CHAPTER - II

MYSTIC LITERATURE PRODUCED IN INDIA

A.(i) Tazkira

The word (Tazkirah) means to remember, commemoration, memory in Arabic language.\(^1\) While before the Saffavids, the whole literature of Persian language (except Taqkira-i-Daulat Shah) the word Taqkira have been used in the meaning 'Memoire', remembrance and then in the time of Saffavids it appeared in the sense of account and biographies of poets. The first book that begins with the name Tazkira is Tazkira-i-Auliya of Shaikh Farid-ud-din Attar written in the 7th century A.D.\(^2\) and the first book which have been written about the discription and biographical account of poets in Lubab-ul-Albab,\(^3\)

2. Ibid, p. 2.
3. From a purely historical point of view, Auﬁ is not fully justified in his claim that his Lubab is the first biography of the Persian poets.(Lubab, I. p. 10). Quite before his work, an anthology had been prepared in Persian by Abu Tahir Khatuni, entitled Manaqib Ush Shuara ('the virtues of the poets'). And later on Nizami Aruzi of Samarkand, on whom Auﬁ has written a short note in the Lubab (Vol. II, pp. 207-208) and whom he has mentioned, in the Lubab, at other places also, produced his well-known Chahar Maqala, about the middle of the sixth/twelfth century. But as Khatuni's Manaqib was not known to Auﬁ (Lubab, I, p. 10), and has not been handed down to us also and the Chahar Maqala is more a work of conduct for the four groups treated therein, the secretary, the poet, the astronomer and the physician than a biography of poets, the Lubab can safely be called the oldest extent biography, more correctly, anthology of the Persian poets. For details of Auﬁ's life and works, see Mumtaz Khan's 'Some important Persian Prose Writings of the 13th century A.D. in India'.

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A.(ii) Sufis Tadkirahs written in India.

1. Kashf-ul-Mahjub written probably about 450/1058 AD by Ali b. 'Ummân Jullâbi Hujwîrî, is a general work on Sufism and a part from it is biographical.

2. Siyar-ul-Auliya fi Maḥabbat-ul-Haqq Jallâ wa ālā, written by 'Alwi Kırmâni, well known as Mir Khurd (711/1311-12) in the reign of Firûz Shâh Tughluq (752-90/1351-88) about Chisâfi Saints divided into ten babs.


6. Siyar-ul-ʿArifîn is the work of Hamîd b. Faqîl-ul-
Lah known as Durwīlah Jamāli or Mulla Jamāli Kunbū Dihlawī (d. 942/1536), completed in Humāyūn’s reign (i.e. not earlier than 937/1530, nor later than 942/1536, the year of the author’s death) and devoted to the lives of Chishtī and Suhrawardī Saints.

7. Akhbār-ul-Akhbār Fī Āsrār-ul-Abūr is written by ʿAbd-ul-Ḥaq Dihlawī Bukhārī (d. 1052/1642) written before 996/1588 but revised and completed in 999/1590-1. It is a biography of 255 Indian medieval Saints.


11. *Tuhfat-us-Suada* is the work of Khwaja Kamal about the short lives of the Chisti Saints.


13. *Gulzar-i-Abrār* of Mohammad Ghauqi b. Hasan b. Musa Shattārī, (born in 962/1554 AD) written in the year 998/1590 (but according to Ivanow, it compiled in 1020/1611 and 1022/1613) dedicated to Jahangīr Shah. The work is bombastic but gives valuable notices of 575 Indian Saints, many of them Gujarātīs, divided into five chamans.


15. *Tarikh-i-Mashaikh Kashmir* or *Rishi-nāmah* written by Baba Nasīb-ud-dīn Suhrawardī Kashmirī about the lives of Kashmirī Saints, the author died on 13 Muharram 1047/7 May, 1637.

16. *Rishi-nāmah* written by Baha-ud-dīn 'Baha' whose Rishi-nāmah seems to be based on that of Nasīb. It is a material account of the Saints of Kashmir in three daftars.


20. Asilah wa'l-Awjiahah written by Mohammad b. Jalal Shahi Rizawi, answers to seventeen questions received in 1042/1632-3 from Sayyid Mahmud Bhuwah
concerning important dates in the lives of eminent Shaikhs.

21. *Majma-ul-Auliya* or *Mahfil-i-Asfiya wa Majma-ul-Auliya* dedicated to Shahjahan written in the year 1043/1635-4 lives of about 1400 or 1500 Saints, divided into 12 bābs and a Khātimah.


