CHAPTER II

SHAIKH HAMIDUDDIN NAGAURI AND HIS KHANQAH

Shaikh Hamiduddin, one of the chief vicegerents of Shaikh Muinuddin Ajmeri, established his khanqah in the rural setting of Nagaur where he, while clinging to the principal tenets and practices of the Chishti silsilah, set up numerous traditions of great significance which added to the mystical dimensions of the religious life of Islam and sufi theosophy prevailing in India.

His celebrated khanqah became a rallying centre for all seekers of Divine knowledge and truth, the spiritual solace to adherents of all faiths and creeds where deep humanism, broad tolerance, love of God and human fraternisation, altruism and enlightenment of heart were freely taught and disseminated and a new spiritual fervour was imparted to the afflicted humanity from the dreary wilderness and isolated existence of the desert of Rajasthan.

Shaikh Hamiduddin Nagauri al-Suwali, entitled the Sultan al-Tarikin counted among the very eminent disciples of Khwaja Moinuddin Chishti Ajmeri who founded and popularised the Chishti silsilah in Northern India. While Shaikh
Hamiduddin Sufi had has sphere of influence in Rajputana, Shaikh Qutbuddin Bakhtiyar Kaki worked at Delhi, Sufi Hamiduddin worked in rural area and Shaikh Qutbuddin in Metropolitan Delhi. The real name of Sufi Hamiduddin Nagauri was Mohammad bin Ahmad bin Mohammad. He was also styled as Sultan-al-Tarikin-al-Sufi-al-Syed al-Nagauri. His father came to Delhi from Lahore. He was a posthumous child of Shaikh Ahmad al-Sufi, descendent of Sa'id b. Zaid, one of the ten leading companions of the Prophet. He was the first Muslim child to see the light of the day in Delhi after its conquest by the Turks. The story that in his youth he was extremely handsome and led a gay life before becoming the Khwaja's disciple, is of apocryphal nature. His early teachers were Maulana Shamsuddin Halwai and Shaikh Mohammad Juwaiyni. Hamiduddin received an excellent education both, in Arabic and Persian, and he had a good command over the

Gulzar-i Abrar, MS. p. 20.

2. Surur-us Sudur, MS. p. 11. 
Akhbar-ul Akhbar, p. 20. 
Safinat-ul Auliva (Urdu translation) 1 289. 
Siyar-al-Mutakhrin, p. 32; Khinaat-ul Asfia, p. 308.

3. Religion and Politics in India, p. 185. 
Akhbar-ul-Akhbar, p. 28; Shairat-ul Anwar, MS. p. 193.


5. Surur-us Sudur, Ms. 12.
the Hindavi dialect of Rajasthan. Both his mother and wife were virtuous ladies and their influence on the Shaikh was very profound. Sufi Hamiduddin was also a Haji.

When Shaikh Hamiduddin joined the circle of Khwaja Moinuddin Chishti's disciples, a sudden change dawned upon him. He repented for his past sins and adopted the life of a mystic in all sincerity and with all its rigours. He became so thoroughly disgusted with things material and mundane that he warned his visitors against discussing worldly affairs in his mystic assemblies. Impressed by his devotion to the mystic path and ascetic life Khwaja Moinuddin gave him the title of Sultan-ul-Tarikin (King of Hermits or Recluses).

The mazar of Sufi Hamiduddin Nagauri is situated at Nagaur (Head quarters of a district of the same name in the state of Jodhpur, Rajputana, situated in 27°17 North and 73°44 east on the Jodhpur Bikaner railway). The khangah of

2. Surur-us-Sudur, MS, p. 197.
saint is very big and one of the oldest in Rajasthan. It is a popular religious centre among Muslims. There is a 'Bulland Darwazah' in that khanqah, made of stones. It had an attraction for the visitors. This gate was built in 15, Sa'aban 730 Hijri. According to the Surur-us Sudur, this gate was built by Sultan Mohammad bin Tughlaq. On the other hand, the Akhbar-ul-Akhbar records that it was built by Khwaja Hussain Nagrauri. Rizvi, S.A.A. believes the latter statement which seems to be correct. The khanqah is attached to a mosque of red sandstone adjoining a graveyard. The family members of the Shaikh, he buried in that graveyard. There is also a sama khana (audition hall) in the khanqah. Inside the khanqah there is also a gate which is called after the name of the Shaikh's wife. There are two cauldrons in that khanqah. Food was extensively cooked and distributed at the time of urs. Outside the shrine there are many rooms which provided shelter to the visitors to the khanqah free of any rent. These were built by Shaikh's devotees of Baroda and Bombay. A free kitchen (langer) provided food to the

