Shaikh Nasir-ud-din was born in Owadh and died in Delhi in 1356-57 A.D. When he was nine years of age his father died and he was brought up by his mother. He studied Hadaya and Bazudi from Maulana Abdul Karim Shirwani. After his death he completed his education under the guidance of Maulana Iftikhar-ud-din Gilani. From the age of twenty five, he absorbed himself in mortification and purification of soul. At the age of forty three, he came from Owadh to Delhi and became the disciple of Shaikh Nizam-ud-din Auliya. He remained with his director for a long time and formed a close tie of affection with him. One winter night he gave his wrapper to a dervish so that he might not cry on account of cold and his director might not be disturbed in his prayer. Shaikh Nizam-ud-din Auliya granted him his Khilafat-Hanah and appointed him as his successor in Delhi.

Shaikh Nasir-ud-din was a man of patience, vigil and penitence. Once he submitted the following request to his director, Shaikh Nizam-ud-din Auliya through Amir Khuaro, "I can not absorb myself in the remembrance of God in the midst of people; I should be given permission for absorbing myself in the remembrance of God in seclusion". "Nasir-ud-din you have to live in Delhi
in the midst of people", the director answered; "and have
to endure the hardships and sufferings inflicted by them".  

True to the instruction of his director, Shaikh
Nasir-ud-din remained in Delhi and suffered lot of troubles
at the hands of Sultan Muhammad-bin-Tughluq. Contrary to
the glorious traditions of Chishti order the Sultan appoint-
ed him as his servant and assigned him the duty of taking
off his clothes. To punish him (the Shaikh) the Sultan
sent him his meals in a golden plate. The idea of the
Sultan was that if the Shaikh takes the meals in golden plate,
it would go against the Shariat; and if he refuses to take
the meals he would violate his order; in both the cases he
would be punished. But due to his insight the Shaikh
understood the intention of the Sultan; he put some gravy
on his palm and then took the food. Thus, he defeated
the malicious game of the Sultan.

Shaikh Nasir-ud-din strictly adhered to the laws
of Shariat. He bitterly opposed innovations. Once the
disciples of Shaikh Nasir-ud-din arranged a meeting for sama' and began to hear a song from a woman who was reciting on
daf. Shaikh Nasir-ud-din was also there. He stood up to go
out of the meeting but his friends insisted that he should
stay there. Shaikh Nasir-ud-din answered that it was against
the traditions of the Prophet. His friends asked him whether
he was opposing sama and going against the traditions of the
director. Shaikh Nasir-ud-din answered that he wanted the arguments from the Quran and tradition for the legality of that sort of sama. 6

This example clearly indicates the proclivity of the Shaikh towards the standard of the Quran and the Tradition. Though he was the devout follower of his director yet, in deciding the legality of any principle, he fixed his attention on the Quran and the Tradition. It was this spirit of Shaikh Nasir-ud-din which led him to deny the legality of the prostration of the disciples before the director, veneration of saints' graves and the use of musical instruments in sama. He said, "Where (in Hadith or in Quran) is it allowed that there should be mazāmīr, 7 duf, 8 rubāb, 9 and nai, 10 in sama 1 and that mystics should dance? The use of instruments is not even permissible (mubah) according to the consensus of opinion of the jurists. If a man comes out of Tariqat he rests in Shariat, but if a man violates the rules of Shariat where will he be? Sama itself is a controversial issue. It is permissible only with some conditions. But the use of mazāmīr in sama is unlawful. 11 Thus Shaikh Nasir-ud-din, like Imam Ibn-Tamiya, fought against the innovations and emphasized the theological aspect of Islam.

Shaikh Nasir-ud-din did not compose any book himself, but he trained a group of scholars under his inspired
guidance. They were Shaikh Kamal-ud-din,\(^{12}\) Shaikh Yusuf,\(^{13}\) Qadi Abdul Muqtadid \(^{14}\) and Maulana Muin-ud-din 'Imrani'.\(^{15}\)

In co-operation with these scholars he created a theological and juristic atmosphere, which reached its completion and intensification in the Firuzi regime. But, inspite of all this progress and development, we do not find a single saint in 14th century who may be placed on equal rank with the saints of 13th century. Shaikh Nasir-ud-din himself says, "What worth have I, that I may be a Shaikh? To be a Shaikh these days has become a child's play".\(^{16}\) This statement of the Shaikh points to the spiritual hollowness of the saints of the 14th century. And it was only for this reason that Shaikh Nasir-ud-din did not appoint any one as his successor after his death and instructed his disciples to bury with him all the things which he received from his director, Shaikh Nizam-ud-din Auliya as the legacy of the order.\(^{17}\)

Hamid Qalandar, the poet who was a disciple of Shaikh Nizam-ud-din Auliya, had a close intimacy with Shaikh Nasir-ud-din. He collected the sayings of Shaikh Nasir-ud-din and named that collection as 'Khair-ul-Majalis'. It is Khair-ul-Majalis which conveys to us the ideas of Shaikh Nasir-ud-din. Books such as Siyar-ul-Auliya, Akhbar-ul-Akhyar and Khazinat-ul-Asfiya also throw some light on the subject.

