

# Chishti Sufis of Delhi

IN THE LINEAGE OF HAZRAT PIR-O-MURSHID INAYAT KHAN

Compiled by Basira Beardsworth, with permission from:

Pir Zia Inayat Khan

*A Pearl in Wine, The "Silsila-i Sufian": From Khwaja  
Mu'in al-Din Chishti to Sayyid Abu Hashim Madani*

Sadia Dehlvi

*Sufism, The Heart of Islam, and  
The Sufi Courtyard, Dargahs of Delhi*





*All the praise of your advancement in this line is due to our masters in the chain who are sending the vibrations of their joy, love, and peace.*

- Hazrat Pir-o-Murshid Inayat Khan, in a letter to Murshida Rabia Martin

There is a Sufi tradition of visiting the tombs of saints called *ziyarah* (Arabic, “visit”) or *haazri* (Urdu, “attendance”) to give thanks and respect, to offer prayers and seek guidance, to open oneself to the blessing stream and seek deeper connection with the great Soul.

In the Chishti lineage through Hazrat Pir-o-Murshid Inayat Khan, there are nine Pirs who are buried in Delhi, and many more whose lives were entwined with Delhi. I have compiled short biographies on these Pirs, and a few others, so that we may have a glimpse into their lives, as a doorway into “meeting” them in the eternal realm of the heart, *insha'allah*.

With permission from the authors, to whom I am deeply grateful to for their work on this subject, I compiled this information primarily from three books:

Pir Zia Inayat Khan, *The “Silsila-i Sufian”: From Khwaja Mu'in al-Din Chishti to Sayyid Abu Hashim Madani*, published in *A Pearl in Wine*

Sadia Dehlvi, *Sufism, The Heart of Islam*, and *The Sufi Courtyard, Dargahs of Delhi*

For those interested in further study, I highly recommend their books – I have taken only small excerpts from their material for use in this document.

From *The Sufi Courtyard, Dargahs of Delhi*, I scanned the following photographs: Dargah of Mai Sahiba, Dargah of Hazrat Maulana Fakhruddin, and Dargah of Hazrat Shah Kalimullah Jahanabadi. From *A Pearl in Wine* I scanned two photographs: Tomb of Hazrat Ghulam Qutbuddin, and Tomb of Hazrat Nasiruddin Mahmud Kale Miyan. Other photos came from internet research or from my personal library.

I included the Silsila of Sufi Ruhaniat International and highlighted the Pirs whose biographies are in this document. I changed the spelling of names from the source documents to match with the names as they are spelled in the Ruhaniat Silsila.

I created regional maps that pinpoint the towns and geographic areas referred to in the biographies, and local maps that show the locations of the dargahs.

May a living connection to our spiritual ancestors further awaken in our hearts, and may our actions in this life be of benefit – now, and to future generations.

Basira Beardsworth

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### **On the Cover, Empress Nur Jehan**

On the cover is an 18<sup>th</sup> century depiction of the Empress Nur Jehan (1577-1645), born as Mehrunnisa; aunt of the Empress Mumtaz Mahal. She was the 20<sup>th</sup> and favorite wife of Emperor Jehangir, and considered to be one of the most powerful and influential women of the 17<sup>th</sup> century Mughal Empire. She possessed great intellect, physical strength and courage and used these talents to defend the Empire's borders in her husband's absence, having to negotiate with family feuds, rebel uprisings, and a war of succession brought on by the failure of Jehangir to name an heir before he died in 1627.

*Delhi, the protector of faith and of the world!  
It is a garden of paradise – and so, may it flourish!*

*Hazrat Amir Khusrau*

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*Engraving of the Chishti genealogy from Prophet Muhammed to Hazrat Khwaja Moineddin Chishti. Louvre Museum Collection*



*Silsila of Sufi Ruhaniat International*

Hazrat Muhammad Rasul Allah  
Hazrat 'Ali Wali Allah  
Hazrat Khwaja Hasan Basri  
Hazrat Khwaja 'Abd al-Wahid bin Zayd Basri  
Hazrat Khwaja Fuzayl bin 'Ayaz  
Hazrat Khwaja Ibrahim ibn Adham Balkhi  
Hazrat Khwaja Huzafa Mar'ashi  
Hazrat Khwaja Hubayra Basri  
Hazrat Khwaja Mumshad 'Ulu Dinwari  
Hazrat Khwaja Abu Ishaq Shami Chishti  
Hazrat Khwaja Ahmad Abdal Chishti  
Hazrat Khwaja Muhammad Chishti  
Hazrat Khwaja Nasiruddin Yusuf Chishti  
Hazrat Khwaja Qutbuddin Maudud Chishti  
Hazrat Khwaja Sharif Zindani  
Hazrat Khwaja 'Usman Haruni  
Hazrat Khwaja Moineddin Chishti Ajmeri Gharib Nawaz  
Hazrat Khwaja Qutbuddin Bakhtiyar Kaki  
Hazrat Khwaja Baba Fariduddin Mas'ud Ganj-i-Shakar  
Hazrat Khwaja Nizamuddin Auliya Mahbub-i Ilahi  
Hazrat Khwaja Nasiruddin Chiragh Delhi  
Hazrat Shaykh al-Masha'ikh Kamaluddin 'Allama  
Hazrat Shaykh al-Masha'ikh Sirajuddin  
Hazrat Shaykh al-Masha'ikh 'Ilmuddin  
Hazrat Shaykh al-Masha'ikh Mahmud Rajan  
Hazrat Shaykh al-Masha'ikh Jamaluddin Jamman  
Hazrat Shaykh al-Masha'ikh Hasan Muhammad  
Hazrat Shaykh al-Masha'ikh Muhammad Chishti  
Hazrat Shaykh al-Masha'ikh Yahya Madani  
Hazrat Shaykh al-Masha'ikh Shah Kalimullah Jahanabadi  
Hazrat Shaykh al-Masha'ikh Nizamuddin Aurangabadi  
Hazrat Shaykh al-Masha'ikh Maulana Fakhruddin Delhi  
Hazrat Shaykh al-Masha'ikh Ghulam Qutbuddin  
Hazrat Shaykh al-Masha'ikh Nasiruddin Mahmud Kale Miyan  
Hazrat Shaykh al-Masha'ikh Muhammad Hasan Jili Kalimi  
Hazrat Shaykh al-Masha'ikh Muhammed Abu Hashim Madani  
Hazrat Pir-o-Murshid Inayat Khan  
Hazrat Pir-o-Murshid Sufi Ahmed Murad Chisti  
Hazrat Pir Moineddin Jablonski  
Pir Shabda Kahn

## Hazrat Khwaja Moineddin Chishti Ajmeri Gharib Nawaz

Hazrat Khwaja Moineddin Chishti Ajmeri Gharib Nawaz is the 17<sup>th</sup> Pir in the Chishti lineage of Hazrat Pir-o-Murshid Inayat Khan; he was the successor of Hazrat Khwaja ‘Usman Haruni. He was born in 1141 in Central Asia and died in Ajmer, India in 1236 at 95 years of age. His dargah is in Ajmer, India.



*Dargah of Hazrat Khwaja Moineddin Chishti, Ajmer Sharif*

*Know him or her to be dear to God  
in whom these three qualities are  
found: First, generosity like a river;  
second, affection like the sun; and  
third, humility like the earth.*

*- Khwaja Moineddin Chishti*

### **Excerpt from *A Pearl in Wine* by Pir Zia Inayat Khan**

Khwaja Moineddin Hasan Chishti Ajmeri was born in the Central Asian region of Sijistan (present day Sistan, a region in eastern Iran and southwestern Afghanistan) in the mid-twelfth century. In the course of travels he became the disciple of the itinerant Chishti dervish Khwaja ‘Usman Haruni. For twenty years he continuously attended his master, carrying his bedroll and luggage. Only then, when he had fully realized the condition of selfless devotion, did Khwaja ‘Usman ennoble him with his spiritual blessings.

Late in his life Khwaja Moineddin made the decision that would immortalize him in the memory of posterity. Leaving behind the familiarity and security of Islamdom, he ventured to the “seventh climate”, the Indian Subcontinent. The city in which he chose to settle, Ajmer in Rajasthan, had been until recently – or, as most accounts (including *Siyar al-arwliya*) have it, still was – the capital of the Hindu Chauhan dynasty. It is not known precisely what Khwaja Moineddin did in Ajmer, but in retrospect it may be said that he succeeded in laying the foundations of Indian Sufism.

Khwaja Moineddin is remembered as *Gharib Nawaz*, the succor of the dispossessed. The few plausibly authentic sayings that come down to us evoke, among more conventional esoteric themes, a strong commitment to the service of humanity:

*The mark of knowing God is to shun publicity and keep silence in wisdom.*

*When like a snake I shed my skin and looked, I saw lover, beloved, and love as one; in the world of unification all is one.*

*Hajj-goers circumambulate the Kaaba with their bodies, but the mystics circumambulate the Throne of God and the Veil of Majesty with their hearts, desirous of a tryst with the Divine.*

*There was a time when I circumambulated the Kaaba, but now the Kaaba circumambulates me.*

*The mark of lovers is to be submissive and not to fear being cast out. The mark of wretchedness is to sin and expect to be accepted.*



*In truth, the one who is reliant on God is the one who disposes of people's pain and suffering.*

*The seeker is entitled to be counted among the poor when he or she attains endurance in the world of transience. (When is this state established?) When the angel who records sins has had nothing to write for twenty years.*

*The one who finds grace finds it through generosity. The one who attains eminence attains it through purity.*

*In this way, there are two things that bring about tranquility; one is servitude and the other is the glorification of God.*

Khwaja Moineddin expired on 6 Rajab 633/1236. His tombstone was inscribed, "A lover of God, he died in the love of God." Today, hundreds of thousands of pilgrims flock to his dargah for the annual *Urs* festival.

### Excerpt from *Sufism, The Heart of Islam* by Sadia Dehlvi



Gharib Nawaz stressed on the renunciation of wealth, encouraging self-discipline and prayer. He preached tolerance, advocating respect for all religions. Khwaja did not differentiate between love, lover and the beloved...Khwaja's inclusive message of peace and brotherhood brought hundreds of thousands to the fold of Islam. He had a great fondness for music, and *sama mehfil*s held at his khanqah attracted both mystics and commoners.

Through the centuries Khwaja's devotees have beautified his simple grave. The Ajmer dargah, considered the most sacred in South Asia, attracts thousands of pilgrims from different religions and backgrounds in the quest of the Sufi Master's blessings. It has enjoyed the constant patronage of ruling families and other individuals. The first recorded ruler to visit the dargah was Muhammad bin Tughlaq in 1332.

