CHAPTER - I

INTRODUCTORY

1. Advent of Muslims in India

As per the order of the governor of Bahrain, Arabs invaded India first through 'Tanta' port (recent Bombay) in 15 A.H./636 A.D. It was during the time of Hađrat Ummar, the Caliph, their next attack was on Broach and also 'Dabhel' which was the capital of Sindh. After some years and during the realm of Hađrat Ālī, the Caliph (39 A.H. - 660 A.D.) and Amīr Ma'āwiyyā, a governor was appointed to watch the boundaries of Sindh. By the time Muhammad bin Qāsim conquered Sindh in the eight century, he included the subas of Sindh and Mūltan in Islamic Kingdom. Hence onwards, the Muslims influence continued to spread in India. In the same century Muslims made their advent in South India on the western coast as traders, but by the tenth century they established themselves on the eastern coast too and within a short span of time they also succeeded in having a firm grip over society and affected politics. Under the leadership of Malik-Ul-Mulāk, they entered Mādura in 1050 A.D. In

the succeeding century, Mahmūd of Ghazni attacked India often between the years 392/1001 A.D. and 416/1025 A.D. and continued his incursions in Indian territory, and returned with enormous wealth. His son followed his suit after the death of the father; Abu Sayeed Masūd attacked India in 1032-33 A.D. and conquered the fort of Sarsati situated in Kashmir. Two years thence, i.e. 1035-36 A.D., he again invaded and conquered many other forts; those of Huns, Sonipat and Lahore. He appointed his brother, Amīr Abul Muḥammad as the governor of Lahore. Khusro Malik bin Khusro Shāh was the first king of Ghazni dynasty who was enthroned in Lahore instead of Ghaznā. He reigned for twenty-eight years. But in 1180-81 A.D. Sultan Muʿīz-ud-dīn Muḥammad Ghorī conquered Lahore and was responsible for making the end of Ghaznī dynasty. Soon after that the states of Multan, Gujarat, Lahore, Ajmer, Delhi, Gawalyar, Badaun etc. too were captured. By and by Muslim rule came to be fortified in India, whose capital was declared as Delhi in 1193-94 A.D. However, after the death of Muʿīz-ud-dīn, his slave, Qutb-ud-dīn became the king of Hindustan and founded the 'Slave Dynasty'. (1206 A.D.) The Kings of this dynasty ruled

8. Ibid, p. 28.
10. Ibid, p. 35.
upto 1290 A.D.

In short, then the following were the dynasties from 13th century A.D. to the middle of the 16th century A.D. who ruled over India. 

1. The Slaves - 602 A.H./1206 A.D. to 689 A.H./1290 A.D.
2. The Khiljis - 689 A.H./1290 A.D. to 720 A.H./1320 A.D.
3. The Tughlaq - 720 A.H./1320 A.D. to 815 A.H./1412 A.D.
4. The Sayyids - 817 A.H./1414 A.D. to 847 A.H./1443 A.D.
5. The Lodi - 855 A.H./1451 A.D. to 923 A.H./1517 A.D.
6. The Mughal - 932 A.H./1526 A.D. to 927 A.H./1530 A.D. (Babar to Humayun). Humayun was defeated by Shersha in 1539 A.D.

2. Advent of Sufis in India and their contribution in preaching Islam

It is difficult to deny the Sufists contribution to the spread of Islam in India. They gathered from all parts of the globe and attempted to reduce the spirit of disbelief from time to time. It is easy to trace their advent everywhere, though their contributions have been most duly recognised. Muslim saints came to India from foreign countries though, of course, there are no

definite indications of their first incoming India.

Abū Hifs Rābi b Sāhib al Asadī al Baṣarī, a traditionist and ascetic came to Sindh where he died in 776-77 A.D. Mansur al Hallāj made a voyage to India by sea in the 10th century.\(^{15}\)

The first Sufi that history name to Lahore during the 1005 A.D. when a Hindu king had his rule, is the Sufī Shaikh Ismā'īl Lahori. As written in Tazkīra-i-Ulemā-i-Hind, he was the first to introduce the Tafsīr-i-Qurān and Hadīth of Prophet in India (Lahore) as a theosophist, as well as the first to intimate an interest in this typical learning. He succeeded in converting many a people to Islam. The Shaikh died in 448/1054 A.D. in Lahore.\(^{16}\)

Nāthād Wālī (430 A.H./1039 A.D.) was mainly responsible for the spread of Islam in Madura and Trichinopali. He was born of princely family in Turkey, but abandoned it at the alter of his mission of spreading Islam. He proved his zeal for it by drawing people to his point of view and to Islam. His tombs stands yet in Trichinopali where he breathed his last. His successor Sayyid Ibrāhīm Shaheed was born at Madina in 564 A.H./1163 A.D. He lies buried at Eravadi, Bābā Fakhruddīn the saint of Pennukonda who was the disciple of

---

\(^{15}\) Influence of Islam on Indian Culture, p. 46.  
\(^{16}\) Cited in Ab-î-Kosar, p. 74.
Nathad Wali, converted the king of Pennukonda to Islam and built a mosque. In Madura the spread of Islam was also due to Hazrat Aliyar Shah. In 1050 A.D. he came to India under the leadership of Malik-ul-Mulk.

In the 11th century Baba Rihan came to Broach from Baghdad accompanied by some saints and converted the prince of Broach. About the same time, (1067 A.D.) the religious head of the Shaidi trading community of Bohras settled in Gujarat from Yaman. Nur-ud-din Satagar (1094-1143 A.D.) converted Kubis, Kharvas and Koris of Gujarat.

Numerous eminent Muslim scholars and saints came to India after the invasion of Mahmud Ghazni. Among them Ali bin Uthman Hujwiri, the author of Kashaful-Mahjub and who was a native of Ghazna and who after travelling extensively Muslim countries settled down at Lahore where he died in 465/1072-73 A.D. or 469/1076 A.D.