The chief feature of the thought of Shaikh Nasir-ud-din is the expression of his own experience. He supports
his experiences in the light of the Quran and the Hadith.

When we go through the sayings of Shaikh Nasir-ud-din, we find ourselves before a personality and not before a mind just as we found in the case of Shaikh Nizam-ud-din Auliya. The thought of Shaikh Nasir-ud-din is not presented in the form of an intellectual discourse or a logical system.

In the course of his sayings, Shaikh Nasir-ud-din has narrated the stories of eminent saints and divines from numerous books. For the sake of brevity we have omitted all such stories. We find in his sayings the references to books like Ihya-ul-Ulum written by Al-Ghazzali, and Awarif-ul-Maarif, written by Sheikh Shihab-ud-din Suhrwardi. These references indicate that Shaikh Nasir-ud-din was in close touch with the thought of Al-Ghazzali and Shihab-ud-din Suhrwardi. Dealing with the thought of Shaikh Nasir-ud-din in the following pages, the views of Shaikh Shihab-ud-din will also be presented at the proper places. The thought of Shaikh Nasir-ud-din has been arranged in the following order:

(i) Conception of God
(ii) Knowledge of God
(iii) Love of God
(iv) Vision of God
(v) Freedom of Will
(vi) Renunciation of the World
(vii) (1) Miracles (2) Qalandar (3) Worship of Graves
Conception of God

Like other saints of chishti order, Shaikh Nasir-ud-din presents to us the personal conception of God. God, according to him, possesses attributes. He is generous and merciful. His mercy precedes His anger and dominates over it. Shaikh Nasir-ud-din relates the story of an infidel who, after idol worship for hundred years, stepped into the mosque, implored God and God responded to his call. This story reflects the personality and mercy of God. God says, "Lo Allāh forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will".

God is not limited in any plane or direction. He is free from all forms because He is not a possibility; on the contrary, He dominates over all the possibilities. The tradition 'I saw God in the night of ascension in the best form' does not indicate the form of God; it indicate the form of the Prophet, a subjective fact, rather than objective one.

As to the relation of man and God, Shaikh Nasir-ud-din does not consider them to be identical. He rejects the doctrine of Wahdat-ul-Wujud and agrees with Ibn-Tamiya and differs from Ibn 'Arabi on this issue.

Ibn Tamiya says that there are some people who equalise God with His creatures. The right of worship and obedience which is deserved only by God, has been generalised
to every object of the universe by this sect. They take
the existence of God as the existence of His creatures. This
belief is the worst sort of infidelity. People having this
belief regard themselves as real and utter, "I am the truth".
They are Mohi'ud-din Ibn 'Arabi, Ibn Sabea etc. But the
true conception of God is that God is the sustainer of His
creatures. He is the supreme Being. He is the creator of
all the things. He is separate from His creatures. He has
neither union with nor incarnation into His creatures; His
existence is not identical with the existence of His creatu-
res. He is independent of all His creatures. He is one.
He has neither been begotten nor begetteth anyone.
'Ibn 'Arabi interpreted the verse (He created Adam after his own image) in pantheistic way.
He affirmed on the basis of this verse that God created
man after His own image. That signifies that man a possesses
all the attributes of God. It is His attributes that are
manifested in man; they have found physical expression in
man.

But Shaikh Nasir-ud-din differs from this interpre-
tation. He says that the pronoun 'his' indicates the special
form of Adam; it does not indicate the form of God. The
special form of Adam is indicated by the fact that the size
and height of Adam's body with which he was created in the
beginning, remained constant up to his death, which is
against the natural form of mankind. Man, first passes the stage of childhood; then he attains adolescence, and later on, he becomes old and dies. But there was no such change in the form of Adam.  

Shai kh Nasir-ud-din further differs from Ibn-Arabi in the interpretation of the verse, ُنُبُوِٰاَلْأَلْمَرَّ (Every day He exerciseth (universal) power).  

Ibn-Arabi seems to understand by it, Sifat (attributes) at a phase of theirs, at transverse section of the world-process, the universe of God at a certain point of time.

But Shai kh Nasir-ud-din says that this verse signifies the revelation of the divine decree. Divine decree is in the eternal pen and God reveals it every day. When it was asked from the Prophet what is the ‘Shāh’ of God. He answered that ‘Shāh’ of God is that He forgives the sins; makes the miserable happy, raises one nation and crushes another every day. Thus Shai kh Nasir-ud-din interprets the term ‘Shāh’ as the manifestation of the power of God and not God Himself at a certain point of time.

