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THE LIFE AND TIMES OF
SHAikh NIZAM-U'D-DIN AULIYA

Nizamuddin-i Bulgha
140522

NEW EDITION

Khaliq Ahmad Nizami

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صوفیان قرار گرفت. در بیست سالگی، پس از شنیدن نام فریدالدین مسعود گنج شکر، شیخ و پیشوای سلسله چشتیه و بنیان‌گذار طریقه نظامیه در شبه‌قاره، به دیدار او رفت و مرید او شد. مدتی به سیر و سلوک پرداخت و سپس به دهلی بازگشت. چندی بعد، بار دیگر به اجودهن نزد گنج شکر رفت و از او اجازه ارشاد گرفت. سپس به روستای غیاث‌پور رفت و در آنجا به ارشاد و تربیت مریدان پرداخت (لغت‌نامه، ذیل مدخل).

نظام‌الدین اولیا در ابتدا بسیار تنگدست بود و به سختی روزگار می‌گذرانید، ولی رفته‌رفته وضعیت مالی او بهتر شد. پس از آوازه‌یافتن نامش، نذورات فراوانی به او می‌دادند که همه آنها را در راه دعوت به طریقت خود صرف می‌کرد. وی خانقاه‌های چشتیه را در سراسر هند بنا نهاد. در این خانقاه‌ها به بازدیدکنندگان غذا می‌دادند و میان نیازمندان پول تقسیم می‌کردند.

نظام‌الدین اولیا در ربیع الثانی ۷۲۵، درگذشت و در محل سکونت خود، روستای غیاث‌پور، در حوالی شهر دهلی به خاک سپرده شد. سلطان محمد تغلق بر مزار او گنبد و عمارتی بنا کرد و مرقد او زیارتگاه مردم است. محدوده‌ای که مقبره نظام‌الدین در آن قرار دارد «سبیتی». نظام‌الدین نام گرفته است (تهامی، ج ۲، ص ۲۰۶۱).

نظام‌الدین اولیا همواره از دربار شاهان و کارهای سیاسی کناره می‌گرفت. خلفای او نیز اجازه ورود به کارهای دولتی نداشتند.

او در مقام استاد حدیث و فقه نزد دانشجویان و عالمان دهلی از احترام برخوردار بود. نظام‌الدین اولیا خدمت به انسانیت را فراتر از انجام دادن کارهای عبادی می‌دانست. او بر این باور بود که باید بدی را با

محمدبن احمدبن علی دهلوی (۶۳۶-۷۲۵ق)، معروف به «شیخ نظام‌الدین اولیا» و «نظام دهلوی» و ملقب به «سلطان المشایخ»، «سلطان اولیا» و «سلطان السلاطین»، عارف و شاعر قرن هفتم و هشتم هجری قمری است.

در بدایون، یکی از روستاهای دهلی، به دنیا آمد. پدرش احمد و جد پدری او، خواجه علی بخاری، و جد مادری‌اش، خواجه سیدعرب، هر دو، از سادات بخارا بودند و از بخارا به هند کوچیدند و مدتی در شهر لاهور اقامت کردند. سپس به شهر بدایون رفتند و در آنجا ساکن شدند. نسب نظام‌الدین اولیا به دوازده پشت به امام هشتم می‌رسد (نفیسی، ج ۱، ص ۲۱۸).

نظام‌الدین اولیا پنج ساله بود که پدرش فوت کرد و مادرش، بی‌بی زلیخا، سرپرستی و تربیت فرزند را برعهده گرفت و او را به مکتب فرستاد. نظام‌الدین اولیا بیشتر زندگی خود را صرف دانش‌اندوزی کرد و هیچ‌گاه ازدواج نکرد و تا پایان عمر با بی‌بی زلیخا و خواهرش زندگی کرد و خواهرزاده خود، خواجه رفیع‌الدین محمد، را به چشم فرزند نگریست (دانشنامه ادب فارسی، ذیل مدخل).

در بدایون نزد شادی مقری قرآن آموخت و در اندک زمانی قرآن را از بر کرد. سپس در دوازده سالگی به دهلی کوچید؛ فقه، اصول، حدیث و تفسیر را از مولانا علاء‌الدین اصولی، شمس‌الملک و مولانا کمال‌الدین زاهد فراگرفت و کمال‌الدین زاهد به او مشارق الانوار را آموخت (همان‌جا).

پس از تکمیل علوم دینی، شبی، در وقت سحر در دهلی مؤذن آیه‌ای را می‌خواند: «الم یأمن للذین آمنو أن تخشع قلوبهم لذكر الله»، چون این آیات را شنید حال او متغیر شد و از آن به بعد، به عرفان روی آورد و در کنار

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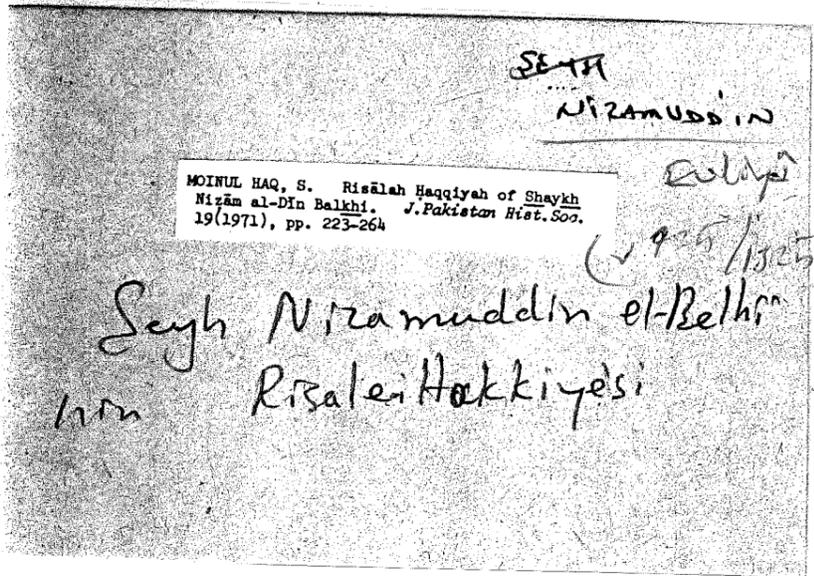
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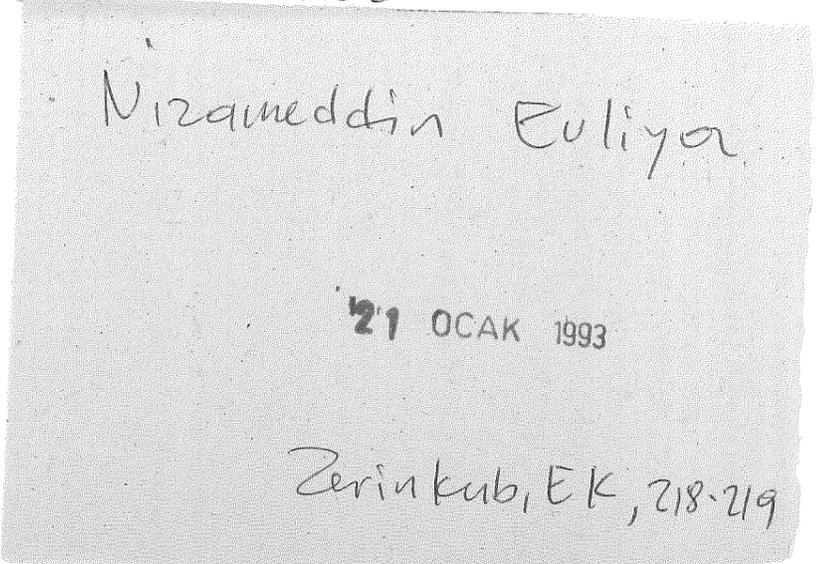
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MADDE YAYIMLANBIRTA
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Nizamuddin Evliya
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3555 'Hazrat Nizamuddin Aulia, Part 1' (Sufi Saint, India). *Yaqeen International* (Karachi), 40:13, 1991, pp.121-2

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In this last work Nishida refers to a sermon of the Zen master Dōgen (1200–1253) to characterize the essence of Buddhism: "To learn of Buddhism, one must learn of the self. To learn of the self one must forget the self. It is wrong to think that one must move toward a thing in order to know that thing as it really is. On the contrary, the thing as it really is moves towards us and enlightens us as to what it is" (*Shōbōgenzō*, "Genjōkōan"). Here Nishida sees an overcoming of the subject-object dichotomy through pure experience and at the same time a leap beyond intentional reflection. In the language of the de-ontological logic of his final period, the absolute as absolute nothingness reflects all individual beings in the world within itself and identifies itself with them; and at the same time, this cosmic mirror of Dharma retreats from all beings as they are reflected within itself in order to retain its independence from them. If this mirror had its own properties, it could not mirror things perfectly. On the one hand, the perfect mirror is itself nothing and therefore reflects everything alike without differentiation or discrimination. On the other hand, the perfect mirror is not a mere nothing since its function as a mirror really exists and presents things exactly as they are. Hence, this cosmic mirror of Dharma exists and acts only as absolute nothingness. Seen from the viewpoint of individual beings, this reflection of the absolute is an "ex-expression" of its cosmic totality into each individual, imprinting the stamp of the absolute whole on relative beings each in its own context.

Nishida characterizes this mutual reflection or expression of the absolute and the relative as the "self-identity of absolute contradictories." Moreover, he considers each such ex-expression of the absolute as an act of creation, enabling each individual then to reflect and express itself vis-à-vis every other in an act of "self-negation qua self-affirmation." This gives the historical world a special role as a mediating *topos* for the global self-reflection and self-expression of absolute nothingness. Nishida describes this dialectic as a movement "from the made to the making," setting it off clearly from the Hegelian developmental dialectic. For Nishida, "we are all creative elements in a creative world."

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TAKEUCHI YOSHINORI

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NIZĀM AL-DĪN AWLIYĀ' (AH 636–725/1238–1325 CE), an eminent mystic of the Chishtī Sūfī order (*silsilah*). Nizām al-Dīn—popularly accorded the posthumous title *awliyā'* (pl. of *walī*, "saint")—was a native of Badā'ūn, then an important city near Delhi. He was brought up, in very strained circumstances, by his mother, Zulaykhah. After completing his early education at Badā'ūn, Nizām al-Dīn went to Delhi, where he spent four years studying the conventional theology and sciences with learned teachers. There he was drawn toward Farīd al-Dīn (d. 1265), a noted Chishtī mystic from Pakpattan in the Punjab. Nizām al-Dīn went to Pakpattan and became his disciple in 1257. After reading some Sūfī texts with him, Nizām al-Dīn returned to Delhi but retained his deep attachment to his master and made two further journeys to visit him. Farīd al-Dīn, on his part, made Nizām al-Dīn one of his *khalīfahs*, or successors.

Life in Delhi was initially very difficult for Nizām al-Dīn; he was forced to shift from one place to another while subsisting on unconditional gifts (*futūh*), as was the practice of the mystic order. Even as his circle of disciples grew, the gifts received did not suffice for the number who ate or lived with him. Ultimately, he established himself at Ghiyāthpūr, a village at some distance from Delhi. His mausoleum, Dargāh Nizām al-Dīn, marks the site of his *khāngāh*, or establishment. During the reign of Sultan 'Alā' al-Dīn Khiljī (1296–1316), Nizām al-Dīn's repute reached its zenith, and his

Encyclopedia of Religion, vol. 10, p. 457–458, 1987, New York

Khwaja Nizamuddin, Sultan-ul-Auliya, Mahboob-i-Ilahi (1238-1325)

Eminent Sufi Saint of the Chishtiya Order

Born in Badaun in 1238, Nizamuddin came from a Syed family which had migrated from Bukhara 2 generations earlier, sometime between 1202 and 1209. His real name was Mohammad. His father Ahmed died when he was 5 years old. His mother, endowed with piety and foresight, took special care of his education. From Shadi Muqri he learnt to recite the Quran. Then he studied 'fiqh' under Alauddin Usuli, a celebrated teacher known for his saintliness. The 'dastarbandi' took place in 1253 at the hands of Ali Maula, a local saint.

At 16, Nizamuddin, accompanied by his mother and sister went to Delhi to complete his education. He studied Hadis and 'fiqh' under Shamsul Mulk and qualified himself for the post of Qazi but later gave up the idea and chose the path of renunciation.

While in Badaun, he had already learnt about Sheikh Fariduddin Ganj-i-Shakar and Sheikh Bahauddin Zakariya. In 1257-58, he visited Ajodhan and after being initiated by Sheikh Fariduddin, who advised him to get rid of the conceit of scholarship, take to ascetic exercises but also continue his studies he returned to Delhi. He made 2 more visits to Ajodhan to learn and take spiritual training from his teacher and in June 1265, he received 'khilafat' from the great Shaikh, who blessed him and prophesied that he would be 'a tree under whose shadow people would find rest.'

In Delhi, he lived in several places before settling down in Ghiyaspur, a small village near Kilokhari and continued his studies (under Kamaluddin Zahid, a great scholar of Hadis) as well as his spiritual exercises. On 22 July, 1280, he received a certificate confirming that he had mastered Mashariq'ul-Anwar and referring to

him as 'Maqbul-ul-Mashaikh al Kibar.'

Though living in difficult circumstances, the Shaikh, refused offerings from Sultan Jalaluddin Khalji (1290-26). Under Alauddin Khilji (1296-1326), Ghiyaspur became a prosperous suburb of Delhi and many persons began visiting the Shaikh. His presence generated a positive moral consciousness and gave visitors a new understanding and insight, though all could not and did not become his disciples. Alauddin had high respect for the Shaikh though he is not known to have visited the Jamaat Khana. The Shaikh took no interest in political upheavals, following Alauddin's death, but his successor Mubarak Shah (1316-1320) out of misunderstanding prohibited his nobles from visiting him. The Shaikh refused to go to a mosque built by the new Sultan to perform prayers or to attend court on the first day of every month and deputed a servant instead. When Khusro seized the throne, facing rebellion he paid large sums to sufis and dervishes to pray for his success. The Shaikh took the money but as usual distributed it amongst the needy.