Shaikh Farid-ud-din Attar, the celebrated author of Mantiq-ul-Fair and Tahcirat-ul-Auliya visited India in the 12th century.

Khwaja Mo'in-ud-din Chisti came to Ajmer in 1197 A.D. and died there in 1234 A.D.
Delhi to Ajmer the Shaikh converted 700 Hindu to Islam. The Khwaja called the deputy of the Prophet of God in India. At the hand of Babā Farīḍ-ud-dīn Gunj Shakar, a jogi with his entire cult embraced Islam. In Pakpattan the Shaikh succeeded in converting 11 tribes to Islam.

Shaikh Bahā-ud-dīn Zakariyā (1266 A.D.) of Suhrāwardi order had the overwhelming following not only from Multan but even from Sindh and Baluchistan. Shaikh Bū Ḥāfīz Qalandar (724/1330 A.D.) had some 300 Rajput converted at Panipat.

Shaikh Akhī Sirāj-ud-dīn (1357 A.D.) and his Khalīfā Shaikh 'Ala Ḥaq worked for the down-trodden class of Bengal and made them accept Islam.

In Kashmir Sayyid Ḥamdānī (1384 A.D.) and his son Sayyid Muḥammad Ḥamdānī played important role for preaching Islam.

At the end of the 14th century Sayyid Muhammad Gesūdarāz made conversation in Poona and Belgaun districts. In 1388 A.D., Abdul Karīm al Jīlī visited India.

Pir Yūsuf-ud-dīn, head of the Momināh or Momin and

---

27. Bakwāt-i-Īlām Tr. Inayatullah, p. 301.
28. Ibid., p. 102.
Imām Shah of Pīrānā settled in India in the 15th century A.D.30

3. **Relations of Sufis with the Kings**

In India the Sufists had so fortified their cult that they received support from all walls of life, the educated and illiterate, the primitive and civilized, rich and poor were all been to support them. Not only this, they considered it their privilege to be their followers. The admirers and expectants crowded the monasteries, even distant ones. Thus, the Sufis impressed all classes of society alike, the commoners and the distinguished. Ecclesiastical class at times was confused by the attitude of the kings, but not the Sufis and the kings too considered it a privilege to be able to attain their proximity and blessings.

On being invited by Khwājā Mūin-ud-ｄīn Chishti, Shahbūd-dīn Ghorī invaded India for the second time in 688 A.D. and conquered it.31

Ilutmish was the famous Sufi admirer. He was adorer of Shaikh Qutb-ud-dīn Bakhtiyār Kākī.32 He extended an enthusiastic welcome to Jalāl-ud-dīn Tabrezī, when the later went to Delhi from Baghdad, he went out to receive him.33

32. The authors of the Mirat-ul-Āsrar (MS) and the Ṣaba Ṣamabil (p.234) say that Ilutmish was his Murid (disciple). No earlier writers corroborates this statement.
33. Siyār-ul-Ārīfīn (MS) p. 104.
"No sooner had he seen the Shaikh then he got down from his horse and ran towards him").

He was intimate with the Shaikh Bahā-ud-dīn Zakariyā, who also was hailed as the Shaikh-ul-Islām.34 The Sultan received Shaikh Bādr-ud-dīn at the palace door, clasped him in his arms and led him in when the later, once went to see the Sultan.35 In the same cordial way he received Qaḍī Qutb-ud-dīn Kasānī and made him sit by his side.36 Whenever Qaḍī Hamīd-ud-dīn Nāgaurī visited his royal hall, he welcomed him.37 Once after having discussed on the legality of 'Sama' (audition party) with the Shaikh, he respectfully fell down at his feet.38

Sultan Balban too was one of those who respected Sufis. He had honoured the prominent Sufis like Maulānā Shams-ud-dīn Khwāzamī,39 Maulana Shams-ud-dīn Panipati, Hassan Sajzi and Shams Dabīr by giving them appellations (titles). He visited the Sufis at their residence without reservations and sought their grace. He had deep faith in Bābā Farīd-ud-dīn Gānji Shaḵar.40 He loved

34. Siyār-dī-‘Arifīn, (MS) p. 107.
37. Iḥīd, p. 239.
38. Futūḥ-us-Salāfīn, p. 119.
40. Siyār-ul-‘Arifīn (MS) p. 37.
Khwāja Ali Chisht so much that he fell at his feet and requested him to stay back and not to go to Chisht.\(^{41}\)

Sultan Allā-ud-dīn Khīlī was the disciple of Hadrat Bu Ali Qalandar.\(^{42}\) He respected Shaikh Rukn-ud-dīn Abul Fateh who visited Delhi twice. On each occasion, the Sultan went to receive him personally to the outskirts of the city, with plenty of gifts and riches.\(^{43}\)

The only catastrophe during his reign was the murder of Sīdī Maulā.\(^{44}\) Though, of course, the king repented the event. But it was the poisoning of king's ears by the ecclesiastical class which lead to this condemned deed.\(^{45}\)

Of course, Allā-ud-dīn himself was not fortunate enough to meet Hadrat Nizām-ud-dīn Auliyā, but he made his two sons, Khizar Khān and Shādi Khān his disciples\(^{46}\) and established good relations with him. Once, considering the impoverished condition of Nizām-ud-dīn Auliyā then, the king tried to offer him a village and some property, but the former did not accept.\(^{47}\) The king had chosen to write and re-read those couplets which were the cause of ecstasy for Nizām-ud-dīn Auliyā. He obtained peace of heart by rubbing them on his eye-lids.\(^{48}\)