5. Tazakirah-Sultan-al-Tarikin, p. 11.
visitors and the faqirs and the needy. Shrine is surrounded by a wall which is about eight feet high. Originally the Shaikh's grave had no tomb. As pointed out by S.A.A. Rizvi Mohammad bin Tughlaq erected a tomb over his remains. It is mentioned in a letter source that the Sultan desired to build the tomb over Shaikh's remains but in a dream Shaikh did not give him permission for this. The furnishing of his khangah is made of marble. The mosque is also furnished by black, red and white marble. Inside the shrine there is a 'hauz'. His grave is also surrounded by a marble well which imports a sense of serenity and spirituality to the shrine.

Muslim mystics of the middle ages permitted only two means of livelihood to their senior disciples: 'ihya' (cultivation of waste land) and Futuh (unasked for charity). Far from hurry and bustle of medieval towns, Shaikh Hamiduddin lived a self-sufficient life of an Indian peasant at Suwal—a small village near Nagaur. He ploughed a small tract himself and earned livelihood for his family. He cultivated half of his land in one season and the other half in the next. Whatever he needed and his needs never exceeded a few maunds of

2. Religion and Politics in India, p. 257.
food-grain and a few yards of rough hand-woven cloth, he himself produced and scrupulously avoided coming into contact with the Government of the day. Shaikh did not accept any jagir or cash from the governing class. Once touched by his poverty and penitence, the 'musta' of Nagaur offered a plot of land and some cash to him. Shaikh apologized saying that none of his elder saints had accepted a government gifts. His life at Nagaur affords one of the earliest glimpses of Muslim family life in the Indian countryside. He lived in a small mud-house and eked out his meagre subsistence by cultivating a single Bigha of land. He kept a cow in his house and himself milched it.

He dressed himself like a typical Indian peasant and used two sheets of cloth to cover the upper and lower parts of his body. His wife, a lady of fervent piety and strong mystic temperament, spent her time in cooking and spinning like a peasant woman. Like most of the villagers amongst whom he lived, Shaikh Hamiduddin was a strict vegetarian. His

2. Sivar-ul Auliva, Ms. 81.
3. Surur-us-Sudur, MS, 14.
4. Sivar-ul-Auliva, MS, 82.
5. Surur-us-Sudur, MS, p. 9; Shajart-ul Anwar, MS, p. 196.
dislike for meat-eating was so great that he instructed his disciples not to offer meat preparations for blessing of his soul after his death. Shaikh said about it:-

He also strongly advocated that no harm should be done to any one from of life and pleaded with his followers to be totally vegetarian. Once being asked about not offering meat to his soul, the Shaikh was questioned "where lay the harm of such a traditional custom if the meat first had been brought from a butcher's shop". The Shaikh's reply was that the butcher would have to kill again in order to replace the meat which was sold.

Personally hating notoriety of any kind, Shaikh Hamiduddin asserted that sufis who sought fame in their own life time were soon forgotten. Those however, who withdrew from worldly adulation achieved a long lasting fame in death. One's spiritual achievements and miraculous deeds were also to be preserved from the gaze of the ordinary man. The Shaikh once surprised those who visited him in order to discover the

2. Surur-us Sudur, MS. p. 43.
3. A History of Sufism in India, p. 128.
secret of his supernatural powers. "Miracles were to be compared"," said the Shaikh "the menstrual discharge of women as women maintained a veil of secrecy around their own supernatural powers." The Shaikh abhorred the worldly pursuits and once he warned his visitors against discussing worldly affairs in his mystic gatherings.

