CHAPTER V

Qadi Hamid-ud-din Nagauri

Hamid-ud-din was a native of Bukhara. In the reign of Sultan Moiz-ud-din he, with his father, 'Ataulla-Mahmud, migrated to India and settled in Delhi. There he took to studies and very soon got a high repute. He was appointed as a judge in Najore. But after a mere three year's service he resigned his post and started for Baghdad for his spiritual development. In Baghdad he joined the order of Shihab-ud-din Suhrwardi as a disciple. Under the inspiring guidance of his director (pir) Hamid-ud-din, within a year, traversed the mysteries of the mystical path. His director bestowed upon him his garment (Kharqa) and granted his khilafat-Nama to him. It was a strange coincidence that khwaja Qutb-ud-din Bakhtiyar Kaki, also happened to be in Baghdad in those days. Hamid-ud-din, with his frequent visits to Bakhtiyar Kaki, formed a close tie of friendship with him. From Baghdad Hamid-ud-din went to Medina, and after a stay of three years at Medina, he again returned to Delhi, where he passed the remaining period of his life in the spiritual company of khwaja Qutb-ud-din Bakhtiyar Kaki.

Hamid-ud-din was a man of versatile genius. He wrote many books on mystic literature in which he advanced the cause of mysticism. The most famous books on the subject
are Talai Shamos and 'Risala Majmo'i 'Ishqiya. Talai Shamos
deals with the subtle mystical problems and the interpretation
of the term "He is" (Huwa). 'Abd-ul-Haqq has referred to this
book in connection with the life of Hamid-ud-din in his famous
book, Akhbarul-Akhyar. Shaikh Nizam-ud-din Auliya, the out-
standing personality of chi'hti order, estimates the mystical
writings of Hamid-ud-din, in the following words:

"The mystical writings of Hamid-ud-din include both, what
I have read and what I have not read."

Besides 'Risala Majmo'i 'Ishqiya such authentic books
as Fawa'id-ul-Fuad, Khasinat-ul-Asfiya and Akhbar-ul-Akhyar
throw much light on the life and thought of Qadi Hamid-ud-din
Nagauri. We give some important religious and philosophical
ideas of Qadi Hamid-ud-din Nagauri below:

Conception of God:

God, states Qadi Hamid-ud-din Nagauri, is
Absolute. He is not derived from anything. Because a
derived thing is not free from the association with others,
and a thing which is not free from association with others,
is not absolute. Absolute is that which cannot be qualified
by any attributes. For attribution implies the exchange
of the essence of the thing so qualified with its attributes;
and it is in-applicable in case of God. God is an indep-
endent being. He does not depend on His attributes. He is
unknown. Nothing can be indicated in connection with the
essence of God, because indication is either related to human senses (His) or imagination (Waham) or intellect (Aql). The domains of all these, the sense, the imagination and the intellect, are limited; and God, being unlimited, cannot be estimated by the limited being. Hence, the human senses, imagination and intellect can convey nothing to us about the essence of God. Further, the conveying of news breeds plurality; but God is an absolute Unity. Hence the essence of God is unknown and unknowable.

From the above statements of Qadi Hamid-ud-din we should not infer that he denies the attributes of God or reduces the attributes of God to His essence, like Mutazilites. God, says Hamid-ud-din possesses attributes; but the attributes of God do not have priority over the essence of God, because attributes can be known only with the help of modes; but God is free from all sorts of modes. Hence attributes of God are over and above the being (dhāt) of God. The perfection of God is not based on His attributes; God is perfect in Himself.

Thus, we find that Hamid-ud-din differs from Mutazilites, and agrees with the *Asharites, with regard to the attributes of God.

*Mutazilites hold that God has no attributes beyond His Being. His Essence is self-contained and requires no separate attributes. But on the contrary, attributes of God, according to *Asharites are co-eternal
with Him. They have their separate existence from the Essence of God. Thus, according to Hamid-ud-din, the station (maqam) and the miracle (karomat) of the saints, the intoxication (Sukr) and sobriety (Sahw), the annihilation (Fun) and the subsistence (baqâ) etc., are not the modes of God.

Attributes of God:

God possesses the attributes of majesty (Jalîl) and beauty (Jama-). Terms such as longing (Shawq) and pleasure (shawq), joy (Farha) and sorrow (huzn), happiness (Aish) and anger (Taish) have been derived from these two attributes. Muslims are the manifestation of the 'beauty' of God, while infidels are the expression of the 'majesty' of God. Term 'muslim' symbolises the spirit (Ruh) but the term 'infidel' represents the lower soul (nafs). The disposition of the lower soul is meanness, while delicacy is the nature of the spirit (Ruh).

