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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Badiuddin Kutbul-Madar (TSU)

SOME ASPECTS OF THE PRINCIPAL SUFİ ORDERS IN INDIA

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To celebrate the fifteenth Century Al-Hijrah

CHAPTER FOUR

SHAH BADI'U'D-DIN MADAR AND HIS TARIQAH IN BENGAL

In the beginning of the 15th century there appeared in India a *Ṣufī* order known as the *Madārī* Order. As the activities of this order apparently did not conform to the *Shari'ah*, it was looked upon with disfavour by the orthodox. But even then the order created its own place and position in Indian sub continent, and in course of time it became so much influential that it was in no way less reputed than the orthodox ones.

It is said that *Shāh Badi' u' d- Dīn Madār* was the founder of this *silsilah*. Unfortunately there is a variety of opinion regarding this saint. To some scholars he is a legendary figure and they doubt if there was ever such a person as *Shāh Madār*.¹ Some others say that he was a converted Jew who settled in India after he had expelled a demon from Makanpur where his shrine is now venerated.² *Ghulām Sarwar*, on the authority of *Ṣāhib-i- Ma'ārij al- Wilāyat*, writes that *Shāh Badi' u' d- Dīn Madār* was an 'Arab of the Quraysh tribe. His father 'Alī was a descendant of *Ḥadrat Abū Hurayrah* and his mother *Bībī Ḥājirah* that of 'Abdu'r- Raḥmān ibn Awf, both being the companions of the Prophet.³ Because of these controversies it is difficult to establish *Shāh Badi' u' d- Dīn Madār* as an historical personage. However, a seventeenth century manuscript known as *Risālah-i- Mirāt-i- Madārī* of 'Abdu'r- Raḥmān *Chishtī* refers to him as a reputed saint. Some modern scholars cannot fully accept the authenticity of this manuscript, perhaps because of the

1. *Encyclopaedia of Religion and Ethics*, vol. XI, p. 74.

2. *Ibid.*; *Encyclopaedia of Islam*, vol. II, p. 489.

3. *Ghulām Sarwār*: *Klāzinatu'l- Aṣfiyah*, vol. II, p. 311.

wonderful and miraculous tales in it. But if we leave aside the miracles the rest of the information contained in that book seems to be based on genuine history. 'Abdu'r- Raḥmān *Chishtī* was not an ordinary writer. Besides *Mirāt-i- Madārī* he has to his credit *Mirāt-i- Asrār*, *Mirātī Mas'udī*, *Mirāt- u' l- Mukhlūqāt*, *Aurād-i- Chishtīa* and *Nafās-i- Raḥmānī*.⁴ Moreover the author acknowledges help which he took from different sources. Of them at least two are important. One is *Imān-i- Maḥmūdī* written by *Qāḍī Maḥmūd Kantūrī*, a disciple of *Shāh Madār*.⁵ He has referred to this work in the beginning of the manuscript. The other was *Latāif-i- Ashrafī* of *Saiyed Ashraf Jahāngīr Simnānī*. Naturally it will not be unreasonable to accept the contents of the manuscript as historical information specially when we do not find anything more authentic than these.

In this *mirāt* the author has given the following biographical sketch of *Shāh Madār*:

Shāh Badi' u' d- Dīn Madār was the son of *Abū Ishāq Shāmī*, a descendant of *Hārūn*, brother of the Prophet Moses.⁶ He was born in 715/1315 in Syria⁴ and was given the name *Badi' u' d- Dīn*.⁵ He obtained his primary education from a Jewish teacher, *Ḥudhayfah Shāmī*,⁶ who was profi-

1. Storey, C. A., *Persian Literature, a Bibliographical Survey*, vol. I, Part II, pp. 1005-6, No 1329.

2. *Mirāt-i- Madārī*, p. 26. In spiritual genealogy he was connected through *Shaykh 'Abd Allah Makkī*, *Shaykh 'Ainu' d- Dīn Shāmī* and *Shaykh Rafi' u' d- Dīn Shāmī*, with *Tayfur Shāmī*, who was a disciple of *Rabi' u' d- Dīn Shāmī*, disciple of *Imām Husain Shahīd*. (*Mirāt*).

