CHAPTER VII

**Shaikh Nizam-ud-din Auliya**

Muhammad bin Ahmad Danyal bin Ali Bukhari, popularly known as Shaikh Nizam-ud-din Auliya, the most outstanding personality of medieval India was born in Badayun on 9th October, 1238 A.D. and died in 1325 A.D. His ancestral abode was Bukhara, but his grand father, due to the invasion of Chaghatai Khans, came over to Lahore which is the birthplace of both his father and mother. After some time, this family shifted to Badayun where they settled permanently.

The father of Shaikh Nizam-ud-din could not stay with them for long. The Shaikh was just a child of five, when his father died. It was his mother Bibi Zulaikha who brought him up. Bibi Zulaikha was a lady of fervent piety. She was his first teacher and her influence proved the most lasting. It was she who kindled the spark of Divine love in him, which later moulded his entire being and dominated his thought and action. Shaikh Nizam-ud-din, even in his later life, used to visit the tomb of his mother whenever in distress to attain solace.  

Shaikh Nizam-ud-din received his early education in hadith (tradition) tafsir (exegesis), Sarf, Nahv and man-tiq (logic) at home. Very soon he became well versed in all of them. He left for Delhi for his higher studies at the age of sixteen. There he steadily devoted himself to his
studies for four years at the feet of eminent scholars of the
capital and earned a position of distinction in the academic
circle. ³

He developed an attachment to Shaikh Farid-ud-din
Ganj Shakar very early in life, at the age of twelve. ⁴ At
Delhi, in the company of Shaikh Nujib-ud-din, the brother and
Khalifa of Baba Farid, this attachment matured. ⁵ And one day
he left for Ajodhan—present Pakpattan to visit the great
Shaikh. The great Shaikh welcomed him with the couplet, "O
you, the fire of whose separation has burnt hearts and the
torrent of whose love has ruined souls". ⁶

Shaikh Nizam-ud-din was initiated by Shaikh Farid-
ud-din in 1275 A.D. After his initiation he inquired from
his master whether he should give up his studies and devote
himself exclusively to supererogatory prayers. Shaikh Farid-
ud-din replied that he did not wish any one to discontinue
his studies. So, he should carry on both of them and finally
devote himself to that whichever would get the upper hand. ⁷
Shaikh Nizam-ud-din was overwhelmed by the life of devotion
to God. He submitted himself to the care of Baba Farid and
under his inspired guidance traversed the difficult stages
and states of mystic path. He visited Ajodhan only thrice
during the life time of his spiritual guide. ⁸ He paid his
last visit to his master in 1265 A.D. The Shaikh showered
many blessings on him and said, "I have given you both the
Shaikh Farid-ud-din granted his Khilafat Name to Shaikh Nizam-ud-din, and a few days before his death, sent to him the mystic mantle, prayer carpet and staff through Sayyid Muhammad.

Shaikh Nizam-ud-din passed the early days of his life in extremely straitened circumstances. Though the commodities of life were cheap, but the Shaikh had no money to buy them. His mother and sister were with him and all of them were in the same condition. Sometimes they passed three days and nights continuously without meal. But these trials and tribulations could not dissuade him from the path that he had chosen for himself. Shaikh Nizam-ud-din says that the nature of his mother was such that when there was nothing to eat in the house, she would say that they were the guests of God that day. He was always yearning for such a day because that had come to have a special interest and pleasure for him. The father of the author of Siyar-ul-Auliya narrates that Shaikh Nizam-ud-din and his companions were leading a life of abject poverty. There was fast after fast. Some of the companions of the Shaikh became annoyed with this state of life. In the meantime, Sultan Jalal-ud-din sent something by way of present (fatūḥ) and proposed to the Shaikh that he should accept a village for his expenses. The Shaikh rejected this proposal. Being aware of the refusal of the Shaikh some of his attendants and companions, who were tortured by the cravings of an empty
stomach, requested him to accept the offer of the Sultan.

Shaikh Nizam-ud-din invited his close associates to discuss with them whether he should accept the offer of the Sultan or not. They all unanimously requested him to reject the offering of the Sultan otherwise they would not even take water from his house. Hearing this agreeable answer, Shaikh Nizam-ud-din became immensely pleased with them and said that he did not care for others; he was only in need of them. They should help him in the affairs of his religion in future and that was what expected of them.\(^\text{13}\)

This anecdote indicates that Shaikh Nizam-ud-din even in extremely indigent circumstances, stuck to his principles and allowed the storms to rage round him. Later on, the circumstances changed and his life showed some prosperity. The doors of the monastery (Khanqah) were thrown open for the people. A stream of visitors flowed to the monastery everyday, with enormous futuh (gift or present unasked for).\(^\text{14}\) But this affluence left the Shaikh unaffected. He despised riches and worldly goods. He used to weep on seeing the presents that poured in daily and tried his best to distribute them immediately among the poor. On every Friday, before the congregational prayers, all the things were distributed among the poor and the store room was emptied of all things.\(^\text{15}\)

Shaikh Nizam-ud-din led a life of extreme devotion and penitence. These practices not only purified his inner
life but also opened his soul to the indwelling power of God. According to the statement of Sayyid Muhammad bin Mubarak Kirmani, Shaikh Nizam-ud-din devoted the best period of his youth, for thirty years together, to prayers, vigils and self-mortification. Even in his old age, vigils and prayers, instead of showing any decline, increased all the more. At the age of eighty, he performed his daily prayers with congregation five times a day. He observed continuous fasts and his iftar was sometimes a bread or half of it, sometimes a little quantity of rice and sometimes nothing. He kept awake all through the night, absorbed in prayers and meditation.

Shaikh Farid-ud-din once said to Shaikh Nizam-ud-din that he would be a tree under whose soothing shade people would rest. And true to the expectations of his master, he, for about half a century, devoted himself to the stupendous task of lifting up humanity from the pitfalls and quagmires of sin and superstition, with remarkable zeal and singleness of purpose. His greatness was the greatness of a loving heart. He says that he was given a book in which it was written that one should provide comfort for the living beings because the heart of a person is the dwelling place of the secrets of God. True to this instruction he, days and nights, attended to the misery-striken people, assuaged their suffering, gave them heart and provided strength to their shattered nerves. His sympathy gave them the courage they needed to face the ordeals of life. People brought to him problems of different nature,
such as harassment by the Government officers, suffering from diseases, fulfilment of the wishes, etc. The heart of the Shaikh went out in sympathy to everyone. They found spiritual solace in his company.

Shaikh Nizám-ud-dín was a living embodiment of those moral principles and precepts which he taught to the people. There was the force of his example behind every ethical principle which he expounded. He was the cynosure of public eyes. People visited him from far and near and basked in the sun-shine of his spiritual favours. His visitors included all sorts of men, Divines, Shaikhs, Durveishes, officials, ministers, members of royal family, merchants and common men. The Shaikh used to talk to them according to their abilities to understand the spiritual problems. Apparently he seemed to be busy with them but internally he was absorbed in the remembrance of God. No visitor, whether he belonged to the rural or to the urban area, returned from his monastery without money or clothes or some other present. His monastery was a haven of peace and love in a world of strifes and conflicts.

Shaikh Nizám-ud-dín possessed all those qualities of head and heart which are indispensable in building up an organization. He possessed a deep understanding of human nature combined with clarity of thought and intuitive intelligence. Numerous anecdotes have been cited by the author of Siyar-úl-Auliya in this connection. The Chishti order reached its zenith under his able guidance. His disciples
set up Chishti mystic centres in practically every important part of the country. Barani has given a detailed account of the popularity of the Shaikh which may be quoted here in full.

