Chapter-II
Ulema, Scholars, Poets and Sufis
CHAPTER – II

ULEMA, SCHOLARS, POETS & SUFIS

History of Badayun would remain incomplete if the socio-cultural life of the district is ignored. It was a prominent Centre of Muslim Culture during the medieval period. According to K.A. Nizami “Badayun was one among many places for example Ajmer, Bahraich, Qannauj and Nagaur where Muslim colonies were established in the time of Hindu princes”.¹

There is no doubt about the introduction of Muslim colonies at the time of Hindu princes that were established at Badayun. There are many tomb which existing in Badayun, some of then are even before the Ghorian conquest. It is very difficult to established the identity of many tombs. The earliest graves of Muslims at Badayun may belong to 408-9AH (1017-1019 A.D.), the time when the soldiers of Mahmud of Ghazni fought against Raja Madan Pala of Badayun. This date (the year 408 A.H.) is revealed from a stone inscription which was discovered in 1887 during an

excavation near the eastern gate of the fort known as Mandi Darwaza. It is stated in the inscription that ‘Raja Madan Pal, by using his sword, saved his gods from Hambira and checked their occupation on the other side of the Ganges’. This evidence suggest that there were fightings between the forces of Raja Madanpala of Vodamayuta, that is Badayun, with the Muslims. This also suggests that a peace pact was made between Mahmud of Ghazni and the Raja of Kannauj in 408-9/1017-18 A.D. And Raja of Vodamayuta (Badayun) was from the family of the Raja of Kannauj and worked as his subordinate. When there was a peace pact between Mahmud and the Raja of Qannauj, then being the subordinate the Raja of Badayun was bound to respect the terms of the pact, according to which the Muslims were allowed to live in Badayun and Qannauj. The graves of Muslims, who might have lost their lives in the war, were built by their fellowmen. In other words these earliest graves of the Muslims in Badayun are of the soldiers of Mahmud of Ghazni. These were left intact and are still in undamaged and complete position. Moreover, there are many other Muslim graves also which are ascribed (considered) to the Muslims who were killed in subsequent battles. In course of time, the site became a

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2 Wasilin, p.7. According to Raziuddin Bismil the stone inscription preserved in the U.P. State Museum, Lucknow
3 Hambira means Muslims.
4 Wasilin, op.cit., p.8.
common graveyard of the Muslims of Badayun. They used to bury their deads in this cemetery. However, all of them, buried in this burial ground, have been held and known, through the centuries, as the martyrs (shuhada). They are also held like the stars of the dawn which disappear in few minutes but foretell the rise of the sun. They sacrificed their lives but their comrades-in-arms who survived and settled in Badayun, were the introducers of Muslim Culture. Still people have faith in them and visit their tombs far benefit.

A new chapter started in the history of Badayun with the Ghurian Conquest when its annexation in the Delhi Sultanate. The contribution of nobles in the social development and cultural glory of Badayun is of great value. Iltutmish, the lover of learning, created such an atmosphere in

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5 Ibid., pp.9-11. Mention may be made here of several other graveyards of the city where, it is supposed, a number of martyrs (Shuhada) lie buried. Moreover, it also has been famous through centuries among the local masses that it in every part, area, locality and even every house of Badayun there lies buried a Shahid (martyre). Therefore, it is perhaps on account of this commonly accepted opinion that Badayun is sometimes used in Urdu poetry as simile. There is a famous Urdu verse of an anonymous poet

[O, killer, your street (lane) too is not less worth than Badayun; every house of which, there is a grave of a martyre]. Some position is about Sufis, mashaikh and ulama. A number of saints are said to be buried in the soil of Badayun. Accordingly, there is also popularly famous in this context a Persian poetic line [seven saints of the names of Ahmad are sleeping in Badayun].
Badayun during his governorship that attracted Sufis, ulama, poets and scholars of high repute from different parts of Islamic world.\(^6\)

The roots of Muslim Culture and learning in Badayun were very deep. Many eminent mystics, who came to India subsequent to Sha\(\text{h}\)abuddin's invasions, settled there. Distinguished saints like Shaikh Fathullah, Shaikh Wajih-ud-din and Khwaja Ali Bukhari lived and died there.\(^7\) The tomb of Miran Mulhim Shahid is the most popular Muslim Shrine in Badayun.

Similarly Mongol havoc was another contributory factor that led to expansion of mystical atmosphere at Badayun. Most of the sufis and Ulama who came to India in the wake of Mongol onslaught in central Asia settled in Badayun.\(^8\)

The maternal and paternal grandfathers of Shaikh Nizamuddin Auliya also settled at Badayun. Likewise the father of Shaikh Shahi Raushan Zamir from Yaman, the father of Maulana Alauddin Usuli from Qaba, Shihabuddin from Mahmara and Maulana Ziauddin from Nakshab


\(^8\) *Tarikhi-Maqalat*, op.cit., p.43.
(in Bukhara) passed their lives in this city. A large number of pious men from different parts of India itself migrated to Badayun to take their abode there, as for example a brother of Shaikh Fariduddin Ganj-i-Shakar, Ahmad Naharwali etc. K.A. Nizami writes that those desirous of fame and honour settled in the capital and those who liked a peaceful literary and mystic atmosphere turned to Badayun.

DETAILS OF SPIRITUAL, SCHOLARLY & LITERARY FIGURES OF BADAYUN:

Maulana Raziuddin Hasan Saghani:

The author of the famous work, *Mashriq-ul Anwar*, Maulana Raziuddin Hasan Saghani was born in Badayun long before the Ghurid occupation of that town. *Mashriqul Anwar* is a collection of *ahadith*, i.e. the traditions of the prophet Islam. It has been prescribed for centuries in the syllabus of Indian Madarsahs during medieval period. Shaikh Nizamuddin Auliya always appreciated this work in very high and respectful manner. He often very proudly mentioned Maulana Raziuddin

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9 Ibid., p.44.
10 *Fawaid-ul-Fuad*, pp.103-104
and his scholarly excellent and achievements in majalis(gathering). Shaikh Nizamuddin Auliya used to say that the tradition(ahadith), contained in the Mashariq-ul-Anwar are authentic. According to him Maulana Saghani's spiritual excellences had risen to so high and great position that whenever he felt and difficulty and found himself unable in scrutinizing or inquiring into the authenticity of any hadith, the holy Prophet appeared in his dream to guide him in order to solve the problem.\footnote{Fawaid-ul-Fuad, op.cit., p.103-105.} The Maulana also compiled an Arabic dictionary of a high standard. He was a great philologist as well. He was famous during early medieval period not only in Indian subcontinent, his fame reached upto Baghdad.\footnote{Ibid., p.104.} He is reported to have visited this greatest seat of Islamic learnings in those days and settled there. The then Abbasid Caliph Al-Nasir as so highly impressed by his spirituality that sent him to Delhi as his envoy to the court of Sultan Iltutmish\footnote{Salatin-i-Delhi ke Mazhabi Rujhanat, op.cit., p.127-128.} on two occasions (575-622 between 575 and 622 A.H. (1180-1225 A.D.). He was so deeply well-versed in subject, that the great Ibn-i-Zohri, one of scholars of Hadith at Baghdad acknowledged his scholarly superiority. Maulana Raziuddin was a prolific writer who authored more than thirty books out of which only few have survived. He was equally an authority on Arabic
(grammar), Philology, Etymology, Semantics Lexicography and Arabic Syntax. All his works, mostly in the manuscripts from and preserved in different libraries in the world, are indicative of his intensive and extensive researches.¹⁶

**Maulana Zia-ud-din Nakhshabi:**

Also a great scholar and prolific author of the famous and well learned man. His works includes: Silk-us-Suluk, Ashrah-i-Mubahshira, Kulliyat wa Juziyat, Tutinama, Chahl-Namus etc.,¹⁷ originally belonged to and was born in Nakhshab, a city in Bukhara. He himself writes:

> زبر شهی وبر جل ہ میاQEی خیرہ
> ضیاء از نخشب شکر ز مصر وسعودی ار شیراز ز

[From every city and from every place springs something valuable, Zia from Nakhshab, sugar from Egypt and Sa'adi from Shiraz]

Ziauddin Nakhshabi seems to have come to India in his youth and settled at Badayun. He was the disciple of Shihab-uddin Mahmara. In his conversation he used Hindi words frequently. He was a good poet and also

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had deep knowledge of medicine and music. He writes in his *Chahl-Namus* that a woman was in difficult labour, that matter was reported before Zia-ud-din Nakshabi for help. He wrote the following Qita (stanga), on a piece of paper and asked to lie it with the abdomen of the lady.

