Chapter II

Shrines of India

1. Shrine of Hazrat Khwaja Moinuddin Chishti

2. Shrine of Hazrat Khwaja Nizamuddin Auliya
1. Shrine of Hazrat Khwaja Moinuddin Chishti
History of Sufism in India

Sufism in Islam is the outgrowth of mystic speculation and it is rooted in the Quran and the Sunna. It is both a way of life and a doctrine. In an attempt to inculcate religious spirit and make people aware of the spiritual dimension of life, the followers of early Sufism organized themselves into separate fraternities (Silsilahs), named them after their inceptors and instructed their disciples (Murids) in their hospices in exoteric and esoteric sciences. The adoption of spiritual exercises and practices not prevalent in early Islam by certain Sufi, aroused the fury of Ulema (orthodox) to condemn Sufi’s as heretics and demanded their suppression. In face of severe opposition, the representative Sufis, adept in Islamic sciences modeled their life in conformity with Islam Sharia (common law). They also professed that their mission was to sustain contact with the original experiences of the Prophet and prevent Muslims from turning wholly materialistic. Sincere devotion to God and service to mankind made them look exemplars of piety and upholder of the ideal of Islamic egalitarianism. They did not accomplished a high degree of reconciliation between spiritual and worldly life. Consequently, Sufism as the embodiment of emotional religion, became a wide spread movement under the leadership of Shaikh Junaid Baghdadi (10th Century A.D.), the exponent of sober genre of Sufism. Therefore, all those to whom spirituality was a genuine concern, identified the service of man with the divine worship and presented Islam as a gift to the world. Though
mystic traditions became popular among the followers of other religions of the world, yet their representatives generally turned with themselves, cutting off relation with the mundane world for their spiritual progress.

It is also noteworthy that the Sufis of Persian speaking lands of Iran and central Asia known as Ajam were influenced by their regional environment in which they had adopted certain ascetic exercises that were at variance with the orthodox of Sufis of Arab lands, called Maghrib. Consequently two Sufi traditions developed simultaneously viz., Maghrib's and Ajami traditions. The Sufis who introduced different Silsilahs (fraternities) in India came from central Asia and Khurasan and represented generally the Ajami tradition of Sufism. Of the early Sufis, only Shaikh Bahauddin Zakariya(d.1262) of Multan who belonged to the Suhrawardi Silsilah represented the Maghribi tradition. Unlike him, the Chishti Sufis, who came from Khurasan and central Asia represented the Maghribi tradition as the element of syncretic Sufism, discernible in their teachings and practices. The shrines of the early two Chishtis, Hazrat Khwaja Moinuddin Chishti (d.1236) who lies buried in Ajmer and Hazrat Khwaja Nizamuddin Auliya (d.1325) who lies buried in Delhi.
Fig. 1: Shrine of Hazrat Khwaja Moinuddin Chishti

Fig. 2: Grave of Hazrat Khwaja Moinuddin Chishti
Shajra-i-Nasabi of Khwaja Moinuddin Chishti (R.A)

_Hazrat Ali-Ibn-Abu Talib (Karam ullah-o-Wajho)_

_Hazrat Imam Husain (R.A)_

_Hazrat Imam Zainul Abidin (R.A)_

_Hazrat Imam Mohummad Baqar (R.A)_

_Hazrat Imam Jafar Sadiq (R.A)_

_Hazrat Imam Moosa Kazim (R.A)_

_Hazrat Imam Ali Reza (R.A)_

_Hazrat Syed Ibraheem (R.A)_

_Hazrat Syed Abdul Aziz (R.A)_

_Hazrat Syed Tahir Husain (R.A)_

_Hazrat Syed Ahmad Husain (R.A)_

_Hazrat Syed Kamalluddin (R.A)_

_Hazrat Syed Gayassuddin (R.A)_

_Hazrat Khwaja Moinuddin Chisti (R.A)^1_


**Shajra-i-Chishtiyah**

(Spiritual Tree of Chishti Order) of

Khwaja Syed Moinuddin Hasan Chishti (R.A)

Prophet Mohammad (S.A.W.)

Imam-ul-Auliya Syedna Hazrat Ali (R.A)

Hazrat Khwaja Hasan Basri (R.A)

Hazrat Khwaja Wahid Bin Zaid (R.A)

Hazrat Khwaja Fuzail Bin Ayaz (R.A)

Hazrat Khwaja Ibrahim Bin Adham Balkhai (R.A)

Hazrat Khwaja Sadeed-ud-din Huzaifa Al-Mar-ashi (R.A)

Hazrat Khwaja Amin-ud-din Hubera Basri (R.A)

Hazrat Khwaja Mumshad Ali Denoori (R.A)

Hazrat Khwaja Abu Ishaq Chishti (R.A)

Hazrat Khwaja Abdal Abi Ahmad (R.A)

Hazrat Khwaja Abu (bu) Mohammad Chishti (R.A)

Hazrat Khwaja Nasir-ud-din Abu Yusuf Chishti (R.A)

Hazrat Khwaja Qutb-ud-Din audud Chishti (R.A)

Hazrat Khwaja Haji Sharif Zandani (R.A)

Hazrat Khwaja Usman Harvani (R.A)

**Hazrat Khwaja Moinuddin Chishti (R.A)**²
Hazrat Khwaja Moinuddin Chishti

"Khwaja Moinuddin Chishti was born in Sijistan (Sistan) and brought up in Khurasan (Iran). His father, Khwaja Ghiyasuddin Hasan, was a most pious and God fearing man. When he died the Khwaja was fifteen years old. The Khwaja lived on the earnings from a garden and a water-mill, inherited from his father. One day, while working in the garden, a Majzub (ecstatic) named Ibrahim Qunduzi passed by. The Khwaja, kissing his hands, offered the Majzub a seat under the trees, while placing before him a bunch of grapes. The Majzub took out some sesame seeds, chewed them and put them in Moinuddin’s mouth. This aroused in him a great spiritual illumination. After a few days Moinuddin sold his possessions and distributed the money amongst the local dervishes. For many years he lived in Samarqand and Bukhara, learning the Quran and studying theology. From there he travelled to Harwan, a suburb of Nishapur, where under Shaikh Usman Harwani, he practiced rigorous austerities for about two and a half years. The Shaikh was highly impressed and gave Moinuddin a Khirqa, appointing him his Khalifa. The Khwaja set off for Baghdad and reaching Sanjan, met Shaikh Nizamuddin Kubra. He lived with the Shaikh for a short period, then moved to Jil where he stayed with Shaikh Abdul Qadir Jilani for eight weeks. The Khwaja’s next long stay was at Baghdad, a week’s journey from Jil. There he kept company with such Sufi saints as Shaikh Ziyauddin, the uncle and teacher of
Shaikh Shihabuddin Suhrawardi, Shaikh Auhaduddin kirmani and Shaikh Shihabuddin himself.³

‘From Baghdad the Khwaja returned to Hamadan where he met Shaikh Yusuf Hamadani. From there he went to Tabriz and saw Shaikh Abu Sa’id Tabrizi, the teacher of Shaikh Jalaluddin Tabrizi. Then he went to Mayhana and Kharaqan and visited the tombs of Shaikh Abu Sa’idin Abi’l Khair and Shaikh Abu’l Hasan Kharaqani. The Khwaja remained for about two years in that region, and then travelled to Astarabad where he visited the tomb of Shaikh Nasiruddin Astarabadi. From there he went to Herat where he lived near the tomb of Khwaja Abdulllah Ansari. Refusing to remain in one place, the Khwaja accompanied by a servant, wandered throughout the area surrounding Herat. His fame attracted a large number of people. Though he disapproved of such popularity and fame, and left for Sabzwar, where he converted the local Shi’i governor, Mohammad Yadgar, to Sunni orthodoxy. After some time, accompanied by Mohammad Yadgar, the Khwaja reached Hisar Shadman. Leaving Yadgar at Hisar Shadman, the Khwaja travelled to Balkh. There he miraculously converted Maulana Ziyauddin Hakim to Sufism’⁴

‘Meanwhile, Muizzuddin Mohammad bin Sam had conquered Delhi and, departing for Ghazni, left his favourite slave, Qutubuddin Aibak, as head of his forces in the occupied city. On route to Ghazni, Sultan Muizzuddin died. The Khwaja left Lahore for Delhi where he
remained for some months. During this period he stayed at a place
which is now marked by the grave of Shaikh Rashid Makki. Traces still
remain of the arch of the Khwaja's mosque. A

After finally settling at Ajmer, Khwaja Moinuddin, who until then
had been celibate, took two wives. According to tradition he decided to
marry in order to imitate all the Prophet's practices. A few years after
his arrival at Ajmer, he married the daughter of Syed Wajihuddin, a
brother of Syed Husain Mashhadi. Ghausi Shattari's statement that the
Khwaja and his wife lived together for twenty seven years, would seem
to be reinforced by circumstantial evidence. The wedding seems to
have taken place in 606 A.H. The Khwaja's second wife was a
daughter of a local Hindu chieftain who had been seized in war. Both
are said to have born the Khwaja children. 

Works of Khwaja Moinuddin: Khwaja Moinuddin has left some work
to the posteriori, two amongst them are well known:

Anisul Arwa (Anise Doulat): This book is a collection of the sayings of
his spiritual guide Khwaja Usman Harwani. The book contains twenty
eight majalis (sittings) and deals with the orders of the Imam, prayers
(maulajat), duties of women etc.

Ganjul Asrar: The author completed the book in twenty two years of
his journey. It is divided into twenty five chapters and deals with
different religious aspects for example necessity of the knowledge of
Tariqat, apparent and inherent cleanliness, devotion and exploration of the secrets.⁸

History of the Shrine

The city of Ajmer is situated along the trade route linking Delhi with Gujarat. It falls at the west of India almost 235 km from Delhi. It is branded as the oldest city of India.

Khwaja's parents were the descendents of fourth caliph of Islam Hazrat Ali. Khwaja arrived in the city of Ajmer at the age of 52 around 1191. He got settled at Ajmer before the establishment of Muslim rule in India. At that time Ajmer was ruled by a famous Rajput king Prithvi Raj Chauhan. Khwaja gained popularity in very less time and devoted himself in giving divine teaching to his disciples, he also worked for the remedies and social hurdles of the local people. People of Ajmer were so impressed by his teachings and spiritual excellence that they began to embrace Islam.

Preaching the gospel of Islam remarkably Khwaja devoted his entire life for the spiritual healing of his disciples. Attracted by the spiritual fame and glory of Khwaja, Shahabuddin Ghori came to seek blessings of former, after he defeated Prithvi Raj in the famous battle of tarain. Khwaja's noble and sacred mission of spiritual guidance gave comfort and benefited many people. He died on 16th March 1236, at the old age of 97 and was buried in the place where he lived and gave teachings. Presently the shrine of Ajmer is popularly known
as Dargah Sharif of Gharib Nawaz. 'The shrine has assumed an important position in the religious annals of the Muslims of the Indian subcontinent and emerged as a great centre of spiritual activity for all seekers after truth'. Khwaja's personality has been regarded by large numbers of people as exemplars of piety and spiritual excellence. People of different religion, caste and creeds come for offerings at the shrine, and are filled with a spirit of faith and devotion. The shrine thus plays an important socio-religious role, and has done since early medieval times.

The shrine of Khwaja is located to the south west of Ajmer. Historical evidence reveals that original grave was of small bricks, later a stone cenotaph was built over it, leaving the brick construction intact. Khwaja Husain Nagori built a tomb over the grave.

Internal part of the tomb is made up of marble and externally it is supported by bricks. Golden artistry at the internal part of the tomb was financially supported by Nawab Mushtaq Ali Khan of Rampur state. The roof of the sepulcher has velvet decoration. One can observe the golden balls hanging inside the tomb. The shrine has a talisman hung and Yakute-Rehmani is enameled. On the gate of the enclosure, there is an inscription of a couplet written in golden letters, which was presented by the Nizam of Hyderabad Deccan. Maharaja Jai Singh II of Jaipur presented Jhajhri. There are velvet curtains with
Quranic verses and Persian inscriptions on the northwest walls of the shrine.

These inscriptions indicate the embellishment in 1532. One of the curtains was brought from the holy Kaaba in Mecca. Nawab Kalbey Ali Khan of Rampur state and Nawab Ibrahim Ali Khan of Tonk (Rajasthan) gifted costly cloth covering for the internal structure of the Tomb. An old manuscript of Quran is kept in a silver box on a wooden table, at mehраб. It was gifted by Nizam of Hyderabad. Pilgrims of the shrine pay reverence by kissing it.