He writes: "Shaikh Nizam-ud-din had opened wide the doors of his discipleship... and admitted (all sorts of people into his discipline) nobles and plebians, rich and poor, learned and illiterate citizens and villagers, soldiers and warriors, free-men and slaves. and these people refrained from many improper things, because they considered themselves disciples of the Shaikh; if any of them committed a sin, he confessed it and vowed allegiance anew. The general public showed an inclination to religion and prayer; men and women, young and old, shop-keepers and servants, children and slaves, all came to say their prayers. Most of these who frequented the Shaikh's company regularly said their Chasht and Ishraaq prayers. Many platforms with thatched roofs over them were constructed on the way from the city to Ghiyathpura; wells were dug, water-vessels were kept, carpets were spread, and a servant and a hafiz were stationed at every platform so that the people going to the Shaikh may have not difficulty in saying their supererogatory prayers. Owing to regard for the Shaikh's discipleship all talk of sinful acts had disappeared from the people. There were no topics of conversation among most people except inquiries about the prayers of Chasht, Awabin and Tahajjud. How many genuflexions (rak'ats) they contained?
What invocations (dua) are to follow each prayer? How many rak'ats does the Shaikh say every night; and what part of the Quran in every rak'at and what damuds (Blessing on the Prophet)?

What was the custom of Shaikh Farid and Shaikh Bakhtiyar? Such were the questions asked by the new disciples of the old. They inquired about fasting and prayer and about reducing their diet. Many persons took to committing the Quran to memory. The new disciples had no other occupation but prayer and worship, aloofness from the world, the study of books on devotion and the lives of saints. And God forbid that they should ever talk or hear about the worldly affairs or ever turn towards the house of worldly men, for such things they considered to be entirely sinful and wrong. Perseverance in supererogatory prayer alone had gone to an extent that at the Sultan’s court many amirs, clerks, guards, and royal slaves had become the Shaikh’s disciples, said their Chaah and Ishraq prayers and fasted on the 13th, 14th and 15th of every month (‘Ayyam-i-Bid) as well as during the first ten days of Zil Hijjah. There was no quarter of the city in which a gathering of the pious was not held every month or after every twenty days with mystic songs that moved them to tears. Many disciples of the Shaikh finished the tarawih prayers in their houses or in the mosques. Such of them as were persevering passed the whole night standing in their prayers throughout the month of Ramadan, on Fridays and during the days of the Hajj. The higher disciples stood in the prayers for a third or three-fourths of the night.
throughout the years, while others said their morning prayers with the ablution of their 'Ishâ prayer. Some of the disciples had, by now reached to eminence in spiritual power through this education. Owing to the influence of the Shaikh, most of the Mussalmans of this country took an inclination to mysticism, prayers and aloofness from the world, and came to have a faith in the Shaikh. This faith was shared by 'Alâ-ud-din and his family. The hearts of men having become virtuous by good deeds, the very name of wine, gambling and other forbidden things never came to anyone's lips. Sins and abominable vices appeared to people as bad as infidelity. Out of regard for one another the Mussalmans refrained from open usury and regrating (ihtikar), while the shop-keepers, from fear, gave up speaking lies, using false weights and deceiving the ignorant. Most of the scholars and learned men, who frequented the Shaikh's company, applied themselves to books on devotion and mysticism. The books, *Qut-ul-Qulub* 24, *Ihya-ul-Ulum* 25, and its translation, 26 *Awârif* 27, *Kaashf-ul-Mahjub* 28, *Sharh-i-Ya'arruf* 29, *Risâlah-i-Qushaij* 30, *Mizrâd-ul-'Ibad* 31, *Maktubat-i-'Ain-Qudat* 32, and the Lawaith and Lawana of Qâdi Hamid-ud-din Nagaur found many purchasers, as also did the Fawa'id-ul-Fu'ad of Amir Hasan owing to the sayings of the Shaikh which it contains. People asked the book-sellers about books of devotion. No handkerchief was seen without a tooth brush (miswak) or a comb tied to it. Owing to the great number of purchasers, the price of water and leathern vessels became high. In short God had
created the Shaikh as a peer of Shaikh Junaid and Shaikh Bayazid in these later days and adorned him with that divine love which cannot be understood by human wisdom. The virtues of a Shaikh— and the art of leading men (in the mystic path)—found their fulfilment and their final consumption in him.

**Attitude of Shaikh Mizam-ud-din Auliya towards the state**

The period of Shaikh Mizam-ud-din marks, on the one hand, the rising power of Sultan Qiyat-ud-din Balban and Sultan 'Alla-ud-din Khilji and, on the other hand, the downfall of both the slave and Khilji dynasties. He saw the coronation of more than half a dozen rulers; but he witnessed this scene from a judicious distance and never participated in it. He never except for once, visited the court of any Sultan; he even refused to grant interviews to them. The reason was that he did not view the government service as the service of Islam. Most of the rulers in those days were weltering into the mud and mire of sordid materialism. They were fighting for their own aspirations and ambitions. They made their own laws instead of following the Shariat. Example of Sultan Qiyat-ud-din Balban makes this fact clear.

Sultan Qiyat-ud-din Balban was punctual in his prayers and fasts. He even did not miss his Tahajjud prayer. He continued his 'Vird' and 'Waqifa' (A portion or section...
of the Qur'an fixed for reading at a certain time) up to his last breath. He often invited scholars and divines to his lunch and discussed religious problems with them. On the death of any divine or Shaikh he attended his funeral prayer and gave money and clothes to his successors. But when the question of the observance of the laws of Shari'at in the administration came, he ignored it. In his opinion, administration of the state was not subordinate to the Shara' of Jurists, but it was in accordance with the political welfare of the people. Barani writes, "Sometimes, the opinion of the Sultan, though it was against the Shari'at, was followed". He prescribed kingship as the best device for the progress and safeguard of humanity after the apostleship. He further said that it was necessary for a king to display his worldly grandeur. 36

Balban was succeeded by his grandson Kaiqabad. Kaiqabad used to indulge in luxuries. His court was a place for the exhibition of the charming and sweet-voiced women. Contrary to the laws of Islam, he devoted his attention to the progress of fine arts. 37 But this state of affairs could not last long. He was assassinated by some Turk and Jalal-ud-din Khilji founded the Khilji empire. Due to his mild temperament, theft, robbery and disturbances became the order of the day. 38 At the same time Sayyidi Maula, a favourite disciple of Baba Farid was murdered with the active
connivance of the Sultan and it was followed by dark thunder and storm. Famine stalked the land and Sultan's son became mad. A general tension arose between the public and the Sultan and ultimately he was murdered by his nephew Allah-ud-din.

Sultan Allah-ud-din is one of the most dominating personalities in the annals of the medieval Muslim period in India. He, with the help of his commander in chief Malik Kafaur, conquered the whole northern and southern India and thus India as a whole came within the fold of Muslim rule. He patronized the religious divines and saints. According to Tabaqat-i-Akbari, there were near about 46 religious saints in his regime, among whom Shaikh Nizam-ud-din Auliya, Maulana Rukun-ud-din, the grandson of Baba-ud-din Zakriyya, Shaikh Allah-ud-din, the grand son of Baba Farid, Sayed Rukun-ud-din, the brother of Sayed Taj-ud-din were the outstanding personalities. But he too did not strictly adhere to the principles of Shari'at. He modified the laws of theft, adultery and drinking. Shari'at according to him, had nothing to do with the administration of the State. The proper domain of divines was to prescribe the rules for prayers to settle the disputes of people, and to resolve their differences; they (divines) had no right to interfere in the administration of the State. Administration of the State was to be entirely in the hands of the king. Thus, Sultan Allah-ud-din never cared for the law of Shari'at and followed his own
conscience and discretion in connection with the state affairs. Sultan Allā-ud-din was succeeded by Sultan Qutub-ud-din. He passed his life in the company of wine and women. He was killed by Khusro-Khan. After four months, Khusro Khan was replaced by Chiyyath-ud-din Tughluq and thus the Khilji dynasty came to an end.