**Editor's Note** Ghiyasuddin Khilji (Sultan of Malwa r. 1469-1500) funded the construction of Buland Durwaza, which became the main entrance to the dargah complex. Later, Emperor Shahjehan (Mughal Emperor ruled 1628-1658) built the Shahjehani Gate in front of the Buland Durwaza. In 1915 Mir Osman Ali Khan, the last Nizam of Hyderabad, built the Nizam Gate which is now the first entrance into the dargah complex.

Emperor Akbar, Emperor Jehangir, Princess Jehanara, Nawab Haidar Ali Khan and the Queen of Britain (in 1911) also contributed major gifts of beautification to the shrine.

*Above left, Nizam Gate; left, Shahjehani Gate (photo by Saraswati Sara Olinger); right, Buland Durwaza*



**Sadia Dehlvi** Emperor Akbar remained an ardent devotee of Khwaja Moineddin, considering himself blessed by the Master. The *Akbarnama* records Akbar making the pilgrimage to Ajmer 14 times, several of them on foot...He presented the khanqah with a huge cauldron, which is still used for cooking during the Urs celebrations. Emperor Jehangir presented another smaller cauldron in 1614, in which food was cooked and distributed to 5,000 people. The two cauldrons are probably the largest and oldest cooking utensils in the world that have been in constant use for centuries.



Above, *Badi Degh*, a gift from Emperor Akbar, holds 4,800 kgs (10,580 lbs) of food; right, *Choti Degh*, a gift from Emperor Jehangir, holds 2,400 kgs (5,300 lbs) of food

**Editor's Note** There is a rich Chishti Sufi tradition called *langar*, which is to give food to those in need from the dargah of a Sufi master. Food is cooked and served out of a massive pot called a *degh* and is usually vegetarian. To donate to the Langar Fund of Hazrat Inayat Khan's dargah, contact the Ruhaniat Secretariat by email: [ruhaniat@mail.com](mailto:ruhaniat@mail.com)



**Chillah of Khwaja Moineddin Chishti**  
**Editor's Note**

When Khwaja Moineddin first arrived in Ajmer, he stayed in a cave on a hill overlooking Anasagar Lake. The cave is now known as Chillah Khwaja Sahib. Later, two platforms were built in the cave indicating the places where Khwaja would pray and take rest. Emperor Shahjehan built beautiful marble pavilions which overlook the lake. Below left, entrance to Chillah Khwaja Sahib; below right, pavilion on Anasagar Lake



## Hazrat Khwaja Qutbuddin Bakhtiyar Kaki

Hazrat Khwaja Qutbuddin Bakhtiyar Kaki is the 18<sup>th</sup> Pir in the Chishti lineage of Hazrat Pir-o-Murshid Inayat Khan; he was the successor of Hazrat Khwaja Moineddin Chishti Ajmeri Gharib Nawaz. He was born in 1173 in present day Kyrgyzstan, and died in 1235 or 1236 at the age of 62. His dargah is in Mehrauli, New Delhi, India.



### Excerpt from *Sufism, The Heart of Islam* by Sadia Dehlvi

There are different legends on how Khwaja Qutub got the title of Bakhtiar Kaki. The most accepted one narrates that his wife used to take provisions on credit from a nearby grocer to feed her starving family. One day, the grocer taunted her saying that the family would starve to death had it not been for his kindness. Khwaja Qutub learnt of the remark and forbade the taking of provisions on credit. Pointing

to a niche in the wall, he told his wife to recite “*Bismillahi*” and take bread from it. The *kak*, bread, continued appearing miraculously till his wife revealed the secret to others. *Above, tomb of Hazrat Khwaja Qutbuddin Bakhtiyar Kaki*

### Excerpt from *A Pearl in Wine* by Pir Zia Inayat Khan

A native of Osh in Transoxiana (present-day Kyrgyzstan), Khwaja Qutbuddin Bakhtiyar Kaki came into the light of sacred history under the dome of Abu al-Layth Samarqandi mosque in Baghdad, when in the presence of Shaykh Shihabuddin Suhrawardi, Shaykh Awad al-Din Kirmani and other spiritual luminaries, he received initiation at the hands of Khwaja Moineddin Chishti.

Khwaja Qutbuddin did not accompany his murshid to India, but arrived in the region several years later and established himself in Delhi, the capital of the nascent Turkish sultanate. Sultan Iltutmish (1211-36) treated him with great respect and visited his khanqah regularly. But the atmosphere in Delhi became difficult when the government appointed chief cleric, Shaykh al-Islam, who was apparently jealous of Khwaja Qutbuddin’s charisma and influence, began fulminating against him. Distressed by this state of affairs, Khwaja Moineddin resolved to bring his khalifa to Ajmer. But as the two Shaykhs set out from Delhi, the whole city burst into tears and a grief-stricken mob pursued them. Khwaja Moineddin’s heart was so moved by this display of love that he changed his mind and allowed Khwaja to stay.

Khwaja Qutbuddin’s path was one of severe asceticism. He hardly slept, fearing that even light sleep would “pose a problem.” The greater part of his day was spent in prayer and meditation. His absorption in divine remembrance was so total he failed to notice when his young son fell gravely ill. When his wife’s wailing woke him from his reverie and a khalifa informed him that his son had died, he expressed deep remorse, saying, “Why did I not ask God for the preservation of his life? Had I only asked my wish would certainly have been granted.”

In the end, Khwaja Qutubuddin died as he lived – lost in ecstasy. It happened this way. The Khwaja was present at a mystical soiree (*mahfil-i sama*) at the khanqah of Shaykh ‘Ali Sikzi. At a decisive moment, the *qarwal* (ritual singer) sang a verse from the *Divan* of Shaykh Ahmad-i Jam: “All those by the knife of submission killed; each moment from God with new life are filled.” Hearing these words, Khwaja Qutubuddin was transported. Rapture so overwhelmed him that others had to carry him home, escorted by the musicians, who continuously recited the verse at his bidding. For four days and four nights he remained in a state of intoxication, and on the fifth night – 14 Rabi I 633/1235 – he “embarked on his journey”. He was buried in a meadow outside of Delhi (now long since urbanized) where he had once paused and remarked, “This earth has the fragrance of hearts.”

**Excerpt from *Sufism, The Heart of Islam* by Sadia Dehlvi**

Khwaja Qutub, the foremost khalifa of Khwaja Moinuddin, earned the title of *Qutub ul Aqtaab*, the central pole. He established the first Sufi center in Delhi. His family drew its lineage from Imam Hussain, the grandson of Prophet Muhammad. The young Khwaja travelled to Baghdad where he became a disciple of Khwaja Moineddin, and then followed him to India. Khwaja Qutub was instructed by his mentor to stay in Delhi where Sultan Iltutmish welcomed him. The sultan remained an ardent devotee visiting the Khwaja’s khanqah twice a week.

...Despite his intimacy with the Sultan, Khwaja Qutub lead an ascetic life steeped in poverty. He read the entire Quran twice each night and taught his disciples to help the needy without the hope of any reward. He believed, “The seekers on the path of God are a community who are overwhelmed in the ocean of Love from head to the nail of the foot”. He taught austerity purifies the soul bringing it close to God.

...On the account of Khwaja Qutub’s exalted rank, Khwaja Moineddin Chishti decreed that those coming to seek his blessings must first pay homage to Khwaja Qutub. The tradition is still followed and pilgrims travelling to Ajmer Sharif first visit the dargah of Khwaja Qutub at Mehrauli. All the rulers of Delhi venerated Khwaja Qutub, seeking his blessings. Qutubuddin Aibak, the founder of the Slave Dynasty named the Qutub Minar after the Sufi.

**Excerpt from *The Sufi Courtyard, Dargahs of Delhi, on Mehrauli* by Sadia Dehlvi**

Mehrauli is truly one of God’s chosen places on earth. Khwaja Qutub’s lovers will tell you the tale of the Prophet King Solomon and Khwaja Qutub’s resting place. When Solomon’s *takth*, throne, was flying over Mehrauli, he noticed showers of Divine Light descending into a specific area. On enquiry, the angels revealed to Solomon that this piece of land was being readied for Allah’s special friend, who would come from the community of Prophet Muhammad. It is said



that kings may come and go, but Delhi will survive as long as the dargah of Khwaja Qutub exists. Such is the divinity attributed to Mehrauli and Khwaja Qutub, its honored resident.

...Occasionally, you will hear a qawwali in the outer compound. Music is not allowed in the inner compound, for Khwaja’s soul left his body while listening to mystic verse. This distance from Khwaja Qutub is maintained lest his soul be seized with ecstasy.

Women are not allowed inside (the inner compound) and line up by the marble trellised boundary wall separating the inner compound from the outer complex (*photo above*).

### **Bibi Hambal Daiji**

Bibi Hambal Daiji is believed to be Khwaja Qutub's *dai*, wet nurse. Khwaja called Bibi Hambal from Osh and put her in charge of running the khanqah at Mehrauli. Daiji's dargah is opposite the old mosque and only women are allowed inside the inner chamber. Adjacent to Daiji's tomb is a grave believed to be that of Khwaja Qutub's wife.

### **Bibi Sara**

Bibi Sara was a revered disciple of Khwaja Qutub. The grave of this pious woman lies in a small gated cell-like enclosure to the west of Khwaja Qutub's mosque. It is no more than six or seven feet high. Only women are allowed inside the enclosure.

## **Hazrat Qazi Hamiduddin Nagauri**

### **Excerpt from *The Sufi Courtyard, Dargahs of Delhi* by Sadia Dehlvi**

Qazi Hamiduddin Nagauri was the most learned khalifah of Shaykh Shihabuddin Suharwardi of Multan. Although he is of the Suharwardi order, Qazi Hamiduddin is honored by the Chishtis as



a close companion and teacher of Khwaja Qutub. He belonged to a royal family from Bukhara (in present-day Uzbekistan) who drew their lineage from Hazrat Abu Bakr Siddiq, the revered companion of Prophet Muhammad.

The family migrated to Delhi some time before 1200 AD, during the rule of Muhammad Shahabuddin Ghori. After the death of his father, Qazi Ataullah, Sultan Iltutmish gave Hamiduddin the post of Qazi of Nagaur. After three years, he left the post because of an

overwhelming interest in Sufism. He travelled to Baghdad where he became a disciple and khalifa of Shaykh Shihabuddin Suharwardi. Here he met Khwaja Qutubuddin Bakhtiar Kaki and the two became close friends. *Above, tomb of Hazrat Qazi Hamiduddin Nagauri*

Qazi Hamiduddin left Baghdad for a pilgrimage of the holy cities of Mecca and Medina. After spending three years there, he travelled to many other places. Finally, he reached Delhi where he bought a small house. Before he bought the land for his khanqah, Khwaja Qutub stayed at Qazi Hamiduddin's home for a while. They shared a deep passion for mystic poetry and music assemblies. The local clerics were opposed to such gatherings, but Sultan Iltutmish overruled them.