Ibn 'Arabi's wahdat-ul-wujud is brought out also in connection with his theory of the purpose of creation. The purpose of creation, according to him, is the yearning on the part of Allah to know Himself; 'I was a hidden treasure; I wished that I should be known; so I created the creatures; has been cited by Ibn Arabi in support of his
argument. According to him the yearning to know Himself is the yearning for self-perfection. This perfection consists in expression or realization of His own self through the temporal and eternal qualities that manifest themselves in the world process; in other words in actualising all the qualities that were potentially there in Him.  

Shaikh Nasir-ud-din opposes this viewpoint. Creation, in his opinion, is not the yearning of God for His self perfeclion; but it is for the manifestation of His own power. He says that God, for the manifestation of His Godship, created the creatures, heaven and hell, good and bad people. Thus, all these statements of Shaikh Nasir-ud-din show unquestionably that he was against the doctrine of Wahdat-ul-Wajud (unity of existence).

However, Shaikh Nasir-ud-din differs from Ibn-Tamiya in his anthropomorphic conception of God. Ibn-Tamiya interpreted most of the verses of the Quran literally. But Shaikh Nasir-ud-din interpreted them symbolically. Ibn-Tamiya interpreted the verse, "أَمْسِكَنَّهُ عَلَى سَرْقَةٍ" to mean that God is firmly seated upon His throne. But Shaikh Nasir-ud-din says that "سَرْقَةٍ" means here to get mastery over something and not to be firmly seated literally.

Knowledge of God

Knowledge (Marifat-Gnosis) of the 'unity of God' is possible but the knowledge of mysteries of divine power and the subtleties of Divine Being are impossible,
according to Shaikh Nasir-ud-din. He further says that even in knowledge of the 'unity of God' God can not be cognised as He should be cognised. He quotes the following verses of the Quran in justification: "They measure not Allah His rightful measure". 37 "And they esteem not Allah as He hath the right to be esteemed". 38

There is a contradiction between intellect and love (Ishq), according to Shaikh Nasir-ud-din. Intellect is helpless in cognising God. It is only love (Ishq) with the help of which one can reach God. 33 Hence, for the knowledge of God, love of God is an essential condition. Without love, man's prayers and supplications are not accepted by God. 40

'Love of God' is possible only through 'rapture of God' which is based on mortification. Mortification leads to the stage of inspiration (kashf) and inspiration begets gnosis (Marifat). 41 Shaikh Nasir-ud-din justifies this by quoting the following verses of the Quran. "As for those who strive in us, We surely guide them to Our paths, and lo! Allah is with the good". 42 "And strive for Allah with the endeavour which is His right". 43 "And whosoever striveth, striveth only for himself, for lo! Allah is altogether independent of (His) creatures". 44 According to Shaikh Nasir-ud-din 'Those who strive in us' is the condition and "We surely guide them to Our path" is the consequence which follows. 45

Mortification keeps the heart away from things other than God and brings it into the service of God. And
this is the secret of the verse of the Quran 'There is no deity except Allah'. Man possesses lusts and sensual desires. These things lead him astray and obstruct him in the attainment of gnosis. But mortification sublimes lusts and sensual desires. Sheikh Abūl-Qasim says that Ṣāliḥ (mystic) should continue his mortification up to the time when the ninety nine attributes of God which are connected with the ninety nine names of God may become his own attributes. Any Ṣāliḥ who does not attain this stage can not attain union with God.46

The path of mysticism is the path of sincerity. Therefore one should adopt truth and sincerity. One who does not do anything except observing prayers five times a day but is sincere in his prayers, is better than the man who abundantly prays but is not sincere.47 To be sincere it is but necessary to see one's own faults. The Prophet says, 'When God takes any man as His friend, He makes that man able to see his own faults.'48 A man who sees his own fault is the master of his own self; and one who is the master of his own self, is a believer in the true sense. And for the knowledge of God, belief in God is the first and foremost condition.49

These views of Shaikh Naṣir-ud-din regarding knowledge of God very closely resemble those of Shaikh Shihāb-ud-din Suhrwardī. Knowledge, according to Shaikh
Shihāb-ud-dīn Suhrawardi, is the gift of God to the human heart and gnosis (Harifat) is the realisation of this fact. God has revealed in His book that knowledge resides in the human heart. One who adorns himself with the virtues of the sincere and maintains discipline like the angels, God bestows knowledge in his heart. The discipline of the angels implies restraining the lower soul (nafs) from following lusts and mean desires and is based on mortification and sincere strivings. 50 God categorically says that if a man strives in His path, He will guide him. 51

According to Shaikh Nasir-ud-din there are three categories of those who traverse the path of God (i.e. Salik) 52

(1) Salik Mutadarik, 53 (ii) Majzub Mutadarik, 54 (iii) Majzub Mutluq.

Salik Mutadarik is full of rapturous love of God and Majzub Mutadarik is on the path of God. So both of them are in need of some Shaikh (director) so that he may teach them the principles of remembrance of God (dhikr). But Majzub-Mutluq who is known as Majnum (mad man) is not in need of any Shaikh.