Ghiyasuddin Tughlak rose against Khusro and on assumption demanded the return of the money. The Shaikh explained that he had distributed it all and spent nothing on himself. But the resulting conflict was never resolved and ended only with their death. The envious Ulema and Sufia complained to the Sultan against the Shaikh for his indulgence in 'Sama,' A 'mazhar' was ordered. Qazi Ruknuddin led the attack but Maulana Alauddin defended him and the Shaikh and his disciples departed honourably. However, the Sultan continued to

bear grudge and ordered him, it is said, to leave Delhi before he returned from his expedition in Bengal. The Shaikh is reported to have remarked 'Hanooz Delhi Door Ast,' The Sultan never returned to Delhi and died in July 1325.

The Shaikh died, after some months of illness on 3 April, 1325

In November-December, 1324, the Shaikh appointed several Khalifa with a model Khilafatnama. (18 Rabiul Thank, 725).

Before his death, the Shaikh confirmed from his relatives and servant that there was no money or grain left in his house.

Shaikh Ruknuddin Multan led his funeral prayer. He was buried in the open. Later Sultan Mohammad bin Tughlak constructed an impressive mausoleum.

TEACHINGS

The Shaikh's Jama'at Khana and 'lunger' were open to people of all religions and all classes. He listened to the sorrows and miseries of all and instructed them through the Sufi technique, by the use of anecdotes.

The Shaikh laid great emphasis on renunciation, defined as living in the world but without any surplus possessions. He lived as he preached. Family responsibilities and necessary involvement in worldly affairs were acceptable but the Sheikh was against hoarding of wealth.

In Shaikh's teachings, the first lesson was not related to prayers or rituals but to identification of the self with the others. The Shaikh's doors were open to all and he was equally concerned about and cared for the non-Muslims. Forbearance, peace and goodwill were at the heart of his teachings.

Although a celibate, with no family of his own, the Shaikh loved

(Contd. on page 113)

Shaikh Sufi was also a disciple of Shaikh Nizamud-din of Amethi. After the death of his *pir*, Shaikh Sufi moved to Gujarat and for several years remained there studying the *Fusus al-Hikam* and the *Futuh al-Makkiyya* under Shaikh Wajihu'd-Din Gujarati. Shaikh Sufi wrote a commentary on the *Fusus al-Hikam* and delivered brilliant lectures on the technical terms used by Ibn 'Arabi in discussing the *Wahdat al-Wujud*.

The leading figure among the disciples of Shaikh Sufi was Shaikh Halim Ibrahimabadi, who mastered the *Fusus al-Hikam* under his *pir*. Shaikh 'Abdu'r-Rahman Chishti was taught by Shaikh Halim and also knew Shaikh Sufi.

The Emperor Jahangir was highly impressed by the scholarship of Shaikh Sufi, believing him to be an expert in history, biographical literature and sufic works, and appointed the Shaikh Prince Khurram's tutor. In the morning, the Shaikh would instruct the Prince in history from such works as the *Tabaqat-i Nasiri*, and in the evening would tutor him in mysticism and theology. He always began his sufi lessons with a letter from the *Maktubat* by Shaikh Sharafu'd-Din Yahya Munyari and his comments on the contents instructed his pupil in the technical terms of sufism and Qur'anic exegesis.

It would seem that in the beginning of Jahangir's reign, the Mujaddid wrote a long letter to Shaikh Sufi explaining the mystic progression from the *Whadat al-Wujud* to the *Wahdat al-Shuhud*, but Shaikh Sufi remained devoted to Ibn 'Arabi.

One of Shaikh Sufi's friends was Shaikh 'Abdu'r-Rahman Chishti. After being initiated into several sufi orders, his brother, Shaikh Hamid bin Shaikh Qutbu'd-Din, a descendant of Shaikh Ahmad 'Abdul-Haqq, initiated him into the Chishtiyya-Sabiriyya order. Shaikh 'Abdu'r-Rahman also considered himself to be an Uwaisi, claiming to have obtained initiation from the spirit of Khwaja Mu'inu'd-Din Chishti.

For some time, he lived at Agra, but in 1028/1618 settled in his native village, Dhaniti.

After the death of his brother in 1032/1622, Shaikh 'Abdu'r-Rahman became his successor.

The Shaikh often visited the tomb of Shaikh Ahmad 'Abdu'l-Haqq of Rudauli and those of other sufi *pirs* in Lucknow. It was in Rudauli that he met Shaikh Muhibbu'llah of Allahabad, drawing from his company great spiritual benefit. Shaikh 'Abdu'r-Rahman wrote the *Mir'atu'l-asrar*, the *Mir'at-i Madari* and the *Mir'at-i Mas'udi*. His *Mir'atu'l-mukhlugat*, will be discussed in chapter eight. He died in 1094/1683 in his native village of Dhaniti.

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Nizamuddin Auliya, Shaikh (1236A.D. — 1325A.D.)

Shaikh Nizamuddin Auliya (1236—1325) who gave an all-India status to the Chishti *silsilah* and sent his disciples to the different provincial towns. These *khalifas* became central figures in their respective regions. Abdullah Shattari is reported to have said that Shaikh Nizamuddin Auliya sent seven hundred well-trained disciples to various important cities of the country.

Shaikh Qutbuddin Munawwar was sent to Hansi, Shaikh Wajihuddin Yusuf to Chanderi, Shah Wilayat to Gujarat, Shaikh Husamuddin Multani to Pattan, Shaikh Kamaluddin to Malwa, Shaikh Burhanuddin Gharib to Deogir, and Shaikh Muhammad to Manikpur. The task of

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MYSTIC THOUGHT SHAYKH
NIZAM AL-DIN AWLIYA

B. A. DAR

There is a vast literature on the history and development of mystic thought in Islam, but most of it deals with areas outside the sub-continent. As far as I know, very little is devoted to the study of mystic thought as it manifested among the *ṣūfī* saints that lived in the sub-continent since 6th/12th century. The present paper deals with the mystic thought of Shaykh Nizām al-Dīn Awliyā, one of the most outstanding *ṣūfīs* of the area, a both with regard to the richness of his thought and profound influence that his personality and thought exerted over other *ṣūfīs* of this region, whether belonging to his Chistiyah Order or not. I have discussed it under different heads. As the time is limited I will confine myself to mentioning only a few subjects.

It is usually believed that Sufism is, generally speaking, averse to knowledge as such and in support of this contention, several sayings of the renowned mystics are quoted. The one common saying is: العلم حجاب الأكبر i.e., knowledge is the greatest veil. In the biographical accounts of the *ṣūfīs*, it is often emphasised that after they were initiated into the mystic lore, they washed away their books or burnt them.

Knowledge

But Shaykh Nizām al-Dīn was a *ṣūfī* of a different complexion. He started his career as a scholar of great repute; in the technical language of those days he was a *dānīshmand*, an intellectual of the first rank. He was called as *bahhath*, a great debator after the fashion of the Sophists of old. When he was

initiated into the mystic lore at the age of twenty at the hands of Ganj Shakar, he asked his preceptor whether he should renounce the way of learning and reading of books. Ganj Shakar replied: I do not expect my people to give up acquisition of knowledge, for a true *ṣūfī*, in reality, does need knowledge.¹

The Shaykh was, as we have stated, well-versed in the sphere of *fiqh*, *tafsīr* and other branches of religious knowledge. He had studied Shihāb al-Dīn Suharwardy's classical text of sufism, '*Awārif al-Ma'ārif*' with his preceptor and *Mashāriq al-Anwār*, the famous book of traditions compiled by the renowned scholar of the sub-continent, Hasan Sughānī, from a great *ṣūfī* and intellectual of the times, Mawlāna Kamāl al-Dīn Zāhid. The certificate granted by the latter states, inter alia, that Nizām al-Dīn is endowed with great erudition and is a scholar of great repute.²

He had studied *Ihya'* of Ghazālī for whom he had great respect for his service to the cause of Islam, and 'Ain al-Quḍāt Hamadānī's profound philosophical writings whose influence is manifest in the Shaykh's discussion of the concepts of time and space.

Among poets, he often quotes from 'Aṭṭār and Sanā'ī and had a very high taste for poetry and music. We do not find Rūmī mentioned by name, though the Shaykh quotes one of his verses. During different discourses, he often refers to the commentaries of the *Qur'ān*, books of traditions and *fiqh*. His knowledge of traditions was so profound that he could say categorically whether an Arabic saying usually considered Prophet's tradition was one or not. His mastery of *Ilm al-Kalām* was so consummate that he could express his difference both from the Mu'tāzilites and the Ash'arites.

His attachment to books is revealed on different occasions. While describing the events when the Shaykh was forced to vacate

1 *Siyar al-Awliyā*, Persian text, printed at Muhib-i-Hind Press Delhi, 1302 AH, p. 107.

2 *Ibid.*, p. 104.

Professing to believe the Hadis of the Prophet Muhammad that salt could cure all the seventy diseases of Perso-Indian medical lore (obviously excluding death), he always carried salt on his person, consuming it even when lecturing.

Shaikh Nizamud-Din believed that the famous work on Arabic grammar, the *Kafiya fi'n-nahw*, was objectionable as a student text on the grounds that its author, Shaikh Jamalud-Din (d.646/1248), had omitted in his preface to offer the traditional praise to God, and to beg for blessings for the Prophet Muhammad, his descendants and companions. Contrary to the Indian custom of performing prayers barefooted he recited his prayers with his shoes on, as he believed the Prophet Muhammad had done likewise. Mulla 'Abdu'l-Qadir Bada'uni related an interesting incident which he believed illustrated the Shaikh's supernatural powers.

Travelling between Lucknow and Amethi, Bada'uni came across some police officers who had arrested a man disguised as a beggar on the charge of highway robbery, and had witnessed the man escaping from custody. Later, when the Mulla and his companions arrived at the house of Shaikh Nizamud-Din, a beggar also called. To the amazement of the Mulla and others, he was refused hospitality. Intuitively, the Shaikh, who had not seen the arrest on the highway, had recognized the beggar as the thief.

Reluctant to initiate disciples Shaikh Nizamud-din made exceptions however. A boy called Hatim, whom he had discovered in the khanqah of Qazi Mubarak of Gopamau was one of them. He cared for the youth providing him with books, clothes and shoes. He grew up to be a prominent sufi and Shaikh Nizamud-Din bestowed on him the title of Shaikh, an honour he granted to him alone. After Shaikh Hatim's death from an attack of asthma, Shaikh Nizamud-Din missed his company, lamenting that he had no one with whom to talk.

In 979/1571-2 Shaikh Nizam died aged more than eighty. His successor was his son, Miyan Shaikh Muhammad. One of the latter's disciples was Shaikh Mustafa 'Abdu'l-Hamid 'Usman who lived in the village of Barauna in Jaunpur where he was very well-known. In his old age Shaikh Mustafa migrated to Purniya in Bengal where he died. His son, Diwan Shaikh 'Abdu'r-Rashid, lived in Jaunpur and was initiated as a Chishti by his father. Later, he also became a Qadiri, as the Qadiriyya order around Jaunpur had become increasingly popular through the efforts of the descendants of Shaikh 'Abdu'r-Rashid, whose life has been discussed in Chapter two.

Shaikh Sufi was also a disciple of Shaikh Nizamud-din of Amethi. After the death of his pir, Shaikh Sufi moved to Gujarat and for several years remained there studying the *Fusus al-Hikam* and the *Futuhat al-Makkiyya* under Shaikh Wajihu'd-Din Gujarati. Shaikh Sufi wrote a commentary on the *Fusus al-Hikam* and delivered brilliant lectures on the technical terms used by Ibn 'Arabi in discussing the *Wahdat al-Wujud*.

The leading figure among the disciples of Shaikh Sufi was Shaikh Halim Ibrahimabadi, who mastered the *Fusus al-Hikam* under his pir. Shaikh 'Abdu'r-Rahman Chishti was taught by Shaikh Halim and also knew Shaikh Sufi. The Emperor Jahangir was highly impressed by the scholarship of Shaikh Sufi, believing him to be an expert in history, biographical literature and sufic works, and appointed the Shaikh Prince Khurram's tutor. In the morning, the Shaikh would instruct the Prince in history from such works as the *Tabaqat-i Nasiri*, and in the evening would tutor him in mysticism and theology. He always began his sufi lessons with a letter from the *Maktubat* by Shaikh Sharafud-Din Yahya Munyari and his comments on the contents instructed his pupil in the technical terms of sufism and Qur'anic exegesis.

It would seem that in the beginning of Jahangir's reign, the Mujaddid wrote a long letter

to Shaikh Sufi explaining the mystic progression from the *Whadat al-Wujud* to the *Wahdat al-Shuhud*, but Shaikh Sufi remained devoted to Ibn 'Arabi.

One of Shaikh Sufi's friends was Shaikh 'Abdu'r-Rahman Chishti. After being initiated into several sufi orders, his brother, Shaikh Hamid bin Shaikh Qutbu'd-Din, a descendant of Shaikh Ahmad 'Abdul-Haqq, initiated him into the Chishtiyya-Sabriyya order. Shaikh 'Abdu'r-Rahman also considered himself to be an Uwaisi, claiming to have obtained initiation from the spirit of Khwaja Mu'inu'd-Din Chishti. For some time, he lived at Agra, but in 1028/1618 settled in his native village, Dhaniti. After the death of his brother in 1032/1622, Shaikh 'Abdu'r-Rahman became his successor.

The Shaikh often visited the tomb of Shaikh Ahmad 'Abdu'l-Haqq of Rudauli and those of other sufi pirs in Lucknow. It was in Rudauli that he met Shaikh Muhibbullah of Allahabad, drawing from his company great spiritual benefit. Shaikh 'Abdu'r-Rahman wrote the *Mir'atu'l-asrar*, the *Mir'at-i Madari* and the *Mir'at-i Mas'udi*. His *Mir'atu'l-mukhlukat*, will be discussed in chapter eight. He died in 1094/1683 in his native village of Dhaniti.

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Nizamuddin Auliya, Shaikh (1236 — 1325)

Shaikh Nizamuddin Auliya was an eminent sufi.