Physical Description of the Shrine

Usmani gate or Nizam gate: It is the main gate of the shrine, it was constructed by Mir Osman Ali Khan, Nizam of Hyderabad Deccan in 1911. Foreign and local visitors enter the shrine through this gate. Officials and the Khadims of the shrine are available to lead and guide the visitors for offerings and performing rituals. A big market is placed beside the gate, where visitors can purchase sugar plums, candles, fragrance sticks and flowers for the shrine.

Shah Jahan gate or Kalma Darwaza: The gate lies after Nizam gate. Shah Jahan, Mughal emperor in 1644, built it. It was the main gate of the shrine, before Nizam gate was built. The gate bears the inscription of Kalma. Two huge beating drums are kept, above the gate. In between Nizam gate and Shah Jahan gate there is an open portion where there are rooms for the accommodation of the pilgrims.
Buland Darwaza: It was constructed near the tomb by Sultan Mahmood Khalji in 1455. Twenty five cannon guns salute is given at the time of Urs flag hoisting ceremony as well as after the new moon of Rajab is sighted. It marks the beginning of six day Urs held annually to commemorate the death anniversary of the Sufi saint. No where else in the country cannon guns are fired for a religious purpose.

Shah Jahan mosque: This mosque is made up of white marble located in the tomb complex. It was constructed by Shah Jahan and added a gateway.

Cauldrons (Degs): There are two cauldrons of different size, the big cauldron was gifted by emperor Akbar, a devotee of Khwaja. When Akbar became victorious in the battle of Chittor in 1567, he made a pilgrimage to Ajmer on March 6th, 1568 to pay homage and tribute to Khwaja on whose blessing he succeeded. On this occasion he presented to Khanqah a huge cauldron in which nearly 4800 kgs of food can be cooked at a time sufficient for more than 5000 people. Initially the food mixed with meat was cooked but 'when Ajmer came under the control of the Marathas and Rajputs, a new kind of food known as Kesaria-bhat (saffron sweet rice) was cooked in these cauldrons and that has continued to this day'. Mughal emperor Jahangir presented another small cauldron in 1613, it has the capacity of cooking 2400 kgs of food. The food which is cooked in these
cauldrons are distributed among the pilgrims, poor and the Khadims of the shrine (Fig. 3 & 4).

**Akbari mosque:** It is named after Mughal emperor Akbar. It was build by emperor Akbar. In February 1570, Akbar reached Ajmer by foot from Agra to offer thanks on the birth of son Saleem after he prayed to Khwaja while visiting earlier at the shrine.

**Mahfil Khana:** This hall or auditorium was constructed by Nawab Bashir-ud-Doula of Deccan in 1891, with regards to pay homage and offer thanks to Khwaja after the Nawab was blessed by a son. Initially it was an open area. During *Urs* tents are placed for gathering. Presently there is a Dalan (courtyard) which was built by Mir Hafiz Ali, a Mutawalli of the shrine.

**Khanqah:** In 1570, Khanqah was built, near Mahfil Khana, its entrance is from the West wall of Mahfil Khana. The place assumes a greater importance as Khwaja was given funeral bath when he died.

**Langar Khana (free kitchen):** It is a reserved place for cooking and distributing foods among the beggars, poors and pilgrims, everyday. There is a gate of langar khana, after passing it, there is an open space. A big pan is kept for cooking barley. In the open space of langar khana, an old umbrella (Chattri) is kept (Fig. 5).

**Jannati Darwaza (gateway to heaven):** It is also known as Makki gate. The beautifully engraved silver doors of Jannati Darwaza are
Fig. 3: Big cauldron (Deg)

Fig. 4: Small cauldron (Deg)
exclusively opened on four occasions every year. The doors are opened for both Eid-ul-Fitr and Eid-ul-Azha for six days during the Urs as well as on the occasion of the Urs of Khwaja Usman Harwani, Pir (teacher) of Khwaja Gharib Nawaz. It is a popular belief that if one passes through the gates of Jannati Darwaza, he or she is guaranteed a berth in heaven, and if anyone passes through Jannati Darwaza seven consecutive times, it is equivalent to having done Haj.

**Aulia mosque:** The mosque is made up of white marble. It is only used for reciting verses of holy Quran and thanks giving prayers by the pilgrims and visitors. The place has its importance as Khwaja on his arrival to Ajmer stayed for a few days. Thus it has been turned into a mosque.

**Alamgiri mosque:** It is adjacent to the main gate. It was originally built by Sultan Mahmood Khalji but later Mughal emperor reconstructed it. The splendour of the mosque is enhanced by the golden decoration and artistry.

**Begami Dalan:** It is located at the eastern main entrance of the shrine. It was constructed by Jahan Ara the daughter of Mughal emperor Shah Jahan.

**Ahata-e-Noor:** It is a place where almost all the religious functions are held and observed by the Khadims. The large courtyard around this hall is reserved for organizing qawwali sessions and milad sharif.
Jhalra: It is a water reservoir, located at the south of the shrine. Water for langar khana and cauldrons is supplied from it. A majority of residents around the premises of the shrine also take water from it.

Jama Masjid Hauz: It is a water tank used by the pilgrims to perform wazu (ablution before prayer) for offering namaz or prayer.

Shahee gate: It lies between the Jhalra and Jama Masjid Hauz. It has a grave of Khwaja Abu Saeed, son of Khwaja Moinuddin Chisti.

Chattri Darwaza: It is a gate located at the south of the shrine. It is closed after evening prayer but the windows are kept open. The gate is exclusively opened for the whole night during the days of Urs celebrations or in a situation when a relative of a Khadim dies.

Khirkee Darwaza: It has small rooms on both sides. The gate is generally closed after 6 PM but exclusively kept open for the whole night during Urs.

Hameedia Dalan: It lies between Begami Dalan and Khirkee Darwaza. It was constructed by a Khadim named Syed Abdul Hamid. It has rooms for accommodating pilgrims during Urs.

Arcot Dalan: It is a small hall on the southern side of the shrine, it was constructed by Nawab Mohammad Ali of Arcot around 1800 for the comfort of the pilgrims. It is used for observing death rituals of Khadim community.
The shrine has been the centre of all religious and social activities since ages. It has also been the source of spiritual inspiration and moral strength for human beings. Mughal emperors distributed generous gifts to all connected with the tomb, they lavishly granted money and free grants to the Khadims. The functioning of the shrine has always been looked after and taken care by Khadim community and Mutawallis. The term Mutawalli is applied for the superintendent of a religious and charitable place.

Society run by Anjuman Syed Zadgan: Khadim community runs a society named, Syed Zadgan. It has its elected representatives working on different posts. Each and every office bearers of the society are directly or indirectly associated with the functioning and management of the shrine. The society runs a senior secondary school in which 950 students are studying at present. It also runs a Islamic school, besides providing educational scholarships. It has also constructed a modern school for girls, a nursing home, three guest houses for the accommodation of pilgrims. It provides monthly fixed monetary help to widows.

Endowment of the shrine: There are several shops in the premises of the shrine. These shops are given on rent by the trust run by officials of the shrine. Flowers, sugar plums, embroidery cloth sheets for offering at the shrine, prayer sheets, fragrance sticks, photographs of
the shrine, books on Khwaja, Quran and other religious books are sold in these shops (Fig. 6).

**Officials and Important Functionaries Related to the Shrine**

They are divided into two groups:

1. Directly  
2. Indirectly

1. Directly: They rely on the shrine occupationally and financially and are considered as permanent employees of the shrine. They receive wages in the form of salaries from the shrine every month.

2. Indirectly: These people are totally dependant on the resources by visiting pilgrims.

Those who rely on the shrine directly include:

**Sajjada Nashins:** The term Sajjada Nashin is applied to and used exclusively for a disciple, who was appointed as a successor by the spiritual mentor. He was ought to carry organization of Silsilah (sect) after the saint. Historical evidence betrays that great Sufi or saints did not appointed anyone as the successor or Sajjada Nashin. Thus the sons, descendants and relatives of the saints claimed to be the successor. At the shrine of Ajmer they are available in large numbers. While performing rituals at the shrine a group of pilgrims accompany one of the Sajjada Nashin and they move towards the tomb of Khwaja. Pilgrim’s hold firm belief that prayer done by Sajjada Nashin on their behalf would bring them easy favour and blessings of Khwaja. Thus
Fig. 5: Beggars waiting for food in front of Langar Khana (free kitchen)

Fig. 6: Endowment shops
their needs and wishes would be fulfilled. They feel proud for giving nazr (gift) to Sajjada Nashin.

**Mutawallis:** They are the trustee and custodian of a religious and charitable place. At Ajmer they deal with the land grants, look after the entire establishment of the shrine. They ensure regular payment of salaries of employees. They also maintain daily records of income and expenditure. They are also in charge of the langar khana (free kitchen) and ensure its proper functioning.

**Khadims:** Khadims of Khwaja's shrine are known as Syed Zadgan they are descendents of Khwaja. Besides organizing religious ceremonies they extend their help to the pilgrims visiting the shrine, in terms of providing accommodation and guidance. Khadims had displayed their loyalty and devotion to the shrine as in the days of partition and communal riots, they protected the shrine from plunder and destruction. They also pray on behalf of those who are unable to visit the shrine due to their personal reasons as they have faith in Khwaja and are desirous of obtaining his blessings. Khadims have right to perform rituals, arrange spiritual functions and to receive all kinds of nazr (gifts) hereditarily and judicially.

Those who rely on the shrine indirectly include:

**Dua Navees (writer of prayer):** There are number of Dua Navees present at the shrine in order to help the pilgrims, these pilgrims approach them for solving their problems. They give Dua in writing and
explain how to use it. Pilgrims feel certain satisfaction and give money to Dua Navees (Fig. 7).

**Fatiha Khwans:** They are available permanently at the shrine, enjoying the privilege hereditarily. Pilgrims pay homage to Khwaja by asking these Fatiha Khwans to pray on their behalf.

**Malud Khwans:** Several of them can be seen, sitting in the premises of the shrine. They recite hymns in praise of Khwaja.

**Qawwals:** They are always present at the shrine, they are highly devoted towards Khwaja and sing hymn with musical instruments. Pilgrims listen with utter devotion and reverence. Some pilgrims appear to be in a trance like condition. They give money to the qawwals.

**Shoe keepers:** There are several shoe keepers sitting at the path of market and also near to the doors of the shrine. Their work is to look after the shoes of pilgrims against the payment (Fig. 8).

**Beggars:** Men, women, children and physically challenged are seen sitting and moving on streets near the shrine and in the market outside the shrine. Pilgrims give them money and arrange food from the hotel in order to gain favour (sawab).

**Markets:** They sell fragrance sticks, flowers, candles, clothes, sugar plums, etc to the pilgrims, which are used for praying and offering nazarr at the shrine. The shops in the premises as well as outside the premises of the shrine are in large numbers. The shop keepers are of different order, some sell material for offering, some sell household
Fig. 7: Dua Navees (writer of prayer)

Fig. 8: Shoe keeper
commodities and contractors for supplying food material to the hotels and restaurants (Fig. 9).

**Vendors:** There are many vendors in the vicinity of the shrine. They sell shoes, decoratives, baskets, candles, fragrance sticks, bags, clothes, Jewellerys, flowers etc.

**Another group which relies on the shrine indirectly:** Several buildings, religious schools, hotels, restaurants and government offices have come up surrounding the shrine and adding to the economic prosperity of the town.

**Administration of the Shrine**

Administration and control of the shrine of Khwaja Moinuddin Chisti in India, is different from other shrines. The system has eight government appointed officials and twenty four members comprise from the Anjuman Syed Zadgan. These officials control the administrative system of the shrine. The members of *waqf* board operate under an appointed Nazim of government. Several boxes are kept by the *waqf* board, in which the pilgrims put cash, gift as offering or *nazar*. When the box is filled, it is opened and the money accumulated is counted. The income is used for the repair work, expansion of the shrine and charity for the poor and needy people.

The members of Anjuman Syed Zadgan receive gift in the form of cash individually from pilgrims and the money is utilized for the functioning of shrine, day to day expenses and for purposes like
celebration of annual *Urs, mahfil zikr*, observance of Moharram, Eid-Milad-un-Nabi, scholarship to orphans, needy and poor students. Expenses for running several schools and religious institutions are also met by the money. Pilgrims on the request of the officials express their devotion towards saints by constructing rooms and extension of the shrine. In short the administration and functions of the shrine is controlled by the Anjuman Syed Zadgan and members of the *waqf* board.