Besides, there are some sub-categories also, i.e.,

(1) Salik Na-Mutadarik bajazba:—He does not stand in need of a Shaikh (ii) Salik Mutadarik bajazba is one who with the power of knowledge, practice and belief traverses the
path and attains the rapturous love for God.

(iii) Majzub Mutadarik basoluk is one who first attains the rapturous love for God and then traverses the path.

(iv) Salik Waqif is one who traverses the mystical path with the aid of knowledge and mortification. But in his case too there remains the possibility of committing errors or of being led astray; therefore, he is in need of a director so that he may be guided along the right path.56

Love of God

Love of God, says Shaikh Nasir-ud-din, is inherent in human nature. Qur'an says, "Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool."57 The trust which man assumed is the love of God.58

Love in the real sense implies obedience. Any lover who does not obey the will of his beloved, is not the friend but the enemy of his beloved.59 Similarly love of God necessarily implies the obedience to the Prophet. So it is quite clear that without obeying the laws of Shariat it is meaningless to claim love of God. Qur'an says, "Say O Muhammad, to mankind: If ye love Allah, follow me".60

The criterion for the love of God is to follow the commandments of God and to abstain from His prohibitions.61

Love according to Shaikh Nasir-ud-din is of three kinds: (1) Love of Islam (Mubabbat-i-Islami) (ii) Acquired

...
love (Muhabbat-i-Muhabi); (iii) Special love (Muhabbat-i-Khas).

(i) Love begins with inclination. When an infidel adopts Islam, his inclination towards Islam becomes the love of Islam. It is a stage for the common people.

(ii) Acquired love is attained with the help of one's own efforts. A man by observing the rules of Shariat acquires love of God. It is the stage for the pious and the dutiful.

(iii) Special love is the result of rapture. It is the stage for the favourites of God.67

But love of God is not one-sided. As the creatures love God, so God also loves His creatures. God says, "When my servant endeavours for My nearness a stage comes that I take him as My friend; and when I take him as My friend, I become his ears, eyes, and heart and through Me, he hears, sees, acts and walks".68 Shaikh Shihab-ud-din Suhrawardi supports this fact by narrating the tradition; 'When I love the creature, I become his ears and eyes. He hears and sees through Me and talks through Me".69

It has been pleaded by some pretenders that after attaining the end i.e., the inspiration and the rapture of God there is no need of prayer and the obedience to the commandments of God. Like Shaikh Shihab-ud-din Suhrawardi and Ibn Tamiya, Shaikh Nasir-ud-din vigorously opposes this point of view. The end, says, Shaikh Nasir-ud-din, involves returning towards the beginning. It implies two
things:

1. Just as the salik, in the beginning, considers prayer and obedience (to God) compulsory for him, in the same manner, he should continue this practice even after attaining his cherished aim.

2. Just as in the beginning the salik is innocent of sins, so in the end too, he is above sins (Marfuul Qalam).

He further says that there is no stage higher than the stage of prophethood. Prophets, in spite of their deep absorption in God never show any disparity between the external and internal aspects of their behaviour. Other friends of God (Auliya) are very much inferior to the Prophet in respect of their position and grade. So if any sincere friend of God neglects his prayers, this negligence destroys his sincerity and such a man should not be obeyed by the common masses. For instance, if any man, due to his internal absorption, neglects his salāt, he cannot be followed, because to be followed Obedience to Shari'at is necessary.

Shaikh Shihab-ud-din Suhrwardi says, "Some mystics (sūfis) boast that their hearts have been absorbed absolutely in the remembrance of God and absorption of heart in the remembrance of God is the end of the individual; hence the rules of Shari'at are not binding on them. They are binding only on a man who is not well-developed and is entangled in the world of appearances. But this sort of belief is heresy
and the followers of it are labouring under a great misconception. They are ignorant of the fact that Shariat is the basis of servitude (Abdiyyat), and reality, in the true sense, is the reality of servitude. Hence, a man who has attained the reality, is still within the jurisdiction of Shariat. 72

Ibn-Tamiya says that one who entertains the views that there is no obligation of Salat for the mystics (who have attained inspiration or union with God) or absorption in God is better than Salat, or Salat is only for the attainment of inspiration therefore, after attaining inspiration, Salat is not necessary for a man, such a man is an infidel and has turned his back upon religion. 73

Thus it is clear that for the love of God observance to Shariat is necessary and there are no exceptions to it.

Annihilation (Fanaa) according to Ibn-Tamiya is of three kinds: (i) The first kind of annihilation is for the Prophets and the sincere friends of God. It signifies the annihilation of all the things except God. At this stage a creature loves God, prays to God and completely relies on God. 74

(ii) Second kind of annihilation is for those who have not attained the perfection (in the love of God). In this kind of annihilation, a man becomes unconscious of the presence of all the things except God. Their hearts have
been absorbed so much in the remembrance, prayer and love of God that they can not see any thing except God. Most of the people have committed a mistake at this stage. They took this stage as unification with God and could not notice any difference in the existence of the creature and the Creator. They uttered such things at this stage which they themselves considered erroneous later on. So many talks of this kind have been narrated in connection with Ibu-Yazid, Ibn Baker and Shibli. (iii) The third kind of annihilation is for heretics and atheists. The people of this group do not believe in any existence except the existence of God. They believe that the existence of the creator is identical with the existence of His creatures. They also believe in incarnation.