12 AUGUST 2001

Shaikh Nizamuddin Auliya was an eminent sufi who gave an all-India status to the Chishti silsilah. Shaikh Nizamuddin Auliya (636/1236-735/1325) who gave an all-India status to the Chishti silsilah and sent his disciples to the different provincial towns. These khalifas became central figures in their respective regions. Abdullah Shattari is reported to have said that Shaikh Nizamuddin Auliya sent seven hundred well-trained disciples to various important cities of the country.

Shaikh Qutbuddin Munawwar was sent to Hansi, Shaikh Wajihuddin Yusuf to Chanderi, Shah Wilayat to Gujarat, Shaikh Husamuddin Multani to Pattan, Shaikh Kamaluddin to Malwa, Shaikh Burhanuddin Gharib to Deogir, and Shaikh Muhammad to Manikpur. The task of organizing the silsilah in Bengal was entrusted to Shaikh sirajuddin Usman.

Hanoz Dilli Dur Ast-Delhi is far off. This is one of the most commonly used expression (when the goal is distant) amongst Indians but few know its origin. It is said that one while returning from campaign of Bengal Sultan Ghasiuddin Tughlaq, who was jealous of Hazrat Nizamuddin Aulia's great moral and spiritual influence, sent a word to the Aulia to leave Ghiyaspur, his seat, because the Sultan apprehended trouble from Ulugh Khan and others that time sojourning with Aulia.

According to tradition Aulia's reaction to the message was 'Hanoz Dilli Dur Ast', The prophecy turned out true as the Sultan met an unexpected death before he could reach Delhi. Delhi was far off. Another time Aulia heard of Sultan Jalaluddin's intention to visit him. Aulia went away to Ajodhan and avoided meeting the Sultan. When Sultan Alauddin expressed a desire to visit Aulia, the latter's reaction was: "there are two doors of my house. If the Sultan comes by one door, I will quit by the other."

Nizamuddin Aulia was a disciple of Bakhtiar Kaki and in the line of disciples of Khwaja

BOOK REVIEWS

The Mystical Teachings of al-Shādhilī: Including His Life Prayers, Letters, and Followers. A Translation from the Arabic of Ibn al-Sabbagh's *Durrat al-Asrar wa Tuhfat al-Abrar* by Elmer H. Douglas. Edited with an Introduction and a Bibliography by Ibrahim M. Abu-Rabi'. [SUNY Series in Islam.] Albany: State University of New York Press, 1993. xiv plus 274 pp. Index. n.p.

Some of the literature of the great Sufi order, Shādhiliyya, has been translated into Western languages during the latter half of the twentieth century. Victor Danner, Paul Nwyia and John Renard are scholar-translators whose names figure in this effort. The book under review here is a distinguished contribution to scholarship in the field. All research on the Shādhiliyya harks back to a few early collections of writings about the founder of the order, Abū al-Ḥasan al-Shādhilī (d. 656/1258). One of these works, dating from about sixty to seventy-five years after al-Shādhilī's death, was written and compiled by an obscure North African adherent of the order, Ibn al-Ṣabbāgh. Elmer H. Douglas (d. 1990), who translated Ibn al-Ṣabbāgh's book, lived for many years in North Africa, the area in which al-Shādhilī received his initial training and began his public career. From his place of residence in Tunis Douglas could see the historic Zallaj Cemetery whose promontory is crowned by the *zawiya* of Sidi Abū al-Ḥasan al-Shādhilī, where modern members of the order go for their religious activities. After years of close contact with the people among whom al-Shādhilī's memory and influence abide to the present, Douglas moved on to the post of Professor of Islamic studies at Hartford Seminary where he also served as editor of *The Muslim World* for several years. All the time his translation of *Durrat al-Asrar* was maturing until he finally completed the manuscript, along with extensive explanatory notes, in 1970. Shortly before his death in 1990, SUNY Press offered to publish it. Professor Abu-Rabi' of Hartford Seminary saw it through the process, contributing an Introduction and a Bibliography.

Chapter One of the book is biographical, tracing the life of al-Shādhilī from his birth in Morocco to his quest for spiritual truth in Tunis, then farther east, and finally back in Morocco at the feet of a venerable mystic master. In Tunis once again he began the public phase of his career as a teacher of the Sufi way. After conflicts with the authorities in Tunis he migrated to Alexandria, Egypt.

Chapter Two presents some letters that al-Shādhilī wrote to his friends and associates.

Chapter Three contains prayers and recitations attributed to the Sufi leader.

Chapter Four, by far the longest section, includes a selection of his sayings and thoughts on various subjects.

Chapter Five gives a brief notice of al-Shādhilī's death, together with anecdotes and testimonies from a number of his followers.

The text, presented in a simple and straightforward way, constitutes a fairly comprehensive manual of the popular Sufism that has exercised such a wide appeal, especially in North Africa and in other parts of the Arab world. In his notes, the translator carefully explains the technical vocabulary used by the Shādhiliyya in common with other mystics of Islam. Even though the biographical parts of the book are enveloped with a hagiographic veil, readers will perceive therein an image of the practical-minded, energetic and utterly devoted man that was al-Shādhilī. His many words of spiritual counsel reveal the religious psychology and the ethical content of his teaching. The prayers and litanies breathe powerful emotion. They include the famous "Litany of Light", "Litany of the Sea", and "Noble Litany". Numerous geographical references and a few tantalizing allusions to contemporary historical events help to situate the text in its concrete human setting. In the occasional mention of Jews and Christians one notes that from the Muslim side it was expected that the demonstration of religious power through signs and wonders would attract those of other religions to conversion.

The publishers are to be congratulated for a strikingly beautiful cover design, but, unfortunately, a number of typographical errors detract from the appearance of the book's text.

Newington, Connecticut

R. MARSTON SPEIGHT

15 EKIM 1996



Nizam Ad-Din Awliya: Morals of the Heart. Translated and Annotated by Bruce B. Lawrence. (The Classics of Western Spirituality). Mahwah, New Jersey: Paulist Press, 1992. x plus 404 pp. Preface. Two introductions. Two indices. n. p.

Nizām ad-Dīn Awliyā (636/1238 to 725/1325) is widely regarded as the most influential Sufi figure in all of India in the 14th century. He was the principal successor of the famous Chishtī master, Farīd ad-Dīn Ganj-i Shakar (d. 664/1265) and directly influenced a long line of illustrious Sufi masters. If we are to believe the author of the *Tārikh-i Firūz Shāhī*, Diyā ad-Dīn Baranī (who belonged to Nizām ad-Dīn's circle of disciples), Nizām ad-Dīn Awliyā is largely responsible for drawing the inhabitants of Delhi towards a life of piety and virtue. Baranī also credits him with popularizing Sufi classics such as Makkī's *Qūt al-qulūb*, Qushayrī's *Risāla*, Suhrawardī's *Awārif al-ma'ārif*, Hujwiri's *Kashf al-majūb*, and the *Kitāb al-ta'arruf li-madhhab ahl al-tasawwuf* of Kalābādhi.

The major source on Nizām ad-Dīn Awliyā's thought and teachings is the *Fawā'id al-fu'ād*, a record of 188 meetings with him over a period of fifteen years (3 Shā'bān 707/28 Jan. 1308 to 19 Shā'bān 722/2 Sept. 1322) compiled by the poet Amīr Najm ad-Dīn Ḥasan Sijzī (652/1254-55 to ca. 738/1337). After he had been taking notes surreptitiously for a year, Sijzī informed his master of his project. From that point on Nizām ad-Dīn edited the content of the *Fawā'id al-fu'ād*. The book contains many anecdotes relevant to Nizām ad-Dīn's life, as well as his answers to diverse questions concerning mysticism, religion, law, and social conduct. Many of these are illustrated with references to and quotations from earlier Sufi figures. As such, the *Fawā'id al-fu'ād* provides invaluable information on the Indian form of saint-centered Sufism as exemplified by the Chishtī Sufi order.

Until this time the *Fawā'id* has been available mainly in inaccurate lithographs and Urdu translations of varying quality. The only reliable edition is by Muḥammad Latīf Malik (Lahore: 1966). There is also a partial English translation by Z. Faruqī ("Fawā'id-ul-Fu'ād of Khwajah Hasan Dehlawi," *Islam and the Modern Age* 11 (1980): 166-91; 12 (1981): 63-73; 13 (1982): 33-44, 126-41, 169-80, 210-28; 14 (1983): 195-213; 15 (1984): 25-36, 167-92; 16 (1985): 231-42).

In light of the importance of the work and its relative inaccessibility, a popular English translation such as this one by Bruce Lawrence is indeed a welcome contribution to the study of religion in South Asia.

The work under review is a collaborative effort: the preface is by Simon Dīgby; there is a lengthy introduction by Khaliq Ahmad Nizami; the prose translation of the *Fawā'id al-fu'ād* is by Bruce Lawrence, and the poetry is translated through a collaborative effort of Bruce Lawrence and Christopher Shackleton.

Nizami's introduction presents a brief biography of Nizām ad-Dīn's life, stressing his importance and that of the *Fawā'id* to the development of Islamic mystical thought and institutions in the Indian environment. The biographical material presented here is drawn almost entirely from hagiographical sources, supplemented with anecdotes from the *Fawā'id al-fu'ād*. The principal sources utilized by Nizami are the *Siyar al-awliyā* of Amīr Khurd, a close disciple of Nizām ad-Dīn and probably a relative, and the *Khayr al-majālis*, conversations of Nizām ad-Dīn's principal successor, Naṣir ad-Dīn Chirāgh-i Dihlī (d. 757/1356), compiled by Ḥamid Qalandar. Further information (on Nizām ad-Dīn's physical appearance no less) is drawn from the *Jawāmi' al-kalim*, conversations of Sayyid Muḥammad Gisū Darāz (d. 825/1422), compiled by his son Sayyid Muḥammad Ḥusayni. Gisū Darāz's information supplements the facts provided in *Fawā'id al-fu'ād*, and it is also of value in assessing the impact of *Fawā'id al-fu'ād* on the religious attitudes of later

Tax on melons.

From the days, the Mughuls had occupied the Deccan, the revenue on melons, which were grown in the sandy-soil along the banks of the rivers by the poor and the destitute during the summer, were exempt from taxes. Not a single pice was realised by the Imperial officers and Jāgirdārs, and no entry about them was made in the papers. About this time Mahram Khān, known as Khwājah Yaqūt, was appointed Dārūghah of the Imperial gardens. He came to know about the non-entry (عدم ضبط) of the tax on the melon fields along the banks of rivers. Owing to his personal wickedness, he reported that the revenue from melon fields amounting to a substantial sum was not realized and went waste, which meant a great loss to the State. Orders were issued to revenue officers (دیوانیان) to realise the revenue from melon fields. [P. 406] Owing to this innovation many poor kahārs¹ were deprived of their source of living for two or three months. Separate *Ahdīs* and *manṣabdārs* were appointed to collect this tax on the basis of *Jarīb* (a land measure). This provided a new weapon of extortion for unscrupulous officers and *Āmils*. In this way they collected money for the government as well as for themselves. For this reason people, who were engaged in this calling (شغل) and earned a paltry income for their families, left it altogether. Another innovation with evil results was that Mahram Khān ordered the gates of the Imperial gardens to be locked which were formerly opened for public recreation and this deprived the people of the pleasure of sight-seeing and in going there for a walk. However the gates of the gardens were opened for those who could pay something to the wardens or flattered them.

Verse:

نیکیوں رفتند و سنتها بماند ظالمان رفتند و لعنتها بماند

(The virtuous have gone but good traditions from them have remained.)

Similarly the wicked have left but curses.)

¹ Kahārs were palanquin bearers and porters.

Journal of the Pakistan Historical Society,
C. XIX/3-4, Karachi 1971 Makarem

N. Rameedun ul-Haq

dgis' yobtur

RISĀLAH-I-HAQQIYAH.

A Discourse [مذہب] of *Shaykh Nizām al-Dīn*.

INTRODUCTION

Shaykh Nizām al-Dīn Thānesari,¹ later al-Balkhi, the author of *Risālah Haqqiyah* which is now being published for the first time, was an important *Šūfi Shaykh* of north Hind-Pakistan in the sixteenth century. He is noticed by the *tadhkirah*-writers of the succeeding centuries, but like most of the biographers of religious leaders their accounts contain very little about the life and work of the *shaykh*. They have, however, narrated several stories relating his miracles. From the historian's point of view this is rather unfortunate, because in the absence of contemporary material about his education and other activities, it becomes difficult to reconstruct a true picture of his personality and his contribution to the evolution and growth of Islamic social structure. By way of illustration, we may mention that some *tadhkirah*-writers have tried to establish the fact that he had no regular schooling and education and his writings contain knowledge acquired by him through Divine inspiration.² Evidently this view will not satisfy a scientific mind, particularly because the *shaykh* has discussed in his works some important and philosophical aspects of Islamic thought.

Shaykh Nizām al-Dīn is the author of several works and, quite naturally, they deal mostly with *šūfī* ideas and doctrines. Among his writings which have been mentioned in the *tadhkirahs* and whose manuscripts are preserved

¹ The author of *Khazīnat al-Ašfiya*, (Lucknow 1290. H.) calls him Khwājah Nizām al-Dīn. See Vol. I, p. 463.

² See for instance, M. Akram Šābir, *Iqtibās al-Anwār*, (Lahore 1895 A.C. p. 262-63.

THE LIFE AND TIMES
OF
SHAIKH FARID-U'D-DIN
GANJ-I-SHAKAR

By

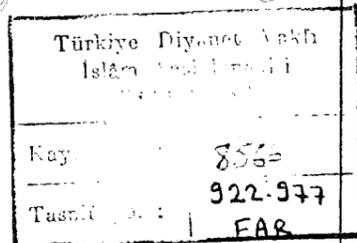
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IDARAH-I-ADABIYAT-I-DELLI

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3. Maulānā Badr-u'd-din Ishāq¹

He was an eminent scholar of Dehli. The circumstances under which he became a disciple of Shaikh Farid have been discussed in Chapter XV. The Shaikh had assigned to him the duties of his personal service. He was also in charge of the general supervision of the *Jamā'at Khānah* and used to write *ta'wiz* (amulet) on behalf of the Shaikh. Besides, it was his duty to draft certificates of *Khilāfat*.

