

The Salatin of Delhi in the Age of Sultan ul Masha'ikh

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Abstract

The age of Sultan ul Masha'ikh Hazrat Khawaja Nizam ud Din Auliya (636 AH – 725 AH/ 1238 AD – 1325AD) was the most glorious period of Muslim history in the sub-continent because of political grandeur and people's prosperity as well as spiritual sublimation. The political rule contributed a lot in turning Delhi Empire into a centre of Muslim culture and civilization by promoting science, learning and fine arts. On the other hand is spiritual and ministerial order founded by Hazrat Khawaja Moeen ud Din Chishti (R.A), organized by Khawaja Qutab ud Din Bakhtiar Kaki (R.A) and reinvigorated and brought to acme by Baba Fareed (R.A) was entrusted to Hazrat Nizam ud Din Auliya (R.A). There had been many rises and falls in the relations of two dynasties: spiritual as well as political. This paper briefly reviews the rises and falls of the relations.

Key words: Salation of Delhi, Sultan ul Mashaikh, political and spiritual dynasties, rise and fall of relations.

Introduction

The age of Sultan ul Masha'ikh Hazrat Khawaja Nizam ud Din Auliya (R.A) was the most fecund and luminous age of the sub- continent regarding faith and piety on one hand and grandeur of empire proportion of 'Muslim Culture' civilization science and learning and fine arts on the other hand. Hazrat Khawaja Nizam ud Din Auliya (R.A) was born on Safar ul Muzzafar 27, 636 AH (October This term is applied to the venerable Muslim Spiritual Guides. 19, 1238) in Badaun and died on Rabi us Sani 18, 725 AH (April 2 , 1325) at the age of 89 years (Urdu Daira Mu'arif Islamia, 1989: Vol 22. P. 350).

Hazrat Nizam ud Din Auliya (R.A) arrived in Delhi at the age of 16 year in reign of Nasir ud Din Mahmood for further education and remained spiritually enthroned in Delhi till the early period of Sultan Muhammad bin Tughlaq. During this period, the emperors of three royal families had been ruling in Delhi. They were:

1. Sultan Nasir ud Din Mahmood
2. Sultan Ghias ud Din Balaban
3. Sultan Mo'iz ud Kaiqabad
4. Sultan Jalal ud Din Khalji
5. Sultan 'Ala ud Din Khalji
6. Sultan Qutab ud Din Mubarik Khalji
7. Sultan Khusraw Khan

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8. Sultan Ghias ud Taghliq
9. Sultan Muhammad bin Tughlaq

In that marvelously outstanding age of spiritual piety and political grandeur, the Nizami monastery of Delhi, inspite of being seated in the Capital of Delhi, did not become parasite of Delhi Empire because according to the Chishti discipline the court's ostentatious convention had no relation with spirituality and piety.

Hazrat Nizam ud Din Auliya (R.A) was entrusted with such a spiritual and ministerial order that was founded by Hazrat Khawaja Mo'een ud Din Chishti (R.A), organized by Khawaja Qutab ud Din Bakhtiar Kaki (R.A) and reinvigorated and brought to acme by Baba Fareed (R.A). This exalted order was a strong spiritual centre, based on deep rooted discipline and it was managed on systematic and recognized principles; some of the most significant principles are:

1. To have a contact with contemporary government amounts to spiritual demise, and
2. Not to interfere in political affairs and not to let the Kings (and authoritative people) to interfere and disturb the peaceful atmosphere of the spiritual monastery. That is why this spiritual monastery system of Nizam ud Din Auliya could not become a part of Delhi Empire inspite of being situated in Delhi (Nizami, 1989: 350).

It is a fact that ideology and principles are irrigated with heart's blood. The same was done by Hazrat Nizam ud Din Auliya (R.A).

During his (R.A) stay in Delhi, the contemporary politics witnessed many rises and falls but this turmoil of politics and government and combativeness for rule could not disturb his (R.A) spiritual seclusion and he (R.A) remained absolutely un-concerned with all political affairs. Although Khizer Khan was his (R.A) spiritual disciple, yet he (R.A) showed no interest in his enthronement. On the other hand Mubarik Khalji was his pronounced enemy, yet he (R.A) never expressed a word of complaint against him. Delhi went through several projects of new settlements, new constructions like 'Qutab Minar' and 'Haus-e-Shamsi' were executed, Kaiqbad constructed a new city, very close to the Sheikhs (R.A) monastery, yet all that activation of grandees and high ranked officials could not hinder the saint's (R.A) temperament fervor and routine.