*جهان ان کو کودک گوشہ گرفته
کہ تو کے رخت امداد کشتی
ازین حسن حسن زنہار زنہار
بگفته دلہے بروند بالائی*  

This world, O‘child who led taken to a corner, does not know but the path of infidelity. Every where and every time it sits in ambush, waiting for you when you settled down. Never, never come out of the fortified fort by the pleading of the nurse.

Commenting upon the stories (hikayat), contained the *Silk-us Suluk* of Nakhshabi, Shaikh Abdul Haq Muhaddis Dehlavi, the author of *Akhbar-ul-Akhyar*, writes that these *hikayat* are interesting and heart touching. Abdul Haq often quotes them in his own works. One *hikayat* is

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19 Ibid., p.77.
as follows – A young man claimed to be lover of one, Bibi Zubaida. She called the man and asked him to refrain from speaking such word on payment of two thousand. The man did not agree. The amount of money was increased to 10,000 by Bibi Zubaida. The man agreed. Observing this attitude of the young man, Bibi Zubaida said that he should be killed as he claims to be a lover and acts like this.20

Some of Nakshabi’s21 qiat (couplets), are worth mention here –

نخشبي خیز با زمانه بساز ورنه خودرامانشانه ساختن است
عاقلی با زمانه میگویند عاقلی با زمانه ساختن است

[Nakshabi rise and make peace with the world, otherwise it is offering oneself as a target, the wise of the age say, wisdom lies in making peace the world]

He was a pious man and he writes-

21 Wasilin, op.cit., p.77.
O’ Nakhshabi until you match your own steps, such a thing does not do a pious man, Anyone who keeps an eyes on himself no one else finds faults with him]

[Nakshabi, there is no escape from suffering and sorrow, suffering and sorrow man has in herited from Adam]
Degrading this fatal world Nakshabi writes in Chahlnamus.\textsuperscript{22}

Anyone who makes a halt in this transitory stage (world), it makes a heartless one out of a gentlemen, may be in the garden of the world you are like a flower, but why should you be proud (of it) as you will not \textit{destined} to reap the happiness, don’t tie your inner self with cares of the

\textsuperscript{22} Ibid., p.78.
world, because there is nothing on the face (of the earth) except dust, anybody who belongs to this earthly abode, what is to be surprised there if he is unable to achieve purity.

Nakhshabi translated from Sanskrit, a work on women and named it Lazzat-un-Nisa.\(^23\) He died in A.H. 751/ 1350-51 A.D.\(^24\) His tomb is situated in Samsi Idgah near the grave of Shihab Mahmara.\(^25\)

**Shihab-ud-din Mahmara:**

Having come from Mahmara in Iran, he settled at Badayun. Being a poet of high repute and a man of spiritual affiliation and gnosis (sahib-i-nisbat wa marifat). He received title of Malik-ush-Shuara from Sultan Rukn-ud-din Firoz.\(^26\) He was master of Shaikh Ziauddin Nakhshabi.\(^27\) His tomb is located on an old plinth on some distance from the tomb of Pir-i-Makka.\(^28\) In Muntakhab-ut-Tawarikh Badauni unites that

\(^23\) Tariikh- Maqalat, op.cit., p.107.
\(^27\) Husain, Iqbal, Early Persian Poets of India, Patna, 1937, p.163-164.
Malik-ul-Kalam Fakhr-ul-Mulk Tulaki used to call him ustad. Few lines of Mahmara’s verses are given below:

He was mortal of angelic beauty, a sky with the lowliness of earthlike the sky he was pure in body, like the anglu he was pure in soul, he was a pearl whose place was in treasury of God and he was a moon

\[\text{Early Persian poets of India, op.cit., p.186-189.}\]
whose brightness shone forth from the sky of eternity, he was such a pearl that nothing of more value than this nature was ever produced by the medium of the elements from the sea of heaven.

The brightness of the eastern sun is ashamed by the beauty of his face and the stature of the express of the garden is bowed before the perfect uprightness of his form.

He seems to have started his career during the closing years of Iltutmish because the *qasidah*, quoted by later writers is in praise of his son Firoz Shah. Thus he was in Delhi in 1236, enjoying a reputation as a poet of eminence. It was owing to his fame and popularity that he could have access contemporary had sought guidance from him during his early career and says.\(^{30}\) to the royal court and express his desire for land in Badayun, a town of his choice. He got it, and seems to have moved to Badayun in his old age. Amir Khusrau, his junior

In Badayun Mahmara crises in toxicoted from sleep if he listens of this sound of the melody of the birds of Delhi.

In his Mathnavi Hasht Bihisht also, Khusrau praises Shihabuddin Mahmara as a mentar who suggest improvements in his verses. Khusrau

says his copper was turned into gold when Shihab Mahmara examined each line arefully and made alterations.\textsuperscript{31}

As for the new trend introduced by Shihab Mahmara in qasida writing in India, he talked about the importance of morals valves and spirituality in human life. His verses in praise of God and the prophet show that he was inclined towards Sufism and wanted the prevent people from turning wholly materialistic in worldly affairs.\textsuperscript{32}

In the following \textit{qasidah} composed in praise of Firuz Shah, Shihab Mahmara requests his royal patron to grant him maintenance land in Badayun territory.\textsuperscript{33}

\textbf{Maulana Alauddin Usuli}:

Born in Badayun and educated in its famous and reputed institution of learning Madrasah-I Muizzi, Maulana Alauddin Usuli was the teacher of Shaikh Nizamuddin Auliya. The latter had read the famous work \textit{Quduri} under Alauddin Usuli.\textsuperscript{34} Though the contemporary sources are silent in this regard, the famous collection of

\textsuperscript{31} \textit{Early Persian Poets of India}, op.cit,pp.163-164

\textsuperscript{32} \textit{Muntakhab-ut-Tawarikh}, op.cit,p.70-71

\textsuperscript{33} \textit{Early Persian Poets of India}, op.cit,p.186-189

Shaikh Nizamuddin Auliya, the *Fawaid-ul Fuad*, provides interesting and valuable information of this great spiritual and scholarly personality. The Shaikh always mentioned Alauddin Usuli in his gatherings (*majalis*) very respectfully. He is reported to have always showed great humility and simplicity in his personal life. There was great similarity in his sayings and doings, i.e. *ilm* (learning), and *amal* (practice). He always made efforts to practice himself what he preached and extorted to others. It is also reported was matchless in *Zuhd* (spiritual devotion), and *taqwah* (peity). His heart was full of God's fear. There is an anecdote is the best proof of all these qualities of Maulana Alauddin Usuli. He had a *Kaniz*, (slave-girl). Once the maulana saw her weeping bitterly. He asked the reason. She told him that she had left her son in a village of Katehr and that she was weeping for him. Maulana immediately feed her. He gave same bread and conducted her on the way to Katehr.\(^35\)

He passed his life in poverty.\(^36\) According to the Tarikh-i-Farishtah he became disciple spiritually benefited (*murid*), of Shaikh Nizamuddin Auliya in his old age.\(^37\) He also from Shaikh Jalal-ud-din Tabrezi. He died

\(^{35}\) *Fawaid-ul-Fuad*, op.cit., pp.165-166.

