

Sufi Traditions: A Glimpse Into Khyber Pakhtunkhwa's Spiritual Identity

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Abstract

This discussion's topic focuses on the contributions and lives of prominent Sufi leaders while also highlighting the wider influence of Sufism in Khyber Pakhtunkhwa, Pakistan. Some of the most important people in the spiritual and cultural history of the area include Hazrat Akhund Baba Swat, Hazrat Akhund Panju Baba, Hazrat Rahmkar Kaka Sahib, Haji Bahadur Khan Kohati, Muhammad Ismail Ghorī, Syed Ali Ghawas Peer Baba, and Hazrat Syedna Muhammad Qadri. They embody the rich Sufi history of Khyber Pakhtunkhwa in their spiritual practices and teachings. The depth and breadth of Sufism in the region is demonstrated by the existence of multiple Sufi orders, including the Naqshbandi, Qadiri, Chishti, and Suhrawardi. The khanqahs and shrines of these Sufi organizations flourish as centers of spiritual practice and instruction that promote community and devotion. The enduring impact of Sufism on Khyber Pakhtunkhwa's spiritual and cultural identity is demonstrated by this, since it offers adherents comfort, insight, and a profound sense of community. Sufism still has a great deal of energy and strength, which motivates and directs people who work in this field.

Keywords: sufism, sufi figures, sufi orders, spiritual legacy, khanqahs, cultural identity.

Introduction

A Lexical Study of Sufism

Sufism and *Ṣūfī* derive from "*Ṣūf*," though some words that sound similar are also said to be formed by *Ṣafa'*, *Ṣa'fa*, and *Ṣo'fa*, besides other words. Al-Hajwayrī states that multiple epigrams have been reported by individuals exploring Sufism. Some believe that the Sufi is the very definition of piety, while others describe a Sufi as somebody who wears a *suf*. Others argue that a Sufi is the one who loves Safa's associates; a fourth opinion states that the word Sufi derives from Safa. He adds that filth is the reverse of cleanliness and that cleanliness is excellent in

all things. The Sufis are so named because they have refined their morals and affairs and cleansed themselves of the impurities of desire.¹

Definition of Sufism

The Sufis attribute the beginning of Sufism, or "*Taṣawwuf*," to the Prophet of Islam. They uphold the view that the revelations received by the Prophet can be categorized into two types: the words found within the Quran and the divine inspiration revealed in the Prophet's heart.²

The road of self-purification that Sufis follow is commonly referred to as "*Ihsan*" in Hadith and "self-purification" in

the context of the Qur'an. From this angle, Sufism does not always have to follow the Sunnah and Qur'an, but it might be rejected if it does not follow these fundamental texts. The concept of "Sufism" is one of spiritual dedication, letting up of material attachments, and getting closer to Allah. There are differing and agreement amongst Muslim academics when it comes to the definition of Sufism. We explore Sufism in the following parts by examining the teachings and wisdom of a few well-known religious leaders; we provide some passages for your perusal.

Sufism is defined profoundly by Junaid Baghdadi, who emphasizes the direct relationship with Allah as existing "without connection."³ According to Zakaria al-Ansari, it is the domain of knowledge in which individuals learn to develop their internal and exterior selves, establish moral principles, and purify their souls. Since achieving eternal happiness is the ultimate goal of this pursuit, Sufism is a life-changing and spiritually enlightening path.⁴

A different perspective is provided by Hazrat Abul Hasan Noor, who asserts that Sufism requires giving up all material pleasures.⁵ Al-Qazvini emphasizes the necessity of distancing oneself from egotistical cravings and attachments when presenting Sufism as a path that entails giving up favorable practices.⁶

The ideas of accepting virtue, shunning vice, emphasizing inward development in addition to external behavior, developing a close relationship with Allah, putting in order spiritual advancement over materialistic concerns, and pursuing divine acceptance in all facets of life are all echoed in a plethora of quotes from diverse Sufis. Sufism is defined by an all-encompassing dedication to these principles.