However, Hazrat Sultan ul Masha'ikh (R.A) established his scholastic and spiritual prestige in literary and cultural atmosphere of Delhi. Although Ala – ud – Din Khaliji could not pay visit in his (R.A) honor, but he was a great devotee and venerator of the Sheikh (R.A). This exalted monastery was situated in Delhi but it was absolutely different from the atmosphere of the Capital in its objective. Here neither king could enter nor were grandees allowed to talk big. Ala ud Din Khalji terminated the power of all factions. He separated religious scholars from politics. Nobody in whole of the country had the courage to show his power on political, military, country, Urban or any other level. On the other hand, Hazrat Mehboob-e-Ilahi (R.A), who was absolutely unconcerned with King, politics, rule and riches, was enthroned on such a rank that his spiritual rule was admitted in whole of the Empire. Ala ud Din Khalji never tried to lesson his (R.A) spiritual authority. However, the Salatin of latter era did not have sagacity and political insight like Ala ud Din Khalji,

therefore, they apprehended baseless perils from the Shaikh's popularity. Qutab ud Din Mubarak and Ghias ud Din Khalji were among them who could not even recognize his spiritual status. The monastery of Hazrat Khawaja Nizam ud Din Auliya (R.A) had turn into an international spiritual centre and two thousands monasteries from all over sun-continent were associated with this monastery and they were abide by the Nizami monastery in all their activities (Nizami, 2002: 31).

After achieving *Khir'qah-e-Khilafat* (patched garment or saintly dress, a sartorial symbol of saintliness of vicegerency) from his spiritual guide, he (R.A) left for Delhi to spiritually overcome India and for inner purification and refinement of the people, because Delhi, at that time was not only the capital of India but it was the capital of the strongest Islamic empire of the country. He (R.A) was such an indigent dervish who had nothing as provision for his spiritual journey except piety, sincerity, confidence on his God and indifference from worldly desires and independence of wants. After his (R.A) spiritual enthronement, he left for Delhi and five emperors ruled Delhi with rank and dignity during his age. During the rule of Ghias ud Din Balban, the popularity of the Sheikh (R.A) did not touch its height; therefore, he paid no attention to the Sheikh (R.A) when as Moiz ud Din Kaiqbad was busy in luxuries, voluptuousness and hunting (Nadvi, 1983, Vol3, P.83).

Sultan Moiz ud Din Kaiqbad (686 AH – 689 AH/ 1287 AD- 1290 AD)

After the death of Ghias ud Din Balban, the higher authorities of the empire enthroned Moiz ud Din Kaiqbad in 686 AH / 1287 AD, according to the will of Balban. Kaiqbad was not more than 18 years old at that time. Although Balabn had paid a special attention to the education and training of Kaiqbad appointing strict teachers, so that no moral weakness could creep in his personality, but later era reveals that there must have been some psychological defeats which were suppressed for time being and did not give way to the moral values to be strengthened in his personality. Consequently, after his enthronement all suppressed desires arose with full strength and when he found a favourable atmosphere for their fulfillment he drowned himself in luxuries, voluptuousness and intoxication. According to the Barani:

“Whatever he read, listen or achieved, he forgot all and kept his education, admonition and chastisement away and fell into utmost luxuries and tried to fulfill his carnal desires. He preferred to accomplished the carnal desires of youth to the administrative issues and expeditions” (Barani: 217).

Kaiqbal left the residence of “koshak La'l” and shifted to a grand palace constructed on the bank of Jamana that was built to lead a gay life. Soon a new city appeared around this palace that was surrounded and inhabited by mignon beauty Queens, cup-bearers, dancers and singers and factious people telling anecdotes. When this city of Kaiqbad had turned into ‘mirthful city’ and dance and music parties were being celebrated everywhere, the Sultan of Masha'ikh Hazrat Nizam ud Din Auliya (R.A) was also

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observing all this roguishness because he (R.A) had to perform his duties of reformation and leading to rectitude for next forty years (Nizami: 190).