In order to ascertain the attitude of the saints of the Suhrawari order towards wealth, Shaikh Hamiduddin wrote a number of letters to Shaikh Bahauddin Zakariya of the Suhrawardi silsilah entrenched in Multan. Mean of correspondent was a merchant who used to bring cotton from Multan and fetched 'Til' from Nagaur. It is reported that Sufi Hamiduddin Nagauri wrote many letters but the Shaikh was not satisfied with the answers received. Fortunately both the saints met at Delhi during the Mahzar to resolve the charges against Shaikh Jalaluddin Tabrizi. Shaikh Bahauddin Zakariya was the Judge of that meeting. So he called Shaikh Jalaluddin Tabrizi and when the latter entered into the Jama Masjid, Shaikh Bahauddin Zakariya put his shoes on his own head.

2. Surur-us-Sudur, MS. p. 5 Religion and Politics in India, p. 186.
Sufi Hamiduddin Nagauri at asked Shaikh Bahauddin Zakariya - "Master, what is the reason that the serpent lives on treasure? It is well known that the treasure, the serpent, the rose and the throne are associated with one another. As treasure and serpent are joined in form they should also be linked up in reality?" Shaikh Bahauddin answered "In form there is not much association between them but in reality both are associated with each other, but serpent and wealth are deadly poison and kill men." Hamiduddin then said that wealth is a serpent and one who stored the wealth infact rears a serpent? Shaikh Bahauddin answered "- Although wealth is a serpent some one who has learnt encantation to over the venom, need not have any fear from the serpent." Shaikh Hamiduddin said, "What is the logic behind rearing a dangerous and venomous animal and then depending upon encantations?" Shaikh Bahauddin was speechless and mystically prompted by the teachings of his Pir-o-Murshid who also had vast wealth gave the following argument Shaikh Shahabuddin Suhrawardi ordered Shaikh Bahauddin Zakariya to say to Shaikh Hamiduddin Sufi Bahauddin told "your achievement as a durvish is not endowed by such beauty and elignace as to be immune from the evil eye. But

1. Surur-us Sudur, MS, p. 87.
2. Sivar-ul Auliya, MS, p. 81.
2. Surur-us Sudur, Ms. p. 87.
our achievement as dervishes are endowed with such great beauty as to gain to harm even if the whole of the world's blackness were applied to its face." Shaikh Hamiduddin retorted that Suhrawardi's achievement as dervishes were not higher than those of the Prophet Mohammad, who had often remarked that his poverty was his pride. Shaikh Bahauddin Zakariya kept silent over the reply.

The attitude of total indifference and worldly pelf and power on the feet of Chishti saints and the critical remarks made by them towards the Suhrawardi practice to the contrary enkindled a controversy between the two orders and provoked the hostility of the latter towards the former. This controversy further aggravated and led some Suhrawardi mystics to find fault, defame the Chishti saints and to wreck vengeance as it happened in the case of Shaikh Hamiduddin at the hands of Shaikh Bahauddin's son who had visited Ajmer. Discovering that Hamiduddin did not attend Friday congregational prayers, he used this as a pretext to attack the Shaikh and gained some support from a group of 'ulama' who demanded that he should fulfil his religious duties. The

A History of Sufism in India, p. 179.
Tazakirah-Sultan-al-Tarikin, p. 15.
Sivar-ul Auliya, Ms. p. 81.
son of Bahauddin Zakariya reached his home and asked Shaikh Hamiduddin as to why he did not attend the Friday congregational prayers. Shaikh Hamid silenced his critic by raising a legal objection to the demand of offering Friday prayers in Nagaur. "Nagaur is not a town and so Friday prayers can not be held here," declared Shaikh Hamid.

Shaikh Hamiduddin had been vexed by the provocations given by the irritants made by the son of Sadruddin. But he was a saint of high order who was unmoved by such attempts and observed full perseverance in the face of slings and arrows of the adversaries. But Fate made a full realisation on his critics when Shaikh Sadruddin's son who was returning from Nagaur to Multan was caught by freebooters on the way and they demanded heavy ransom for his release and could actually effect his release when his father, Shaikh Sadruddin paid the amount demanded by the robbers. Thus a realisation dawned upon the critics of Shaikh Hamiduddin that accumulation of wealth was a curse and also that molestation of the saints brought calamities on the detractors of saints. Shaikh Bahauddin Zakariya had accumulated wealth but he knew to keep

   Tazakirah Sultan-al Tarikin, p. 18.
   A History of Sufism in India, p. 179.
   Shajarat-ul Anwar, p. 196.
   Shajarat-ul Anwar, p. 196.
away from its evil effects but his successors could not be
devoid of the avarice, pride, luxuries and other evils
attending on the hoarded riches.