3. *Ibid.*, p. 3.

4. *Ibid.*, p. 81.

5. *Ibid.*, p. 3. *Abu' l Faḍl* writes that *Badi' u' d- Dīn* was his nick-name, *Jarret*, *'Ayn-i- Akbarī*, vol. III, p. 370. Some consider him ever alive though apparently dead, wherefore he is called *Zinda Shāh Madār*—(*Qanoon-i- Islam* of *Jaffur Shurreef*, p. 241).

6. *Subhan*, J. A. writes 'Hadīqah *Shāmī*' in *Sufism, its Saints and Shrines*, pp. 202-203.

Islam and Muslims

in
Medieval Bihar

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Prof. S. H. Askari

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saying of the saint, who disliked publicity and preferred selfless work in silence. He would not allow his followers to become ease-loving and decided to shift to another place for preaching his faith among the wild tribes. To the simple minded head "Gawala" who had become a convert and was named Sadiq and who had expressed surprise at this move, the saint said "Namana jayyo inhan na rahna". (I dont wish to stay here: I must go) This is not the only authentic, nor the earliest specimen of Hindustani in Bihar, as we shall see in the third lecture, but the significant and characteristically Bihari pronunciation of 'Inhan' for "Yahan" and "Jayyo" can not but attract one's notice. A grandson of this Qadri saint, the author of Fatawa-i-Masudia had allowed himself to be appointed Mufti of Bihar under Akbar as is evident from a Sanad bearing the seal, among others, of Qazi Yaqub, the 'Sadr' An important Qadri saint of Hajipur, Bihar, was Mulla Fhwaja Bihari a disciple of celebrated Lahori saint, Miyan Mir, the spiritual guide of Prince Dara Shikoh (d. 1045). He predicted the future greatness and Vizirship of the famous Sa'dullah Khan, the Prime Minister of Shajahan. Another great but later Qadri saint of all-Bihar importance was Diwan Syed Muhammad Jafar Binodpuri of Barh whose father was also a saintly personage. The Diwan died 1106=1694 and has left behind some works.

The Madaria Order was also strong in Bihar at one time. Perhaps the greatest of the four disciples of H. Badiuddin Madar, sometime a teacher of H. Husain Muiz Balkhi at Zafarabad, Jaunpur, whose mausoleum at Makanpur is still an object of veneration of both Hindus and Muslims, was the extremely pious and ascetic personage H. Jamaluddin Hurmuzi known as Jaman Jati (Yati). He lies buried at Hilsa, within a domed mausoleum built in 950=1543 by Jaman Madari of Darbhanga. Shah Kangan Diwana who lies buried in Bihar Sharif was also a disciple of H. Shah Badiuddin Madar of Makanpur. The Madaria Qalandars who performed their devotion every year in a peculiar Indian way by walking on fire have disappeared. H. Abdul Quddus Gangohi of the 15th century writes about his 'Pir', H. Abdul Haque of Rudauli that the latter met some 'Majdhubans' in Bihar while he was on his way to and from Pandua, Bengal. Such distracted bare-bodied religious zealots, often referred to in early literature are not found now. As regards the Firdausia Order, in view of its

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bayān; Ibn Rashīk al-Qayrawānī, *Al-'Umda*,
Cairo 1353/1934. (M. KHALAFALLAH)