Description of a Sufi

According to Hazrat Sheikh Abu Ali Al Rooz Bargi, a Sufi is someone who wears a simple garment, has a pure heart, follows the Shari'ah of Muhammad (PBUH), and unintentionally leaves the world behind in response to the ascetic yearnings of their soul.⁷ A Sufi has a calm physique, a happy heart, a radiant countenance, an open heart, inner tranquility, a close relationship with Allah, and a separation from external influences, according to Sheikh Abdul Qadir Jilani.⁸

According to Al-Ghazali, the Sufi path matures when action and knowledge combine together in harmony. With this insight, one's character grows stronger, undesirable attitude is given up, and negative traits are abolished. Eventually, the heart is liberated from all distractions and is adorned with Allah's continual reminder.⁹

Al-Hajwari highlights that a Sufi is a person who has painstakingly cultivated their behavior and character, cleansing themselves of impurities and flaws. They are the essence of Sufism; they have also fostered an inbuilt devotion to God Almighty.¹⁰

Sufis do not worship for material gain; this is in line with the words of Rabia Basri, who said, "If I worship you for the fear of hell, then damn me to hell. Deny me paradise if I adore you with the expectation of it."¹¹ This viewpoint emphasizes how a sincere and selfless relationship with the Divine, rather than outside motivations, is what drives true Sufism. Sufism, according to Junaid Baghdadi, is the removal of all barriers between God and humanity."¹²

From all the factual, terminological, and demanding definitions of Sufism that have been discussed thus far, Sufism is understood to represent an all-encompassing, selfless love and devotion to Allah Almighty that surpasses material aspirations. Those

who follow this road ought to be unafraid of gain or loss, both in this life and the next. Their deeds have to be motivated only by a profound sincerity for Allah.

The Beginning and Development of Sufism

Sufism has four distinct phases, which can be summed up as follows:

1. **The Initial Era (Pre-Sufism):** There was no institutionalized Sufi tradition throughout this time, which equates to the early centuries of Islam. Sufism developed as an inherent, mystical aspect of Islam, with the Prophet's companions and the first Muslim generations serving as examples of its ideals. Ascetic rituals, devotion to God, and spiritual purity were the main points of emphasis. Islam's core precepts served as the foundation for Sufism.¹³
2. **The Second Period (Sufism's Geographic Expansion):** During this time, Sufism spread throughout the Arabian Peninsula, Egypt, Syria, and Iran. Sufism developed into a discipline with more structure. But it also had to contend with obstacles like the rationality and Greek philosophy that permeated Muslim society. Important people like Abu Nasr Siraj had a role in determining the course of Sufism.
3. **The Third Era (The Golden Age of Sufism):** During this time, Sufism flourished and gained popularity. Prominent figures in Sufi thinking history, like Imam Ghazali and Sheikh Ali Hajwayri, were poets, philosophers, and academics. Sufism developed into a unique ideology that was widely accepted by many societal groups.¹⁴
4. **The Fourth Era (Age of Decline):** Sufism's legitimacy and vigor have declined during this time. Sufism was

impacted by the general deterioration and disarray that the Muslim Ummah experienced. Political influences and Taqlid (imitation) started to take precedence over the basic Sufi beliefs. Reform initiatives did exist, but their efficacy was constrained. During this time, people like Sheikh Ahmad Sarhindi made an effort to refute some Sufi ideas and fight political atheism.

In conclusion, Sufism's growth can be understood as a transition from its organic roots to a more structured and philosophical system during its heyday, and then to a time of decline during which outside influences shaped its practices and tenets. Throughout its history, sufism has been characterized by a dynamic interplay between its fundamental spiritual principles and outside influences, which has reflected larger trends and issues facing the Muslim world.

Famous Sufi Chains and Their Development in the Indian Sub-Continent

Introduction to the Chishtiyyah Chain

Hazrat Ali (R.A.) is the founder of the Chishtiyyah Sufi lineage, with Hazrat Khawaja Hasan Basri playing a crucial role. Respected for his Sufi and intellectual excellence, Hazrat Hasan Basri gave the Kharqa Khilafat to later greats like Hazrat Ibrahim bin Adham.