Sultan Jalal ud Din Firoz Shah Khalji(689 AH – 695 AH / 1290 AD – 1295 AD)

When Kaqbal was paralyzed there started a conflict for sway among grandees and signatories' of the empire. Consequently Sultan Jalal ud Din Firoz Shah Khalji was enthroned in 1290 AD (*Urdu Daira Mo'arif - e - Islamia*, 1989: 351). Till the age of Sultan Jalal ud Din Khalji, there was no source of income in the monastery of Sheikh Nizam ud Din Auliya (R.A). He (R.A) along with his spiritual disciples and devotees were living in very poor conditions. Sometimes, they could not taste a slice of water melon in whole of the season although it was the cheapest fruit in those days. All of the spiritual disciples and other dependents always kept fast and lived from hand to mouth. When Sultan Jalal ud Din Khalji came to know their conditions he sent him some gifts along with the request that if the Sheikh accepted, he would endow a vallege for the Sheikh's (R.A) attendants. But the Sheikh (R.A) replied: "I and my attendants do not need your village. My God is my as well as their Accomplisher and Provider".

According to Khaliq Ahmed Nizami Jealal ud Din Khilji many times requested for permission to pay a visit in Shaik's (R.A) homes but each time the Sheikh (R.A) refused to meet him. At last he decided to pay a visit in the Sheikh's (R.A) homes without informing and disclosed his intention before Ameer Khusraw (R.A). Ameer Khusraw (R.A) was the most favourite disciple of the Sheik (R.A). He did not think it proper to conceal the emperor's intention from him causing his anger. Therefore, he informed Sheikh's (R.A) who left for Ajodia to avoid his meeting. When Sultan came to know about this he became angry and said to Ameer Khusraw (R.A):

"You disclosed my secret and deprived my of the auspiciousness of paying homage in Sheikh's honor".
Ameer Khusraw (R.A) replied: "If the King becomes angry, my life is in danger but if the Sultan ul Mashaikh had got angry my faith would have devastated". Jalal ud Din appreciated the answer (Qud'dosi (tr), n.d.: 252).

Sultan Ala ud Din Muhammad Khalji (695 AH – 715 AH / 1295 AD – 1315 AD)

The era of Sultan Ala ud Din Muhammad Khalji has a special significance in political and cultural history of Delhi empire. In that era both, political and spiritual institutions of the Muslims had come to such stage, after passing through initial crisis and difficulties, where their influences and utility could be visibly reazed. The foundations of Muslims empire laid by Altutmash and Balban had been accomplished by the sagacity and good administration of Ala ud Din Khalji. Small northern states of India had admitted political authority of the Muslim government and their reforms were remarkably influencing the life of peasants in small villages after improving the conditions of cities. On the other hand, the

candle of spirituality lit and safeguarded by Hazrat Khawaja Mo'een ud Din Chisti (R.A), Hazrat Khwaja Qutab ud Din Bakhtiar(R.A),Baba Fareed ud Din Masood Ganj-e-Shakar (R.A) and Baha ud Din Zikria Multani (R.A) inspite of violent hostile hurricane, had been illuminating the dark lives of thousands of people with its luster. Refulgence of spirituality, piety and cognizance of God spreading from the monastery of Hazarat Nizam ud Din Auliya (R.A) was plentiful. The royal palaces, on one hand, were manifesting grandeur and rank and dignity of the Muslims, on the other hand monarch of spirituality appearing in Ghiaspur had made Delhi parallel of Baghdad, Egypt and in honour, grandeur and repute. Spirituality and political rule were working simultaneously; both had different approaches and fields of action but their outcome was identical. To Barani:

“God be praised, how marvelous was the time of last decade of Sultan Ala ud Din Khilji’s rule! The Sultan has restrained all intoxicating drugs, prohibiting things and all sources of sin and impiety with iron hand just for the welfare and betterment of the country. Simultaneously on the other side Sheikh ul Islam, Hazrat Nizam ud Din Auliya was openly administrating the oath of his spiritual elegance and was granting people saintly dress, a sartorial symbol of saintliness, causing them to repent and accepting them as his spiritual disciples. His spiritual bounty was common whether it was general or particular person, a poor or rich, a monarch or a beggar, a scholar or an ignorant, a pious or a sinner, a civilized or a rustic, a conqueror or a warrior, a slave or an independent. He (R.A) advised everyone to beg His pardon” (Barane: 498).

