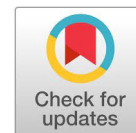
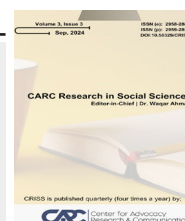




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Suharwardia Sufi Order: The Spiritual Legacy, Influence, Contributions & Connections of Shaikh Rukn-e-Alam in South Asia

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ABSTRACT

Hazrat Shaikh Rukn-e-Alam was an admired Sufi saint belonging to the Suhrawardia order who was born in Multan in 1251 AD. He was the descendant of Hazrat Bahauddin Zakariya who was educated in the city of Baghdad & later started following Sheikh Shahab-ud-Din Sahurwardi. Sheikh Bahauddin was sent to Multan by his master for the spiritual guidance of the people. Shaikh Rukn-e-Alam carried on the legacy of his grandfather as an esteemed Sufi saint, known for his spiritual teachings and literary works. Shaikh Rukn-e-Alam was widely renowned for his kind-heartedness and empathy, miraculous healings and charitable deeds. After his death in 1334 AD, his disciples continued to promote his spiritual guidance marking a significant era in Sufi history in India. Shaikh Rukn-e-Alam, a respected Sufi saint significantly influenced his era by advocating for inclusiveness and compassion to foster unity among diverse groups of people. His close relationships with rulers (governors, kings, Sultans) like Alauddin Khilji, Ghiyasuddin Tughlaq & Muhammad bin Tughlaq showcased a reciprocal bond of respect and influence as he assisted the underprivileged and settled conflicts. Despite engaging in political scheming, his relationship with Khwaja Nizamuddin Auliya prioritized spiritual unity over rivalry among the saints. The shrine of Shaikh remains a purposeful destination for pilgrims in Multan demonstrating the enduring impact of his legacy of compassion over the years. This research focuses on the lineage/ancestry, political involvement of this saint, connections with other saints and religious duties of the Suharwardia order specifically Shaikh Rukn-e-Alam.

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INTRODUCTION

Shaikh Rukn-e-Alam's grandfather Bahauddin Zakariya was a prominent saint of Suharwardia order.¹ Due to his devotional behavior and kindness, he became distinguished disciple of Sheikh Shahab-ud-Din Sahurwardi. According to writer of medieval period Ibn Battuta, his forefathers came to Sindh with the army of Hajjaj and settled in the province of Multan permanently. According to Farishta and Jamali, his grandfather Kamal-ud-Din Ali Shah Qureshi migrated

from the holy city Mecca to the Khawarzam and from Khawarzam to ancient city Multan to settle permanently. His son Wajih-ud-Din Muhammad was married to Hasam-ud-Din Tarimzi's daughter named BiBi Fatima at Kot Karor. Bahauddin Zakaria was born there in 1171 AD. He travelled to different places such as Baghdad, Khurasan, Bukhara and Medina for learning the formal education. After completing formal education, he went to Baghdad and became disciple of Sheikh Sahurwardi. After his training, his master sent him to Multan as his successor and ordered him to stay in Multan and establish Sahurwardi Khanqah in the city of Multan.

Hazrat Bahauddin Zakaria Multani was the son of Wajih-ud-Din Muhammad bin Kamal-ud-Din Ali Shah Qureshi.² Bahauddin Zakaria was born in 1169-70³ and his birthplace is Kot Karor which is near Multan. He was still young when his father died. He gained wisdom and he studied in Iran and Turan. He pledged allegiance to Sheikh Shahabuddin Suharwardi in Baghdad. Sheikh Fakhruddin Iraqi and Mir Hussaini Bahauddin were the students of Zakaria. Bahawal

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Haqq (Bahauddin Zakaria) was the great saint of Multan for many years and gained great fame in South Western Punjab as well as Sindh.⁴ He died in 1266 AD.⁵

The influence of Sheikh Bahauddin Zakariya and his caliphs were not only limited to Western Punjab and Sindh, but they also had followers in the region of Afghanistan. According to Sheikh Ikram ul Haq, the Afghans has their lineage with Bani Israeel, he says that when Bakht Nasaer, ruler of Naneva (a place in Iraq) attacked and destroyed Jerusalem, Afghans left Palestine and came to Kohistan Ghaor. Sultan Shahab-ud-Din Ghaori made them migrated from Kohistan Ghaor and settled them in Rooha region so that they could help the Ghoris government and participate in Jihad in India.⁶ According to Syed Suleman Nadvi, Afghans were non-Muslims till the time of Sultan Mehmud Ghaznavi.⁷ Islam began to spread among the Afghans around the 12th century and it was around this time when Sheikh Bahauddin Zakaria was born and after getting education, training and obtaining the Khilafat from Sheikh Shahabuddin Suharwardi.⁸ Due to Sheikh Tehmi and Shiekh Mehmud and their followers, Suharwardi order became famous in the Afghans. Sheikh Ahmed Sherwani & Sheikh Ismael Sarbani were famous saints of Suharwardi order in Afghanistan.⁹

