Siyar-ul-Auliya fi maḥabbat-ul-Ḥaq Wa-āla was written by Sayyid Muḥammad bin Mubārak Kirmanī known as Amīr Khurd, in the reign of Fīrūz Shāh Tughluq (752-90/1351-88), when the author was fifty years old. The author has divided his book into Ten Bābs (chapters).

1. The first chapter deals with Saints of the Chistī Silsila from the Prophet to Niẓām-ud-dīn Auliya in 46 sections.

2. The second chapter is about the Khalifas of Muʿīn-ud-dīn Sījzī, Qūṭb-ud-dīn Bākhtiyār Kākī and Farīd-ud-dīn Gunj-i-Shakar. It covers 6 sections.

3. The third chapter covers the descendants of Farīd-ud-dīn Gunj-i-Shakar, relatives of Niẓām-ud-dīn Auliya and Sayyids of the author's family in 6 sections.


5. Some friends who had the honour of being Murīds (disciples) and intimates of Niẓām-ud-dīn Auliya, deals in 2 sections.

6. Duties of Khalifahs and Murīds in 15 sections.

7. Forms of Prayer used by Farīd-ud-dīn Gunj-i-Shakar

Published by Māhib-i-Hind Press Delhi 1302/1885 AD.
and Niẓām-ud-dīn Auliya in 17 sections.
8. Mystic, love and vision of God contains 7 sections.
9. Samā (music or audition party, trances) and dancing contains 11 sections.
10. Sayings and letters of Niẓām-ud-dīn Auliya have 28 sections.

The compiler of Siyar-ul-Auliya

Sayyid Muḥammad bin Mubārak Kirmani known as Amir Khurd was a disciple of Shaikh Niẓām-ud-dīn Auliya and belonged to a family which had been in close contact with Bābā Farīd Gunj-i-Shakar. He has given in his book whatever he had heard from his ancestors and spiritual master Shaikh Niẓām-ud-dīn Auliya. Mir Khurd himself was a scholar of some eminence. Siyar-ul-Auliya bears evidence to his knowledge of the religious sciences, particularly the Qurān and the Hadīth. He was a good poet and prose writer.

Style and Literary Value

The Siyar-ul-Auliya is an interesting and easy illustration of the Persian language as spoken in India in the 14th century. It has a place of its own in this Tazkirah Literature of the medieval India. It combines in a very rare degree, conciseness of expression with
fullness of thought, certainly superior to all other literature of its kind. A reader of Siyar-ul-Auliya meets Shaikh Niẓām-ud-ḍīn Auliya at different times and in different moods and thus gets an opportunity to see the Shaikh himself and study his reactions to different situations. Other Tazkirah do not come upto the standard of the Siyar-ul-Auliya and do not provide varied, intimate and comprehensive study of the saints of Medieval India. Besides, what has infinitely enhanced the position of Siyar-ul-Auliya in this type of literature is its clarity of thought and expression. Even where abstruse subjects are discussed, the colloquial touch is easily discredible, on the whole it combines elegant, simplicity and lucidity in the style and expression of Siyar-ul-Auliya is, in fact, due to clarity of Shaikh Niẓām-ud-ḍīn-Auliya's thought. He has explained the most abstract ideas in the simplest language. His method of narrating relevant anecdotes on every point, has made his thought intelligible even to the most ordinary intellects and has considerably enhanced the educative value of these conversations.

The whole of the Siyar-ul-Auliya is written in simple prose. The verses, quoted so profusely in the work, are of the author himself, as well as of other celebrated
poets like Sanai, Shaikh Saadi, Nizami and Khaqani at the proper place and high order.

The Siyar-ul-Auliya contains a number of Hindivi words and sentences which are of value in tracing the origin and development of the Urdu language. We come across words like ٗ (palanquin) and Hindivi sentences like Bābā Farīd Gunj-i-Shakar told to his one of the disciples in Hindivi language:

"Iṣṭā, let him sit there." At other place, Shaikh Farīd Gunj-i-Shakar said in Hindivi language:

Besides, Siyar-ul-Auliya tells us a lot about the literary atmosphere and the standard of scholarship

2. For detailed study of the development of Urdu language see Sufis Contribution to the Early Development of Urdu, 1939.
4. MS pp. 30, 120, etc.
5. MS p. 96F.
6. MS p. 98.
reached in Medieval India. Imam Ghazzali’s works, the Kashf-ul-Mahjub were read with keen interest in those days. In the time of Nasir-ud-din Qabagh, the Multan was, at that time, a great seat of Muslim learning. Amir Khurd writes:

‘In those days Multan was the Qubbat-ul-Islam and erudite scholars were present there’.7

**Intellectual Relations**

In the early years of the foundation of Sultanate of Delhi, Baghdad, Bukhara and Samarkand were looked upon as the centres of Muslim learning. Whenever any scholar had any doubt about any matter relating to Muslim Law or religion, he turned towards these lands.8 It was unique distinction for Indo-Muslim scholars.

During the reign of Balban two emissaries came to India from Chist, the first centre of the Chishti Silsilah, to request a Saint, Shaikh Ali, who lived in Delhi, to go to Chist and look after the spiritual needs of the people.9

7 & 8. Siyar-ul-Auliya,
The conversations of Shaikh Nizam-ud-din and the account given by Baranî indicate that the books such as Ihya-ul-'Ulum of Al-Qhazzâili, 'Awârif-ul-Mâarif of Shihab-ud-din Suhrâwardî and Kashf-ul-Mahjûb of 'Alî Hujwîri were before him and he was fully conversant with the contents of these books. His discourses on knowledge, love, vision of God and Nature of soul reflect the influence of the above mentioned books.

Social Value

There was difference of opinions about the social rights of woman in the middle age society. A group too was there who believed to keep woman tied in the four walls and never liked their interference in other matters of the world. But on the other hand the views of Sufis of the age were different. They had great respect for woman. About in the same time when Iltutmîsh thought to make his successor Rađiya Sulţânâ, Bâbâ Farîd-ud-dîn Gunj-i-Shakar had thought to give his Khilafat Nâmah to his daughter; but because of religion point of view, it was not proper to give Khilafat to a woman. So he used to say:

وَلِيْ كَانَ اِلَّا اَنَاََُّ وَكَدِيِّ الْعَرَابِ

'If other women had been like her, women would have taken precedence over men'.

10. For details see Futuh-us-Salâtîn, p. 134.
The origin of the word Khanqah is a moot point. Some scholars consider it to be a word of Turkish origin; others believe it to be Persian, being a compound of 'Khwan' and 'Gah'. Shaikh Nasir-ud-din Chiragh considered it to be a compound of Khahah (House) and Qah (Prayer) (See his conversations, Khair-ul-Majalis). Whatever the origin of the term, technically it means a house where mystics live and pray, according to the rules of their order. Ibn Taimiyya writes on the authority of Akhbar-ul-Sufiyah that the first house for mystics was constructed at Basraj (Fatawa Ibn Taimiy, II, p. 460); but he thinks that the popularity of Khanqahs and Ribats starts with the Seljuk Period (IV, p. 459). According to Jami, the first Khanqah was constructed by a Christian Prince of Syria (Nafahat-ul-Uns, pp. 31-32). For detail see, Studies in Medieval Indian History and Culture, pp. 80-96.
gives valuable information in this regard. The establish-
ment of 'Khānqāh' is an important and valuable feature
of the mystics of middle ages, which had been useful for
inculcating community spirit among the mystics and for
the moral and spiritual culture of the people. The
author of Siyar-ul-Auliya has discussed at length with
the rise and the decline of Khānqāh life of Sūfīs. The
responsibility for destroying Khānqāh organisation of
medieval India lies on the shoulders of Sultan Muḥammad
b. Tughluq (1325-1351), because of his acting on the
maxim 'state and religion are twins'.