**Rituals and Ceremonies of the Shrine**

Rituals and ceremonies of the shrine were developed under the control and patronages of Rajputs, Mughals and Maratha rulers. In a return it generated an atmosphere of mutual understanding and social bonding among the people of different religions. It gave stimulus to the growth of cultural affinity and cordial relationship between Hindus and Muslims, various systems such as *haft chauki* (seven groups), *kalibardari* (key keeping) are based on Mughal arrangements. Performance of *qawwalis* and different parties including India and Pakistan, gatherings during *Urs* and on every Thursday night, the use of *dal badal* (special tent) over the heads of dignitaries, the services of *mashalchis* (torch bearers), *chobdars* (macebearers) are found dressed in typical Mughal costumes. These costumes and clothes were borrowed from Mughal courts and the custom of wearing such clothes still prevails. Deep-rooted influence of the culture of Mughals
on the affairs of the shrine is very much evident by the use of terms and vocabulary in the daily work routine such as bangla (tying of floral net around shrine), tosha-khana (store room), nima cover (for inner cloth-sheet), ghulam gardish (covered passage for attendants), chanwar and farrahas (sweeps made of peacock feathers).

Rituals and ceremonies at the shrine can be categorically divided into, daily, weekly, monthly, yearly rituals and final day ceremonies. The rituals and practices are laid down in the constitution of the shrine and thus form an essential part of the reality of the shrine. They are carried out unconditionally and without alterations. Some of the rituals may be traced to the period of the early Chishti saints, while others were introduced by the Mughals. A few reflect local traditions and cultural influence.

Daily rituals: Everyday three important rituals are performed at the shrine. Khidmat (service), illumination (roshni), karka (closing of the main doors of the shrine).

Khidmat (service) is performed twice a day. It is exclusive privilege of Khadims. The first routine service is done before dawn. Main tomb is opened by a Khadim and one of the elderly Khadim gives the call for prayer, he also performs taslim and salam to honour Khwaja. Candles are lit in the tomb. Then one of the elderly Khadim moves towards the inner circle of the tomb and removes the floral garland known as sej from the grave. Floral garland is put in a large
basket covered with cloth. The basket is carried to the nearby tomb of Bibi Hafiz Jamal, it is placed on her grave and then it is cleaned. Two or three Khadims move towards the inner railings of the tomb and raise the cover (ghilaf) and cloth sheets (nimas) from all sides equally and put these on the stone structure of the grave. Khadims then start sweeping flowers from both sides of the grave. Khadims take these flowers and distribute them among pilgrims. After the proper cleaning of tomb from all sides, Khadims recite the prayer (Fatiha) and invoke the blessings of the almighty in name of Khwaja and place the cloth sheet back on the grave. Fresh floral garland (sej) is put on the grave and atar (perfume) is sprinkled on it. The doors are open, during the course of this cleaning no one except Khadims are allowed to enter inside tomb. At about 3 PM service of cleaning is done with the same process as of morning. The upper portion of the grave is pasted with Sandal. The whole process of service ends in an hour.

Pilgrims are allowed to enter the shrine to pay homage recite prayer (Fatiha), offer cloth sheets (chadar) and flowers. They are guided by Khadims who also recite Fatiha, pray for them, place a portion of cloth on the head of the pilgrims and help in offering flowers. All pilgrims give cash (nazar) to Khadims for this services. Some of the Khadims sit at the doorsteps of the tomb in a hope of cash offerings.

At dusk the inner chamber of the tomb is illuminated. Lightening (roshni) ceremony is one of the traditional ritual of not only Ajmer's
shrine but of all the shrines of India. It is done everyday before the evening prayer. The ceremony is done in many phases, firstly fragrance sticks and aloe-wood (ud) is brought and placed by a Khadim in the middle of the outer railing of the sepulcher. Four big candles are also kept in a corner and near to fragrance sticks. Three Khadims with candles in their hands start walking from a place near langar khana where specially prepared candles are kept. As they walk, the drum is beaten. They are received by the pilgrims who stand in two rows. Passing through the sandal mosque, Khadims holding candles enter the shrine through the eastern door, they recite verses in praise of Khwaja (probably initiated by Shaikh Hussain Nagori a well known saint of the early fifteenth century). In this ceremony pilgrims are allowed to join Khadims.

A huge crowd gathers, all male pilgrims are allowed to attend the ceremony. Khadims light the candles in their hands and few candles are passed to the candle maker, who puts them on the fixed silver candle stands on the railing, around the tomb. Khadims put the candles on their heads and recite prayer. The four candles are then put to the respective corners. It is then moved and passed to the women pilgrims who have assembled in the courtyard near the shrine of Bibi Hafiz Jamal, daughter of Khwaja. The candles are fixed at the shrine of Bibi, and then women are allowed to enter the tomb of Khwaja. With this the roshni ceremony ends (Fig. 10).
Closing of the doors of the shrine at night takes place between 9:30 / 10:30 P.M. except the inner part of the first railing, the whole tomb is cleaned by three Khadims with farrashas. Pilgrims are not allowed to enter the tomb, they stand outside in two rows. While Khadims are engaged in sweeping and cleaning the floor of the shrine in the courtyard, a group of qawwals sing hymns the custom is followed since the days of Mughal rule. When the last Khadim comes out with the farrasha in his hand, the ghariyali (timekeeper) loudly announces that six ghari (each ghari of a duration of twenty four minutes in the medieval times) have passed. The qawwals then start reciting karka verses in Bhojpuri and a local dialect. After that the doors of the shrine are closed, people perform taslim, and the ceremony comes to an end.

Other than these rituals naubat is played twice a day, in the morning and at sunset langar khana is opened and free meal consisting soup of barley is distributed twice after noon prayers, among the pilgrims and general public.

**Weekly rituals:** On the eve of every night between Thursday and Friday a special gathering is organized in the eastern courtyard called Ahata-e-Noor. In front of the shrine special seating arrangements in the form of the cushions (gadela) is done for Diwan, Mutawalli and other important officers, while for the general public and pilgrims a sheet of cloth (farsh) is spread. The Diwan dressed in typical Mughal attire arrives after night prayer and occupies a prominent seat. The function begins with the recitation of the Fatiha (prayer), which is followed by
the distribution of sugar plums especially prepared for the functions first, among the Khadims and officials and then for general public. Religious and devotional songs are sung mainly in praise of Khwaja by the qawwals, song continues till the doors of the shrine are closed at night. The function is presided by Diwan.

**Monthly rituals:** On every sixth of the lunar month, a special gathering is arranged to mark the sad demise of Khwaja. The function and its process is slightly abridged during the month of Ramadan. Hymns are not sung by qawwals only Fatiha is observed at night. On this day Khadims arrange a function called chatti sharif. It begins at 9 AM in the Ahata-e-Noor with the recitation of the holy Quran (Quran khwani). It is attended by a large number of people. One of the Khadim recites the genealogy of Khwaja. After completing Fatiha (Prayer) sugar plums and batashas are distributed. The whole function is held under the surveillance of Anjuman of Syed Zadgan Khuddam.

**Yearly rituals:** Besides all these functions a number of death anniversaries of great saints are observed throughout the year. Eid-Milad-un-Nabi is celebrated to mark the birth anniversary of Prophet Mohammad. Gathering is organized on this occasion, langar khana is opened for all. Similarly Eid-ul-Fitr, Eid-ul-Azha and Eid-ul-Qadeer Khum are celebrated and prayer is done in the mosques of the shrine except Eid-ul-Qadeer Khum. After prayer, hymns are sung by qawwals glorifying Prophets and Caliphs of Islam.
At Shab-e-Barat (14th Sha’ban), graves of the city of Ajmer are visited by the officials and Khadims of the shrine. Prayer is done in the shrine. On Shab-e-Qadar (27th Ramadan), verses of holy Quran are recited by Khadims and the whole Quran is finished in one night. After 11 PM Shabena is performed. The day of Ashura (10th Moharram) and its mourning is seriously observed by the Khadims and officials of the shrine. From the first of Moharram to the tenth, every day gathering is organized in Imambara, outside of the premises on seven and eight Moharram tazyas are performed on the day of Ashura. Khadims recite shahadat nama and food (langar) is distributed among the Khadims and the poor. The Urs of Khwaja Usman Harwani, the spiritual mentor of Khwaja is held on 5th Shawwal. On this occasion Jannati Darwaza (Paradise gate) is opened for a day. In the similar vein Urs of Khwaja Fakhruddin Gurdezi brother of Khwaja on 27th Rajab, Urs of Khwaja’s son khwaja Abu Saeed on 17th Rajab and Urs of Bibi Hafiz Jamal, daughter of Khwaja are also held on 18th Rajab, at the shrine. Thus the whole year a number of religious ceremonies one after another take place at shrine all these activities keep the pilgrim and people busy in devotional activities and in other sense keep alive the Sufi spirit.

Annual Urs: ‘The Urs celebrations still do infuse a religious spirit in people deepening and heightening religious feeling’.11 Four or five days before the starting of annual Urs, that is on 25th Jamadi-us-Sani, the flag hosting ceremony over the Buland Darwaza takes place. People in new clothes gather in the courtyard which lies between the langar
khana and mahfil khana. Qalandars and faqirs come from Delhi with charris (big and small flags) of Qutub Sahab, the successor of Khwaja. Procession of Khadims, pilgrims and others is taken at the gate and homage is offered at the shrine.

On the citing of moon of the month of Rajab, the annual ceremony commences by beating of the drums. Qawwals sung hymn in praise of Khwaja. These hymns consist a prayer to God for making the shrine eternal and poised. On the main pre Urs ceremony shrine is given ghul known as mazar ka ghul and it is cleaned and washed twice at night during all six days Khadims sweep the flowers and first washing is done between 8:30 and 10:30 PM. Grave is washed with rose water and then the essence of flowers is sprinkled. It entailed removal of sandal wood paste which is applied on mazar (tomb) throughout the year. This is distributed as tabarruk. After Fatiha (prayer) Khadims let the doors opened for general public. The second ghul takes place around 1 AM which is attended by the Diwan. Seven representatives of the Khadims called sarghanas are also present at the moment. Ghul is done in an hour and then the shrine is closed for the whole night. The usual daily service of afternoon is performed in normal days, is not done during these six days, so that pilgrims may visit the shrine.

In all six days mahfil-i-sama (gathering) is arranged. Chanting of spiritual and devotional songs create an atmosphere of glorification
and showering of love and respect for Khwaja. Gathering has a distinct
discipline and code of conduct. Some feature of the gathering betray
the impact of Mughal court. Diwan arrives with torch bears and
macebearers as escort. They are also dressed in Mughal costumes
while Diwan of the Dargah is dressed in saffron robes. According to
Mughal tradition he sits under a canopy. Along with Diwan, Khadims,
Sajjada Nashins, Mutawallis and Dervishes also sit with him. Two
macebearers remain standing by the side of the Diwan. Every evening
for six days of the Urs the qawwali session would be held as per
custom, the Shahi qawwals of the Daragh Ajmer Sharif would be first to
sing. They would be followed by scores of qawwals who have come
from all over the country. Diwan leaves the function to attend the
second ghusl ceremony at 1 PM, meanwhile the function is presided by
his representative. When Diwan returns back, the function comes to an
end around 3 AM. Spiritual poems in Persian, Urdu and other local
dialects are sung in the other parts of the courtyard. Paradise gate
(Jannati Darwaza) in the shrine is opened exclusively on the day, the
Jannati Darwaza is generally kept closed for the whole year except on
Urs days, on both Eids and on 6th Shawwal, when the Urs of Khwaja’s
Pir is held. It is a belief that one who enters this door will enter paradise
or attend supreme spiritual bliss.

Pilgrims can be seen reciting the Quran, in the other parts of the
shrine. They also perform milad sharif and pray while listening to
religious songs in meditation. The other feature of the function is a
huge gathering of the visitors. The pilgrims near about 400000 (4 lakh) come annually to participate Urs ceremony from different parts of the country to attend Urs, with garlands, a cloth sheet (chadar), flowers and expensive offerings. Several pilgrims have their heads shaved and bring sugar plums and dry fruits. Foreign visitors including Pakistan, Bangladesh, Afghanistan, Iraq come to attend Urs of Khwaja. With the permission of Indian government, officials and pilgrims from Pakistan numbering between (400-500) and Bangladesh also attend the ceremony. Large velvet embroidered cloth sheet is also presented on behalf of President of Pakistan. A cheque of Rs. 6 lakh was recently presented to the shrine on behalf of President of Pakistan. The delegation of India on behalf of President and Prime Minister also presented costly (chadar) large cloth sheet to the shrine. Chadars on behalf of B.J.P. Leaders Atal Bihari Vajpayee (former Prime Minister) and L.K. Advani President B.J.P former Deputy Prime Minister were offered at the shrine. The chadar on behalf of L.K. Advani was offered for the first time. Main building of the shrine is illuminated at night with electric bulbs and candles. Ceremony of roshni takes place. Food is prepared in both the cauldrons by a particular group known as anderkotis. The expenses of food and illumination is met by pilgrims. The gathering gives an opportunity for the heads of the different shrines in India as well as to the spiritual and mystic orders. They gather on this occasion, with their disciples to receive the blessings of Khwaja. Khadims are occupied in performing rituals, guiding pilgrims.
and providing accommodation to them. Friday prayer is also the other important gathering during these days. On that day the whole city seems to bow in reverence to the greatness of God.