The Qazi's wit and knowledge of Islamic law often frustrated the effort of the Islamic jurists to curb the use of music in the khanqahs of Delhi. According to a recorded anecdote, Qazi Hamiduddin and Khwaja Qutub were enjoying a music assembly at the house of a local darvesh when Maulana Ruknuddin Samarqandi and a group of his followers arrived with the intention of opposing the assembly. As Islamic law prohibits one from entering a house without seeking permission of the owner, Qazi Hamiduddin advised the owner to leave the premises. On learning

that the man of the house was not at home, the Maulana left. As a result, the gathering continued uninterrupted and a confrontation did not take place.

The writings of Qazi Hamiduddin are studied by Sufis belonging to both the Chishti and Suharwardi orders. *Lawa'ih*, Flashes of Light, the Qazi's treatise on Sufism, unfortunately has not survived. Baba Farid would often use this book for his discourses. Among the mystic manuals authored by Qazi Hamiduddin that have survived are *Ishqiya*, *Tiwali-al-Shumus* and *Rasala min Kalam*. In *Ishqiya*, Qazi Hamiduddin wrote that although the Lover and the Beloved seem different, they are in fact identical. He emphasizes that one whose entire self is lost in God's attributes merges with the Almighty. The *Tiwali-al-Shumus* is a detailed exposition of the ninety-nine names of Allah.

Hazrat Nizamuddin Auliya would often say that the Divine status conferred on Qazi Hamiduddin was rare and unparalleled. Hazrat Nizamuddin frequently visited Mehrauli, praying in the vacant space between the tombs of Qazi Hamiduddin and Khwaja Qutub. Although the Qazi's letters were not compiled in book form, those written to Baba Farid have been preserved. Once, when Baba Farid desired a music assembly and found that musicians were unavailable, he asked a disciple to read from Qazi Hamiduddin's letters. Baba Farid became seized with ecstasy upon hearing on his quatrains:

*How can I gain that intellect which can perceive Thy Perfection?  
How can I get that spirit which can comprehend Thy Majesty?  
I know that Thou removeth the veil from Thy beauty  
Where can I get that eye which can perceive it?*

Reputed for a sense of humor and presence of mind, Qazi Hamiduddin refused to offer the customary *nazrana*, gift money, to visiting Sufis. He claimed that like them, he too ran a "spiritual shop", and therefore it would be inappropriate to expect money from him! Qazi Hamiduddin tutored Khwaja Qutub in Islamic studies, but it is for his role as the closest companion of Khwaja Qutub that he is most remembered. Khwaja Qutub breathed his last in a state of ecstasy, with his head on Qazi Hamiduddin's lap. Qazi Hamiduddin did not initiate many disciples. Shaykh Ahmad Neherwani, Shaykh Ainuddin Qasab, Shaykh Shahi Moitaab and Shaykh Moinadoz were among his few khalifas. Qazi Hamiduddin Nagauri died on 9 Ramazan 643 Hijri/1245 AD.

Hazrat Qazi Hamiduddin's dargah is in the outer compound of the Qutub Complex immediately left of the main entrance to Khwaja Qutub's inner compound. It stands on a raised platform with a small stairway leading up to it. Made of white marble, the pillars and canopy have recently been adorned with beautiful gold leaf calligraphy and intricate floral patterns.

## Hazrat Khwaja Baba Fariduddin Mas'ud Ganj-i-Shakar

Hazrat Khwaja Baba Fariduddin Mas'ud Ganj-i-Shakar is the 19<sup>th</sup> Pir in the Chishti lineage of Hazrat Pir-o-Murshid Inayat Khan; he was the successor of Hazrat Khwaja Qutbuddin Bakhtiyar Kaki. He was born in 1172 in Kahtwal, Multan, in present-day Pakistan, and died in 1265 at the age of 93 years; his dargah is in Pakpattan, Pakistan.

### Sayings of Baba Farid recorded by his disciples in *Siyar al-awliya*:



Depiction of Hazrat Khwaja Baba Fariduddin Mas'ud Ganj-i-Shakar

*If you have something, there is no reason to be sad.  
If not, there is still no reason to be sad.*

*One should not be dissuaded from ones' work by  
the hotness or coldness of others.*

*The Sufi is one who elucidates everything and is  
roiled by nothing.*

*The prophets are alive even in their graves.*

*A single experience of divine attraction is better  
than the combined piety of both worlds.*

### Excerpt from *A Pearl in Wine* by Pir Zia Inayat Khan

Khwaja Fariduddin Mas'ud Ganj-i-Shakar ("Treasure of Sugar") as he came to be known – was born in Kathwal (present day Khanewal), in the district of Multan. His grandfather Qazi Shu'ayb, a jurist from the house of Farrukh Shah "the Just" ...had left his native Kabul after it was swallowed up by the Ghaznavid Empire.

After completing his education in Kahtwal, for higher studies, Fariduddin proceeded to the city of Multan, which was then an important center of Islamic learning. In Multan, Fariduddin lodged at a mosque, where he busied himself with books. One day as he was reading, Khwaja Qutbuddin Bakhtiyar Kaki appeared in the mosque. Fariduddin recognized at once that this was no ordinary man. As Khwaja Qutbuddin prayed his *namaz*, Fariduddin meekly seated himself nearby. When the Khwaja was finished, he addressed him; "Mas'ud, what are you reading?" Fariduddin answered, "I am reading *Nafi*" (a legal text, the title of which means "useful"). "And do you find it useful?" Fariduddin confessed, "What is useful to me is the alchemy of your glance." Overcome with emotion, he kissed Khwaja Qutbuddin's feet.

Fariduddin accompanied Khwaja Qutbuddin to Delhi, where amidst an august assembly of Chishti and Suhrawardi dervishes, Khwaja Qutbuddin gave him his hand in initiation (*bayat*).

As an initiate Fariduddin followed the example of his murshid in fasting continuously and practicing the most rigorous spiritual disciplines – undertaking even the daunting *chilla ma'kus* (inverted retreat): forty nights of zikr (remembrance, invocation) while suspended upside-down in a well. One day when Khwaja Moineddin Chishti, Khwaja Qutbuddin Bakhtiyar Kaki, and Fariduddin were sitting together, Khwaja Moineddin said to Khwaja Qutbuddin: "How long will you scorch this youth with spiritual exertions? Show him some kindness." Khwaja Qutbuddin assented, and both Shaykhs rose and together gave Fariduddin the blessing of a glance of kindness.

After completing his training and receiving the honor of khilafat, Khwaja Fariduddin asked his master's permission to withdraw to the cantonment town of Hansi, where he hoped to maintain a low profile. With tears in his eyes, Khwaja Qutbuddin said, "Maulana Fariduddin, I know you will go. Go. It is destined that you will not be present at the time of my death." Bidding those in attendance to recite Sura Fatiha and Sura Ikhlas, he conferred on him his prayer carpet and staff, and uttered his final testament, "My place is yours".

In Hansi one night Khwaja Fariduddin saw his master in a dream, beckoning him. In the morning he left for Delhi. On the road he learned that Khwaja Qutbuddin had passed away that very night. On his arrival in Delhi Qazi Hamiduddin Nagauri presented him with the remaining mystical insignia (*tabarrukat*) of Khwaja Qutbuddin – a robe, turban, and pair of wooden sandals – and Khwaja Fariduddin took his seat in his master's house.

Before long Khwaja Fariduddin again grew tired of the fast-paced life of the imperial capital and resolved to return to Hansi. His disciples and admirers protested that Khwaja Qutbuddin had entrusted Delhi to him – why should he go elsewhere? Khwaja Fariduddin simply replied, "My pir's blessings will remain with me in equal measure whether I am in the city or in the desert". After some time in Hansi, Khwaja Fariduddin moved on to Kahtwal, and then finally settled in the lonely town of Ajodhan (now Pakpattan, in the Pakistani Punjab).

In Ajodhan Khwaja Fariduddin lived with his family – two or three wives and five children – in a thatched hut near the village mosque. There was no *khanqah* to speak of, but a *jama at-khana*, or communal hall, was erected to house the dervishes who attended him. In accordance with the principle of *tarwakkul* (reliance on God) Khwaja Fariduddin's family and disciples refused all offers of fixed income. Often they went hungry. At other times they received large donations in the way of *futuh* (serendipity), which they promptly disposed of.

Hindu yogis were known to visit the *jama at-khana*. Khwaja Fariduddin himself practiced and taught a Hindavi zikr. He also wrote poetry in the regional dialect, some of which survives in the Sikh scripture *Guru Granth Sahib*. In these *slokas* (couplets) the Khwaja evokes imagery that is quintessentially Indian; koils, crows, cranes, and swans replace the moths and nightingales of the Persian poetic imagination. Faithful to indigenous conventions, he assumes the voice of a woman pining for her beloved husband.

...Khwaja Fariduddin would often lie in prayerful prostration (*sijda*) for hours on end, reciting, "I die for You; I live for You". Having reached his ninety-third year, on the evening of 5 Muharram 664/1265, the Shaykh breathed his last. As he expired he uttered, "Ya Hayy, Ya Qayyum" (O Living, O Eternal).

Khwaja Fariduddin's tomb in Pakpattan, originally built with unbaked bricks pried from his hut, is today a major pilgrimage center, attracting tens of thousands of devotees each year.

### **Excerpt from *Sufism, The Heart of Islam* by Sadia Dehlvi**

It is said that overpowered by hunger after three days of incessant fasting, Baba Farid put some pebbles in his mouth, which turned into *shakar*, sugar. Another popular anecdote explaining the Sufi's title *Ganj e Shakar*, treasury of sugar, emanates from an event in his childhood. To encourage the habit of offering mandatory prayers, his mother routinely rewarded her son by placing some sugar under his prayer carpet. One day at the early morning prayer, although she forgot to place the sugar, the child found it under the carpet. Sufi piety attributes the miracle to Divine intervention.

Baba Farid, the first Sufi poet of Punjab, inherited the spiritual mantle from Khwaja Qutubuddin Bakhtiar Kaki. He settled on the banks of the Sutlej, and his village Ajodhan came to be called Pakpattan, "the ferry of the pure". Details of Baba Farid's life are found in *Siyar ul Auliya* and



*Farwaid ul Faa'd*, the books containing the discourses of Hazrat Nizamuddin Auliya that were written during his lifetime.