A KHILĀFAT NĀMAH

Fortunately for us, Amīr Khurd has copied the Khilāfat
Nāmah which was given by Shaikh Farīd-ud-dīn Gunj-i-Shakar
to his disciple Shaikh Niẓām-ud-dīn Auliya. It throws
sufficient light on the aims and objects of the mystics
in granting Khilāfat Nāmahs to their successors.

'In the name of God, Most Gracious and Most Merci-
ful.... He alone deserves all praise. He is the First
and Last, the Appearance and the Reality.... Whomsoever
He elevates non can bring to Light what He has concealed
and non can conceal whatever He has revealed..... And
Blessings on the holy Prophet Muḥammad and on his descen-
dants, Companions and others.... I declare after praise

15. Siyar-ul-Auliya (MS) p. 104F.
of God and His Prophet that the study of the sciences of the Hadis opens the heart of the people and gives light to him who studies it.... In ʿIlm-i-ʿUṣūl the best book is the Tamhid-ul-Muhtadī of Abū Shakar..... This book has been studied under me, lesson by lesson, from the beginning to the end, minutely, attentively, carefully and thoroughly by the dutiful son, pious, the Imām of the age, Niẓām-ul-Millat-wad-Dīn Muḥammad bin Aḥmad, who is an adornment of the Imāms and scholars and the pride of the holy and the virtuous,.....May God bless him with the desire of submission to Him and be merciful to him. While teaching him I found him capable, talented, well-behaved and goodmannered. I now permit him to teach this book to students, provided he avoids mistakes in teaching, writing and explaining and utilises his energy and knowledge in deliberation, correcting the manuscript and the purification of the language..... This letter of permission was written by the order of the Shaikh of the Shaikhs of the world, may God ever protect his honour and prestige, and was written by the humble slave of God, Ishaq son of ʿAlī son of Ishaq, a resident of Delhi, on Wednesday in the month of Ramdān, in the presence of the Shaikh of the Shaikhs of the world.

"I also permit Niẓām-ud-dīn to narrate things which he has learnt or heard from me and has collected and preserved. He should follow the right course and many
blessings be on him. I also permit him to adopt isolation in some mosque, in which prayers are offered in congregation..... The basis of this isolation is the tradition of the Prophet: 'Live in the world like a traveller or wayfarer and count yourself among the dead.' Consequently, the person who, in accordance with this tradition has made up his mind and summoned up his courage, is permitted to adopt seclusion, provided he controls the cravings of the flesh and thinks himself non-existent and weak, and renounces the world and its attractions. He must also have acknowledge of the harm of worldly ambition and temptations. The time of such a recluse becomes adorned with various devotions when his nafs (lower soul) is prevented from coming back to the ordinary devotions from the higher devotions. If the struggle wears him out, he should calm his passions either by religious devotions or by sleeping for a while, for this pacification prevents the supremacy of the passions. One should abstain from idle seclusion because this makes one's heart neglectful. May God protect Niẓām-ul-Ḥaqq-wad-dīn from such evils and guide him aright. Niẓām-ud-dīn is really my successor and deputy in things worldly and religious, and obedience to him is obedience to me. May God be kind to them who show respect and honour to Niẓām-ud-dīn, whom I honour and for whom I have great regard. If anyone does not respect him, may God disgrace
HISTORICAL VALUE

Siyar-ul-Auliya has great historical importance for it is an authentic source of information of biographical references to celebrate middle age saints of India who flourished during the reign of Sultans of Delhi. Beside the book is principle source of information of the attitude of Sultans of Delhi towards religion and mystics. The book also acts as a corrective to the wrong impressions accepted by the historians like Firishta, Maulana Abdul Wahid (ob. 1017 AH/1608 AD), and Ibn-i-Battutah for Muhd. bin Tughluq that the king had developed an attitude of aversion towards the Durwishes and ordered them to serve him like servants. But this was not king's intention. The Siyar-ul-Auliya gives correct information regarding this issue that what was the desire of king in granting the services to the Saints. It refers to Nine Saints, who were ordered by the Sultan to accept government service under him. The nature of their work was clearly indicated in some cases. In short,

18. Saba-Sanabil, p. 64.
the duties assigned to the Saints and Durwishes were missionaries and administrative in character. The following passage will be helpful in understanding Sultan's political and religious sentiment and his object of sending the Sufis from Delhi to Deogir.

In those days Sultan Muhammad Tughluq sent the people to Deogir and was anxious to conquer Turkistan and Khurasan and to overthrow the descendants of Chengiz Khan, he summoned all the elite and grandees of Delhi and her neighbourhood. A big tent was pitched and a pulpit was placed on which the Sultan was to sit in order to exhort people to carry Jihad against the Kuffar (Mongols). 21

Mīr Khurd writes that Maulānā Fakhr-ud-dīn Zarādī on reaching Deogir was tempted to visit Kābā, thence he conferred with Qādī Sadr-i-Jahān which the latter remarked that it would be against the will of Sultan even to plan

20. Siyar-ul-Auliya MS, p. 147F.
21. Ibid, MS, p. 147F.
such a visit. The king intense the prosperity of this city and calls upon intellectual and the Sufis to help spread the fame of the city far and wide.\textsuperscript{22}

There is an attempt made by Siyar-ul-Auliya to seek better information on the issues of religion and the attitude towards the Saints and mystics of the Sultan\textsuperscript{s} of Delhi. There are many confusion and difference of opinions regarding the conflict of Shaikh Nasir-ud-din Mahmud of Delhi,\textsuperscript{22A} and Sultan Muhammad bin Tughluq. But it is only Siyar-ul-Auliya which bring us on the right track to understand the fact.

\textsuperscript{22}. Siyar-ul-Auliya, MS p. 148.
\textsuperscript{22A}. Shaikh Nasir-ud-din Mahmud Chiragh-i-Delhi (ob. 757 AH/1356 AD) was an eminent disciple and successor (Khalifah) of Shaikh Nizam-ud-din Auliya. Originally a native of Awadh, he settled in Delhi at the order of his master and devoted his life to the propagation of the Chishti mystic principles. For detail see Prof. Mohammad Habib's article, 'Shaikh Nasir-ud-din Chiragh-i-Delhi as a great historical personality',(Islamic Culture Vol.XX/2 April, 1946, pp. 129-153), Khair-ul-Majalis edited by Prof. K.A.Nizami, published by the Department of History, Muslim University, Aligarh.
It was the Chisti tradition to keep aloof of royal contact. Shaikh Naṣīr-ud-dīn Maḥmūd followed the suit. However, this attitude of Shaikh Naṣīr-ud-dīn came into clash with some of the cherished theories of Muḥammad b. Tughluq like equating the state and the religion.