Hazrat Ibrahim handed Hazrat Hudziqa Marashi in a symbolic shift that culminated with Hazrat Abu Ishaq Shami, whose name came to be associated with "Chisht." This family represents a rich Sufi legacy that continues to be a source of spiritual insight and devotion.¹⁵

Chishtiyyah Chain in the Indian Subcontinent

When pioneers from this lineage fled to Punjab in the tenth century AD under Mahmud Ghaznavi's raids, the Chishti Chain was born.¹⁶ However, Hazrat Moinuddin Ajmeri was the one who formally began this ritual.

This school of thought rose to considerable prominence on the political, cultural, and spiritual fronts throughout the early Islamic era.¹⁷ Sheikh Abdul Haq Muhaddith Dehlavi, who praised Hazrat Moinuddin Ajmeri as one of the finest leaders in the Indian subcontinent, considered him as the founder of Chishtiyyah.¹⁸ Khawaja Qutbuddin Bakhtiar Kaki led the Chishtiyyah lineage after Hazrat Moinuddin Ajmeri, establishing Delhi as its center base.¹⁹

An Overview of the Naqshbandiyyah Order's Evolution

Throughout its history, the Naqshbandiyyah Order has gone through multiple phases. The following are these phases:

1. The Siddiqiya Phase:

In the beginning, the Naqshbandiyyah chain was referred to as the Siddiqiya chain. This period of time starts with Hazrat Siddiq Akbar (13 AH) in the first century of the Hijri calendar and ends with Hazrat Sheikh Bayazid Bastami (261 AH) in the third century. Notably, this was the period when the Siddiqiya chain was referred to as the Naqshbandi chain. The relationship between Hazrat Siddiq Akbar and the Aaliyah Naqshbandi chain was highlighted by Imam Rabbani Hazrat Mujadid Alif Thani Sheikh Ahmad Sirhandi.²⁰

2. The Tafuriya Phase:

From Hazrat Sheikh Bayazid Bastami to Hazrat Khwaja Abdul Khaliq Muhammad

Wani, the Tafuriya phase of the Naqshbandi order lasts until the sixth century of the Hijri calendar. The Naqshbandi order was also referred to as the Tafuriya order during this time.²¹

3. The Alia Khawajgan Phase:

The Naqshbandi chain was known as the Khawajgan order, and it lasted from the sixth century AH (Islamic calendar) with Khwaja Majeed Wani to the eighth century AH with Sheikh Bahauddin Naqshband.²²

I. The Aliya Naqshbandiyyah Order:

The Tafuriya phase of the Aliya Naqshbandiyyah Order developed from Siddiqiya in its early stages. However, because of the spiritual attributes and perfections attributed to Hazrat Sheikh Bahauddin Naqshband, it became known as the Aliya Naqshbandiyyah Sufi order throughout Islamic countries. The main reason for this rule is ascribed to Aliya Naqshbandiyyah Hazrat Khwaja Bahauddin Naqshbandi's personality.

Notably, Naqshbandi Sufis favor the silent type of dhikr (spiritual recall), in opposition to the Qadiriyya order. Loud dhikr was widespread before the Naqshbandi period, when it was called the Silsila Khawajgān, according to Shah Waliullah. Amir Kulal concentrated on both the silent and loud types of dhikr, although the Naqshbandi order preferred the silent kind.²³

The Naqshbandi Order in the Indian Subcontinent

One of the oldest Sufi traditions, the Naqshbandi lineage, came to India somewhat late. Khawaja Bakibillah established this order in India and went on to become the first Sufi saint to do so. Sheikh Muhammad Akram clarifies in his works on the

establishment of Naqshbandiyah in the subcontinent:

"The first sage in India to diligently practice this tradition not only laid the groundwork for the Naqshbandi tradition in India but also, by engaging with rulers and influencers, quietly assembled a community of religious and pious nobles who opposed courtly innovations."²⁴

After his mentor Khawaja Baqi Billah's death, Sheikh Ahmad Sirhandi, also known as Mujadid Alif Thani, the caliph and pupil of the latter, carried on this legacy throughout the Indian subcontinent. In the subcontinent, this lineage blossomed and became well-known during the time of Hazrat Mujaddid.