AL-BADI' AL-ASTURLABI, HIBAT ALLAH B.
AL-HUSAYN B. AHMAD (also YUSUF), ABU 'L-KASIM,
illustrious Arab scholar, physician, philosopher,
astronomer and poet, who distinguished himself
particularly for his knowledge and construction of
the astrolabe and other astronomical instruments.
The date of his birth is not known. In 510/1116-17,
we find him at Iṣfahān in intimate contact with the
Christian physician Amīn al-Dawla Ibn al-Tilmīdh.
Later he lived in Baghdād, where the exercise of
his art, so it is said, brought him a considerable
fortune under the Caliph al-Mustarshid. According
to Abu 'l-Fidā', astronomical observations were made
under his direction in 524/1130 in the palace of the
Saljūkid sultans at Baghdād. It is probable that
the tables of Maḥmūd composed by him and dedicated
to the Sultān Abu 'l-Kāsim Maḥmūd b. Muḥammad
(1118-31) are the result of these observations.
He died at Baghdād in 534/1139-40 and it is said
(Abu 'l-Faraj is the sole source of this tradition)
that he was buried in a state of coma. As regards his
poetical works, Ibn al-Kifṭī maintains that they were
"beautiful and excellent", Ibn Khallikān that they
reached the limits of lechery and obscenity. Ibn
Khallikān and Ibn Abī Uṣaybi'a give examples of
his best pieces. In addition to a *Diwān* of his own
poems, al-Badi' al-Asturlabi published a selection of
the poems of Ibn Ḥadīdjādī in one volume, divided
into 141 chapters and entitled *Durrat al-Tādī min*
shi'r Ibn Ḥadīdjādī (Brockelmann, S I, 130). The
praise which the Arab biographers liberally bestow
on al-Badi' al-Asturlabi, should not lead us to place
his merits too high. The historians and biographers
of the 7th/13th century possessed too little mathe-
matical and astronomical knowledge to enable them
properly to appreciate the really eminent services
which the scholars of the 3rd-5th/9th-11th centuries
rendered these sciences. They thus frequently fell
into the error of extolling to excess the work of
scholars closer to them in time, to the detriment of
the works which mark the zenith of Arab science.
Nowhere are the praises of al-Battānī, Abu 'l-Wafā'
and al-Bīrūnī sung so eloquently as those of al-Badi'
al-Asturlabi, though the former are scholars of much
greater distinction than the latter.

Bibliography: Ibn al-Kifṭī, 339; Ibn Khallikān, Cairo 1310, ii, 186 (trans. de Slane, iii, 580); Ibn Abī Uṣaybi'a, i, 280; Abu 'l-Faraj (ed. Ṣalḥānī), 366; Abu 'l-Fidā', *Annales* (ed. Reiske and Adler), iii, 441-483; Hammer, *Literaturgesch. d. Araber*, vi, 431; H. Suter, *Abhandlungen zur Gesch. der mathem. Wissensch.*, x, 117; Yāqūt, *Irshād*, vii, 241-242; Sarton, *Introduction to the History of Science*, ii, 204; F. Rosenthal, *Al-Asturlabi and as-Samaw'al on Scientific progress*, in *Osiris* 1950, 555-564. (H. SUTER)

BADI' AL-DIN, surnamed Kutb al-Madār (axis of the Universe) and popularly known as Shāh Madār, is the Methuselah of Indian hagiological literature and one of the most celebrated saints of India. He is said to have been born at Aleppo in 250/864, and to have been descended from Abū Hurayra [q.v.], one of the companions of the Prophet. The statement in the *Mir'at-i Madāri* that he was a Jew and embraced Islam at al-Madīna is not supported by other authorities. Like his descent, his date of birth is also controversial, the *Tadhkirat al-Muttaḥin* gives it as 1 Shawwāl 442/16 Feb. 1051; the *Mir'at-i Madāri* has 715/1315, which is most probable. According to the *Kitāb-i A'ras* and *Mihr-i*

Djahantab his father Sayyid 'Alī was a descendant of Muḥammad al-Bākir [q.v.].

Among his numerous spiritual mentors was Ṭayfūr al-Dīn, a Syrian mystic. He received a good education but was specially well-versed in various occult sciences such as alchemy and natural magic.

A widely-travelled person, Shāh Madār performed the pilgrimage to Mecca several times, once in the company of Ashraf Djahāngir al-Simmānī [q.v.]. During his travels he visited al-Madīna, Baghdād, Naḥjaf and Kāzimayn before sailing for India when he met with a shipwreck. In India he travelled from place to place and ultimately settled at Makanpūr, a village 40 miles from Cawnpore, where he died on 10 Jumādā I, 844/7 October, 1440.