The Sultan was lifelong engaged in giving them a permanent place in his administration. He went to the extent of administering coercion on the sons of his spiritual master Shaikh ʿAlā-ud-dīn Ajodhani, to join the government and utilise their influence for public welfare.

However, the Chisti mystics, of whom Shaikh Naṣīr-ud-dīn was the most prominent, strongly objected to royal influence in saintly life. Sultan's interpretation of this act was treason and disobedience. Taken up by idealistic passion, he lost all sense of proportion in severing the relation with the saints, keeping in the tradition of his great master. Shaikh Naṣīr-ud-dīn whose entire life was spiritually oriented, was not spared; of the kingly wrath.

Further, the Shaikh's refusal to go to Daulatabad engraved the situation. However, there is no account of

24. Siyar-ul-Auliya, MS p. 104F.
the nature of harassment bestowed upon the Shaikh by the Sultan. Contemporary writers have given no details. Sayyid Mohammad Gesū Darāz, one of the most outstanding disciples of Shaikh Nasīr-ud-dīn, did not narrate its details before his audience, because it was too painful for him.26

Some narrations are available e.g. Shaikh Abdul Ḥaqq Muhaddis Dehlavi26A describes the nature of torture. Once the Shaikh was served food in golden and silver plates. The idea of the Sultan was that if the Shaikh would break the saintly tradition if he ate in golden and silver dishes and if he refused, it would be considered an insult to Sultan. However, Shaikh disappointed the Sultan

26A. Shaikh Abdul Ḥaqq Muhaddis Dehlawi (958-1052 AH/1551-1641 AD) was an eminent scholar and traditionist of the Mughal period. For more than half a century his seminary at Delhi was the centre of religious learning in India. He popularised the study of the traditions of the Prophet in Northern India. He is the author of more than one hundred big and small works. For his life and works, see K.A. Nizamī, Hayat-i-Shaikh Abdul Haqq Muhaddis-i-Delhi, published by the Nadwat-ul-Muṣannifīn, Delhi, 1953. The 17th century developed great interest in the lives of the medieval saints and a number of Tazkirahs appeared. In this literature, Shaikh ʿAbd-ul-Ḥaqq Muhaddis, Dehlawi's Akhbār-ul-Akhyaar deciding the best. As a trained Muhaddis (scholar of the Traditions of the Prophet) the Shaikh has carefully applied the Usūl-i-Isnād (critique of Evidence) to his study of Medieval Saints. He has critically examined the material and has drawn as accurate a picture of the Saints and scholars of medieval India as is possible.
by first removing the food from the plates, then placing it on the hand and eating it. Shaikh Abdul Haq also informs us that the Sultan used to take him forcibly on his journeys, and he was appointed as Sultan's Jāmahdār, and that the Shaikh tolerated it without any ill feelings.

Maulānā Abdul Wahid (ob.1017 AH/1608 AD) writes that Sultan was furious when the Shaikh Naṣīr-ud-dīn displayed hesitance in accepting some duties, while the other saints did. The Sultan ordered physical torture for the Shaikh. He writes:

'He ordered (them) to make holes in his collar bones and tie them with strong ropes. He told them to tie these ropes at some height and keep him hanging'.

At last the Shaikh submitted and agreed to perform the duty of clothing the Sultan.

29. Ṣabā-Ṣanabil, p. 64.
Firfshtā, the well-known historian says, the king assigned duties to many Saints and entrusted the duty of clothing to Shaikh Naṣīr-ud-dīn Avadhi known as Ghiragh-i-Delhi. The Shaikh refused to accept the same. The Sultan flared up in fury and gave him a blow on his nape and imprisoned him. Afterwards, the Shaikh thought of the advise given to him by his spiritual master, Shaikh Niẓām-ud-dīn Auliya and inspite of himself, he accepted the Sultan's service and got rid of prison.\(^{31}\)

However, this incident is often looked upon as a later fabrication, because none of the contemporary authors have mentioned it. It has been outright given up a 'Bazar Gossip' by Maulānā Aḥmad Aḥmad Chishti and Muhammad Ḥusayn Chishti.\(^{32}\)

Even if the accounts of Maulānā Abdul Wahid and Firfshtāh are based on rumours, but it is difficult to deny the seriousness of persecution to which the Shaikh was subjected.

Thus, a question may arise whether Sultan Muhammad b. Tughluq really assigned duties of personal services to this Saint? The issue comments a serious attention.

In reality, the source of this misrepresentation may

\(^{32}\) Mirāt-ul-Asrār (MS) (Alig.), Mathub-ul-Talibin (MS) (Alig.)
be traced to a wrong interpretation of a statement of Ibn-Battutah who says,

'When Sultan Muhammad ascended the throne, he intended to employ the Shaikh Shihab-ud-din in some capacity, as it was his habit to employ the Jurists, Sufis and men of probity contending that the first Muslim rulers - may the peace of God be on them - had employed only men of learning and probity.'

An analysis of this statement of Ibn Battutah in the light of the information supplied by Mir Khurd in his Siyar-ul-Auliya inevitably leads to the conclusion that the services of Saints and mystics were missionary and administrative in character. First the Sultan's contention that the pious Caliphs likewise employed only men of learning and probity is significant. They had employed religious men not for personal service but for administrative and missionary work. Secondly, Mir Khurd, the author of Siyar-ul-Auliya, refers to nine saints who were ordered by the Sultan to accept government services. The nature of their work shows that no personal element or benefit was involved when the mystics and divines were called upon to serve.

The Sultan requested Shaikh Fakhr-ud-din Zarradf

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to extend his co-operation to fulfil his plan of depre-
ssing the Mongols,\textsuperscript{34} Shāikh Shams-ud-dīn Yahyā\textsuperscript{35} was sent
to Kashmir to propag ate Islām. Sayyid Kamāl-ud-dīn's
advise was taken in state matters.\textsuperscript{36} The title of Shāikh-
ul-Islām was conferred on Khwājā Karīm-ud-dīn Samarqandī
and was set to Satgāon.\textsuperscript{37}

The Sūltān has asked the mystics to give up their
mystic dress and join the government service, says Mīr
Khurd, when Sayyid Qūṭb-ud-dīn Ḥusain Kirmānī refused
to accept government service.\textsuperscript{38} Shāikh Muizz-ud-dīn,
son of Shāikh Ala-ud-dīn Ajodhanī, spiritual master of
Muhammad Tughluq was called from Ajodhan and was sent to
Gujarat for some administrative work when he was killed
by the rebels.\textsuperscript{39} Shāikh Ḥilm-ud-dīn, brother of Muizz-ud-
dīn was appointed. Shāikh-ul-Islām-i-Mumlakat-i-Hindustan.\textsuperscript{40}
His son was also given the same title after his
death.\textsuperscript{41}

\textsuperscript{34} Siyar-ul-Auliyyā, MS p. 147F-149.
\textsuperscript{35} Ibid, MS p. 122.
\textsuperscript{36} Ibid, MS p. 114.
\textsuperscript{37} Ibid, MS p. 169F.
\textsuperscript{38} Ibid, MS p. 46.
\textsuperscript{39} Ibid, MS p. 104F.
\textsuperscript{40} Ibid, MS p. 105.
\textsuperscript{41} Ibid, MS p. 197.
There are no obvious reasons thus, to doubt the intentions of the Sultan of employing saintly services for the benefit of his kingdom. Unfortunately, this came in direct conflict with Qhistfci attitude towards Shughl, and hence all the troubles, which resulted into an inevitable confrontation with the Sultan, Shaikh Nasir-ud-din's attempts, moreover, to stick to the tradition of his Silsilah (order) enhanced it all the more.