An Overview of the Qadiriya Order

Sheikh Abdul Qadir Jilani, who lived in the sixth century of the Islamic calendar, is the ancestor of the Qadiriya Order. He was born in Saadat Gilan in the year 470 AH, and at the age of just 18, he set off on a life-changing adventure that brought him to Baghdad. There, with extraordinary bravery and unshakable dedication, he committed himself to the pursuit of both internal and exterior knowledge.²⁵

For thirty-three years of his life, Hazrat Sheikh Abdul Qadir Jilani was a teacher, and for the next forty years, he preached and provided spiritual counsel. At the age of ninety, he passed away in 561 AH, and Baghdad is his ultimate resting place.

The extensive expertise of Abdul Qadir Gilani brought him unmatched fame and encouraged a great number of people to pursue careers similar to his own.²⁶

The Origins and Flourishing of the Qadriya Order in the Indian Subcontinent

Qadriya Order traces its lineage back to Hazrat Syedna Muhammad Qadri, Makhdoom Muhammad Gilani (923 AH), Shah Qamis Qadri (993 AH) in Mohalla Garh Munir, Bihar Sharif, Sheikh Abdul Haq Muhaddith Dehlavi (1052 AH), and Hazrat Mian Mir Lahori (1045 AH), as per Syed Fazlul Haque Qadri's writings. These individuals were crucial to the formation of the Qadriya Order.²⁷

The arrival of Hazrat Syed Muhammad Qadri Amjari in India was a key point in the order's history. He arrived in India in 842 AH, after Timur had departed following his conquest of Delhi and the fall of the Tughlaq Empire. During this time, there was an increase in the number of self-proclaimed monarchs and Maharajas, as well as an oppressive and violent atmosphere. Syed Muhammad Qadri arrived in India and started touring in response to this turbulent atmosphere.

He made his home in a barren region of the Bihar province, where he metaphorically planted his cane next to a spring. He spoke his words with conviction, "Let me rest here so that even your shame may be uplifted." The once-dead cane miraculously turned green, produced blooms, and developed fruit as a sign of heavenly favor, indicating the Qadriya Order's expansion and vitality in this new area.²⁸

An Overview of the Saharwardiya Order

The founder of the Saharwardiya Order has been the topic of historical dispute, with varying views held by academics. Sheikh Shahabuddin Suhar Wardi is credited by some as being the order's founder, while

Sheikh Ziauddin Abu Najib is credited by others.²⁹

The second founder of the Suhrawardi order was Shahabuddin Suharwadi, the nephew of Abul Najib Suharwardi, who is considered the genuine founder of the order. In terms of the chain's founding, Sheikh Ziauddin Abu Najib Suhrawardi is frequently acknowledged as the key player. Sheikh Shahabuddin Suharwardi, the nephew of Caliph Akbar, was instrumental in the development and dissemination of this system.

Hazrat Sheikh Shahabuddin Sohar Wardagi (1234 AD) is one of the most well-known saints in the Sufi tradition according to the annals of Sufi history. He put forth a lot of work to spread the word about this order, and his book "Awarif al-Maarif" offered a thorough understanding of the monastic system. In order to increase the Saharwardiya Order's influence and reach, he also sent many pupils to Pakistan and India.³⁰

The Origins of the Saharwardiya Order in the Indian Subcontinent

Sheikh Bahauddin Zakaria Multani is the renowned person who is credited for establishing the Suhrawardia network in both Pakistan and India. He was instrumental in the founding of monastic institutes connected to the Sahar Wardiya chain in Multan and other places. Not only was Sheikh Bahauddin Zakaria Multani the first to propose this system, but he was also its main proponent.³¹

He is regarded as the Suhrawardi chain's torchbearer in Pakistan and India due to his groundbreaking work. The Sahar Wardiya chain was first introduced to the Indian subcontinent by Hazrat Sheikh Bahauddin Zakaria Multani, a preacher. Remarkably, Hazrat Jalaluddin Tabriz, the eldest brother of Hazrat Bahauddin Zakaria, was well-known in Bengal.³²