**Qul final day ceremonies:** On the eve of 6th Rajab, the celebration attains its zenith of fervour. Packed with the pilgrims, rites and prayer is done. They also recite the verses of the Holy Quran and listen *qawwalis* sung by the *qawwals* in the premises. On 6th Rajab, at 11 AM Khadims approach towards the shrine carrying flowers, fragrance sticks and sugar plums, in order to perform traditional rituals. Genealogy of Khwaja is recited by a Khadim announcing their association to the spiritual mentor.

Khadims seek blessings and pray on the behalf of pilgrims. They recite Holy Quran and a verse known as *darud* till the arrival of Diwan from the *mahfil khana* (gathering). *Qawwals* sing hymn in praise of Khwaja. In the end canon shots (*golas*) are fired in air finally drums are beaten to mark the closing ceremony of *Urs* or *Qul*. Diwan accompanied with two or three close relatives for whose entrance and presence permission has already been taken from the Khadims, moves towards the shrine. On entering he kisses the sepulcher and embraces flowers. One of the Khadim ties a turban over his head and spreads the cloth sheet over his bowed head and prays for him, he then gives him *tabarruk* (gift), consisting of sugar plums, flowers and *sandal*. In a return Diwan offers him some money as *nazar* or gift. Fatiha prayer is
then recited by the hereditary employees of the shrine. These employees have been permanently and hereditarily enjoying the privileges. After Diwan retires and comes back to his palace where Khadims offer the Fatiha (prayer) on the food. The food is then exclusively distributed among the poor, relatives, officials as well as to the pilgrims of the shrine.

Beside the main Urs, the Urs of all four Caliphs of Islam is observed at the shrine such as annual Urs of Hazrat Abu Bakar Siddiqi, Hazrat Umar Farooq, Hazrat Usman Ghani and Hazrat Ali. Urs of Hazrat Imam Hasan, Hazrat Imam Husain and Hazrat Fatima is also observed. Urs of the spiritual saints, disciples and spirituals mentor is also observed such as Urs of Hazrat Khwaja Usman Harwani, Khwaja Qutbuddin Bakhtiyar Kaki, Hazrat Baba Farid, Hazrat Nizamuddin Aulia, Hazrat Khwaja Hamiduddin Nagori, Khwaja Fakhruddin Chisti, Khwaja Fakhruddin Gurdezi. These Urs are observed and celebrated by the association of the shrine, on behalf of whole Khadim community, collectively and individually at each and every Khadim’s house.

Pilgrims depart from Ajmer at the end of Urs. Khadims assist them, and present them gifts in the form of flowers, sandal powder, threads (coloured), which they are suppose to distribute among their relatives and to those who have faith in Khwaja.
Rituals Performed by the Pilgrims at the Shrine

Pilgrims belonging to different age, gender and class come in large numbers, among them medium and lower income classes are found in large numbers. On Thursday, Friday, holidays and ceremonial days there are approximately 50000 pilgrims, visiting the shrine. Whereas on other days there are approximately 30000 pilgrims belonging to various, countries such as Pakistan, Iran, Bangladesh, Sri Lanka, Malaysia, Burma, Afghanistan, Africa and European countries. They are of different caste, religion and creed. They visit the shrine to pay homage and receive blessings of Khwaja. They pray for the fulfillment of their wishes and needs, some of them are ill and pray for the cure, they come for spiritual healing and for the solution of their family problems. Many childless couples visit to pray. These pilgrims hold a firm faith that through Khwaja their desires would be fulfilled.

There are certain obligations and respect, which a pilgrim has to observe in the shrine. One has to take off his or her shoes and hand over to the shoe keeper against payment. Pilgrims are not allowed without covering heads. They very first come in contact with Khadims. They purchase flowers, sugar plums, fragrance sticks from the market situated in the premises of shrine, and outside of the shrine. Traditionally a pilgrim has to put the flowers on his or her head bowed and enters into the sepulcher. While leaving one should not show his or her back towards the grave of Khwaja. Dua Navees are present in
courtyard for offering Dua. They pray for the blessing and fulfillment of the wishes of pilgrims. Pilgrims enter the tomb from left hand side and perform tawaf. Some pilgrims are observed standing at the main grave praying for the fulfillments of their needs. They scatter flowers around, and on the main grave. After performing tawaf and praying, pilgrims come out kissing the exit gate without showing their back. They also scatter fragrance and ambergris on the specified area of the shrine. After performing prayers at the main grave they also visit other graves. Some of them read the verses of holy Quran such as, Sura-e-Yaseen, Sura-e-Mulk, Sura-e-Juma, Aayat Al Kursi and Char Qul. They also pray for the solution of their problems, sitting on the specific places. Generally the gathering of the pilgrims is a mixture of males and females, but at the time of reciting verses of holy Quran and Dua they are separated (Fig.11). The shrine has a well-established administration, officials, including Syed Zadgans have their offices in the premises of shrine. Pilgrims seek help of them in performing rites and rituals. Pilgrims believe that performing rites and rituals in the presence of Sajjada Nashins would bring blessings and their wishes would be fulfilled. According to consensus there are near about five thousand family members of the Khadims who are associated with the shrine directly or indirectly. Presently the post of Mutawalli has been abolished replacing with Nazims, who are administrators.

At shrine a number of boxes are kept for offering money. Pilgrims put money in these boxes as well as in the cauldrons. Flowers
scattered by the pilgrims at the shrine reflects their reverence and devotion towards Khwaja, leaves of flowers are collected and distributed to the pilgrims along with sugar plums by the Khadims. The treasurer or niche collector collects the money accumulated in the cauldrons, they use the money for the preparation of food, which is distributed among the pilgrims. The pilgrims arrange sugar plums for distribution. It is a common practice to tie thread at the gate and around the shrine (Fig. 12). The thread is firstly purified by touching it on the main grave and it is then tied on the gates of main grave, some pilgrims put lock on the gate. Candle lighting (roshni) is done on different occasions as well as everyday before the evening prayer. It is a common practice of all the shrines of India.

Belongings of the shrine are important and sacred. One is ought to respect and pay reverence to the gates, trees, walls, water, marble, stone and carpets. Gates of entry and exit enjoys prime position. Pilgrims touch the gate with reverence before entering and leaving the shrine. Some pilgrims can be observed bowing and kissing it. Besides the tomb a big water reservoir is also found. It's water is given to the pilgrims, they carry it for preservation and distribution among their relatives and friends. A visit paid by the rulers to the shrine also raised its prestige in the eyes of the people. The first Sultan reported to have visited the shrine was Mohammad Bin Tughluq. Since then it became established custom for the Sultans to visit the Dargah of an eminent Sufi if they happened to visit the vicinity, and to distribute money to the
Fig. 11: Ladies reciting Quran and Dua

Fig. 12: Ladies tying thread at the gate of the shrine
servitors of the Dargah. Mughal emperor Akbar’s successors also visited and showed respect to the shrine.

Some pilgrims of the shrine were interviewed, about their wish and hope on visiting the shrine. Syed Haider Ali one of the pilgrims had come from Mumbai. He expressed and declared his firm faith and reliance on Khwaja. He told that once he got seriously ill and consulted the doctors but in vain, finally he came to the shrine and prayed, soon he recovered from illness. Since then he visits the shrine with utter devotion and pays homage to Khwaja. Mohammad Rafi came to the shrine all the way from Bangladesh, to thank Khwaja as with his blessings he got employment. Mohammad Ghous of Gujarat got his family dispute settled on visiting and praying at the shrine. The abnormal child of Mr. Ayub Khan of Maharshtra became normal and active on offering nazara at the shrine. Gulzar Ahmed was blessed by a child after he prayed at the shrine. A lady from Uttar Pradesh, named Muskan was blessed by a boy as she had visited the shrine and prayed after tying a thread on the gate of the tomb. Mohammad Salim of Ajmer had been ill since many days, and was also not having means for earning money, he came to the shrine and prayed very soon he recovered from illness and was placed in a reputed business firm. These pilgrims were blessed and their wishes were fulfilled by the grace of Khwaja. Thus they have become a regular visitors of the shrine.
Miracles Performed by Hazrat Khwaja Moinuddin Chishti

In order to impress upon his divine mission and himself being a spiritual mentor, Khwaja performed several miracles consciously and unconsciously. This increased the number of his disciples and attracted the pilgrims who pay homage by visiting the shrine hitherto. Some prominent miracles are:

1. **Ziyarat-e-Kaaba:** According to Hazrat Qutubuddin Bakhtiyar Kaki, Khwaja used to perform Haj at Mecca every year. Pilgrims of Haj who were familiar to him saw him at Mecca performing Haj. At last it was known that he was seen at Mecca in the night and was also seen in the morning prayer (Fajr) in Ajmer on the next day. Thus his simultaneous presence at both places, was miraculous.\(^\text{12}\)

2. **Mazloom Nawazi:** Once a disciple of Khwaja visited and informed him that Governor of the city intends to outcast him from the city. Khwaja asked him where is he? (about Governor). Disciple told him that the Governor has gone to forest for hunting. Then Khwaja said that if the Governor is a sinner and comes back from the forest safely it would be surprising. Later it was known that the Governor died falling from horse.\(^\text{13}\)

3. **Karamat-e-Khizri:** Once Khwaja was sitting in meditation, he disappeared and was not seen for next forty days.\(^\text{14}\)

4. **Karamt-e-Khaleeli:** In Baghdad seven Zoroastrians were very popular and were spiritually famous as they used to eat food
scantly. People were attracted by their spiritual excellence. As
soon as Khwaja saw them, they all became afraid and started
shivering and fell down on his knees. Khwaja asked them why
they worship fire? they replied that, fire may not burn them on the
day of judgment, on doing so. Khwaja said why don’t you worship
God, through whom you may achieve your destination Khwaja
also stated and asked them that what is the importance of fire in
comparison to God? without God’s command nothing can happen
. Khwaja then put his mantle in fire by saying that if Allah or God
wishes the mantle will not burn. The mantle did not caught fire.
Observing such miracle of Khwaja Zoroastrians accepted Islam
and became his follower.\(^\text{15}\)

5. **Accepting Islam:** While Khwaja was traveling with his disciples
he reached to a city where Muslims used to collect tax on
compulsion. On Khwaja’s arrival, the people of city become
alarmed and thought that Khwaja has come to disturb the peace
of the city. Thus they armed themselves and moved to attack
Khwaja and his group. As soon Khwaja saw them they spoke to
him politely and said we are most obedient, you bless us, we
confer our faith in Islam. Khwaja converted them to Muslims.\(^\text{16}\)

6. **Karamat-e-Sulaimani:** Once Khwaja Qutubuddin Bakhtiyar Kaki
was roaming hand in hand with King Shamsuddin Altamash in
royal fort. Several dignitaries and ruling officials were also
present. Meanwhile a characterless woman approached king and
alleged that she is carrying Khwaja Qutubuddin Bakhtiyar Kaki's child in her womb. King and other people were surprised and shocked to know. Khwaja Qutubuddin Bakhtiyar Kaki became embarrassed and sought help of Khwaja Moinuddin(also known as Gharib Nawaz) who was in Ajmer at that time, all of a sudden he miraculously appeared at the place and facing the pregnant woman asked the child (in the womb) to explain the reality. The child said that the charge on Khwaja Qutubuddin Bakhtiyar Kaki is baseless. In fact she is persuaded by the enemies to put this false charge against Khwaja Qutubuddin Bakhtiyar Kaki. Hearing this the characterless woman became embarrassed and remorseful.\textsuperscript{17}

7. **Karamat-e-Gharib Nawazi**: Once a person came to Hazrat Baba Fariduddin Ganj Shakar and told that he had seen a dream in which Hazrat Khwaja Gharib Nawaz offered him six breads. Since then it has been sixty years that the gift is continuously received. Hazrat Baba Fariduddin Ganj Shakar replied it was not a dream but actually by a mercy of God that Khwaja Gharib Nawaz was so generous upon you, so that you should always remain prosperous.\textsuperscript{18}

8. **Karamat (anonymous)**: A Muslim servant of King of Pithawara, came to see Khwaja and requested him heartily to accept him as his disciple. Khwaja refused. He narrated the whole event to the king. King persuaded Khwaja to take servant as his disciple. Khwaja replied that this man has three habits which he will never
leave, firstly he will keep committing sin continuously, secondly he is a servant of a King and he never accepts a person who bows in front of others except God and thirdly, I have seen him dying as a dishonest person in Loh-e-Mahfooz (where the destiny of a person is written). When King came to know all he became annoyed and said that poor saint (Dervish) has prophesied this, tell him to leave the city. Finally it was known that the person who met Khwaja, committed suicide by drowning himself in the sea.\textsuperscript{19}
References


4. Ibid. pp.120-121.

5. Ibid.


10. Ibid. p. 63.


13. Ibid.

15. Ibid. p.141.


17. Ibid. p.278.

18. Ibid.

19. Ibid. p.279.
II. Shrine of Hazrat Khwaja Nizamuddin Auliya
Fig. 1: Shrine of Hazrat Khwaja Nizamuddin Auliya

Fig. 2: Grave of Hazrat Khwaja Nizamuddin Auliya
Shajra-i- Nasabi of Hazrat Khwaja Nizamuddin Auliya (R.A.)