Khwaja Moinuddin once visited Delhi during the rule
of Sultan Shamsuddin Iltutmish and when Shaikh Nijibuddin
Bakhshi was Sheikh-ul Islam, Khwaja Moinuddin paid a visit
to Sheikh-ul Islam while accompanied by Sufi Hamiduddin
Nagauri. There was a council at the house of Sheikh-ul Islam
where Khwaja Qutubuddin Kaki, Shaikh Jalaluddin Tabrizi,
Sufi Hamiduddin Nagauri and Khwaja Moinuddin Chishti
participated. Khwaja Moinuddin asked Sufi Hamiduddin Nagauri
"tell me who is the Shaikh of the times these days?" To the
great surprise of all those present, Shaikh Hamid

circumstentially replied.

(These days Jital is the Shaikh of the times who-
ever possesses the largest amount of Jitals, is
the Shaikh of the day.)

1. Sivar-ul Auliva, MS. p. 82.
   Fazat-i Hamid, 25.
In this way he expressed his indignation on the accumulation of wealth on the part of saints. Shaikh Hamiduddin's learning and command of the Islamic laws was extensive. In his youth he attended many sermons given by eminent ulama and he committed them perfectly to memory. Believing that ignorance was the greatest curse to man, he considered human beings without knowledge were no better than fossils. The Shaikh asserted that one who knew the law and acted contrary to it committed one sin, but a person did not know the law and acted wrongly was guilty of two sins. Idleness was impurity (kafiri) and one should never be inactive for even a moment.

Sufi Hamiduddin Nagauri said there are three categories of learned men endowed with love to God.
1. **Maazur** - They are those who have faith in God but they do not present themselves at Bargah-i Hadith a firm faith in the purity and unity of God.
2. **Shakoor** - This is a group who have faith both and confusion at the same time.
3. **Fani** - who do not forget God in any situation. There are

1. Tazakirah-i Sultan-al-Tarikin, p. 25
   *A History of Sufism in India*, p. 129.
many among them who died without any existence and any body did not know their name of. If among them any man had any existence was by the grace of the Prophet. Among them one was Hazarat Abu Bakar Siddiq who had done search for proclamation. Second was Hazarat Ali who was ready for proclamation of God before the maturity. Third among them was Hazarat Awais Qarni. If Prophet Muhammad did not know to him, his name could not maintained in literature.

Shaikh Nizamuddin Auliya was full of praise for the accomplishments of Shaikh Hamiduddin and would say, "If there is any problems confronting a person of 'Suluk' Sufi Hamiduddin can solve his problem in a good manner." So a "Salik" could find interest and be benefitted.

As regards the question as to what is maarfat"? Shaikh answered "By Maarfat you can recognise yourself. The said Prophet Muhammad had/ 'one who knew himself of his God.

1. Surur-us Sudur, MS, pp. 21-22.
3. Siyar-ul Auliya, MS, p. 81.
4. Siyar-ul Auliya, MS, p. 82.
Once Shaikh Moinuddin Chishti was sitting with Shaikh Hamiduddin Nagauri. A Dervish came and asked the Khwaja "what is essential for one who had turned to "Tariqal -Duniya"? The Khwaja pointed out the question towards Shaikh Hamiduddin Nagauri for explanation. Shaikh Hamiduddin said - First keep yourself detached from the world and its benefits, secondly, do not borrow any thing from anyone, thirdly, keep fast for seven days without telling, about it to anyone and avoid forming friendships. Forthly, if a large quantity of food or money or corn or clothes come to him, he should not accept them and not store them for the coming day. Fifthly, he desists his tongue from cursing any one. If anyone moble such a man, he should say-" May God show him the truth path. Sixthly, If you do any good deed, than be grateful to God. Seventhly, If any bad work be done by you be fearful of God. Eighthly when you reach on this stage keep fast. Ninthly do not be much silent. Prophet said - Much taling is unlawful and to much of silence is also unlawful.

Sufi Hamiduddin Nagauri was very fond of mystic music (sama). The sufi said that same shines upon heart who is far

   Tazakirah Sultanal Tarikin, p. 31.
and near from it. *Sama* is lawful for them who died while attending to *Sama*. Those consider it unlawful, are bereft of its bliss and spiritual food.