The Sufi Tradition in Khyber Pakhtunkhwa

Khyber Pakhtunkhwa, formerly known as the Frontier Province, is the third-largest province in Pakistan by both population and land area. At a later time, sufism arrived in this area and created a lasting impression. Sufi luminaries have come and gone from Khyber Pakhtunkhwa, and many famous Sufis have passed through this region; the lineage usually starts with Syed Ali Ghwas Pir Baba (who died in 99 AH). Sufis in the same area have been passing on their tradition for generations, and this is still the case. Here are a couple of these notables, briefly mentioned.

Syed Ali Ghawas Peer Baba

Known by many as "Ghawas" and held in high regard as "Pir Baba," Syed Ali was born in Qandus in the year 908 AH. He lived in Bunir, Khyber Pakhtunkhwa, and was the son of Qanbar Ali. The year 991 AH marked the end of his earthly journey.³³ Even now, the shrine devoted to Pir Baba is a respected and enduring source of inspiration.

Pir Baba and his family were devoted followers of Salar Rumi, preserving the customs of Suhrawardia and Chishtiyah Sufism.³⁴ Even today, the profound Sufi tradition that Pir Baba introduced in Khyber Pakhtunkhwa is still relevant. His teachings and wisdom have been passed down to his spiritual successors, who have spread to many places, including the tribal areas of Khyber Pakhtunkhwa, Afghanistan, and Northern Punjab.

Hazrat Akhund Panju Baba

Born "Syed Abdul Wahab," he was the son of "Syed Ghazi." His moniker is "Panju Baba," which has been perpetuated in the history books by "Sheikh Panju Sambhali."

Belonging to an Arabian ancestry, Hazrat Akhund Pancho Baba was born in Yusufzai's "Alkay" village in 945 AH.³⁵ Some reports, however, date his birth in Tarkai, Mardan, in 937 AH. He passed away in Akbar Pura District, Peshawar, in 1040 AH.³⁶

Akhund Pancho Baba developed a strong devotion to Sheikh Jalal-ud-Din Thanisargi, a well-known Chishtiya Sufi leader. He met at Akbarpura upon arriving in Peshawar, where he was given the Caliphate mantle. In West Pakistan, Akhund Pancho Baba became well-known as one of the most revered Chishtiyah Sabrias.³⁷

He had a long and spiritually fulfilling life. He died in the Shahjahani era in 1040 AH at the age of 95. The location of his last resting place is in Akbarpura.³⁸

Hazrat Rahmkar Kaka Sahib

He was born with the name "Kastir Gul," but it was his affectionately given nickname, "Rahmkar," that struck a chord because of his extraordinary kindness and humanity. His generosity was so great that many people didn't even know his true name.³⁹ The most important person in his life was his father, Sheikh Bahadur, also known as "A Baba."⁴⁰

The life of Hazrat Rahmkar Kaka Sahib began in 983 AH when he was born in a jungle six miles from the town of "Ziyarat Kaka Sahib" in the Nowshera District.⁴¹ He completed his earthly journey in 1063 AH, and the famed Ziyarat Kaka Sahib shrine, located in the Nowshera area, is the spot of his hallowed burial place.⁴²

He finished his schooling and spiritual instruction under the guidance of his guru, Akhwuddin Seljuqi, also referred to as Allah Din. In his spiritual writings, Qazi Abdul Halim Sahib describes how Rahmkar Kaka Sahib adhered to the Sufi and mystic traditions of Chishtiya and Sahar Wardiya. Surprisingly, Shaykh Rahmkar Baba is

revered in all four of these spiritual traditions as a pioneer who made a lasting impact on Sufism.⁴³

Haji Bahadur Khan Kohati

In 989 AH, Haji Bahadur Khan Kohati, originally called "Abdullah," was born in the famous Indian city of Agra. He was the son of "Syed Sultan Muhammad Shah," also known as Bahadur Khan. Serving Hazrat Syed Adam Banuri and swearing devotion to him at a young age marked the beginning of his spiritual path. Before traveling to Kohat, where he carried on spreading the light of spiritual guidance, he served Hazrat Syed Adam Banuri for eleven years.⁴⁴

Haji Bahadur Khan Kohati's spiritual genealogy included the traditions of Naqshbandiyyah, Chishtiyyah, and Qadiriya; he gained these traditions via his mentor Sheikh Ahmad Sarhandi and his instructor Sheikh Adam Banuri.