Shaikh Badr-u'd-din did not enrol any disciple during the life-time of his Shaikh, except Malik Sharf-u'd-din Kubra, Muqta' of Dipalpur, about whom the Shaikh had explicitly ordered him to admit into his discipline.²

Shaikh Ishāq wrote a scholarly book on Arabic grammar-*Taṣrif-i-Badārī*.³ Shaikh Nizām-u'd-din Auliya had an autographed copy of this book. It is extinct now.

Shaikh Farid had married his daughter Bibi Fātimah to him. After the Shaikh's death his relations with Shaikh Badr-u'd-din Sulaimān became unpleasant and, at the suggestion of Sayyid Maḥmūd Kirmānī, he shifted to the Juma' Masjid of Ajudhan and began teaching the *Qur'an* to small boys. His devotion to his master was so deep that he did not long survive him. Shaikh Nizām-u'd-din Auliya, who had very great respect for him and was much indebted to him, called his family to Dehli and took keen personal interest in the training and education of his sons.⁴

4. Shaikh Nizām-u'd-din Auliya⁵

He was the most outstanding disciple and *Khālifah* of Shaikh Farid. For about half a century he lived and worked in Dehli. All sorts of men, says Baranī, visited him and found spiritual solace in his company.⁶ Under him the Chishtī *Silsilah* reached its highest watermark and his disciples set up Chishtī mystic centres in practically every important part of the country.⁷ Almost all the descendants of the disciples of Shaikh Farid as well as Shaikh Farid's own descendants accepted him as their spiritual leader.⁸

¹ For brief biographical notices, see *Fawā'id-u'l-Fu'ād* pp. 59, 74 etc.; *Siyar-u'l-Auliya*, pp. 162-178; *Khair-u'l-Majālis*, pp. 116, 130, 137, 224; *Siyar-u'l-Arifin* pp. 42, 85 etc.; *Akhbār-u'l-Akhyār*, pp. 66-67; *Mir'āt-u'l-Asrār* MS. pp. 582-584; *Ma'ārij-u'l-Wilāyat*, Vol. I, pp. 252-255.

² *Siyar-u'l-Auliya*, p. 175.

³ *Siyar-u'l-Auliya*, p. 173.

⁴ *Siyar-u'l-Auliya*, pp. 171-172.

⁵ For his life and teachings, see *Fawā'id-u'l-Fu'ād*, *Siyar-u'l-Auliya*, *Khair-u'l-Majālis*, *Jawāma'-u'l-Kilām* and *Durar-i-Nizāmiyah* (MS). See also, *Siyar-u'l-Arifin*, pp. 59-91; *Akhbār-u'l-Akhyār*, pp. 54-59; *Mir'āt-u'l-Asrār* (MS), pp. 561-581; *Ma'ārij-u'l-Wilāyat*, (MS) Vol. I pp. 88-120; *Gulzar-i-Abrār* MS; *Maḥlūb-u'l-Tālibin* MS; *A'in-i-Akbarī*, ii, pp. 208-209; *Tārkh-i-Firishlah*, Vol. II, pp. 391-398; *Shajarat-u'l-Anwār* (MS); *Iqtiās-u'l-Anwār* (MS) ff 182a-186b; *Nafahāt-u'l-Uns*, pp. 452-453.

⁶ *Tārkh-i-Firuz Shāhī*, p. 363.

⁷ *A'in-i-Akbarī*, II, p. 208.

⁸ e.g. Shaikh Qutb-u'd-din Munawwar, Shaikh Kabir-u'd-din, Khwāja 'Azz-u'd-din, Khwāja Muḥammad, Shaikh Kamāl-u'd-din.

Shaikh Nizām-u'd-din Auliya developed faith in Shaikh Farid at a very tender age. One day he was reading a *na't* (short poem written in praise of the Prophet) in a school (*maktab*) at Badā'un that a *qawwāl* (musician), Abū Bakr by name, who had visited Multān and Ajudhan, came to his teacher and began to narrate some interesting experiences of his journey in the Punjāb. Abū Bakr started with an account of the *Khānqah* of Shaikh Bahā-u'd-din Zakariyyā and said that even the slave-girls of the Shaikh were all time busy in religious meditation and, while grinding corn, they recited the names of Allah. These stories, however did not touch Shaikh Nizām-u'd-din's heart, but when the *qawwāl* praised the piety of Shaikh Farid his soul was moved.¹ He developed sudden and intense love for Shaikh Farid and began to repeat his name after every prayer. He never went to bed unless he had thought of him.² His friends came to know of this and whenever an occasion arose they asked him to swear by Shaikh Farid. Four years passed like this. At the age of sixteen he started for Dehli to complete his education at the feet of the eminent scholars of the capital. An old man, 'Awaḍ, accompanied him. 'Awaḍ was a staunch believer in the spiritual greatness of Shaikh Farid. Whenever he saw the slightest danger of being molested by robbers or by wild beasts, he cried out impatiently: "O *pīr*! Rush up." "Oh *pīr*! We are proceeding under your protection." Shaikh Nizām-u'd-din did not know who the saint was whom he was so imploring. When he inquired, 'Awaḍ respectfully mentioned the name of Shaikh Farid.³ The great saint of Ajudhan was already 'his vision in the night and his dreaming in the day'. 'Awaḍ's reference to him supplied fuel to the burning emotions of Shaikh Nizām-u'd-din.

It was a strange coincidence that on reaching Dehli he alighted in an inn which was in the neighbourhood of Shaikh Najib-u'd-din Mūtawakkil,⁴ brother of Shaikh Farid. Shaikh Nizām-u'd-din became a frequent visitor to Shaikh Najib's house and developed close friendship with him.

Shaikh Nizām-u'd-din pursued his studies diligently and very soon earned a position of distinction in the academic circles of Dehli. One day he went to Shaikh Najib-u'd-din Mūtawakkil and requested him to pray to God for his appointment as Qādi. Shaikh Najib-u'd-din, who saw marks of spiritual greatness on the forehead of this young scholar, very significantly remarked: "God forbid that you be that (Qādi)."⁵

¹ *Fawā'id-u'l-Fu'ād*, p. 149.

Siyar-u'l-Auliya, p. 100.

² *Fawā'id-u'l-Fu'ād*, p. 149.

Siyar-u'l-Auliya, p. 100.

³ *Fawā'id-u'l-Fu'ād*, p. 149.

Siyar-u'l-Auliya, p. 100.

⁴ *Fawā'id-u'l-Fu'ād*, p. 149.

Siyar-u'l-Auliya, p. 100.

⁵ *Fawā'id-u'l-Fu'ād*, p. 28.

A HISTORY OF PAKISTAN

(PAST AND PRESENT)

Nizamuddin Evliya

by
Dr. M. A. Aziz

1979

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Baba Fareeduddin Ganj Shakar : Among the devoted disciples of Khwaja Bakhtiar Kaki was Baba Fareeduddin Ganj Shakar whom he appointed his successor during his lifetime. Baba Fareeduddin Ganj Shakar had the unique distinction of benefiting from his direct contacts with the Khawja-i-Buzurg who predicted a great career for him. He was born near Multan and completed his education at Multan and Qandhar and then entered into the circle of the disciples of Khwaja Bakhtiar Kaki. He stayed for some time at Hansi and after the death of his teacher and guide finally made Pakpattan his permanent home. He preached Islam with great vigour and brought several Hindu tribes under its fold. It was through his efforts that the Siyal Rajputs and the Wattoo clan embraced Islam. He wielded great influence over the masses and had never looked towards gaining power, authority or wealth. His unworldliness and high spiritualism attracted the rulers of his time who had always shown great respect for him.²¹

Khawaja Fareed had inspired and trained a number of disciples to carry on his mission. The most prominent among them were Nizamuddin Aulia, Alauddin Sabir, Jammal Hanswi, Inamul Haq Sialkoti who devoted their entire life in the service of Islam and humanity. Compared with great saints in terms of their achievements Baba Fareed won the greatest success.²²

Nizamuddin Aulia : Syed Muhammad Nizamuddin Aulia commonly known as Sultan-ul-Mashaikh was born at Budaun in 1238 A.D. , three years after the death of Kwaja Mueenduddin Chishti and breathed his last at Delhi in 1325 A.D. at the age of 87 years. His shrine in Delhi attracts several thousands of devotees from all parts of Bharat, Pakistan and Bangla Desh.²³

He was educated at Budaun and Delhi which later on became his permanent home. When he was twelve years old he developed a great love and reverence for Baba Fareeduddin Ganj Shakar. In 1257 A.D. he went to Ajodhan (Pakpattan) and met Baba Fareed. He was forthwith included in the circle of his eminent disciples and was made Khalifa four years later. During his early career as a sufi he passed

21. Ikram, *op. cit.*, pp. 244-55.

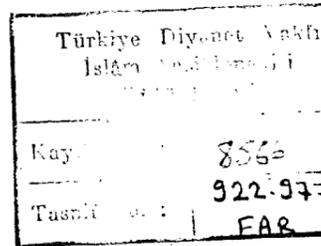
22. *Ibid.*

23. *Ibid.*, pp. 258-86.

THE LIFE AND TIMES
OF
SHAIKH FARID-U'D-DIN
GANJ-I-SHAKAR

By
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IDARAH-I-ADABIYAT-I-DELLI
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DELHI-110006 (INDIA)

(*nafs-i-girā*) helped him in reaching the inner most recesses of a disciple's heart. A casual glance at a *murid's* face revealed his weakness and strength to him. With this sharp and penetrating insight into human nature, Bābā Farid proved to be a teacher *par excellence*.¹ He helped his disciples in developing their morally autonomous personalities. To assist a person in attaining to his full spiritual and moral stature is a very difficult task. Sympathy, love, understanding, tact and occasional severity alone can ensure this. Bābā Farid had all these qualities and many more. The following anecdotes will give some idea of his deep understanding of human nature.

(i) Shaikh Nizām-u'd-din Auliya reached Ajodhan after having won his laurels in the highest academic circles of Dehli. He was an excellent debator and was known as *Nizām-u'd-din Mahfil Shikan*. One day the Shaikh was teaching the '*Awārif-u'l-Ma'ārif*' to his disciples. His manuscript had some copyist's mistakes and so he had to proceed slowly and in a halting manner, correcting the mistakes and removing the inaccuracies. Shaikh Nizām-u'd-din, interrupting the Shaikh, said that Shaikh Najib-u'd-din Mutawakkil had a good manuscript of the book. Shaikh Farid was irritated and annoyed. "Has this *durwesh* no capacity of correcting a defective manuscript?" he exclaimed repeatedly. When Shaikh Nizām-u'd-din realised that his master had disapproved of his remarks, he fell at his feet and humbly begged him to forgive his insolence. But Shaikh Farid's anger did not subside. Shaikh Nizām-u'd-din was overtaken by deep grief. In a mood of extreme mental depression he even thought of committing suicide. He went into the wilderness, weeping and crying. Shaikh Farid's son, Nizām-u'd-din, who was a close friend of Shaikh Nizām-u'd-din Auliya, was deeply touched by this condition of his friend and he interceded on his behalf and secured the Shaikh's pardon. Shaikh Farid called his disciple nearer and said: "All this I have done for your perfection... A *pīr* is a dresser of brides (مشاطم)."²

¹ Shaikh Farid watched the lives of his disciples carefully and whenever there was an opportunity of teaching them a lesson, he was not the man to miss it. (i) One day an intelligent and well-read student, Sharf-u'd-din, came to see him. "What about your studies?" enquired Shaikh Farid. "Now I have forgotten everything," replied Sharf-u'd-din. The Shaikh found in this reply detestable signs of intellectual arrogance and when the visitor had left, he turned to his disciples and said: "This man displayed pride". *Fawā'id-u'l-Fu'ād*, p. 80.

(ii) Once some six or seven young and handsome saints, connected with the Chishti *Silsilah*, brought their disputes for arbitration to Shaikh Farid. The Shaikh called Shaikh Nizām-u'd-din Auliya and Maulānā Badr-u'd-din Ishāq to his presence while they presented their case before him. The saints explained their differences with extreme courtesy and politeness. "That day you spoke like this. I submitted like this. Then you said this. I did not understand you and I wrongly replied like this." The other man replied in the same humble manner. This courtesy and politeness brought tears into the eyes of Shaikh Nizām-u'd-din Auliya and Maulānā Badr-u'd-din Ishāq and they realized the Shaikh's aim in asking them to be present at that time. Shaikh Nizām-u'd-din Auliya used to say: "They were angles of Truth sent to teach us as to how we should settle our disputes." *Fawā'id-u'l-Fu'ād*, p. 81.

² *Fawā'id-u'l-Fu'ād*, pp. 26-27.

Apparently Shaikh Nizām-u'd-din Auliya's remark seems quite innocent, but the Shaikh's intuitive intelligence found in it a trace of that intellectual snobbishness which distinctions and laurels in the academic circles of Dehli may have produced in him. To eliminate this he resorted to the severest rebuke possible.

(2) After completing his education at Dehli Shaikh Nizām-u'd-din Auliya turned to the culture of his soul and came to Ajodhan. One day he met an old companion and class-fellow. Shaikh Nizām-u'd-din's clothes were grimy and tattered. His friend was much surprised at this condition of a brilliant student who was expected to have a fine career. "Maulānā Nizām-u'd-din!" he exclaimed, "What misfortune has befallen you? Had you taken to the teaching profession at Dehli, you would have become the leading scholar of the time and would have prospered." Shaikh Nizām-u'd-din did not give any reply. He came to his master and told him all that had happened. "What would be your answer to such a question?" asked Shaikh Farid. "As the Shaikh directs," replied Shaikh Nizām-u'd-din. "Tell him," Shaikh Farid replied:

نه همدی تو مرا، راه خویش گیر، برو
ترا سعادت بادا، مرا نگوں ساری

(You are not my fellow-traveller. Follow your path. Get along. May prosperity be your share in life and misfortune mine.)

The Shaikh then asked his disciple to order a tray of every variety of food from his kitchen and carry them on his head to his friend.¹

The incident is simple but has its significance. It rooted out once for ever any desire for the easy and comfortable life of *ghughl* (government service) that might have lingered on in the mind of Shaikh Nizām-u'd-din Auliya, and made clear to him the fact that the requirements of the life he had chosen for himself were entirely different from the life his friend was leading or wanted him to lead.