Hazrat Mohammad Rasolulah (S.A.W.)

Hazrat Ali Ibn Abu Talib (Karam-ullah-o-Wajho)

Hazrat Imam Husain (R.A.)

Hazrat Imam Zainulabdin (R.A.)

Hazrat Imam Bagar (R.A.)

Hazrat Imam Jafar Sadiq (R.A.)

Hazrat Imam Moosa Kazim (R.A.)

Hazrat Imam Moosa Reza (R.A.)

Hazrat Imam Mohammad Jawad Taqi (R.A.)

Hazrat Imam Ali Hadi Naqi (R.A.)

Hazrat Imam Syedna Jafar Sani (R.A.)

Hazrat Syedna Ali Asqar (R.A.)

Hazrat Syedna Abdullah (R.A.)

Hazrat Syedna Ahmad (R.A.)

Hazrat Syedna Ali (R.A.)

Hazrat Syedna Hasan Khullami (R.A.)

Hazrat Syedna Abdullah Khullami (R.A.)

Hazrat Syedna Ali Bukhari (R.A.)

Hazrat Syedna Syed Ahmad (R.A.)

Hazrat Syedna Khwaja Nizamuddin Auliya (R.A.)
Shajra-i-Tariqat (Spiritual Tree) of Hazrat Khwaja Nizamuddin

Auliya (R.A.)

Hazrat Mohammad Rasolulah (S.A.W.)
Maula-e-Kainat Hazrat Ali (Karam-ullah-o-Walah)
Hazrat Khwaja Hasan Basri (R.A.)
Hazrat Khwaja Abdul Wahid (R.A.)
Hazrat Khwaja Fuzail Bin Ayaz (R.A.)
Hazrat Khwaja Ibrahim Bin Adham (R.A.)
Hazrat Khwaja Sadeed Bin Huzaifa (R.A.)
Hazrat Khwaja Aminuddin Abi Hubera Basri (R.A.)
Hazrat Khwaja Mumshad Dinwri (R.A.)
Hazrat Khwaja Abu Ishaque Shami (R.A.)
Hazrat Khwaja Qutubuddin Abu Mohammad (R.A.)
Hazrat Khwaja Nasehuddin Abu Mohammad Chisti (R.A.)
Hazrat Khwaja Nasiruddin Abu Yusuf Chisti (R.A.)
Hazrat Khwaja Qutubuddin Modood Chisti (R.A.)
Hazrat Khwaja Haji Sharif Zendani (R.A.)
Hazrat Khwaja Usman Harwani (R.A.)
Hazrat Khwaja Moinuddin Chisti (R.A.)
Hazrat Khwaja Qutubuddin Bakhtiyar Kaki (R.A.)
Hazrat Khwaja Fariduddin Ganj Shakar (R.A.)
Hazrat Khwaja Nizamuddin Auliya (R.A.)
Hazrat Khwaja Nizamuddin Auliyā

Hazrat Khwaja Nizamuddin Auliyā was a Sufi saint of the fourteenth century India. He was a celebrated disciple of Baba Farid. He was born in Badaun, east of Delhi. Prior to the conquest of Delhi by the Turks, Badaun, was a renowned centre of Islam between 1202 and 1209. Hazrat Nizamuddin’s grandfather, Syed Ali, accompanied by his cousin Syed Arab, migrated from Bukhara to Badaun. Hazrat Nizamuddin was born in 1238 (636 A.H.). His real name was Mohammad and his father was called Ahmad. The later died when Hazrat Nizamuddin was five years old. His mother, endowed with great piety and foresight, selected Badaun’s most gifted teachers for her son’s education. His first tutor was Shadi Muqi, an expert in reciting the Quran, his teaching was considered to be miraculous and enabled Hazrat to master the Quran perfectly.

When Hazrat Nizamuddin was twelve years old, he first heard of Baba Farid through qawwals (a musician) who had been to both Multan and Ajodhan. He gave an account of Baba Farid’s jamaat khana at Ajodhan. Hazrat Nizamuddin was so inspired by the grandeur of Baba Farid that after each prayer he began to repeat the name of Baba Farid.

At the tender age of sixteen Hazrat Nizamuddin, accompanied by his mother and sister, left for Delhi in order to complete his education. ‘There he met Hazrat Fariduddin Ganj Shakar. He was
welcomed with a great deal of honour and warmth by Baba Farid who offered him a bed in the *jamaat khana*. Hazrat Nizamuddin was immediately initiated and got his head shaved. This process was accompanied by gentle admonitions from Baba Farid suggesting that he should also lose the conceit he had developed as an alim. The Baba urged him to become fully involved in ascetic exercises on his return to Delhi. Fasting was the first half of the way along the Sufi path, said the Baba, and prayers and pilgrimages the other.

‘On the second visit to Ajodhan, Hazrat Nizamuddin learnt six chapters of the Quran under the Baba’s tutorship, also the Tamhid of Abu Shakur Sulami and the *Awariful Maarif*. In February 1265, Hazrat made his third and final visit to Baba. He received his *khalifat-nama* from Baba Farid on 29th June 1265. It recorded that Hazrat Nizamuddin had studied the *Tamhidul Muhtadi* of Abu Shakur with great precision under his direction, and was now authorized for preaching. Moreover, he was permitted to disseminate Baba’s teachings he had acquired and was advised to lead an ascetic life.

‘Asking Hazrat to show his *khalifat-nama* to Shaikh Jamaluddin at Hansi, and to Qazi Muntajabuddin at Delhi, Baba blessed him saying:

You will be a tree under whose shadow the people will find rest... you should strengthen your spirits by
devotion... I have handed over all these things to you for at the time of my death you will not be present'.

'When Shaikh Jamaluddin saw the khilafat-nama he greatly approved and thanked God that such a worthy disciple had obtained it. The life of Hazrat Nizamuddin Auliya in Delhi was to become the epitome of Baba Farid's teachings, and it marked the crystallization of the ideology of the Chishti Order. Hazrat Nizamuddin Auliya died on 3rd April 1325 (18th Rabi-us-Sani 725 A.H.). Before his death, he summoned his relatives as well as his servant, Iqbal, and ordered them to confirm that there was not a morsel of food left in the house. They assured him that only a few handfuls of grain is left and that too had been kept for the langar khana. Hazrat was enraged at Iqbal's preservation of worthless assets and ordered it to be immediately given to the poor.

'Hazrat Nizamuddin's langar khana was open to Hindus and Muslims alike. Although his main concern was an amelioration of the conditions of the Muslims, he also extended concern and care for Hindus'.

History of the Shrine

Khanqah: Several rich and well off disciples of Hazrat Nizamuddin Auliya, sought his permission to build a Khanqah (rest room) in order to express their devotion and sincerity for him. One day Imad-ul-Mulk Ziauddin Wakil the Ameer of the city personally expressed his intention
of building a Khanqah but was refused by Hazrat. Later Ziauddin Wakil requested Hazrat’s servant Iqbal and Syed Hasan Son of Syed Mohammad Kirmani, to pursue and get Hazrat’s permission, Hazrat then asserted that he acknowledges intense devotion and sincerity of Ziauddin towards him and his intention to serve him by building a Kanqah (rest room), but there is a secret behind his refusal that one who will construct the Khanqah, will surely die. To this Ziauddin expressed his profound devotion by telling that, it would be a great honour for him if he will have to give up his life for the service of Hazrat, he wants his Muslim brothers to be befitted by the divine and spiritual mentor. Thus he should be allowed to build Khanqah. Hazrat was compelled to allow him but, advised him to complete the construction in a month. Meanwhile Hazrat started living at a village called Kilokhari near Jama Masjid. He usually visited the construction site at the eve of every Friday and use to stay for rest of the week, praying and meditating. Four hundred silver coins were spent for the maintenance of the Khanqah. When the construction was completed Hazrat with his friends and disciples came to Khanqah for living permanently and on the same day Ziauddin Wakil died on his lap.

Dam-e-aakhir tere zano par jo apna sar ho.
Khush-naseebi main hamare na koi humsur ho.
May I die at your lap
Fortunately if am the only one to die.¹⁴

The shrine of Hazrat Nizamuddin Auliya is situated at Delhi, near Humayun’s tomb at East – South of the city. Presently it is under the
control of archeological survey of India. The library of the shrine is still safe and good condition, in one of the rooms of the library Hazrat took his last breath, he used to rest in winter and summer.

Physical Description of the Shrine

The shrine is named after the spiritual mentor Hazrat Nizamuddin Auliya, presently the location is called as Basti Hazrat Nizamuddin Auliya. The town (Basti) has its historical relevance and importance as several saints are buried here. South door of the shrine is known as Bauli Darwaza while entering the shrine one comes across a historical pond, whose water was once turned into oil for burning lamp, on the prayer of Hazrat.

Bauli (well or hole): It was constructed in the year 1321, when Hazrat Nizamuddin was alive. The construction was delayed and disrupted because of the shortage of labourers as Gayasuddin Tughlaq was constructing his fort, his influence and dominance did not allowed the labourers to work for the shrine, thus the labourers worked at night and the construction of Bauli progressed. When Gayasuddin Tughlaq came to know about the construction of Bauli at the shrine he became agitated and ordered the supply of oil (burnt in lamps at night for the construction of shrine) to be stopped. Hazrat thus prayed and the water of the pond was turned to oil and was used for burning lamps. After the completion of the construction of Bauli, Hazrat Nizamuddin thanked God and allowed the general public to draw water from the
pond. Thus, hitherto general public is drawing water from it. The water of this sacred pond is also used at the commencement of some rituals of the shrine. The Bauli is about 180 × 120 ft surrounded by a huge and strong wall cum enclosure. There are descending stairs extending and going towards south, beneath the level of Bauli. Stairs are made in such a pattern that after every three small stairs there is a big and wide stair. About forty stairs are open without touching water, marble stone is being fixed at one of the stairs for the prayers (namaz). During the cleaning of Bauli, it was found that there are four openings, from the back of these opening, a series of stairs begins from the four corners, ending with a big stairs many rounded stairs begins under one of the main stairs, ending at a well. The circumference of this well is about 8 × 8 yard, deep. Bauli always has about 16 or 17 gaz of deep water. There is a big arch (taq) and two small one, four arches are placed at the South and East walls. It is so large that two persons can take bath easily. There is a half yard round way beneath the arch where one can move freely and perform tawaf of Bauli. Durable and fine tiles are used for the construction of Bauli. It is surrounded by different buildings. At the West-East of it, thin corridors are constructed, these corridors leads to the gate of shrine. Mohammad Maroof son of Wahiduddin built the South corridor in 1380. There is a narrow way which is partly opened and closed after going down on stairs of Bauli. This passage is called as chhat (roof), it was built by Mohammad Maroof in the period of Sultan Firoz Shah. Prior to the
construction of this roof the only way for Bauli was from the mosque and people used to come from there directly for wazu. All buildings at the South of Bauli were constructed in the period of Sultan Firoz Shah (Fig. 3).

Mosque over Bauli – minarets and divers: There is a magnificent mosque over the west wall of Bauli having small minarets on the roof, it was built during the rule of Pathans. There is an opening and it is very difficult for an individual to jump. Divers jump from a minaret which is of about 60 ft high, displaying their skill, and earn money from the spectators. Their performance is amazing and spectacular.