Baranai further writes that when the army of Ala ud Din had conquered a vast area, riches were abundant and his rule was strengthened, such absolute power corrupted him and he began to think of introducing a new religion. When the Sultan ul Masha'ikh Hazrat Nizam ud Din Auliya (R.A) and other pious saints of Delhi came to know of his intention, they were much worried and prayed:

“O God! May the emperor get rid of evil intention and be steadfast on divine law of Islam and follow the straight path”. (Nizam: 221).

It is also remarkable that Hazerat Sheikh Nizam ud Din Auliya (R.A) did not allow his disciples and followers to adopt government service. That was why he (R.A) had a grievance against Qazi Mohy ud Din Kashani (R.A) whom the emperor had sent for his service. He (R.A) not only cancelled his vicegerency but also remained angry with him for one year.

Khawaja Mo'eed ud Din was attached to Sultan Ala ud Din since his prince hood. Later, he abandoned worldly affairs and adopted the service of Hazrat Sheikh Nizam ud Din (R.A) whole hearted by. When Ala ud Din was enthroned he requested the Sultan ul Masha'ikh (R.A):

“O master! Be merciful and leave Khawaja Mu'eed ud Din from your services so that he many perform my duty”.

The Sultan ul Masha'ikh answered:

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“Now Khawaja Mu’eed ud Din has adopted another duty and he is trying to perform it”.

The person who brought the message of Ala ud Din disliked the Sheikh’s answer and asked, “O master! Do you want to make all the people like you”? The Sultan ul Mahsa’ikh replied: “Not like I am. Rather better, I certainly want them better than I”.

When Ala ud Din Khalji knew the Sheikh’s (R.A) answer he gave up his request (Nizam: 241).

Sheikh Muhammad Ikram Writes in *Ab-e-Kausar*

“The contemporary histories manifestly show that the monastery of Hazrat Sultan ul Masha’ikh was another court parallel to the emperor’s court where the poor as well as rich people would bow their heads, not because of any fear of government’s authority but because of their devotion, obedience and homage. Even despotic King like Sultan Ala ud Din Khalji bowed before him and honoured his will. There were also some King’s and princess who were his devoted spiritual disciples” (2003: 391).

The monastery of Hazrat Khawaja Nizam ud Din Auliya (R.A) was the practical manifestation of spiritual grandeur that without a strong (political) centre (like government) and in spite of lack of funds and other material resources had a wide influence and affective system to guide the people belonging to all areas of the countries in their religious and spiritual matters.

Political rule governs and controls human body when as the rule of piety and religions effect human emotions and passions and mould human intellect and reason into a balanced and embellished personality. It was the reason that despotic rulers of Delhi thought this spiritual system a danger for their rule. The saints of exalted Chishtiya order were always very careful and touchy in developing relations with rulers and government official. Hazrat Baba Fareed ud Din (R.A) also adopted the same policy of remaining far away from the rulers and he had no concern with government’s affairs. He (R.A) also advised his spiritual disciples to follow the same attitude (*The Life and Times of Sheikh Farid-ud-Din*, p.100). Afterwards, there happened such incidents which arose misunderstanding or rather hostility among Chishtiya Masha’ikh and rulers. Its reason was just the spiritual influence, popularity among people and people’s love and devotion for them. Some of his advisers tried to convince Sultan Ala ud Din Khulji:

“The Sultan ul Musha’ikh (R.A) is emerging as a popular guide and there is no human being who does not pay him extreme homage It may create disturbance in the empire”.

It was the early period of Ala ud Din rule. It created a suspicious in Khalji’s heart but he could not take indecorous action against the Sheikh due to his personal opinion about the Sheikh. Therefore, just to read the Sheikh’s mind, he sent a letter to him through Khizar Khan. He wrote in this letter that as he (R.A) was a popular spiritual dynast, therefore it was proper for him to take his advice in government’s affairs. He also requested the Sheikh (R.A) to direct him in the welfare of state and emperor’s redemption (in here after). The emperor thought that in this way he would completely know the political aspirations of the

Sheikh (R.A). When Khizer Khan took this letter to the Sheikh (R.A) he returned the letter without reading it and said:

“The dervishes has nothing to do with affairs of government. I am a dervish and live in seclusion, away from the city, where I am busy in praying for the Emperor and the people. If the emperor again asks me something, I shall leave the place. The earth of God is very wide” (Nizam: 273).