In spite of the bitter controversy that *ḥādī* Shihāb al-Dīn Dawlatābādī [q.v.] carried on with him, Shāh Madār was held in great esteem by Ibrāhīm Shāh Shārkī (804/1401-848/1444), the sultan of Djawnpūr, patron of the *ḥādī*.

He was a person of great beauty and kept his face veiled for fear that people, dazzled by his appearance, would prostrate themselves before him. To this day his imposing mausoleum built by Ibrāhīm Shārkī, attracts a very large number of people who, from all parts of India, march to Makanpūr, on the occasion of his 'urs, carrying tall bamboos draped with colourful bunting and rags called "*Shāh Madār ki lariyān*". Strange and supernatural feats, are ascribed both to the saint and his followers, known as Madāris, who are generally seen performing in the streets and lanes of every city and village in the Indo-Pakistan sub-continent. A Madāri now, in common parlance, has come to mean a street-performer.

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BADI' AL ZAMĀN [see AL-HAMADHĀNĪ].

BADIHA [see IRTIḌJĀL].

BADIL [see ABDĀL].

BADINĀN [see BAHDINĀN].

BĀDIS, a town (in the Mediterranean c. (110 km.) south-east of the Ghumāra [q.v.] called. It is situated Yaṭṭūfat (*vulgo*: Bni torrent named Tālā. An attempt has been *Parietina* of the Iti ancient place-name more sheltered cove which is only 7 km.

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Less than 100 me small rocky islands, Ḥadīr Bādīs, the In 1508 the latter, activities of the pira In 1520, however, treachery. In 1526, deposited by his brotl Rif, with his seat a surname of al-Bādīs the town and the f Algiers: the latter m in the region of the sultan 'Abd Allāh a this activity, and f Bādīs as a base from of Morocco. In 156 evacuate the town a over to the Span retired into the int

The old town of Rif war (1927), the S success, to establish Villa Jordana. The constitutes a sovere la Gomera. The Sp: the town, Velez, existence, opposite, town called Velez (

Bādīs in Morocco Bādīs in Algeria, n south of Awrās [q.

Bibliography

Africanus, *Descri*, 272, French trans index; *R.Afr.*, 1 *Maroc inconnu*,

علی بن ابی طالب (ع) (همانجا) و یا از نوادگان امام محمد باقر (ع) دانسته‌اند (همو، ۳۷/۳)، و برخی نیز او را یهودی نومسلمان، فرزند ابواسحاق یهودی شامی خوانده‌اند (میرحسین دوست، ۵۸؛ صبا، ۱۰۱؛ رضوی، همانجا؛ شریف، 195؛ سبحان، 302).

در بیشتر منابع استاد او در سلوک شخصی به نام شیخ محمد طیفور یا طیفورالدین شامی معرفی شده است که طریقه او به ابوبکر، و از طریق او به پیامبر اکرم (ص) می‌رسد (نک: غوثی، ۶۴ - ۶۵؛ داراشکوه، سفینه...، ۱۸۷؛ غلام‌سرور، ۳۱۰/۲؛ عبدالحی، همانجا). همچنین گفته‌اند که او علوم غربیه‌ای چون کیمیا و سیمیا را از شیخ سدیدالدین حدیقه مرعشی یا شامی آموخته بود و در این علوم تبحری کم‌نظیر داشت (یمینی، ۳۵۴؛ عبدالحی، ۳۸، ۳۷/۳؛ میرحسین دوست، همانجا). در برخی منابع نیز پیر طریقت خاصی برای شاه مدار قائل نشده، و او را اوسوی دانسته‌اند (یمینی، همانجا؛ غلام‌سرور، ۳۱۱-۳۱۰/۲؛ عبدالحی، ۳۷/۳).

