Miscellaneous


PLATE I

Ka'ba Sharif at Mecca, Masjid-i Nabbi at Madina Munawwara and Dargah Sharif of Shaikh Muin al-Din Chishti shown in a photograph of a calendar used by khadims of the dargah during a 'Urs'; the captions in descending order read - the house of Allah, the house of the beloved of Allah (Prophet Mohammad) and the house of the beloved of the beloved of Allah. The linkage with Allah and the Prophet is an attempt to show a special position of the Shaikh.
Shijra depicted in a marble slab of Pattewali mazar at Nizamuddin West bearing the genealogy of important silsilahs that came to India during the period of the Sultanate i.e Chishtiyas, Suhrawardiys, Qadiriys and Naqshawandiyas. The root of the shijra traces back to Prophet Mohammad through Hasan of Basra and the fourth Caliph, Hazrat Ali.
Shijra of Chishti Sufis on a marble slab found adjacent to the mazar sharif of Shaikh Nizam al-Din Auliyā.
Dargah Sharif of Shaikh Ali al-Hujwiri, popularly known as Data Ganj Bakhsh (d. 1071 A.D.) and believed to be holding the supreme authority over the Sufis in India. He wrote the famous Kashf al-Mahjoob.
Dargha Sharif of Shaikh Muin al-din Chishti, the founder of Chishti silsilah in India at Ajmer, which is the most celebrated shrine in India.
PLATE - VI

*Mazar sharif* of Shaikh Qutub al-Din Bakhtiyar Kaki at Mehrauli in Delhi.
PLATE- VII

Dargha Sharif of Shaikh Farid al-Din Shakr Ganj, popularly known as Baba Farid and the successor of Shaikh Qutub al-Din Bakhtiyar Kaki, at Pakpattan (Pakistan). The dargah contains a ‘bihishti darwaza’ i.e. literally ‘the gateway to heaven’ through which every devotee during ziyarat makes a point to pass through.
Dargah Sharif of Bibi Julaikha, mother of Shaikh Nizam al-Din Auliya at Urdh Chini near Mehrauli in Delhi, which is the most revered shrine of a female Sufi in India.
Dargah Sharif of Shaikh Nizam al-Din Auliya at Nizamuddin in Delhi; the devotees are reciting *fateha* on the eve of *Bara wafat* i.e. the Prophet's birth day at the dargah.
Dargah Sharif of Shaikh Nizam al-Din Auliya lighted up on a festive night and the Khilji mosque (attributed to have been constructed by the Khiljis) adjacent to the mazar.
Threads can be seen tied up on the screens of the mazar sharif of Shalih Nizam al-Din Auliya, which has become a regular practice in most of the dargahs of the Sufis.
PLATE- XII

Dargah Sharif of Shaikh Ala al-Din Sabir, the most popular among the jalali Sufis in India, at Piran Kaliar.
Dargah Sharif of Shaikh Amir Khusrau and Dargah Sharif of Shaikh Nizam al-Din Auliya at Nizam al-Din in Delhi. It is customary to visit the mazar of Shaikh Amir Khusrau before visiting the mazar Sharif Shaikh Nizam al-Din Auliya, as he was construed closest to the Shaikh, though a courtier.
PLATE- XIV

Dargah Sharif of Shaikh Nasir al-Din Chiragh-i Dehli, the spiritual successor of Shaikh Nizam al-Din Auliya, at Chiragh Delhi.
Mazar Sharif of a Shaikh Shams al-Din Ataudda at Pattewali mosque in Nizamuddin; Pattewali means tree in this case (planted by the Shaikh who died in 700 A.H.) the trunk of which reads Mohammad in Arabic (محمد). The Shaikh was contemporary of Shaikh Nizam al-Din Auliya. This reflects dual miracle—a tree, planted by the Shaikh more than 700 years before, is still green and contains a trunk that is shaped up to read the Prophet’s name.
PLATE - XVI

Jahangir presenting a book to a Sufi (presently at Freer Gallery of Art, Washington D.C.). The emperor is shown to be attaching more importance to a Sufi in the presence of some Kings as shown in the picture.