Sadrudin Arif was the eldest son of Hazrat Ghous (Bahauddin Zakaria). He was born in Dar-ul-Aman Multan. After the death of Hazrat Ghous, he succeeded him. He became known as Arif Billah.¹⁰ For a long time, Sadrudin Arif acquired knowledge from the Iraqi who was brother-in-law of Shaikh Sadrudin Arif and follower of Shaikh Bahauddin Zakaria.¹¹ He got married to Rasti Bibi (bibli Pak Daman) who was the daughter of Jamaluddin of Fargana and she was called Arif Billah.¹² Hazrat Hussam-ud-Din Multani was his special follower of Sadr ud Din whose grave is in Badayon. Sheikh Salahuddin Sistani and Hazrat Sheikh Ahmed Sahib Mashuq were also his successors. Sadr ud Din Arif died in 709 Hijri (1309AD).¹³ Shaikh Rukn e Alam was the eldest son of Sadrudin Arif. Later on, Shah Rukn-e-Alam succeeded his father.¹⁴

SHAIKH RUKN-E-ALAM

Hazrat Shaikh Rukn-e-Alam was the son of Shaikh Sadrudin Arif and the successor of his eminent grandfather Hazrat Bahauddin Zakaria.¹⁵ Real name of Shaikh Rukn-i-Alam was Rukn-ud-Din Abul Fateh while the title was Shah Rukn-e-Alam.¹⁶ His grandfather (Bahauddin Zakaria) used to affectionately call him Shah Jalula. He was born in Multan on Friday 649 Hijri (1251 A.D) in the month of Ramadan. He was an eminent Sufi saint from Multan who belong to Suharwardiya Order. His mother's name was Rasti Bibi who was popularly known as BiBi Pak Daman.¹⁷ He received his education from his grandfather Bahauddin Zakaria and memorized the Holy Quran at the age of 12 years. Shaikh Rukn-e-Alam started his spiritual mission under his father's guidance as well as received spiritual training from his renowned grandfather Sheikh Baha-ud-Din Zakariya Multani. He was fully committed to the Sufi ways of living engaging in strict spiritual practices as well as working towards purifying his inner self. His desire to learn the Islamic knowledge drove him to delve into various fields of Islamic studies such as Quranic interpretation, Hadith, law & Arabic literary works. Shaikh Rukn Alam also explored

the teachings & practices of famous Sufi masters to attain deep understanding of mystical concepts. As Hazrat Rukn-e-Alam grew in spiritual & intellectual maturity, he became a prominent and famous figure within the Suhrawardiya Sufi order. Due to his wisdom, piety & kind personality, he became widely respected and admired by both the general public as well as intellectuals of his time. He gained recognition due to his spiritual talks, known for being simple person, clear & applicable to daily life. His lessons focused on the significance of love, empathy & dedication to God reflecting the central principles and beliefs of Sufism.¹⁸

Besides his spiritual teachings, Sheikh Rukn Alam was also a gifted poet as well as author. He wrote a large number of poems in Persian & Punjabi revealing profound spiritual understanding and conveying love for Allah Almighty and the beauty of divine oneness. His poems still motivate and connect with individuals from various ethnicities and cultural backgrounds. The "Diwan-e-Alam" is among his most renowned pieces. It is a compilation of his Persian poetry showcasing his linguistic skills, profound reflections & poetic eloquence. His poetry embodies topics of love, mysticism & the eternal pursuit of spiritual contentment.¹⁹

He was fully versed in Jurisprudence, Tafsir and Hadith. When he met Shaikh Shams Sabzwari, he gave him tittle of Shaikh Rukn-e-Alam Wal-Alam and then his devotees started to call him by this name.²⁰ Madrasa al-Bahaiya of Shan Rukn-e-Alam's grandfather had its own identity and fame. One of Shaikh Rukn-e-Alam's teachers was Syed Burhanuddin. Syed Burhanuddin was buried on a platform inside the Bohar Gate in Multan. Later on Shaikh Rukn-e-Alam known as Hazrat Rukn-e-Alam Qutab ul Zaman.²¹ After the death of Sadrudin Arif, he succeeded him in 1309A.D. He had no children. After his death, the chain of Piran Azam of Multan was cut off and the spiritual centre of Western Punjab and Sindh was transferred to Uch. At Uch his great disciple Hazrat Makhdoom Jahania Jahangasht and his brother Syed Raju Qatal and later on the Qadri elders did the work of guidance and preach to Islam. Rukn-ud-Din's famous devotee was Hakim Shah, who was the governor of Makran first and then started preaching Islam in the area between Uch and Sukkur. As Shah Rukn-e-Alam had no children, he appointed Sheikh Ismail as his successor who was his brother. Shah Rukn Alam died on Friday 735 Hijri (1334 AD)

Conflict about the Burial of Shaikh Rukn Alam

The mausoleum of Shah Rukn-e-Alam was built by Ghiyyas-ud-Din Tughluq (Ghazi Malik Tughluq) for himself but later on his son Muhammad bin Tughluq gifted it to Shah Rukn-e-Alam as his final resting place.²² Initially Shaikh Rukn-e-Alam was buried in the mausoleum of sheikh Baha-ud-Din Zakaria but later on during the reign of Feroz Shah Tughluq,²³ the body of Shaikh Rukn-e-Alam was moved to present mausoleum which was built by Ghazi Malik Tughluq²⁴ as this mausoleum was already built by Ghazi Malik Tughluq at that time when he was governorship of Depalpur as well as Multan before 1320 AD.²⁵

Ancestry of Shaikh Rukn-e-Alam

The ancestry of Shah Rukn-ud-Din Alam is as follows. This lineage connects Shaikh Rukn Alam with Banu Hashi such as Shah Rukn-e-Alam bin Sadr al-Din Arif bin Bahauddin Zakaria

bin Sheikh Wajih al-Din al-Maqlib ba Sheikh Muhammad Ghous bin Sultan Abu Bakr bin Sultan Jalal al-Din Bin Sultan Ali Qazi bin Sultan Hussain bin Sultan Abdullah bin Sultan Mutarfa bin Sultan Huzaifa bin Amir Hazim bin Amir Taj al-

Din bin Abdul Rahman bin Abdul Rahim bin Amir Mahar bin Asad bin Hashim bin Abd Manaf.²⁶ On the other side the following given image (1.1) of lineage indicates the sufi successor of Shaikh Rukn Alam.