Ala ud Din became very happy on this answer and sent another man to apologize sayin:

“I commit the mistake of improper audacity to bother you. I request you to please pardon me and allow me to pay a humble visit in your honour”.

The Shaikh Replied:

“I have two doors in my house. If the emperor enters in one door I shall go out through the other door”. (Nazami: 273).

According to Khaliq Nizami the emperors of two different empires; political empire and spiritual empire, could never be united. However, Sultan Ala ud Din showed his devotion and obedience for the Sheikh (R.A) and sought his (R.A) benediction. When the Sultan did not get any information about his army that he sent to conquer ‘Warangle’, he turned to the Sheikh (R.A), who said;

“What is the value of this victory. I expect greater victory”.

When this good news was told to Sultan, he became very happy and said that he believed in Sheikh’s words and was certain that the words uttered by him are not meaningless. Warangle had been conquered and further conquests were also expected. After sometime when he come to know about the conquest of Warangle his conviction on Hazrat Sultan ul Masha’ikh was more strengthened. Barani writer:

“Due to this miracle and eminence of the Sheikh (R.A) the conviction of the Sultan strengthened. Although the Sultan did not meet the Exalted Sheikh (R.A) but he never uttered a word to annoy the Sheikh (R.A). The jealous person and the Sheikh’s enemies had been trying to create several apprehensions in that high-minded emperor’s mind about arrival of large number of people at Sheikh’s threshold and his bounty and arrangement of victuals at such a large quantity but he did not care for these hostile remarks and slander. In the end of his reign, the Sultan had become more faithful devotee of the Sheikh (R.A) (Tarikh-e-Firoz shahi: 485).

Malik Qurra Baig once asked the emperor that if he was such faithful devotee of Hazrat Sultan ul Masha’ikh why he did not go to meet him. The Sultan answered:

“O Qurra Baig! I am a (worldly) King, fully populated in worldly affairs, due to this defilement, I am ashamed of being present in Sheikh’s (R.A) sanctified honour. However, take my two sons, Khizar Khan and Shadi Khan to the Sheikh’s threshold and make them spiritual disciple of the Sheikh (R.A) and make a humble presentation of two

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lac rupees to the derveshes of the monastery as thankfulness” (Jamali, 1976: 99).

If we look at each and every department of life, whether, related to religion, literature, politics or any other aspect, we observe a new world of productiveness, cheerfulness, hope and aspirations and desires of whole of the Islamic world had been sown in the heart of Delhi. The scholars of Delhi seemed equal to Ghazali (R.A) and Razi (R.A) the Mashaikhs of Delhi resembled Junaid (R.A) and Shibly (R.A) capital Delhi was as grand as Cordova and Baghdad (*Salatin Delhi Kay Mazhabi Rujhanat*: 282).

Sultan Qutab ud Din Mubarik Khalji

(716 AH – 760 AH / 1316 AD – 1320 AD)

After Sultan Ala ud Din Khalji, his son Qutab ud Din Mubarik Khalji was enthroned. Khaliq Ahmed Nizami writes that Qutab ud Din Mubarik was born and brought up in the seraglio of a magnificent and highly authoritative emperor, therefore, it is useless to seek such merits and qualities in him which are developed in unfavourable circumstances, experiencing complex situations, and difficulties of life. His father paid no attention to his training and education, therefore, he was deprived of the height of vision and foresight that is developed by mental training (*Salatin-e-Delhi Kay Mazhabi Rujhanat*: 283). According to Zia ud Din Barani:

“During his reign of four years and four months, he did nothing except drinking wine, listening to music and singing, enjoying luxuries, lustful for and gay life and spending lavishly, (Tarikh-e-Firoz Shahi: 387).

Unlike Sultan Ala ud Din Khalji, Qutab ud Din Mubarik Shah was not able to maintain and develop good and pleasant relations with the most effective, strong and well-known saint of his age. He even became distrustful from the saint due to some baseless suspicions and began to openly use improper words against him in the court. However, the main reason of this hostility was that his two brothers; Khizer Khan and Shadi Khan had become the spiritual disciples of the Sultan ul Mashaikh (R.A). After the death of Ala ud Din Khalji he thought that the Sheikh (R.A) would support the enthronement of Khizer Khan due to his spiritual attachment. Barani writes:

“He thought Khizer Khan the spiritual disciple of the Sheikh (R.A) and laid down the foundation of Sheikh’s hostility and started slandering the Sheikh (R.A)” (Ibid).