Shaikh Hamiduddin Nagauri assigns the highest place to the seekers of God among the believers of God. Believers in God, according to the Shaikh may be divided into two categories - (i) the followers of *shari'at* and (ii) the possessors of the *Tarigat*. *Shari'at* is the code of Islam which prescribes various modes of action and practice while *Tarigat* is the way leading towards God through purification of soul, for which some ascetic means are adopted by the mystic. Shaikh Hamid did not differentiate between *shari'at* and *Tarigat*. *Shari'at* and *Tarigat* according to him are one just as there is a unity between body and soul, in the like manner *Tarigat* is the spirit of the *shari'at*.

Once Shaikh was asked by some one as to what is the difference between *Maruwa* and *Futuh*. He answered - *Maruwa* is a branch of the tree of *Futuh* which grows in the garden of friendship and the fruit of it is that one should take

   *Tazakirah Sultan-ul-Tarikin*, p. 28.
and give without considering oneself honoured thereby.
The fruit of Marwah is that one should abandon (the idea of) giving and taking wipe of all thought of the universe from the heart and not to look to any pleasure or partake of it."

"We understood that what Marwah and Futut mean. Now please tell me what is meant by 'Hell' and 'Heaven'? "Heaven and Hell are your actions. Therefore, whoever does an atom's worth of evil shall see it and whoever does an atom's worth of good shall see it. Whatever your actions are today, tomorrow you will see them objectified. If you have done good works they will appear to you in that form and if you have done evil you shall behold the evil consequences.

This interpretation of Heaven and Hell by Shaikh Hamiduddin Nagauri is similar to that of Al-Ghazali. Al-Ghazali says that the threat of religion that serpents and scorpions harass the sinner in the grave will be nothing but the human traits and attributes are symbolised. The sufferings of Hell will be felt like the bite of serpent, the

1. Sivar-ul Auliya, Ms. p. 81; Surur-us Sudur, MS, p. 118.
delights of Heaven will appear as shady and fruitful trees, fair maidens etc. That will be embodiment of the volitional nature of man. The snakes etc. are symbolised qualities of our nature, such as malice, hypocrisy, pride, avarice etc. They spring up directly from love of the world.

Shaikh Hamiduddin Nagauri says that knowledge of God, which can not be attained through intellect, is possible only through self-knowledge. The Prophet has said, "one who knows himself, knows God." Self-knowledge means knowing the self as an integrated whole, and also knowing its component parts. The relation of body and soul should be clearly understood both in their theoretical and practical aspects. According to the Shaikh there are four faculties in man.—

1. Ethical Philosophy of Al-Ghazali by Umaruddin, M, p.209.
2. Siyar-ul Auliva, MS. p. 82
stature without which he is motionless like a stone. But he preferred a critical and not a traditional outlook in the pursuit of knowledge. That accounts for his preference and excessive praise for kashshaf of Abul Qasim Mahmood bin Umar al Zamakhshari in Tafsir. Shaikh Hamiduddin expressed the importance of this work. He says— whatever is given in other works is from this book, and whatever the people have liked, they have copied from it and have compiled a separate work in their own name.

Shaikh was the author of a work. 'Usul-ut-Tariqat' which contained an advanced and scholarly exposition of mystic thought. This book was utilized by Abdul Haqq Muhaddith Dehlvi, who has given a fairly long extract from it in his work Akhbar-ul Akhyar. This book was based on principles of mysticism.

If we deeply study the books which are mentioned in Sarur-us Sudur, we will find that the Shaikh was always conscious about the knowledge of Islam. He always desired that every Mohammedan should know the basic principles of Islam without knowing these basic principles anybody could not gain the knowledge of religion.

2. Sarur-us Sudur, MS. p. 44.
3. Akhbar-ul Akhyar, p. 34.
4. Tarikh Mashaikh-i Chisht, pp. 204-05.
He says that every man will be questioned for his actions only in so far, as he has been provided by God with his potentialities.

Again he says that the commandments and the prohibitions of God in the Quran indicate the freedom of human beings, otherwise on the basis of absolute determination of the individuals such commandments and prohibitions became meaningless.

Shaikh Hamiduddin wanted his disciples to develop complete faith in God because this faith alone could bring about a concentration and intensification of human powers.