(3) Maulānā Badr-u'd-din Ishāq was a man of very intense mystical emotions. At times he was completely lost in his trances and tears flowed constantly from his eyes. One day Shaikh Farid asked him to lead the prayer. Maulānā Ishāq, instead of reciting the *Qur'ān*, chanted a Persian verse and fell down unconscious. When he recovered his senses Bābā Farid again ordered him to lead the prayer and to behave properly. One day the Shaikh called him, but he was so deeply lost in his mystical contemplation that he did not respond. The Shaikh became angry and when the Maulānā came to him, he said: "All your previous prayer and devotion have been lost. Busy yourself in your work again."² Bābā

¹ *Siyar-u'l-Auliya*, p. 239.

² *Siyar-u'l-Auliya*, p. 172. The following verse was recited by him:

ش میاست فمش روح چه نطق ندرند... ای ز هزار صعوه کم بدیش تونوا چه میونی

³ *Siyar-u'l-Auliya*, p. 177.

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10

Hadrat Nizamuddin Aulia

M. HAFIZ SYED

Hadrat Nizamuddin whose name was Muhammad and who was universally called "Beloved of God, King of Saints," was born in Badayun in the year 634 A.H. His forefathers originally came from Borhara; first they came to Lahore, and then migrated to Bokharai. Both his father and mother belonged to a pious and saintly family.

When Muhammad was just five years old his father passed away. He was brought up under the loving protection of his mother, who was looked upon with great reverence for her piety and austere living.

Nizamuddin received his early education in Badayun. Maulana 'Alauddin Usuli invited the learned men of the time in whose presence the "turban of learning" was put on Nizamuddin's head in recognition of the fact that he had completed his education, that is, the education that was in vogue in those days.

In order to prosecute advanced studies in Islamic subjects, he migrated to Delhi with his mother and learnt several subjects from Maulana Shamsuddin Wamghani, whose erudition was recognised by King Balban, who conferred on him the title of Shamsul-Mumalik.

Nizamuddin's spiritual teacher was Baba Ganjshakr, who not only initiated him into the mystery of the spiritual life but also taught him various religious and mystical subjects in which he was considered an adept. For several years Sheikh Nizamuddin lived in the monastery of his teacher and practised the severest austerities and completed his spiritual development.

Hadrat Nizamuddin Aulia 183

After some time he was directed by his murshid (teacher) to go to Delhi and occupy himself in devotion to God and in the service of his fellowmen.

At the time of his passing away Baba Ganjshakr willed that his staff and robe be given to his devoted disciple, Nizamuddin, as his vicegerent (khalifa).

When the Sheikh was parting with his murshid, the latter gave him a word of admonition :

(1) If ever you borrow anything from anybody you must see that you return it as soon as possible.

(2) Try to serve and please your enemies under any circumstances.

The last time when the Sheikh went to his murshid at the time of parting he blessed the Sheikh with these words : "May God keep you regenerated and spiritually elevated at all times. You would be like an ever-green tree under whose shadow people would find comfort, rest and inspiration." He further said, "Do not relax your efforts in developing more and more spiritual knowledge and insight."

When Sheikh Nizamuddin came to Delhi for the first time at his Murshid's bidding, he did not find the place sufficiently quiet and secluded for his prayer and mediation. Therefore, he had to resort to a lonely place in the outskirts of the city in order to continue his spiritual practices.

At that time the city of Delhi was the centre of corruption, debauchery and immorality. This was one of the main reasons, why he took his abode outside the city in a village called Ghyathpur. For a long time he spent his days there in great hardship and starvation. On one occasion he had to go without food for three days at a stretch.

When Sultan Jalaluddin Khilji heard that the Sheikh was passing his days in penury and poverty, he was so touched by this news that he offered to grant him a free gift of some villages so that he might be able to maintain himself from their income. But the Sheikh and his

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brothers are the main target of Soviet propaganda because they provide eloquent testimony that large, well-organized communities with their own rules and discipline and their own institutions can survive and expand entirely outside Soviet political control. By their very survival Sufi brotherhoods demonstrate that even the most rigorous religious group can resist, indeed prosper, in spite of Soviet pressure, without losing a single element of its creed, ritual or way of life. Sufism is an implied promise to Soviet Muslims that the final historical competition between Islam and Marxism will be decided in favour of Islam.

What could be the future of Sufism and especially of its most puritan form, the Qadiri, in Soviet Union? It depends mainly on Moscow's religious policy. The vitality of the *tariqah* depends to an important extent on the lack of vitality of the official Muslim Establishment. Sufism thrives on adversity. As long as official Islam remains a mere facade Sufism will continue to play an important role in the life of the believers. To weaken militant Sufism, Soviet authorities must give a new life to the official Islamic Establishment, which means to open more mosques and more religious schools and lessen anti-Islamic propaganda. For the time being, however, there is absolutely no evidence that Moscow is considering any change in its anti-religious strategy.

3

Shaikh Nizam-ud-din Auliya

R.N.DAS

Shaikh Nizam-ud-din Auliya holds a unique position among the Sufi saints of medieval India. In an age full of internecine wars, intrigues and assassinations he held fast to the duty which he chose to impose upon himself and carried on his mission quietly, undisturbed alike by the hostility of the Sultans and the glamour of the royal court. Whereas the contemporary Sultans of Delhi came and went, dynasties rose and sank into oblivion after a brief spell, this celebrated saint may be said to have passed into immortality—his memory being adored by the succeeding generations. The tombs of the majority of the Sultans have mostly disappeared or are only a debris of bricks and plaster while that of the saint at the ancient village of Ghiyathpur, a suburb of Delhi, which is now called Nizam-ud-din Auliya Ki Basti, continues to be a place of pilgrimage for the high and the low, the rich and the poor alike. Not a day passes without fresh flowers being strewn on the saint's grave which is visited by pilgrims all the year round. The anniversary ('urs) of the saint is celebrated at his shrine with as much solemnity, pomp and grandeur to-day as it was several centuries ago. People have conferred various titles of their own on Nizam-ud-din Auliya, e.g., 'Sultan-ul-Auliya' (the king of the saints) and Mahbub-e Ilahi (the beloved of God). In his *Siyar-ul-Auliya* (Lives of the saints) Amir Khurd has given him the title of 'Sultan-ul-Mashaikh' (the king of the saints). While paying eloquent tribute to Nizam-ud-din Auliya, Prince Dara Shikoh in his *Safinat-ul-Auliya* uses the same title. To the people of Delhi he came to be better known as 'Nizam-ud-din Auliya.' Md. Habib has pointed out the incongruity of the appellation, for 'Auliya' means 'Saints.'



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زیر نظر

مهدی محقق

تهران ۲۵۳۵

تصویر تصوف نظام‌الدین اولیاء

در رساله افضل الفواید امیر خسرو دهلوی

از

ناصرالدین شاه‌حسینی

محمد نظام‌الدین ، سلطان‌الاولیاء البدائونی دهلوی (۷۲۵ - ۶۳۴) هجری فرزند احمد غزنوی و او فرزند علی دانیال بخاری است که به نظام‌الدین اولیاء مشهور است . وی خلیفه و جانشین قطب‌الکاملین حضرت شیخ فریدالدین شکر گنج است . متوفی به سال ۶۶۳ هجری ، نظام‌الدین اولیاء یکی از اقطاب طریقت چشتیه است که در غیاث‌پور دهلی خانقاه داشت و در رباط او صدها سالک دردمند آداب سلوک می‌آموختند . یکی از آنان امیر خسرو دهلوی است که با برادر طریقتی خویش خواجه حسن سجزی دهلوی به رباط شیخ رفتند و به شرف دست‌بوسی آن سوخته وادی فقر نائل آمدند . شبلی نعمانی می‌نویسد «والدش او را در هشت سالگی به قدمهای خواجه نظام‌الدین اولیاء انداخته برای برکت و به رسم تیمن بر آن داشت تا با او بیعت کند . عمادالملک جد مادری امیر خسرو نیز به نظام‌الدین اولیاء ارادتی داشت و اخلاص امیر خسرو دهلوی به حضرت

۱ در باب تصوف فرقه چشتیه سخن بسیار گفته اند ، ولی آنچه مقرون به صواب است این سخن است که در تهیه آن از کتابهای فوائدالسالکین فریدالدین مسعودی و جودهنی و افضل الفوائد امیر خسرو دهلوی و فوائدالقواد حسن سجزی بهره برده شده است ، مختصر این مقاله در کنگره امیر خسرو دهلوی که در تاریخ چهارم بهمن ماه ۱۳۵۴ در دهلی برگزار شد ، و نویسنده از سوی دانشگاه طهران در آن مجمع علمی شرکت جست ایراد شده است و اینک مفصل آنرا از نظر جویندگان حقیقت می‌گذرانیم .

Nizameddin Awliya (Rsu)

SOME ASPECTS OF THE PRINCIPAL SUFI ORDERS IN INDIA

MUHAMMAD MUZAMMIL HAO
ASSOCIATE PROFESSOR
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Di...
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Türkiye Diyanet Vakfı İslâm Ansiklopedisi Kütüphanesi	
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ISLAMIC FOUNDATION BANGLADESH
To celebrate the fifteenth Century Al-Hijrah

تصویر کننی کہ بر درویشی کہ در اختلاط با ملوک و امراء
بکشاید عاقبت او وخیم گردد -

It is needless to say how Sidi Maula had to pay the penalty thereof.

IV

SHAYKH NIZAMU'D-DIN AWLIYA

The Next great saint of the Chishtia order was Shaykh Nizamu'd-Din Awliya. His grand father came to this sub-continent from Bukhara and settled here.

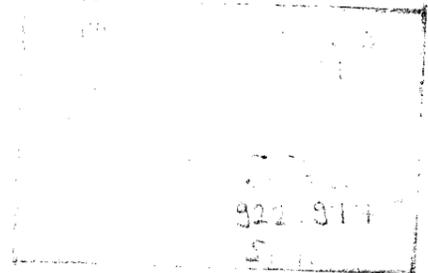
It is a well known fact that the Arabs, the Persians and the Turks made their appearance in Indian subcontinent from the 8th century A.C. in various phases of life and this influx continued till the Mughal period. With the Muslim conquest, India was considered by the Muslims as an Islamic State, and people of all ranks such as soldiers, merchants, theologians and *darwishes* of other Muslim countries came here. Among these classes of people there was one Saiyed Khwajah 'Ali al-Husayn al-Bukhari, who came to India along with a son, Ahmad Daniyal and a brother, Khwajah 'Arab, probably at the beginning of the 7th century A.H. (12th century A.C.). It is said that the family came over to India due to the invasion of Chingiz Khan. The family left Bukhara first for Lahore where it temporarily settled and then repaired to Badayun in the United Provinces (modern Uttar Pradesh). In those days Badayun was a centre of Muslim learning and culture. The Khwajah brothers were learned men and they preferred Badayun and permanently settled there.¹ Ahmad Daniyal, the son of Khwajah 'Ali, was married to Zulaykha, daughter of Khwajah 'Arab.² The couple was blessed with a son in the month of Safar³ in 634 A.H./1236 A.D.⁴ at Badayun. The

1. Ghulam Sarwar : *Khaziyatu'l-Asfiyah*, vol. I, pp. 328-329.
2. Muhammad Mubarak Kirmāni: *Siyaru'l-Awliya* (Urdū Tran), p. 102.
3. *Ibid.*
4. *Tarikh-i-Firishtah*, p. 391. (17th Safar 635 A.H./1388 A.D. Agha Mahdi Husain : *Rehla*, English Trans. p. 51).
5. *Siyaru'l-Awliya*, p. 162.

Nizamuddin Auliya
(Iya kana Sharafuddin
Maneri karam)

By
PAUL JACKSON, S.J.

142-150



Idarah-i Adabiyat-i Delli

2009, QASIMJAN STREET,
DELHI-110006

until I met a man of God. I listened to him for a long time. He said: 'When the Prophet was sitting in privacy with Aisha, he said: 'With me there comes a time . . .''

He (Husain) said: "Maulana Ahmad Bihari was a madman. These are the words of a madman." (*Yakhfā* 49, fol. 81b)

There is no sign of sympathy for a man who had been 'unjustly' executed. His attitude is a somewhat sharpened version of Sharafuddin's own. He is clearly extremely critical of Ahmad's explanation of the tradition. It is difficult to imagine Husain's rejecting Ahmad in such uncompromising terms if his Revered Master, Sheikh Sharafuddin, really had made the alleged criticism and prediction!

Attitude to Nizamuddin Auliya

Because of the great fame and prestige of Sheikh Nizamuddin Auliya, it is instructive for us to examine material which throws new light on him and enables us to discover the attitude of his contemporary, Sharafuddin Maneri, towards him. The following is recorded by Zain Badr Arabi.

The Master's (i.e. Sharafuddin's) son—may God Most High grant him a long life and knowledge—was going through the *Sirāj ul-Ārifīn*, (A Lamp for Mystics). He came to these words: "Once a well-born gentleman, who had travelled to Syria and Turkey, arrived at Sheikh Nizamuddin's place. At that very moment somebody arrived and placed his head upon the ground in prostration.

The traveller said: 'Prostration is meant only for the Lord.' He began to dilate upon the point. Afterwards the Sheikh said: "It could be considered allowable because it was formerly a form of salutation observed by the people towards the king. Our forefathers also used it as a form of greeting. This might explain how it has come down to us." (*Ma'dan* 12, p. 113)

The work mentioned was *Sirāj ul-Ārifīn*, a collection of discourses of Nizamuddin Auliya still current in the early fifteenth century, for it is also quoted by Sharafuddin's biographer (*Manāqib*, p. 127). No extant copy of this work is known of today.

Frequently we come across Sharafuddin saying, "I have seen in the *Discourses* (maflūz) of Sheikh Nizamuddin..." (e.g. *Ma'dan* 19 & 20, pp. 168, 186 & 179). One of these is the work already referred to, *Sirāj ul-Ārifīn* (A Lamp for Mystics), and it is explicitly stated that "it is related in the eighth chapter of *Sirāj ul-Ārifīn*, a collection of the discourses of Sheikh Nizamuddin, that . . . (*Manāqib*, p. 127) Amir Hasan's collection, *Fawā'id ul-Fu'ād* is also referred to (*Ma'dan* 20, p. 186). Normally, however, the collection is not named.