The accounts of the life and character of various Sultans clearly indicate that they were drifting away from ideals of Islam. Islam came to ennoble man and to enable him to realise the best in him. But these governing classes were busy in conquering countries and accumulating worldly wealth and grandeur. They were bringing about a cleavage between religion and politics and thus were reducing Islam to the states of a private religion. Politics, being free from the control of religion, became the fostering ground for mundane aims and aspirations. Hence it was most unpalatable for a mystic to join the government service.

The task before Shaikh Nizām-ud-dīn was to reform his self, to reform the human society, to bring men nearer to God and to infuse the respect for the laws of Shariāt among Muslims. This task demanded, on the one hand, the unending fasts, prayers, vigils and pointences, and on the other hand, the preaching of right things among the common masses. For the fulfilment of these ends, the aloofness from kings, politics and the government services (Shugal) was indispensable. And Shaikh Nizām-ud-dīn was most uncompromising in this respect. He adopted an attitude of contemp-
tuous indifference towards the rulers. Sultan Jalal-ud-din Khilji repeatedly asked him to grant an interview. He also sought the mediation of Amir Khusro, the favourite disciple of the Shaikh. But it was of no avail. At last, the Sultan thought of paying a surprise visit to the Shaikh. Informed of the intention of the Sultan by Amir-Khusro, the Shaikh started for Ajodhan to avoid the meeting with the king.

During the reign of Sultan Alla-ud-din, members of the court and the camp became the disciples of Shaikh Nizam-ud-din. They frequently visited the monastery of the Shaikh. This popularity of the Shaikh gave birth to jealousy in some hearts, and they rushed to complain to the Sultan against the Shaikh. Sultan Alla-ud-din, due to the rising popularity of the Shaikh suspected him of entertaining political ambitions. So, in order to test his ambition, he wrote a letter to him offering to be guided by his directions in all matters. He sent his eldest son Khidr-Khan, a favourite disciple of the Shaikh, to deliver the letter to him. The Shaikh even did not care to open the letter. "We dervishes have nothing to do with the affairs of the state", he replied, "I have settled in a corner away from the men of the city and spend my time in praying for the Sultan and other Musalmans. If the Sultan does not like this, let him tell me so, I will go and live else where. God's earth is wide enough." Hearing this welcome news the heart of the Sultan...
was filled with joy. He begged pardon of the Shaikh and implored him to grant him permission to visit him. The Shaikh replied "I am busy in praying for him in his absence, and it has a greater force".

When the Sultan insisted on it, the Shaikh frankly said, "My house has two doors. If the Sultan enters by one, I shall make my exit by the other." 46

Afterwards, the Sultan never insisted on meeting him. His son, Mubarak Khilji insisted on the Shaikh's presence at the court to offer him felicitations on the first of lunar month. The Shaikh boldly replied, "I am a man of retiring temperament and I go nowhere. Moreover it was not the practice of my elders to become the companions of kings. I should be excused." 47

This attitude of Shaikh Nizam-ud-din towards the rulers helped him a lot in the attainment of his cherished goal. With his zeal, undivided attention and singleness of purpose, he served the Chishti order and worked for the upliftment of humanity at large, keeping away from the bustle of the court and the camp. The conquerors excited the fury of the Indian people; but the saints, with their unsullied character, purest morals and intense love for humanity cooled down their temper, and imparted a new life to them.
Outline of Shaikh Nizam-ud-din’s Religious Thought

Shaikh Nizam-ud-din has not written any book which propounds a systematic and coherent philosophy. Yet he was a versatile genius. The author of Siyar-ul-Auliya writes about him that whenever any literary problem of difficulty arose Shaikh Nizam-ud-din solved it with his clear, frank and lucid exposition. Being convinced by the convincing arguments of the Shaikh, people used to say that the answers of the Shaikh did not pertain to books but were the fruits of ‘Ilham’ (inspiration). It is through Fawa’id-Pu’ad and Siyar-ul-Auliya that we become acquainted with the main ideas of Shaikh Nizam-ud-din Auliya.

Disciples and the followers of the Shaikh used to visit him every day. They asked questions on different topics to which the Shaikh answered. Sometimes the Shaikh himself narrated to them the stories of the distinguished saints and divines and at the same time explained to them the different problems arising out of those stories. Fawa’id-ul-Pu’ad is the collection of such conversations of the Shaikh compiled by Amir Hasan-Sisji.

The Siyar-ul-Auliya was written by Sayyid Mohammad bin Mubarak-Kirmani known as Amir Khurd, a disciple of Shaikh Nizam-ud-din Auliya. It was written in 1351-88 A.D. Amir Khurd has given in this book whatever he heard from the Shaikh and from others.
An important feature of the philosophy of Shaikh Nizām-ud-din is that his thoughts are not the outcome of any systematic intellectual effort but are the expression of his experiences. He seldom puts forward any arguments in the support of his experiences, but very often quotes the experiences of other divines and saints. Now, there is a lot of difference between communicating an experience and giving expression to an idea; and this is the difference between Shaikh Nizām-ud-din and other systematic mystic thinkers. Experiences do not follow one another like premises in a syllogism. A thought can be deduced from another thought but an experience can not be deduced from another experience. Hence, while going through the conversation of Shaikh Nizām-ud-din, we do not get the picture of a coherent philosophical system but feel the presence of a dominating personality. His experiences, being the expression of a great personality, lack the logical sequence.

Shaikh Nizām-ud-din Auliya was not a blind follower of either the Mutazilites or the Ashʿarites. He equally criticized both of them on various issues. Regarding the Mutazilites he says that they believe in everlasting perdition to the infidels and those committing major sins. But in this they are wrong. Only the infidels will permanently reside in Hell; because they worship a deity of their own belief and their infidelity is permanent. But a man who commits a major
sin, and afterwards realizing that he has done wrong, does not persist in his wrong doing, the punishment for his sin shall not be everlasting.51

Similarly, about the Asharites he says that they believe that for God, it is proper to punish the believers in Hell perpetually and bless the infidels in Heaven for ever, because both the believers and the non-believers owe of God and it is up to Him to deal with them as He likes. But this belief is not correct. Says the Qur'an, "The similitude of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal in similitude? Will ye not then be admonished?"52 There are numerous such verses in the Quran. All these verses unquestionably reflect the wisdom of God. Hence the wisdom of God necessarily leads us to believe that the believers in God will be rewarded in Heaven which will be their permanent abode but the infidels will be punished in Hell which will be their resting place.53

The conversations of Shaikh Nizam-ud-din and the account given by Barani indicate that the books such as Ihya-ul-Ulum of Al-Gazzali,54 ‘Awarif-ul-Maarif,55 of Shihab-ud-din Suhrwardi and Kashf-al-Mahjub56 of ‘Ali Muhjari were before him and he was fully conversant with the contents of these books. His discourses on Knowledge, Love and Vision of God and Nature of soul reflect the influence of the above mentioned books.
Shaikh Nizam-ud-din strictly adhered to the principles of Shari'at. He punctually offered prayers (Salāts) and observed fasts as has been mentioned in his biography. His conversations too often deal with the topics of Salāt, its different forms and its importance, fasting and its merits, Zakāt (payment of holy tax) and the pilgrimage to the holy Ka'ba. We have dealt with the thought of Shaikh Nizam-ud-din under different heads in the following pages:

Knowledge

Knowledge occupies an important place in Shaikh Nizam-ud-din's theological system. In the opinion of Shaikh Nizam-ud-din, knowledge bestows greatness on the individual who attains it. Knowledge has two kinds of uses. In the first place, a divine gets such relish from knowledge that it is difficult even for a king to attain it in his kingship. In the second place, knowledge makes him beloved of God. Knowledge for its seeker, is like a beautiful precious tree. The way leading to it is thronged with difficulties. A man who attains it is a fortunate man indeed.