Shaikh Hamiduddin Nagauri asserts that man is free in his own efforts, but these efforts of the individuals are intimately connected with the Grace of God. Grace of God plays an important role in Islam. Islam undoubtedly supports that God helps the individuals in the forms of grace, guidance etc. at every step and without the help of God individuals can do nothing. But the help of God is only for those who

1. Akhbar-ul Akhyar, p. 34.
2. Akhbar-ul Akhyar, p. 34.
help themselves. The Shaikh supports the above contention. He says that grace of God is eternal but the individuals attain it according to their capacities and merits.

Once Shaikh Hamiduddin was asked by a person that there is the faith but what is meant by Faith? The Shaikh answered, The faith of the tyrant (zalim) consists of fleeing and the meeting that is fleeing from the sins and coming together with acts of obedience (Ta'at) the faith of those who follow the middle path (consists) is separating themselves from the world and taking comfort in the life to come, and the faith of the ancient (who were near to the source) in cutting themselves off what is not God and seeking God alone.

This statement shows that there is only one faith and there are no differences in it. The difference is due to the disparity among (types of) men, not to the diversity of faiths. The faith is in any case one and only one. As a phenomenon it exhibits itself in a different form to these three types and to those who looked at it with the inner eye which every way you turn there is the face of God.

2. Akhbar-ul Akhvar, p. 34.
Shaikh Hamiduddin was a man of scholarly testes. He laid greater emphasis on the knowledge of Hadith (Traditions of the Prophet) than on the knowledge of mysticism. Once he said to one of his disciples - "I am busy here in preaching Traditions of the Prophet to the people of Nagaur, I have no time to teach you mysticism."

Another query put to him related to the promptings of the devil, the ideas and the thoughts of human beings, the communications made to the traveller (on the path of Sufism) and the relations from God have, in the physical world, the same character and the same quality, how is come to distinguish between that which come from devil and that which is human. He replied - The seekers are of three kinds. Those who seek God, those who are concerned with the life to come and those who are the men of this world. Those of seek after this world can not acquire true knowledge of minds, for all these appear alike to them, those concerned with the life to come can discriminate between this worldly and other worldly minds and the seekers after God (the great and the holy) separate the other worldly from God oriented minds. The God oriented mind is holy being free from desire for vain pleasures and pure,

1. Akhbar-ul Akhvar, p. 34.
because it is unaffected by the affiliations of wealth. In other words the man of the world have dissipated minds, the men who think of the hereafter are at peace with themselves and the seekers after God have no mind at all for the mind requires concepts while God's glory be to him, the Exalted - is beyond conception and beyond ever thing that can be comprehended by the mind.

For leading an ideal life according to the best traditions of religion and morality Shaikh Hamiduddin Nagauri studied the kimya-i-sadat of Imam Ghazali. Shaikh advised his disciples and sons to read out every day one or two pages from it before their audience.

The sufis very often use the term "taqwn" (Kharabad) and monastery (Sauma'ah) we do not understand their meanings. Please explain. Shaikh Hamiduddin answered, "you may have heard, We were brought from the tavern and other such sayings. Listen, you may not have heard any thing more illuminating. The Tavern means "you were, not, without you they made an agreement with you or rather, they played the chess of pleasure without you. They brought you from and the tavern of non-

2. Sarur-us Sudur, MS. p. 117.
existence and entered into the monastery of existence and in this monastery you drank the wine promised to you and you became drunk and forget the "Am I not your lord," of the time when you were in the tavern, the primeval Beloved who brought you into existence out the eternal non-existence sent to you a demand of creditors and appointed people to call you from the monastery of existence to the tavern of non-existence and raise the cry for fulfilment of the solemn promise that "God invites you to come to the house of safety and well-being.

"Marifat or Gnosis (Knowledge of God) which can not be attained through intellect", says Shaikh Hamiduddin Nigauri, "is possible only through self knowledge. The Prophet has said one who knows himself, knows God. Self knowledge means knowing to the self as an integrated whole, and also knowing its component parts - differentiating them from one another. In order to grasp the self fully, one should have the thorough knowledge of the nature of the self and the functions of its component parts. Shaikh Hamiduddin further discussed the acquirement of the knowledge of God which he calls as search for God.