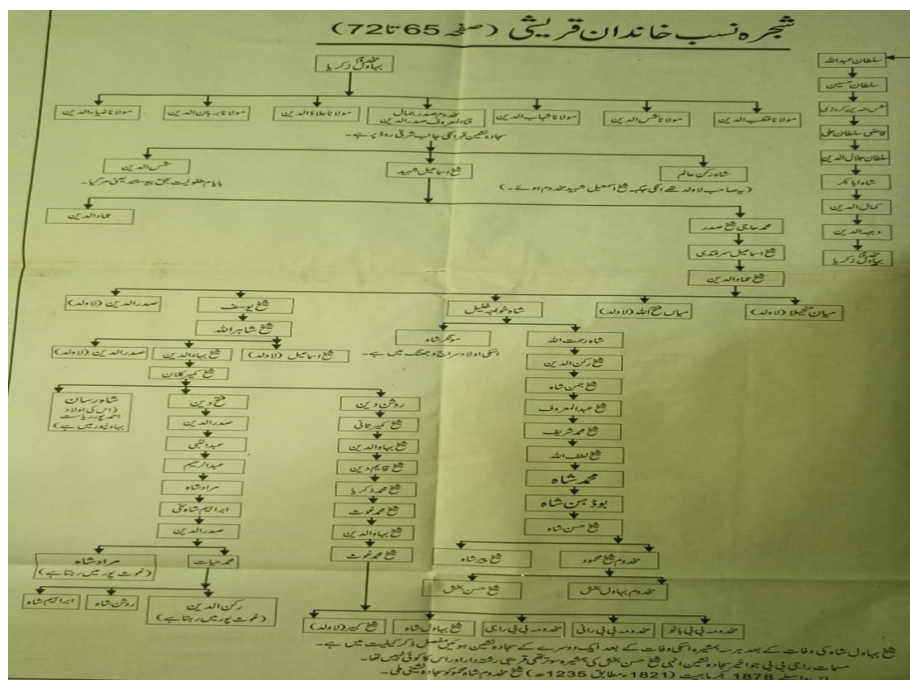


Image. 1. This image shows the family tree of Shaikh Rukn Alam. This family tree shows Bahauddin Zakaria Sahurwardi and his descendants.²⁷ Source: Munshi Hukm Chand, Tawareekh e Zilla Multan. 1884

Silsilah-i-Tareeqat of Shaikh Rukn-e-Alam

There is ascending order of Shaikh Rukn Alam Multani which connects to Muhammad (SAW). Shaikh Rukn Alam was follower of Sadruddin Arif and Bahauddin Zakaria Multani whereas Bahauddin Zakaria got his Khirqah-i-Khilafat from Abu al Fatuh Shahabuddin Suhrawardi and remaining order is as given such as Zia-ud-din Suhrawardi, Sheikh Abu Abdullah, Sheikh Aswad Ahmed Newry, Sheikh Mumtaz Ali Dinuri, Khawaja Junaid Baghdadi, Khawaja Sari Saqati, Khawaja Maroof Karkhi, Khawaja Dawood Tai, Khawaja Habib Ajami, Khawaja Hasan Basri, Hazrat Ali bin Abi Talib, the grace of Allah, Hazrat Muhammad(PBUH).²⁸

Descendants (followers in other areas) of Shah Rukn-e-Alam

The 1st one is Sheikh Hamid-ud-Din Hakeem Hankri buried at Mau Mubarak in Rahim Yaar Khan, who was his Ataleeq-e-Awwal, khalifa-e-Awwal and was married to his aunt, the daughter of Shaikh Bahauddin Zakariya.²⁹ The 2nd one is Makhdoom Jahania Jahangasht Syed Jalaal-ud-din Hussain (Uch). The 3rd one is Makhdoom Sheikh Maulana Imdad-uddin Ismail Qureshi (brother of Shah Rukn-e-Alam). The 4th one is Syed Asad-ud-Din Aftaab-e-Hind. The 5th one is Shaikh Yusuf Gardizi.³⁰