Raoti dome of Bai Koklai: It was built in 1670. It is located at the side of Bauli, there is a tomb made of marble, it is beautiful and magnificent and pleases the sense of the spectator. The tomb is placed at the west of Bauli and it is known as Bai Koklai Bint Mulayam Khan tomb. The tomb looks like a Raoti. The talisman of Bai Kokali’s tomb is very clear and beautiful, beyond one’s imagination. The marble and its clearness is amazing. Sixty thousand rupees were spent on the construction of this tomb. The tomb’s splendour and appearance and its delicate handicraft suspends the disbelief that it was being constructed on minimum amount. The roof of rectangular structure is like a box having four verandahs each. Close to the talisman of the grave, 99 names of the God is engraved beautifully. Each and every word is engraved beautifully as if stone is enameled in a ring at right
side a stone of purple colour is fixed, on it verses of Persian poetry is written. It reflects the unique human artistry on stone.

**Cheenee's dome:** It is a small dome situated at the Bauli. At its internal part delicate Bone-China is placed and verses are written. A mosque is situated under this dome which is known as Bauli's mosque. It is not known that who made the dome. The dome is very beautiful, artistry under its roof is still safe and intact. The condition of the dome is very bad.

**Syedanies tomb:** Actually it is the grave of Hazrat Farhatullah Khan Raees Dehlawi. There are only two graves inside the tomb and several lying at the outside. The tomb also has a red stone grave at the right side, where Ameer Khusro's Ghazals are written.

**Masjid-e-khalji:** A very big and magnificent mosque is situated at the west of the shrine. It has five tombs the middle one is very huge and exceptionally unique. The main door of the tomb is very big, high and fine surrounded by the pillars (mehrab) on the both side of the door fine nets are incorporated. At the east, near the south pillar, date of death is inscribed. The building is made of red marble. The verses of Quran and hadith are written on it, one can notice a golden bowl hanging in the middle. The bowl has a hole known as the mark of bullet. The middle tomb was built by Khazar Khan, son of Sultan Alauddeen Khalji in the life time of Hazrat Nizamuddin Auliya. The two portions of the tomb, left and right was built after the death of Hazrat
Nizamuddin. Adjacent to the west corner of the mosque there is a coloured netted enclosure, at the end there is a small and beautiful heavy door from where there is a passage to Ameer Khusro's room. The netted enclosure turns to south and merges with the room (Hujra) of Mirza Jahangir.  

**Langar Khana (free kitchen):** It was built by Hazrat Nizamuddin. It is old and situated at the eastern door of shrine lying outside.

**Muhajjar (tomb) of Mirza Jahangir:** Mirza Jahangir the son of emperor Akbar was against British rule in India, he fired bullet at an English resident in Delhi as a result he was punished by company Bhadur and was put on house arrest at Allahabad, later he died under punishment in the year of 1821. His mother Nawab Mumtaz Mahal, some how managed to bring back his dead body from Allahabad and buried in a Muhajjar. It was made of fine marble. The artistry on it makes it splendid and beautiful. It is situated about one and half gaz above the verandah of the shrine. It has two doors one at West and other at East. At the right and left there are verandahs. At the outside of the East's door and in front there is a huge door. Many graves are found at the place.

**Muhajjar (tomb) Mohammad Shah Rangeela Badshah:** This tomb is situated at a near distance to Mirza Jahangir's Muhajjar. It is made of marble and located at the foot side of Hazrat Nizamuddin Auliya's holy tomb (Roza-e-Mubarak). The length and width is about $16 \times 20$ ft,
small minarets can be seen at four corners of Muhajjar. The entire construction of Muhajjar is of white marble.

**Muhajjar (tomb) of Jahan Ara Begum:** Jahan Ara was the beloved daughter of Mughal emperor Shah Jahan, her tomb is situated at the side of Mohammad Rangeela’s tomb and extends up to the south corner of Khalji’s mosque. She died in the year 1681. Jahan Ara purchased the land by paying heavily to the head of shrine and built a beautiful cage of marble before her death. At the North of the tomb of Mirza Jahangir there is a netted closet at its side. There is a door and small window on which verses are engraved.

**Location of the shrine:** Ameer Khurd Kirmani describes the place where Hazrat Nizamuddin Auliya’s holy tomb is situated, it was a deserted and marshy place. After Hazrat’s sad demise, Sultan Mohammad Tughlaq, son of Gyasuddin Tughlaq built a magnificent tomb at the tomb. The tomb was decorated and aligned with beautiful and appealing buildings and domes. Thus the tomb has its distinctive feature and uniqueness unlikely to be surpassed by any other tomb. According to some writers the tomb was destroyed and only Muhajjar (grave) was built. Until the period of Mughal emperor Akbar in the year of 1562, Nawab Syed Farid Khan built a tomb of twelve pillars, fixed with marble net on the verandah. A slate (Loh) was being laid down over Hazrat Nizamuddin’s head, in which *kalma tayyaba* and some poetry in Persian are engraved. In the period of Jahangir (1608), Nawab Farid Khan (in reference to Syed Murtaza Khan, founder of
Faridabad) laid down a snail's work over the shrine. During the reign of Shah Jahan in the year of 1652 Khalilullah Khan son of Meera Husaini Namatullahi Shah Jahan Abad built a ghulam gardish around the tomb which is also known as Beest Dari. It has red stone pillars. In the year of 1755 Azizuddin Aalamgir Sani engraved four lines of poetry in the form of couplet on the marble and fixed it at the foot of Hazrat's grave. In the year of 1820 Nawab Faizullah Khan Bangash, put a protective cover on Beest Dari roof by using copper sheets, engraved the date of construction of roof, which fell down after ghulam gardish was built. Again in the year of 1823 Akbar Sani built the tomb using marble and fixed a large golden bowl over it. This enhanced the beauty of the tomb. According to the wishes of Hazrat Maulana Fakhruddin, Nawab Ahmad Baksh Khan of Loharu replaced the red stone pillar of Beest Dari with marble pillars. Marble court around the shrine was laid down by Nawab Khursheed Jah Nizam of Hyderabad Deccan, the following details are engraved on it.


Emperor Mohammad Shah built the marble floor of the shrine. Prayer (namaz) can be performed on a wide strip of marble. The doors of the shrine have silver sheets. Fragrance sticks pots perfume bottles, candle stand, shamadans, cannaveel and other things were made of
silver and gold, which were looted by Sada Shiva Bhau a Maratha chief in 1756.

**Tomb of Hazrat Ameer Khusro:** The entrance of the tomb is through a way having beautiful *sangeen* door at the South court of Hazrat’s Aastana. After the door there is a tomb of Maulana Umer. At the right side east netted court of Hazrat Ameer Khusro’s tomb Ghulam Gardish is situated. At the left and in front Khwaja Abu Bakar Musallidar’s tombs is placed. At the left and some distance the tombs of Khwaja Rafiuddin Harwan and Khwaja Saleh are situated in an enclosed wall. Towards the East of this wall there is an old tree of Khirni planted by Makhdoom Jhanyan Jahan Gasht. There is a big and wide platform in front of the door, it has many graves. Near to the platform a path goes to the West and after two or three steps one can find the door and verandah of Hazrat Ameer Khusro’s. After entering the shrine, at right, one can find the grave of Hazrat Shamsuddin Mahroo. The door of Ameer Khusro’s tomb is situated at the head side of Hazrat Shamsuddin’s grave. The tomb of Hazrat Ameer Khusro is placed in the middle.

Hazrat Ameer Khusro died on 18th Shawwal, in the year of 1324. It is said that in the beginning the tomb of Ameer Khusro was not having a dome or Muhajjar. In the year of 1530 Mughal emperor Babar was ruling, a *choli* court was built by late Syed Mehdi, iron plate was placed at the head of the shrine, *kalma tayyaba* and some verses are engraved on it. In 1605 Mughal emperor Jahangir was ruling. Late
Tahir Mohammad Imaddudin Husain built a Muhajjar and marble minarets at the holy grave which are beautiful and appealing. Several verses are inscribed at the internal wall of dome. The following manuscript is written on it.

"Quail Ain Kalam wabai Ain muqam Tahir Mohammad Imaduddin Husain son of Sultan Ali Sabzwari Gufar Zanoobeh wa Manz Ayyuba Alkatib Abdul Nabin Ayub".

Beside these, poems or verses are engraved at the top of red stone net, windows and doors. Tomb of Khwaja Musheer is located at the South. He was the servant of Hazrat Nizamuddin Auliya, near his grave his son Hazrat Nooruddin’s tomb is situated. At some distance and near the West side, the grave of Khwaja Iqbal is situated on a platform. He was also one of the close servant (Khadim) of Hazrat Nizamuddin Auliya, and was sent by Hazrat frequently to congratulate Sultan Qutubuddin Mubarak Khalji, on the occasion of mahe-no (new month). Mosque of Nawab Khan Daura Khan is situated which is also known as mosque of Jinn, in front of the it tomb of Hazrat Abu Bakar Mandah is situated. He was the first disciple of Hazrat Nizamuddin Auliya. A graveyard having several tomb, lies in front of the grave of Ameer Khusro. At the back of the graveyard an old building is situated where there is an office of Hazrat Hasan Sani son of Hazrat Hasan Nizami, it also has a tomb. At the left and right side of this building’s door there are graves of Zia Barni, Shams Siraj Afeef, and also of the writers of Tareekh-e-Firoz Shahi. Adjacent to this building a stair exists
to the East, and adjacent to this stairs there is an old building which is divided in two rooms (Hujra). The meeting room of Imam of the mosque of shrine is in the second room. Adjoining to this building another old building exists which has three rooms. The first room is known as the meeting room of Chaudary Hasan Masna Sahab and the second one is the resident of the successor of late Syed Abdul Lateef Dehlawi, the third is a torch room which is presently not in use, near to this building old langar khana (free kitchen) is placed and extends over a large land towards the South-East. The door of Hazrat Ameer Khusro exists which is huge and high. There is a Khirni tree and a wall in the South.

**Safah Sutoon:** It is known as old langar khana, some parts and verandah have now been connected to Hazrat Ameer Khusro's tomb, where there is a jaroob khana and farash khana. The third is a store where construction materials of the shrine are kept.

Near to the east door, marble tomb of Hazrat Haji lal Mohammad Shah is situated and adjacent to this in the South, the tomb of Qazi Qutubuddin Kashani is situated. Towards the south an old building is eminently known as langar khana. It may be the same building which was named as Safah Sutoon by Ameer Khurd Kirmani. It is a place where Shaikh-ul-Islam Maulana Rukanuddin Multani met Hazrat Nizamuddin Auliya. It is an old building having many pillars one fourth part of this are being enclosed, jaroob khana and other structure
are placed on it. A stair placed at the East of this building, is the end part of the shrine.

In the main premises of the shrine and around the way from Bauli gate, there are many shops of Peer-Zadas, these shops have been placed for pilgrims who purchase flowers, embroidery sheets, sweets, candles, fragrance sticks. etc for the offering at the shrine, besides these, religious books, pictures of shrines, *janamaz* (a piece of cloth for offering prayer) are also available at these shops. These shops are given on endowment, the rent accumulated are used on the other affairs and expenses of the shrine. *Offices of Sajjada Nashin*’s exclusively of Afzal Nizami Sahab can be found in the shrine.

**Buildings and graves at the shrine:** Several buildings and graves can be found in and near to the premises, some prominent and important ones are:

**Shama-Buri:** It is located in front of the Bauli’s door and it is in the shape of heavy dome. It appears like a candle. It is beautiful and evident for that reason it is known as candle dome.

**Barah Khamba:** It is situated at a triangular cross-road which goes from Lodhi road to the shrine. The structure of this building refreshes the memory of Lodhi’s period. In the middle there is a dome having twelve pillars for that reason it is known as Barah Khamba.

**Lal Mahal:** Towards Barah Khamba a beautiful building of red stone can be seen, which reminds us Gayasuddin Balban’s period.
Tableeqhi Markaz (centre for preaching): It is located at the East of Lal Mahal. Initially a small mosque existed at the place which was built by Mirza Ilahi Baksh Khan Dehlawi and his bungalow was also there. This huge building is also known as Bungalow's mosque. Here religious preachings and teachings are given.

Chausath Khamba: This magnificent building is situated towards the south of Tableeghi Markas. In fact it has the grave of Mirza Aziz Kokaltash who shared milk with Emperor Akbar, Aziz's mother Mahe Anga fed both of them. The building is exclusively made of marble having 64 pillars and placed at a high platform. It could not be referred as a building but a hall based on 64 pillars.