24. *Sakinat-ul-Auliya* (is also written by Muhammad Dara Shukoh), an account of the great Saint of Lahore, Miyan Mīr or Shah Mīr and some of his disciples, especially Mulla Shah, completed in 1052/1642-3.

25. *Munis-ul-Arawāḥ*, is the work of Jahān arā Begam, a biography of Muīn-ud-dīn Chisti with notices of some of his disciples, completed in 1049/1640.
26. *Sanawat-ul-Ātiqiyā* is the work of Shaikh Badr-ud-dīn b. Ibrāhīm Sirhindī, very brief biographies of distinguished persons, with special reference to 1044/1635-6 AD.

27. *Haḍrat-ul-Quds* also is written by Shaikh Badr-ud-dīn Sirhindī. It is the biographies of Naqshbandī Saints in two daftars, completed not earlier than 1053/1643 AD.

28. *Siyar-ul-Aqtab* is the work of Ilīlah-diyah Chisti, began in 1036/1626-7 and completed in 1056/1646-7 and devoted to the lives of twenty seven persons of Chisti cult. ed. Lucknow.

29. *Mīrāt-ul-Āsār* written by ’Abd-ul-Rehmān b. ’Abd-ul-Rasūl Abbāsī’Alavī Chisti. It is the biographies of numerous Saints from the early days of Islam to Ḥusam-ud-dīn Manikpūrī (d.853/1449), began in 1045/1635-6 and completed in 1065/1654.

30. *Chistiyyāh-i-Bihīstīyah* or *Firdausīyah-i-Qudsīyah* by ’Alāʾ-ud-dīn Muḥammad Chisti Barnāwī, about the Saints of Chisti order, completed perhaps in 1066/1655-6.

32. **Akhbār-ul-Auliya min lisān-ul-Asfiyā** of ʿAbd-ul-Lāh Khweshgi Qāṣūrī, an account of Khweshgi and other Saints written in 1077/1666-7 at Aurangabad and divided into six chapters.

33. **Riyāḍ-ul-Auliya** of Muhammad Baqā Sahanānpūrī (b. 1037/1627-8, d. 1094/1683) and Bakhtawarkhān (d. 1096/1685) (Another of the works written by the former but by a 'courteous fiction' ascribed to the latter is the **Riyāḍ-ul-Auliya**). The book deals with the lives of Saints etc. in four chapters.

34. In 1109-1697-8 an anonymous author written **Khawāriq-ul-Salikīn**, some anecdotes of early Sufis of Kashmir etc.

35. **Maṭlūb-ut-Talibīn** of Muhammad Būlāq b. Sh. Abū Muhammad Khāliṣī Dihlawī. It is a detailed biography of Niẓām-ud-dīn Auliya with short accounts of his disciples and of the other Chisṭī Pirīs and the different branches of Chisṭī order, completed in 1111/1699-1700. Beside this, another work of the same author is **Rauḍa-i-aqṭāb** (a chronogram = 1124/1712) biographies of Qutb-ud-dīn Bakhtyār Kākī and some Saints buried near him, Ed. Delhi 1304/1887, Lahore 1890.

37. Anfâs-ul-Qâdirîyah of Bahâ-ul-Ḥaqq Qâdirî completed in 1138/1725-6. It is an account of 'Bâ-ul-Qâdir Jilânî with brief notices of some earlier Saints.

38. Dîkr-i-Jâmî-ul-Auliya-i-Dihlî (a chronogram 1140/1727-8) about the lives of the Saints of Delhi.

39. Sawâṭî-ul-Anwâr or Iqtiबās-ul-Anwâr written by Muḥammad Akram b. Shaikh Muḥammad in 1142/1729, is a large work on the Saints of the Chisâr order in four chapters.

40. Taḥâif-i-Rashidîyah written by M. 'Abd-ul-Râshîd (d. 1130 AH/1718 AD) b. Nazîr Muḥammad Qâdirî Kârnâwî in 1143/1730-1 biographies of thirty seven persons from the Prophet to Shah Fathî Muḥammad.

41. Another work of the same author as mentioned above is Ta'rîkh-i-Qâdirîyah written in 1150/1737 is a shorter work on the lives of the same persons as mentioned above.

42. Anfâs-ul-'Arîfîn written by Qubâ-ud-dîn Ahmed known as Wâlî Allâh Dihlawî in about 1145/1732, about the Saints in three parts. Ed. 1315/1897 Delhi.

43. Another work of the same author is Intibâh ff Salâsi-il-Auliya Allâh about the spiritual order
of the Saints and their Sufi practices, Delhi 1893-4.