Common people and Shah Rukn-e-Alam

Shaikh Rukn-e-Alam, a prominent Sufi saint and scholar, had a profound impact on the lives of common people through his teachings, actions, and interactions. Here's a detailed exploration of his relations with common people. Shaikh Rukn-e-Alam mainly associated with the general population through his spiritual guidance and teachings. He taught about love, tolerance, and compassion, stressing the oneness of all beings under the divine. His consultations

and teachings drew in individuals from various social classes, from the wealthy to the poor. Shaikh Rukn-e-Alam was known for his ability to heal & perform miracles which greatly influenced the ordinary people. There are many stories attributed to Sheikh Rukn-e-Alam such as healing the sick, offering assistance during times of drought or famine & comforting the distressed. His compassion & divine intervention won the hearts of the public. Despite being highly spiritually evolved, Shaikh Rukn-e-Alam made sure to remain approachable & humble when interacting with ordinary people. He greeted guests at his Khanqah (Sufi hospice) and the saint participated in private discussions providing assistance as well as advice. His sociable nature endeared him to his supporters and the poor. Shaikh played a key role in charity initiatives & social welfare creating organizations to offer education, healthcare & assistance to those in need. His activities in decreasing the pain & enhancing livelihoods had a long-lasting influence on the society of that time.³¹

Shaikh Rukn Alam had an impact on the cultural & social structure of his era through his teachings and actions. Sheikh's teachings surpassed boundaries while connecting with individuals of various origins. Even after many centuries since saint's passing, Shah Rukan Alam still inspires intense devotion & admiration from the general population. His tomb in the city of Multan attracts a large number of visitors who are drawn to his spiritual wisdom and acts of kindness.³²

Shaikh Rukn-e-Alam's Relations with Sultanate-Dehli

At the time of the Khilji and Tughluq dynasties, the Suhrawardis held significant influence, with Sultan Alauddin Khilji, Sultan Ghiyasuddin Tughluq & Sultan Muhammad Tughluq showed great respect for Shaykh Rukn

Alam. Sultan did not pass on this position to any other saint. Sheikh Rukn Alam utilized the power granted by the Sultan for the well-being of the citizens especially the poor.³³

Sultan Alaauddin khilji and Shaikh Rukn-e-Alam

Sheikh Rukn-e-Alam remained present during the period of Sultan Alaauddin Khilji to Sultan Muhammad bin Tughlaq. Sultan Aauddin Khilji was very devoted to Shah Rukn-e-Alam. when Shah Rukn-e-Aalam visited to Dehli during the reign of Aalaauddin Khilji, Sultan Alaauddin Khilji gave him a lot of money so that Shah Rukn-e-Alam would distribute all that money among the needy.³⁴ Whenever Shah Rukh-e-Alam visited to Delhi, people presented him with many applications so that these applications would be conveyed to the king. Shah Rukn-e-Alam would not go back to Multan until the needs of the people were fulfilled by the king.³⁵

So it is evident that Sultan Alaauddin Khilji had very good relations with Shah Rukn-e- Alam that Sultan solved the problem of the people on the request of Shah Rukn-e-Alam. On the other side, Shah Rukn-e-Alam also had good relations with the common people that people presented their applications to the Shah Rukn-e-Alam so that he could present their applications to the king.

Shaikh Rukn-e-Alam and Sultan Qutabuddin Mubarak Khilji

Sultan Qutabuddin Mubarak Khilji was also very devoted of Shaikh Rukn-e-Alam. When Shaikh Rukn-e-Aalam used to visit to Dehli during the reign of Sultan Mubarak Khilji, Sultan used to give him a lot of money and Shaikh Rukn-e-Alam would distribute all that money among the needy.³⁶ After Alaauddin Khilji, Qutbuddin Mubarak Khilji came on the throne of Delhi. As soon as Qutb-ud-Din Mubarak Khilji became king of Dehli, the courtiers took him under their spell and deprived him of the ability to think and understand. In those days Khawaja Nizam-ud-Din Auliya was very famous in Delhi and people used to submit petitions to Nizam-ud-Din Auliya to solve their problems from the king. The courtiers wanted that their influence should be more in the Royal court so people will respect them and present their problems to them so that they can solve these problems of the people from the Sultan but people presented their applications to Khwaja Nizamuddin Auliya so the courtiers turned the Sultan against Khwaja Nizamuddin Auliya. Mubarak Khilji considered his kingdom threatened by Nizamuddin Auliya so he planned to expel Nizamuddin Auliya from Delhi by some means. Courtiers advised the sultan that Shaikh Rukh-e-Alam and Nizamuddin Auliya do not have a good relationship among themselves so when these two personalities will be together in a city then they can be taken full advantage from them. For this purpose, Sultan Mubarak Khilji called Shaikh Rukn-e-Alam from Multan to Dehli. When Shah Rukn-e-Alam reached Delhi, Khwaja Nizam-ud-Din Auliya came out of Delhi with his devotees and welcomed Shah Rukn-e-Alam. Throughout the night, both elders stayed in a tent and kept talking about Sharia issues. Early morning, Nizamuddin Auliya said goodbye and both saints went to their own destination. Sultan Mubarak Khilji came out of the walls of Delhi and welcomed Shah Rukn-e-Alam.³⁷

Once Sultan Mubarak Khilji became angry with Hazrat Nizamuddin Auliya (Shaikh-ul-Mashaikh) due to any reason so he decided to appoint another monastery instead

of Nizamuddin Auliya and started to reduce the influence of Nizamuddin Auliya. Sultan Mubarak Khilji called Shaikh Rukn-e-Alam from Multan to Dehli. When Shah Rukn-e-Alam arrived in Dehli from Multan, Shaikh Nizamuddin Auliya welcomed him near Dehli first of all. Sultan asked the Shaikh Rukn-e-Alam who was first to welcome him when he arrived in Dehli, Shah Rukn-e-Alam replied that the greatest saint of the city Nizamuddin Auliya was the first to welcome him so Sultan Mubarak became happy to hear this news and the Sultan's displeasure with Nizamuddin Auliya was removed.³⁸ This incident shows the relationship of Sultan Mubarak Khilji with Shaikh Rukn-e-Alam and shows that the Sultan preferred Shaikh Rukn-e-Alam over the Shaikh Nizamuddin Auliya.