The Sultan ul Mashaikh (R.A) had never taken interest in political affairs nor he wanted to interfere in the issue of enthronement but this suspicion found its way in Emperor’s mind that could never remove. When he returned from the expedition of Deccan, he despotically killed all the people who were least suspected. After killing Khizer Khan and Shadi Khan he was restless to take action against the Sheikh (R.A), but inspite of being intoxicated with power and government, he was helpless and could not take any step against the Sheikh (R.A).

Once Qutab ud Din Mubarik sent a message to the Sultan ul Mashaikh (R.A) that Abul Fateh Shah Rukn-e-Alam (R.A) came to Multan to meet him, but why the Sheikh (R.A) did not come to the court being in Delhi. He asked the Sheikh to come to the palace every week. However, the Sultan ul Mashaikh (R.A) answered:

“I am leading a recluse life and I do not go anywhere. Moreover, it is not the tradition of my elders to go to the (royal) courts and adopt the company of the emperors. Therefore, please exempt me of this labiality” (Jamali,1976:101).

Barani states that after this answer, Sultan Mubarik began open enemy of the Sheikh (R.A) and started to seek chances to harm the Sheikh (R.A). When the construction of Jam’ mosque was completed the emperor sent orders to all the scholars and mashaikhs to offer the first Juma’ prayer in the mosque. When this direction reached Nizam ud Din Auliya (R.A) he sent his reply:

“There is also a mosque near me, the rights of this mosque (over me) is more than any other. Therefore, I will offer my prayer in this mosque”.

It had been an old tradition of royal court that in the beginning of every lunar month all the religious leaders, mashaik and high ups gathered in the royal palace and greet the King happy new moon. However, the Sheikh (R.A) did not go and sent his special disciple, Khawaja Iqbal. Other emperors of Delhi did not object keeping in view the spiritual dignity and honour of the Sheikh (R.A). However, some courtiers incited Mubarik Khalji and persuaded him that to send some representative was his insult. The Sultan in anger ordered that if Sheikh (R.A) Nizam ud Din did not (himself) come, he would summon him according to his own method.

When the Sheikh (R.A) heard this, he gave no reply and quietly went to his mother’s grave and addressed her soul; “If the King is not put down by the first of next month I shall not come to your grave” (Nizam: 295). The devotees and sincere friends of the Sheikh (R.A) requested him to go there, but the Sheikh replied;

“I shall not go to the royal court at all and shall do nothing against the traditions of my preceptors”. The annalysts state that in the same night Khusraw Khan, the beloved of Sultan cut his head and threw it down the palace. Sheikh Nasir ud Chiragh Dehlvi mentions in the same night in which the Emperor was murdered a lunatic of Outh was crying in the streets of the city:

“What happened to your country: what happened to your cleverness? What is your fate? At last your country went in the occupation of others”.

The people of Outh were his devotes. They noted down that date and afterword came to know that the emperor was killed in the same night. After Qutab ud Din Mubarik Shah’s death, Sultan Nasir ud Din Khusraw Khan was enthroned and he ruled for four months and a few days. Then Tughlaq family occupied the rule of India.

Sultan Ghias ud Din Tughlaq

(720 AH – 725 / 1320 AD – 1324 AD)

Although Sultan Ghias ud Din Tughlaq was a great devotee of Sufia and Masha’ikh but, it is very astonishing that he could not develop good relation with Hazrat Sheikh Nizam ud Din Auliya (R.A) the most exalted and pious saint of his age.

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During Middle Ages, the issue of *Sama* (to sing or listen mystic chorus with music) had been a most disputed issue among scholars and sufis. As Ghias ud Din Tughlaq was much influenced by (muslim) scholars and jurists who persuaded him to take the Sheikh to letegation it created more tension. Most of the scholars and great religious leaders were invited to this litigation. Although, there were many exalted and excellent scholars and legal experts among the Sheikh's devotees and disciples, but he did not like to take anyone with him, Qazi Mohy ud Din Kashani (R.A) participated the litigation without Sheikh's permission.