\(^{41}\) Siyar-ul-Auliya (MS) p. 113.
\(^{42}\) Gulzar-i-Abrar (MS).
\(^{43}\) Siyar-ud-Arifin (MS) p. 142. For detail, see Tarikh-i-Firuz Shahi Barani, p. 212.
\(^{44}\) Isami, Futuh-us-Salatin, p. 216.
\(^{45}\) For detail study, see Salatin-i-Delhi Key Mazhabi Ruhjanat.
\(^{46}\) Siyar-ul-Auliya (MS)
\(^{47}\) Tarikh-i-Firuz Shahi, p. 198.
\(^{48}\) Siyar-ul-Arifin (MS) p. 78
Sultan Qutb-ud-dīn Mubarak Khilji was disciple of Shaikh Rūmī Suhrāwardī. But his relations with Shaikh Nizām-ud-dīn Auliya were severe. On account of some baseless doubts he did not have a clean heart for him. The religious authorities provoked the king against Nizām-ud-dīn Auliya telling him that the Shaikh was planning to enthrone one of his devotees Khizar Khān. Due to this policy of the ecclesiastical class, the grounds of enmity were set and the king announced a prize of thousand 'Tinkās' to whosoever brought Nizām-ud-dīn Auliya's head to him. But he did not succeed. It is said that he fell prey to Shaikh Nizām-ud-dīn Auliya's curse and was murdered by Khusrau Khan.

Ghyās-ud-dīn Tughluq was presented himself with his son Muhammad and nephew Fīrūz in the service of Shaikh ʻAla-ud-dīn and Shaikh Rukn-ud-dīn Fāmīpanātī and obtained their blessings. He used to send gifts to all Sufi monasteries. Inspite of being a Sufi admirer, the Sultan failed to establish intimate contact with his contemporary saints. On the contrary, he asked back the five million 'Tinkās' which Khusrau Khan had given

49. Siyār-ud-ʻArīfīn (MS) p. 79.
50. Tarīkh-i-Fīrūz Shahī, p. 396.
51. Siyār-ud-Auliya (MS) p. 77.
53. Ibid, p. 28.
to Nizām-ud-dīn Auliya. But the latter refused, saying that he had already distributed them amongst the poor and not spent anything for himself. Not that Ghayās-ud-dīn retorted, but the relations never improved till the end.

Sultan Muhammad bin Tughluq was the disciple of Shaikh Alā-ud-dīn Ajodhānī. There were three spiritual orders working in India then, they were Chistiyāh, Suhrāwardiāh and Firdosiyāh. The saints of Chistiyāh believed in 'No Shughl' (state service), whatever the consequences. So they never maintained any relation with the state, nor did they accept any service in its government whereas. The saints of Suhrāwardiāh took active part in politics. The saints of Firdosiyāh cult never had any fixed policy regarding their response to the state. Nevertheless, they kept aloof of it and its working whereas. Muhammad bin Tughluq believed in 'State and religion are twin'. So he was keen on engaging the saints in the government services. Obviously the Chisti saints refused, because it would mean the end of their freedom and beginning of their downfall. (But this conflict between the Chisti saints and the Sultan paralysed the entire organisation of the

55. Siyar-ul-Arifīn (MS) p. 86F.
56. Siyar-ul-Auliya (MS) p. 104F.
Silsilāh). On the other side Suhrawardīās accepted the king's proposal, but the consequences were lamen-
table for both the rule. Chistiāhs fell prey to the kings anger and their Silsilāh dispersed. Suhrawardī 
saints, of course, lost their individual freedom of 
spirituality by accepting the services of the state. 
In this way Sultan Muḥammad Tugluq became very 
generous towards those Sūfis who agreed to serve with 
him. He respected Shaikh Rukn-ud-dīn Multānī and presented him a hundred villages. He constructed 
a grand tomb at Delhi on the coffin of Ḥadrat 
Nizām-ud-dīn Auliyā. He even constructed the tomb 
of Shaikh Rukn-ud-dīn at Multan and Shaikh Ālā-ud-
dīn's tomb at Ajodhān. But he was responsible for 
the murder of Shaikh Shahāb-ud-dīn bin Shaikh Aḥmed Jām and Shaikh Shams-ud-dīn 'Arifīn because they refused to accept his policy.

Firūz Shah Tugluq was considerate towards the mystics and saints. He was the disciple of Shaikh Ālā-ud-dīn Ajodhānī. He built a tomb of Ḥadrat Nasīr-ud-dīn Ghiragh-i-Delhī. The praiseworthy outcome was the re-establishment of the broken

---

59. Siyar-ūl-Auliya (MS) p. 78f.
60. Ajāīb-ūl-Afsār, p. 139.
61. Ibid, p. 147.
63. Āsarus Sanādīd, p. 19.
relations with the monasteries due to the policies of Sultan Muhammad Tughluq. He used to attend the tomb of Sufis and reconstructed the monastery of Shaikh Jamal-ud-din and offered his sons villages and gardens. Shaikh Shaikh-ud-din Fanipati loved Firuz Shahi so much that he addressed him as his own son. Not only that, the Sultan was the only man who had the privilege of eating the remnant of Shaikh's food. Whenever Sayyid Jalal-ud-din Jahaniyan-i-Jahan Gusht visited Delhi, he welcomed him enthusiastically, and offered him seat beside him on the throne.

Sultan Behlol Lodı welcomed Shaikh Yusuf Suhrawardi when the Shaikh visited Delhi in a disturbed state of mind due to his dethronement of Multan. The Sultan fell at the feet of Shaikh Samā-ud-din Suhrawardi many a times, out of sheer submission.

Sikandar Lodı was the disciple of Shaikh Samā-ud-din Suhrawardi. He had great faith in Shaikh Jamali, who was the chief courtier of his court.

Sultan Ibrāhīm Lodı treated the saints with respect and offered them riches. The Sultan increased the annum of Shaikh Badal Haqqāni, Shaikh Badar-i-Muniri.

64 & 65 Barani, Tārīkh-i-Firuz Shahi, pp. 538-539.
66. Sirât-i-Firuz Shahi, p. 86.
69. Siyar-ul-Arifin (MS) p. 121.
and Shaikh Fakhr-ud-din Zarādi.  

Bābur himself remained present at the monastery of Ḥadrat ʿAbd-ul-Qudūs Gangohī. The latter also responded in due modesty. Bābur respected Shaikh Muhammad Ghos Gawāliyarī so much so that on the request of the latter, Bābur pardoned his once deadly enemy Rahīm Dād.  