Shaikh Rukn-e-Alam's relations with Ghiyasuddin Tughlaq & Sultan Muhammad Bin Tughlaq

Ghazi Malik (Ghiyasuddin Tughlaq) attacked Delhi to Multan under the prayers of Shaikh Rukn-e- Alam and defeated Khusrau Khan (Sultan of Delhi) and he came over the throne of Delhi and assumed the title of Ghiyasuddin Tughlaq, so later on Ghiyasuddin Tughlaq summoned Shah Rukn-e-Alam from Multan to Delhi.³⁹ This incident shows the good relations of Ghiyas-ud-Din Tughlaq with Shah Rukn Alam that Ghiyasuddin (Ghiyas-ud-Din)Tughluq was devoted of Shaikh Rukn-e-Alam that he thought that he would be successful in capturing Delhi by taking prayer from Shaikh Rukn-e-Alam. The present tomb of Shaikh Rukn-e-Alam was built by Ghiyasuddin Tughlaq during his governorship of Multan but when he came over the throne of Dehli in 1320, he handed over this tomb to his son Muhammad bin Tughlaq. So Muhammad bin Tughluq dedicated this tomb to Shaikh Rukn-e-Alam.⁴⁰ So Muhammad bin Tughlaq's devotion to Shah Rukn-e-Alam shows that Muhammad bin Tughlaq had great respect for the Shaikh Rukn-e-Alam and impressed by the nobleness of this great saint.

When Ghiyasuddin Tughluq returned from his campaign of Bengal, his son Juna Khan (Muhammad Tughluq) built a palace to welcome his father at Afghan-Pura (Afghanpura) near Delhi⁴¹ and this palace shaped canopy was built by Ahmad Ayaz made of wood. Ahmad Ayaz was the chief of building department.⁴² In this palace (canopy) Muhammad bin Tughluq organized a magnificent banquet for his father Ghiyasuddin Tughluq. Shaikh Rukn-e-Alam was also present in this event. Ghiyasuddin Tughluq had invited him in this banquet so Shaikh Rukh-e-Alam also attended the ceremony. The meal was not yet over when Muhammad Tughluq asked Shaikh Rukh-e-Alam to leave the palace quickly for Namaz. Shaikh Rukn-e-Alam asked Ghiyasuddin Tughluq to leave the canopy but Sultan Ghiyasuddin Tughlaq said that after washed the hands let we go down so became late leaving the palace. Meanwhile Muhammad Tughluq said to Shah Rukn-e-Alam that it was time for prayer, so Shaikh Rukn-e-Alam went out for ablution without washing his hands, whereas Sultan Ghiyasuddin Tughlaq was there in the palace. The elephant troops entered into the courtyard of the palace for the parade. As elephant troops started parade at the appointed time, the canopy fell down. When Shaikh Rukn-e-Alam heard the sound of the canopy falling, he returned to the canopy without offering prayer where he found that the canopy had fallen and Sultan Ghiyasuddin Tughlaq and his younger son Mahmud were buried under

the rubble but Shaikh Rukn-e-Alam himself saw that the workers ran towards the canopy with pulses and shovels. Workers wanted sultan and his son Mahmud should be taken out from the rubble as soon as but Muhammad bin Tughlaq instructed the workers not to rush to take the king out the canopy. When he pulled out the king and his son from the rubble, they had died.⁴³

When the ruler of Multan Kishlu Khan rebelled against the Sultan, the Sultan fought hard and massacred in Multan and shed rivers of blood. When he was severely punished, Shaikh Rukn-e-Alam went barefooted and requested Muhammad bin Tughlaq to stop further bloodshed in Multan, hence saved the lives of the people of Multan on his recommendations.⁴⁴ According to historians, Muhammad bin Tughlaq stopped further bloodshed in Multan on the request of Shah Rukn-e-Alam which shows the relations between both the personalities.

Shaikh Rukn-e-Alam and Sultan Feroz Shah Tughlaq

Shaikh Rukn-e-Alam according to his will was buried in the tomb of his grandfather. After some time, Sadruddin Muhammad (the nephew and successor of Shaikh Rukn-e-Alam) saw in a dream that Hazrat Bahauddin Zakaria was saying that Shah Rukn-e-Alam has been buried at my feet by you which is causing me pain. So Sadruddin Muhammad narrated his dream to the Sultan and also told that at the time of his death, Shaikh Rukn-e-Alam was not buried in the present tomb because Hazrat believed that government money had been spent on this tomb. Feroz Shah Tughlaq immediately investigated it and told that this tomb was built by Ghiyasuddin Tughlaq during the governorship of Multan with his own money so body of Shaikh Rukn-e-Alam was transferred to current mausoleum. Feroz Shah Tughlaq also shouldered the dead body of Shaikh Rukn-e-Alam.⁴⁵