The next excerpt is quite revealing:

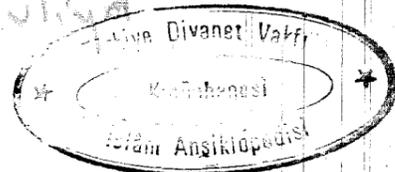
One of those present in the assembly referred to the 'Awārif. The Venerable Master said: "Although the 'Awārif is a trustworthy book, by means of which one can investigate Sufism, the commands pertaining to the Way and the religious practice of this group, nevertheless its author was a great man who could have written both better and more extensively than he actually did. Moreover, he descended to the level of disciples and beginners. According to their capacity there is an abundance of knowledge and deep meanings, for which it has become quite famous.

Sheikh Nizamuddin, for example, has mentioned in his book of *Discourses* that the Glorious, Most High God had bestowed upon the Sheikh of Sheikhs [i.e. Abu Hafis Suhrawardi, author of the 'Awārif] every blessing and spiritual wealth that was possible for a man, except for a taste for musical gatherings. This was the one thing that was lacking in him.

As for the letters of 'Ain ul-Quzat, well, that is quite another matter! (*Ma'dan* 20, p. 183)

SOCIETY AND CULTURE IN
MEDIEVAL INDIA
[1206-1707]

Nizamuddin Auliya



D.A. 1312
Tarih
Nebî

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of mystic music. In musical parties, he was overtaken by ecstasy; which lasted, it is said, for four days and he died during the 5th night on 15th of November, 1235.

Farid-ud-din-Ganj-i-Shakar :— He was famous disciple of Qutub-ud-din. He worked in Hansi of Ajodhan and his religious activities were responsible for raising the Chishti order of Sufis to the status of an all India organisation.³¹ He was popularly known as Shaikh Farid and some times as Baba Farid, born near Multan in 1175 A.D. At the very early age he became a disciple of Qutub-ud-din and practised devotion and austerities including the chillah-i-ma'kus. He had many wives and several children, and almost always lived on the verge of starvation.³² He trained a large number of disciples and established many Khanqahs. He was so popular that he was always surrounded by visitors and disciples. When Sayyidi Maula, one of his disciples, wanted to leave Ajodhan for Delhi, the Khawaja addressed him in the following words : "Pay particular attention to my one advice. Do not make friends with Kings and nobles. Every Darvesh, who makes friends with the kings and nobles, will end badly."³³ Baba Farid, while advising his chief disciple *Shaikh-Nizamuddin-Aulia*, observed : "The main purpose in this path (Sufism) is the concentration of heart which can be achieved only by abstention from the prohibited means of livelihood and the association with kings." Sultan Balban showed great respect to saints and mystics. He died in 1265 A.D. Sheikh Jamaluddin was also his favourite disciple and he was a man of great learning and author of two scholarly treatises, one in Persian and the other in Arabic.

Nizam-ud-din Aulia :— Sheikh Nizam-ud-din Aulia was the chief disciple of Baba Farid. He was born in Badaun in A. D. 1236. His father died when he was only five years of age. His mother, who was a pious women, brought him up. At the age of 20 years he went to Ajodhan and became the disciple of Baba Farid who was struck with his intelligence and the depth of his inner vision. In 1258 he returned to Delhi and after moving from one

(31) Dr. A. L. Srivastava; *Medieval Indian Culture*; p. 82.
(32) *Siyar-ul-Auliya*; p. 66-67.
(33) Barani; *Tarikh-i-Firozshahi*.

place to another he settled down at Ghiyaspur. In 1265 Baba Farid bestowed upon him his Khilafat-Nama and charged him with the duty of propagating Chishtia mystic principles. Barni says that; Shaikh Nizam-ud-din had opened wide the doors of his discipleship.....and admitted nobles and plebians, rich and poor, learned and illiterate, townsmen and villagers, soldiers and warriors, free-man and slaves, and these people refrained from many improper things, because they considered themselves disciples of the Shaikh. Most of the people who visited the Shaikh frequently offered their Chast and Ishraq prayers regularly.

Nizam-ud-din Aulia witnessed the reign of seven Sultans of Delhi, but he did not attend the darbar of any of them. Sultan Jalaluddin Khilji was keen to see the Shaikh, but he declined to meet him. He also declined to obey the summons of Qutub-ud-din Mubarak to visit his court. Nizam-ud-din acquired great fame during his life time and became known as *Mahbub-i-ilahi*³⁴ (the beloved of God). His personality and the breadth of his religious outlook assured the popularity of the Chishti order in India. He regulated the life of his disciples, in accordance with the shari'at, to reach a higher stage of spiritual development. 'A characteristic feature of the teachings of Nizam-ud-din Aulia is the stress he laid on the motive of love which leads to the realization of God.' Love of humanity was one of the ethical ideals which Sheikh Nizam-uddin Aulia inculcated in the minds of his disciples.³⁵ He died in 1325.

Sheikh-Nasir-ud-din Chiragh of Delhi :— He was popularly known as Chiragh-i-Delhi.³⁷ His father Yahya had died when he was a boy of nine, but the family was in prosperous condition and therefore, his mother gave him a good education. At the age of nearly 45 he became the disciple of Nizam-ud-din Aulia. He avoided kings and their courts. He was happy with his disciples and with numerous students who came to him for instruction. He was so much thronged by the people that he found little time for his personal devotion, study and prayer. He died in 1336. He was

(34) Barni; *Tarikh-i-Firozshahi*; pp. 343-44.
(35) *Islamic Culture*; April, 1956; p. 245.
(36) Dr. Yusuf Husain; *Glimpses of Medieval Indian Culture*; p. 43.
(37) *Encyclopaedia of Religion and Ethics*; Edited by James Hastings; vol. XI p. 68.

Nizameddin Evliya

TSU

SHAYKH NIZĀM-UD-DIN AWLIYĀ' AND THE SULTĀNS
OF DEHLĪ

DR. MUHAMMAD SALIM

Among the early Ṣūfī-Shaykhs of Hind-Pakistan Shaykh Nizām-ud-dīn Awliya, holds an eminent position. His grandfather, Sayyid 'Alī, had migrated with his family from Bukhāra and ultimately settled in Badāyūn which was then known as *Qubbat al-Islām* and the home of many scholars and divines¹. Shaykh Nizām-ud-dīn born in 536/1238², lost his father while still a child³. His pious mother brought him up and looked after his education. When he was sixteen, he left Badāyūn for Delhi along with his mother and sister⁴, and at this great seat of Muslim learning⁵, he studied here for about three or four years. Since the financial condition of the family was not good, and he had no permanent means of livelihood, he wanted to become a *Qāḍī*. One day in the course of conversation with Shaykh Najīb-ud-dīn Mutawakkil, a brother of Shaykh Farid-ud-dīn Ganjshakar, and an eminent Shaykh of Delhi, he said: "Pray for me so that I may become *Qāḍī* of some place and administer justice among the people". "Do not become a *Qāḍī*," replied Shaykh Najīb-ud-dīn Mutawakkil. "Be something better."⁶ This went deep into his heart.

1 Al-Kirmānī, Sayyid Muḥammad Mubārak al-'alawī, *Siyar al-Awliyā*, (Delhi, 1302 H.) pp. 92 & 94; Shaykh Jamālī in *Siyar al-'Arifin* (p. 59) says that the Shaykh's father Aḥmad b. Dāniyāl had migrated from Ghazni.

2 Kirmānī, p. 154.

3 *Ibid.*, p. 95.

4 *Fawā'id al-Fu'ad*, 27, Zi'qad, 715 H; Kirmānī, p. 100; Jamālī, p. 59 says he was twentyfive years old when he came to Delhi.

5 *Tabqat-i-Nasiri*, Raverty's Trans, pp. 598-9.

6 *Fawā'id al-Fu'ad*, 23 Ramaḍan, 708 A.H.

He pondered over it for sometimes and ultimately decided to take to the life of a Ṣūfī, and joined *Chishtiah silsilah*, as a disciple of Shaykh Farid-ud-dīn Ganjshakar of Ajodhan, about whom he had heard in his boyhood and was greatly impressed by his piety and mode of living.¹ Shaykh Farid-ud-dīn was greatly pleased to enrol him as a disciple² and perceiving indications of future eminence in him, took special interest in his training. Soon enough, the new disciple, though young and fresh from the *madrasah* having surpassed most of his old disciples in passing through the various stages of the Ṣūfī path (*sulūk*) and attained a high degree of perfection was nominated *Khalifah*. He was given a *Khilafatnāmah* "vesting in him the spiritual dominion of Hindustan".³ This position of immense responsibility, he felt, called for undisturbed solitude with a view to enabling him to have peace of mind and devote full attention to the task entrusted to him by his master. He, therefore shifted to an unknown village, *Ghiyāthpūr*,⁴ a few miles from Delhi, with only two disciples⁵. There being no habitation in the neighbourhood, he devoted himself whole heartedly to the course of prayers and devotions as directed by his master. But conditions were to change soon.

Sulṭan Mu'izz-ud-dīn Kayqubād built his palace at Kilūgarhī and shifted there. His court was thronged with musicians, dancers and court jesters. Most of the nobles also built their palaces near the royal residence, and their life was also as gay as that of the ruler. Indulgence and sins became the order of the day. Mosques became empty and the wine taverns were crowded. No one remained in his corner (*zaviyah*) while Stately inns arose on all sides and wine became ten times dearer than it had been before⁶. This atmosphere did not suit the Shaykh's life of piety and devotions. The people began to come to him

1 *Fawā'id al-Fu'ad*, 27 Zi'qad, 715. H.

2 Kirmānī, p. 106.

3 *Ibid.*, p. 123.

4 *Fawā'id al-Fu'ad*, 24 *Sha'bān*, 715. H.

5 Jamālī, p. 69.

6 Barni, *Tārīḥ-i-Firūz-Shāhī*, (Bib-Indica series), p. 130.

Not. Bis makale "DELHI" por Hindia.

Nizam Ad-Din Awliya

MORALS FOR THE HEART

Conversations of Shaykh Nizam ad-din Awliya
recorded by Amir Hasan Sijzi

TRANSLATED AND ANNOTATED BY
BRUCE B. LAWRENCE

INTRODUCTION BY
KHALIQ AHMAD NIZAMI

PREFACE BY
SIMON DIGBY

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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71

SUFI-STATE RELATIONSHIP UNDER THE BAHMANIDS
(A.D. 1348-1538)

The Sufi activity in Deccan commenced as late as 14th century and came into focus during the Bahmanid period, which is divided into Gulbarga and Bidar phases. This paper intends to study the nature of Sufi activity in general and their relationship with the Bahmanid monarchs in particular. Keeping in view the changing scenario within the Bahmanid kingdom and outside India i.e., Persia, on the one hand and a shift in the policies of the later Bahmanid rulers on the other, this paper has been divided into three parts. Part I deals with North-Indian, immigrant Sunni, settlers in the Deccan including the sufis. Part II discusses the transition within the Bahmanid society from the old to a new ethnic order, due to passing away of the first generation of North-Indian immigrants, influx of Iranians, liberal outlook of Firūz Shāh and his desire to make Gulbarga a seat of culture and learning. Part III deals with pro-alien policy of Aḥmad Shāh Walī, which resulted in the emergence of a new set of nobility, predominantly Persian, professing Shi'ite creed and a new set of sufis different in their temperament and approach when compared with the sufis of the Gulbarga phase.

From the very advent of Muslim rule in India, the *ulamā* and the sufis were significant components of the religious class. Both were recognised by the state as such. Among the sufis the Suhrawardis, as a matter of policy, remained attached to the Delhi court. The Chishti sufis, on the other hand, remained distant from the court. In spite of their aloofness the Chishti sufis did exert influence on the state and were seen as a challenge to the court¹. There appears to be a shift towards orthodoxy during the times of Tughluq which is reflected in the two *mazhars* conducted in the court of Ghiyāṣ-al-Dīn Tughluq, where

¹ K. A. NIZAMI, *Some Aspects of Religion and Politics in India during 13th Century*, Bombay, 1961; see also K. A. NIZĀMĪ, *Tārīkh mashā'ikh-i Chishtī* Delhi, 1953; M. MUJĒEB, *Indian Muslims* (hence MUJĒEB) London, 1967.

06 HAZIRAN 1998

The Mystery of the Nizamuddin Dargah: The Accounts of Pilgrims

DESIDERIO PINTO, S. J.

PROLOGUE

One approach in the social sciences attempts to explain the experience of people in terms of categories of which the people themselves may not be conscious. Religion, for instance, has been explained in terms of its functional importance to social integration (Durkheim), or in terms of maintaining the status quo (Marx). The present study attempts to look at subjective experience and its meaning to those who participate in the rituals of the Nizamuddin dargah. This approach made it difficult to pursue research with the conventional methods of data collection, namely dispassionate survey and interview methods. It became necessary to employ a different methodology by which empathy with the experiences of the respondents was important. In a sense, the methodology drew its inspiration from the Weberian tradition of *Verstehen* (an interpretive approach). The respondents' initial reticence to talk about their intimate experiences and feelings was slowly overcome by repeated efforts to establish a meaningful rapport by attempting to win them over as friends. Subsequently, they made themselves

* My first debt is to the pilgrims, pirs and pirezade of the Nizamuddin dargah who allowed me to study them and their dargah. The second debt is to Mohamed Talib, who initiated me into the methods of research with support and encouragement. Finally, I am indebted to C. W. Troll for moral and intellectual support. The opinions expressed in this paper are my own. The material was gathered during field-work in the Nizamuddin dargah, Delhi, between April 1985 and February 1986.

available for longer discussions on their experiences in the dargah, the relevance of the saint and his dargah to their lives, the loss of purposefulness that the dargah had restored.