\(^{36}\) *Some Aspects of Religion and Politics during 13\(^{th}\) century*, op.cit., p.154.

\(^{37}\) *Wasilin*, op.cit., p.84, *Badayun Qadeem wa Jadid*, op.cit., p.28.
in 602 A.H./1263-64 A.D. His tomb is situated near the tomb of Shaikh Shahi, Mu-I Tab.\textsuperscript{38}

**Qazi Kamal-ud-din Jafri:**

He was the *qazi* of Badayun. Shaikh Hazrat Nizamuddin Auliya refers to him, in his *malfuzat*, as the hakim (ruler), i.e. governor of Badayun. He actually refers to a talk of the Qazi with Jalaluddin Tabrezi who was his contemporary. And in this connection Shaikh Nizamuddin Auliya says that the Qazi was Hakim of Badayun.\textsuperscript{39} In fact, as appears from a study of the *Fawaid-ul Fuad*, he might have used the word hakim in the sense of *Hakim-i-Qaza* the administrator of justice, i.e. the Qazi or the Judicial Magistrate.\textsuperscript{40}

Qazi Kaluddin Jafri was known for his piety and scholarship. He had compiled a book, *Munfiq* probably on the science *fiqh* (Islamic Jurisprudence), Shaikh Nizamuddin Auliya once remarked: “Qazi Kamal-ud-din Jafri who was in charge of Badayun, had many duties as Qazi, but he used to recite the Quran very extensively and very often.”\textsuperscript{41} Qazi Kamal

\textsuperscript{38} Ibid., p.84.
\textsuperscript{39} *Fawaid-ul-Fuad*, op. cit., p.225.
\textsuperscript{40} Ibid., p.225.
\textsuperscript{41} Ibid., p.225. Also: *Some Aspects of Religion and Politics During 13\textsuperscript{th} Century*, op. cit., p.167.
lived with dignity and several servants acted as *durban* at his gate.42 Inspite
of his religious devotion, Qazi Kamal-ud-din could not escape the criticism
of his mystic friend, Shaikh Jalaluddin Tabrizi. Once Shaikh Tabrizi
visited his house, the servant told that the Qazi was busy in his prayers.
Shaikh Tabrizi smiled and asked: “Does the Qazi know how to offer
prayers”.43

**Amir Hasan Ala Sijzi Dehlawi:**

He was compiler of the *Fawaid-al-Fuad*. His real name was
Nizamuddin Hasan. Born in Badayun in A.H.1253 A.D.44 The reason for
his parent’s stay at Badayun is not known. Probably, his father was there in
connection with some employment. There is no record of what he studied
and who were his teachers. However his writing is prose and poetry, which
are available, suggest that he was a scholar of Persian language and
literature. He had also a good knowledge of Arabic. Barani tells us that he
was also well informed about the chronicles of the sultans and the

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42 *Fawaid-ul-Fuad*, op.cit., p.236.
43 Ibid., pp.236-237. Also: Qalanda, Hamiduddin, *Khair-ul Majalis*, (the malfuzat
of Shaikh Nasiruddin Chiragh of Delhi), (ed.) K.A.Nizami, Aligarh, Research,
A.M.U,1959, p.211. Also: *Some Aspects of Religion and Politics During 13th
Century*, p.167,
renowned Ulema of Delhi. He died in Delhi and lies buried in the dargah of Shaikh Nizamuddin Auliya.

Shaikh Shahi Mui Tab:

Sheikh Shahi Mui Tab was a rope maker and he came to Badayun with his father Syed Izuddin Yamani in 604 A.H./ 1207-08 A.D. He became murid and Khalifah of Qazi Hamid-ud-din Nagauri in the Suhrawardiya order. His master used to call him Raushan Zamir (a man of enlightened conscience). He was a strict follower of sunnah and was very found of sama (mystic songs). He lived a life of celibacy. According to Shaikh Nizamuddin Auliya the people bowed before him. People still have faith in him and he is popularly known as Bari Sarkar and Sultan-ul-Arifin. He had strong affection for his friends and followers. Sheikh Nasiruddin Chirag quotes an event of Shahi’s life to which is the best proof to this effect. One day he and his disciples went out and cooked some rice pudding. When it boiled and exceeded the capacity of the container, the person sitting nearby, took it out and ate to avoid wastage. Then it was

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46 Fawaid-ul-Fuad, op.cit., p.172.
48 Wasilin, op.cit., p.23, Badayun Qadeem wa Jadid, op.cit., p.36.
served to Shaikh Shahi, he declined to take it stating that it was not well. Then the person who had taken it, admitted. The Shaikh ordered him to stay in sun till the same quantity of his sweat could come out of his body. In the same context there is mentioned and anecdote which reveals Shaikh Shahi Mu-i-Tab's love and affection for his friends, disciples and followers. He called upon a barber and asked him to cut his vein so that the same quantity of blood, as was the sweat of his friends, could come out of his body.50

Shaikh Shahi was also famous for his miraculous power. He used to say that after his death, whosoever his could visit his tomb with the purpose of getting solution of any of his difficulty and problem, he would not return hopeless. If his work is not done, he should continuously come to me for four days. And even then he remains empty handed, he should come 5th day and break the mark of my grave.51 When one of the famous sufi of Badayun Shaikh Nizamuddin Auliya fell ill, he requested Shahi to pray for his recovery. The request was accepted. Shaikh Shahi Mu-I Tab

50 Ibid., p.92, Akhbar-ul-Akhyar, op.cit., p.51.
51 Badayun Qadeem wa Jadid, op.cit., p.36.
Shaikh Badruddin Abu Bakr Mu-i-Tab:

He was the younger brother and also the murid and Khalifa of Shaikh Shahi Mu-i Tab. He lived a life of celebracy like his brother. He had the esoteric as well as exoteric knowledge.

It seems to necessary to mention here that Shaikh Abdul Haq Muhaddith Dehlavi is of the view that there was a another brother of Shaikh Shahi Mu-i- Tab whose name was Badruddin. But according to local traditions Shaikh Abu Bakr Mu-i- Tab and Shaikh Badruddin was the same person. Badruddin was the title of Shaikh Abu Bakr.

The people of Badayun call him Shah Wilayat and Chhotay Sarkar, and visit his grave to pray for the remedy of their problems. He died in A.H. 1254 A.D.

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52 *Wasilin*, op.cit., p.27.

53 Ibid., p.32, The spiritual power by which the man can travel and distance with in second.

Qazi Jamal Multani:

He was a very pious man and his real name was Hisamuddin. According to Nizamuddin Aulia “once Qazi Jamal Multani dreamed the prophet Muhammad making ablution in a mauza (village) of Badayun. When he got up he went to that spot and found it wet”. He made a will that his grave should be built on that spot after his death. So according to his will he was buried over there.\(^{55}\) It is said that the child who does not start speaking on time is licked the dust of his grave and he starts speaking. He died is 687 A.H./ 1288-89 A.D.