Again, knowledge has two aspects, the theoretical and the practical. After the acquisition of theoretical knowledge, one should use it practically, because the knowledge for its seeker serves as a beacon. Practical knowledge has the following aspects:

1. Action pertaining to senses (Taur His) which in the modern terminology may be called 'Empiricism' refers to knowledge acquired through the sense organs.
2. Action pertaining to intellect (Taur 'Aql) which may be called "Rationalism" refers to conceptual knowledge which is acquired through intellect. Intellect is a divine light which is bestowed on man by God. It develops with experience. According to a tradition of the Prophet intellect is connected with heart (Qulb), mercy with liver (Jigar), and politeness and kindness with spleen. The faculty of understanding develops up to its maximum level from fourteen to twenty-four years of age, while intellect attains its full growth by the age of twenty-eight. The heart and the intellect of the Prophets are angelic and heavenly (spiritual) but their lower soul (nafs) and body are physical. Intellect has two roots. On the one hand, through the obedience of God it gets access to His realm which is 'Light' and on the other hand it serves His creatures and is related to this world. A man is responsible for his deeds only due to this faculty.65 But the intellect cannot comprehend essence and attributes of God, because it is limited within the sphere of imagination and understanding; and the essence and attributes of God are beyond the ken of imagination and understanding.66

Intellect and the love are fundamentally different from one another. Theologians (Ulamā) are the men of intellect while mystics (Darweishes) are the men of love (Ishq). Shaikh Nizām-ud-din considers love superior to intellect. He narrates that there was a man, 'Ali Kokhri by name, in Multan.
He did not believe in the piety and penitence of a man if he was not possessed of love.\textsuperscript{67} He further says that a particle of love, in the opinion of Ma'z Rāzi, is better than the obedience shown by all men and Jinn.\textsuperscript{68} In this connection he quotes the wordings of Bābā Farīd, his beloved master. When Bābā Farīd wanted to pray for a man he used to say 'May God give you dard'. And this dard (pain) was the dard of love.\textsuperscript{69} These examples clearly show the importance of love (Ishq) in the system of Shaikh Nizām-ud-dīn.

3. Action pertaining to intuition (Taur Qudus) which may be compared to the 'Intuitionism' of today is very much like the 'Ism-ul-Mukashafa of Al-Ghazzālī with a little difference. Intelect, in the system of Al-Ghazzālī, is not in contradiction to intuition or 'Ism-ul-Mukashafa, but it is an indispensable factor for its realization. 'Intuition, Al-Ghazzālī would say, is the higher form of intellect when the intellect is freed from the limitations of the senses'.\textsuperscript{70}

But in the system of Shaikh Nizām-ud-dīn intellect is an impediment in the way of intuition. Shaikh Nizām-ud-dīn says, "One who is in the realm of intellect, attains something by means of self-evident or acquired (knowledge), and gets satisfaction through it, cannot have access to the spiritual region'.\textsuperscript{71} But as 'Ism-ul-Mukashafa depends on divine grace in the system of Al-Ghazzālī, so it is for Shaikh Nizām-ud-dīn.
Like Al-Qazwīnī he also acknowledges that intuitive knowledge is not acquired and it is impossible to express it in exact logical terms.  

**Love of God**

The ultimate end of man in this world, according to Shaikh Nizām-ud-dīn, is ‘love of God’. Mystics are unanimously agreed on the point that the creation has been made only for the love of God. Love of God is of two kinds: (1) Love of the essence of God (Muḥabbat-i-Dhāt) is a divine gift. Man’s acquisition has no place in it. (2) Love of the attributes of God (Muḥabbat-i-Sifāt) is an acquired love. For its acquisition the heart should be cleared of all things except God. After the purification of the heart one should absorb himself, with a singleness of purpose and unity of mind, in the remembrance of God, because the love of God and the love of things other than God can not go side by side. Absorption in God requires leisure (Faraghat), and four things are impediments in its way. They are creatures of God, mundane world, lower soul (nafs) and the devil. These things divert the attention of man from God. Hence a lover of God should abstain from these things.

For the avoidance of creatures, one should adopt solitude; to keep away from the mundane world, one should renounce the world; for renunciation, one should adhere to contentment (Qanāʿīt) and to safeguard against the dangers of
the lower soul and devil, one should pray to God.\textsuperscript{76} Shaikh Nizam-ud-din says that if any one claims love of God, but he nurses the love of the mundane world in his heart, he is false in this claim, because love demands the sacrifice of all the lovable objects in the way of the beloved.\textsuperscript{77} And this is the spirit of love which has been inculcated by the Qur'an. Qur'an says, "Ye will not attain unto piety until ye spend of that which ye love".\textsuperscript{78}

Love (Muhabbat) has been derived from the word 'Hub'. \( \hat{\mathcal{H}} \) contains two letters '\( \hat{\mathcal{C}} \)' (H) and '\( \hat{\mathcal{W}} \)' (B). '\( \hat{\mathcal{C}} \)' represents '\( \hat{\mathcal{L}} \)' or the soul and '\( \hat{\mathcal{W}} \)' represents '\( \hat{\mathcal{R}} \)' or the body of the individual. Hence a lover of God should exercise his body also in the obedience of God and there should be a sincerity in it. Obedience should be of such a nature that there remains no difference between the lover and the beloved. The Will of the beloved (God) should become the will of His lover. Thus a man who desires to attain love of God, but does not put both his soul and body in trials and tribulations for the obedience to God, cannot attain his cherished desire.\textsuperscript{79}

Each limb of the human body has been created for some particular purpose. If the limb is not used for its assigned purpose for a certain period, that limb becomes useless for that purpose. In like manner heart (Qulb) has been created specially for the 'Love of God'.\textsuperscript{80} If the love of God has not been nourished in the heart, the love of
Love terminates itself into `Ishq.\textsuperscript{36} It is a great force in human beings. When it overpowers man, it does not separate from him, unless it burns all his infirmities. As `Ishq\textsuperscript{37} dries a tree, in the same way love (`Ishq) purifies the human heart of all infirmities. A man burning in fire of love (`Ishq) forgets all things other than God. He absorbs himself in the remembrance of God and his absorption becomes so deep, that he becomes oblivious even of the life and death of his relatives.