...Baba Farid accompanied Khwaja Qutub to Delhi, who assigned a *hujra*, meditation cell, to the disciple at his khanqah in Mehrauli. Once while Khwaja Moineddin visited Delhi and saw the young mystic, he remarked, "Farid is a falcon who will not make his nest anywhere except on a tree in heaven. He is a lamp that will illuminate the order of the Sufis". Khwaja Moineddin asked his disciple to bless the young mystic but Khwaja Qutub did not think it proper to do so in front of the Master. Khwaja Moineddin then blessed Baba Farid, making him the sole Chishti Master to have been blessed by both his Master and the Master of his Master.

...Baba Farid encouraged a sound education and showed a keen interest in poetry and music. He disseminated Sufi teachings through popular songs, influencing the population, particularly women who took to singing mystic verses while doing their daily work. Baba Farid wrote poetry in Persian, Arabic, and the local Hindawi dialect. The *Granth Sahib*, the holy scriptures of the Sikh faith, contains 135 hymns written by him.

Baba Farid's assemblies attracted scholars, merchants, government servants, artisans and mystics from all sections of society. Some stayed forever, some for a short while, and others simply came to seek his blessings. A broad range of discussions were held and visitors included countless yogis who shared their philosophies and breathing techniques with the khanqah inmates.

...Baba Farid taught that knowledge of the religious laws should bring humility and one should act upon it rather than harass people with it. He preached that a true mystic aroused love and affection in people's hearts. From among his numerous disciples, Baba Farid appointed seven khalifas, the most outstanding one being Hazrat Nizamuddin Auliya of Delhi.



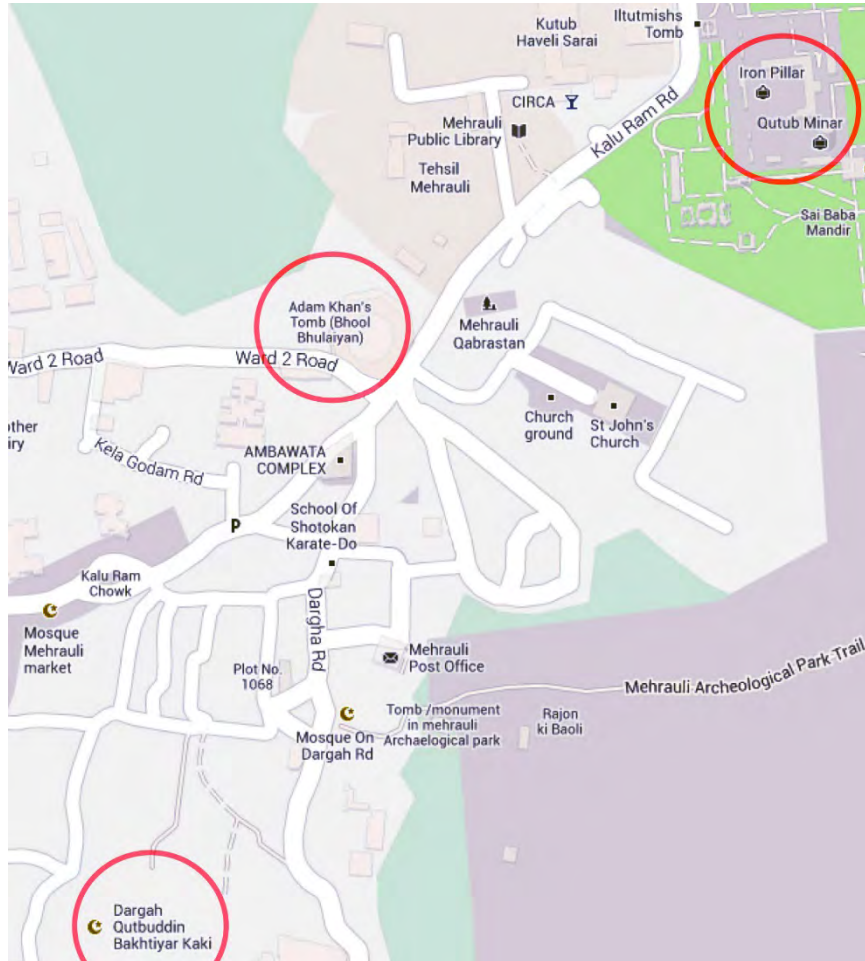
*Dargah of Hazrat Khwaja Baba Farid in Pakpattan, Pakistan*

*I love thee, I love thee  
Is all that I can say,  
It is my vision in the night,  
My dreaming in the day,  
The blessings when I pray,  
I love thee, I love thee,  
Is all that I can say.*

- Khwaja Baba Farid

## Well and Chillahgaah of Baba Farid

Excerpt from *A Sufi Courtyard, Dargahs of Delhi* by Sadia Dehlvi



The road behind Adham Khan's tomb leads to the Eidgaah of Iltutmish (an open-air mosque built by Sultan Iltutmish) which continues through the forest to Aashiq Allah's dargah. On the left, just before the entrance to Aashiq Allah's dargah is the well where Baba Farid is said to have performed the Chillah-e Maakoos. This difficult meditation involves hanging upside-down in a well for forty days, the feet tied with a rope to a sturdy tree. His disciple Khwaja Minai of Hansi pulled him up from the well at prayer times.

East of Aashiq Allah's dargah is the Chillahgaah of Baba Farid, the cell where he meditated for forty days.



Above left, Adham Khan's Tomb, Adham Khan was a general of Emperor Akbar; above right, Dargah of Shaykh Shihabuddin Aashiq Allah. Shaykh Shihabuddin Aashiq Allah was the son and khalifah of Shaykh Imamduddin Abdal



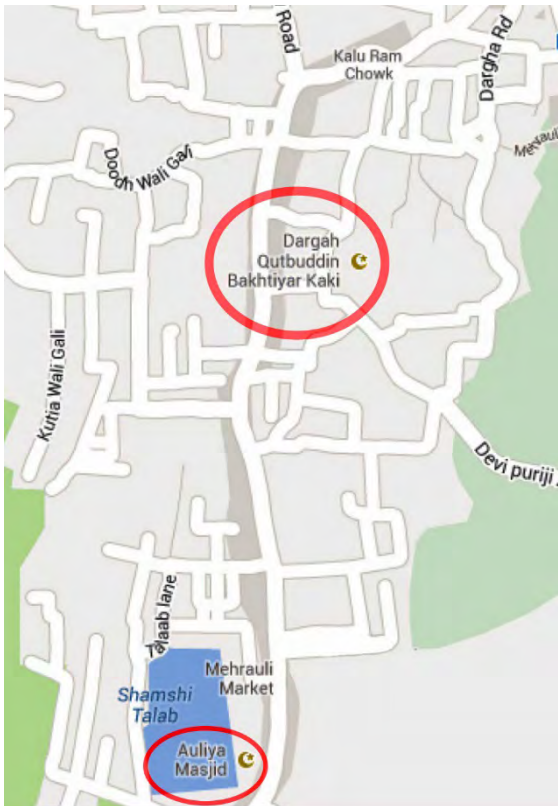
## Auliya Masjid

Excerpt from *A Sufi Courtyard, Dargahs of Delhi* by Sadia Dehlvi

Sultan Iltutmish is believed to have built the Auliya Masjid near Khwaja Qutub's dargah. However, the present building is not more than four hundred years old. Nothing of the original mosque remains except some stone slabs. There is a well in the courtyard with steps that would, in the past, have led to the Hauz e Shamsi reservoir. *Left, Auliya Masjid by Arman Ali Reza Dehlvi*



*Above, Auliya Masjid*



The Auliya Masjid claims sanctity from the widespread belief that Khwaja Qutub, Khwaja Moineddin of Ajmer and Baba Farid prayed together at this mosque. Baba Farid remains the only Chishti Master to have met and been blessed by both Khwaja Qutub, his Master, and Khwaja Moineddin, the Master of his Master. Three slabs of stone mark the exact area where they prayed. Even today, devotees come in large numbers to pray on these slabs, which they believe contains the *barakah* (blessings) of the great Chishti Sufis.

## Bibi Fatima Sam

Excerpt from *Sufism, The Heart of Islam* by Sadia Dehvi.



Tomb of Bibi Fatima Sam

Referring to Bibi Fatima's spiritual rank, Hazrat Nizamuddin commented: *When a lion emerges out of the forest, nobody asks if it is male or female; the children of Adam must obey and show respect to all human beings, whether male or female. I have met her and she was a great woman. Bibi Fatima was the adopted sister of my Shaykh Farid and his brother Shaykh Najeebuddin Mutawakkil. She recited verses on every subject. I have heard her verses.* He quoted these two lines from her:

*"You may seek love, and you may seek soul. Seek them both, but it won't be easy."*

Bibi Fatima Sam, a disciple of Baba Farid, lived in Delhi. The Sufi Master treated her like a sister. Hazrat Nizamuddin often visited her tomb for prayers and meditation. He remembered Bibi Fatima saying, *"The saints will cast away both worldly and religious blessings to give a piece of bread or drink of water to someone in need. This state is something one cannot obtain by one hundred thousand fasts and prayers."*

Once the virtues of Bibi Fatima were being discussed in the khanqah of Nasiruddin Chiragh Dilli. Khwaja Nasiruddin said: *After her death, Bibi Fatima Sam appeared in a friend's dream and said, "One day by appointment I went to the revered Lord. I passed by the round of angels, and suddenly an angel said 'Who are you? Why should you be proceeding so carelessly?' I replied, 'I have sworn an oath; I am just sitting here until the Most High Lord of Power summons me; I will go no further.' After an hour went by Bibi Khadija and Bibi Fatima Zahra, the wife and the daughter of Prophet Muhammad came and I fell at their feet. They said to me, 'Fatima Sam, who is there like you today? For God Most High has sent us in search of you.' I said, 'I am your slave; what honor could be higher than for you to come in search of me? But I have sworn an oath.' Then the decree came from God: 'Fatima Sam speaks rightly. You both must depart from here and leave her alone.' Then I heard God call, 'Come to Me, to Me.' I moved from that place. To God I said, 'Lord, in your presence there are such mannerless ones that Your visitors will not recognize You.'" She spoke those words, sighing from the midst of her tomb.*

On December 27, 1246, weakened after forty days of continuous fasting, Bibi Fatima's soul left her body during the ritual prayer as her forehead touched the group in prostration. She is called the Rabia of Delhi, after the famed Rabia of Basra. Her dargah, located in Kaka Nagar next to the NDMC Barat Ghar (New Delhi Municipal Council community center), is not far from the dargah of Hazrat Khwaja Nizamuddin Auliya.

## Bibi Zulekha

Excerpt from *The Sufi Courtyard, Dargahs of Delhi* by Sadia Dehlvi:



Bibi Zulekha, affectionately called Mai Sahiba, is the mother of Hazrat Nizamuddin Auliya. During the Mongol invasions of Bukhara, Khwaja Ali and Khwaja Arab, grandparents of Hazrat Nizamuddin Auliya, migrated to India (Badaun).