Both Humayūn and Akbar too were the disciples of Shaikh Muhammad Ghos Gawāliyarī. The Shaikh received a pension of rupees one million from them. Akbar had great faith in Shaikh Salīm Chishtī. On the occasion of prince Sulāmī's birth, Akbar was afoot from Agra to Ajmer in order to visit the grave of Khwājā Mo‘īn-ud-dīn Chishtī.

4. Influence of Sūfīs on Kings

The kings were respecting the Sūfīs neither just to maintain the custom nor to make a show. On the contrary, they were truly intimate and affectionate with them. The influence of Sūfīs over the kings were different. Sometimes they were direct and often they had been to the people through some via-media. No doubt that the Sūfīs have played very important role in developing the religious feelings of kings.

The salient features of Sūfīs peaceful and unselfish

73. Ṭabaqāt-i-Akbarī, p. 393
life has served the society and captured their heart.

Sultan Shams-ud-din Iltutmish

Sultan Iltutmish was an obedient and ideal disciple of Hazrat Khwaja Qutb-ud-din Bakhtyar Kaki. He had a heartful of worship. He used to go to the mosque on Friday and used to keep himself there for offering Farz Namaz and 'Navafil' at night.

According to Hazrat Nizam-ud-din Auliya's report, Iltutmish used to keep himself awake throughout the night for contemplation without disturbing anyone. He used to get up at night and stand in a position of deep penance. If at all he fell asleep, he rose up, performed ablutions and remained bent on his knees startled before the Almighty. He always joined his congregational prayers and never missed the 'Sunnat' of 'Asr'. Due to this strict punctuality, he was fortunate to led the funeral prayer of Hazrat Qutb-ud-din Bakhtiyar Kaki.

Hazrat Nizam-ud-din Auliya has mentioned Iltutmish's name in his Mufuzat with a great respect and attachment and many of his sayings and deeds are put before the disciples as a token of advise and

74. For detailed discussion of the reading of the word 'Iltutmish', the title of Sultan Shams-ud-din, see Mirza Muhammad Qazwini's 'Yaddashtā', (Teheran, 1337 Solar), Vol.I, pp. 94-95.
76. Fawaid-ul-Fuad, p. 213.
77. Fawaid-us-Salami (MS) p. 30 (Alig.)
admonition. 79 Issamī in his book has remembered him as a 'genuine piety', 'pious religious judge', 'broad minded and far seeing statesman' and the like adjectives. 80

Sultan Nasir-ud-din

Sultan Nasir-ud-din like his father Iltutmish, also was a lover of Sufis. He was the disciple of Bābā Farīd Gunj Shakar. Contemporary historians of his time saw 'Qualities of Saints' and morals of prophet in him. 81 Baranī and Issamī both agreed that the king used to earn his livelihood by writing Qurān. Some fables are popular regarding him similar to those of Caliphs. 82 For 22 years he ruled but in his life dignity of a Sufi had been a constant characteristic. In court he used to put on royal dress but in his personal life was quite contrary, there he moved about tatters. 83

Giyās-ud-dīn Balban

Giyās-ud-dīn Balban had great respect for Sufis 84 and was the disciple of Shaikh 'Alī Chistī. 85 It was

79. Fawāid-ul-Fuād, p. 212.
82. Baranī, Tārīkh-i-Firuz Shāhī, Issamī, Futūh-us-Salāṭīn, p. 156.
84. Ibid, p. 89.
85. Mirāt-ul-Asrār (MS), Siyār-ul-Auliya (MS) p. 114.
influenced of the company of Ḥadrat Khwāja Shams-ud-dīn Panīpatī, Ḥadrat Bābā Farīd Gūnjj Shakar over him that Barānī writes; worship, prayer, mortification, Ṯīf Namāz, Ḍast and ḍīnvigilance' were natural to him. He always joined congregational prayers and used to perform regular Namāz of Ḥshrāq, ḍhasht, ḍavvābīn and ḍabjjud. Irrespective of season, he used to keep him awake for the whole night and used to perform even in travelling vird and wazifān. He used to attain death procession and dirge ceremony of any Sayyid or Sufi and used to solace with gifts to the relatives of deceased.

Jalāl-ud-dīn Khiljī

Jalāl-ud-dīn Khiljī had great faith and attainment for Ḥadrat Būʿ Ali Qalandar and Sufis of his time. Because of these impressions of the Sufis, the king was remarkable particular about prayer, fast and recitation of Qurān. Barānī and Issamī remembered him with the titles of 'Ḥalīm' and 'Karīm'.

86. Barānī, Ṭārīkh-i-Fīrūz Shāhī, p. 46.
88. Devotional exercise, a portion or section of the Qurān fixed for reading at a certain time.
91. Barānī, Ṭārīkh-i-Fīrūz Shāhī, p. 174, 205, etc.
Állá-ud-dín Khiljí

Although Állá-ud-dín Khiljí was not a disciple of any Šuﬁ but he honoured them with due respect. Once when Bû ’Alî Qalandar wrote him in a letter, 'policeman or chief of the police of Delhi ('( ﷾ )'), he was pleased and secondly when he was described as 'treasurer of Delhi' instead of getting annoyed, he thanked the writer.92

Though the king was not fortunate enough to see Hazrat Nizám-ud-dín ’Auliya but he was always longing for Shaikh's blessings. Amîr Hasan Sajzî describes the king in his Diwan93 as 'ventions' and

Sultán Gıyás-ud-dín Tugluq

As Sultán Gıyás-ud-dín used to perform regular the five times prayer (Namáz) incongregationally and never left the fast of Ramzán unobserved intentionally as an inﬂuence of Šuﬁs on him.94 He spent most of his time in prayer and was vigilant in keeping awake at night.95 The Sultán had a great faith in Állá-ud-dín Ajodhanî, Shaikh Rukn-ud-dín Multanî and Bû ’Alî

92. For detail, see Hayát-i-Khusrau by Munsﬁ Saeed Ahmed, pp. 18-19.
95. Târikh-i-Fîrishta, p. 130
Qalandar and was greatly benefitted by their company.