**Shaikh Nasir-ud-din**, discussing the second kind of annihilation, fully agrees with Ibn-Tamiya. He says that some statements which have been uttered by Shaikhs in the state of ecstasy are "(Indecency of the love). For instance Khwaja Junaid has said, "There is none in my cloak but Allah", and Bayazid said, "Holy am I how great is my glory". But these talks are beyond the reach of our understanding. In the state of intoxication, a man becomes so much absorbed in God, that he does not see anything except God.

There are various stages of love according to Shaikh Nasir-ud-din such as Tawakkul (Trust in God), sabr
(Patience), Tafweez, Ridda (Resignation), Rajab (Hope) and Khauf (fear).

Tawakkul means reliance upon God. But to strive for one's own livelihood is not against tawakkul. If a work for the maintenance of his family, but does not rely upon his own labour, and fixes his eyes upon God, he is observing tawakkul. On the other hand, a man who relies upon his own labour instead of relying on God, is an ignorant man. Because God says, "so put your trust (in Allah) if ye are indeed believers." 80

A man who relies on God, God is sufficient for him. 81 Therefore a true sufi is one who seeks every thing only from God. Now seeking is of four grades:

(i) In the first grade, when any one feels any need, he prays to God for its fulfilment.

(ii) In the second grade, a man does not want anything from God except God.

(iii) In the third grade, a man surrenders his own will before the Will of God. It is called 'Tafweez'.

(iv) In the fourth grade, which is the highest of all, a man even does not want God from God.

After the stage of 'Tafweez', comes the stage of Ridda. For a man who attains the stage of Ridda (Resignation) pleasure and pain are of equal value. Again, there are four stages of Ridda as well:
(1) Tasabbur:- (ii) Sabr (iii) Tawfeeq (iv) Rida. The stage of Rida is the highest of all. 82

(i) In Tasabbur, if a man faces some difficulty his lower soul instigates him to do something for its remedy. Thus is he obstructed by his lower soul.

(ii) Sabr: In sabr, there remains the obstruction of the lower soul but there is no pain in it. While in Tasabbur there is pain in such obstruction. For instance, when a salik is faced with indigence or starvation the lower soul instigates him to go to some one and to procure some thing to satisfy his need. But because in the stage of sabr, a man becomes habituated to it, he endures it and does not feel any pain.

(iii) Tawfeeq: In Tawfeeq a salik surrenders his own will to God. It is immaterial whether he receives reward or sustains injury, both are equal to him. He does not care even for Heaven and Hell.

(iv) Rida: At the stage of Rida, the lover feels pleasure even in pain. God says, "that ye grieve not for the sake of that which hath escaped you, nor yet exult because of that which hath been given". 83 Here one may raise a doubt as to how actual calamity ceases to cause pain.

Shaikh Nasir-ud-din answers it in the following way. No doubt there is the realization of pain but that is only at the level of imagination. There is no determination
or volition with it and unless there is determination or volition, a man can not be held responsible for a state. For instance a man inclines towards sin, but with the help of divine light he abstains from it. He can not be called a sinner.  

Shaikh Nasir-ud-din affirms that faith lies midway between fear and hope. Fear and hope are the qualities of the Qibla, and are not the qualities of the motor organs. First inclination arises in the heart, and later on it brings motor organs into action. So the salik should control and guide his motor actions by controlling the inclinations of the heart.

**Vision of God**

Both Shaikh Nasir-ud-din and Ibn-Tamiya believe in the vision of God. Both agree that no human being can enjoy the vision of God in this world with his physical eyes, in his waking state. But both admit that God can be seen in dreams in this finite world.

Shaikh Nasir-ud-din refers to the writings of Maulana Hafiz -ud-din who in his book 'Shariat-ul-Aqida' writes that vision of God is possible in dream.

Ibn Tamiya affirms that man enjoys the vision of God according to the grade of his perfection. If anyone is firm in his belief, he enjoys the vision of God in His best form. In dream the reality of the thing
cannot be seen. It is only the symbol of the reality which a man perceives. Hence, in dream the believer only perceives the symbol of God and not God Himself. 89

Shaikh Shihab-ud-din Suhrwardi also affirms that God cannot be seen in this finite world. He says, "God revealed to Moses that no one will see Him ere he dies. The residents of Heaven will see Him because they have no death and they have no change in their forms." 90

Freedom of Will

Almost all the saints of Chishti and Suhrwardi orders during the 13th century, preached the determined freedom of mankind. They affirmed the power of God on the one hand and the freedom of man on the other. Shaikh Nasir-ud-din too, followed the same path. He did not confuse the problem like Ibn 'Arabi. Ibn 'Arabi explains the freedom and responsibility of man on the basis of the unity of existence.