After the death of Sultan Muhammad Tughluq, Shaikh Nasir-ud-din was asked the reason for his serious persecution by the Sultan. To this he replied:

\[
\text{سیاں سن رہا جب رہی معااملہ بے وہ را بیں بے را جشن}
\]

'It was a matter between me and my God, the Glorious and the Most High. They settle it like this.'

A long narration is given by Mir Khurd in his Siyar-ul-Auliya to bring out the significance of this remark. The interpretation shows the Shaikh's readiness to accept everything as the Divine punishments bestowed upon him for some fault he must have committed.

42. Siyar-ul-Auliya, MS, p. 132F.
The Siyar-ul-Auliya covers a variety of topics. Excluding the biographical and the anecdoted part of the book, the thoughts content of Shaikh Nizam-ud-din Auliya may be placed under the following leads:

(A) Mystical,
(B) Ethical and
(C) Theological.

Although this arrangement is of course, despotic for the discussions often overlap and the same line of argument is adopted to prove matters falling under different categories.

(A) Mystical Thought

Love of God

From the point of view of Shaikh Nizam-ud-din Auliya, the ultimate end of man in this world is 'Love of God'. Amongst mystics, there are no two opinions over the issue that the creation has been made only for the 'Love of God'.

Love of God is of two kinds

(i) Love of the essence of God. It may be purely divine gift in which human element and endeavours have no role whatsoever to play.
(ii) Love of the attributes of God. It may be an aquired love resulting from human effors.

43. Siyar-ul-Auliya, MS p. 247F.
44. Ibid, MS p. 248F.
An aspirer of such love is required to follow some routine of a life which is deliberately pure and strictly disciplined. He must concentrate singularly on nothing but God, because it is impossible to devote two things faithfully and simultaneously. A life of leisure (زاین) is essential for such a state of subjugation. Hence it should be guarded against some such obstacles created by people around, material objects, lower instincts or the evil spirits. They may be avoided by retiring to seclusion, avoiding worldly objects, sincere prayers and by cultivating an attitude of contentment (ثواب).

Shaikh Nizām-ud-dīn Auliya opines that it would seem falsehood for a seeker to pretend live of God on one hand and nurture worldly cravings at heart, on the other. The path by love is a challenge that demands sacrifices. Even if the word محبّة 'Muhabbat' is taken etimologically, it brings forth the spirit of total love; that of soul and body. Hence a lover of God should exercise his body also in the obedience of God and there should be a sincerity in it. Obedience to God consists in

45. Siyar-ul-Auliya, MS p. 248.
46. Ibid, MS p. 247ff.
47. Love (محبّة Muhabbat) has been derived from the word (Hub). contains two letters, (H) and (B). (H) represents or the soul and (B) represents or the body of the individual. Siyar-ul-Auliya, MS p. 250ff.
engaging the total individual. It is an obedience wherein all dualism between the will of the lover and the beloved is about. Obedience in totality thus forms the first step to the coveted love of God.  

Every organ of the body has a function. If it fails to perform its function for a long time, it becomes useless. This rule applies to heart, if it is not used for the 'Love of God' which alone constitutes its proper function, it becomes useless. However, if the heart neglects its true purpose and nourishes worldly love, instead it is bound to be a flourishing ground for evil, and thus forfeit its original purpose.

Prophet Muḥammad (S.A.) says, 'God loves the regard for long standing love(friendship)'. It is this long standing love which is referred to in, 'Am I not your Lord?'. But due to the devil and the passions, this love is often concealed as it has been said, 'The Muskpod which you are seeking is with you under blanket, but unfortunately you have no smell(trace) of it. Thus, for the love of God, purification of the heart from the human infirmities and sensual passions is indispensable and contemplation (Muraqabah) is the best device.

49. Ibid, MS p. 248F.
51. Siyar-ul-Auliya, MS p. 251F.
52. Ibid, MS p. 244F.
for it. Shaikh Niẓām-ud-dīn Auliya has analogically explained this by giving an example of the man who is keen on clearing a dense forest. He must have the diplomacy enough to set the forest on fire rather than overstraining himself. This alone would give quick and effortless results. Similarly, when heart is set to fire by contemplation, it is purified of all its vices. According to Yahiya Māaż, it is possible to taste the love of God truly, when a man accepts all hardships in the right spirit, as sweet as sugar, as tasteful as honey.

Such is the power of love that it does not depart a man once he possesses it, until the infirmities of his character are removed. Love terminates into 'Ishqa'. Like 'Ishqa' drying up a tree, love dries off all the fluctuations of the heart. True love of God empowers the man with extra vision to force the life and death of his relatives.

Vision of God.

As laid down by traditional doctrine of the Vision of God, it is the highest good the Summum Bonum of life.

53. Siyar-ul-Auliya, MS p. 252.
54. Ibid, MS p. 253.
55. Ishqa is a sort of crepe which grows in gardens. At first it makes strong its root in the ground, then slowly and gradually it climbs to the tree and checks its nourishment and growth so that the tree becomes dry. Siyar-ul-Auliya, MS p. 255.
Shaikh Nizām-ud-dīn Auliya is in conformity with it. It is true that the vision of God cannot be argumentally or intellectually proved, yet it can be apprehended by the attributes of God.\textsuperscript{56}

However, there are objections to vision of God. It is said that such a divine vision is beyond the capacity of physical eyes. Hence 'Vision of God' is not possible. Shaikh Nizām-ud-dīn Auliya says that such an objection can be based only on the assumption that no creative can have vision of God through his senses; nevertheless, it would be a sweeping generalisation to say that no one is capable of it. God may grace a special faculty of vision to some, as it had been with Prophet Moses.\textsuperscript{57}

No doubt, that human body with its finite faculties is incapable of the 'Vision of God'. Entire tradition and the account of Moses bears testimony to this. But it may be possible to enjoy God's vision in dreams. Imām Ahmad Humbal enjoyed it thousand times in his dreams and Shaikh Shujā Kirmānī too enjoyed it for once in his dream.\textsuperscript{58}

It was the keen curiosity of Shaikh Nizām-ud-dīn Auliya to know about the vision of God after death, before entering heaven, or even before the day of judgement.

\textsuperscript{56} Siyar-ul-Auliya, MS p. 264F.
\textsuperscript{57} Ibid, MS p. 265.
\textsuperscript{58} Ibid, MS p. 265F.
Once he dream of the servant of Shaikh Nujib-ud-din, Ra'is by name, who replied positively as regards the question on God's Vision. This was repeated by the Shaikh when a woman named Zaibā, answered similarly, and claimed that she had the vision of God twice.