The word 'mystery' in the title of this essay is used in the sense of something which is present or confronts one and yet is ever distant. It is not something persons can master, but that which persons let themselves be grasped by. Therefore, it is something that retains its character as mystery even though it reveals itself to persons.¹

INTRODUCTION

Thousands of people from different parts of India and other countries, backgrounds, classes and even religions visit the Nizamuddin dargah regularly every year. Muslims are the largest group of visitors, Hindus coming next, followed by Sikhs, and occasionally a few Christians. Most of them come to pray at the tombs of Hazrat Nizamuddin (1239-1325) and his disciple, Amir Khusrau, which are a few hundred feet from each other. After paying their respects to the saints—first at the tomb of Amir Khusrau, since he is believed to serve as the gate-keeper of the dargah, and then at the tomb of Hazrat Nizamuddin—a considerable number of visitors meet their *pirs* (spiritual directors), who claim to be descendants of Hazrat Nizamuddin and who sit either at the shrines or in their respective offices built along the wall of the dargah. However, some people (they are so few as to be hardly noticeable) come only to visit the pirs, paying their respects at the tombs only to please them.

Aware of the harsh criticism directed against the dargah and its practices by orthodox Muslims—it is considered unIslamic and a falsification of the teachings of Islam—it is worth wondering why Muslims of all classes (though the poor are preponderant) continue to visit the dargah regularly. I have even found people who, while officially criticizing the dargah, pray at the tomb of Hazrat Nizamuddin. Visiting and praying at tombs, especially of holy people, is by no means a recent Islamic phenomenon. It is, as some *pirzade* (custodians of the dargah) proudly relate, an ancient one practised all over the Muslim world, and goes back to the example

Karl Rahner, *Foundations of the Christian Faith*, tr. William V. Dych (London: Darton Longman and Todd, 1978), pp. 44-86.

Abul Hasan Ali Nadwi
Edited and Translated by
Muhiuddin Ahmad

SAVIOURS OF ISLAMIC SPIRIT

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Sultan-ul-Mashaikh

KHWAJA NIZAM UD DIN AULIYA

I

The Chihstiyah Order in India

The sixth century of the Islamic era (the twelfth century A. D.) was a period of special significance when a new country, rich in natural and human resources, was being gradually added to the realm of Islam. The country was destined to become, in the near future, not only the centre of Islamic missionary endeavour but also of its creative, intellectual and social energies.

In the beginning of the sixth century the barbarous Tartar legions had swept over the lands of Islam and destroyed, as if by a torrent, great cities, centres of learning and education, mosques and monasteries as well as every semblance of civilized existence in the countries overrun by them. Bukhārā, Samarkand, Ray, Hamādān, Zanj, Qāzwin, Marv, Nishāpūr, Khwārisim and then Baghdād, the metropolis of Islam, were reduced to ashes. The Mongol onslaught eclipsed not only the political ascendancy of Islam in all these lands lying in the West Asia but also paved the way for its social and intellectual disintegration. Only India, ruled by a strong, vigorous and zestful Turkish clan, was then able to fend off the assault of the Mongols in this region. In the Islamic world, only they possessed

130 HAZİRAN 1993

Nizameddini Felice



حضرت نظام الدین اولیا

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آبسال صلاح الدین

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سنگ میل پبلی کیشنز، چوک اردو بازار لاہور

BOOK REVIEWS

The Mystical Teachings of al-Shādhilī: Including His Life Prayers, Letters, and Followers. A Translation from the Arabic of Ibn al-Sabbagh's *Durrat al-Asrar wa Tuhfat al-Abrar* by Elmer H. Douglas. Edited with an Introduction and a Bibliography by Ibrahim M. Abu-Rabi'. [SUNY Series in Islam.] Albany: State University of New York Press, 1993. xiv plus 274 pp. Index. n.p.

Some of the literature of the great Sufi order, Shādhiliyya, has been translated into Western languages during the latter half of the twentieth century. Victor Danner, Paul Nwyia and John Renard are scholar-translators whose names figure in this effort. The book under review here is a distinguished contribution to scholarship in the field. All research on the Shādhiliyya harks back to a few early collections of writings about the founder of the order, Abū al-Ḥasan al-Shādhilī (d. 656/1258). One of these works, dating from about sixty to seventy-five years after al-Shādhilī's death, was written and compiled by an obscure North African adherent of the order, Ibn al-Ṣabbāgh. Elmer H. Douglas (d. 1990), who translated Ibn al-Ṣabbāgh's book, lived for many years in North Africa, the area in which al-Shādhilī received his initial training and began his public career. From his place of residence in Tunis Douglas could see the historic Zallaj Cemetery whose promontory is crowned by the *zāwīya* of Sidi Abū al-Ḥasan al-Shādhilī, where modern members of the order go for their religious activities. After years of close contact with the people among whom al-Shādhilī's memory and influence abide to the present, Douglas moved on to the post of Professor of Islamic studies at Hartford Seminary where he also served as editor of *The Muslim World* for several years. All the time his translation of *Durrat al-Asrar* was maturing until he finally completed the manuscript, along with extensive explanatory notes, in 1970. Shortly before his death in 1990, SUNY Press offered to publish it. Professor Abu-Rabi' of Hartford Seminary saw it through the process, contributing an Introduction and a Bibliography.

Chapter One of the book is biographical, tracing the life of al-Shādhilī from his birth in Morocco to his quest for spiritual truth in Tunis, then farther east, and finally back in Morocco at the feet of a venerable mystic master. In Tunis once again he began the public phase of his career as a teacher of the Sufi way. After conflicts with the authorities in Tunis he migrated to Alexandria, Egypt.

Chapter Two presents some letters that al-Shādhilī wrote to his friends and associates.

Chapter Three contains prayers and recitations attributed to the Sufi leader.

Chapter Four, by far the longest section, includes a selection of his sayings and thoughts on various subjects.

Chapter Five gives a brief notice of al-Shādhilī's death, together with anecdotes and testimonies from a number of his followers.

The text, presented in a simple and straightforward way, constitutes a fairly comprehensive manual of the popular Sufism that has exercised such a wide appeal, especially in North Africa and in other parts of the Arab world. In his notes, the translator carefully explains the technical vocabulary used by the Shādhiliyya in common with other mystics of Islam. Even though the biographical parts of the book are enveloped with a hagiographic veil, readers will perceive therein an image of the practical-minded, energetic and utterly devoted man that was al-Shādhilī. His many words of spiritual counsel reveal the religious psychology and the ethical content of his teaching. The prayers and litanies breathe powerful emotion. They include the famous "Litany of Light", "Litany of the Sea", and "Noble Litany". Numerous geographical references and a few tantalizing allusions to contemporary historical events help to situate the text in its concrete human setting. In the occasional mention of Jews and Christians one notes that from the Muslim side it was expected that the demonstration of religious power through signs and wonders would attract those of other religions to conversion.

The publishers are to be congratulated for a strikingly beautiful cover design, but, unfortunately, a number of typographical errors detract from the appearance of the book's text.

Newington, Connecticut

R. MARSTON SPEIGHT



Nizam Ad-Din Awliya: Morals of the Heart. Translated and Annotated by Bruce B. Lawrence. (The Classics of Western Spirituality). Mahwah, New Jersey: Paulist Press, 1992. x plus 404 pp. Preface. Two introductions. Two indices. n. p.

Nizām ad-Dīn Awliyā (636/1238 to 725/1325) is widely regarded as the most influential Sufi figure in all of India in the 14th century. He was the principal successor of the famous Chishtī master, Farīd ad-Dīn Ganj-i Shakar (d. 664/1265) and directly influenced a long line of illustrious Sufi masters. If we are to believe the author of the *Tārīkh-i Firūz Shāhī*, Dīyā ad-Dīn Baranī (who belonged to Nizām ad-Dīn's circle of disciples), Nizām ad-Dīn Awliyā is largely responsible for drawing the inhabitants of Delhi towards a life of piety and virtue. Baranī also credits him with popularizing Sufi classics such as Makki's *Qūt al-qulūb*, Qushayrī's *Risāla*, Suhrawardī's *ʿAwārif al-maʿārif*, Hujwiri's *Kashf al-majāzib*, and the *Kitāb at-taʿarruf li-madhhab ahl at-tasawwuf* of Kalābādhi.

The major source on Nizām ad-Dīn Awliyā's thought and teachings is the *Fawāʿid al-fuʿād*, a record of 188 meetings with him over a period of fifteen years (3 Shaʿbān 707/28 Jan. 1308 to 19 Shaʿbān 722/2 Sept. 1322) compiled by the poet Amir Najm ad-Dīn Ḥasan Sijzī (652/1254-55 to ca. 738/1337). After he had been taking notes surreptitiously for a year, Sijzī informed his master of his project. From that point on Nizām ad-Dīn edited the content of the *Fawāʿid al-fuʿād*. The book contains many anecdotes relevant to Nizām ad-Dīn's life, as well as his answers to diverse questions concerning mysticism, religion, law, and social conduct. Many of these are illustrated with references to and quotations from earlier Sufi figures. As such, the *Fawāʿid al-fuʿād* provides invaluable information on the Indian form of saint-centered Sufism as exemplified by the Chishtī Sufi order.

Until this time the *Fawāʿid* has been available mainly in inaccurate lithographs and Urdu translations of varying quality. The only reliable edition is by Muḥammad Laṭīf Malik (Lahore: 1966). There is also a partial English translation by Z. Faruqi ("Fawāʿid-ul-Fuʿād of Khwajjah Hasan Dehlawi," *Islam and the Modern Age* 11 (1980): 166-91; 12 (1981): 63-73; 13 (1982): 33-44, 126-41, 169-80, 210-28; 14 (1983): 195-213; 15 (1984): 25-36, 167-92; 16 (1985): 231-42).

In light of the importance of the work and its relative inaccessibility, a popular English translation such as this one by Bruce Lawrence is indeed a welcome contribution to the study of religion in South Asia.

The work under review is a collaborative effort: the preface is by Simon Digby; there is a lengthy introduction by Khaliq Ahmad Nizami; the prose translation of the *Fawāʿid al-fuʿād* is by Bruce Lawrence, and the poetry is translated through a collaborative effort of Bruce Lawrence and Christopher Shackleton.

Nizami's introduction presents a brief biography of Nizām ad-Dīn's life, stressing his importance and that of the *Fawāʿid* to the development of Islamic mystical thought and institutions in the Indian environment. The biographical material presented here is drawn almost entirely from hagiographical sources, supplemented with anecdotes from the *Fawāʿid al-fuʿād*. The principal sources utilized by Nizami are the *Siyar al-awliyā* of Amir Khurd, a close disciple of Nizām ad-Dīn and probably a relative, and the *Khayr al-majālis*, conversations of Nizām ad-Dīn's principal successor, Naṣir ad-Dīn Chirāgh-i Dihlī (d. 757/1356), compiled by Ḥamid Qalandar. Further information (on Nizām ad-Dīn's physical appearance no less) is drawn from the *Jawāmiʿ al-kalim*, conversations of Sayyid Muḥammad Gisū Darāz (d. 825/1422), compiled by his son Sayyid Muḥammad Ḥusaynī. "Gisū Darāz's information supplements the facts provided in *Fawāʿid al-fuʿād*, and it is also of value in assessing the impact of *Fawāʿid al-fuʿād* on the religious attitudes of later

شیخ نظام الدین اولیاء

نثار احمد فاروقی

۱۔ حلیہ اور لباس

حضرت گیسو دراز نے جن کے ناما شیخ نظام الدین اولیاء کے مرید تھے، ایک موقع پر شیخ کا حلیہ اس طرح بیان فرمایا کہ آپ کا رنگ گورا، قد درازی مائل، بڑی بڑی سرخ آنکھیں، جیسے نشے میں سرشار ہوں، گھنی خوش وضع ڈاڑھی، سر پر عامہ، بڑی اور چوڑی آستینوں کا نیچا کرتا زیب تن فرماتے تھے، کہیں باہر تشریف لے جاتے تو جنبہ جاگکی پہننتے تھے۔ چہرے سے عظمت اور خوش مالی ظاہر ہوتی تھی۔ چونکہ ہمیشہ روزہ رکھتے تھے، اور غذا بہت ہی کم تھی، اس لئے پیٹ پیٹھ سے ملا ہوا رہتا تھا۔ لباس میں اپنے شیخ کی وضع اختیار کرتے تھے۔ ایک دن جمعہ کی نماز کے لئے تیاری فرما رہے تھے، خادم نے لباس پیش کیا، آپ نے پہن لیا تو اُس نے کلاہ اور دستار پیش کی، آپ نے کلاہ پہننے کے لئے اٹھائی تو دیکھا کہ اُس میں شیرازہ (ڈورے) نہیں ہے، آپ نے اُسے واپس کر دیا اور فرمایا کہ ہمارے شیخ نے بھی کبھی بغیر شیرازہ کی کلاہ نہیں پہنی ہے اس لئے میں بھی نہیں پہنتا۔ ۱

آپ اپنے شیخ حضرت بابا فرید کی طرح فیل گوشی وضع کی دستار باندھتے تھے جس میں کور پر کور چڑھ کر ہاتھی کے کان کی سی ہیئت بن جاتی ہے اُس میں سات تہیں ہوتی تھیں۔ دستار میں آپ کا ایک کان

۱۔ [ولادت ۴۔ رجب ۲۰ھ۔ وفات ۱۶ ذی قعدہ ۸۲۵ھ]۔ حضرت بندہ نوازؒ نے

یہ حلیہ 'جو امع الکلم' میں بیان کیا ہے اس پر اضافے دوسرے ماخذ کی مدد سے کئے گئے ہیں۔

۲۔ مجالس حسنة، ص ۹۔

اور وہ سوسائٹی کے ہر فرد کی عزت و آبرو اور آزادی کا محافظ ہے۔ اور ان لوگوں کے حقوق کا نگہبان ہے جو کسی وجہ سے اپنے حقوق کی حفاظت نہیں کر سکتے۔ واقعہ یہ ہے کہ کسی سوسائٹی کے رسم و رواج، تہذیب و تمدن اور بود و باش کے حسن و قبح کا اندازہ اس بات سے لگایا جائے گا کہ وہاں قانون نے عملی طور پر انسانی وقار کو کس حد تک سہارا دیا ہے، اور اخلاقی اور روحانی قدروں کی ترویج کے لئے اس نے انسانی سوسائٹی کو کہاں تک تیار کیا ہے۔ ہماری اجتماعی زندگی کا دوسرا نمایاں وصف یہ ہے کہ ہم زندگی اور قانون کو مقدس گردانتے ہیں۔ تقدس کا یہ تصور مذہب سے وابستہ ہے۔ سیکولر نظام حیات سے نہیں۔ یہی وجہ ہے کہ مغرب میں، جہاں قانون کا بڑا احترام کیا جاتا ہے، زندگی اپنا تقدس کھو چکی ہے۔ خود ہمارے ہاں زندگی کی بے حرمتی پر جو لوگ خوش ہوتے ہیں، اس کی وجہ ان لوگوں کی بیمار رو میں ہیں جنہوں نے خدا سے اپنا رشتہ توڑ لیا ہے۔