"Man is responsible for his own actions and the maker of his own fate and destiny, not that he is a free agent in an ethical sense i.e. agent who wills his own actions independently of any determining factor external or internal, other than himself. Man is responsible, on Ibn-ul-Arabi's view in the unique sense that his actions spring directly from him and are determined by his own nature and laws which govern it. Such laws are so fixed
and so immutable that even God can not change them. Every
ting is pre-destined from eternity". Ibn 'Arabi further
said, "that which is in your thubut (latency) come out in
your zubur (externality), this is the mystery of predesti-
nation".91

This explanation of 'Ibn-'Arabi does not satisfy
us.

Imam Ibn-Tamiya too deals with this problem. He
affirms that the action and the result which follows from
that action are pre-determined by God. He quotes the
example of Adam. The action of Adam in tasting the forbidden
fruit and being turned out from heaven were pre-determined.
In the same way the calamities, diseases, fastings etc.,
which have been faced by a man, have their connection with
God.92 He quotes the following verses of the Quran in
justification. "No calamity befalleth save by Allah's
leave. And whosoever believeth in Allah, He guideth his
heart".93 "Naught of disaster befalleth in the earth or
in yourselves but it is in a Book before we bring it into
being;—that is easy for Allah".94 "That ye grieve not
for the sake of that which hath escaped you, nor yet exalt
because of that which hath been given."95

Therefore man should willingly bear the cala-
mities. And this is the meaning of the term "to be
resigned to the Will of God."96 But this does not mean
that if any misfortune comes, one should not do anything
for its remedy. When people asked the Prophet whether the people who use medicine in disease oppose the will of God.

The Prophet answered, "As the disease is decreed by God, in the same way medicine is also decreed by God."
Thus, it proves that to use medicine in disease is not to oppose the will of God.97

In connection with sin, Ibn-Tamiya says that man can not bring forward the plea of determinism in justification of his sinful actions. Any man who puts forward such a plea is like those who have been called by the Qur'an as polytheists.98 Qur'an says; "They who are idolators will say: Had Allah willed we had not ascribed (unto Him) partners neither had our fathers, nor had we forbidden aught".99
"Shall we feed those whom Allah, if He willed, would feed".100
"If the Beneficent One had (so) willed, we should not have worshipped them".101

This explanation of Imam-Ibn-Tamiya puts before us a problem as to how freedom and determinism could be reconciled. If it was pre-determined that Adam would taste the forbidden fruit and would be turned out of the heaven, what was the fault committed by Adam? This difficulty has not been solved by Ibn-Tamiya.

Shaikh Nasir-ud-din too does not discuss this problem. He simply affirms the human responsibility and human responsibility without his freedom is meaningless.
The Prophet says, "There is no alternative for a man but to reap the fruits of his own actions".

Supporting this tradition, Shaikh Nasir-ud-din says that if a man performs good actions, he will be rewarded, and if he commits sins, he will be punished. He further says that the states and positions which have been attained by the saints, are the results of their own actions. Actions are of two kinds. One is the action which has been performed by the motor organs of the individual. The other one is connected with the heart (Qulb.) In the mystic terminology it is called maraqba. In maraqba it is the duty of the person to watch his own breath. The Hindus call this practice Sidhi. For the union with God and for the peace of Qulb, one should always watch his heart and should always keep it attentive to God.

The perfection of prophethood does not depend on acquisition. It is a divine gift. But the perfection of the saintship requires acquisition. For the perfection of faith obedience to Shariāt is necessary. One who obeys Shariāt attains the love of the Prophet. There is no difference among the prophets on the basis of prophethood; there is difference only of grades. In the same way, all the believers, on the basis of belief, are equal. They differ only in grades and positions. And as stated above, these grades and positions can only be attained with individual efforts. Qurān says; "And that man hath only that for which he maketh effort". Effort is only possible when a man is free in his volitions. Thus, Shaikh Nasir-ud-din
accepts the freedom of Will for man.

Renunciation of the World

Shaikh Hasir-ul-din favours renunciation of the world. But the renunciation of the world, according to him, does not mean the life of a monastery. His emphasis is only on the remembrance of God. According to him one should remember God at every moment and in every state. Quran says, "such as remember Allah, standing, sitting, and reclining." 107 He affirms that it is not bad to earn one's livelihood. The only thing which is bad is not to remember God. If a man is absorbed in worldly affairs, but that absorption does not keep him away from the remembrance of God, it is not harmful to him. But if his absorption in the world obstructs him from the remembrance of God, certainly it is detrimental for him and he should renounce such absorption. 108

The world has the following characteristics:

(i) The first characteristic of the world is that if one worldly desire is satisfied, another comes up and there is no end to these desires.