Unfortunately, while Haji Bahadur Khan Kohati was traveling in Badakhil in 1099 AH, his earthly life came to an end. His shrine presently attracts a sizable number of followers and is regarded as a site of devotion in Kohat. His estimated number of followers is 160,923, and some sources even speculate that it might be higher than 260,923, demonstrating the significant influence of his spiritual legacy.⁴⁵

Muhammad Ismail Ghori

Muhammad Ismail Ghori set out on a deep spiritual journey in the year 996 A.H. He met with notable people who represented the Qadiriya, Chishtiyya, Naqshbandiyya, and Sahar Wardiya lineages in an attempt to obtain spiritual blessings. His unwavering quest for knowledge on a spiritual level prompted him to swear loyalty to Sheikh Saadi Lahori. Muhammad Ismail Ghori kept learning new things and developing his

spiritual life under Sheikh Saadi's direction.
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Syed Hasan Peshawari

Hazrat Sheikh Abdul Qadir Jilani's Hosni and Hussaini ancestry is strongly linked to Syed Hasan, the son of Syed Abdullah Gilani. Syed Hasan's grandpa, Syed Mahmood, traveled from Baghdad to Thatta, which is where his family's origins can be found. Once in Thatta, he got married into the Sadat household. Thatta is the place of Hazrat Syed Hasan's birth. After his father passed away, he set out on a spiritual quest that crossed Pakistan, India, and the Hijaz region; trips to Peshawar constituted a substantial portion of his journey.⁴⁷

He stuck to his father's Qadria legacy in the spiritual world. One remarkable feature of the Gilani Sadat family lineage is the ongoing passing down of the spiritual caliphate from one generation to the next.⁴⁸ The worldly journey of Hazrat Syed Hasan came to an end on Friday, the 21st of Dhul-Qa'da, 115 AH. His last resting place is in Peshawar's Sultanpura neighborhood.⁴⁹

Hafiz Abdul Ghafoor Peshawari

Among the well-known Sufis of Peshawar is Hafiz Abdul Ghafoor Peshawari. Sheikh Muhammad Salih Kashmiri was his father. Sheikh Sadi Lahori cited Hazrat Syed Adam Banuri as one of his spiritual inspirations.⁵⁰

Hafiz Abdul Ghafoor began his spiritual journey at Syed Ali Hamdani's Khanqah, where he sought wisdom and direction. He also frequently visited Mir Syed Ali Hamdani's Khanqah, where he performed the Fatiha. In a dream that changed his life, he and several young hopefuls were serving Hazrat Syed Ali Hamdani.⁵¹

His contact with Hafiz Muhammad Ismail Ghorī Peshawari in Peshawar marked the beginning of his spiritual journey and

served as his spiritual teacher. Following that, he traveled to Lahore, where he swore loyalty to Hazrat Saadi Lahori and was granted Khilafah in the Sufi traditions of the Naqshbandiyya, Qadiriya, Chishtiyya, and Sahar Wardiya.⁵²

In the year 116 AH, in the month of Shaban, Hafiz Abdul Ghafoor departed from this life. Located near the tomb of Muhammad Samael Ghorī, his mausoleum is still one of the most revered in Peshawar.⁵³

Hazrat Akhund Baba Swat

Hazrat Akhund Sahib Swat's father was named Abdul Waheed, and he was born Abdul Ghafoor. He was from the famous Safi tribe of Pashtuns. He was born in Mouz Jabri, in the Shamize area of Swat, in the year 1209 AH. In 1295 AH, his life came to an end.⁵⁴