در هر حال، بدیع‌الدین پس از سفر به مکه و مدینه (و شاید عراق)، سرانجام برای ارشاد مردم هند روانه آن دیار شد و در بدو ورود به زیارت قبر خواجه معین‌الدین چشتی در اجمیر رفت. سپس به دیگر نواحی هند چون کالی، جونپور، لکنهو و قنوج نیز سفر کرد و سرانجام در مکن‌پور، از توابع قنوج اقامت گزید (داراشکوه، همانجا؛ غلام‌سرور، ۳۱۱/۲؛ عبدالحی، ۳۸۳-۴۰؛ قدوسی، ۶۷؛ رضوی، همانجا). در مکن‌پور وی بیشتر اوقات خود را در عزلت و به دور از صحبت خلق می‌گذراند، اما در روزهای دوشنبه از خلوت خود بیرون آمده، با مردم دیدار می‌کرد و به پرسشهای آنان پاسخ می‌داد (ابوالفضل، ۱۷۳/۳؛ لعلی بدخشی، ۴۵؛ غوثی، ۶۴؛ طباطبایی، ۲۳۴/۱). از کرامات شاه مدار داستانهای بسیار نقل شده است و گفته‌اند که او بسیار زیاروی بود، چنانکه هر که بر چهره او می‌نگریست، بی اختیار سجده می‌کرد و به همین جهت غالباً نقاب بر صورت داشت (غوثی، همانجا؛ لعلی بدخشی، ۴۱، ۴۵؛ داراشکوه، همانجا، نیز حسنات...، ۷۳؛ دهلوی، ۱۷۰؛ غلام‌سرور، ۳۱۰/۲) و نیز گفته‌اند که جامه وی هرگز چرکین نمی‌شد و در طول ۱۲ سال طعامی نمی‌خورد، مرده را زنده می‌کرد و بیماران را شفا می‌بخشید (ابوالفضل، غوثی، غلام‌سرور، نیز داراشکوه، سفینه، همانجاها؛ عبدالحی، ۴۰/۳). اما باید گفت که بیشتر اینگونه حکایتها که مورد انتقاد برخی تذکره‌نویسان نیز قرار گرفته است (نک: دهلوی، غوثی، همانجاها)، بر ساخته مریدان اوست (نیز نک: عبدالحی، ۳۸/۳).

حکایتهایی نیز از برخوردها و مباحثات او با شیخ سراج‌الدین سوخته و قاضی شهاب‌الدین دولت‌آبادی مشهور به ملک العلماء در منابع آمده است (نک: دهلوی، همانجا؛ لعلی بدخشی، ۴۳-۴۵؛ میرحسین دوست، ۶۰-۶۲؛ عبدالحی، ۳۹/۳-۴۰؛ چشتی، ۱۰۹۷). شاه مدار طبع شعر نیز داشت و ابیاتی به او منسوب است (میرحسین دوست، ۶۳؛ صبا، ۱۰۲). همچنین ملفوظاتی به او نسبت داده‌اند که قاضی

سروده‌های او پرداخته شده است. تقی‌الدین کاشی، ۳۰ قصیده مهم از وی نقل کرده که از خلال آنها اطلاعاتی درباره برخی از مددوکان و دوره زندگی این شاعر به دست می‌آید (نک: احمد، ۵۶، ۶۰-۶۱، ۶۳-۶۴). یکی از آن مددوکان، تاج‌الدین ابوالمکارم است که در اواخر سده ۶ و اوایل سده ۷ ق حاکم مکران بوده است. بدیع‌الدین ۶ سال به همراه سراج‌الدین سگری شاعر، در دستگاه این حاکم در مکران به سر می‌برده است (همو، ۵۶-۵۷). به نظر می‌رسد وی ارتباط نزدیکی با سراج‌الدین داشته است، زیرا نه تنها از او به نیکی یاد می‌کند (همانجا)، بلکه بسیاری از سروده‌های این دو دارای مضامین مشترک است (همو، ۵۹، ۶۰، ۶۳، ۶۴).

از دیگر مددوکان بدیع‌الدین، یکی از حاکمان سلسله نیمروزیان به نام یمین الدوله بهرام شاه غازی، و گویا ششمین حاکم از این سلسله است. وی از ۶۱۲ تا ۶۱۸ ق/۱۲۱۵-۱۲۲۱ م، بر سیستان حکومت می‌کرد و در این مدت، بدیع‌الدین در دستگاه او به سر می‌برد (همو، ۶۱-۶۲). بدیع‌الدین مدتی نیز در ماوراءالنهر می‌زیست و حاکم جُند، عمادالدین تگین را مدح می‌گفت (همو، ۶۰-۶۱).