However, certain the vision of God may be on the day of judgement for every individual depending on the intensity of love for God, no one should remain under any illusion as regards the fundamental requisite - the love of God. Some men may long for the vision in this very life, while others prefer it after death, and hence while the former considers the vision in this mortal life as the highest bliss, the latter would wait till death and having reached it would pay, 'Oh Lord! bestow on us Thy vision with Thy Grace'.

Shaikh Nizām-ud-din Auliya agrees with Asharites and Imām Ghazzālī on the issue of the vision of God, while he differs from Mutazilites for whom, there is nothing like vision of God. Their argument is that God too is reduced to an entity having a spatio-temporal

60. Ibid, MS p. 2663.
position, just like any other object, which is seen with the eyes. So they were led to deny the possibility of the vision of God, inspite of the traditions and passages in the Quran to this effect, which they tried to explain away.  

There is an attempt to argue that the vision of God is a special kind of vision, not comparable to ordinary acts of perception. Al Ghazzali, for example, justifies vision of God as 'Creation of God', which enables man to see Him without making use of his senses. Thus God need not restricted to space-time position when He may be seen without senses, which are occupied with such ordinary spatio-temporal perceptions. The next world will, however, free Him of all spatio-temporal conditions. The vision of God thus, is always transcendental.  

The term 'Vision of God' has been given a special measuring when there are explanations suggesting that such a vision is possible without senses. It has also thrown some light on the Nature of God who may be 'seen' without

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Macdonald, D.B. Development of Muslim Theology, Jurisprudence and Constitutional Theory, Chapters on N & AS.  
senses. The only qualification being his choice, it is note-worthy that such a choice has a strong justification in the 'Love of God'.

Conception of God

For Shaikh Niẓām-ud-din Auliya, God is personal than individual. The Shaikh quoting Imam Abu Ḥanifah says that it is God who is capable of knowing all details including the sex of embargo, its life development and death. He fixes the day of judgement. The occurrences in nature like rains and seasons are his decisions, and hence no human being can certainly claim their knowledge. God is conscious and self-conscious more than any human being.

Shaikh is of the opinion that Grace of God is responsible for inculcating love for God and the knowledge of His essence. Justice and grace depend on God's attitude towards his creation. However, he is particular in maintaining justice for each creature receives what he deserves. Their own actions decide their rewards and punishments. Even the Prophet is not spared from this law often the actions of human beings are more tyrannical than just, for which there are serious consequences. But God should not be blamed for anyone's being punished. The entire

64. Siyar-ul-Auliya, MS p. 248.
65. Ibid, MS p. 303.
creation is His own property. He reserves the sole right to appropriate it to the best of his judgement and will even if His judgement throws the Prophet and his brother Moses into hell-fire. He can not be called a tyrant. Thus, Shaikh Nizām-ud-din does not question justice of God.

Shaikh's idea of the personality of God is quite clear from these quotations. The Shaikh's God, beyond doubt, is a personal God who has personal relationship with his creation and who is always keen and affectionate in answering their calls, at times, even with his vision.

The immancence of God in every particle of Universe is made evident by the questioned of Moses to God, 'Oh Benefactor, are you near so that I may call you slowly, or are you at a distance, so that I may call you loudly. I hear your voice but I do not see you where are you?'

God answered, 'I am in front of you and behind to your right and to your left and every where. When any creature remembers Me, I am by his side and he calls Me, I am near him'. 66

God says to the Prophet, 'Oh Muhammad, when people question you about 'My place, tell them that I am near them. I am nearer to them than their jugular vein, and

I am nearer to them than you are but you do not see Me. 67

An attribute of God is more real than any other worldly attribute of objects. Nothing can be nearer than God. Hence 'nearness' (Qurb) 68 of God is a very real attribute. Togetherness (Ma'iyat) 69 or proximity of things is not like those of worldly objects. It is as intricate as the being together of soul with the body. 70 In other words, God is immanent in His creatures, but at the same time, He is also transcendent.

The very attempt to understand the nature of God through human concepts leads to some contradictions, but they suggest and help to understand the nature of God, more than hinder the purpose. It is evident from such contradictions that human mind has limitations and hence it is bound to fall short in understanding the limitless.

Nature of Soul

The soul is not matter, but spirit and hence it has the

68. Qurb گرب literary means nearness. Mystics have taken the term from the Quranic verse 'And we are near to him than his jugular vein', Quran, p. 16.
69. Ma'iyat ( معاييت) literary means togetherness. Mystics have taken it from the Quranic verse, 'And He is with you wheresoever Ye may be', Quran, LVII, 4.
70. Siyar, MS p. 306F.
characteristics which are spiritual. Its emoration is from the universal soul.

Celestial entities are of three kinds but the soul is the most rational one. The three kinds have a hierarchy; the lowest being, the earth, hell and angles of rivers and mountains; next the angles of heaven and heightest one spirits which are God's favourite. If the spirits of the top descend, they are invisible to lowly spirits, because of the subleties of the former. Even if soul is part of the body, it is neither inside or outside it, nor it is in motion or rest. Knowledge of soul will definitely lead to knowledge of God. The relation of body to soul is on same par as relation of God to his creatures; and this is the meaning of the tradition, 'One who knows himself, knows God.'

NAFS (Lower Soul)

However, soul alone is not the non material entity related to body; there is a lower soul which possesses evil power called Khannās. It resides in the heart of man, instigates him to commit evil deeds and keeps him away from remembrance of God. Manlānā Allā-ud-din Tarandf, in his book Nawadir-ul-Uṣūl writes that Eve was persuaded by

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71. Siyar-ul-Auliyā, MS p. 303.
72. Ibid, MS p. 305.
73. Ibid, MS p. 306.
74. Ibid, MS p. 306.
75. Ibid, MS p. 305.
Iblīs (Shaytān) to protect Khannās, for he was his son. When Adam learnt of this, he at once knew the game of Shaytān. He broke Khannās into four pieces and placed each on a mountain. When Adam was away, Iblīs could call Khannās back; so when Adam once more saw Khannās before him, he now burnt him and then his ashes thrown into the river. But the event was repeated in the same manner. Now Adam devoured Khannās, who now responded to call of Iblīs from the heart of Adam. Iblīs was now contented for he told them, 'Take rest there and this was my only purpose.'

A fable though: at remains the moral is well brought out that Nafs have secured a permanent place in the heart, difficult to uproot. Of course, it is possible to overcome Nafs by fighting them back with effort. Nizām-ud-din Auliya describes a man who saw his Nafs in his own human form while praying surprised, he questioned his identity to which Nafs replied who they were, when the man threaten the 'form' with death, it replied, 'You can not kill me', for my death lies in your opposition.'

QULB (Heart)

Heart is opposed to Nafs in all respects and attributes.

76. Siyar-ul-Auliya, MS p. 304.
77. Ibid, MS p. 304 F.
78. Ibid, MS p. 305.
There are different sorts of states which arise in the heart, e.g. Qalbi (pertaining to Qulb), Rūḥānī (spiritual), Malaki (Angellic), Naṣīḥānī (sensual) and Shāyṭānī (devilic).