Shaikh Rukn-e-Alam and Khawaja Nizamuddin Auliya

Shaikh Rukn-e-Alam had a lot of love for Nizamuddin Auliya and Khwaja Nizamuddin Auliya also respected Shaikh Rukn-e-Alam very much. Shaikh Rukn-e-Alam used to say that when he went to Delhi from Multan on the invitation to Sultan Mubarak Khilji, Sultan Mubarak Khilji welcomed him outside the wall of Delhi. Similarly, Khawaja Nizamuddin Auliya also welcomed him outside the Delhi. On another occasion, when Shaikh Rukn-e-Alam went to Delhi, he offered Friday prayers and then went to the mosque, Nizamuddin Auliya was already present in that mosque. They talked to each other for a long time and then went to their destination. Whenever Shaikh Rukn-e-Alam visited Delhi, he stayed as a guest of the Sultan in the court and was forced to stay in the palace itself but he preferred to spend most of his time with Nizamuddin Auliya. People looked at the friendship of Khawaja Nizamuddin and Shaikh Rukn-e-Alam with jealous eyes. When Shaikh Rukh-e-Alam used to go to a mosque in Delhi for prayer, Nizamuddin Auliya would finish the prayer and reach the place where Shaikh Rukh-e-Alam was present. Once Shaikh Rukn-e-Alam was present in Delhi and on the same days the Urs of Baba Farid ganjshukar started in Pakpattan so Baba Farid Ganj Shukar's Urs was celebrated in Delhi too in the style of Pakpattan, both Nizamuddin Auliya and Shaikh Rukn-e-Alam participated in it.

CONCLUSION

This study provides the evidences about Shah Rukn-e-Alam's history. Shaikh Rukn-e-Alam, a 14th century sufi saint whose real name was Abul Fateh was born in Multan in 1251 AD. His father's name was Sadruddin Arif and his mother's name was Rasti Bibi. There is ascending order of ancestors of Shaikh Rukn Alam Multani have been given in the above paragraphs which connects to Muhammad (SAW). Hazrat Bahauddin Zakaria Multani was his grandfather. Shaikh Rukn-e-Alam belonged to the Suhrawardiya order, his ancestors came from Arabia to Kharzim and then settled in Kot Crore. He was brought up under the supervision of his grandfather, Hazrat Bahauddin Zakariya. Shah Rukn-e-Alam was a distinguished scholar of his time. Even Shah Rukh-e-Alam had very good relations with Sultanate Delhi. Shah Rukn-e-Alam remained present in the reign from Sultan Allaudin Khilji to Muhammad bin Tughlak. Shaikh Rukn-e-Alam had good relation with Sultan Allaudin Khilji, Sultan Mubarak Khilji, Ghiyasuddin Tughlak and Muhammad bin Tughlak. Shah Rukn-e-Alam had a very good relationship with Muhammad bin Tughlaq even the tomb that Ghiyasuddin Tughlak had built for himself was dedicated to Shah Rukn-e-Alam by Muhammad Bin Tughluq later on. Sultan Mubarak Khilji preferred Rukn-e-Alam to Nizamuddin Auliya. Shaikh Rukn-e-Alam also had very good relations with the common people. Shaikh Rukn-e-Alam presented the applications of the people to the kings, so the kings solved the problems of the people on the request of Shaikh Rukn-e-Alam.

Shaikh Rukn-e-Alam was also deeply devoted to his contemporary saint Nizamuddin Auliya. Nizamuddin Auliya lived in Dehli while Rukn-e-Alam lived in Multan so whenever Shaikh Rukn-e-Alam visited Dehli, he always visited Nizamuddin Auliya. Shah Rukn-e-Alam did not have any children, so after his death, his Suhrawerdia order moved to Uch. Shaikh Rukn-e-Alam made his brother Shaikh Ismail as his successor. His famous descendants were Sheikh Hamid-uddin Hakeem Hankri, Makhdoom Jahania Jahangasht, Syed Jalaal-ud-din Hussain(Uch), Makhdoom Sheikh Maulana Imdad-uddin Ismail Qureshi (brother of Shah Rukn-e-Alam), Syed Asad-ud-Din Aftaab-e-Hind & Shah Yusuf Gardizi. Shah Rukh Alam's tomb is located at Multan Fort. This tomb was built for himself by Ghiyasuddin Tughlak but later his son Muhammad bin Tughlaq gave this tomb to Shah Rukn Alam. Initially, Shah Rukn Alam was buried in the mausoleum of his grandfather Bahauddin Zakariya. But later during the reign of Feroz Shah Tughlaq, his body was shifted to the present tomb.

Conflict of Interests

The authors has declared that no competing interests exist.

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- 1 The Qureshis, though often mystified with the Sayyads. They belong to the family of the Prophet, but are not his lineal descendants. Hashaam, the great grandfather of Muhammad was the head of tribe and most of the present Qureshis descend from him, the Mooltan families of Bahawal Hak being his representatives in the direct male line. Various accounts are given of the derivation Kureshi. One is that Qureshis a mountain of Arabia and that the tribe took its name from it.