(ii) Second characteristic is that if a slight interest is shown in the worldly affairs in the beginning, a stage comes when man is completely absorbed in it. So a man should keep away from the world. God says that Prophets have been sent only to turn the hearts of people away from the world. 109
Miracles

Shaikh Nasir-ud-din accepts miracles. But according to him, miraculous power is not a permanent power. It may come to an end at any time. He quotes the Qur'anic verses which say, "And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! whence cometh unto thee this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will".

The above quotation of the Qur'an unquestionably brings home to us the fact that Zachariah was not confident of the permanency of the miraculous power of Mary; that is why he put the same question every time. Mary was a saint; she was not an apostle of God. Therefore her power was the miraculous power (karamat). And there was the possibility of the termination of that power.

Khwaja Khidr and Qalandars:

Shaikh Nasir-ud-din differs from Ibn-Tamiya with regard to Khwaja Khidr and Qalandars. According to Ibn-Tamiya Khwaja Khidr had died before the advent of Islam. But Shaikh Nasir-ud-din believes in the continued life of Khwaja Khidr. According to him, the saint who purifies his soul and attains the nearness of God, may meet Khwaja Khidr. Khwaja Khidr guides the saints at their different stages in
traversing the mystical path. He refers to the story of Khwaja Khidr several times in his discourses. 112

Ibn-Tamiya condemns Qalandars. He says that these clean-shaved Qalandars are ignorant and mis-guided persons. Most of them deny Allah (God) and the Prophet. They do not consider prayer and fasting as necessary and they do not take those things as prohibited which have been prohibited by God. 113

But Sheikh Nasir-ud-din respects Qalandars. According to him, Qalandars are the selected friends of God. They shave their beards because they consider the beards as a burden in the way of God. They go to mountains and absorb themselves in the remembrance of God. 114

According to him, a man can not be a Qalandar unless he replaces evil qualities by good qualities. Evil qualities are the qualities of hatred, jealousy, miserliness, lust etc. Qalandars are the lovers of God and they conceal their own virtues from the people. They die before death because they kill their passions, lusts and lower soul 115

Thus, we find the views of Ibn Tamiya differ from those of Sheikh Nasir-ud-din with regard to Qalandars. But when we closely examine their views we find that both are correct in their statements. The qualities which are associated by Ibn-Tamiya with Qalandars are certainly bad and a man having these qualities is undoubtedly an ignorant and
a mis-guided person. But the qualities which were put forward by Shaikh Nasir-ud-din, undoubtedly are good and a man possessing these qualities must be among the selected friend of God.

Worship of graves

Like Ibn-Tamiya, Shaikh Nasir-ud-din was also against the prostration of man before another man and the reverence of graves.

Ibn-Tamiya in his book 'Ziyarat-ul-qubur' strongly condemns the 'visiting of graves'. According to him the only permissible thing was to pray for the departed souls. He was very much against praying to and seeking help from the dead saints.

Similarly, Shaikh Nasir-ud-din also objected to the undue reverence of the graves. But he allowed going round (Tawaf) of the saints graves. Prostration before the directors was allowed for the disciples before Shaikh Nasir-ud-din, in shi'ah order. But Shaikh Nasir-ud-din prohibited it.

Life after Death

Shaikh Nasir-ud-din believed in the life after death and the day of judgement. The following statements of the Shaikh bear it out:

(1) Shaikh Nasir-ud-din says, "After the funeral ceremony of a man, two angels, Munkir and Makir put questions to him about his faith etc." The man answers according to his
past deeds and attains reward or punishment according to his deeds. 120

(ii) The deeds of a living man are presented before his relatives in their grave. If the deeds are good, they congratulate him and if the deeds are vicious, they pray to God for his guidance. 121

(iii) Any food which has been distributed to the poor for the good of any departed soul gives relief to it. 122

(iv) As a man, generally in his dreams, sees nothing but his own unfulfilled aspirations and desires for which he endeavours, in the same way after death, a man will attain nothing but his own aspirations and desires for which he was endeavouring in the mortal world. A man who aspires for the world will attain the world in his after life, if he aspires for damsels and palaces in Heaven he will attain them; and if he aspires for the vision of God he will enjoy it in his after life. 123

On the day of judgment a man will be raised on the form and the quality which characterised him in the mortal world and at the time of his death. For instance, if a man possesses lust in excess in the mortal world, he will be raised in the form of a pig and if he has the quality of anger in excess, he will be raised in the form of a leopard. 124

**Views of Shaikh Nasir-ud-din and Ibn-Tamiya compared**

A comparative study of the views of Shaikh Nasir-ud-din and Imam Ibn-Tamiya indicate that both were staunch adherents
of Shariat. Both prescribed the path of Shariat as an indispensable factor for attaining the love and vision of God.