Aziz Kotwal:

He used to love darweshes and talked to them very often. Once he was sitting under a tree and food was being served. Nizamuddin Auliya happened to pass by him. He called him up. shaikh Nizamuddin flared. But when he went there, he asked him to sit by his side with due respect and dined. He died young in Badayun.\(^{56}\)

Khwaja Aziz Karaki:

He was a great Sufi and pious man, and earned his bread by selling the ornaments of women. He was all the time busy in zikr (remembrance


of Allah). Once Hakim of Karak prisoned him due to some reason. The people requested Hakim for his release. Consequently an order was issued sitting him free. He did not come out of the prison he said he would not come out until he got the Hakim torn up from house to home. Little after, a calamity befell upon him and he came out.57

Amir Hasan Dehlvi writes that Shaikh Nizamuddin Auliya very highly praised the piety and simplicity of Aziz Karaki. The latter died in 666 A.H./1267-68 A.D.58

Shadi Muqri:

Born in Badayun he had been a slave of a Hindu.59 He was a renowned Qari of time and Qari,60 who could recite the Quran in seven qira’ts (phoenetic dialects of loudly reciting the Holy Quran. There are seven methods of the recitations of the Holy Book).61 His teacher was Khwaja Muqri who lived in Lahore. He was also a pious man. Shadi Muqri was sahib-i-karamat (man of miracle).62 One of his miracles was that person who learned a part of Quran under him easily committed the whole

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58 Ibid., p.154.
59 Wasilin, op.cit., p.103.
60 The person who recite the Quran in phonetic way is called qari or muqri.
61 Proper style of Quranic recitation.
62 One who show miracles.
Quran to his memory. Sheikh Nizamuddin Auliya also learnt a part (juzw or parah), of the Holy Quran under his guidance and later on memorized the whole Divine Book.

**Maulana Mukhlisuddin:**

Belonging to the region of Katehr, he was a hafiz, pious man and Sahib-i-Wilaya (man of sainthood). Once he was walking with his pupils. They plucked a fruit of oak. When Maulana inquired about it, they told that it’s a fruit of oak. He disagreed with them and declared that the fruit is cucumber. Maulana asked them to bring the fruit before him. He look it and cut it into pieces and distributed among them, they found the fruit cucumber and ate.

**Shaikh Abdullah:**

Previously he was a Hindu and lived in Samana, later he felt curiosity of truth and left his place to find out it. Ultimately he reached Badayun, where he embraced Islam. He became a disciple of Mian Abdul Haq Chishti. He also benefited from Syed Mir Jalal of Badayun after

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63 In Khair-ul Majalis kaher is given katehar, however seems correct.
64 The person who commits the Holy Quran to his memory, *Akhbar-ul-Akhyar*, op.cit., p.75-76
65 A stage in the path of mysticism.
whose his death ‘Abdullah’ became his successor and taught for several years at Badayun. He lived a very simple life. He was a pious man and played a vital role in the mystic life of Badayun.\textsuperscript{67} Barani learned \textit{Sahaif-ul-Kalam} and \textit{Tahqiq-i-Usul-i Fiqh} under him.

\textbf{Abdul Ghani Shaikh:}

Abdul Ghani was a leading Sufi of Badayun. Even as a young student once hearing mystical songs, he became an ecstatic, which induced in him a state a anxiety as he was unable to explain these occurrences. Still a young man he migrated to Delhi where he was given a minor position by the governor.\textsuperscript{68}

Afterwards he to became a Sufi and joined the mystic discipline of Shaikh Abdul Aziz in the chistiya order. After receiving training in learning and spirituality, he spent several years in teachings. Later he completely renounced the world and used to live in a mosque in Delhi.\textsuperscript{69}


In 1003 A.H./1594-95 A.D. Mirza Abdur Rahim Khan-i-Khanan visited the Shaikh and requested to pray for his worldly and other worldly welfare. The saint urged Abdur Rahim to strictly follow the Laws of Shariah. The Shaikh seems to have died some years later.70

He was the author of two treatises Ishqiyah and Ainiyah explaining the principles of spiritual education.

Aziz Bashir:

He was from Badayun. He came down to Delhi to request Maulana Nasiruddin, son of Qadi Hamiduddin Nagauri, to honour him with the khirqah, i.e. the robe of spiritual authority. With this intention he held a majlis at the Hauz-i-Sultan, in which a number of darveshes also participated. Meanwhile, everyone started in this gathering talking about the sweetness of the water of the hauz. But Aziz Bashir said that Haud-i-Sultan was an ordinary hauz, the Hauz Saghar of Badayun was much better. Muhammad Kabir was present there. When he heard these words, he asked Maulana Hamiduddin not to give him khirqah, because Aziz seemed to be a boastful and pretentious person. Qazi Hamiduddin Nagauri followed his advice and did not grant him Khirqah.71

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70 Biographical Encyclopaedia of Sufism, op.cit., p.1.
Maulana Sirajuddin Tirmidhi:

Belonging to Badayun he was a pious man. He went to Makka with a wish that if he died he would be buried over there. But after visiting Kabah he came back to Badayun where permanently settled down. People asked him about his wish of dying and getting buried in Makkah. He replied that one night he saw in a dream that some dead-bodies were being brought to Makkah while some of the other dead-bodies already buried there, were being taken away from their graves and carried away. I required what was all that. I came to know that the dead bodies that are being brought Makkah from for off places are of those who had the wish to be buried there. While those which are being taken away from there graves did not deserve to have a place there because they had not desired to be buried in Makkah. It was due to this reason that these dead-bodies were being shifted to places beyond that holy city. So I came back to Badayun.

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72 Ibid., p.216, Wasilin, op.cit., p.85.
73 Ibid., p.216, Wasilin, p.86.
Khwaja Muhammad Bin Alavi:

An *alim* (religious scholar), of high repute and a man of excellent manners and integrity, was born in Badayun. Shaikh Nizamuddin Auliya once in his gathering related an anecdote to him. The Shaikh said: “A son was born to him but the day of his birth happen to be the day when the moon was in the scorpion part of the zodiac, and because of common believe the child’s parents regarded his birth as inauspicious. He gave him to a sweeper who brought him up. The child grew up a brilliant and handsome boy. Some one went to his parents and asked them to look at him. When they saw their son, they took him back from the sweeper made arrangement for teaching him the *Quran* and educating him in various academic disciplines of the time”.

Miyan Shaikh Abdullah of Badayun:

He was from Badayun. He devoted himself in religious life and selected for himself the profession of teaching the *Quran*. He always kept him self acquainted with God’s Commands (*ahkam-I Ilahi*), and ultimately joined the belt of famous saints. He joined the spiritual discipline of

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74 Ibid., p.243.
75 Ibid., p.244.
Miyan Shaikh Abdul Baqi Chishti of Badayun. The latter authorized Miyan Abdullah as his khalifa. Sheikh Abdul Baqi’s kind attention and miraculous glance made the latter one of the renowned mashaikh (saints), of the Badayun city. Subsequently he also benefited from Shaikh Safi of Khairabad. He employed himself in austerities after and in striving after holiness to attain perfection. He also acquired the knowledge from Miyah Shaikh Ladan of Delhi and from Mir Sayyid Jalal of Badayun. After the death of Mir Sayyid Jalal, Miyan Abdullah became his successor. People from surrounding areas and other parts of the country visited him to attain eternal felicity.

In later days he sometimes appeared like a majzub, i.e. the mystic over powered by mysterious attraction of God and spent his time in ecstatic singing and dancing. He led a very simple life and used to go to market to buy his necessary supplies for the Kitchen and house hold goods. He never believed in taking favour from his students. Badaoni said that Miyan Abdullah never saw him in the course of his teaching to refer a book while solving the questions and obscure subtleties because what ever he had seen once he add on the tip on his tongue.

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77 Ibid., pp.53-56.
78 Ibid.
Shaikh Husain Badakhshan:

He was the spiritual successor of the Shaikh Hussain of Khwarizm. He used to read Misbah and Masnavi. He was very firm believer of law. He had a very good spiritual knowledge if someone would praise him he would say “it is yourself that you are regarding” He stayed at Badayun for the purpose of seeing some turks who had attached themselves to him as his disciples.