44. Ashjär-ul-Jamāl or Akhbār-ul-Jamāl written by about the short notices of Prophets and Saints including some Sufis of Kāl (i.e. Aligarh).

45. Ḥaqāiq-ud-Auliya of M. Qiyām-ud-dīn known as Qāḍī Khān completed in 1154/1741-2.

46. Makhzan-ul-Ārās of M. Najib Qasirī Nāgaurī written in 1155/1742-3 and 1156/1743 about the dates of the death of Saints.


48. Safinat-ul-Ārifīn written by M. Amān b. Muḥammad Yūsuf, 1103/1692, notices of numerous holy men, mostly Indian from the first four Caliphs to the end of the 11th century AH.

49. Wāqiāt-i-Kašmīr written by Muḥammad Āzām in 1160/1747 about the lives of Kašmīrī Saints.

50. Raufat-ul-Auliya written by Mīr Ghuslām Ḥāfīz Ālī Āsād Bilgrāmī about the lives of ten Saints buried at Rauzah or Khuldābād.
51. Tuhfat-ul-Ţahirīn' written by Muḥammad ʿAzam Thattawi in 1194/1780 is an account of the Saints buried at Tattah and on Makli hill. Ed. Adabī Board, Karachi, 1956 AD.

52. Majmuā, pedigree of the Saints of Kashmir and some stories related to them. Author's name is not known. 1128 AH is the last year which is mentioned in the book (Ivanow Curzen, 79).

53. Makli-nāmah written by Mīr ʿAlī Sher Qānī Thattawi is an account of the Saints buried on Makli hill (Beside Tattah), (Ed. Adabī Board Karachi, 1956).


56. Anwār-ul-ʿArīfīn written by Muḥammad Husain b. Muḥammad Masūd Ṭustī Sabīrī Quddūsī Murūdābādī in 1286/1870 about the lives of numerous ancient and

57. Qasr-i-Ārifīn written by ʿAbd al-Ḳarim Ḵᵛājā about the notices of Chishti, Qadiri, Suhrawardi and Naqshbandi Saints.

58. Ṣafar al-Aʿlāyā Fi Aḥwāl-ul-Asfiyā composed by ʿAbd al-Qādir ʿAbd al-Ḵādījī to commemorate the events of the life of the Prophet and Saints of Naqshbandi Silsilah. Ed. Amritsar 1333 AH.

B. Malfūz

(i) The word 'Malfūz' is a derivative of 'lafz' ('word') and means 'uttered', 'spoken'. And malfūz writing is that branch of literature in which the utterances and teachings of eminent Sufis are recorded, generally chronologically in book-form, by one or more of their devotees, present at those talks.

(ii) Malfūz Literature of Medieval India

Malfūz writing is one of the most important literary inventions of Medieval India. Through this type of literature, we can have a glimpse of the Medieval society particularly the moods and tensions of the common man, the inner yearnings of their souls, the
religious thought at its higher and lower levels, the popular customs and manners and above all, the problems of the people.\textsuperscript{5}

Like India, the Malfūzāt were, no doubt, compiled in other Islamic countries also,\textsuperscript{6} but the credit of giving this art a definite form goes to Amir Hasan Sījzī\textsuperscript{6A} who decided on Shābān 3, 707 AH/January 1307 AD) to write a summary of what he heard from his spiritual master, Shaikh Nizām-ud-dīn Auliya. The decision was epoch-making because it introduced a new type of mystic literature. Amir Hasan Sījzī's collection the Fauṣid-ul-Fuʿād was welcomed in mystic circle\textsuperscript{7} and it became 'dastūr'\textsuperscript{8} (a guide book) for mystics.

\begin{itemize}
\item[5.] K. Nizāmī. Studies in Medieval Indian History and Culture, p. 97.
\item[6A.] Amir Hasan Ala-i-Sījzī (ob. 736 AH/1135 AD) was a distinguished disciple of Shaikh Nizām-ud-dīn Auliya. He was a fast friend of Amir Khusrū and Zia-ud-dīn Baranf. He was a gifted poet (Dīwan, edited by Masūd Ali Māhwī, Ibrahīmīyah Machine Press, Hyderabad.) For his life, see introduction to his Dīwan, Naḵrāt-ul-Uns, pp. 398-399; Akhbar-ul-Akhyār, pp. 100-102 (MS) p. 71.
\item[7.] Baranf, Tārikh-i-Pīrūz Suhāl, p. 346.
\item[8.] Siyar-ul-Auliya (MS) p. 170; Akhīrār-ul-Akhyār(MS) p. 71.
\end{itemize}
Amir Khusrau expressed the wish that all his works would have been from Hasan's pen and Fawaid-ul-Fuad from his.\textsuperscript{9}