قانون کی یہی بالادستی ہے جس کو قائم کرنے کے لئے دنیا میں بڑے بڑے پیغمبر، فلسفی اور مصلحین آئے اور اسی کے قیام کا تہیہ پاکستانی قوم نے کیا تھا۔ قانون کی حکمرانی سے مراد یہ ہے کہ لوگ پر امن فضا میں اپنی صحت مند روایات کے مطابق آزادی کے ساتھ اپنی زندگی بسر کر سکیں، ان کے دل و دماغ میں خوف و ہراس کے کسی تصور کا گذر نہ ہو، اور کوئی آدمی قانون کی دسترس سے باہر نہ ہو۔

یوم آزادی کے اس موقع پر ہمیں یہ دیکھنا ہو گا کہ کیا ہم اپنے ملک میں خدائی قانون کی بالادستی کو قائم کرنے میں کامیاب ہو گئے ہیں؟ ہمیں یہ بھی دیکھنا ہو گا کہ ہمارے ہاں قانون کی جو تعلیم دی جا رہی ہے کیا وہ ہمارے بلند نصب العین سے ہم آہنگ ہے؟ بہت سے لوگ اس بات کو شاید رجعت پسندی سے تعبیر کریں، لیکن انسانی تجربات نے ہمیں بتایا ہے کہ بلند نصب العین کو اختیار کئے بغیر کوئی قوم زندہ نہیں رہ سکتی، اور بلند نصب العین کا تصور ہماری رائے میں صرف خدا کی ذات ہی سے وابستہ ہے۔ یہی وہ تصور ہے جو انسان کو اس کی پستیوں سے اٹھا کر حسن و کمال کی بلندیوں تک لے جاتا ہے۔ ان بلندیوں تک پہنچنے کے لئے آج ہمیں خود اپنا محاسبہ کرنا ہو گا۔ آج یوم آزادی کا ہم سے یہی مطالبہ ہے۔ فہل من مدکم؟



Gudjarāt (793-980/1390-1572); 4. the rulers of Mālwa (809-977/1406-1569); 5. the rulers of Bengal (741-984/1340-1576); 6. the Sharḳī dynasty of D̲jawnpūr (784-881/1381-1476); 7. the rulers of Kashmīr (747-995/1346-1567); 8. the history of Sind from the Arab conquest (86/705) to 1001/1593; 9. the history of Multān (847-932/1444-1525). The whole work was to have as a *khātima* a topographical description of India, but it was apparently never finished by the author.

Bibliography: Rieu, *B.M. catalogue*, 220a-222a. Biography of the author: Elliot and Dowson, *History of India*, v, 178-80. Synopsis of contents, *ibid.*, v, 177-476; N. Lees, in *JRAS*, New Ser., iii, 451. Editions: lith. Lucknow 1870; B. De, *The Tabakat-i Akbari (or A History of India from the early Musalman invasions to the thirty-sixth year of the reign of Akbar)* (with Eng. tr.), Calcutta 1913 (*Bibl. Indica*, New Ser. 199). For mss., see Storey, i, 433-5.

(E. BERTHELS)

NIZĀM AL-DĪN AWLIYĀ², **SHAYKH**, a widely venerated saint of the *Āshī* order [see *ĀSHIYYA*] who raised his *silsila* to a pan-Indian position, was born at Badā³ūn [q.v.] (in U.P.) ca. 640-1/1243-4. He was given the name Muḥammad but became known by his title Nizām al-Dīn. His grandfather had migrated to India from Bukhārā under the stress of Mongol invasions. His father died when he was a boy of tender age. His mother, Bibī Zulaykhā, a lady of fervent piety, brought him up and moulded his thought and character. In Badā³ūn, Shādī Mukrī taught him the Qur^{ʿān}, and Mawlāna ‘Alā’ al-Dīn Uṣūlī gave instruction on the works of al-Kudūrī and the *Hidāya*. At the age of sixteen he reached Dihlī in order to complete his education. Mawlāna Kamāl al-Dīn Zāhid, a pious and dedicated scholar, taught the *Mashāriḳ al-anwār* to him and he committed it to memory. During this early period Nizām al-Dīn lived in Dihlī with his mother and sister under conditions of appalling poverty. At the age of twenty he left for Adjodhan (later known as Pak Pātan [q.v.], and joined the discipline of Shaykh Farīd al-Dīn Gandjī Shakar [q.v.]. Three years later, the Shaykh appointed him as his chief successor and directed him to settle in Dihlī and work for the expansion of the order. For about half a century he lived and worked in Dihlī in order to propagate the *Āshī* mystical way and transformed the *Āshī* order into a movement for mass spiritual culture (Baranī’s *Hasrat-nāma* as cited in *Siyar al-awliyā*², 346-7). As a result, *Āshī* *khānaqāhs* came to be established all over the country. According to Ghawthī Shaṭṭārī, he sent 700 deputies to different parts of the country. Shaykh Nizām al-Dīn Awliyā² died in Dihlī in 18 Rabi^ʿ II 725/3 April 1325. Muḥammad b. Tughluḳ [q.v.] built a dome over his grave. His mausoleum is visited by hundreds of thousands of people every year. The area where the tomb stands is known as *Basti Nizām al-Dīn*.

The Shaykh maintained an attitude of dignified aloofness from the court and never meddled in political affairs. His *khālīfas* were not permitted to accept government service or to consort with kings.

An erudite scholar of *hadīth*, with deep insight in Islamic jurisprudence, he was respected for his learning and large numbers of the ‘*ulamā*’ of Dihlī owed spiritual allegiance to him. He gave a revolutionary direction to religious activity by emphasising that service of mankind brought greater spiritual reward than mere formal prayers (*Fawā^ʿid al-fu^ʿād*, 13-14). His *khānaqāh* was a welfare centre where free food was served to all visitors, and money was distributed to the needy and the poor on a very large scale. Enormous *futūḥ* (unasked-for gifts) came to him, but he

distributed everything and kept nothing for himself. Baranī (*Ta^ʿriḳh-i Firūz-Shāhī*, 343-7) has given a graphic account of his popularity in Dihlī.

The Shaykh’s way of thinking endeared him to the people. He believed in returning evil with good, forgiving the insolent and adopting non-violent and pacifist ways towards those inviting retaliation. He looked upon bringing happiness to the hearts of men as the *summum bonum* of his mystic activity. He believed in hating the sin, not the sinner. His heart went out in sympathy to the weak and the downtrodden, and the thought of people who had slept on the shops and the mosques without food made morsels stick in his throat (*Siyar al-awliyā*², 128).

The principal *khālīfas* of the Shaykh who worked to propagate his teachings were: Shaykh Naṣīr al-Dīn Ārāgh in Dihlī, Shaykh Kuṭb al-Dīn Munawwar in the Panjāb, Mawlāna Burhān al-Dīn Gharīb in the Deccan, Mawlāna Ḥusām al-Dīn in Gudjarāt, Mawlāna Wadīh al-Dīn Yūsuf in Canderi and Mawlāna Sirādj al-Dīn ‘Uṭmān in Bengal. Amīr Khusrāw, the famous Persian poet, and Diyā^ʿ al-Dīn Baranī, the famous historian of medieval India, and Mawlāna Shams al-Dīn Yahyā and Mawlāna Fakhr al-Dīn Zarrādī, eminent scholars of the period, were among his disciples. Firūz Shāh Tughluḳ referred to him as *Sulṭān al-mashāyikh* (“King of the saints”), and throughout the centuries people of all walks of life have paid respectful homage to his memory.

The site where Humāyūn’s tomb now stands was then a village known as Ghīyāthpūr, and the Shaykh had his hospice there. Part of his *khānaqāh*, the *Āllākhāna*, still stands (Bāyazīd Bayāt, *Ta^ʿriḳh-i Humāyūn wa Akbar*, Calcutta 1941, 234).

Bibliography: Two collections of his utterances — the *Fawā^ʿid al-fu^ʿād*, compiled by Ḥasan Sidjzī (Nawal Kishore, Lucknow 1884), and *Durar-i Nizāmī*, compiled by ‘Alī D̲jāndār (ms. Sālār D̲jang Museum, Ḥaydarābād 61/5-99), and two biographical accounts — *Kiwām al-‘akā^ʿid* by D̲jamāl Kīwām al-Dīn (ms. Osmania University Library, Ḥaydarābād) and *Siyar al-awliyā²* of Mīr Khwurd (Muḥibb-i Hind Press, Dihlī 1885) supply all the basic details about his life, thought and activities. For other sources, Baranī, *Ta^ʿriḳh-i Firūz Shāhī*, Calcutta 1860; Ḥamīd Kalandar, *Khayr al-mad̲jalīs*, ed. K.A. Nizami, ‘Alīgāh 1959; Ḥammād Kashānī, *Aḥsan al-aḳwāl*, conversations of Shaykh Burhān al-Dīn Gharīb, mss. Osmania University Library 478 and 1474; Akbar Ḥusaynī, *D̲jawāmi^ʿ al-kalīm*, Kānpūr 1936; Rukn al-Dīn Kashānī, *Nafā^ʿis al-anfās*, ms. Nadwat al-‘Ulamā^ʿ Lucknow, no. 1366; Ghawthī Shaṭṭārī, *Gulzār-i abrār*, ms. As. Soc. Bengal D 262 ff. 26-8; D̲jamālī, *Siyar al-‘arīfīn*, Ridwī Press, Dihlī 1315 A.H.; ‘Abd al-Ḥaḳḳ Muḥaddīth, *Akhbār al-akh̲yār*, Muḍjtabā^ʿī Press, Dihlī 1309 A.H.; for detailed bibliography see Nizami, *The life and times of Shaykh Nizam al-Din Awliya*, Delhi 1991.

(K.A. NIZAMI)

↓ **NIZĀM AL-DĪN, MULLĀ MUḤAMMAD**, leading scholar and mystic of early 18th-century Awadh and the consolidator of the Nizāmī *madrasa* curriculum which came to be used through much of South Asia down to the 20th century. Nizām al-Dīn was the third son of Mullā Kuṭb al-Dīn Sihālwi whose murder in 1103/1692 led to the emperor Awrangzīb recompensing him and his three brothers by assigning them the property of a European indigo merchant in Lucknow and by granting them pensions to support their scholarship; they and their descendants came to be known as the Farangī Maḥall family [q.v. in Suppl.].

536. QAVĀM, Jamāl Moḥammad. « Qavām al-'aqāyed. Qadīmītarīn aṭar-e gerānbahā dar aḥvāl va soḥānān-e ḥaḍrat-e Ḥ'āje Neẓām al-Dīn Owliyā' ke dar 755 dar Dowlatābād be selk-e taḥrīr darāmade ast ». Éd., introd. et notes par Neẓār Aḥmad Fārūqī, *Qand-e Pārsī* [New Delhi], 7 (1373/1414/1994), pp. XIV-110.

Sur cette figure éminente des Tchishtiyya d'Inde, Neẓām al-Dīn Owliyā' (636/1238-725/1325), voir, v.gr., Rizvi, S. A. 'A., *A History of Sufism in India*, 1975, 2 vol., *passim* (voir les deux index). *Qavām al-'aqāyed*, édité ici, fut écrit par l'arrière-petit-fils du disciple et ḥalfa de Neẓām al-Dīn Owliyā'. Écrit en 755/1354, bon témoin du persan en Inde au 8^e h./14^e s., c'est un recueil de traditions orales tenues du disciple sur la vie de son maître, avec anecdotes. Ce petit ouvrage permet de situer le maître dans son entourage. C.F.

Nizamuddin
Owliya

Nizamuddin Iqbal

364. DEHLAVĪ, Ḥ'āja Ḥasan. *Fawā'id al-fu'ād yā Malfūzāt-e Ḥ'āja Nizām al-Dīn Awliyā'*. Éd. Muḥammad Laṭīf Malik, par les soins de Moḥsen Kiyānī, Téhéran, Rowzane, 1377/1998, 348 p.

M. Kiyānī « Mirā », à qui l'on doit l'excellent *Tārīḥ-e ḥāneqāh dar Īrān* (1^{ère} éd., Téhéran, 1369) a ici mis à jour et considérablement amélioré le texte établi par M. L. Malik, Lahore, 1966 (avec une courte introduction en ourdou). Il s'agit d'un des textes fondamentaux des Čištiyya indiens : le recueil des dits et actes du célèbre maître Čišṭī, Nizām al-Dīn Awliyā' Boḥārī (634/ 1236 à 725/1325), compilé par son disciple, le non moins célèbre Amīr Ḥasan b. 'Alā' Sijzī Dehlavī (651/1253-4 à 737/1336) dit « le Sa'dī de l'Inde » (voir son *Dīvān*, Heydarabad, 1352/1933, 643 p.). Écrit dans un persan magnifique, contenant une myriade de sujets touchant les doctrines, les pratiques ou l'histoire de la mystique, les *Fawā'id al-fu'ād* appartiennent au genre *malfūzāt* ou *manāqib* et sont comparables aux textes aussi importants que la *Sīrat Ibn Ḥafīf*, *Asrār al-tawḥīd dar ḥālāt-e Abū Sa'id*, *Maqāmāt-e Žende Pīl Aḥmad-e Jām*, *Manāqib-e Awḥad al-Dīn Kermānī* ou encore les *Čehel majles-e 'Alā' al-Dawla Simnānī*. L'ouvrage, divisé en cinq grands chapitres, contient près de 200 « majles ». Plusieurs indices.

M.A.A.M.