Most of the saints in the 13th century too, were strict followers of Shariat, although their views were overlaid with emphasis on 'Love of God' and purification of the heart. The importance of Shariat was recognised but it was given rather a secondary place. To put it differently, the Quran and the Hadith were the basis of their thought yet there was a preponderance mystical rather than theological elements. In case of Shaikh Nasir-ud-din, however, we find a happy exception. Here the theological aspect dominates over the mystical aspect.

It has already been mentioned in the beginning of the chapter that many innovations crept into Islam which brought about a degeneration in Muslim society and laxity in moral standards. Islam which had categorically preached the unity of God, was now making compromise with polytheistic trends. Both Shaikh Nasir-ud-din and Ibn-Zamiya tried their best to root out these innovations and corruptions from the heart of Islam.

Sama was patronised by every saint of chishti order in the 13th century. Even some saints of suhrwari order like Qadi Hamid-ud-din Nageri, could not keep themselves aloof from it, despite the fact that it was strictly forbidden in their order. But sama which was considered
permissible by chishti saints was not the sama of today. Shaikh Nizam-ud-din Auliya says, “Sama is of our kinds:
(i) Halal (lawful); (ii) Haram (unlawful); (iii) Mubah (Permissible); (iv) Makruh (undesirable). If a man is inclined towards God in Sama, Sama is permissible; if he is inclined towards worldly objects, it is undesirable; if he is completely absorbed in God, it is lawful; and if he is wholly absorbed in worldly object, it is unlawful.

There are certain conditions which sama should fulfil if it is to be permitted. They relate to (Singer), (hearer), (content of the song) and (the musical instruments).

(Singer): The singer should neither be a boy nor a woman, but he should be a grown up person.

(Hearer): The audience should consist of those who are absorbed in the remembrance of God.

(Content of song): The song should not be vulgar or puerile or contain anything forbidden by Shariat.

(Musical instruments): It should be without musical instruments or at the most, accompanied by such simple instrument as flute etc.

These restrictions on sama could not continue for a long time. Even at the time of Shaikh Nasir-ud-din musical instruments were in general use in sama, so he had to completely ban such sama (with musical instruments).
It has been generally maintained that Shaikh Nasir-ud-din was influenced by Imam Ibn-Tamiya. But there is no justification for this view. It was the similarity of their environments which brought both the reformers on the same platform. Though there is a close resemblance between the ideas of Shaikh Nasir-ud-din and Imam Ibn Tamiya, yet there are differences as well.

(i) Imam Ibn-Tamiya put forward the anthropomorphic conception of God, but Shaikh Nasir-ud-din was opposed to it.
(ii) Imam Ibn-Tamiya denied the existence of Khwaja Khidr, while Shaikh Nasir-ud-din affirmed it.
(iii) Imam Ibn-Tamiya condemned Qalandars, while Shaikh Nasir-ud-din respected them.

Again, the points in which Shaikh Nasir-ud-din agrees with Imam Ibn-Tamiya, are the points which form part of the views of his director, Shaikh Nizam-ud-din Auliya. Shaikh Nizam-ud-din Auliya explained the conception of God, knowledge of God, love of God, vision of God, nature of soul freedom of will and renunciation of the world exactly on the same lines. There is a complete unanimity between the director and the disciple on these points. He differs from his director only with regard to the prostration of the disciples before the director.

Shaikh Nizam-ud-din never prohibited his disciples from prostrating and bowing their heads before him. The
author of Fawaid-ul-Fuad writes, "Once the discussion arose that the disciples come and prostrate before him (Shaikh Nizām-ud-din Auliya). Shaikh Nizām-ud-din answered, 'I wish that I could check people from this practice, but because this practice was allowed by my director, so I did not check them.'

But this practice was introduced in the order only to make the disciples absolutely free from pride and arrogance and to inculcate in them a spirit of absolute obedience. All the chishti saints advised their disciples to develop a spirit of humility in their relations with their spiritual guide and master. Shaikh Nizām-ud-din narrated the story of Shaikh Abu-Sa'īd Abū l-Khair which he heard from his director, Babā Farīd. It is as follows: "Once Shaikh Abu Sa'īd Abū l-Khair was riding on a horse. A disciple who was walking on foot, saw him, and rushed to kiss his knee. The Shaikh said, 'Lower still.' The disciple kissed the Shaikh's feet. Lower still', said the Shaikh. The disciple kissed the hoof of the horse. 'Lower still', repeated the Shaikh. The disciple then kissed the ground. The Shaikh remarked, 'In asking you to kiss lower and still lower, my object was not to make you pay respect to myself. The lower you kissed, the higher became your spiritual rank.'

This motive, however pious it might have been in the beginning, degenerated with the lapse of time and
with the degeneration of society. The Shaikhs of later period began to demand it as a tribute to their greatness and superiority. So Shaikh Nasir-ud-din completely prohibited this practice. He said, 'It is not permissible to prostrate oneself before any creature, but kissing of lip to lip is permissible. Thus, we find that Shaikh Nasir-ud-din was not influenced by Ibn-Tamiya. It was rather the call of the times which compelled him to emphasise the Shariat.