In imitation of the Fawaid-ul-Fuad many disciples of Shaikh Nizam-ud-din Auliya prepared malfuzat in a long run, such as Anwar-ul-Majalis\textsuperscript{10} of Badr-ud-din Ishaq; Tuhfat-ul-Abrar Wa Kar'amat-ul-Akhyar\textsuperscript{11} of Khwajah Aziz-ud-din Sufi; Durar-i-Nizamiyah\textsuperscript{12} of Maulana Ali Jandar. The tradition established by Hasan Sijzi was followed by Saints of all Sufi orders in India, such as Chistis, Suhrawardis and Firdausi and they produced considerable malfuz literature in India.

Three malfuz of the utterances and teachings of Maulana Burhan-ud-din Gharib (ob.738/1337) were compiled namely -(i) Ahsan-ul-Aqwal\textsuperscript{13} by Maulana Hammad; (ii) Nafa'is-ul-Anfas by Maulana Rukn-ud-din\textsuperscript{14} (iii) Gharib-ul-Karamat and Baqiyat-ul-Gharib of Majd-ud-din.\textsuperscript{15}

\begin{itemize}
\item \textsuperscript{9} Siyar-ul-Auliya (MS) p. 170.
\item \textsuperscript{10} Siyar-ul-Auliya (MS) p. 106F.
\item \textsuperscript{11} Ibid (MS) p. 107F.
\item \textsuperscript{12} MS in the Bahar Collection of the Asiatic Society of Bengal.
\item \textsuperscript{13} For an account of its contents, see Journal of the Pakistan Historical Society, Vol.III, Part-I, Prof. K. Nizami's article, 'A Note on Ahsan-ul-Aqwal, pp. 40-41.
\item \textsuperscript{14} MSS of this work are available in the Muslim Uni. Library and the Asiatic Society of Bengal (Nos. 1197/E 125; 1198/0a 19).
\item \textsuperscript{15} These two works are not available. Maulana Ghulam Ali Azad Bilgrami says that he used them in prepar-
Sarur-us-Sadur\(^{16}\) is the collections of the utterances and teachings of Shaikh Ḥamīd-ud-dīn Sawālī, compiled by his grandson whose name is not known.

Mādan-ūl-Maānī, Rāhat-ūl-Qułūb and Khawn-i-par Namat are collections of the conversations and teachings of Shaikh Sharaf-ud-dīn Yāḥyā Manerī were compiled by Maulāna Zain Bādr Ḵurābī of Firdausī Sīслilāh.

Three important works were made of the utterances and discourses of Sayyid Jalāl-ud-dīn Būkḥārī (707-785 AH/1308-1384 AD) namely - (i) Jamī-ul-Ulūm\(^{17}\) compiled by Abū Ṭabdūllāh Alā-ud-dīn Alī b. Sād Ẓāhānī in 782 AH/1380 AD; (ii) Sirāj-ul-Ḫidāyāh\(^{18}\) by Makhānumzadāh Ṭabdullāh and transcribed by Maulāna Ḵhmed Muīn Sīpañpoš in 787 AH/1385 AD; (iii) Manāqīb-i-Makhānum-i-Jahānīān.\(^{19}\)

\(^{16}\) For an account of its contents, see Prof. Nizāmī’s paper on The Saruç-us-Sadur in the proceedings of the Indian History Congress, Nagpur Session, 1950, pp. 167-169. Studies in Medieval Indian History and Culture, pp. 97-101 by the same author.

\(^{17}\) MSS in Rampur Library.

\(^{18}\) MSS in Rampur, Aligārha.

\(^{19}\) Incomplete MS in the Asiatic Society of Bengal, Calcutta.
Muhammad b. Ab-Il-Qasim compiled Malfūzāt-i-
Ahmed Maghrībī the conversation of his master
Shaikh Ahmed Kahtu known as Ahmed Maghrībī (738-849
AH/1338-1446 AD).

This does not exhaust the list of malfuzat produ-
ced in India, quite a number of them were added up to
the above list, in the subsequent ages, so much so that
the practice continued till quite recently.

20. Available in the Library of the Asiatic Society
of Bengal (No.247)/E/95.
21. Malfuzat of Maulana Ashraf Ali Thanwi, a prominent
Muslim religious figure of the modern times have
been written in Urdu.