Bibi Zulekha's husband, Khwaja Syed Ahmad, died when her son was just a few years old. Tradition records Mai Sahiba's dream, which forced her to make a choice between the life of her husband and son. In this night vision, she chose her son. Mai Sahiba felt distressed but sought solace in the fact that she had no control over the dream and that life and death were a matter of Allah's will. Soon, Khwaja Syed Ahmad fell ill and died, leaving behind two small children.

Mai Sahiba encountered great hardships while bringing up her son and daughter, earning a living by weaving cloth. Devoted to her son's education, she ensured he studied under the best teachers of Badaun. When he turned sixteen, they migrated to Delhi. The

city had a reputation as a center for Islamic studies and she wanted her son to study further.

... Often she would look at her son's feet and remark, "Nizam, I see signs of a bright future for you. You will be a man of destiny someday." When the young son questioned his mother as to when all this would take place, she would say, "When I am gone". Continuous fasting took a toll on Mai Sahiba's health, and unfortunately, she did not live to see her son's glory. Hazrat Nizamuddin Auliya said that when his mother prayed, she appeared to be in direct communication with God. *Above, tomb of Mai Sahiba by Omar Adam Khan*

Every month upon sighting the new moon he sought the blessings of Mai Sahiba, placing his head on her feet. One such evening, Mai Sahiba said, "Nizam, at whose feet shall you put your head next month?" Her tearful son asked,

"In whose care will you entrust me?" "I will let you know tomorrow" Mai Sahiba replied, directing him to go and sleep in the neighbouring house of Shaykh Najeebuddin Mutawakkil. In the early hours of the morning, the female attendant rushed to call him back to the house. Mai Sahiba held her son's right hand and before breathing her last whispered, "O Allah, I entrust him to Thee."



Mai Sahiba died in 1250 and lies buried in Adchini (South Delhi) in the house where she lived. Her daughter Bibi Jannat is buried next to her. Close to the tombs is a small cell-like enclosure that used to be

Mai Sahiba's prayer room. Immediately to the south of these two graves is the grave of Bibi Zainab, the daughter of Bibi Jannat. *Above, dargah of Mai Sahiba*

## Hazrat Khwaja Nizamuddin Auliya Mahbub-i Ilahi

Hazrat Khwaja Nizamuddin Auliya Mahbub-i Ilahi is the 20<sup>th</sup> Pir in the Chishti lineage of Hazrat Pir-o-Murshid Inayat Khan; successor of Hazrat Khwaja Baba Fariduddin Mas'ud Ganj-i Shakar. The lineage through Khwaja Nizamuddin is known as the Chishti Nizami branch. He was born in 1243 in Badaun, India and died in 1325 at the age of 82 years. His dargah is in Nizamuddin, New Delhi, India.



*Nizamuddin Complex from Left: Hazrat Amir Khusrau's Dargah, Princess Jahanara's Tomb, Jamaat Khanna Masjid (Mosque), Hazrat Khwaja Nizamuddin Auliya's Dargah*

### **Words of Ziyauddin Barani, a historian living during the time of Hazrat Nizamuddin:**

*Shaykh Nizamuddin admitted all sorts of people as his disciple, nobles and plebeians, rich and poor, learned and illiterate, citizens and villagers, soldiers and warriors, free men and slaves. These people refrained from many improper activities and the general public showed an inclination to religion and prayer. Out of respect for the Shaykh's discipleship, all talk of sinful acts had disappeared from the people. There was no quarter in the city in which gatherings of the pious was not held every month with mystic songs that moved them to tears. Out of regard for one another, Muslims refrained from open usury and hoarding while the shopkeepers gave up lies and using false weights and deceiving the ignorant.*

### **Excerpt from *A Pearl in Wine* by Pir Zia Inayat Khan**

Khwaja Muhammad Nizamuddin was born in the city of Badaun in the Gangetic plain, where his grandfathers had taken refuge from the havoc wrought on their native Bukhara by the army of Genghis Khan. Early in Nizamuddin's childhood his father died, leaving his mother Bibi Zulaykha in straitened circumstances. The family often went hungry, but Bibi Zulaykha's forbearance and unshakable faith morally nourished her two children. At death's door she took Nizamuddin's hand and said, "O Lord, I entrust him to you" - words he always counted more precious than jewels.

Nizamuddin devoted his youth to the acquisition of knowledge. Having completed his basic education in Qur'an, *hadith* (prophetic traditions) and *fiqh* (jurisprudence) he moved on to Delhi, where he enrolled with Khwaja Shams ul-Mulk and Maulana Kamaluddin Zahid. Within a few years his erudition was an established fact, marked by his nicknames *bahhas* (the debater) and *mahfil-shikan* (the assembly-breaker). He hoped to be appointed *qazi* (judge), and once asked his pious neighbor Shaykh Najib al-Din al-Mutawakkil, the younger brother of Khwaja Fariduddin Ganj-i Shakar, to pray for this outcome. Shaykh Najib al-Din replied only, "Don't be a *qazi*. Be something else".

Shaykh Fariduddin's reputation had reached Nizamuddin's ears in Badaun. The inexplicable attraction he already felt deepened with his acquaintance with Shaykh Najib al-Din. Desire eventually overwhelmed him. Maulana Jami relates that the turning point came when he experienced an epiphany on hearing a *mu'azzin* (call to prayer) recite: "Has not the time arrived for the believers that their hearts in all humility should engage on the remembrance of God" (Quran 57.16). At once he set out for Ajodhan.

The octogenarian Shaykh greeted him with a Persian couplet: "*the fire of your absence has roasted the flesh of our hearts; the flood of desire for you has devastated our souls*". Finding the visitor dumbstruck, he reassured him, "Every newcomer is nervous". The same day Khwaja Nizamuddin offered his allegiance.

Resolutely shearing his long curls, Nizamuddin joined the sodality of the communal hall, where he shared in the chores and received the Shaykh's teachings. This was the first of three lengthy stays in Ajodhan during the three years that remained of Khwaja Fariduddin's life. The Shaykh described himself as a "dresser of brides" one who prepares souls for union with God. He encouraged Nizamuddin to continue his academic studies, saying, "A certain amount of knowledge is also necessary for a dervish". But when he witnessed a trace of intellectual arrogance in his disciple he rebuked him severely, sending him weeping into the desert. The ordeal came to an end with the Shaykh pardoning him and draping his shoulders with a robe.

On several occasions Khwaja Fariduddin conferred special blessings on Nizamuddin. In the month of Ramazan, 1265, he granted him khilafat-nama and announced, "You will be a tree in whose shade the world finds rest". The Shaykh foresaw that Nizamuddin would not be present at this death. While Nizamuddin was in Delhi, Khwaja Fariduddin's fragile health collapsed. Brushing past the Shaykh's sons who jealously guarded the door, Sayyid Muhammad Kirmana (Amir Khwurd's father) entered his chamber and fell at his feet. When the name of Nizamuddin came up amid the affectionate words that passed between them, Khwaja Fariduddin produced his mystical insignia – prayer carpet, robe, and staff – and asked the Sayyid to convey them to his khalifa, to the great consternation of his sons.

Khwaja Nizamuddin's years as the "locus of Shaykhdom" of the Chishti Order coincided with the most energetic phase of the Turkish imperial expansion and consolidation of the subcontinent. Under the Khalji dynasty (1290-1320) the writ of the Sultan of Delhi ran from the Indus in the North to the Kaveri in the South. Khwaja Fariduddin has blessed Nizamuddin with the words, "Both the spiritual and temporal (*din u dunya*) have been given to you; go and take the empire of Hindustan!" As Khwaja Nizamuddin's career progressed, he increasingly became the "King of Shaykhs" (*Sultan al-masha'ikh*), a saint whose stature at once mirrored and challenged the absolute sovereignty of the temporal ruler.

Khwaja Nizamuddin's khanqah beside the Jamuna fulfilled multiple function; economic, cultural and spiritual. It was a welfare agency where donors with varied motivations deposited gifts in cash and kind (*futuh*) which were, as a rule, promptly distributed among the disadvantaged. It was an egalitarian enclave in a highly stratified society, effervescent with the best qualities of mind and heart. And it was a school of Sufism, where advanced disciples instructed novices in mystical theory and practice under the watchful supervision of the Shaykh.

Remembered as "the Beloved of God" (*mahbub-i ilahi*), Khwaja Nizamuddin emphasized the service of humanity and the love of God over formal religious observance. Punctilious as he was in his own prayers and devotions, he taught that warmth of heart and openness of hand were more meaningful than mere obedience to the Law. Ardent love (*'ishq*) he regarded as an end in itself. But it called for nothing short of total self-sacrifice: "to live for God alone". On this the Shaykh was uncompromising:

*Sultan al-Masha'ikh God sanctify his precious secret said, "Mahabbat (affection) is the first stage of 'ishq (ardent love) and 'ishq is the last stage of mahabbat. The word 'ishq derives from 'ashiq, which is the kind of vine that grows in gardens. First it secures its roots in the earth beneath a tree, then climbs up its branches and twists itself around the tree. It does this until it completely enfolded the tree, choking it until no sap remains in its veins. Whatever sources of air or water reach the tree it plunders, until the tree withers. "Beauty plundered my life's sovereign sphere. The heart once mine is no more." And he said, "When 'ishq twists itself around a person, he cannot extricate himself unless he transcends his human nature. Just as the 'ashiq twists itself around a tree, causing it to wither, 'ishq does the same to a person. As one of the saints said; "Love, forbearance, and death; what a triumph over gratification and long life!"*

Under the direction of Shaykh Nizamuddin, the Chishti Order sent tendrils into the provinces of Hariyana, Malwa, Gujarat, Deccan and Bengal, inextricably entwining Islamicate South Asia with its message of divine love. Muhammad Ghawsi Shattari speaks – suggestively if highly plausible – of seven hundred khalifas spread out across the Subcontinent.

In his eighty-second year, as his health deteriorated, Shaykh Nizamuddin dreamed that the Prophet was eagerly awaiting him. On April 3, 1325 he “attained union” and was buried in a favorite garden near his khanqah. A dome was later constructed by Sultan Muhammad bin Tughluq, and successive centuries have seen the shrine’s continuous embellishment. In death as in life the saint is a source of solace for the disposed, who flock to the village that has sprung up around the shrine – now a bustling neighborhood within the urban sprawl of New Delhi.

### **Chillah Sharif and Khanqah of Hazrat Nizamuddin Auliya** **Excerpt from *A Sufi Courtyard, Dargahs of Delhi* by Sadia Dehlvi**

The Chillah, with the Jamuna flowing nearby, was once the khanqah, living quarters of Hazrat Nizamuddin Auliya. Over the years, the river’s course shifted further east; a railway line stands now in its place. Built on a stone platform, the khanqah has a verandah leading to a vaulted chamber.