Shaikh Qutb-ud-din Bakhtiyar, the director of Baba Farid, returned home after the funeral ceremony of his youngest son. Having heard the weeping and wailing of his wife, he began to lament. When the reason for the lamentation was asked, he said, "Now it strikes me that I did not pray for the life of my son. Had I prayed for it, I would have got it.\textsuperscript{38} Shaikh Nizam-ud-din, after relating the above story says, "See the absorption of the Shaikh. The remembrance of God overpowered him so much that he could not even remember the life and death of his son.\textsuperscript{39}

A man of love completely surrenders himself to the Will of God. All his activities are for God. Even his food and sleep are only for Him. In this connection Shaikh Nizam-ud-din relates the story of a saint. One day he asked his wife to give food to a durveish who was residing on the
other things takes its place. After sometime, this love (Love of things other than God) becomes so deep rooted in that heart that it turns into a play-ground of the devil and its original purpose is defeated. Prophet Muhammad says, "God loves the regard for long standing love (friendship)". It is this long-standing love which is referred to in "Am I not your Lord". But due to the devil and the passions this love is often concealed as it has been said, "The musk-pod which you are seeking is with you under your blanket, but unfortunately you have no smell (trace) of it". Thus, for the love of God, purification of the heart from the human infirmities and sensual passions is indispensable and 'murāqaba' (contemplation) is the best device for it. Shaikh Nimān-ud-dīn explains the effects of murāqaba by a beautiful analogy. Suppose a man wants to clear away a dense forest. If he begins to cut each and every tree with his own hands, he cannot achieve his object even after strenuous labour over a long period of time. But if he sets fire to it, the whole forest will be cleared off within a short time. The same thing happens in contemplation. Contemplation burns all the vices and infirmities of the human heart. According to Yahya Nasr, a man begins to relish the love of God when labour becomes to him as sweet as sugar, poverty as tasteful as honey, and calamities as agreeable as the dates for his meal.
other side of a river. His wife asked as to how she would cross the river. He said, "When you go to the bank of the river tell the water to provide way for you due to the respect for your husband who never conjugated with his wife". His wife was very much perplexed on these words of her husband, because she had many issues by him. But she did not utter any word. She went taking the food with her to the water side, conveyed the message to the water and the water gave way for her passage. Having crossed it she put the food before the durveish and the durveish took it in her presence. After his meal, the woman addressed the durveish, "How shall I cross the water?" The durveish inquired, "How did you come here"? The woman repeated the words of her husband. Having heard his words, the durveish said, "Go to the water and tell it to provide way for you due to the respect of the durveish who never took his meals for thirty years". The woman, bewildered with this answer of the durveish, came to the water, repeated the same words and got a passage. Having returned to her home, she fell down at her husband's feet and implored him to tell the secret of the sayings uttered by him and the durveish. Her husband replied, "Beware; I have never conjugated with you for the satisfaction of my own sensual desire, but I have conjugated with you only to satisfy your desire. So, in the real sense, I have not conjugated with you. Similarly, that durveish, for a period of thirty years, has never taken his meals for his satisfaction or relish, but he took the meals only to gather strength, so that he may obey God's command".
Not only this, but the whole life of the lover of God becomes the 'remembrance of God'. The moment he forgets His remembrance, he is no better than the dead. Shaikh Nizām-ud-dīn in this connection, relates the story of a saint, Mirak Girāmī by name. A dervish once wished to visit him. That dervish had miraculous powers. His miracle was that he never saw any false dream. He started for the place of Mirak Girāmī. In the course of his journey he dreamt that Mirak Girāmī had died. He very much lamented his death and made up his mind to visit at least his tomb. Having reached the place of Mirak Girāmī, he enquired from people about his grave. All of them said that he was alive. Now our dervish was struck with wonder as to how his dream came out to be false. He went to Mirak Girāmī and saluted him. Mirak Girāmī responded to his greetings and said, "Oh Khwaja, your dream was true. I was always absorbed in the remembrance of God, but last night I forgot him. Hence, God declared in the world that Mirak-Girāmī had died away".

Thus, God and God alone becomes the aim of the lover of God. Shaikh Nizām-ud-dīn says, "I shall abstain neither from thee nor from thy desire, I shall sacrifice my life in love".

Besides the above mentioned characteristics of the lover of God, there are some specific virtues which accompany the love of God, i.e., Sabr (Patience), Rida (Resignation), Khwauf (fear) and Tawakkul (Trust in God).
says Shaikh Nizām-ud-dīn. He explains these virtues as follows:

Sabr:— When any unpleasant thing happens to a lover, he bears it and does not complain against it. This is called Sabr (Patience).

Ridā:— Ridā is a state of love in which the lover does not feel pain and suffering even in the midst of tortures and calamities. He cheerfully cherishes those calamities. He cheerfully cherishes those calamities as pleasures, for he feels whatever is happening is happening by the will of his beloved.

Shaikh Nizām-ud-dīn Auliya’ tries to answer the dialecticians who object to this conception of Ridā. They contend that pain in the midst of sufferings and calamities is an indispensable fact. But it frequently happens that thorns pierce the foot of a traveller in the course of his travels and it begins to bleed, but the traveller, due to his haste and pre-occupation with his destination, does not feel the pain at that time. Later on, at the time of ease, he realises it.94 In the same way, a man engaged in flighting often does not know that he is wounded and does not feel pain until he returns to his destination.95 Shaikh Hamīd-ud-dīn Fagūrī writes that a man was whipped a thousand times but he did not feel any pain. When the reason was demanded, he answered that while he was being whipped, his
beloved was before his eyes and it was the presence of his beloved due to which he did not feel any pain. This is an instance from the affairs of mortal beings and a mortal beloved seen by the bodily eyes. Consider then the position in which God stands as the beloved, whose perfect beauty is seen by the eyes of the heart. How grand, how majestic, how much full of splendour would it be?

According to Al-\textit{Ghazzālī} ridda means, "Ever to remain resigned in the Will of God (Riddā) is a state that emerges from the love of God, as also from the virtue of the soul which it achieves when it approaches nearest to Allāh; and the seeming contradictions and doubts involved in these workings cannot be completely resolved till one becomes gifted with the knowledge of God". 

He further says, "Some people, who believe that in suffering and in things against one's Will only patience is possible and riddā is unimaginable, deny love altogether".  

Here we find a great similarity between the views of Shaikh Nizām-ud-dīn and Al-\textit{Ghazzālī} and it shows the influence of Ghazzālī on the thought of Shaikh Nizām-ud-dīn.  

\textbf{Tawakkul:-} Tawakkul (Trust in God) is the highest stage of love. It is the absolute dependence on God. A mutawakkil (one who observes tawakkul) does not rely on anything except God. Without tawakkul faith remains incomplete. Shaikh Nizām-ud-dīn says, "The faith does not
attain its completion unless and until the whole creation for the believer appears (as insignificant) as the hair of a camel. Tawakkul is of three grades:

The first grade of tawakkul is like the relation of a client to his pleader. A client, for the support of his case, appoints a pleader who is brilliant and has also friendly relations with him. Now he has no fears and thinks that his case is in safe hands and that his friend will plead his case in an efficient manner. But in spite of his firm belief, he suggests to his pleader, from time to time, to plead his case in a particular way. The same thing happens to mutawakkil in his tawakkul at this stage. Though a mutawakkil absolutely relies on God, yet he prays to God for his own benefits from time to time.

The second grade of tawakkul is like the reliance of a suckling child on his mother. The child does not question his mother's decisions to suckle him at this or that time. When hungry, he only weeps because he has the firm confidence in the kindness of his mother. The same thing happens to a mutawakkil at this stage. He fully relies on God and never asks any thing from God.