- Another is that some of the tribe slew a fabulous monster called Kursh. The present position of the family is due to the fame of Baha-uddin Zikriya, alias Bahawal Hak. It is stated that Sultan Husen, ninth in descent from Hashim, accompanied Mahmud of Ghazni to India and settled at Kot Karor in Leiah but other accounts say that the first to leave Mecca was Kamal-ud-din the fifth in descent from Sultan Husein and that he went first to Khorasan then to Mooltan and then settled at Karor. It is most probable that Sultan Husen stayed temporarily at Karor and then returned to Arabia for his son Shams-ud-din was called Karori. Baha-ud-din alias Bahawal Hak was born at Karor on 28th Ramazan A.H 566(A.D.1149). His father died when he was a child. He developed wisdom and studied in Turan and Iran. He received his Doctrine from Shaykh Shihab-ud-din Suhrawardi at Baghdad and reached the degree of vice gerent. He was on terms of great friendship with Shaikh Farid Shakkarganj and lived with for him considerable time. After travelling over the greater part of Muhammadan Asia, he settled at Mooltan where he died at the age of 100 years) {Griffin's Punjab Chiefs, pp 490-94.} {Gazetteer of the Mooltan District 1883-84. p.56} {Gazetteer of the Mooltan Distict 1883-84. p.56} {Gazetteer of District 1883-84. p.56} {Gazetteer of Mooltan 1883-84, p.56}
- 2 Gazetteer of Multan. 1923-24. P. 310
 - 3 The year of his birth is 565 AH in Ain Akbari and "Safinat-ul-Aulia" while it is 587 AH in "Akhbar Suharwadia" and "Tarikh Farishta". {Shakir Hussain Shakir, Multan Aks o Tehreer. Multan. 2012. P.55}
 - 4 Ibid. Gazetteer of Multan. pp. 310-11 {Khalil Ahmed. "Multan, Tassawuf, Addab aur Saqafat k Ainy me" 2021. PP. 27-28. {Fouzia Hussain. Multan, A Spiritual Legacy. P. 10}
 - 5 Ibid. Gazetteer of Multan. P. 311 {There is a difference in his death. According to Akhbar-Al-Akhyar and Akhbar-i-Suhrawardiya, the year of his death is 661 AH, while in Ain-i-Akbar, it is 665 AD and in Miraj Al-Wilayat and Massalik-Ul-Salikeen, it is 666 AH.} {Local hhistorians of Multan such as Author of the book "Multan, Tassawuf, Addab aur Saqafat k Ainy me", Khalil Ahmed and author of "Multan, A Spiritual Legacy," Fouzia Hussain, has different opinions about the Saint's date of death}
 - 6 Sheikh Ikram ul Haq, Aab-i-Kousar, 2015. P.268. {Connection between Afghans & Suharwardia order has been discussed in the ancient history named "Makhzan-i-Afghani". This source of information was written during the reign of Jahangir under the desire of Khan Jahan Lodhi. This information has been taken from the hand written scripts. Now these hand written scripts have been published by the name "History of Afghans"}
 - 7 Syed Suleman Nadvi. Arab o Hind k Ta'aluqat. P. 189.
 - 8 Ibid. Syed Suleman Nadvi. Pp. 189-90.
 - 9 Ibid. Sheikh Ikram ul Haq. Pp. 268-73.
 - 10 Aulad Ali Gillani, Muraqa-i-Multan, 1995, p.247 {Shaikh Muhammad Ikram, Aab-i-Kousar,2015, p.262}
 - 11 Shaikh Muhammad Ikram, Aab Kousar, 2015, p. .262.
 - 12 Ibid, Murraqa-i-Multan,1995, p. 247. {Rasti Bibi died in lifetime of her husband Hazrat Sadruddin Arif in 1296A.D. Her was buried in the garden yard as per her will. When Mubarak Shah became the governor of Multan during the Sadat Era, he had her tomb built which was completed during the reign of Shaikh Yusuf governor of Multan. The most famous graveyard of Multan is Pak Mai or Bibi Pak-Daman, Pak Mai later on became famous with this name. it is also located near the railway station of Multan city} see, Daikh lia Multan, Zahid Ali Wasti, 2002.pp. 233-34.
 - 13 Ibid, Murraqa-i-Multan, 1995, pp. 247-48.
 - 14 Ibid, Aab-i-Kosar, 2015, p. 262.
 - 15 Gazetteer Of the Multan District 1901-02, P. 341.{Abul Faza(Jarret,3,p. 365)}, {Shaikh Ikram UI Hak, Arz-e-Pakistan, 2011. p. 160. {Naveed Shahzada, History, Culture and Literature, 2001, p.128},{Fauzia Hussain, Multan: A Spiritual Lagacy,p.28},{Aaulad Ali Gillani, Murraqa Multan, 1995.p. 248}, {Syed Imtiaz Hussain, Tazkira Aauliye Multan. Pp. 46-47}, {Zahid Ali Wasti, Daikh Lia Multan, 2002, p. 237}.
 - 16 Rukn-i-Alam means "Pillar of the world".
 - 17 {Zahid Ali Wasti, Daikh Lia Multan, 2002. p. 232}
 - 18 "The Biographical Encyclopedia of Sufis: South Asia" edited by N. Hani: This reference book contains biographical entries of Shah Rukn-e-Alam, providing detailed information about his life, teachings and contributions.
 - 19 Sultana, K., & Ahmad, R. Shah Rukne Alam (1251-1335 AD)-A Great Sufi Saint of South Asia. Journal of Asian Civilizations, 2015. 38(2). pp. 83-102
 - 20 Imtiaz Hussain, Tazkra Aauliye Multan, p. 46.{Ibid, Murraqa-i-Multan, p. 247}.
 - 21 Shaikh Muhammad Ikram Al Hak, Arz e Pakistan, 2011, p. 160.
 - 22 Gazetteer of Multan 1923-24. Punjab, Lahore. 1926, Pp. 281-82. {Alexander Cunningham. Cunningham Report. 1872-73. Pp. 133-34}
 - 23 Analyzing the given information of different local sources, we have come to the conclusion that Shah Rukn Alam refused to be buried in the present mausoleum because this mausoleum was built with government money, while on the return of Feroz Shah Tughlaq from his visit to Sindh, Rukn Uddin Muhammad mentioned the dream to Firoz Shah that according to his dream, Shah Rukn Alam should be removed from Bahauddin's tomb and shifted to the present tomb and also told that Shah Rukn Alam had ordered that I should be buried in my grandfather's tomb because the present tomb was built with government money, so on this order by Rukn Alam, Firoz Shah Tughlug conducted an investigation and found that this tomb was not built with government money but by Ghiyyas-Uddin. It was built by Ghayyas-Uddin Tughluq with his personal money. So after this investigation Shah Rukn Alam was removed from the tomb of Bahawal Haq and shifted to the present tomb and Feroz Shah Tughlaq also attended the funeral of Shah Rukn-e-Alam on this occasion. Shah Rukn-e-Alam had ordered that I should be buried in my grandfather's tomb because the present tomb was built with government money, so Firoz Shah Tughlug conducted an investigation on this occasion and found that this tomb was not built with government money but by Ghiyassuddin. It was built by Ghiyassudin Tulak with his personal money, so body of Shah Rukn Alam was removed from the tomb of Bahawal Haq and shifted to the present tomb. Feroz Shah Tughlaq also attended the funeral of Shah Rukn-e-Alam on this occasion. Feroze Shah