He said that first step among grades for a searcher of God is knowledge. Without knowledge any grade can not be attained. Second step among grades is gentleness in practice because without action (practice) there will be not existence. The third grade is door of intention. The intention should be perfect because without the perfect intention a man's practice will be false. The forth grade is being true. Without being true, divine love could not progress. The fifth grade is Love. Without love attention will be not perfect. Sixth grade is attention. One should be attentive. Without attention a seeker's proceeding towards the faith will be inconvenient.

Then as regards the questions to who is the most devoted and affectionate servant of God, Sheikh Hamiduddin answered, that the most devoted and affectionate servant of God was that who looked after the misfortune of public but he did not accept the profanities and the vanities and deceptions of the world of noble and plebian. The Shaikh said that this saying is intricate which can not be defined in words.

1. Akhbar-ul Akhyar, p. 36.
He was asked as to what was the affliction and sincerity the answered that affliction is a sadness and sincerity is the heart. Sincere and affliction are kept side by side. A disciple is a searcher of knowledge of God and affliction is his fortune and sincerity is his method.

Once a question was asked by Shaikh Taj-ul-Ddin Mohammed as to what was the 'Ishq'? Shaikh Hamiduddin answered that it was human love towards God. It is a great force in human beings, when it overpowers man, it does not separate from Him, unless it burns all his infirmities. Ishq purifies the human heart of all infirmities. A man burning in fire of Ishq forgets all things other than God. He absorbs himself in the remembrance of God and this absorption becomes so deep, that he becomes oblivious even of the life and death of his relatives.

Shaikh Hamiduddin said that the followers of shari'at are desirous of reward in the next world. They strictly follow the letter of law and are ignorant of the fact of the piety and the delicate secrets of self. Shaikh Hamiduddin calls such men as powerless men. These people even after their acceptance of the unity of God, do not come in the presence

2. Surur-us Sudur, pp. 84-85, Ms.
3. Akhbar-ul Akhyar, p. 34.
of Almighty, and if they come, they come slowly and very late. The religion of such people is called by Shaikh Hamid as the Din-i Zaliman (the faith of the tyrants) which is to fly away from sins and hang on obedience.

The possessors of Tariqat attain the knowledge of the fact of piety and the minute secrets of self, but do not know the secrets of 'nearness' and the splendour of the vision of God.

Love (Ishq), says Shaikh Hamiduddin, is the cause of the creation of the Universe. It is love due to which God is creating the universe at every moment. It is a great mystery which cannot be explained by reason.

Shaikh Hamiduddin said that unity of God is absolute and is free from all traces of forms and marks, but intellect breeds marks and forms. Again, unity and diversity are the contradictory qualities for the intellect and this contradiction can not be resolved by intellect. It was in this sense that Imam Abu Hanifa said "one who worships that which can be imagined, is an infidel, until he returns to the worship of on

2. Surur-us Sudur, p. 85, MS.
that can not be imagined. Therefore, Shaikh Hamiduddin concluded that intellect is helpless in grasping the vision of God.

Shaikh Hamiduddin said that the seekers of God attains the secrets of 'nearness' and the splendour of the vision of God, because these people raise themselves above the inspiration and lose themselves in God. Shaikh Hamiduddin calls such a man as faithful man (wafaniyan). And the religion of such people has been called by the Shaikh as 'Din-i Sabiqan' (religion of the ancients) which is the turning away from all things other than God and to be attached to God.

'Search for God' according to Shaikh Hamiduddin does not mean his affirmation, it means absorbing oneself in God. It is not investigating God but annihilating oneself in God (Fana). This absorption and the annihilation of self in God is possible only after the purification of soul from all human vices. A man who talks of union with God without purifying his

1. Akhbar-ul Akhvar, p. 36-36.
2. Akhbar-ul Akhvar, p. 35.
3. Akhbar-ul Akhvar, p. 34.
4. Fana - literally means annihilation. In mystic terminology it means the stage at which the mystic turns his face away from every thing and forgets everything other than Allah.
inner self from infirmities, talks non-sense. When a man
raises himself above both the worlds and abstains from
sensuous pleasures and desires, he attains gnosis (Marifat)
with the result that wherever he is, he is with God, what­
ever he says he says in the words of God, and whatever he
seeks, he seeks Him and Him alone.