The third and the highest grade of tawakkul is like the obedience of the dead body to one who washes it. A dead body has neither any questions nor any movements of its own. It only obeys what it is ordered to do. In like
manner a mutawakkil at this stage, completely surrenders himself before the Will of God. He obeys the commandments of God without any questionings. 99

Fear (Khauf) of God:— When a man trembles with fear of God, his sins depart from him as the dry leaves fall from the tree. 100

Vision of God

Shaikh Mizān-ud-dīn, in conformity with the orthodox point of view, believes in the doctrine of the Vision of God as laid down in the traditions. He regards Vision of God as the Summum Bonum of life. He tries to explain it on the basis of the attributes of God. God combines in Himself all the attributes; visibility is one of the attributes; hence God should be visible. But he frankly admits that the Vision of God cannot be proved on the intellectual basis. 101

Some people object to Vision of God and say that no one in the world has enjoyed the Vision of God with physical eyes, hence vision of God is not possible. But Shaikh Mizān-ud-dīn tries to meet this objection. This objection, according to him, is based on an assumption. It may be empirically true of man, but it cannot be said definitely, that creatures other than mankind have also not enjoyed the vision of God. It is just possible that, when Moses prayed to God for His vision, God endowed the mountain
Toor with the faculty of vision and having seen the majestic grandeur of God, the mountain was shattered into pieces; and thus God revealed His majestic power to Moses so that he refrained from his prayer. 102

Again, it is a fact that man can not enjoy the vision of God with his waking eyes in this finite world, as is evident from the anecdote of Moses and the traditions; but even in this finite world one can enjoy God's vision in his dreams. Imam Ahmad bin Hambal enjoyed it a thousand times in his dreams and Shah Shuja Kirmani too enjoyed it for once in his dream. 103

Again, it is not impossible that one may enjoy the vision after his death and before stepping into heaven. Shaikh Nizām-ud-din says that it was his intense desire to know whether a man enjoys the vision of God after his death and before the day of judgment. Once he saw the servant of Shaikh Nuqīb-ud-dīn, ‘Raies’ by name, in his dream. He put this question to him and received an answer in the affirmative. This answer served as fuel to his burning desire. He put the same question in his dream to a woman, Zaibā by name. She also replied in the affirmative, and further said that she had enjoyed the vision of God twice.

On the day of judgment, each individual will enjoy the vision of God without any restriction, in accordance with the intensity of his love for it. Without this love it is not possible to enjoy it. There are people who are desirous
of enjoying it from this very life; and there are many who will nurse this desire in the after life. But it is better to be desirous of the vision of God from this mortal world. The highest bliss in heaven, for its dwellers, will be the vision of God. They will implore God with these words, "Oh Lord, bestow on us thy vision with thy grace".

Thus we find that Shaikh Nizam-ud-din differs from the Mutazilites and agrees with the Asharites and Imam al-Ghazzali on this point. Mutazilites denied the vision of God. They held that vision involved the directing of the eyes to various parts of the seen, which implies that the seen object should have a position in space. If God is seen it means that He is in space and therefore, limited. So they were led to deny the possibility of the vision of God, in spite of the traditions and passages in the Quran to this effect, which they tried to explain away.

Al-Ghazzali tries to meet their objections by arguing that this vision should not be understood to have special reference to the eye or any other sense organ. It is a complete knowledge which God can create in men without the mediation of the senses. Just as the conception of God, as entertained by us, is free from the implications of special and temporal characteristics, similarly the immediate knowledge of God, i.e., the special perception or the vision of Him, in the next world, will be free from such limitations.
Conception of God

The God of Shaikh Nizam-ud-din is a personal God. Personality is not synonymous with individuality but is more than that. Personality involves self-consciousness, freedom, justice, and grace.\(^{108}\) A being who is devoid of the above-mentioned attributes, cannot legitimately and logically, be called a person. Now let us see how does Shaikh Nizam-ud-din explains the personality of God.

Shaikh Nizam-ud-din, quoting Imam Abu Hanifa, says that it is God who knows when the day of judgement will occur. He alone knows whether an embryo will develop into a son or a daughter. He alone has the knowledge of tomorrow. He alone is aware of the place of man's death; and He is the power who makes rain to fall.\(^{109}\) These are the facts about which human beings have no fore-knowledge. Thus knowledge of God is more comprehensive than the knowledge of any other being. Obviously, consciousness and self-consciousness, which are true of man, cannot be denied of God.

In connection with the grace of God, Shaikh Nizam-ud-din says that intuitive knowledge (Taur Qudus) is a divine gift. Man's acquisition has not place in it.\(^{110}\) Again, in the chapter on 'Love of God', as already pointed out, he says that the love of the essence of God is based absolutely on the grace of God. Man cannot acquire it with his own labour.\(^{111}\)

Shaikh Nizam-ud-din believes in the absolute freedom of God. He says that God is omnipotent. He is the
power who has bestowed relative perfection on man. He confers honour on whomsoever He wants and inflicts disgrace on whomsoever He wants. He causes a man to die and again infuses life into him. He is the only bestower. When He bestows something on some one, no power can check Him. He is the only creator; every action which a man performs, whether good or bad, has been created by God. He is the only governor. Even the kings are under His grip. He appoints either the kind hearted or the cruel kings to rule over His creatures according to their deeds. All this, in short, implies the omnipotence of God and omnipotence of God implies His absolute freedom in His creation.

So far as justice is concerned Shaikh Nisam-ud-din says that justice and grace are the basis of God's treatment towards His creatures. But the deeds of the creatures, with regard to one another, are not always based on justice and grace but very often on tyranny as well. When the creatures tyrannise over one another, God judges their actions. No one, not even the Prophets, can escape the punishment of God on the ground of His absolute justice. According to the Prophet, God will not be blamed of injustice and oppression if He throws him (the Prophet) and his brother Moses into the hell-fire, because the entire universe is the property of God, and one who appropriates his own property cannot be said to be a tyrant.
It shows Shaikh Nizam-ud-din's firm belief in the justice of God. These quotations clearly show that Shaikh Nizam-ud-din means by the personality of God. Thus, we can unhesitatingly say that God of Shaikh Nizam-ud-din is a personal God. He has a personal relation with His creatures. He responds to the call of His creatures affectionately and warmly. He confers on them high ranks and positions. He provides them with all sorts of things. He loves them and rewards them by granting them His own vision.

God is immanent in His creatures. There is not a single particle of the universe which is separate from Him. Moses asked God, "Oh Benefactor, are you near so that I may call you slowly, or are you at a distance, so that I may call you loudly. I hear your voice but I donot see you. Where are you?"

God answered, "I am infront of you and behind you, to your right and to your left, and every where. When any creature remembers Me, I am by his side, and when he calls Me, I am near him." God says to the Prophet, 'Oh Muhammad, when people question you about My place, tell them that I am near them. I am nearer to them than their jugular vein, and I am nearer to them than you are but you do not see Me." Nearness (Qurb) is an attribute of God and attribute of God is most real; therefore, the attribute of nearness, when thought in connection with God, will be more real than
nearness to any other object. There is no possibility of distance in it. He is always and everywhere with His creatures. But the being together (Ha'iyat) of God with His creatures is not like the being together of a body with other bodies, or of a substance with other substances, or of an attribute with other attributes; but it is like the being together of soul with the body. He is with his creatures, but at the same time, He is separate from them. In other words, God is immanent in His creatures, but at the same time, He is also transcendent.

Nature of Soul

Human soul according to Shaikh Nizam-ud-din, is a spiritual substance. It is not characterized by any form or quality. It was one universal soul in the beginning but the individual souls are the emanation from it.

Soul is not the creature of this physical world, but its place is in the celestial realms. Celestial entities are of three kinds: The low kind of celestial entities are the earth, hell, and the angels pertaining to the rivers and mountains. Then there is the middle grade of celestial creatures, and they are the angels of the heaven. The topmost grade consists of the spirits who are the favourites of God. They are the most subtle entities. If the spirits of the topmost rank descend to the angels of the low grade, they cannot see them due to their subtleties. But the human soul
is finer than the spirits of the topmost rank. Soul
is contiguous with the body but in spite of its contiguity, it is neither inside the body nor outside it; it is neither in motion nor at rest.

It possesses tremendous power. Within a moment it travels from the highest heaven to the lowest region. It attains perfection through mortification. After its perfection it leaves its gross body and rests in subtle bodies, and within an instant, it covers the whole distance from east to west. It passes through water without being touched by it. In its flight, in the spiritual realm, it goes through fire without being affected by it. This explains why the hell fire will not be able to burn some souls.

