dīn* were very pious. He tried to change the life pattern of the society of Jindhar sharīf and the surrounding area according to *sharia*. It was the pious life of Him; people motivated and become a regular follower of Islam. He taught the lesson of *Hubb-e-Ilāhī* (love for Allah), *Ishq-e-Rasūl* (love for Prophet of Allah), generosity, a preacher of Islam, hospitality, and condemned the pseudo-Sufism.

4.3. *Hubb-e-Ilāhī* (Love for Allah)

Khwāja Gohar-ud-Dīn strictly followed the concept of *Tawhīd* (oneness of Allah). He led the life according to the *Sunnah* of the Prophet. He taught lessons of the *Tawhīd* to people. Once, a person presented in the court of *Khwāja Gohar-ud-Dīn*, requested Him to pray. *Khwāja Gohar-ud-Dīn* asked

²³ Hazārvi, *Faizān-e-Gohar*, 72.

²⁴ Akbar, *Gohar-e-Munīr*, 217.

²⁵ Hazārvi, *Faizān-e-Gohar*, 63.

²⁶ Muhammad Hassan Alī, "Sufi Influence on Pakistani Politics and Culture", *Pakistaniāt: A Journal of Pakistan Studies* 2, No. 1 [2010]: 27.

²⁷ Muhammad Hanīf Rāmay, *Islam kī Rohānī Aqdār* (Lahore: Sang-e-Meel, 2005), 55.

him: "Do you offer prayers five times a day? He replied "no". *Khwāja* taught him how to perform prayers; and sent him off with His blessings, "Allah will bless you".²⁸

4.4. *Hubb-e-Rasūl* (Love for Prophet Muhammad)

Sufi life is un-meaningful without *Hubb-e-Rasūl*. He was a deep lover of the Prophet Muhammad, and the same taught to the devotees. He constructed the mosque and started to celebrate the annual *Khatam Sharīf* (sacred meeting) in Jindhar sharīf .²⁹

4.5. Propagation of Islam

Hazārvī described that He was the preacher of Islam. He regularly preached Islam, and taught Islamic education to people. It was polite behavior of Him due to which people got attracted towards Islam and practically followed Islamic education. Religious scholars also use to consult Him on Islamic issues. For the Islamic teachings, He constructed religious buildings, such as a mosque, library, and *madrassa* in the Jindhar sharīf .³⁰

5. Social Services of *Khwāja Gohar-ud-Dīn*

5.1. Construction of the Mosque, *Madrassa*, Library, and Nine-Yard Shrines

Khwāja Gohar-ud-Dīn constructed a mosque in Jindhar sharīf . He used to celebrate annual *Khatam sharīf* on 12 *Rabi-ul-Awwal* on the birthday of Prophet Muhammad (SAW) in the mosque. ³¹ The meetings of *Khatam*

²⁸ Hazārvī, *Faizān-e-Gohar*, 220.

²⁹ Alī Akbar, *Gohar-e-Munīr*, 70-99. Hazārvī, *Faizān-e-Gohar*, 225-226.

³⁰ Hazārvī, *Faizān-e-Gohar*, 234.

³¹ Akbar, *Gohar-e-Munīr*, 69.

Sharīfs were held in the court of the mosque. *Pīr Habīb Ullāh* and *Pīr Miān Muhammad Yusuf*, the grandsons of him had expanded the mosque after his death.³² Residential rooms had been constructed for the passengers, two other rooms were constructed along with the residencies, one was specific for Him and the second was for the library. These two rooms were used for *Dārul-'Ulūm* (Islamic institution). This place was not only for spiritual guidance, but also used for proper Islamic teachings. Many scholars were appointed in this *madrassa* to spread Islamic teachings.³³

In the period of the *Khwāja Gohar-ud-Dīn*, the administration of the *madrassa* was highly organized and appreciated. Many enrolled students were from other districts. The library was comprised of several precious books on Hadiths, Law, *Tasawwuf*, and History. He spent all his life in the preaching of Islam. It was the great contribution of *Khwāja Gohar-ud-Dīn* to the society of Gujrāt that He constructed a mosque, library, and *madrassa* in a village.³⁴ *Khwāja Gohar-ud-Dīn* also constructed five nine-yard sacred shrines of Prophets. He constructed the shrines of Hazrat Tanūkh (AS³⁵), Hazrat Amnūn, Hazrat Mūsa Hijāzī, Hazrat Safdān, and Hazrat Nāmātūs.³⁶