When there is a desire to attain something, there is sensuousness, unless this desire is curbed, there is no freedom from senses. Same is the case with devilic states. Unless they are overcome, no communication with God can be established. Piety and patience are a great help in overcoming such undesirable states. 79

The nature of soul, thus, held in high esteem by most men of religion as divine, there is no escape from the possible adherence of the evil. Though basically divine, the soul has to strive hard to maintain this state and debarer the others.

Freedom of Will

Shaikh Nizām-ud-din Auliya is quite independent of the views of both, Mutazilites 80 and Asharites, 81 where freedom of will is concerned. He rather chooses the authority of Qurān.

79. Siyar-ul-Auliya, MS p. 305.
80. Mutazilites unambiguously affirmed the absolute freedom of human beings. They also stressed that God, in view of His justice, can not interfere with the actions of man. Thus they imposed a limit on the sovereignty of God.
81. Asharites, in order to safe-guard the sovereignty of God denied the freedom by human being, though they affirmed a kind of determined freedom but their determined freedom was only a veil for determinism—pure, simple which had no place for human personality or individuality.
Simultaneously the Shaikh preaches to his disciples sovereignty of God and freedom of man. It lies within the capacity of man to actualise his potentialities. The actualisation forms the main qualification in attaining the grace of God. He maintains, 'though the guidance in matters of religion is a divine gift, the individual should strive for it.' It is difficult to name the exact key that would unlock the door of divine grace, though there are numerous one, and hence every one of them must be a trial.

Freedom of will is not in conflict with God's sovereignty. It only points at the moment of affection that God bestows on his creatures by granting them freedom to choose the path of their own happiness. Thus, He has given each individual, a free choice to choose his own destiny.

Karāmat (Miracle)

Like popular meaning, Karāmat is a non-ordinary occurrence of an event. The Shaikh agrees with this. It is of four kinds:

(i) Mījazah

A highest type of miracle performed only by the prophets consciously and perfectly.

82. Siyar-ul-Auliya, MS p. 300.
83. Fawāid-ul-Fuād, p. 4.
(ii) **Karāmat**

Auliya are capable of performing these types of miracle like Prophets, they are perfect over it, but the difference between a Prophet and a friend of God (Wali) is that the Prophet has power over his states but the friend of God has been overpowered by his states.

(iii) **Maunat**

Lunatics perform this kind of miracle lacking both in knowledge and spiritual practice.

(iv) **I斯塔draj**

Non-believers in Islam display this type of miracles.85

There are three benefits of Karāmat, says Niẓām-ud-din Auliya:

(a) Attainment of knowledge without studying it. It was possible to Khwājah Abū Hafs Nishapūrī when on pilgrimage to Mecca, to converse with Khwājah Junaid in perfect Arabic, even without knowledge of it. It was the mere gift of his Karāmat.

(b) Perceptions of dream actualised.

(c) A man of Karāmat has powers to influence the personality of others. By sheer imagination that he wishes to

85. Siyar-ul-Auliya, MS p. 194.
see someone, he sees that person, by wishing someone's
death, death occurs. 86

However, Shaikh Niẓām-ud-dīn Auliya condemns the
performance of miracles by men other than Prophet, he
may reveal his Mujasah. Friends of God (Walee) should
observe secrecy about Karamat, so that they do not violate
their duty and commit sin. Even otherwise, Karamat occu­
pies 17th portion of one hundred mystic paths (Suluk).
Once a Sālik devotes himself to the demonstration of
Karamat, the rest of the path is problematic, instead of
being enticed towards miracles, hence, it is ereditable
to insist on the vision of God. 87

(B) ETHICAL THOUGHT

Shaikh Niẓām-ud-dīn Auliya explains some ethical
virtues, such as forebearance, forgiveness and courage. 88
The two aspects of human personalities are 'Nafs'
(lower soul) and 'Qalb' (heart). The former nourishes
base qualities while the latter inculcates refined ones
like forebearance, forgiveness and courage. The Shaikh
asks men to behave in a spirit of forgiveness if treated
with Nafs, they should be reciprocated with Qalb. So that
Nafs are overcome by Qalb, which the abode of peace and
bliss. It would amount to adding fresh fuel to fire if

86. Siyar-ul-Auliya, MS p. 296.
87. Ibid, MS p. 194F. For details see MS pp.195-196.
88 & 88A. For details, see Siyar-ul-Auliya, MS pp. 297-300F.
89. Ibid, MS pp. 302-303.
Nafs is treated with Nafs. Such a retort will create conflict and disturbance. 89A

Forebearance is man's beauty and knowledge is his eye. The Prophet says, 'Help me through knowledge and decorate me through forebearance. People, according to Shaikh Nizām-ud-dīn Auliya, can be divided into three categories:

(a) There are people who neither give nor receive. They are inactive, neither a source of gain nor a cause of loss to anyone.
(b) There are people from whom individual get benefit and they do not cause injury to anyone unless done so. They are better than those of the first category.
(c) Still others who never think of avenging the wrongs done to them. Obviously they are the best and the sincerest believer in all pervadence of God. All good or bad is but an expression of His will and hence He is their basic source and not men who perform good or bad actions. 90

It is the privilege of the courageous to attain God the highest goal which must be anyone's aspiration. It is an excessive strife for wealth, power and position. 91

89A. Siyar-ul-Auliya, MS p. 298F.
90. Ibid, MS p. 298F-299.
91. Ibid, MS p. 300.
Tawakkul (Trust in God)

The climax of love is reached when there is trust in God which is marked with total dependence on Him. A Mutawakkil (one who observes Tawakkul) does not rely on anything except God. Faith is incomplete with Tawakkul. Shaikh Niẓām-ud-dīn Auliya says, 'The faith does not attain its completion unless and until the whole creation for the believer appears as insignificant as the hair of a camel.\textsuperscript{93}

Fear (Khauf) of God

When a man trembles with fear of God, his sins depart from him as the dry leaves fall from the tree.\textsuperscript{94}

Thus, the author has placed faith at the peak of the Love of God. Hardly can 'Love of God' be disputed as an essential step for the devotee, nevertheless, it should have the spontaneity of the spring and not the apprehension or depressed anger of the volcano. Then alone could there be a true bond of love between the lover and the beloved.

(C) THEOLOGICAL THOUGHT - Knowledge

Shaikh Niẓām-ud-dīn Auliya holds knowledge in high esteem, because it marks the height of greatness in man. It departs such divine peace to the possessor as that which

\textsuperscript{93} Siyar-ul-Auliya, MS p. 296F.
\textsuperscript{94} Ibid, MS p.p. 295-295F.
even a king in his kingship has no privilege to; it is knowledge that cultivates a bond between God and man.\textsuperscript{95} Though of course, it is as difficult an achievement, as reaching the top of a beautiful tree inspite of suffering thorn-pricks. A man who attains, it is a fortunate man indeed.\textsuperscript{96}

There are two aspects of knowledge, the theoretical and the practical. A seeker of theoretical knowledge must know the practical implication of it, because the knowledge for its seeker serves as a beacon.\textsuperscript{97} Practical knowledge has the following aspects:

(i) Action pertaining to senses (视听) which in the modern terminology may be called 'Empiricism'.
(ii) Action pertaining to intellect (思想) which may be called 'Rationalism'.