Soul has also Will power. With this Will power it rules over the body. A perfect soul dominates the heart and a perfect heart dominates the body. If the soul is touched by the physical misery of others, that physical misery appears on the body as if the body of the sympathising soul itself has been injured. Once, in the presence of Shaikh Abu-Sayeed, a man was whipped twice with a leather belt. Abu Sayeed was touched by this scene and said, "I felt as if I was beaten". There was an enemy of the Shaikh. He took the statement of the Shaikh as absurd. Shaikh Abu-Sayeed unclothed his back and the marks of both the whips were there.
The knowledge of the soul leads to the knowledge of God. Just as soul is related to body so is God related to his creatures; and this is the meaning of the tradition, "one who knows himself, knows God".\(^1\)

**Nafs (lower soul)**

There is a nafs (lower soul) in human being which is other than soul. It is a sort of evil power which is called khannās. It resides in the heart of man, instigates him to commit evil deeds and keeps him away from remembrance of God.\(^2\) Maulana Allāuddin Turāndī, in his book Nawādir-ul-Osul writes that once Eve was sitting in her house. Iblis (Shayṭān) brought khannās to her and advised her to protect him, for he was his son. When Ādam returned to his home, Eve related the story of khannās to him. Ādam, having known the fact, broke the khannās into four pieces and put them on four mountains. After Ādam's departure, Iblis came in and inquired from Eve about khannās. Eve narrated to him the fate of khannās. Hearing this news, Iblis called khannās and khannās at once came into his presence. Ādam, on returning home saw khannās again and came to know all about him from Eve. This time Ādam burned khannās and threw his ashes into river. While Ādam was away Iblis again came and recalled khannās in the presence of Eve. On his return Ādam again found khannās in his home. He killed him this time and ate him. Instantaneously Iblis reached there and called...
Khanas. Khanas, from the heart of Adam, responded to the call of Iblis. Iblis said, "Take rest there and this was my only purpose." 127

No doubt it is a fable but it is intended to signify the fact that nafs is an inseparable power of the heart. It cannot be rooted out completely. It can only be sublimated and for its sublimation, it is but necessary to oppose it. Shaikh Misa-ud-din narrates that a man saw his nafs in his own form on his prayer carpet. In astonishment he asked him who he was. He replied that he was his nafs. When the reason of his presence was demanded he said that he was in misery due to him. The man threatened to kill him. Nafs answered, "You cannot kill me". For my death it is but indispensable to oppose me. 128 In other words, nafs should be there in order to be opposed.

Qulb. (Heart) In opposition to nafs, there is Qulb. Nafs is the abode of enmity, wickedness, etc., but Qulb leads to peace and submission. 129 There are different sorts of states which arise in the heart, e.g. Qulbi (pertaining to Qulb), Ruhani (spiritual), Malaki (Angelic), Nafasani (sensual) and (Shaytanî) Devilic.

Sensual states arise for a definite purpose. Unless that purpose is achieved, one does not attain liberation from them.

Devilic states divert the attention of man from
the remembrance of God. These devilish and sensual states can be overpowered only with the aid of piety and penitence.130

Men differ from one another in their natural aptitudes; and this difference is the divine gift. For example, a man is satisfied with ten dhurams (coins) only. If he gets more, he becomes restless until he spends them. Another man, on the contrary, covets wealth. As he earns more, he yearns for more and more.131

**Freedom of Will**

In dealing with the problem of 'Freedom of Will' Shaikh Nizam-ud-din neither favours the Mutasilites nor the Asharites. He has his own views which are based on the spirit of the Qur'an and are very much similar to those of Rumi.

Mutasilites unambiguously affirmed the absolute freedom of human beings. They also stressed that God, in view of His justice, cannot interfere with the actions of man. Thus they imposed a limit on the sovereignty of God.

Asharites, in order to safeguard the sovereignty of God, denied the freedom of human beings. Though they affirmed a kind of determined freedom but their determined freedom was only a veil for determinism pure and simple, which had no place for human personality or individuality. Al-Ghazzali, the great champion of Asharites, says, "All
actions in reality ensue from God, but in spite of it man is responsible for these actions of God because he is the Object or the Ground or the Locus on which they take place. Man being the J of them, he is responsible, because God realized certain of its purposes through him.  

Shaikh Nizam-ud-din, on the one hand preached the Absolute sovereignty of God and on the other hand, he gave to man his due place. He says that God has provided every soul with potentialities according to its capacity. These potentialities are limited in their nature. Now, it is the business of each man to actualize these potentialities within their restricted field. Unless and until a man actualizes those potentialities, he is not able to receive the grace of God. He clearly says, "Though the guidance in matters of religion is a divine gift, but the individual should strive for it." He tells his disciples that there are numberless keys to unlock the grace of God, but no one is definite of the key by which the grace of God may be won. Hence the individual should try each key in order to attain His grace.

These quotations from Shaikh Nizam-ud-din clearly show that he advocated the sovereignty of God, on the one hand and the freedom of human beings on the other. God is sovereign because He is the Person who, according to His will, provides mankind with the potentialities and
again, fixes some limit to each potentiality. Thus a man by his own labour and trial, cannot acquire any new potentiality nor can he surpass the limit set by God. Therefore man, in this respect, is limited in his power and his freedom is also limited. Man is free in his action, because he is the person who has to actualise his potentialities.

God has only provided the material for actualising the given potentialities of the mankind. He, at the same time, has informed them of the correct and right use of those materials through His prophets. Now, it depends on the sweet will of the man either to use or misuse the powers with which he has been endowed. If he uses the materials according to direction of God, he will be rewarded by Him, and if he misuses them, he will be chastised.

Rumi has propounded the same view in different words. He says, "All things and situations in the world can be divided into those alterable and unalterable. Man is determined so far as the unalterable side is concerned, but he is free to alter the alterable." 136

He further says, "Predestination is true so far as the laws of God are concerned. Individual choice is not predestined. The form of law is eternal; its content is free and variable." 137 Qur'an lays down, 'Allāh tasketh not a soul beyond its scope? 138 'Beyond its scope' indicates the limitation of the human potentialities; and 'tasketh'
reveals the responsibility of man in his action, and responsibility implies the freedom of man in his action because responsibility without freedom is meaningless.

Thus, we find that the views of Shaikh Nizam-ud-din regarding the 'freedom of will' are in harmony with the spirit of the Quran.

Renunciation of the World

Shaikh Nizam-ud-din emphatically condemns the love of the world and calls upon the people to renounce it. Love of the world, in his opinion, is the root of all evil. If all the sins should be placed in one chamber, the love of the world serves as the key for that chamber; while, on the contrary, if all the obedience should be placed in another chamber, the love of saints opens the door for that chamber. 

Love of saints means leading a saintly life; and a saintly life is the life which is on the model of the life of prophet Muhammad. Thus Shaikh Nizam-ud-din invites mankind to follow the example of the life of Prophet Muhammad, a life which is full of ambitions, activities, service and devotion.

Now, it is necessary to find out what Shaikh Nizam-ud-din means by the world. To explain it he takes four possibilities: (1) Either a thing is world, both in its form and meaning; or a thing is not world, neither in its form nor in its meaning;
or a thing is not world in its form but is world in its meaning;  
or a thing is world in its form, but is not world in its meaning.

(I) A thing which is world, both in its form and meaning,  
is to have more than one's own requirements.

(II) A thing which is not world, neither in its form nor in  
its meaning is the sincere obedience to God.

(III) A thing which is not world in form but is world in  
meaning is the obedience to God tinged with hypocrisy.

(IV) A thing which is world in form but is not world in  
meaning is the fulfilment of the duties imposed on  
individuals on behalf of God. For instance a man meets  
the requirements of his own family members; though in  
form it appears as world yet in meaning it is not world.