5.2. Celebrations of the Annual Ceremony of the *Khatam Sharīf*

Khwāja Gohar-ud-Dīn used to celebrate *Khatam Sharīf* in the village. This program was scheduled on the 12th of *Rabī-ul-Awwal* of every year. He said, "I started this meeting on spiritual permission of the Prophet Muhammad (SAW)". Hundreds of people used to participate in the annual *Khatam*

³² Zaman, *Gujrāt Main Ambiyā kay Mazārāt*, 95.

³³ Hazārvī, *Faizān-e-Gohar*, 118.

³⁴ Hazārvī, *Faizān-e-Gohar*, 118.

³⁵ *Alaihi Salām* (Blessings by Allah Almighty)

³⁶ Zamān, *Gujrāt Main Ambiyā kay Mazārāt*, 52. Akbar, *Gohar-e-Munīr*, 111.

Sharīf.³⁷ On the day of the *Khatam* many parties of the *Qawwāls* (Sufi Musicians) and Islamic scholars used to participate in the *Khatam Sharīf*. On the 11th *Rabī-ul-Awwal*, religious scholars like Maulana Muhibb-ul-Nabī and Abdul Ghafūr Hazārvi used to deliver Islamic speeches. *Khwāja Gohar-ud-Dīn* also held many occasions of the *Samā* (Sufis concert) at the Jindhar sharīf , Sheikh Chugani, and Gujgran village. He also used to celebrate the *Khatam Sharīf* of the Hazrat Ibrāhīm (AS) and other Islamic occasions. Now there are two significant celebrations, *Khatam Sharīf* of Prophet Muhammad (SAW) and ‘*Urs* (Annual celebration of Buried Sufi; *Khwāja Gohar-ud-Dīn*).³⁸

6. Results and Discussions

Table 1: Frequency Distribution Respondents According to Their Gender, Locality, Marital Status and Occupation

Attributes	Frequency	Percentage
Gender		
Male	31	62%
Female	19	38%
Locality		
Rural	33	66%
Urban	17	34%
Marital Status		

³⁷ Hazārvi, *Faizan-e-Gohar*, 119.

³⁸ Hazārvi, *Faizan-e-Gohar*, 121.

Married	40	80%
Single	10	20%
Occupation		
Housewife	17	34%
Govt. servant	05	10%
Businessman	04	8%
Driver	04	8%
Labor	09	18%
Farmer	11	22%

Table 1 shows demographic information of section one of the questionnaires. It provides information about the gender, locality, marital status, and occupations of the respondents. The data shows that 62% were male and 38% were female, 66% were rural and 34% belonged to urban areas, 80% were married and 20% were unmarried, 34% were housewives, 10% belonged to government departments, 8% were businessman, 8% were drivers, 18% were labor class and 22% were farmers.

According to the results of Table 1, males from rural areas were the dominant class who visits the Sufi shrine. Besides, most married people and the working-class visit the shrine too.

Table 2: Distribution of the Respondents According to Their Education

Level of Education	Frequency	Percentage
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Illiterate	14	28%
Primary	14	28%
Middle	05	10%
Matric	11	22%
Intermediate	02	04%
Graduation	04	8%
Higher	00	00%
Total	50	100%

Table 2 shows the information level of education of respondents of the shrine. The data shows that 28% were illiterates, 28% had primary education, 10% had middle education, 22% were matric, 04% were intermediates, 8% had graduation education and there was not any respondent to a higher qualification. The data of Table 2 shows that most people belonged from primary to matric qualification.

Table 3: Distribution of Respondents According to Age

Age	Frequency	Percentage
14-20	01	2%
21-30	11	22%
31-40	15	30%
41-50	13	26%

51-60	10	20%
Total	50	100%

Table 3 does the assessment of the age of respondents of the shrine. Table 3 depicts that 2% belonged to the age of 14-20, 22% belonged to 21-30, 30% belonged to the age of 31-40, 26% belonged to the 41-50 years and 20% belonged to the age of 51-60 years. Most people who visit the shrine belonged to 30-50 years.