Nasihi:

He was the son of Shaikh Mayan of Badayun. His name was Jamal Khan. He was a young man of perfect orthodoxy and well known for the beauty of his form and disposition. He was a great poet but because of his early death he did not acquire accomplishment. His following verses are very famous: “Hear this well-weighed saying from one who was nurtured on love”; “He ‘who dies of love is better than who lives without love”.

My dark eyed beauty, than host smitten me with a wound, whilst than went riding. I take delight is this love, for thou last mortally wounded me”

80 Ibid, pp.100-101
Maulana Abdul Hadi:

Born in Badayun he was a saint of the Naqshbandiya order being a Khalifa of Shaikh Ahmad Sirhindi, popularly known as the Mujaddid-i-Alf-I Sani. A scholar of Islamic sciences, initially he was associated with Khwaja Baqi Billah and it was on later instructions that joined Sirhindi and Mujaddid to went to Sirhind to completes his mystical training. The Mujaddid had appointed him envoy in Badayun.81

Maula Ali or Ali Maula:

A renowed saint of Badayun, he was a follower of Shaikh Jalaluddin Tabrizi. He was present at the ‘ceremony of the turban tying’ (jalsah-I dastar bandi), of Shaikh Nizamuddin Auliya. The latter regarded him extremely and always prayed for him.82 Previously he was a non- for muslim. The manner in which he got converted is quite interesting. One day Shaikh Jalaluddin was setting outside his house. Meanwhile a curd seller from Katihar, who was in fact a robber, happened to pass through there. The very moment he took at the Shaikh. He was so impressed by him that he embrassed Islam and became a mulsim. Shaikh Jalaluddin named him Ali. He presened thousand Jital to the Shaikh but the latter

82 Wasilin, op.cit., p.42
declined. Ali remained in the company of the Shaikh for several years. The Shaikh taught Ali to perform five times prayers daily. When Shaikh Jalaluddin decided to leave Badayun and settled in Lakhnauti, Ali Maula also desired to accompany him but, the Shaikh strictly asked him. Ali was ordered to stay at Badayun as the Muslims of this city had been left under his care.  

Shaikh Ahmad Naharwani:

Came from the weaver community, he too was a renowned sufi of Badayun. He was a weaver. According to Shaikh Nizamuddin Auliya, he had deep sense of spirituality. The Sheikh was very much impressed by Naharwani’s devotion to prayers and litanies. We find Naharwani referred to in his malfuzat as one of those adorned with God’s famous and mercy.

He was very great man one night a thief entered his house after searching everything he could not find anything he got disappointed and decided to leave the house empty handed. Sheikh Ahmad Narwani saw him and requested him to stay for a while he took out a 7 yard long cloth piece form his loom and gave it to him. The thief took it and went away next day the thief along with his parent came to him and placed their heads

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83 Wasilin, op.cit, pp.47-51.
84 Ibid. p.51
at his feet and decided that they would not indulged in such sinful act.\textsuperscript{85}

Sheikh Ahmad Nharwani used to go to Masjid-i-Jami along with his friends and followers. A \textit{darwesh} known as Shaikh Ali Sharidah advised him not to go to the mosque with such a big crowd. But he continued the practice. One day, on his way, he saw a man beating and kicking another man. After seeing him, Shaikh Naharwani and his friends formed a circle around that man and got him freed from the clutches and kicking. In the meantime Shaikh Ali Sharidah reach there. When Shaikh Nharwani saw him he told that because of all these eventualities he kept his friend when even he had to go out of his house.\textsuperscript{86}

He was an able and blessed man. Once he was asked as to whose \textit{murid} (disciple). He said God knows better.\textsuperscript{87} But it was generally said that he had got a spiritual status because of a look of attention of Faqih Madhawi towards him the Imam of Jami mosque at Ajmer. One day Shaikh Ahmad Nharwani was singing some hindavi song in his voice Faqih Madhawi heard him and advised him to memorized the Quran.

\textsuperscript{85} \textit{Fawaid-ut-Fuad}, op.cit., p.254. Also: \textit{Khairul Majalis}, op.cit., p.28.

\textsuperscript{86} Ibid., pp.172-173.

\textsuperscript{87} Ibid., p.173, \textit{Akhbar-ut-Akhyar}, op.cit., p.47
Shaikh Ahmad nharwani, in compliance with latter’s advice learnt the Holy Book by heart.\textsuperscript{88}

**Hazrat Ahmad Khayyat:**

Being a tailor by profession, he too was a pious man. He did his work very honestly. When he used to stitch the red cloth, he wore white cloth and when he stitched white cloth then he used to wear red cloth so that if any thread of the cloth of the customer falls on his cloth he could come to know about return it to the person concerned.\textsuperscript{89} He died around 650 A.H.\textsuperscript{90}

**Bibi Zulaikha:**

She was the mother of Shaikh Nizamuddin Auliya. A extremely pious lady she passed her time mostly in God’s prayers and remained always dependent of His mercy.\textsuperscript{91} She always tried her best to train and bring up her son in highly spiritual and moral way. Once she had nothing to eat and cook in her house. She did not get disturb. Rather very calmly and patiently said her son: “O”, Nizamuddin, “we are God’s guests

\textsuperscript{88} Ibid., pp.172-173.
\textsuperscript{89} Wasilin, op.cit., p.55.
\textsuperscript{90} Badayun Qadeem wa Jadid, op.cit., p.29.
today". Next day she got a huge quantity of grains in gift from some one. That's how her prayers were heard. One time her female servant fled away and it was difficult for this pious lady to employ another one. As usual she prayed to God. Surprisingly the miracle happened and her maid servant came back to resume her services. She also possessed unique intuition of far seeing the future in her dreams. It was by virtue of her intuition that one day her son would earn great fame and honour as a saint. These words came true after her death. When she was on her death bed Nizamuddin Auliya was very disturbed because he was too young to live all alone, he expressed his concerned to his mother. She took his right hand into hers and said: "O", God, I am handing him over to you”. These events show this great pious lady’s firm faith in God. When ever she needed anything or faced any difficulty, she recited durood (seeking God’s Benedictions for Prophet Muhammad and his descendants) five hundred

93 Ibid., p.113.
95 Ibid.
96 Ibid.
97 Ibid.
98 Akhbar-ul-Akhyar, op.cit., p.298.
times after every prayers. Accordingly, her needs were fulfilled.\textsuperscript{99} It was Shaikh Nizamuddin Auliya’s mother who had shown the seeds of God’s love in his heart.\textsuperscript{100} After her death he used to visit her tomb regularly to recite \textit{fatiha} (the practice of praying God to shower His Mercy and favours on to pardon the deceased or dead). This shows his devotion and gratitude for his mother.\textsuperscript{101}

\textbf{Shaikh Ahmad Takhta:}

Known for his piety and religious devotion, he was the follower of Shaikh Shahi Mu-i-Tab.\textsuperscript{102} The reason of his title ‘Takhta’ (flat piece of timber) was that once he was going to wash the cloth (Jama) of his master’s cloth at the river, he did not find any solid flat so that he could wash them easily and cleanly. He, therefore, used his back for this purpose. This act of Shaikh Ahmad was so much appreciated by his \textit{pir} and others that he popularly came to be known as Takhta.\textsuperscript{103}

\textsuperscript{100} \textit{Akbar-ul-Akyar}, op.cit., p.298.
\textsuperscript{102} \textit{Badayun Qadeem wa Jadid}, op.cit., p.13, \textit{Wasilin} op.cit., p.57.
\textsuperscript{103} Ibid., p.13, \textit{Wasilin}, op.cit., p.57.
Shaikh Ahmad Noori:

He too was a famous *sufi* of Badayun. Having the qualities of an *abdal* (the saint whose spiritual qualities are not known to public). Although illiterate, he kept himself always busy in following the Sharia (the laws of islam). Nizamuddin Auliya says that "I had a friend in Badayun when he came to Delhi and met me, he inquired about me and my mother’s health. He knew it already that my mother was suffering from some serious ailment, but (perhaps) nobody had told him that she had passed away I told him about this. Then, for a while, he appeared anguished and disturbed and started crying".\(^{104}\) At one moment of conversation, Khwaja was so excited that tears began to flow from his eyes. His voice was distorted and nothing can be understood except the two verses which he recited again and again. It was also not clear whether he quotes Ahmad or himself recited those couplets.\(^{105}\)

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\text{افسس دلم كہ بہیچ تدیبیر نکردا}
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\text{شہابے اور سال را بزنجیر نکردا}
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\text{گر وسن تو یاری بکنند یا نکنند}
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\text{باری کہ فران بہیچ تقصر نکردا}
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\(^{104}\) *Fawaid-ul-Fuwaid*, op.cit., p.47. *Wasilin*, op.cit., p.59

\(^{105}\) Ibid., p.47, *Wasilin*, op.cit., p.47.
Alas! I failed to find a stratagem
To fetter the fleeting moments of union;
What if they stood by me or not!
The separation never failed me.

After the death of Ahmad Noori, Shaikh Nizamuddin Auliya once saw him in a dream. Ahmad Noori started inquiring about Shari'ah percepts and Commandments of Shari'ah. The Shaikh said to him, in the dream, that when he (Ahmad Noori) was alive one could understand that his queries were for the purpose of knowing the truth and leading a pious life in conformity with the Islamic precepts. But after death such queries seemed to have purposeless. Listening to this point from Shaikh Nizamuddin Auliya, Ahmad Noor asked him: “Do you regard the departed saints as dead”

Maulana Zainuddin:

An intellectual associated with the Madrasah-i-Muizzi, he was popularly known as *danishmand.* He was a very pious man. Any problem of people brought to his notice was solved by him immediately and to the full satisfaction of the inquirer. One day people asked him as up to which standard he had studied. The Maulana frankly admitted that he had not studied anything and had never been a student of any teacher. It so

106 Ibid., p.48; Wasilin, op.cit., p.59.
happened that when he grew old, he once performed the namaz of Hazrat Owais Qarani and prayed “O”, Allah, I have grown old and I have not been able to learn anything O my lord, teach and give me some knowledge”. Describing the result of this prayer, Maulana Zainuddin adds: “Allah, the Almighty, as a blessing of that namaz opened the gate of knowledge to me. Now if anyone brings to me any academic as well as literary problem, difficulty I am by God’s grace, able to analyse and explain it to them in plain and intelligible terms”.\(^\text{107}\) Above anecdote shows that he was almost formally uneducated but God had blessed him with knowledge.

**Maulana Mulk Yar:**

Though formally not educated, he was renowned poet of Badayun. God blessed him with knowledge. His refined taste of poetry is evident from this anecdote, mentioned is the *malfuzat* of Shaikh Nizamuddin Auliya. The Shaikh is reported to have said: “Once Maulana Alauddin Usuli was comparing two copies of a book. One copy of this book was in his hand whereas the other one was in my hand. When he read I looked into it and when I read he did likewise. We both were making this comparison that there came some problem in a line of a couplet, which we thought, was unrythmical and had no meaning. We tried our best to

correctly read and understand it but failed. In the meantime Maulana Mulk Yar entered the chamber. Alauddin Usuli requested him to solve the problem. Yar read the line correctly with an intonation and made it meaningful. We were satisfied Alauddin Usuli said to me that Yar could do all that because of his literary taste”.

When he was chosen to be the Imam of Jami mosque of Badayun, there were misgivings in certain quarters about his ability to be entrusted with such a serious responsibility. The matter was brought to Alauddin Usuli whose spontaneous reaction was that, in view of his ability, it would have amounted to injustice to him had he been appointed as the imam of even the Masjid-i-Jami of Baghdad.

Shaikh Ibn Ali Makki:

He was honest, pious and spiritually blessed man. Nizamuddin Auliya says that often he prayed to God to be Gracious to let my death occur at a place which is neither my own town nor the one where I intend to go; I wish to die, while journeying, at a place where nobody knows and recognizes me. Shaikh Nizamuddin further says that Ali was on his way to Badayun when he fell ill, and when he left the town of Bajlana, his illness

\[108\] Ibid., p.23.
became serious, and before he could reach Badayun he died in its vicinity and was buried there.\textsuperscript{109}

There is mentioned in interesting anecdote in the \textit{Fawaid-ul-Fuad} that is Kirman there was a Qadi and one day Qadi invited some distinguished and learned persons of the city to a mahfil-i-sama. In this mahfil Ali Makki had not been invited but hearing that there would be held an assembly of sama in the house of the Qadi, he went there and took his seat in a corner. The sama started and there was some movement in the body of the darwesh (Ali Makki). Feeling ecstatic and excited he stood up to dance. The Qadi was very much conscious of his eminent status. His ego felt hurt as he thought that instead of that insignificant darwesh, there should be some important person to give the lead. He asked him with a loud voice, to remain seated. The darwesh felt sad, immediately withdraw and sat down. After some time when the sama was in full swing, the Qadi stood up, and now it was the turn of the darwesh to shout at the Qadi and ask him to remain where he was the Qadi immediately resumed his seat.

When the sama was over and the people dispersed, the darwesh also left but the \textit{Qadi} could not get up, and he remained there sitting in the

\textsuperscript{109} Ibid., pp.146-147, \textit{Wasilin}, op.cit., p.104.
same posture for seven years till the darwesh returned and found the Qadi old and broken in the same position, in which he had left him.

The darwesh asked the Qadi to stand up, the Qadi did not move, the darwesh asked him again to get up; again he was unable to move. The darwesh once again spoke and said to the Qadi “All right, remain as you are and die in the same posture”. The Qadi died in the same posture.\textsuperscript{110}

\textbf{Nizamuddin Auliya:}

Born in 632 A.H. /(1234-35 A.D.), in Badayun, he is really one of the greatest sons of this city. Though he spent a considerable long time of his life in Delhi, the soil of Badayun and its people will always be taking pride for this ever great spiritual personality. No history of this city may be supposed complete without the description of this great Shaikh. Having migrated from Bukhara is Central Asia, his grandfather had settled in Badaon in the days of Sultan Iltutmish.\textsuperscript{111} His father died leaving him a child to the care of his mother. She was brought up her son in extreme poverty. Nizamuddin passed about first 20 years of his life in Badayun. As he grew to adolescence, his mother shifted to Delhi so that her son could receive the best education available in the capital. He soon developed interest in sufi discipline and travelled to Ajodhan, in Punjab, where

\textsuperscript{110} Ibid
\textsuperscript{111} Wasilin, op. cit., p. 96
flourished the great saint, Shaikh Fariduddin Masud Ganj-i-Shakar. Shaikh Nizamuddin Auliya joined his mystic discipline in the Chishtiyah silsila. Shaikh Fariduddin after training Nizamuddin Auliya for few years on the spiritual path, conferred his khalifat and deputed him as his khalifa (representative) in Delhi where he later came to be popularly known as Shaikh Nizamuddin Auliya.\textsuperscript{112}

It was his principle never to visit the royal court nor excepted favours the kings and rulers.\textsuperscript{113} He was one of the early sufis of India, who gave a new dimension to the social idea of \textit{musawat} (equality), promoted by Islam and from “brotherhood of Muslims”. The Shaikh’s regular practice that intrigued the aristocracy and high caste of his day, was to offer Tazim standing up as a mark of respect, to the visitors of his Khanqah, most of whom were people of so to say, plebeian origin.