اشعاری فراوان، اما پراکنده از بدیع‌الدین باقی است که از وجود دیوان او که آقابرگ تهرانی به آن اشاره کرده، خبر می‌دهد (۱۳۱۱/۱۹). بیشترین اشعار بدیع‌الدین در عرفات العاشقین، خلاصه الاشعار و یک جنگ خطی در کتابخانه مجلس موجود است (نک: اوحدی، ۱۸۴-۱۸۵؛ احمد، ۵۴-۶۵؛ منزوی، ۲۲۴۸/۳). این اشعار بیشتر در قالب قصیده و رباعی است و گرایش شاعر را در سرودن اینگونه اشعار نشان می‌دهد.

مآخذ: آقابرگ، الذریعة؛ احمد، تذیر، «بدیع‌الدین ترکو سیستانی»، ترجمه محمد آصف فکرت، آریانا، ۱۳۵۰ ش. دوره ۲۹، ش ۴؛ اوحدی، بلانی، محمد، عرفات العاشقین، نسخه خطی کتابخانه ملی ملک، ش ۵۳۲۴؛ غوثی، محمد، لباب الالباب به کوشش ادوارد براون، لیدن، ۱۹۰۳ م؛ منزوی، خطی؛ هدایت، رضاقلی، مجمع الفصاحا، به کوشش مظاهر مصفا، تهران، ۱۳۳۶ ش.

بدیع‌الدین مدار، مشهور به قطب مدار و شاه مدار، از صوفیان مشهور شبه قاره هند. درباره جزئیات زندگی وی اقوال گوناگون و گاه متضاد و حتی افسانه‌آمیزی وجود دارد، از جمله آنکه تاریخ تولد وی را در منابع مختلف ۲۲۰ یا ۲۵۰ ق/۸۳۵ یا ۸۶۴ م (لعلی بدخشی، ۵۱؛ عبدالحی، ۳۶/۳)، ۴۴۲ ق/۱۰۵۱ م (همو، ۳۸۳/۳، EI²، به نقل از تذکره المتقین) و ۷۱۵ یا ۷۱۶ ق/۱۳۱۵ یا ۱۳۱۶ م (غلام‌سرور، ۳۱۲/۲؛ قدوسی، ۶۸؛ رضوی، I/318) نقل کرده‌اند. اما با توجه به آنکه تاریخ درگذشت او در همه منابع، سالهای مختلف نیمه اول سده ۹ ق ثبت شده است، تولد وی در ۷۱۵ یا ۷۱۶ ق قابل قبول‌تر به نظر می‌رسد. درباره نسب و زادگاه او نیز اختلاف نظر بسیار است. برخی او را متولد حلب و از قریشیان می‌دانند و نسب پدری وی را به صحابی معروف، ابوهریره، و نسب مادریش را به عبدالرحمان بن عوف می‌رسانند (غلام‌سرور، ۳۱۱/۲-۳۱۲؛ عبدالحی، ۳۶/۳). بعضی دیگر وی را سید و از اولاد

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was not for them. The Khwaja asked that they be permitted to cleanse the foul cells in the basement of the Firuzabadi mosque. So moved was he by their humility in carrying out this task, that the Mujaddid forgave them their former arrogance.

From that time onwards Nur Muhammad remained with the Mujaddid, his obedient servant and pupil. About 1015/1606, he was appointed *khalifa* in Patna. There the Shaikh built for himself a hut by the Ganges with a small hay-covered mosque where he lived with his family, imparting religious and mystical education to those who came to see him.

The Mujaddid was highly impressed with his personal attainments, but was disappointed by his *khalifa's* lack of ability as a missionary; he made few conversions to the order.

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Nur Qutb-i Alam, Shaikh (d. 1440 A.D.)