Intellect is a divine gift, which is graced on the selected few. The tradition of the Prophet commits intellect with heart (Qulb), mercy with liver (Jigar) and humility and generosity with spleen. Understanding is cultivated within a span of some years between fourteen to twenty four and intellect matures by twenty eight. In case of Prophets, the heart and intellects are godly and spiritual, but their lower soul (Nafs) and body are physical.

\textsuperscript{95} Siyar-ul-Auliya, MS p. 288F.
\textsuperscript{96} Ibid, MS p. 291.
\textsuperscript{97} Ibid, MS p. 291F.
Intellect has two roots. One to reach God and the other to serve His creation intelligently. A man is responsible for his deeds only due to this faculty. However, it has its limitations and so, cannot be expected to fathom the depths and mystery of God and his attributes.

The function of knowledge according to the author is very basic for a seeker; that of knowing his God. Intellect plays a major role in knowledge, though, however, there is a right emphasis on its limitations.

Renunciation of the World

For Shaikh Nizam-ud-din Auliya, the root of all evil lies in the love of world. Hence he urges his disciples to renounce this root-cause of evil. If all the sins should be placed in one chamber, the love of the world serves as the key for that chamber, while on the contrary, if all the obedience should be placed in another chamber, the love of Saints opens the door for that chamber.

A model life is the life of Prophet Muhammad (S.A.) which may be lead in a way the saint leads his life.

The Shaikh is totally against hypocrisy and excess of wealth He grants a place to all scientific and intellectual pursuits. Nevertheless, a saintly view is non-

98. Siyar-ul-Auliya, MS p. 292.
100. Ibid, MS p. 293.
101. Ibid, MS p. 293F.
materialistic and hence a man should rather be judged by the quality of life he leads with saintly habits like little food and no indulgence, rather than the quantity of silver, gold and wealth that he may possess.

However, the Shaikh does not advocate a passive life of seclusion, death and destruction, but an active one, with all the enthusiasm in it. It does not mean greed, but neither it means total negligence of one's self. It is a life of continuous motion, activity and work.

Further, he explains that observing fasts, keeping awake at night or visiting Kaabah are not the roots of religion, but its root is renunciation of the world, because the love of the world and the love of God cannot go side by side.  It is God's way of bestowing affection when world becomes non-significant and humiliating a man when he (man) begins to give undue importance to world.

Shaikh Niẓām-ud-dīn Auliya strictly adhered to the principles of Shari'at (شريعة). He punctually offered prayers (Ṣalāts) and observed fasts. His conversations too often deal with the topics of Ṣalāt, its different forms and its importance, fasting and its merits,

102. Siyar-ul-Auliya, MS p. 293F.
103. Ibid, MS p. 293.
Zakat\(^{104}\) (payment of holy tax) and pilgrimage to holy Ka'abah.\(^{105}\)

The Malfūzāt of Chishti Saints in the light of Siyar-ul-Auliya

Some Sufi Malfūzāt which have been attributed to the great Saints of Chishti Silsilah are believed apocryphal and falsely ascribed to those renowned Chishti Saints. Some of them are as follows:

(i) **Anis-ul-Arwah**

The collection of the conversation of Shaikh Ummān of Harūn or Harūn d.617/1220, said to have been prepared by Khwāja Mu'in-ud-dīn Ḥasan Sijzi of Ajmer.

(ii) **Dalil-ul-'Arifīn**

The collection of the discourses of Khwāja Mu'in-ud-dīn Ḥasan Sijzi (d.633/1235), said to have been written by his famous disciple Khwāja Qutb-ud-dīn Bakhtyar Kāki.

(iii) **Fawaid-us-Salikīn**

The collection of the utterance of Khwāja Qutb-ud-dīn Bakhtyar Kāki (d.633/1235), said to have been written by his celebrated disciple, Shaikh Farīd-ud

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104. *Siyar-ul-Auliya*, For detail see MS pp. 211F-220F.
105. Ibid, For detail see MS pp. 220F-221.
dīn Gunj-i-Shakar.

(iv) Asrār-ul-Auliya

The collection of the conversations of Shaikh Farīd-ud-dīn Gunj-i-Shakar (d.664/1265-6) alleged to have been written by his disciple and son-in-law, Badr-ud-dīn Ishaq.

(v) Rahat-ul-Qulūb

Another collection of the conversation of Shaikh Farīd-ud-dīn Gunj-i-Shakar, said to have been compiled by his eminent disciple, Shaikh Nizām-ud-dīn Auliya.

The ingenuity of the Malfuzat is, however, not undisputed. The difference has persisted all through the beginning of eight/fourteenth century. This disagreement makes authenticity, a difficult point. Although there are some famous names who positively doted for the said Malfuzat: they were, Firīshta,106 Shaikh ʿAbd-ul-Ḥaq Muhadis Dehlavi, the celebrated traditionist etc. Nevertheless

106. The famous historian has reproduced in his Tārīkh (Bombay Edition), I. p. 116, a story concerning the religiosity of ʿIlutmīsh, from the Fawaid-us-Salikīn, the collection of the utterences Khwāja Quṭb-ud-dīn Bakhtyar Kākī, prepared by Shaikh Farīd-ud-dīn Gunj-i-Shakar. This goes a long way to show that Firīshta believed in the authencity of the said Malfūzāt.
there is a definite group of eminent thinkers among the older and moderns who are highly critical of these Malfuzat without any further inquiry, they outright decisive to entertain the claims to its genuineness. Among the older, Shaikh Nasir-ud-din Chiragh of Delhi (d. 727/1230) and the most recent names Prof. Muhammed Habib 107 and Prof. Khaliq Ahmed Nizami 108 of Aligarh, etc.

There is saner approach that intervenes these two extremes. It is marked by well-known figures like Maulana Sayyid Sabah-ud-din 'Abdur-Rahman. 109

A fourth group among the old authority observes neutrality of opinion as regards the ingenuity of Malfuzat. They are, Al-Hadya B. Shaikh Abd-ur-Rahman al-Uymani, the author of the Siyar-ul-Aqtab, and Dara Shikuh, the author of the Safinat-ul-Auliya. Both are completely reticent about them, and have made no reference to them in their works.

Those who take the above-mentioned Malfuzat to be authentic have not been quite successful in forwarding any argument in support of their belief.

108. The life and times of Shaikh Farid-ud-dIn Gunj-i-Shakar, pp. 118-120.
The critics of the Malfūzāt in question base their objection mainly on the remarks of Shaikh Niẓām-ud-dīn Auliya, recorded by Amir Ḥasan Sijzī, in his Fawā'id-ul-Pu'ād, and Shaikh Naṣīr-ud-dīn Chirāgh of Delhi. The said remarks are as follows:

'Amīr Ḥasan records on Wednesday, 15 Muharram 709 AH/June 1309 AD in the Fawā'id-ul-Pu'ād'.' A friend was present. He said, 'A man showed me a book in Awadh and said it was written by your Holiness'. Shaikh Niẓām-ud-dīn Auliya replied: 'He told a lie. I have not written any book'.

In view of this statement the genuineness of Raḥat-ul-Qulūb is in question.