Heaven is the symbol of the praised qualities and is the resting place of spirits, but Hell indicates the mean qualities and is the abode of lower soul. Sometimes it inclines towards the spirit which brings the bounties of God; and sometimes it turns towards the lower soul which causes the wrath of God. The other attributes of God are 'Servantship (ubûdiyyat) and Lordship (rubûbiyyat). The human beings are the partakers of these attributes of
Whenever the attributes of 'Lordship' overpowered prophet Mohammad, whatever he said at that time was called the word of God (Kalam-i-Allah); but whatever he uttered at the stage of 'servantship', that was known as tradition (the sayings of prophet Mohammad). Thus, Jibriel represented the personality who was the news bearer of the state of 'Lordship' to prophet Mohammad. Intoxication (sukr) and sobriety (sahw) also come within the domain of attributes of God. God sometimes manifests Himself and His manifestation is the result of His attributes of 'sobriety'; and sometimes He conceals Himself, and His concealment is due to the attribute of 'Intoxication'. In like manner, the day of judgement is the intoxication of God, while creation is the sobriety of God; death is the intoxication of God, but life is the sobriety of God.

God has neither any beginning nor any end. But a reflection upon the creation of God unquestionably brings home to us the fact that every created part has some point of beginning and end. The beginning and end of the parts imply the beginning and end of the whole. Now these contradictory qualities of beginning and end resolve into unity in the absoluteness of God. God is the beginning and God is the end. He is the beginning in respect of His potentialities but He is the end in respect of His actualities. He is eternal and has the necessary existence. All the other existence are possible and are based
upon the existence of God. He is beyond the limitation of
time and space. Qurän defines God, "say: He is Alläh, the
one; Alläh, the eternally Besought of all. He begot noth
nor was begotten. And there is none comparable unto Him.

God has a personal relationship with His creat-
ures. He loves His creatures and His creatures love Him.
His creatures absolutely annihilate themselves in His
personality. But this annihilation of the creatures in God
does not indicate the union (Jama) of the creatures with
the creator (God) as it has been conceived by pantheism.
Union between God and His creatures is inconceivable. It
is impossible that God should be incarnated in His created
beings or made one (ittihâd) with His works. There is
the possibility of wasul only, which is not the union
but is the subjective state of the lover (creature) towards
the beloved (God).

According to Qâdî Hamîd-ud-dîn Nagaurî, separation
(tâfrîqa) from God, at the stage of Wasul is the deviation
from the right path. It was the stage at which Abû-Yazîd
said, "Glory to me, how great is my majesty", and Mansûr
uttered, "I am the truth". Hence the stage at which 'I
am' (Anâ) should be uttered, the utterance of 'He is'(Huwa)
is the deviation from the truth; and the stage at which 'He
is' (Huwa) should be uttered, the utterance of 'I am' (Anâ)
is absurd. If the utterer at the stage of 'He is the good'
utters 'I am the good' (ٌُُِّّٖٖٓٓ), he ruins himself, because he utters 'I am' instead of 'He is'. If Husain Mansur had uttered 'He is' instead of 'I am', he would have been ruined; but because he uttered 'I am' instead of 'He is', he was elevated infinitely in the spiritual realm

Thus, Hamid-ud-din, having discarded the principle of unity between God and His creatures, cut the Gordian knot of pantheism and presented before us the conception of personal God.

Qadi Hamid-ud-din Nagauri puts forward the cosmological argument for the existence of God. He says that the order and the perfection of the universe convey to us the fact of the existence of God. He refers to the Qur'anic story of Prophet Ibrahim; which runs as follows:

"(Remember) when Abraham said unto his father Azar: Takest thou idols for Gods? Lo! I see thee and thy folk in error manifest.

Thus did we show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty; when the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set. And when he saw the noon up-rising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray. And when he saw the sun up-rising, he cried: This is my Lord! This is greater! And
when it set he exclaimed: Oh my people! Lo! I have turned
my face towards Him who created the heavens and the earth
as one by nature upright, and I am not of the idolaters

The story signifies that Prophet Abraham, from the
transitoriness of the sun and moon, turned towards the
eternal Being. Similarly we find that the causal argument
for the existence of God, based on the imperfection and the
transitoriness of the worldly objects also leads us towards
the perfect and eternal Being.

Love of God:

Love of God (Ishq) is the core of the philosophy
of Qadi-Hamid-ud-din Magauri. Love (Ishq), says Hamid-ud-din,
is the cause of the creation of the universe. It is love due
to which God is creating the universe at every moment. The
moment it (Ishq) ceases, the day of judgment will follow. But
it is a great mystery which cannot be explained by reason.

Love (Ishq) is a tree having its two branches;
'ashaq (the love making) and 'hashuq (the state of being
loved). The attributes of 'Lordship' and the 'Servantship'
are the fruits of this tree. Hence the lover (creature)
and the beloved (God), although two different terms, are
one in essence. One who brings duality between them is
always in conflict; one who perceives unity between them is
silent; while one who finds neither unity nor duality between
them is in intoxication.
This statement of Hamid-ud-din seems to lead us to the pantheistic conception of God. But it is not so. The criterion of love of God, for Hamid-ud-din, is the complete annihilation of the self into the personality of God. Thus, after the self-annihilation there remains nothing for the lover except the existence of his beloved (God). And therefore the self-annihilation of the lover does not efface the distinction between the creature and the creator. Creature and the creator remain at their respective places.