These statements of Shaikh Nizam-ud-din indicate  
that world in its limited sense, applies only to two things. 
Firstly it applies to the possessions which are in excess of  
one's needs; and secondly, to the obedience of God mixed with  
hypocrisy. The sincere service of mankind or striving for  
the welfare of humanity do not come under world, in its narrow  
sense. Service of humanity may be either intellectual or  
physical. All developments in the realm of science and  
philosophy come under the former. All material progress,  
in the interests of mankind at large, comes under the latter.  
Thus, Shaikh Nizam-ud-din does not prohibit people from  
scientific and intellectual pursuits and material affairs  
altogether. What he prohibits and intellectual meaning
condemns is hypocrisy and excess of wealth. Shaikh Mizam- 
ud-din says that world, in the opinion of a saint is not 
the gold or silver or the material goods; but it is one's 
own belly. A man who takes a little food has renounced the 
world, but a man who takes his full diet, cannot be said to 
have renounced the world. 142

"Taking a little food" may not be interpreted 
as the hoarding of wealth by effecting a cut in expenditure 
on food but it may be interpreted as the spirit of self 
sacrifice on the part of the individual. It can be explained 
by the following example. A man has the capacity to take 
his full diet; but there resides another man in his neigh-
bourhood who suffers from the pangs of hunger. In this 
situation the man does not take his full diet and gives some 
of it to the hungry man. Now this giving of food to the 
hungry man certainly involves self sacrifice on the part of 
this man. If he in this situation, takes his full diet, he 
is undoubtedly indulging in the mundane world, and his 
belly is the entire world for him.

Shaikh Mizam-ud-din himself practised this prin-
ciple. It has been mentioned in his biography that in spite 
of enormous wealth which used to come as fatuh, the Shaikh 
observed continuous fasts. Often he did not take his sahri. 
When somebody insisted on it, he replied that there were so 
many hungry durveashes and saints lying in mosques and in the
corners of the shops. How could he take sahri under these circumstances. 143

He propagated the virtue of charity. He says that distribution of food contains plenty of grace. Man who gives water to others in this finite world will enjoy its fruits in the world to come. 144 He quotes Fa'īma and Bibi Zaibā in this connection. Fa'īma says that a man who gives a piece of bread and a cup of water to others, receives so much boons, both in this world and in the world to come, that cannot be attained even with lacs of prayers and fasts. 14 Zābā says in the dream of Shaikh Mizām-ud-din that she enjoyed the vision of God twice after her death due to the practice of distribution of food. 146

Thus, according to Shaikh Mizām-ud-din, the renunciation of the world does not mean a life of monastic seclusion, a life which leads to passivity, death and destruction of the human qualities but he wants to infuse in mankind an urge for active life; a life full of service to humanity but devoid of greed and mundane cravings. Renunciation of the world, he explains, does not consist in being naked or in wearing a langota only but it means to wear clothes and to take food. The only condition which it implies is that one should keep it in continuous use whatever he earns and should not incline to hoard it; at the same time he should abstain from indulging in the mundane affairs.
Renunciation of the world is the basis of religion. Shaikh Nizam-ud-din says that the observance of fast during the day time and keeping awake at night and to visit Kaaba are not the roots of religion, but its root is renunciation of the world; because the love of the world and the love of God can not go side by side. When God loves a man He makes the world insignificant in his eyes, and when He humiliates anyone, He makes the world lovable to him.

Shaikh Nizam-ud-din classifies human beings into three categories:

(I) There are people who love the world and are always absorbed in its affairs.

(II) There are people who regard the world as their enemy. They always condemn it and try to root out its love from their hearts altogether.

(III) There are people who neither love the world, nor take it as their enemy. The people of this category are the best.

In modern terminology, the people of the first category may be termed as hedonists and the people of second category as the stoics. Shaikh Nizam-ud-din discards both these categories. He admires the people of the third category who in the midst of worldly trials and tribulations endeavour to attain their cherished goal, the love and the vision of God.
Ethical Virtues

Shaikh Nizam-ud-din explains some ethical virtues, such as forbearance, forgiveness and courage. Human beings possess two things: one is the nafs (lower self) and the other is Qulb (heart). If any one treats you with nafs, you should treat him with Qulb, because nafs is the abode of conflict and disturbance and Qulb is the resting place of peace and submission. Hence if any one treats nafs with Qulb, the nafs is overpowered by Qulb and there comes peace; but if nafs has been treated with nafs it serves as a fuel to the burning fire of conflict and disturbance.  

Forbearance for man is his beauty and knowledge is his eye. Prophet Muhammad says, "Help me through knowledge and decorate me through forbearance." People in the opinion of Shaikh Nizam-ud-din can be divided into three categories:  

(i) There are people who are neither a source of gain to any one nor a cause of loss. Such people are like stones.  
(ii) There are people from whom individuals derive benefit and they do not cause injury to others unless they are injured by others. They are better than those of the first category.  
(iii) Lastly, there are men from whom people derive benefit but if any one causes injury to them, they do not take revenge. They are the best of all and they are the sincere ones. For they believe that whatever good or
bad action a man performs, its real creator is God.\footnote{153}

A man should have courage, and a man of courage aims only at the attainment of God, as the attainment of God is the highest goal for which a man should endeavour. If on the other hand, any one devotes himself to the accumulation of wealth for his honour and position, he is a most greedy man and is not a man of courage.\footnote{154}

Forgiveness is one of the best virtues in man. If a man forgives others in this mortal world, God will reward him for that on the day of judgment.\footnote{155}

**Karamat (Miracle)**

According to Shaikh Nizam-ud-din any occurrence which is not consonant with reason is called a miracle (Karamat). It is of four kinds: (i) **Mojaza:** Mojaza is the highest form of miracles which is attributed to Prophets only. The miraculous performance of the Prophets is conscious and most effective and perfect.

Karamat:— Karamat is that miraculous act which is performed by friends of God (Auliya). They too have perfect knowledge. The difference between a prophet and a friend of God (Wali) is that the Prophet has power over his states but the friend of God has been overpowered by his states.

(iii) **Ma'oonat:** Ma'oonat is a form of miracle which has been performed by the lunatics. They lack both knowledge and spiritual practice.
(iv) Istudraj - Istudraj is that miraculous act which is displayed by the non-believers in Islam. 156

Three things are achieved by Karamat, says Sheikh Nizam-ud-din: (i) A man of Karamat attains knowledge without studying it. Khwaja Abu Hafs Nishapuri, in the way of pilgrimage to Mecca reached Baghdad and talked to Khwaja Zunaid in fine Arabic, though, he had no knowledge of Arabic. It was the mere gift of his karamat.

(ii) Things which are generally perceived in dreams only, a man of karamat sees those things in his waking state.

(iii) In ordinary waking state a man can influence only his own personality through his imagination. For example, if he imagines the food his mouth begins to salivate. But a man of karamat can influence the personality of others with his imagination. If he imagines that a man who is absent has come to him he does come to his presence; or if he imagines the death of any body, that man instantaneously dies. 157

Sheikh Nizam-ud-din is not in favour of displaying the karamat. He says that it is only for the Prophet to reveal his Ma'djiza but for the friend of God, (Wali) it is necessary (fard) to keep the karamat a secret. Hence if any man displays his karamat, he violates his duty and the violation of duty is a sin. He further says that there are one hundred grades of soluk (mystical path) of which the inspiration (Kashf) and miracle (Karamat) occupy only the
17th position. If any salik devotes himself to the demonstration of karamat, it will be difficult for him to traverse the rest of the path. Hence, it is not creditable for one to be a man of karamat. On the contrary, man should endeavour to achieve his ultimate goal (the love and vision of God)\textsuperscript{158}

Shaikh Nizam-ud-din was a man of sobriety (Sahu) and he extolled sobriety above exaltation (Sukr).\textsuperscript{159}