Adjacent to the eastern boundary wall of Humayun’s tomb, is the area of the Chillah where Hazrat Nizamuddin Auliya spent almost 65 years of his life. The boundaries of his khanqah that drew thousands of people are said to have extended till the old fort. The ground where Humayun’s tomb now stands used to be part of the khanqah premises. The portion that now remains is the Chillah, meditation cell, of Hazrat

Nizamuddin. After his death, his dargah became the main devotional center and the original khanqah came to be called “Chillah Sharif”. *Above, Chillah Sharif*



### Excerpt from *A Sufi Courtyard, Dargahs of Delhi* by Sadia Dehlvi

The Chishti Sufi order reached its glorious peak during the life of Hazrat Nizamuddin Auliya. He remains one of the greatest mystic personalities in the history of South Asian Sufism. Hazrat Nizamuddin's spiritual mentor Baba Fariduddin Mas'ud Ganj-i Shakar, had prayed that his successor "become the tree which gives shelter and peace to humanity". The Shaykh's dargah continues to offer food, solace and shelter to thousands of devotees. Delhi's patron Sufi lived in the capital city for over half a century.

...Hazrat Nizamuddin's approach to religion emanated from his concept of God as an all-embracing Reality present in the ethical, intellectual and aesthetic experience. He believed that if one lived for the Lord alone, love, peace and amity would prevail in the world. The Shaykh maintained that although many paths lead to God, none was more effective than bringing happiness to the human heart. He emphasized that looking after the destitute had greater value than formal religious practices.



Above, drawing of the baoli; below, baoli during 2009 conservation work

During the rule of Ghiyasuddin Tughlaq, Hazrat Nizamuddin had a *baoli* (step-well) constructed adjacent to his khanqah. The vindictive sultan, who was in Bengal at the time, issued orders banning state workers from helping in its construction. Many laborers were devotees and continued working in the darkness of the night. On learning of this defiance, the sultan banned the sale of oil to ensure that lamps were not lit. When work came to a halt, the Shaykh asked his disciples to collect water from the step-well. He then ordered Hazrat Nasiruddin, his disciple, to light the lamps with water instead of oil. Without questioning his Master, Hazrat Nasiruddin did as instructed. The lamps glowed, enabling the construction to be completed. Following this miracle, Hazrat Nizamuddin awarded Hazrat Nasiruddin the title "Roshan Chiragh Dilli", Bright Lamp of Delhi. The step-well is believed to have been completed in a record seven days. It remains a part of the dargah complex, reminding us of the Shaykh's exalted spiritual rank.

## Hazrat Syed Allaudin Ali Ahmed Sabir Kaliyari

Hazrat Syed Allaudin Ali Ahmed Sabir Kaliyari was a khalifa of Khwaja Baba Fariduddin Mas'ud Ganj-i Shakar, and also his nephew. The Chishti Sabri lineage began with him and was spread by Shamsuddin Turk of Panipat, the sole khalifa of Shaykh Allaudin Sabir. He was born in Kahtwal, Multan, in present-day Pakistan, in 1196 and died in 1291 at Kaliyar, at the age of 95 years. His dargah is in Kaliyar, India, 4 miles northeast of Roorkee near Haridwar.

### Excerpt from *Sufism, The Heart of Islam* by Sadia Dehlvi

After being widowed, Jamila Khatun had entrusted her son Allaudin to her younger brother's care. Baba Farid made his nephew in charge of the community kitchen at his khanqah in Ajodhan. After some years Allaudin's mother returned to find him very weak and enquired about his poor physical condition. Baba Farid thought this could not be for the lack of food since the boy's duty was in the kitchen. The young mystic provided the explanation, "True, I was in charge of distributing the food but I was not told that I could eat from it." On hearing this, Baba Farid awarded him the title of *Sabir*, the Patient One.



*Dargah of Hazrat Allaudin Sabir Kaliyari*

Barring some legends and anecdotes, little is recorded of the life of Shaykh Allaudin, a prominent Chishti mystic. Baba Farid sent him to Kaliyar in the year 1253 where he spent all his time in meditation, gaining a reputation for piety and asceticism. Large numbers of devotees began to seek his prayers and feeling threatened, the local clerics began to indulge in conspiracies against him.

One Friday, Shaykh Allaudin went to offer prayers at the mosque but conspirators ensured that he did not get a place inside. It is believed that the Shaykh's wrath led to the destruction of the mosque, which collapsed, wiping out everything around it except a guler, (berry tree). Subsequently, a plague gripped Kaliyar, taking a heavy toll of life, and the city became deserted. On learning of the devastation, the Sultan of Delhi, Naseeruddin Mahmud Shah, pleaded with Baba Farid for protection. Shaykh Allaudin's Master advised the emperor to stay miles away from Kaliyar.

Shaykh Sabir meditated in standing position under the guler tree for 12 years (some accounts have it as 22 days). No one had the courage to approach him. Baba Farid was worried about his disciple, and enquired if anyone could induce the Shaykh to sit down. Shamsuddin Turk, a mystic from Panipat, volunteered for the service and proceeded to Kaliyar. Fearing the Shaykh's wrath, Shamsuddin Turk stood at a distance and began to recite the Quran. Moved by the recital, Allaudin signaled him to sit down, but Shamsuddin replied, "How can I sit while an esteemed Shaykh stands?" Shaykh Allaudin let go of the tree's bough and finally sat down. The tree still stands at the spot, with devotees lighting candles around it and eating the fruit to invoke the Sufi's blessings.

## The Chishti Sabri Lineage

### Pir Sufi Barkat Ali, Hazrat Pir-o-Murshid Samuel Lewis & Pandit Pran Nath

One line of succession in the Chishti Sabri lineage leads to Pir Sufi Barkat Ali (b.1911, d.1997 Faisalabad, Pakistan). In *The Lotus and the Universe*, Murshid Samuel Lewis (Sufi Ahmed Murad Chisti, the 38<sup>th</sup> Pir in the Chishti lineage of Hazrat Pir-o-Murshid Inayat Khan, b.1896, d.1971,



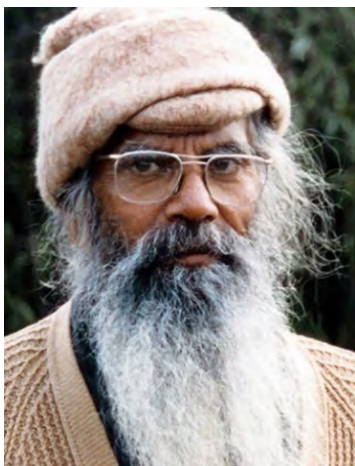
California) describes his Sufi teacher in Pakistan: *"Sufi Barkat Ali combines the tasawwuf of the Chisti, Kadiri, and Sabri Schools. The Chisti use music, mainly...the Kadiri teaching takes into consideration the use of repetition of spiritual phrases, mostly from Holy Qur'an and all in Arabic. The Sabri School has a moral training, not too different from that offered in the Indian Bhagavad Gita, so that one can practice a sort of 'indifference' under all circumstances, feeling the presence of Allah, whomsoever, howsoever, wheresoever. Thus, to Sufis, God is both Being and the-Being...At the beginning of 1962 I felt entirely satisfied, and yet in a strange position, with a spiritual teacher in each of the great faiths of Asia. Sufi Barkat Ali seemed to dominate everything in my 'occult' life. The practice of tassawwuri, which is to keep in tune with the Murshid in*

*thought, in breath, in vision, manifested itself in some delightful episodes."*

Sufi Barkat Ali (photo above) ordained Samuel Lewis as a Murshid in Pakistan in 1962. Murshid Sam wrote, *"At the tomb of Amir Khusrau within the compound of Nizamuddin Auliya, I saw myself invested with a robe which was described to the sons of Hasan Nizami and upon my return to Pakistan I found Sufi Barkat Ali and my brethren ready with that very robe at a public gathering. Henceforth, Chisti was added to my name, and I became known as 'Sufi Ahmed Murad Chisti.'"* Right, Hazrat Sufi Ahmed Murad Chisti in the robe given to him from Pir Sufi Barkat Ali



Murshid Sam dictated on his deathbed a letter to Pir Sufi Barkat Ali on January 2, 1971: *"Praise to Allah! This has been a glorious exit, and one which go down in history, a sign of all the beauty, truth, and goodness in the universe. One has been truly saved from the jaws of death and adversity, and may live on indefinitely as God wills. It is the sign of all symbol and goodness, and the establishment of God's message in the western world forever, praise be to Allah! For I am the first one born in the West to have received the divine message, and believe to have representatives in all the purity and goodness of which Allah is capable and which will now be presumed done forever."*



Another cherished connection to Hazrat Allaudin Sabir is through Pandit Pran Nath (b.1918 Lahore, d.1996 California), master vocalist of the Kirana Gharana (school) linked to the Chishti Sabri lineage. From otherminds.org *"Pran Nath was the last in a line of classical Indian singers originating in the 13th century court of Sultan Allaudin Khilji. The legendary singer and saint, Gopal Nayak, a worshiper of Lord Krishna, was taken by Allaudin Khilji to Delhi, where, through the influence of the Sufi saints Khwaja Moineddin Chishti and Khwaja Nizamuddin Auliya, he embraced the traditions of Islam as well. Gopal Nayak eventually moved to the nearby village of Kirana where the Kirana school of Indian classical music was established. Left, Pandit Pran Nath, called "Guruji" by his students*

Pran Nath's teacher, Ustad Abdul Wahid Khan Chishti Sabri (b.1871 Kirana, d.1949 Saharanpur), was the acknowledged master of the Kirana style in the 20<sup>th</sup> century, and through his performances on All India Radio, was chiefly responsible for making it the most influential and popular classical style of its time. Beginning in the late 1930's Pran Nath too was hired to perform on All India Radio and quickly gained fame as the new young master of the style. After a long career in India, in 1970 Pran Nath met the American composers Terry Riley and La Monte Young, and visual artist Marian Zazeela, all of whom became his disciples. Mainly through their devotion and efforts Pran Nath was able to begin a new career in the West as a teacher and performer. (In 1972, he became a US resident, living in New York and California, and established music schools in both cities, while also teaching at Mills College in Oakland and privately with many students.) Right, Ustad Abdul Wahid Khan Chishti Sabri