Ghalib academy: It is a building situated near Tableeghi Markas. Functions and ceremonies related to Mirza Ghalib are organized here, after being permitted by the authority.

Urs Mahal: It is a large red stone palace situated near Ghalib's academy. Birthday celebrations and Urs of Hazrat Nizamuddin Auliya are celebrated at this campus. The Chief Minister of Jammu and Kashmir, Bakhshi Gulam Mohammad built it on the request of Khwaja Ahmad Nizami's father, Shamsul Mashayaikh Peer Zamin Nizami Syed Bukhari, successor of Hazrat Nizamuddin Auliya.

Dargahi Markaz (Shrine's Centre): It is near the gate of the shrine. Ceremonies and rituals concerned to the shrine usually takes place. Pilgrims are befitted with the presence of Hazrat Hasan Nizami one of
the notable Khadim of the shrine. The other notable and important buildings and graves are also located.

**Grave of Mirza Ghalib:** Under the North wall of 64 pillars, there is a grave of an eminent poet Mirza Ghalib. Every year Mirza Ghalib day is celebrated at the grave. The grave was damaged and ruined, Maulana Mohammad Ali Jauhar appealed and collected money from people and thus the grave was renovated. In the year of 1955, Maulana Abul Kalam Azad a national leader took interest in building a permanent structure on the grave. Thus Muhajjar made of marble was built under the patronage of Ghalib society.

**Grave of Khwaja Mohammad Imam:** At the West door of Chausath Khamba in a compound, the grave of Khwaja Mohammad Imam is situated. Imam was the son of Maulana Badruddin Ishaq Dehlawi and grandson of Baba Farid Ganj Shakar and successor of Hazrat Nizamuddin Aulia.

**Endowments of the shrine:** Several shops around the shrine are given on rent by the officials of the shrine. The money accumulated from the rent is used on other affairs of the shrine. Sweets, fragrance sticks, candles, flowers, religious books, clothes for offerings are sold in these shops (Fig. 4).
Fig. 3: Bauli (well or hole)

Fig. 4: Endowment shops
Officials and Important Functionaries Related to the Shrine

They are divided into two groups:

1. Directly 2. Indirectly

Directly: They rely on the shrine occupationally and financially and are considered as permanent employees of the shrine. They receive salaries from the shrine every month.

Indirectly: These people are totally dependant on the resources by visiting pilgrims.

Those who rely on the shrine directly include:

**Sajjada Nashins:** The actual number of Sajjada Nashin at the shrine is not known. But the witness record their presence in good numbers. They play major role in functioning the affairs of the shrine smoothly. These Sajjada Nashin hold permanent offices in the shrine, thus attracting the pilgrims. Some of them also have their offices outside the premises of the shrine. Their first duty is to guide the pilgrims. They are usually seated at a platform, needy pilgrims come to them and kiss their hands and tell their problems and needs. Sajjada Nashins provide solace or comfort to the pilgrims by praying on the behalf of the pilgrims. Being the descendents of Hazrat Nizamuddin Auliya, they enjoy certain privileges at the shrine. Pilgrims pay cash money or gifts after been guided or received by them (Fig. 5).
Khadims: Khadims give their valuable services to the shrine. Their functions are distributed equally and they have one supervisor who invigilates and check their work. They are very closely associated to the rituals and ceremonies of the shrine, pilgrims give them offerings and cash money. They are responsible for arranging and managing the ceremonies and rituals of the shrine. Their monthly income is not fixed and totally depends on the money accumulated from the pilgrims.

Those who rely on the shrine indirectly include:

Dua Navees (writer of prayer): They are several in numbers and are always present at the shrine, especially in the varandah of the premises. Pilgrims visit them and tell their problems, after becoming fully aware of their needs, these Dua Navees provide remedy for the problems. The Dua Talibs (pilgrims who need Dua) request them for a written Dua. According to the problems and its remedy, they receive Dua from these Dua Navees against cash payment (Fig. 6).

Qawwals: Several qawwals can be found at the shrine. They sing hymns in praise of Hazrat Nizamuddin, they entertain and inculcate a sense of devotion in the pilgrims. Several pilgrims can be seen listening the hymns sung by the qawwals with utter devotion. They pay money to these qawwals (Fig. 7).

Shoe keepers: Several shoe keepers are present at the gate of the shrine. Since pilgrims are suppose to put off their shoes before
Fig. 5: Sajjada Nashin blessing one of the pilgrims

Fig. 6: Dua Navees (writer of prayer)
entering the shrine, they give their shoes to these shoe keepers who look after it, against cash payment (Fig. 8).

**Beggars:** They can be seen in huge numbers at the shrine. Usually at the path which goes to the shrine. Generally they block the way of the pilgrims, as they insist alms and money from them. The hotel owners have placed their people who stand with coupon and token, so that pilgrims could buy the coupon and give it to these beggars who then can have food. The pilgrims encourage these beggars by giving money, thus they have become hyperactive. These beggars are male as well as female, young and old, sometimes women beggars hold child in their arms in order to gain sympathy of the pilgrims. There are two reason for the large gathering of the beggars at the shrine. Firstly the number of the pilgrims is huge, thus these beggars can beg and earn good money, secondly the pilgrims have charity in their mind at the arrival, they believe that giving alms to the beggars will help them in solving their problems.

**Markets:** Shop keepers draw maximum benefit from the pilgrims placed around the shrine. Shop keepers sell items for the rituals and ceremonies of the shrine. These shops are placed in and outside of the shrine. In these shops items used for rituals are sold, such as, candles, fragrance sticks, prayer sheets, flowers, sugar plums, religious books related to Islam in general and shrine in particular.

Some shop keepers also sell general items, though these shops
Fig. 7: Qawwal

Fig. 8: Shoe keeper
are less in numbers, items related to the luxuries of women such as, veils, cosmetics, clothes and general books are also sold.

Eatables and beverages are also sold at particular stalls or shops. A large part of their income depends on the pilgrims, who give foods to the beggars. Beside this shop keepers also help for accommodating pilgrims. There are twenty six guest houses around the shrine, they are reserved for pilgrims and provide adequate facilities to the pilgrims. In return good income is generated from pilgrims (Fig. 9).

Vendors: There are several vendors around the shrine. They sell items for offerings and rituals. They also sell general items such as luxuries, cosmetics, candles, fragrance sticks and cloth for offering (chadar).

Administration of the Shrine

The shrine of Hazrat Nizamuddin Aulia at Delhi is distinct and unique. It is not a waqf (charity) property. The administration and functioning of the affairs of the shrine is controlled by the successors of Hazrat namely Hazrat Khwaja Syed Mohammad Imam, Khwaja Rafiuddin Harwani, Quazi Mohiuddin Sani and Hazrat Khwaja Abu Bakar. These successors perform religious customs and rituals of shrine in turns. A period of one week is allotted to each successor and his family for performing the duties. The administration changes on
every Wednesday after night prayer and it is handed over to another successor and his family for a week.\textsuperscript{17}

Rituals and Ceremonies of the Shrine

Daily rituals: Every morning one of the Mutawalli, gives call of prayer (Azan) and opens the door of the shrine. When the door of the shrine is opened, the pilgrims and needy gather in large number meanwhile the premises as well as the grave is cleaned by the Khadims. Pilgrims register their presence at Aastane Sharif (premises) of the shrine and offer salaam and recite Fatiha (prayer) standing at the door. Morning prayer is collectively performed in Masjid Khalji situated in the premises of the shrine, after prayer people in large number come to the tomb for paying homage and tribute to Hazrat, the process continues until the door of the shrine is closed (Fig. 10). (The time of closing of main door keeps on changing). The rituals continues even after the night prayer. The functionaries (Khadims etc.) of the shrine hold their positions. Khadims guide pilgrims while qawwa\textquotesingle}s sing hymns, sitting in the verandah entertaining pilgrims by praising and glorifying Hazrat Nizamuddin, in return they get money from them. Dua Navees are found inside the Beest Dari one of the prominent place of the shrine, they pray on behalf of the pilgrim's demands and wishes. After night prayer main door of the shrine is closed.
Fig. 10: Pilgrims leaving the premises of the shrine after prayer (Namaz)
**Weekly rituals:** On Thursday special programmes are organized under the surveillance of Khwaja Ahmad Nizami, Sajjada Nashin of the shrine. Pilgrims in large numbers gather at the shrine. The ceremony starts after night prayer, with the recitation of the holy verses of Quran and recite *naat khwani, manqabat khwani, halqa-e-zikr, muraqaba, salatwasalam* in the praise of Prophet Mohammad, and ends with Dua.

**Namaz-e-Juma (Friday Prayer):** Friday prayer is held in the Khalji Mosque.

**Monthly rituals:** On the 18th of every Qamari month Fatiha of Hazrat Nizamuddin Auliya is performed at 11 O’ Clock in the morning, while pilgrims recite the Holy Quran. They offer gifts and money while paying homage to Hazrat. *Shajra khwani* (geneology) is done, it ascents naming Hazrat Nizamuddin Auliya descendants of Prophet Mohammad. The function ends with Dua at 11.30 A.M. *Tabarruk* in form of sweets are distributed.

**Fatiha of Hazrat Ali:** On the 20th of every Qamari month, Fatiha (prayer) of Hazrat Ali is performed between evening and night prayer. Pilgrims and followers gather in large numbers, they recite Holy Qurân, *shajra khwani* is done and the ceremony ends with Dua and distribution of sweets.

**Fatiha of Baba Farid Ganj Shakar:** On the 5th of every Qamari month, the Fatiha (prayer) is performed in the evening. It also starts with the
recitation of holy Qur’an and then *shajra khwani* is done. The ceremony ends with Dua and the distribution of sweets.

**Fatiha of Hazrat Ghous Pak:** On the 11th of every Qamari month Fatiha (prayer) is performed. It has similar process by which all prayers at the shrines are performed.

**Yearly rituals:** The importance of yearly rituals is more, in comparison to the other celebrations and rituals. *Urs* is celebrated to mark the sad demise of Hazrat Nizamuddin Auliya on 18th of Rabi-us-Sani. It continues for five days on the occasion *Urs mahal* is decorated splendidly with colours, lights, Islamic flags etc, for holding programmes. Pilgrims and followers of Hazrat come from all over the country and outside the country to pay tribute. Functionaries of the shrine arrange accommodations for the pilgrims. Twenty six guest house are used for the purpose. Whereas local people invite some pilgrims to their respective home, in order to show their reverence towards them in particular and towards saint and Islam in general. Pilgrims irrespective of caste, creed, sect and religion come in large numbers at the shrine. Certain political people including Prime Minister and President have come to the shrine and have attended the celebrations out of faith or to gain political mileage. Qawwals come from all parts of the country and sing hymns in praise of the saints, they attempt to spell-bound and attract the pilgrims by their spiritual and devotional songs. Besides all these, renowned Ulemas (spiritual leaders) and orators are also invited at the *Urs*. The speech delivered
by the orators on this occasion is relevant and important. The subject matter of speeches are not of politics or any other general issue, sensitive issues such as Islam, namaz and jihad are taken by the orators. One has to show reverence and follow the disciplinary rules of the Urs ceremony women are not allowed to attend the function. Some special programmes organized on Urs are, All India mushaira, All India spiritual tableeghi ijtema, jolous chader, Urs mahal upto Dargah Hazrat Peer Zamin Nizami. The ceremony also has recitation of holy Quran, halqa-e-zikr (verse recitation), bazm-e-nizami, speeches, qawwalis. All India Radio broadcasts the programme of Urs live, from Urs mahal.

The job of advertising and preparing invitation letter for Urs is done by Khwaja Ahmad Nizami, Syed Bukhari at the shrine centre. On the closing ceremony of Urs on 20th Rabi-us-Sani, prayer of Hazrat Ali is held. There is a popular belief that without the blessing of Hazrat Ali, the gathering and ceremony cannot attain its spiritual height.

Urs of Hazrat Ameer Khusro: Hazrat Ameer Khusro was the first disciple of Hazrat Nizamuddin Auliya. Hazrat Ameer Khusro was the great poet of Urdu and Persian language. He is known as Tooti-e-Hind. He died on 18th Shawwal. His Urs is celebrated every year from 16th to 20th of Shawwal. It is celebrated with the same passion and reverence as of Hazrat Nizamuddin Auliya’s. Huge gathering can be observed at the Urs of Hazrat Ameer Khusro. On the occasion Urs mahal is decorated and illuminated. Qawwals and orators are invited at the function. Orators deliver religious speeches. At bazm-e-khusro
(gathering at the Khusro’s Urs) some special programme are held, these are, recitation of Holy Quran, halqa-e-zikr (recitation of holy verses), salat wa salam, speeches, qawwalis, chadar (sheet) ceremonies, Urdu and Hindi mushaira, all India spiritual ijtama etc. Hazrat Ahmad Nizami checks and controls all the arrangements. Urs programme is directly broadcasted by all India Radio and Television from Urs mahal.