An interesting and age old custom observed by the Sufi fraternity, his disciple, Hasan-i-Dehlawi carefully stared in his memory what he heard every day in the assembly of his Shaikh and prepared a verbatim record of his discourses and utterances, the \textit{malfuzat}, under the title \textit{Fawaid-ul-Fuad}. As a diary of precisely 15 years and 16 days (3 Shaban A.H. 707

\begin{footnotes}
\item[112] Ibid.
\end{footnotes}
to 19 Shaban 722 A.H.) revealing a sufi’s thought, and demonstrating unique charm of expression, it has great historical significance.\(^{114}\)

**Shaikh Husain bin Abul Hasan Badayuni:**

He was a man of high religious intellect and learning. He was a very honest man and earned his livelihood by selling ropes and that’s why he is known as “Rasan Taab” (Rope maker). Qazi Hamid-udd-din Mohammad bin Ata Nagauri gave him knowledge and for a certain period, he was in touch with his teacher. He died in Badayun and buried there, he belong to 7 A.H..\(^{115}\)

**Maulana Ruk-nuddin Badayuni:**

He belong to 14\(^{th}\) century A.D. He was a man of learning and Islamic literature. He was an expert in the mater of Fiqh-i-Usul and Arabic. He was a teacher of Shaikh Siraj-ud-din.\(^{116}\)

**Abdul Qadir Badaoni a Renowned Figure of Medieval Badayun:**

Born in 21\(^{st}\) August 1540 (947 A.H.) at Todah\(^{117}\). At the age of five Badaoni read the Quran at Sambhal and acquired knowledge of Quranic

\(^{114}\) K., A. Nizami, *On History and Historians of Medieval India*, Delhi, Munshi Manohar Lal, 1983, pp. 169-170


\(^{116}\) Ibid., p. 216

As appears from his *Muntakhab-ut Tawarikh*, we learn that at a very young age he studied under Shaikh Miyan Abdullah of Badayun where he learnt and read the commentary of the *Sahaif fil-Kalam* and the *Tahqiq-fi-Usuli Fiqh*. In the year 1552 at the age of twelve, Badauni went to Sambhal with his father Muluk Shah. Where he also studied under different *ulama*.

Throughout the period of his childhood and adolescence, Badauni was in contact with religious orthodox theologians.

In the beginning of his career, he served under Husain Khan who cared him ‘like a brother and father’. Badaoni’s stay with Hussain Khan, for years, gave him material stability and made him intellectually sound.

In April 1574 Badayuni was introduced to Akbar who was pleased by the scope of Badaoni’s theological learning. On his introduction to the Mughal court Badaoni displayed considerable interest in the problems of theology. Akbar pitted him against Haj Ebrahim of Sirhind and Makhdum-ul-Mulk Abdullah Sultanpuri. Throughout these discussion Badayuni left a work of his theological knowledge on those present. Badaoni is happy to

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118 Ibid., Vol. III, p. 56
119 Ibid.
120 Ibid., p. 3.
121 Spiritual guide.
record that during these religious discussions is the *Ibadatkhana* he found Akbar deeply in religious. Akbar also felt that Badaoni with his strength of natural talent, the sharpness of his intellect, his subtle understanding and his youthful boldness was a great asset for him in the discussion and interpretation of religious matters. However Badaoni could not confirm to the whims and fancy to the Emperor in each and every religious matter and when there was an inevitable clash between religion and administration Badaoni could not refrain from giving weight age to the fundamentals of religion and on several occasions he did not go they away from speaking for his faith, even in the presence of the Emperor.

Badaoni records that once a Brahman was brought before Shaikh Abdun Nabi by Qazi Abdur Rahim of Mathura on the charge that the Brahman had stolen the building material brought for the construction of a mosque and had used it in the construction of a temple and had used it in the construction of a temple. The Brahman had also reviled the prophet in the presence of many witnesses. Sheikh Abdun Nabi sent for the Brahman who did not comply with the Shaikh’s orders. Akbar sent Birbal and Abul Fazl to verify the facts and to fetch the Brahman. They confirmed the allegations. The Ulema were divided on the question of punishment. Some

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said that the Brahman should be executed while others felt that he should be left after a warning. Sheikh Abdunabi was in favour of an execution, but needed the emperor’s sanction for it. The emperor avoided a direct reply by saying that punishment for religious crimes rested with the Ulema.\textsuperscript{123} Abdunnabi continued to pursue the matter requesting confirmation for the execution and finally Akbar said, ‘you have received your answer. The Shaikh issued order for the Brahman’s execution. Akbar was extremely annoyed at this and discussed this issue in the Ibadat Khana. It was said that according to the belief of Abu Hanifa, the cursing of the prophet by non-believers could be forgiven and it did not absolve Muslims from their obligation to safeguards the ‘infidels’. Badaoni agree with Akbar. There were ninety-nine tradition awarding punishment for an offence and one tradition by which a person could be liberty then the muftis should give preference to that one tradition. But when Akbar enquired as to why Abdunnabi had not taken this one tradition into consideration then Badaoni replied that Shaikh Abdunnabi must have had some wise purpose in mind in awarding a punishment contrary to the tradition. On the Emperor’s enquiry or to what could have been the reason, Badaoni badly replied “the closing of sedition and the uprooting of the germs of insolence.”\textsuperscript{124}

\textsuperscript{123} Ibid., Vol.III, p.81.
\textsuperscript{124} Ibid., Vol.III, p.82
Badaoni's boldness annoyed Akbar. His moustache 'bristled like the whiskers of a tiger' and the courtiers gestured to Badaoni to refrain from further argument. Akbar must have realized that it was essential that a decree should be promulgated to give him supreme powers in religious matters also and Badaoni records that keeping this in mind the Mahzar was promulgated. This decree affirmed the religious supremacy of the Emperor and gave him superiority in ecclesiastical matters.

The introduction of Abul Fazl and Faizi to Akbar's court, soon after Badaoni's induction also proved harmful to Badaoni's importance in the eyes of Akbar, for the high opinion which Akbar had formed of Abdul Qadir's learning and disputatational powers was transferred to Abul Fazl and Faizi who were equally well versed and well too eager to follow Akbar's whims and fancy into. As Badaoni's utility in religious discourses is gradually diminished, his presence was no longer necessary in the court.

Thereafter Akbar utilized Badaoni's services in assigning the task of translating literary works such on the Ramayana the Mahabharat, the Sighasan Battisi, the Atharban etc. most of these works were the holy books of the infidel's and Akbar showed extreme indifference to Badaoni's religious susceptibilities by thrusting these work on him. Badaoni

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125 Ibid.
126 Ibid., p.83.
translated them reluctantly and made it a point to express his displeasure in the form of a couplet at the conclusion of the work. At the end of the translation of the Mahabharat called Razm Nam, Badaoni added the following line:

Har amal ajre Dakar karda jaza-i-darad.\textsuperscript{127}

[Every action has its reward and every deed its recompense].

And at the end of the translation of the Ramayana, Badaoni wrote following couplet:-

Ma Qissa Navishtem ba Sultan ke Rasanad Jan Sakhta Kardem ba Jahan ke Rasanad.\textsuperscript{128}

[We have written a story, who will bring it to the emperor, we have burnt our soul, who will bring it to the Beloved]

Badaoni was a fundamentlist and deeply religious but he does not lose the human touch for non-muslims and is often adamant on providing them justice, which, of course has to be in keeping with the shariah and, Islamic traditions and practices as prescribed by the Prophet.