- Tughlaq also shouldered Shah Rukn Alam's body when he was shifted to the tomb. {Local historians such as Zahid Ali Wasti in his book "Daikh Lia Multan", Shakir Hussain Shakir in his book "Multan Aks o Tehreer" mentioned this argument}, {See also, Alexander Cunningham, Report for the year 1872-1873}
- 24 According to Cunningham report, gazetteer of Multan & local historians, Ibn Batuta wrote in his travel account when I came to Multan, I met Shah Rukn-e-Alam directly and he told me that I was there Muhammad Tughluq father died due to the palace falling on him. Ibn Batuta said that according to the belief of people of Multan, Muhammad Tughluq gave this tomb to Shah Rukn-e-Alam as a kind of Bribe so that he would not reveal his secret}, {see Alexander Cunningham report 1872-73}. {See, Gazetteer of Multan 1923-24. Punjab, Lahore. 1926. Pp. 281-82} {See, Aulad Ali Geelani. Muraqqa-e-Multan. 1995. P. 205}, {see, Zahid Ali Wasti, Daikh Lia Multan. 2002. Pp. 243-44} {See, Ikram ul Haq. Bazm Saqafat Multan. 2011. P. 163}
 - 25 {See, shams Siraj Afif. Tareekh-i-Feroz Shahi. Translated by Fidda Hussain. 1980. Pp. 23-25.}
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 - 37 Alama Alam Fiqri, Tazkara Auliya Pakistan, vol 1, pp 99-104.
 - 38 Gazetteer of Multan. 1923-24. P. 313. {Sheikh Muhammad Ikram, Aab e Kausar. Idara Saqafat Islamia. 2015. P.263}, {Aulad Ali Geelani, Muraqqa e Multan, 1995. P. 204}, {Abul Fazal, Ain Akbari. Vol. III. P. 365}
 - 39 Ibid. Ikram Ul Haq. 2011. P.163
 - 40 Ibid. Aulad Ali Geelani, 1995. P. 205.
 - 41 Ibn Batuta, Safr Nama Ibn Batuta, p. 410. {Gazetteer of Multan. 1901-02. P. 143}, {Sheikh Ikram ul Haq, Arz Pakistan, Bazm Saqafat Multan. 2011. P. 163}, {Khalil Ahmed, Multan, Tasawuf o Addab Saqafat k Ainy mein. 2021. P.112}, {See Also Sair ul Arifeen by Zia ud Din Barni}
 - 42 {Ibid. Sheikh Ikram ul Haq, p. 163 {Gazetteer of Multan. 1901-02. P. 143}, {Gazetteer of Multan. 1923-24. P. 314}
 - 43 {According to historians, it appears that if Muhammad bin Tughlaq knew that the palace would fall due to the elephant's parade that is why he asked Shah Rukn-e-Alam to come out and offer prayers. It also appears that Muhammad Bin Tughlaq also had respect for Shah Rukn Alam and did not want to make him a victim of this accident and if he did not know that the palace would fall, then in both cases devotion with Shah Rukn Alam is obvious by Muhammad Tughluq. Sultan Muhammad bin Tughlaq was also very convinced of Shah Rukn-e-Alam) {Ibid. Sheikh Ikram ul Haq. P.163} {See also Travelogue of Ibn Batuta}, {Gazetteer of Multan 1923-24. P. 315}, {See also Aab Kousar by Sheikh Muhammad Ikram}, {Gazetteer of Multan 1901-02. P. 144}
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