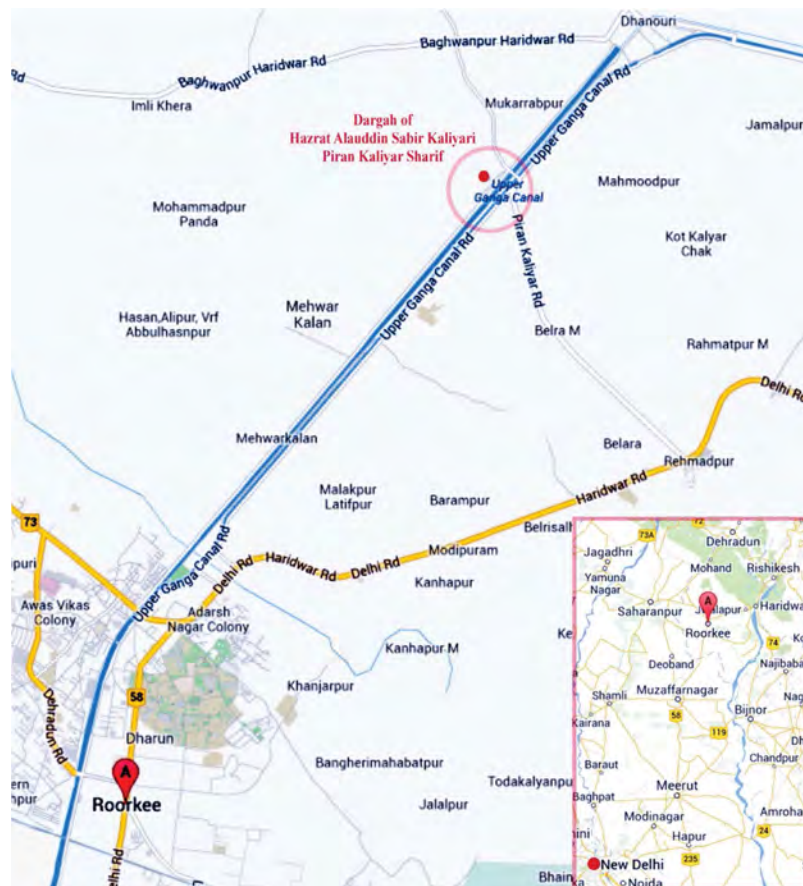


Throughout his life Pandit Pran Nath resisted every opportunity to advance his career commercially by acceding to the popular appetite for technical display, very common among audiences at concerts of India classical music. His work always involved a search for purity of expression, finding the exact nuance of pitch and tonal quality, in his words, "in between the notes," to fit perfectly the mood and nature of the raga being performed."

### Editor's Note

Pir Shabda Kahn, Allaudin Mathieu, and later, many other people including myself, became Guruji's disciples. He had a deep inner connection to Hazrat Allaudin Sabir and asked that the inscription on his grave read "Ghulam of Chishti Sabri" (slave of Chishti Sabri).

### Map to Piran Kaliyar Sharif, Dargah of Hazrat Allaudin Sabir



## Hazrat Amir Khusrau

Hazrat Amir Khusrau was a disciple of Khwaja Hazrat Nizamuddin Auliya Mahbub-i Ilahi. He was born in Patiyali, Uttar Pradesh in 1253, and died in 1325 in Delhi.



*You've taken away my looks, my identity,  
by just a glance.  
By making me drink the wine  
from the distillery of love  
You've intoxicated me by just a glance;  
My fair, delicate wrists with green bangles in them,  
Have been held tightly by you with just a glance.  
I give my life to you, oh my cloth-dyer,  
You've dyed me in yourself, by just a glance.  
I give my whole life to you oh, Nizam,  
You've made me your bride, by just a glance.*

- Hazrat Amir Khusrau, Hindavi Poem

*Above, Hazrat Amir Khusrau with Hazrat Nizamuddin  
Auliya; below, Dargah of Hazrat Amir Khusrau*



Hazrat Amir Khusrau's dargah (*photo left*) lies next to Hazrat Nizamuddin Auliya's dargah in Nizamuddin, Delhi.

Those who visit Hazrat Nizamuddin Auliya usually begin by offering prayers at the dargah of Hazrat Amir Khusrau. They seek his intercession for the Master's blessings. Each evening, as the sun sets, haunting compositions of Khusrau are sung, enthraling devotees as they have done for centuries.

### Excerpt from Wikipedia

Amir Khusrau was a Sufi musician, scholar and poet. He was an iconic figure in the cultural history of the Indian subcontinent. A Sufi mystic and a spiritual disciple of Nizamuddin Auliya of Delhi, Amir Khusrau was not only a notable poet but also a prolific and seminal musician in the time of Mughal rule. He wrote poetry primarily in Persian, but also in Hindavi. He compiled the oldest known printed dictionary (*Khaliq-e-bari*) in 1320 which mainly dealt with Hindavi and Persian words.

He is regarded as the "*father of qawwali*" (the devotional music of the Sufis in the Indian subcontinent, this tradition has been kept very much alive in India to this day). He is also credited with enriching Indian classical music by introducing Persian and Arabic elements in it, and was the originator of the khayal and tarana styles of music.

### Excerpt from *A Sufi Courtyard, Dargahs of Delhi* by Sadia Dehlvi

Through his playful riddles, songs, melodies and poems, Hazrat Abul Hasan Amir Khusrau, the poet disciple of Hazrat Nizamuddin Auliya, remains a household name throughout the subcontinent. He is remembered as one of the founders of the Hindustani culture that is a synthesis of Hindu and Muslim traditions. Awarded the title “*T’oti e Hind*” Nightingale of Hindustan, Amir Khusrau was a prolific writer of ghazals, qasidas, mathnawis, rubais and prose in Arabic, Persian and Hindi. The skilled mystic played a pivotal role in the evolution of Indian classical vocal and instrumental music, fusing local styles with Arab, Persian and Indian compositions.

The poet’s knowledge of philosophy, music and literature earned him the patronage of seven successive sultans of Delhi. Together with Saadi, Nizami and Firdausi, Amir Khusrau is acknowledged to be one of the four great pillars of fourteenth-century Persian literature. Amir Khusrau’s friend and historian Ziauddin Barani records in his *Tarikh e Firoz Shah*; “The incomparable Amir Khusrau stands unequalled for volumes of his writings and the originality of his ideas. In addition to his wit, talent and learning, he is an advanced mystic”.

The creation of the sitar and tabla are attributed to Khusrau. Several Indian melodies as well as the development of qawwali are attributed to him. His music compositions include khayals, taranas, naqshs and other ragas that celebrate the fusion of Indian and Persian melodies...

Khusrau’s father had introduced him to Hazrat Nizamuddin. On his maiden visit, the eight-year-old Khusrau stood outside the khanqah, refusing to enter the premises. He composed a quatrain and sent it to the Shaykh:

*Thou art such a king that when a pigeon perches up  
On top of thy palace it becomes a falcon  
A poor and distressed person stands on thy threshold  
Is he permitted to go in or should he return?*

Hazrat Nizamuddin composed a verse and dispatched the response on a slip of paper to the young Khusrau:

*The seeker of truth should enter  
To share our secrets for a while  
But if he is ignorant and a fool  
He should return*

The young Khusrau stepped inside to meet Hazrat Nizamuddin, and remained devoted to the Sufi throughout his life. Khusrau would often present his verses to Hazrat Nizamuddin for correction, acknowledging him as his Master both in spirituality and literature. All his poet’s books begin with sincere tributes to Hazrat Nizamuddin, of who he wrote:

*Wherever his breath has reached  
Thousands of the mountains of grief have melted away*

When Khusrau finished writing a book, he brought the maiden copy to Hazrat Nizamuddin, who would offer prayers for its popularity. Khusrau asked the Shaykh to pray that God grant sweetness to his lyrics and melodies. The Sufi would tell the poet to bring some sugar and place it under his cot, and the next morning he would sprinkle some crystals of the sugar over the poet’s head – giving the remaining to Khusrau to eat.

The Master loved his disciple and addressed him as “My Turk”. The Shaykh is known to have said, “Khusrau is the keeper of my secrets. I shall not set foot in paradise without him”. On another occasion he commented, “If permissible by Islamic law, I would have willed Khusrau be buried in the same grave as me”.

Hazrat Nizamuddin bid farewell to the world on April 3, 1325. The Shaykh would say to Khusrau, “Pray for my life, for you will not be able to survive me long”. Khusrau happened to be in Bengal with the armies of Sultan Muhammad bin Tughlaq when sorrow filled his heart. He took permission from the Sultan to return to Delhi. On arrival, Khusrau learnt that his beloved Master had passed away. Khusrau let out a shriek at Hazrat Nizamuddin’s tomb and cried aloud, “The sun has gone underground and Khusrau is yet alive”. The lover blackened his face, tore his garments, and lay his face upon the tomb of his beloved, reciting his last verse:

*The fair one lies on the couch with her black tresses scattered over her face  
O Khusrau, go home now, for night has fallen over the world*



Hazrat Amir Khusrau distributed his wealth amongst the poor, and spent the rest of his days beside the tomb of Hazrat Nizamuddin. He lost the desire to live and died six months later on September 27, 1325. *Left, Hazrat Amir Khusrau with disciples*

*I have become you, you have become me  
I have become life, you have become body  
From now on, let no one say that  
I am other and you are another*

- Hazrat Amir Khusrau

## Princess Jahanara Begum Sahib

Excerpt from *A Sufi Courtyard, Dargahs of Delhi* by Sadia Dehlvi



Princess Jehanara remains one of the most attractive personalities in Indian history. Born on March 23, 1614, she was the eldest of fourteen children born to Shahjehan and Arjamand Begum, better known as Mumtaz Mahal. When her mother passed away, Jehanara was 17 years of age; she took over the role as first lady of the royal Mughal household....Jehanara remained Shahjehan's favourite child...the popular princess was erudite, beautiful, elegant and generous.

Jehanara's brother Dara Shikoh shared her interest in poetry, philosophy and mysticism. In a quest for spiritual guidance, emperor Shahjehan invited Mullah Shah, the leading disciple of the Sufi Mian Mir, to the palace in 1640. Initially the mystic refused, insisting that the kings of this world would not benefit from his teachings. However, Mullah Shah changed his mind and agreed to instruct the emperor in Sufi doctrines...Later in the same year, impressed by the sincerity of devotion displayed by both Prince Dara and Princess Jehanara, Mullah Shah formally initiated them as his disciples in the Qadri Sufi order.

Throughout her life, Jehanara remained staunchly devoted to her father. Historians write that the princess remained so watchful over the emperor's safety that no dish could appear on the royal table unless it had been prepared under her watch. When Aurangzeb imprisoned Shahjehan at Agra Fort in 1658, Jehanara spent all her time tending to her father, till his death in 1666.