Table 4: Distribution of the Respondents According to Sufi Orders

Orders of the Respondents	Frequency	Percentage
<i>Qādrī</i>	18	36%
<i>Chistī</i>	10	20%
<i>Naqshbandī</i>	01	02%
<i>Suharwardī</i>	10	20%
<i>Any other</i>	11	22%
Total	50	100%

Table 4 shows the information about the Sufi order of the respondents. Table 4 provides that 36% belonged to the *Qadrī* order, 20% were the *Chistī*, 02% were the *Naqsbhandī*, 20% belonged to the *Suharwardī* Sufi order and 22% belonged to other Sufi orders. The result of the Table 4 shows that *Qadrī* and *Chistī* order is the dominant order to the other Sufi orders.

Table 5: Distribution of the Respondents According to Their Purpose of visits

Purpose of visitation	Frequency	Percentage
Devotion	22	44%
<i>Mannats</i> (vows)	17	34%
Closeness for Sufism	06	12%
Closeness for Allah	05	10%
Total	50	100%

Table 5 reveals the information regarding the purpose of respondents' visits to the Sufi shrines. The data provides that 44% visits are for the devotion to Sufis, 34% visits are for the *Mannats*, 12% visited the shrines for the closeness for Sufism and 10% visited the shrines to acquire the spiritual connection with Almighty Allah. According to the result of Table 5 people visited the shrines mainly for devotion to Sufis or *Mannats*.

Table 6: Distribution of the Respondents According to Their Beliefs on the Sufi Saint

Faith on Sufis	Frequency	Percentage
They can change your destiny	00	00
They are the mediator between Allah and us	22	44%

Considered as a pious personality	21	42%
Close friend of Allah	07	14%
Total	50	100%

Table 6 provides the information of respondents about their faith in the Sufi. The data of Table 6 depicts that 00% believes that Sufis cannot change our destiny, 44% responded that Sufis are the mediator between Allah and us, 42% considered Sufis as a pious personality, and 14% replied that Sufis are the friend of Allah. The majority of the respondents considered Sufi as a pious personality and mediator between Allah and us.

Table 7: Distribution of the Respondents According to Their Activities When Vows Completed

Activities when vows completed	Frequency	Percentage
Offer the <i>zikr</i>	05	10%
Offer the <i>Nawāfils</i>	08	16%
Distributes the food at the shrine	28	56%
Serve the shrine	09	18%
Total	50	100%

Table 7 gives the information of respondents about their activities when their vows completed. The data of Table 7 shows that 10% offer the *Zikr* at

the shrine, 16% offer the *Nawāfils* at the shrine, 56% distribute the food at the shrine and 18% serve the shrine in a different aspect. The majority of the people had distributed the food at the shrine when their vows completed.

Table 8: Distributes of Respondents According to the Teachings of Sufis

Sufis Teachings	Frequency	Percentage
Peace	09	18%
Patience	05	10%
Contentment	05	10%
Humanism	18	36%
All of Above	13	26%
Total	50	100%

Table 8 shows the information of respondents about the teachings of the Sufis. The data of Table 8 shows that 18% of respondents replied that Sufis gives the lesson of peace, 10% responded that Sufis educated the lesson of patience, 10% also responded that Sufis taught lesson of contentment, 36% responded that Sufis given the lesson of humanism and 26% replied that Sufis taught the lesson of peace, patience, contentment, and humanism.

7. Conclusion

Khawāja Gohar-ud-Dīn was the great Sufi personality for the society of District Gujrāt. People of the society followed the teachings of *Khawāja Gohar-ud-Dīn* and frequently visit the shrine to recall his teachings. People also have a strong belief that he could contribute a positive change in their

lives by sending their requests to Allah. They considered the Sufis as a mediator between Allah and people and considered them as the pious personalities. *Khawāja Gohar-ud-Dīn* belonged to *Awaisī/Suharwardī* Sufi order; hence, most visitors of the shrine belonged to the same Sufi order.