Love (Ishq) is of two kinds: (1) Real love (Ishq Manawi) (2) Formal love (Ishq surī). Real love may rightly be understood as the 'Absolute love' which is the substance, while the 'formal love' is its attribute. To be a true lover it is but indispensable to attain absolute love. Absolute love is the perception of unity in the midst of diversity. A lover, having the absolute love attaches equal value to good and evil, Heaven and Hell, mosque and temple etc., because his attention is fixed upon his beloved (God) alone. He remembers nothing except God, and in the remembrance of God there is no question of Heaven and Hell, good and bad etc.

A man of love never dies as it has been stated, 'A man whose heart lives on love, never dies'. But it goes against our experience. Quran categorically says, "Every soul will taste of death." Hamid-ud-din offers the following explanation of death. Death, according to him,
is of two kinds; the death of the general people and the death of the chosen ones. Death for the common people, is the cause of separation from God. But death, for the chosen ones i.e., the men of love, is the essence of life, for it unites the lover with his beloved (God). Death, says Hamid-ud-din, bridges the gulf existing between the lover and the beloved (God)\(^47\). In reality, death for the lover of God is the absorption of his self in the remembrance of God. Thus, when a lover absolutely loses himself in God, he attains a new life at every moment because God reveals Himself to him, every moment, in a new grandeur and beauty and that unique beauty imparts a new life to the lover of God\(^48\).

A lover of God is the mirror of his beloved (God) and the beloved is the root of the existence of the lover. Every action which proceeds from the lover is in reality the action of the beloved and the action of the beloved is the essence of love. The lover, in the deep absorption of love, forgets his own self, and the two branches of love (the love making and the state of being loved) merge together and become one in the same love. Later on, there is no rest for the lover because the pain of separation between the lover (Creature) and the beloved (God) is the essence of love. Thus for the lover of God there always remains an occasion for aspiration for the nearness to God, and this aspiration is endless\(^49\).
For the love of God, says Hamid-ud-din, the observance of the laws of Shari'at is unavoidable. The goal of human life is the absorption in God. The soul of man has been created for His nearness, his heart has been created for His love, and his body, for the service of God. Whatever is connected with the tongue is called Shari'at. Whatever is connected with heart (Qulb) is Tariqat and whatever is connected with the inward feeling (or experience), is called Haqiqat. Hence, without the observance of laws of Shari'at love of God can not be attained, and without the love of God state of union with God is impossible.

Love of God furnishes immortality to faith (Iman), but the eternity of faith lies in the annihilation of all the things other than God, and the annihilation of all the things other than God is based on self-annihilation. Hence, annihilation of the self is the pivot of the love of God. To attain to this stage one should die before death as expressed in the following saying, "Die before your death". A man, before stepping into the realm of reality and the love of God, should first know the reality of the formula, 'There is no God except God! Without the complete knowledge of this formula, the true spirit of Islam remains hidden from the lover; and without grasping the true spirit of Islam, the observance of Shari'at is difficult; and without the observance of Shari'at the love of God is impossible, as explained above. Thus, the first step for
the knowledge of this formula is the utterance of the formula from the lips. The second step is to grasp its meaning, and the third step is to be one with it. The utterance of the formula signifies the declaration of the turning of the heart from all the things other than God and the absorption of the self in the remembrance of God. After this profession it should be cognized that universe has no independent existence. It is only God who exists in Himself. The existence of the universe depends on the sweet will of God.

Thus, a man should purify his heart of all the human infirmities and should remove from it all the traces of things other than God. These traces of what is other than God are the impediments in the way of love of God as the Koh (Mountain) was an impediment in the way of kohkun (Furhad). After the complete purification of the heart the divine qualities should be implanted in it. Hence it has been said that the lover of God at first perceives himself in God, and later on he finds God in himself. This realization of the lover makes him immortal with his beloved. The life of the seeker of God may be compared to the salt crystals and the object of his search, (God) to water. As the crystals of salt dissolve in water, so the seeker of God annihilates himself in God. But this stage can neither be attained with mortification nor with prayer; neither with fast, nor with gnosis; but it depends absolutely on the
grace of God; as it has been said in Qur'an; 'He selecteth for His mercy whom He will. Allah is of infinite county'.

**Creation of Universe:**

Shaikh Hamid-ud-din offers a theory for the creation of the universe. He says emphatically that this universe is the creation of God. God has created many regions; i.e., Mahut, Bahut, Lahut, Zabrut, Malakut and Nasut. The proposition "I was a hidden treasure" refers to Mahut, "then I loved" refers to Bahut, "so that I may be known" refers to Lahut, and "then I created the creation" refers to Zabrut, Malakut and Nasut. Nasut is the region of unity in the multiplicity. It is the sum total of the created beings. Whatever was dormant in the Will as unity, was manifested in the universe in the shape of multiplicity. Bahut, Nahut, and Murhuyat are the stages of the absolute annihilation of the self in the personality of God. The travellers of these regions get the inspiration from God and access into His secrets. These stages are devoid of any mark. According to Hamid-ud-din the highest spiritual development at this stage is to be one with God; but to call oneself God, at the stage of self-consciousness, is the worst type of infidelity.