**Sultan Muhammad Tughluq**

Although the contemporary historians of Sultan Muhammad Tughluq, like Barani, Issami and Ibn-i-Baṭṭūtā were against his political and religious policies, but we cannot deny his favour for the religious. The Sultan was the disciple of Shaikh ‘Alla-ud-dīn Ajodhani and it was Shaikh’s influence that he was very particular about Namāz and Rozān and used to advise others for prayer and punished who failed to do the same. He used to perform ‘Avārid and ‘Wazaīf’ after morning prayer and never used to leave fast even in illness. Wine, gambling, sexual abnormalities were not to be seen in his life. Thus, his private career was stainless. Sultan always wished to be guided by Sufis in his political affairs and for this purpose he made Shaikh ‘Alla-ud-dīn’s son, Shaikh Mu’īz-ud-dīn, the officer of Gujarat where he suffered martyrdom.

The Sultan sent Khwājā Karīm Samarqandī to Satgaun

---

97. Tarikh-i-Firūz Shahī, p. 460.
98. Ajāib-ūl-Afsār, p. 130.
99. Tarikh-i-Firūz Shahī, p. 506.
100. Tarikh-i-Firūz Shahī, p. 522.
102. For details of Sultan Muhammad Tughluq and his relation of Sufis see Islamic Culture, Oct-1948, January-1950.
titling him as Shaikh-ul-Islam and presented 100 villages to Shaikh Rukn-ud-din Suhrwardi.

Sultan Firuz Shah Tughluq

As Affi writes about the Sultan that during his rule, he was lover and very obedient of Sufis. Most of the time he used to pass with the mystics and was in their constant company. As a result of which he was very particular about religious duty. Affi believed him not only among 'magnanimous amongst Saints' but reported him The traits of the prophets. Further Affi writes about him that the Sultan used to recite Quran regularly and perform five times prayer incongregation and he too was the disciple of Shaikh Allâ-ud-dîn Ajodhanî.

Sikander Lodî

Sultan Sikander Lodî had developed religious attachment because of the company of his spiritual guide Shaikh Samâ-ud-dîn Suhrwardi and Shaikh Jamâlî. He used to recite three 'Fâra' of Quran in a standing position with tied hands and used to perform

104. Siyar-ûl-Auliyâ (MS) p. 169F.
107. Ibid, p. 278.
the prayer of five times incongregation and never leave the prayer of 'Tahjjud' and 'Isprāq'.

Bābur was benefitted by his spiritual master and teacher Qādi 'Abdullāh. He himself was present in the service of Ābdul Qudūs Gangohī and it was his influence that the king was very punctual in 'Namāz' and 'Rozāh'.

Humayun was the disciple of Haḍrat Qaus Gawāliyārī. He never used to abuse or swear and was very punctual about prayer and fast, never used to utter the name of God without ablution, since he considered it sheer defilement and a mark of disrespect.

5. The Saints of Chishtī order and the Kings

The Saints of Chishtiyāh Silsilaḥ had no intention of developing cordial relation with the kings as they believed in no 'Shughl', but that does not mean that they had a low opinion of the kings. Though, of course, this cult did believe that the constant interaction with the royal families and their friendship would diminish the individual spirituality of the Sufis but whenever the kings were according to their status, they used to visit them. Shaikh Muin-ud-dīn Chishti went to

111. Tuzak-i-Bādri, pp. 55-56.
112. Tabaqāt-i-Akbarī, p. 393.
Delhi from Ajmer and without slightest hesitation he visited Sultan Iltutmish. Once the sons of Shaikh Moin-ud-din cultivated the barren land in Ajmer, but then they were pestered by the governor of Ajmer. The sons then requested the father to go to Delhi and get a license from the Sultan. So Shaikh Moin-ud-din Ghistf went to his disciple Shaikh Qutb-ud-din Bakhtyar Kaki and explained his reason for visiting Delhi, but Shaikh Qutb-ud-din himself decided to visit the king instead for his master's cause. Now, Shaikh Qutb-ud-din had always restrained from visiting the palace, even when invited. So naturally the king was surprised. He at once attended to his demand and satisfied by giving the necessary license.\(^{113}\)

Sultan Nasir-ud-din Mahmud went towards Uchh and Multan with his entire army and met Shaikh Farid-ud-din Gunj Shakar and latter too welcomed the Sultan with affection and blessed him.\(^{114}\) Sultan had presented him with four villages and riches but they were not accepted.\(^ {115}\)

Sultan Balban when met Shaikh Farid-ud-din Gunj Shakar, who predicted his kingship.\(^ {116}\)

\(^{113}\) Siyar-ül-Auliya (MS) p. 28. Jawame-ül-Kilam, Sayyid Gesu Daraz, p. 207.
\(^{116}\) For detail, see Siyar-ül-Auliya (MS) p. 40.
Hazrat Allâ-ud-dîn Ajodhanî did keep aloof of royal society, nevertheless he made Muhammad Tughluq and Fîrûz Shah Tughluq, his disciples. Both of them benefitted through his society.

Shaikh Nizâm-ud-dîn Auliya chose a life of seclusion to that of princely. Sultan Jallâl-ud-dîn, inspite having a strong desire to see the former, could never meet him. Unfortunately Sultan requested his courtier Amir Khusrau who was intimate disciple of Shaikh to arrange a meeting with Shaikh Nizâm-ud-dîn Auliya. At first, Amir Khusrau was ready but later he conjectured that his spiritual master would be displeased, and hence he informed Nizâm-ud-dîn Auliya of the Sultan's intention in advance. Having taken the hint, Nizâm-ud-dîn Auliya at once left the place and went to his master's grave at Ajodhan. Now Sultan was extremely displeased with Amir Khusrau for revealing the secret. At his outburst, Khusrau replied with courage that had he displeased the Sultan, at most, his life would have been at stack, but had he displeased his master, he would have lost his 'Iman'. Sultan pleased by this answer.