Shaikh Nuru'l-Haqq, popularly known as *Shaikh Nur Qutbi-'Alam* was son of Shaikh Ala'ul Haqq, and *Khalifa* of Bengal. His father prescribed for him severe forms of asceticism in an effort to crush his ego. For eight years Shaikh Nuru'l-Haqq brought fuel to the *khanqah*, and performed such menial services as washing the inmates' clothes. His elder brother, A'zam Khan,

a vizier, took great pity of Shaikh Nur Qutb-i 'Alam's miserable condition but to the latter the taunts and ridicules of the townsfolk mattered little.

A staunch believer in the *Wahdut al-Wujud*, to Shaikh Nuru'l-Haqq the highest form of asceticism was to perform tasks for God's servants. Following ideas expressed by earlier sufis, he advised his disciple, Shaikh Husamu'd-Din Manikpuri, that his munificence should be like the sun, that is, universal, his humility free-flowing like water and his patience like the earth, that is, steadfast. The letters of Nuru'l-Haqq, collected into a volume, indicate he had an infinite command of expression of the subtle meanings of the Unity of Being.

The Shaikh's father recognized his brilliance and praised the letters for their success in what most sufis found to be impossible, the expression of the affliction of divine love. The following passage of Shaikh Nuru'l-Haqq, chosen from some extracts reproduced in the *Akhbaru'l-Akhyar*, describes the goals of true mystics:

'The tranquillity of a dervish lies in his restlessness; the worship of a dervish is detestation of all that is not God. Dedication of anything other than God is involvement with frivolity; prayers without being wholly absorbed in the Divine are futile. Outward piety is only wickedness. Involvement with deep affliction is greatness and the closing of eyes towards anything beside God is felicity. Common people try to purify their body, but the spiritual elite cleanse their hearts.... External purification is destroyed by certain acts causing defilement but inner purification is destroyed by evil thoughts. Sufis believe a mere worldly thought makes a ritual bath of purification as prescribed by the *Tariqa* indispensable to devotees. Never owe a favour to anyone.'

Shaikh Nur Qutb-i 'Alam believed in the traditional Perso-Islamic theory of kingship and taught his followers to obey the Sultan according to the Prophet's *Hadis* and the advice of leading Chishti saints. His relations with

scholars was also important, because it was accepted that the main aspect of the Qur'ān's inimitability (*ījāz*) lay in its style, although it was argued, by al-Bāqillānī (d. 403/1013), for example, that this miraculous nature of the Holy Book could not be explained fully just by studying its *badī'*.

Much of the Arabic terminology was taken over by the Persian tradition, beginning with al-Rādūyānī's (d. after 507/1114) treatise *Tarjumān al-balāgha* (late-fifth/eleventh century), and from there was adopted by other literatures in the Islamic world.

Criticism of the discipline, as allegedly dealing unsystematically with rather trivial matters, can already be discerned in the very influential works of 'Abd al-Qāhir al-Jurjānī (d. 471/1078). This, however, did not stop its development, which continued until the rise of modern Arabic style in the course of the late-nineteenth and early-twentieth centuries made much of *ilm al-badī'* obsolete. The excessive use of *badī'* fell out of fashion, yet much of the terminology and standard examples live on in textbooks. Students of classical poetry and literary prose are increasingly aware that knowledge of *badī'* is essential for the true understanding and appreciation of mediaeval and early modern literature.

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Badī' al-Dīn

Badī' al-Dīn "Shāh Madār" (c. 715–838/1315–1434) was a Syrian Ṣūfī who went to India at the end of the eighth/fourteenth century. He is the founder of the Madāriyya Ṣūfī brotherhood and is widely revered as a patron saint.

Badī' al-Dīn was born in Aleppo and his year of birth is given as 715/1315 (Chishtī, 41). However, over the centuries and with the growing number of legends surrounding the saint, his year of birth was continuously backdated. The sources also disagree about his descent. While some authors attribute a *sayyid* (descendant of the prophet Muḥammad) ancestry to Badī' al-Dīn (Shukoh, 187) and trace his descent back to Imām Ja'far al-Ṣādiq (d. 148/765; Naqshbandī, 28), others suggest descent from Abū Hurayra (d. c. 58/

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