Ḥamīd Qalandar records Shaikh Naṣīr-ud-dīn Chirāgh's statement in the following way:

'After this, a friend represented (to Shaikh Naṣīr-ud-dīn Chirāgh). There is a difficulty in the Malfūz of Khwāja U:mmān Hārunī, and it is this. He says, 'He who kills two cows, commits two murder and he who kills four goats, commits one murder and he who kills twenty goats, commits two murders'.
Firstly, the Khwāja replied, 'the word is not Harūnī (حرون) but Harūn (حرون). Harūn is a village and Khwāja Ugmān used to live in it.

'Then he added: These Malfuz are not his. I have also across this manuscript; there are many statements in it that are not worthy of him. Shaikh-ul-Islām Farīd-ud-dīn, nor Shaikh-ul-Islām Qūṭb-ud-dīn nor the chishti saints (Khwajagān) nor any of the preceding Shaikhs of my order has written any book.111

I represented. 'It is stated in the Fawāid-ul-Fawād that some one came to Shaikh Nizām-ud-dīn Auliya and said that he had heard a man declare that he had seen a book in the possession of a man, written by the Shaikh and the Shaikh replied, 'I have written no book and my master also have written no books'.

'I asked again, 'These manuscripts that have appeared in those days, the Malfūzāt of Shaikh Qūṭb-ud-dīn Bakhtyār Kākī and the Malfūzāt of Shaikh Ugmān Harūnī - did they not exist in the time of Shaikh Nizām-ud-dīn Auliya?'

Shaikh Nasir-ud-dIn replied: 'They did not; otherwise the Shaikh would have ordered and they would have been destroyed'.

Yet, the entire argument is not emphetic enough to delete even the rest of Malfuqat. On the contrary, it sounds incredible, even on the account of the quoter, Shaikh Niqam-ud-dIn Auliya.

'28th Shawwal, 708 (AH) that day this mean fellow (the author of Fawaid-ul-Fuwaid, Hasan Sijzi himself) informed the Shaikh (his master Niqam-ud-dIn Auliya) of his desire to reduce to writing these meanings (ie. the discourses of Shaikh Niqam-ud-dIn Auliya).

'When Khwaja, (Niqam-ud-dIn Auliya) heard this, he related: 'When I put myself into the service of Farid-ud-dIn, may God sanctify his dear secret, I had the same idea in my mind, that whatever I should hear from his auspicious mouth, I should note it down. On the first day, I had the honour of going into his presence, the very first thing which I heard from the Shaikh was this (verse), which he uttered from his auspicious mouth....

In short, that day the Shaikh said only that much. Whatever I had heard from the Shaikh, I wrote it down. When I returned to my place I arranged talk properly. After that whatever was heard by me, I used to note it down till I informed the Shaikh of the whole thing....
'After that the Shaikh (Khwāja Nizām-ud-dīn Auliyā) said, 'I witnessed a miracle ( ). In those very days a fellow gave me sheets of white paper, bound in one volume. I took them from him, and wrote down the Shaikh's useful talks thereon. And till this moment that collection is with me.'112

The above self-contradictory statement bears testimony to the fact that Shaikh Nizām-ud-dīn Auliyā did not include Malfuṣat among books.

Further still, the platitude of mysticism makes it a 'Misfit' in the trend of religious literature. Often, very violate the set tradition and belief of the saintly and Chishti order: as much has been said by Khwāja Uthmān Harūnī and Khwāja Muin-ud-dīn of Ajmer, to whom Anis-ul-Arwah and Dalil-ul-Arifin have been attributed accordingly.

However, the argument has a serious aspect; such a superfluous mysticism can never be expected from Muslims of the Saintly type that Khwāja Uthmān and Khwāja Muin-ud-dīn were.

Though, of course, it is reasonable to maintain an exaggeration in the account by the mujāwirs (attendants of a shrine) and others, the entire Malfuzat are not rejected on such grounds as these. There was an attempt to popularise the book amongst the less educated of the

masses in order to extract money from them. This was done by pointing out some cheap enticements such as other worldly rewards through easy practices. Even miracle-making was utilized. But even if some influence of the then existing trends, nevertheless the possibility of the Chisti authorship is not ruled out.

The school of the moderates bases its standpoint on the popular attribution of the authorship of these Malfuzat to the early Chisti Saints, and on the fact that in the part, authorities like Shaikh Abdul-Haqq, the celebrated traditionist, liberally quoted from them in their works on the basis of their acceptance.

Amongst modern critics, Prof. Muhammad Hafiz and Prof. Khaliq Ahmed Nizami believed Siyar-ul-Auliya as an authentic Tazkirah. Though there are some strange statements, there is no need whatsoever to dub the entire work as ingenuine such statements are as follows:

"Maulana Badr-ud-din a truthful man, relates that once he saw a camel standing in the courtyard of Shaikh Nizam-ud-din Auliya..... The Shaikh attempted a ride on it and the camel flew away in the air. I became unconscious, after some time I came to my senses, the sleep was driven off and the half the night was over. Then I saw that the camel has come back and standing beneath the window, and Sultan-ul-Mashaikh entering his own house. The camel too was gone afterwards."
The author of this book has heard from the people that Shaikh Najm-ud-dīn Safānī had settled himself as a Mujāwdir of Kaaba for about sixty years. His house was constructed so as to give him a clear view of Kaaba. He was highly accomplished saint. Once he was asked by the Mujāwdirs of Mecca whether a sound logic was at work, when the Sultan-ul-Mashaikh enable the aspirants to reach the coveted object, even only they do not visit Kaaba and never performed Hajj. Upon which Shaikh Najmuddīn said that he offers morning prayer in congregation many a times with us. It is believed that, that camel was an angel who used to come from the invisible world and used to bring Sultan-ul-Mashaikh to Kaaba.

It has been observed that the Siyar-ul-Auliya is upheld as an authentic Tazkirah, though there are statements about the Malfūṣāt having been written by Ghistī Saints. Amīr Khurd, the author of Siyar-ul-Auliya mentions at many places about these Malfūṣāt.

113. Siyar-ul-Auliya, MS p. 256.
114. Ibid, MS p. 38
115. Ibid, MS p. 38F.
It is quite evident from above mentioned statements that the Malfūzāt of Ḥaḍrat Muin-ud-dīn Chisṭī and Shaikh-ul-Islām Farīd-ul-Ḥaqq had been prepared and the author of Siyar-ul-Auliya had greatly benefited by them.

At another place, Mir Chur led writes,

'Several times Babā Farid thought of going on the Hajj pilgrimage. Once he even went upto Uchch, but returned home when suddenly it come to his mind that his master Shaikh Quṭb-ud-dīn Bakhtyār had not performed the Hajj pilgrimage without it would not be proper for him to depart from his tradition'.

The above statement is beyond any doubt. It has its origin with the authentic authorship of Siyar-ul-Auliya. Then there is no need to question even the Malfūzāt of authenticity of the authorship of Khwāja Moin-ud-dīn and Khwāja Quṭb-ud-dīn Bakhtyār Kāfī in preparing the Malfūzāt.

It is easier to maintain amongst other arguments challenging the Malfūzāt, the possibility of the books being initially compiled by Chisṭī Saints: they subse-
ently came to be entitled to its authorship. The said changes against the books were due to the interference of the vested interests for one or the other reasons stated above.