Individuals, says Shaikh Hamiduddin Nagauri differ
from one another in essence. The difference can be explained
with the analogy of stone and Earth. Just as the stone is
the composition of purified elements and the earth is the
composition of non-purified elements, similarly some men have
been created from purified elements, some from the mixture of
purified and non-purified elements and some absolutely from
non-purified elements. The creation in such an order is in
accordance with the Will of God. Without his will not a single
leaf falls from the tree and no grass on earth. But no argue­
ment can be put forward for the creation of such an order.

Shaikh Hamiduddin Nagauri fought against illiteracy.
He used to say -

3

1. Akhbar-ul Akhyar, p. 34.
2. Ibid.
Early Indo-Muslim mystics adopted an attitude of sympathy and understanding towards all cults and creeds. It was his firm conviction that spiritual greatness could be attained by Hindus in the same way as it could be achieved by the Muslims.

Shaikh used to call a certain Hindu like a "Wali" and used to say that he will die on the faith and his prophecy became right.

Shaikh Hamiduddin was a votery of pacifism and non-violence and respected all forms of life-human and animal. The very idea of slaughter of animals as food for the human beings was abhorrent to his sensitive mind and he used to instruct his disciples to shun it. The author of Surur-us-Sadur marks:

His vegetarianism, whether due to spiritual or social considerations, was bound to increase the area of contact with the Hindus.

1. Fawa'id-ul Fu'ad, p. 70.
2. Siyar-ul Auliya, p. 168; Fawa'id-ul Fu'ad, p. 70.
Shaikh Hamiduddin Nagauri expired in 673 AH/1276 AD. During the 705 years that have passed since his death, this sub-continent has witnessed countless political upheavals. Innumerable rulers have appeared on and disappeared from the stage of History, but throughout these multitudinous changes his mausoleum has remained a place of deep veneration, love and devotion for the people. People visited him from far and near and basked in the sunshine of his spiritual favours. These visitors included all sorts of men-ministers, maliks, soldiers, mystics merchants and scholars etc. He was a model of moral and spiritual perfection for his disciples. His greatness was in loving hearts. He adopted the highest form of devotion which was helping the poor distressed and misery-stricken people. He adopted an attitude of sympathy and understanding towards all cults and creeds.

Shaikh Hamiduddin Nagauri passed his long life in extremely adverse circumstances of indigence and poverty clad himself in grimy and tattered clothes, living in a tumbling mud-house, he was proud of his poverty. He earned his livelihood by cultivation of a single Bigha of land. Touched by his

1. Fawa'id-ul Fu'wad, p. 70.
   Sivar-ul Auliva, p. 168.
2. Sivar-ul Auliva, MS. p. 95.
his penitence and poverty the ruling Sultan Iltutmish conferred a jagir and few silver tankas but the Shaikh preferred to starve rather than debase the traditions of higher mysticism and dishonour himself by climing in with the moods of the rulers and indulging in political flattery. Continued fasting until his death was his normal routine.

His adaptability and accommodation in the Hindu surroundings in the rural set-up produced a deep sympathy and wide appeal in the minds of the Hindu living in that region. He preferred the rural life to influence the people of the countryside and bring them to the fold of the silsilah by his simple and unassuming ways, and by showing deep sentiments of sympathy, cooperation and good will towards the rural population.

Shaikh Hamiduddin was a votary of pacifism and non-violence and respected all forms of life-human and animal. The very idea of slaughter of animals as food for the human being was abhorrent to his sensitive mind and he used to

2. Religion and Politics in India during the 13th Century, p. 186.
3. Fawa'id-ul Fu'ad, p. 70.
Instruct his disciples to shun it. The author of *Surur-us-Sudur* remarks:

"He did not like any living being to be deprived of its life for him or on account of him." \(^1\)

His wife too led a life of frugality. She spent her time in cooking and spinning like a peasant woman. Shaikh Hamiduddin Nagauri never talked of worldly grandeur and position. True to the highest traditions of medieval mysticism, Shaikh Hamid strove for the best education that was possible in his days. Muslims and non-Muslims in their hundreds and thousands keep on paying homage to Shaikh at his shrine. The traditional annual congregation commemorating his death (*urs*) at his shrine used to held on Monday, 29, Rabi-ul Akhir is held annually at Nagaur.