After the promulgation of the Mahzar and the inception of the Din-i-Ilahi, there is a deliberate attempt by the court historians to highlight the reign of Akbar. While recording history, Abul fazl used involved and

\textsuperscript{127} Ibid., Vol.II, p.399.
\textsuperscript{128} Ibid., Vol.II, p.366.
intricate language, and it is behind a plethora of high sounding words that he concealed certain aspects of Akbar's reign which would otherwise adversely reflect on the emperor's dignity or wisdom. Contrary to this Badaoni, in his *Muntakhab-ut Twarikh* records reactions to the events of Akbar's reign from his religious point of view. He finds himself in a very uncomfortable position as on the one hand he owes allegiance to islam because of his upbringing, early influences and education but on the other hand is conscious that his livelihood in threatened if he dares to become an obstacle in the innovative schemes of the emperor. He also realizes that the showering of praise on the emperor for his innovations and reforms while recording history would be harmful for posterity and so decides to record history in secret. Since he was sure that his *Muntakhab-ut Tawarikh* would surely se the light of day. He records his true feelings, according to his own ideas and beliefs. In accordance with his faith in islam, he has praised or criticized the Muslim rulers about whom he has written particularly Akbar, whose actions he considers quite damaging to his faith and encroaching upon the tenets of Islam. The importance of the *Muntakhab-ut Tawarikh* or, history in an undiluted and untampered form is too great to be ignored while assessing the reign of Akbar.
The importance of the Muntakhab-ut-Tawarikh is further enhanced when we get the details of certain historical facts that have been brushed aside and have not been mentioned or have been casually alluded to by Abul Fazl. Badaoni has thrown light on certain notable aspects of Akbar’s administration. In 1574\textsuperscript{129} Karoris were appointed. Akbar got large portions of the empire under cultivation. It was a reasonable financial measure, since every land brought under cultivation meant an immediate increase in revenue. The primary duty of these officers was to foster the extension as cultivation. Three years time was assigned to each officer for this massive task. The court historians while recording the event in the year 1574 do not give any further details, nor the results of the experiment. The karoris are not alluded to in the revenue section of the Ain-i-Akbari and moreland observes that they must have disappeared before its compilation or else Abul Fazl was clever not to record any fact that adversely reflected on the emperor. It is from Badaoni’s Muntakhab-ut Tawarikh that we get the details of the system. He records that the officers appointed to the post used the opportunity to further their own interests rather than those of the empire.\textsuperscript{130} The experiment ended in a disaster. A great deal of the country


\textsuperscript{130} Muntakhab-ut Tawarikh, Vol. II, p. 189.
was laid waste through the rapacity of the karosis. Badaoni records that the wives and children of the ryat were sold and scattered abroad and confusion ensued. The Karoris were brought to account by Raja Todar Mal and many died from the severe beatings which were administered and from the tortures of the ‘rack and pincers’ many persons died from protracted confinement in the prisons of the revenue authorities and there was no need for an executioner or a swordsman. As people had died in large numbers no one cared to find their graves. Abul Fazl has not given these details and it is clear that had the experiment been successful, he would have definitely attributed it to the insight of his master.

Badaoni has also given details of the institution of the branding of horses. He writes that it was on the initiative of Shahbaz Khan Kamboh that the custom of the branding of the horses was begun and goes at length to describe the system. Badaoni condemns this system and feels that because of this, the condition of the soldiers deteriorated or the amirs acted or they pleased. They put most of their own servants and mounted attendants in the clothes of soldiers and brought them to the muster. Once they received their jagirs they disbanded the mounted attendants when an emergency arose and the soldiers as were required and again left them

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131 Ibid., p.189.
once they had served their purpose. Badaoni observes that while the income and expenditure of the Mansabdar remained the same, 'dust fell into the platter of the helpless soldier'\textsuperscript{133} and gradually he lost his worth.

In the same way Badaoni goes to great length in describing the \textit{Mahzar}. He is our only contemporary source of information and for the benefit of posterity he has reproduced the \textit{Mahjar} in full. Abul Fazl and Nizamuddin Ahmad do not throw light on this important document. Prior to the promulgation of the \textit{Mahzar}, Badayuni has also recorded that Akbar read the \textit{Khutba} in his name and for this he mounted the pulpit of the mosque in Fatehpur Sikhri and read the Khutba composed by Faizi, but all at once Akbar started shivering and could scarcely read a verse.

Since the \textit{Muntakhab-ut Tawarikh} was mare of a personal record for Badaoni, he has recorded his personal tragedies and has intertwined autobiographical notes while chronicling the events of Akbar's reign. At the tender and impressionable age of fourteen, Badaoni learnt of the devastation of war when Basawar and the adjoining districts were plundered by Hemu in his expedition against Ibrahim Khan.\textsuperscript{134} Being a man of scholarly pursuits, Badaoni is shattered when Hemu's men plunder and destroy his father's library at Basawar. In the same year he saw the

\textsuperscript{133} Ibid., Vol.II, p.191.
\textsuperscript{134} Ibid., Vol.I, p.425.
devastation caused by famine, when Basawar was rendered more pitiable and there were innumerable deaths from hunger. In recording the misery, Badayuni has responded to the finer human emotions. He records having seen with my guilty eye, the agony of the people. Even coarse grain was scarce and people ate wild herbs and reeds of the babul tree worse than this, the horror Badaoni witnessed was the terrible sight of man eating man. The sight of the famished suffers was hideous. Because of the scarcity of rains famine and devastation increased, so much so that Basawar was turned into a desert. The sensitive Badaoni observes the pitiable sight of the people and the cruel and inhuman attitude of Hemu’s men. While people cried for bread, Hemu’s elephants were being fed on choicest delicacies.

Badaoni has a large share of personal tragedies in his life and career. At a young age of 22 he lost his father Muluk Shah, A world of excellence, who died in April 1562 and thereafter Badaoni appears to be deeply affected by the death of any one near and dear to him. In the Muntakhab-ut Twarih, he records a series of deaths. He lost his maternal

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135 Ibid., p.429.
136 Ibid., p.428.
137 Ibid., p.428.
138 Ibid., pp.428-429.
139 Ibid., p.430.
grandfather, Makhdum. Ashraf in 1563, and this was followed by the death of his youthful brother Shaikh Mohammad and his infant son, 'the apple of my eye'.

The *Najat-ur-Rashid* is the another work of Badaoni, which he wrote on his own. The *Najat-ur-Rashid* is characteristic in the way that a novel method has been employed by Badaoni to attack and condemn the un-Islamic practices adopted by Akbar and his courtiers without directly coming into confrontation. Badaoni has quoted Quranic Ayats which condemn certain practices which were being followed by these persons in their zeal for religious innovations. Badaoni was conscious of the fact that any *alim* who raised his voice against Akbar's innovative schemes was immediately transferred to Bhakkar and Bengal or banished to far off places on one pretext or the other. Therefore Badaoni adopted this indirect method of attacking the evils and un-Islamic practices of his time.

It is importance more so as Nizamuddin Ahmad and other theologians also wished to condemn these evil practices but did not consider it advisable to put their feelings in writing, though they assisted Badaoni with information and collection of material that could be put to

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141 Ibid, p.81
use and the burden of writing the book fell entirely on Badayuni who was bold enough to take up the venture on his own.

In the writing of the *Najat-ur-Rashid* Badayuni saw the fulfillment of his desire of reaching out to the people with disguised condemnation of Akbar's un-Islamic practices. The contents on this book did not have anything directly against the emperor, his courtiers or close associates but hidden within the text there was enough matter in the form of condemnation for each social or religious evil of the time that he wished to criticize. Since the contents of the book had a direct approach to the religious sentiments and were backed by religious traditions and practices, Badayuni had a strong feeling that they would certainly appeal to his co-religionists.\

Due to the influx of scholars, ulema and poets from Central Asia as a result of Mongol invasion, Badayun had become a great seat of learning and literature. The ulema, scholars, poets and sufis played a significant role in bringing about many compilations in both prose and poetry. Due to their active participation in intellectual activities Badayun emerged as a magnificent centre of culture.

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142 Ibid.