118. Afif, Tarikh-i-Piruz Shahî, p. 371.
119. Siyar-úl-Auliya (MS), p. 66F.
Sultan 'Alla-ud-din desired that Nizam-ud-din Auliya should pray for his military attack and be a guide in the times of adversities. In the 'Samā' (audition party) of Shaikh Nizam-ud-din Auliya, some of verses caused ecstasy for Sultan. Such verses, he preserved with him and rubbed against eyes with respect.

Though the Sultan had such a deep faith in Nizam-ud-din Auliya, he could never meet him Qarabeg, who delivered the verses of 'Samā' to Sultan asked him the reason for not meeting Nizam-ud-din Auliya, inspite of having such a great respect for him. The Sultan replied that he himself is an incarnation in sin and hence he is ashamed of facing the pure and divine being like Hazrat Nizam-ud-din Auliya.

When Nizam-ud-din Auliya reached the peak of popularity amongst all classes of people, he consequently feel prey to jealousy on part of some courtiers and acclesiastical class. They poisoned the Sultan under the pretext of being Sultan's well wishers. They told Sultan that a longer stay of Nizam-ud-din Auliya in the kingdom would be ominous. In order to judge

---

120. Tariikh-i-Firuz Shahi, p. 332.
122. Siyar-ul-Arifin (MS) p. 78.
123. Siyar-ul-Arifin (MS) p. 78F.
124. Siyar-ul-Auliya (MS) p. 65F.
the situation fairly, the Sultan sent a letter through his son Khizar Khan. He wrote that since Nizám-ud-dín Auliya was the spiritual master of the world, he was the right person to advise the Sultan in politics too. Hence he may order the Sultan to follow that, which will inculcate a total happiness in kingdom and part peace to Sultan. But Nizám-ud-dín Auliya even without reading the letter replied that the Darwesh can have nothing to do with the king and his government, I am a Faqîr leading a secluded life and busy praying for the kings and the Muslims. If the Sultan wishes to bring any undue pressure then he would leave and go anywhere on this wide earth. Hearing this welcome news the heart of the Sultan filled with joy and all his doubts were removed. He begged pardon of the Shaikh and implored him to grant him a permission to visit him. But Hadrat Nizám-ud-dín Auliya answered him that, that was not necessary at all, since he was nevertheless praying for him in his absence and that has a greater force. Even after this the Sultan showed eagerness to meet the Shaikh. The latter replied that

125. Siyar-úl-Auliya (MS) p. 66.
his room bears two doors. If Sultan entered through one, he would leave through the others. After this, the Sultan never insisted on meeting. Nizam-ud-din too then never met the Sultan but accepted his two sons Khizar Khan and Shadi Khan as his disciples.

Sultan Qutb-ud-din Mubarak Khilji and Nizam-ud-din Auliya

After the death of Sultan Alla-ud-din Khilji, Qutb-ud-din Mubarak Khilji killed the two brothers Khizar Khan and Shadi Khan and came to the throne. Due to some baseless doubts, Sultan Qutb-ud-din had a poor opinion and had very adverse relations with Nizam-ud-din Auliya. The root of such doubt was the belief that Nizam-ud-din Auliya had intention to make Khizar Khan as a successor after the death of Alla-ud-din.

So he openly displayed his enmity with Nizam-ud-din Auliya. Not only this, he pretended to be a disciple of Shaikh Zia-ud-din Rumi to disturb the Shaikh.

The royal families and the respected men considered it their privilege and honour in visiting Nizam-ud-din Auliya. At that time the expense of an Alm

126. Siyar-ul-Auliya (MS) p. 66f.
127. Siyar-ul-Auliya (MS) p. 66f.
129. Siyar-ul-Ariffin (MS) p. 79.
130. Khair-ul-Majalis, p. 257.
House was about 2000 'Tinkās'. Some jealous sources aroused the Sultan's anger by saying that the entire expense of an Alm House was managed by the gifts and riches received from the royal personalities and not from the Sultan. In order to stop receiving help from outside, the Sultan then issued an order that none from royal family shall visit the monastery of the Shaikh, but it was in vain. For instead of having an adverse effect on the Alm House, the Shaikh had increased its expense by double. 131 This was enough to enhance the Sultan's anger.

Shaikh Jamālī writes that the Sultan complained to Shaikh Nizām-ud-dīn Auliya once that Shaikh Rukn-ud-dīn Multānī can come to visit him all the way from Multān, whereas you refuse to see him even though in Delhi, to which Nizām-ud-dīn Auliya replied that he being a man of retiring temperament, refused to go anywhere. Moreover, it was not the practice of his elders to be a friend of a king. So he should be excused. 132 But the Sultan was not satisfied with this reply and hence he declared a prize of one thousand 'Tinkās' to whosoever brought Nizām-ud-dīn Auliya's

132. Siyar-ul-Arifīn (MS) p. 78.
The Shaikh was gravely offended by this. He requested his (Sultan's) spiritual guide Shaikh Zia-ud-din Rumi to advise Sultan properly and ask him to refrain from harming the Durweshes. But when Shaikh Zia-ud-din received this message, he was very ill and expired after three days. Then at Shaikh Zia-ud-din's 'SEM, Shaikh Nizam-ud-din Auliya and the Sultan met accidentally. Shaikh salute the Sultan but it was not accepted and he simply overlooked. Then onwards the Sultan looked for the points on which he could disturb the Shaikh. He passed an order that on the first of the ensuing new month alongwith the rest, Nizam-ud-din Auliya should also remain present in the court. When the Shaikh learnt this, he said that he would see what happened. On the day of the event, the Sufis came to Nizam-ud-din Auliya and requested him to attend the court. Nizam-ud-din Auliya firmly refused to go since it was against the practice of his elders. In brief, Shaikh did not wish to attend the court not he did. Baranî and Mir Khurd write that the Sultan was murdered by Khusrau Khan on the same night.