Birth anniversary: Every year at the end of the month of Safar. Special programme is organized on the occasion of yaum-e-wiladat (birth) of Hazrat Nizamuddin Auliya. Believers and pilgrims come to attend the ceremony in large numbers. The illuminated and decorated shrine looks magnificent on the occasion. Pilgrims give gifts and offering, they pay tribute to Hazrat by offering flowers and special chadar on the grave. Usually the door of the shrine is closed after night prayer and opened at the call of morning prayer, but on this day, the door is reopened at 2’O’clock for cleaning and washing (ghusl) the grave of the tomb with rose water. After washing a new and special chadar is put on the grave. Important Khadims have right to perform the cleaning (khidmat), including Khwaja Ahmad Nizami. No one is allowed to enter during this khidmat or cleaning. The process takes almost an hour. Then the flowers or garlands (sej) are put back on the grave, it may be replaced if it has worn out. Then the door is closed after morning prayer.
The tomb of Hazrat Ameer Khusro is also throughly cleaned. It is very striking to note that the whole year only once (during the khidmat) the cover (gilaf) is removed. After morning Prayer the pilgrims gather in large numbers in order to pay homage and tribute to the saint. They offer flowers and cloth sheet on the grave. The spectacle of sanware kaif can be observed everywhere. Fatiha (prayer) is done at the shrine and at night jashn-e-wiladat (birthday ceremony) is organized under the surveillance of the Khadim Hazrat Ahmad Nizami. Qawwals sing hymns in praise of saint, food is distributed through langar khana. Pilgrims belonging to different countries such as, Pakistan, Afghanistan, Bangladesh, Srilanka and South Africa come to attend the ceremony and are privileged to be a part of it.

Mourning ceremony: On the 10th of the month of Moharram, the martyrs of Kerbela tragedy are revered and their sufferings are recalled by the Muslims belonging to every part of the world. They express their deep grief over the tragedy and pay tribute to Mohsin-e-Islam and insaniat (humanity) Imam Husain (grandson of Prophet Mohammad). On the occasion at the shrine people mourn and proceed for a flag procession. It is observed seriously and marked with grief and respect for the martyrs of Kerbela tragedy. Tazia procession is also observed, on the eve of 10th Moharram (night of 9th Moharram). At the morning of 10th Fatiha of Shohada-e-Karbela (martyrs of Karbela) is performed which is followed by tazia procession extending up to Lodhi road. From there it goes to Karbela (graveyard) via tomb of
Safder Jung. The procession has several Marsia Khwans who recite elegiac verses describing Kerbela tragedy and the sufferings of the Imams. People display their profound sense of grief, they beat their chest and head. The procession has not only Muslims but people belonging to various religions such as Hindus, Sikhs and Christians, seriously participate and express their grief. At this huge procession, on roads there are facilities of drinking water and sharbat (sweet water). Such a huge procession especially on the roads, displays unity and integrity. At Hazrat Manzil and other places foods are distributed through langar khana. Special food is prepared for nazar (offering). During Quran khwani (recitation of Holy Quran) and nazar, women and children are not allowed. The purpose of the gathering is to give easale-e-sawab (spiritual benefit) to the martyrs.

Birth anniversary of Prophet Mohammad: On 12th of the month of Rabi-ul-Awwal, every year, the Eid-Milad-un-Nabi (birthday of Prophet Mohammad) is organized. A remarkable enthusiasm can be seen among the people on this day. Believers of Prophet Mohammad wear new clothes and put fragrance. They gather at bargah-e-risalat (gathering of believers of Prophet Mohammad). Discussion and speeches on serat-e-pak (character of prophet) is given and people are enlightened on the various aspect of prophet’s life. After the programme of salatwasalam and Quran khwani sweets are distributed among the believers. On 12th Rabi-ul-Awwal, pilgrims do pilgrimage of moo-e-mubarak (hair of Prophet Mohammad). A single hair of Prophet
Mohammad is kept in the _tosha khana_ of the shrine. When British invaded India, the last Mughal emperor Bahadur Shah Zafar was ruling, he handed over the single hair to Sirajuddin Sahab, Sajjada Nashin who then kept it safely in the _tosha khana_ of the shrine. On 12th Rabi-ul-Awwal every year the holy hair is displayed in a glass case. Pilgrims show reverence and perform pilgrimage (Fig. 11).

**Eid-ul-Fitr and Eid-ul-Azha:** Like other rituals and customs observed at the shrine the festival of Eid-ul-Fitr and Eid-ul Azha (animal sacrifice) is celebrated with great fervour and zeal. *Namaz* (prayer) of both Eids are held in Khalji mosque. The whole shrine is decorated. Pilgrims embrace and congratulate each other after *namaz*. They are happy and passionate as they consider themselves fortunate to be present at the shrine on the occasion of Eid.

**Rituals Performed by the Pilgrims at the Shrine**

Auliya’s Tomb is always held important and centre of attraction among general people. It is so because God has said in Holy Quran “Waiaz Kurooni az Kurukum” discuss my name and in return, I will discuss yours. It means that one who will have faith in God and will discuss his name, God will make him popular and his name will be discussed by other people. The other reason of the such a huge gathering at the shrine is that, pilgrims visit to pray and get their needs fulfilled.
The shrine of Hazrat Nizamuddin Auliya is one of the distinct and important shrines of the world, where pilgrims are always present in large numbers they come from various countries, cities, and rural areas. They belong to various religion, sect, caste and creed. They often visit the shrine in groups as it is feasible and safe. Long queue of buses and vehicles can be seen around the shrine. Approximately 40000 pilgrims visit on Thursday, Friday, holidays and ceremonial days on other days the numbers are 25000. Pilgrims belonging to different age, (old, young, kids) and gender (men and women) can be seen at the shrine. Usually they are of middle and lower middle classes. They hold firm belief in the spiritual excellence of saint. They perform pilgrimage in accordance to their faith. Pilgrims experience a trance like condition when they enter the shrine, the splendour and divine manifestation makes the atmosphere sacred and pious. While passing through to the tomb of Hazrat Ameer Khusro, pilgrims pay homage to the tomb of Hazrat Nizamuudin Auliya. Then they perform rituals by reciting Fatiha and Dua, they offer flowers, coloured cloth sheet on the holy grave, they kiss the grave in reverence and utter devotion. Women are not allowed to enter Aasthana (tomb) thus they kiss the wall and floor of it. The pilgrims pray for the fulfillment of their needs, they request Khadims and Dua Navees to pray on their behalf, with a belief that prayer made by Khadims or Dua Navees is more effective. Nazar on sweets is done and then it is distributed among all pilgrims especially women keep the sweets in a tray and distribute it among all
present including beggars and ask them to pray on their behalf (Fig. 12). Generally nazar is done in three manners. Firstly pilgrims themselves distribute the sweets of nazar among people secondly they put the nazar into boxes that are placed at different places of the shrine. Thirdly pilgrims offer cash in place of sweets to the Khadims, or Sajjada Nashin. Pilgrims seated in the verandah of Aastana recite Dua of different types like Dua of Gunj-ul-Arsh, Dua of solving problems and different verses of Quran like, Sura-e-Yaseen, Sura-e-Mulk, Sura-e-Juma, Aayat Al Kursi and Char Qul (Fig. 13). Some pilgrims, who have been suffering of physical pain, kissing a portion of chadar (cloth sheet) of holy grave, with a belief that the pain will be cured. Thread tying ceremony is also done, pilgrims tie thread at the gate of the shrine, so that their wish or needs get fulfilled. After visiting Hazrat Nizamuddin’s tomb the pilgrims then move towards the Aastana of Hazrat Ameer Khusro. There they offer gift and perform Fatiha and pray for the fulfillment of their needs. They are cautious that while coming out of shrine their back should not be shown towards the holy grave, which could dishonour the spiritual mentor. After visiting shrines of Hazrat Nizamuddin Auliya and Hazrat Ameer Khusro they also visit other buildings and places of the shrine. There are many believers and lovers of these saints who due to financial or health problems are not able to visit the shrine, they at their respective homes pray for the fulfillment of their needs and solution of their problems referring to these saints and they are blessed and get favour of the saints. Some
Fig. 11: Pilgrims attending the function of Eid-Milad-un-Nabi (birth anniversary of Prophet Mohammad)

Fig. 12: A lady distributing Nazar
Fig. 13: Pilgrims reciting Dua (prayer)
believers and pilgrims were interviewed and information about their belief and purpose of visiting the shrine was gathered some of them are:

Mohammad Asif of Delhi came to visit the shrine, in the discussion he revealed the purpose of visit, that he had been in problems since many days, despite of hard work, his income and saving was not good, rearing such a large family at a low wages was his major concern, thus he visited the shrine, to pray and get rid of his problems. Shabbir Ahmad one of the resident of Agra city said "My mother is ill since many years, father had already expired thus I have the responsibility of my home. I have to look after my younger brother and sister. I am going through acute financial crises thus I came here to pray for the solution of my problems" Iqtidar Ahmed have come all the way from Hyderabad he said "I am a businessman and my financial position is not good since many years. I have become bankrupt thus I have come here to get the blessings of Hazrat and to pray for the solution of my problems". Zairah Fauzia of Lucknow have come to get the blessings of Hazrat Nizamuddin, because even after five years of her marriage she is childless. One of the resident of Jammu Sarfaraz Husain said that I have come in my leisure time, to pay homage and tribute to Hazrat, it gives one mental and eternal relaxation and pleasure. Aneesullah of the state of Bihar said "I came to Delhi for some official work, so I thought I must visit the shrine, as !
have come here with a wish, to marry a girl of my choice, thus I am praying so that my wish could be fulfilled”.

**Miracles Performed by Hazrat Khwaja Nizamuddin Auliya**

Hazrat Khwaja Nizamuddin Auliya performed certain miracles in order to display his spiritual concern and divine manifestations. Some of the prominent miracles are:

1. Once the home of a Maulvi (Theologian) caught fire in the town of Sar Saye. All belongings including legal property papers were burnt. Hence Maulvi came to Delhi in order to get the duplicate legal papers of the property, unfortunately those papers were also lost and he eventually failed to trace it. Thus he came to Hazrat Nizamuddin Auliya weeping and beating his chest. Hazrat advised him to do *nazar* of Baba Farid and bring Halwa (sweet) at once. Maulvi went to purchase it, he reached to the sweet shop and asked for Halwa, the shop keeper used papers for wrapping Halwa. Maulvi was surprised to see that the papers were his legal documents of the property. Maulvi snatched those papers from the shop keeper, and happily came back to Hazrat and narrated him how he found his papers. People and disciples sitting with Hazrat were amazed. 18

2. Once a disciple of Hazrat asked him to explain what is Muridi and Piri. Hazrat did not replied. Again the disciple asked him then Hazrat asked him go to a particular direction, the disciple followed
the command and without inquiring and asking he walked all the way from Delhi and reached Lahore. The governor of Lahore knew Hazrat and was his believer, when he came to know that one of Hazrat’s disciple has arrived, he gave 100 silver coins to the disciple and asked him to hand over it to Hazrat. While returning to Delhi disciple met a prostitute and fell in love with her and gave one hundred rupees he became crazy and attempt to seduce the lady but he was slapped by a divine power, the disciple feet remorse and regret, later Hazrat arranged the marriage of these two and gave them 100 silver coins as gift. Then the disciple asked Hazrat to explain Piri and Muridi. To which Hazrat replied that Muridi is that you went by my order without asking anything where you have to go and why? and I saved you from this woman and then purified this women for you, this was the Piri.19

3. Among the rich disciples of Hazrat one had no children, he prayed and by the blessing of Hazrat a son was born. Taking the baby disciple came in the service of Hazrat, Hazrat took the baby in his hands and then on lap and torn a piece of cloth from his cloth sheet and asked the disciple and the father of the baby to make a Kurta for the baby and commanded Shaikh Makhdoom Naseeruddin Chiragh Dehli, to take responsibility of education and
learning of the child and take him as your successor. Hazrat’s command was followed and later the child became a saint (Auliya) and his tomb is placed near the grave of Shaikh Makhdoom Naseeruddin’s grave.\textsuperscript{20}
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8. Ibid.


11. Ibid.


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20. Ibid. p. 775.