Before the commencement of discussion, Qazi Jalal ud Din threatened the Sheikh (R.A) that if he again held *Sama'*, he will be severely punished. The Sheikh (R.A) did not like his conversation. Then Sheikhzada Hisam ud Din rose and made an excited speech. The Sheikh (R.A) turned to him and said:

“Do not be so exited. First of all define Sam'. When Sheikhzada could not define it, the Sheikh (R.A) refused to talk to him on this issue. In the mean while Maulana Ilm ud Din Nawab and Sheikh Baha ud Din Zakariya Multani (R.A) reached there. On the request of Sultan they explained their views that Sama' was lawful for the people of 'state'. He also told that he had discussed the issue in his booklet and said that in Baghdad, Syria and Rom no body restricted Sama'” (Nizami: 316).

The writer of *Sair ul Auliya* refers *Hairatnama* of Zia ud Din Barani that when Sultan ul masha'ikh (R.A) returned home after dialectic, he sent for me, Maulana Mohy ud Din Kashani and Amir Khusraw, the poet. When we reached there he said: “The scholars of Delhi were full of venomous hostility against me. They found a clear field and they began inimical talk against me. One thing was very astonishing that during discussion and argumentation they openly refused to hear the traditions of the Holy Prophet (SAW) and they boldly said that in their city the opinions of the Muslims Jurists was more important than the traditions of the Holy Prophet (SAW) They also said the tradition (collected by) of Shaf'i were seizing and he (R.A) was against their scholars. Therefore, they did not hear such traditions. The Sheikh (R.A) further said that he had never seen or listened about such scholars before whom true traditions of the Holy Prophet (SAW) were related and they openly refused to hear or believe. He was astonished on the era and the city which in people were so conceited and full of hostility and the city was still prospering. He said that the only must have deserted. When the King, Judges and the people hear from the well-known and significant scholars that the tradition of the Holy Prophet (SAW) are not followed how can their faith in traditions be established and proved” (Khurd: 805).

These views of Barani, written in *Sair ul Auliya* show that Hazrat Sheikh Nazam ud Din Auliya (R.A) returned from the court disgusted and aggrieved. Khawaja Hasan Nizam writes with the reference of Ahmed Ayaz, a royal constructor that he remained busy in constructions all the time. The walls of the Royal palace were gilded. When the sun rose those walls shone. At night when Ayaz returned home he met Khawaja Sayyid Muhammad Imam his old host. Some time the Sayyid also visited him. One night the Sayyid told him about the letter of Sultan to Hazrat Sheikh (R.A) from Bangale (west Bengal). In letter the following words were written rudely:

“O Hazrat! Leave Delhi before I returned here”.

When the sayyids read it out to the Hazrat Sheikh (R.A), directed him to write on the letter *دوراست* *دلی* *ہنوز* (Delhi is yet far away) and return it to the postman to carry it to the King (Dehlvi: 272).

According Yahya Sarhindi when Sultan Ghias ud Din Tughlaq was leaving for Locknowti the Sheikh (R.A) said: “Delhi is very far away”.

Returning from his expedition, at Afghanpur, a few miles away from Delhi, the Sultan said: “I have returned safely to crush my enemies”. Somebody told his words to the Sheikh (R.A). “He again said: Delhi is still far away” (Sarhindi: 179).

Khawaja Sayyid Muhammad Imam relates that when Hazrat Nizam ud Din Auliya (R.A) was informed about the death of Sultan Ghias ud Din Tughlaq, he was lying on the bed covering him with a sheet. Khawaja Mubash’shar came to him and told that Sultan Ghias ud Din Tughlaq had been crushed to death under a house. Hazrat Sheikh heard and said: “The will of God, Almighty dominates human intentions. However, the King was a nice person. He honoured the divine law and took care of his people. Khawaja Mubash’shar said that it was Sheikhzada Ferjam who got access in his court and back bit about the people before the King. The Hazrat Sheikh said: “You are also backlighting. How do you know whether Sheikhzada backbit or not? One should not say ill words in the absence of these who slander about him”. Then he said:

ہر کہ مارا رنجہ دارد راحتش بسیار باد
ہر گلے کز باغ عمرش بچکند بے خار باد

(Whoever tried to torture me, it became a cause of my utmost pleasure. Each and every flower of the garden of my life was thorn less).

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