133. Baranî, Tarih-i-Firûz Shâhî, p. 396.
134. Siyar-ul-Àrifîn (MS) p. 79.
135. The third day after death on which oblations are offered.
137. Siyar-ul-Àrifîn (MS) p. 79.
It is quite evident from the behaviour of the Sultan Qutb-ud-din and Shaikh Nizam-ud-din Auliya that the issue at stake was neither social nor religious but it was personal and that too, because of the interference of the jealous courtiers and ecclesiastics.

Shaykh Nizam-ud-din Auliya and Sultan Giyās-ud-dīn Tughlūq

Although Giyās-ud-dīn Tughlūq was the lover of Sufis but failed to maintain a cordial relationship with Shaykh Nizam-ud-din Auliya. There were two reasons behind this. One, Khusrav Khan, the murderer of Sultan Qutb-ud-dīn Mubārak Khiljī tried to cover up his hideous deed by bestowing riches on Sufis and sent five thousand Tinkās to Nizam-ud-din Auliya who distributed them among the poor. When Giyās-ud-dīn came to power, he asked for them from the Shaykh. But the Shaykh refused to return, saying that they belonged to the public fund and hence they had to be used for the welfare of the people and not a Tinkā he spent for himself. The Sultan, though assumed silence over this, got quite jealous of the Shaykh.

Secondly, some ecclesiastics were against the

\[\text{139. Siyar-ul-Arifin (MS) p. 86F.} \]
\[\text{140. For detail see Siyar-ul-Auliya (MS) p. 273.} \]
'Samā' of Nizām-ud-dīn Auliya. So they provoked the Sultan against him where the question of 'Samā' remaining legal or not, was discussed in the royal presence. Shaikh Nizām-ud-dīn Auliya substantiated the lawfulness of 'Samā' by quoting the examples from the tradition of the Prophet. Latter the Sultan led him a farewell by presenting him with riches and respect. It is evident from the writings of Barani and Mir Khurd that they had no personal vengence except that they differed on principles.

The biographers and historians twisted the account by maintaining that the death of Giyās-ud-dīn Tughluq was not anything else but falling under the debris of a wall. He was victimised by the curse of Nizām-ud-dīn Auliya. But this is not the correct account nor is it considered authentic by the contemporary historians.

This attitude of Shaikh Nizām-ud-dīn Auliya towards kings helped him a lot in the accomplishment of the goal which was long cherished by him. He served the Chishti order with regour zeal, concentration and singleness of purpose. He did not into the activities of the court but dedicated himself totally.

140. For detail see Siyar-ul-Auliya (MS) p. 273.
to the cause of serving humanity at large. The conquerers arouse the fury of the people, but the Saints, with their strength of character set a forceful and effective example to the people which tempered their excitement and imparted a new life to them.

The Saints of the Chishti Silsilah had cut themselves off completely from kings, politics and government services. There were several reasons behind this. First, they believed that their devoteness to their ideal was adversely affected by their political indulgences. Their ideal was 'living for the Lord alone.'

141 Ghosis (Marifat) could not be attained by those who spent their time in Shugd. The identification of religious services with political service was a matter of history. The time had come, to recognise that spiritual drainage would be the result of serving class interests.

141. Shaikh 'Ali Hujwiri cites this sentence of Shibli

(The poor man does not rest content with anything except God. Kashf-ul-Mahjub. p. 27) for a very pathetic story of a mystic trying to live for the Lord alone, see Khair-ul-Majalis, p. 178 (AliEd.)

142. Siyar-ul-Auliya (MS) p. 199F. Amir Khurd quotes the following coplet of Baba Farid Gunj Shakar.

(Verse 2459)
Secondly the income of Sultāns were from questionable sources. The permitted income was only Sadaqat, Fay and Ghanimāh, (and these had no existence in those days), nor Jaziā could be permitted, because of the cruel means through which it is realized. Hence none of them could be recognised as having legal sources.

Thirdly, all Muslim political organisations had no relation whatsoever with the religiou, right from the fall of the Khilāfat-i-Rāshīdā to the rise of the Sultānate. They remained political life spelt anty-Islām spirit, so much so that one had to deteriorate spiritually, if served the state. Under these circumstances, as Imām Ghazzālī argues; 'The other alternative is that a man should keep aloof of kings so that we may not come face to face with them, amd this alone is feasible for there is safety in it.' It is obligatory (on a mystic) to have the conviction that their cruelty deserves to be condemned. One should neither desire their continuance nor praise them nor enquire about their affairs, nor keep contact with their associates'.

Fourthly, a mystic would become a part of bureaucratic machinery, if he associated himself with the governing class and did not attend to his saintly duties.

143. Iḥyā-ul-Ulūm, Chapter IV.
He would cease to belong to the class of saints then."

In view of all these facts the Chisti mystics firmly advised their disciples, 'If you desire to attain the position of great Saints do not pay attention to the princes'. 144

6. The conflicts of Sufis with Kings

Sultan 'Alla-ud-din Khilji and Sidi Maula

The initial example of the conflict between rulers and Sufis can be had in times of Sultan Alla-ud-din Khilji. In his time Sidi Maula was a very pious and recluse person, though he had many queer habits. He performed his 'Namaz' five times a day, but was disinclined to meet the congregation. Nor did he visit mosque for Friday prayer. Though he was a great devotee and lead a simple life. He never accepted anything from anyone, at the same time he managed to spend lavishly. This surprised the people. At his monastery he could afford to utilise two thousand manned wheat flour, five hundred manned mutton and sugar and other grossary. In order to seek explanations, some people said that he had tamed the 'spirits'. 145 By and by he became so famous that