The Current Status of the Four Sufi Orders in Khyber Pakhtunkhwa

Four different Sufi orders are based in Khyber Pakhtunkhwa, and they are all actively supported by different monasteries and spiritual institutions. The following are these orders:

1. **Naqshbandi Order:** Khanqah Syed Muhammad Umar Shah, also called Mubarak Karbogha in Hangu, Khanqah Musa Zai in Dera Ismail Khan, Khanqah Farid Yah in Zaroobi, Swabi, Khanqah Shamsiya Naqshbandia Mujadiya in Khanqah Chowk, Swabi, Khanqah Naqshbandiya Sadr Yeh in Haripur, Khanqah Alia Naqshbandia Rizvia in Faizabad Sharif, and Khanqah Darul Irfan Ogi in Mansehra are notable locations for the Naqshbandi order. In Mohabbat Abad, Mardan, Khanqah Faridiya is one of the most well-known monasteries in Khyber Pakhtunkhwa.
2. **Qadiri Order:** The Qadiri order may be found in Khanqah Mohib Baba jee in

Mohib Banda, Mardan; Khanqah Alia Qadiria Gilania on Kohot Road in Yeka Tut, Peshawar; Darbar Alia Qadiria in Chohra Sharif, Haripur; and Khanqah Madani and Zahidi Mohalla in Jhangi, Abbottabad. Important hubs in the Qadiri chain are Khanqah Muhammadia in Kutubgarh, District Mardan, and Khanqah Qari Abdul Ghafoor Sahib in Waziristan, Fatima District, Mardan.

3. **Chishti Order:** In the Buner district, Khanqah Darbar Alia Pir Baba, in Dera Ismail Khan, Khanqah Yasinzai, in Gulshan Chishtiya Shamsabad, Battagram; in Masjid Jafar Khan Gate, Bannu City; in Gulshan Chishtiapora Sharif, Koza Banda; and in Gulshan Chishtiya Shamsabad, Battagram, are the representatives of the Chishti order. Khanqah Aziz Yeh in the Tehsil of Tarangzai, Charsadda, and Khanqah Darul Iman wa Taqwa in Karbogha Sharif, Hangu, are two more noteworthy centers.
4. **Suhrawardi Order:** Although it is not permanently present in Khyber Pakhtunkhwa, the Suhrawardi order is represented there by the following Khanqahs: Khanqah Qari Abdul Ghafoor Sahib in Waziristani, Fatima District, Mardan; Khanqah Ashrafiya in Gulshan Chishtia pura Sharif, Koza Banda; Khanqah Zakaria in Gulshan Azizia Shamsabad, Battagram; Khanqah Darul Iman wataqwa in Karbogha Sharif, Hangu; and Khanqah Faridiya in Mohabbat Abad, Mardan.

The deep influence of Sufism on Khyber Pakhtunkhwa, Pakistan, has been examined in this essay, with particular attention paid to the lives of notable Sufis and the existence of many Sufi organizations in the area. Prominent figures in Khyber Pakhtunkhwa's Sufi evolution include Hazrat Akhund Baba Swat, Hazrat Akhund Panju Baba, Hazrat Rahmkar Kaka Sahib, Haji Bahadur Khan Kohati, Muhammad Ismail Ghori, Syed Ali Ghawas Peer Baba, and Hazrat Syedna Muhammad Qadri.

The lives and teachings of these Sufi luminaries have had a significant impact on the spiritual and cultural landscape of the area, providing direction and inspiration to those who follow the Sufi path. The prevalence of many Sufi orders in Khyber Pakhtunkhwa, such as the Naqshbandi, Qadiri, Chishti, and Suhrawardi, is evidence of the diversity and depth of Sufism in the region.

These orders' khanqahs and shrines function as spiritual hubs that promote guidance, community, and devotion. Sufism's lasting impact in Khyber Pakhtunkhwa attests to its continued significance, offering its committed adherents comfort, insight, and a sense of community.

In conclusion, Khyber Pakhtunkhwa's spiritual and cultural identities have been greatly influenced by Sufism, which is still a strong and significant force. People are still motivated and guided by it, since it provides a route to enlightenment

Summary

and a strong bond with their faith.

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