144. Siyar-ul-Auliya (MS) p. 38f.
the rich and noblemen began to visit him. This resulted into a conspiracy by those who hated the Sultan murdering and bringing Sidi Maula to throne. When Sultan came to know about it, he arrested Sidi Maula and his men under the charge of conspiracy against him. In court, these men acknowledged the charges made, and hence were ordered to be burnt alive. The Sultan declared that the truthful will survive and the rest shall perish. But the Sultan was opposed by the religious authorities. Their protest was that such an act was unlawful. The Sultan too consented and agreed to discuss the matter with Sidi Maula. The latter pleaded innocence but during this talk, only he was attacked by a person of Haideri cult and then crushed under a rushing elephant, that was brought at the bachingoming of the Sultan's son Arkali Khan. The historians, IssamI and Barani writes that the cruel death of Sidi Maula marked the beginning of Sultan's downfall.\[^4\] The Sultan repented his deed later.

\[^4\] Futuh-us-Salatin, p. 216.
Barani, Tarikh-i-Firuz Shahi, p. 212.
Conflict of Sultan Muhammad Tughluq (1325-1351 AD) and Sufis

The first Sufi massacre took place in India in the realm of Sultan Muhammad Tughluq. Umaid-ul-Mulk was responsible for arousing the Sultan against the Shaikh Hūd and was assassinated. 147

The Sultan had very bitter and strained relations with Shaikh Māsīr-ud-dīn Chiragh-i-Delhi. The reason for strenuous relation between the two was a cruel one. The Shaikh was not prepared to break the tradition of his elders and muse freely with the royal class. Shaikh 'Abdul Haqq writes that the Sultan used to force the Shaikh to travel with him. The Sultan once tried to put the Shaikh in dilemma by giving him food in silver vessel. If the Shaikh ate from them, he would do an illegal act, and if he refused, then the Sultan would take offence on the grounds of disobedience. But Shaikh took the food on his left hand and then ate. Shaikh 'Abdul Haqq also informs us that the Shaikh had tolerated the inconvenience caused to him, than as his Jāmādk. 148 in difference to 'Murshid's' instructions.

147. For detail see 'Aja'ib-ūl-Mīsār, pp. 145-146.
Shaikh Fakhr-ud-dīn Zarādī was one of the chief disciples of Haḍrat Nizām-ud-dīn Auliya. He had at last to succumb to the royal friendship, in spite of his initial reservations. The Sultan discussed with him and then invited him to share the food in his dish. During food the Sultan tried to harass the Shaikh by leaving the bones of the meat for the Shaikh. The latter ate little with disgust and without complaint. On parting, the Sultan gave him presents, a woolen garment and a bag of money. Before the Shaikh could reject it, his disciple Qutb-ud-dīn Dabīr accepted it, in order not to provoke the Sultan against the Shaikh.\(^{150}\)

Shaikh Qutb-ud-dīn Munnawer and Sultan

Shaikh Qutb-ud-dīn was the disciple of Nizām-ud-dīn Auliya. The Sultan had presented him with two villages, but the Shaikh did not accept it.\(^{151}\) The Sultan invited him to see at Hansi and when the Shaikh reached there, the Sultan left Hansi asking the Shaikh come at Delhi. When the Shaikh followed him to Delhi to his court and shook hands with the Sultan, the Sultan was simply filled with awe and convinced by his spiri-

---

150. For details see Ajaib-ul-Afsar, pp. 137-139.
tual greatness. The Sultan inquired as to why the Shaikh kept aloof while in Hansi. The Shaikh replied that he kept himself busy with prayers, seeking blessings for kings and Muslims. So he should be excused by presence of the court. The Sultan then had no grievances whatsoever and with a clean heart he donated one lakh Tinkās to the Shaikh. The Shaikh refused to accept them but on constant insistence he agreed to take only three thousand Tinkās and distributed amongst the poor.

Murder of Shaikh Shahb-ud-dīn bin Shaikh Ahmed Jām

Shaikh Ahmed Jām was a great Sufī of his times. He was prunished by the Sultan, since he declined to co-operate with him is some work. The Sultan then had his beard pulled out and sent him to prison in Daulatabad. After seven years, the Sultan called him back and honoured him with property. Then the Shaikh stayed at Delhi and established his entire household with the necessary requirements in a cave. When the Sultan called for him, the Shaikh refused to meet him, saying that he did not wish to encounter the tyrant king. The Sultan then got wild with him and had him chained in hands and legs. For fourteen days, the Shaikh suffered

152. Siyar-ūl-Aulīyā (MS) p. 138.
imprisonment, but refused to eat. The Sultan forced the cowdeney in his mouth and killed him. 153

Shaikh Shams-ud-din Ibn-i-Tajul Arifin & Sultan

Shaikh Shams-ud-din was a pious and seasoned Saint who also avoided royal contacts. The Shaikh invited his own murder, along with his sons, because he aroused the Sultan fury by praising a traitor to the heights of raising him to kingship. 154

Shaikh Haider Ali too was assassinated on the similar grounds of joining the traitors. 155

It is observed that the ensuing murders occurred on two accounts; first, because the Shaikh helped the traitors and secondly because of disassociation with the ruler.

Sultan Firuz Shah Tughluq and Sufis

It is mentioned that in 'Futuhat-i-Firuz Shahi', a person named Ahmed Bihari 156 who settled in Delhi had many disciples who were not only his followers but worshipped him like Lord. He spoke ill of Prophet Muhammad (mercy be upon him). Sultan Firuz Shah, therefore, had

153. For details see, 'Ajâ'ib-ul-Afsâr, pp. 137-139.
154 & 155 Ibid, pp. 146-147.
156. Futuhat-i-Firuz Shahi, p. 7.
him killed and disintegrated his followers. A friend of Shaikh Ahmed Bihārī 'Uz Kākvi', who was a deviate heresy was killed too.

Shaikh Sharf-ud-din Yāhyā Maneri held these two in high esteem and hence was deeply grieved at their cruel deaths. He said that he was doubtful over the prosperity of that kingdom, which shed the blood of such reached souls. It is then believed that the downfall of Delhi was due to the curse of these Saints. It resulted after the time of Fīrūz Shah Tughluq at the hands of Taimūr.