Although a disciple of Mullah Shah of the Qadri order, Jehanara remained devoted to the Chishti Sufis. Jehanara regarded Khwaja Moineddin Chishti as the spiritual Master who guided her on the Sufi path four centuries after his union with God. Her *Munis al Arwah*, though compiled from existing works on Sufis, is highly regarded for its literary value. The book describes Jehanara's pilgrimage to Khwaja Moineddin Chishti's dargah at Ajmer Sharif in 1643, detailing her personal engagement with Sufi practices. The princess uses the word *faqira* – the feminine form of *faqir* – to signify her own spiritual vocation as a Sufi woman.

...According to her wish, Jehanara is buried opposite the tomb of Hazrat Nizamuddin Auliya. She lies under the open skies in a simple enclosure made of marble screens with slender pinnacles. The epitaph on Jehanara's tombstone is a verse composed by the Sufi princess herself:

*He is the living, the sustaining,  
Let no one cover my grave except with greenery,  
For this very grass suffices as a tomb cover for the poor.  
The annihilated faqir Lady Jehanara,  
Disciple of the Lords of Chisht,  
Daughter of Shahjehan the Warrior  
May God illuminate his proof.*



## Hazrat Khwaja Nasiruddin Chiragh Delhi

Hazrat Khwaja Nasiruddin Chiragh Delhi is the 21<sup>st</sup> Pir in the Chishti lineage of Hazrat Pir-o-Murshid Inayat Khan; he was the successor of Hazrat Khwaja Nizamuddin Auliya. He was born in 1274 in Ayodhya, India and died in Delhi in 1356 at the age of 82 years. His dargah is located in Chiragh Dilli, in Delhi, India.

**Excerpt from *Khair ul Majalis*, a conversation of Khwaja Nasiruddin recorded by his disciple Hamid Qalandar:**



*I attained the pleasure of kissing his feet. First he said, "I have just come from paying respects at the tomb of Shaykh al-Islam Khwaja Qutbuddin Bakhtiyar Kaki, God sanctify his precious secret." His words expressed utter delight. Then he remained in meditation for a time, awaiting the inspiration to speak. Meanwhile an intimate of the circle asked, "Where does the hal (ecstatic state) experienced by dervishes come from, and what is it?" The Khwaja answered, "Hal results from the integrity of one's actions, and actions*

*are of two types. There is the action of the limbs, which is well known. Secondly, there is the action of the heart, which is called meditation (muraqaba). Meditation is what instills in your heart the knowledge that God is gazing on you." Then he said, "The lights of heaven first descended on the spirits. Their traces then manifested in the hearts, and afterwards in the limbs. The limbs follow the heart. When the heart is in motion, the limbs likewise move." Above, Dargah of Hazrat Khwaja Nasiruddin Chiragh Delhi*

### **Excerpt from *A Pearl in Wine* by Pir Zia Inayat Khan**

Khwaja Nasiruddin Mahmud - Chiragh Delhi (The Lamp of Delhi) as he became known – was born in Ayodhya (in present day Uttar Pradesh), the son of a prosperous wool merchant of Khurasani (a region in present day northeast Iran) descent. He was just nine years old when his father died, but his pious and virtuous mother saw that he received an excellent education. By the age of twelve he had memorized the Qur'an. He later studied *fiqh* with Maulana 'Abd al-Karim Shirvani and Maulana Iftikhar al-Din Gilani.

In his mid-twenties, disturbed by the desires flaring up in his body, Nasiruddin turned pensive. Forsaking the pleasures of Ayodhya society he roamed the wilderness, praying in the company of sylvan dervishes by day and keeping lonely vigils by night. For nourishment he relied on lemon juice and the leaves of the *sambhalu* (chaste tree) – both recognized in yunani medicine as suppressants of lust.

It was in a diurnal vision that Nasiruddin first encountered the saint who would become his master. Entering a mosque to perform the mid-morning supererogatory prayer (*chash*) he found himself facing "a man in green from head to foot, with large bloodshot eyes, a long beard, and a massive turban." The man began a cycle of prayer, but when his palms touched the floor in prostration he disappeared into thin air. Nasiruddin knew in his heart that he had seen Khwaja Nizamuddin.

At the age of forty-three, already a seasoned theologian and ascetic, Nasiruddin joined the discipline of Khwaja Nizamuddin. Khwaja Nizamuddin had only to put the final touches on his personality. When he requested permission to retire in solitude, the Khwaja replied, “You must live in society and bear its blows, offering kindness and generosity in return”. Admonitions of this kind served to redirect Nasiruddin’s energies from self-mortification to the service of humanity.

As Khwaja Nizamuddin’s life approached its term he authorized Nasiruddin and a number of other senior disciples as khalifas. A few months later, on this deathbed, Khwaja Nizamuddin called Khwaja Nasiruddin to his side and bequeathed to him the sacred insignia of the lineage – patchwork robe, rod, prayer-carpet, rosary and beggar’s bowl – thereby confirming him as his principle successor.

Commenting on the death of Khwaja Nizamuddin, the historian ‘Isami writes, “as soon as that holy man of virtue departed from Delhi to the other world, the country in general and the city in particular fell into turmoil and were subjected to ruin and destruction”. ‘Isami’s dim view of the reign of Muhammad bin Tughluq was clearly shared by Khwaja Nasiruddin, who regarded as a divinely decreed ordeal the harassment he suffered for rebuffing the ambitious Sultan’s efforts to conscribe him in the service of the state. The relief that Khwaja Nasiruddin must have felt when Muhammad bin Tughluq succumbed to an illness while campaigning in 1349 is evinced by his uncharacteristic participation in the coronation of Firoz Shah Tughluq.

In an era when Ibn Taymiyya’s call for religious reform was finding echoes, Khwaja Nasiruddin sought to defend Sufism by regulating it. He discontinued the practice of prostration before the spiritual master despite the fact that his predecessors had explicitly allowed it. While firmly rejecting the arguments of the ‘ulama against the legality of *sama*, he forbade the use of musical instruments in his gatherings (a stricture his successors in Gujarat applied only to public *sama* sessions – privately, instruments of every kind and even the voices of female singers were enjoyed).

Khwaja Nasiruddin’s reputation for legalism is no doubt deserved. But an ecstatic streak was also known to exist in him. Sayyid Muhammad Gisu Daraz, Khwaja Nasiruddin’s khalifa, narrates an episode in which considerations of pious propriety fail to stifle the Shaykh’s mystical emotion. On a certain day, in the khanqah, Khwaja Nasiruddin was deeply moved on hearing the verse:

*You promised not to oppress your lovers, but you did.*

*You promised not to scratch out the names of your hopeless adorers, but you did.*

Maulana Mughis, who had been in attendance, drafted a tract repudiating as blasphemous the suggestion that God is capable of oppression. Presented with the tract, Khwaja Nasiruddin summoned the Maulana and honored him with a turban. The following day, the Shaykh danced wildly on hearing the couplets:

*How fearlessly we beat the Magian drum last night*

*And hoisted his proud flag heavenward.*

*For the sake of a single drunken Mage-boy*

*We threw down a hundred times the skullcap of repentance.*

Afterward, sitting on the roof, Khwaja Nasiruddin called Maulana Mughis and said “Yes Maulana, write about the actions you have seen here!”

On the morning of 18 Ramazan 757/1356, at the age of eighty-two, Khwaja Nasiruddin expired. In Medina, the funeral prayer of the ‘Lamp of Delhi’ was offered in absentia by the Shaykh of Medina himself, ‘Abd Allah Mutri. Khwaja Nasiruddin was buried in his own house. Eighteen years later Firoz Shah Tughluq constructed a suitable dome. In accordance with the Shaykh’s directions, the sacred insignia of the lineage were interred with him. Thus ended – or so later

Chishti authorities maintain – the cycle of the twenty-two Khwajas. The cycle of Shaykh al-Masha'ikhs was now to begin.

**Excerpt from *The Sufi Courtyard, Dargahs of Delhi* by Sadia Dehlvi**

Hazrat Nasiruddin, the celebrated khalifah of Hazrat Nizamuddin Auliya, came to be called “Roshan Chiragh Dilli”, Bright Lamp of Delhi, a title bestowed on him by his Master after he lit lamps with water instead of oil while facilitating the construction work at night on the step-well in the premises of Hazrat Nizamuddin’s khanqah.

...Used to an ascetic life in Ayodhya, Hazrat Nasiruddin expressed the desire to lead a life of seclusion. However, Hazrat Nizamuddin ordered that he remain in Delhi to suffer the hardships and indignities that people might inflict upon him. This advice was to sustain Hazrat Nasiruddin throughout his conflict with Sultan Muhammad bin Tughlaq....

...After the death of his mentor, Hazrat Nasiruddin established his khanqah at Chiragh Dilli, living there for nearly 32 years. Following the Chishti tradition, the Shaykh kept an open kitchen where food was distributed to all visitors. The Shaykh fasted regularly, eating little at permissible times. His early years were steeped in poverty, many nights spent without a flicker of light. In front of visitors the mystic would cover his tattered garments with Hazrat Nizamuddin’s cloak.

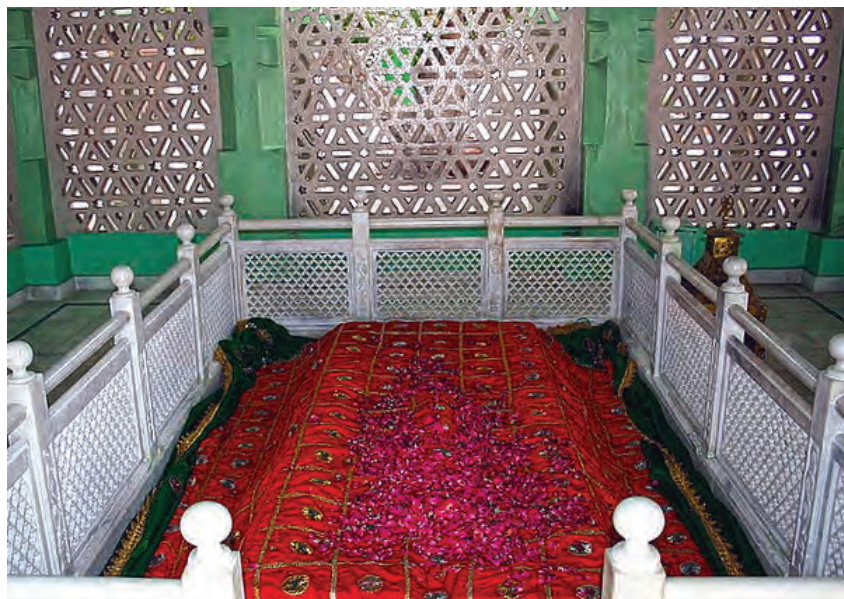
...In the tradition of his Master, Hazrat Nasiruddin remained unmarried. Women visited the khanqah in large numbers, becoming his disciples. Hazrat Nasiruddin advised them to pray regularly and to treat their servants with kindness. The Shaykh initiated women disciples by reciting prayers over a cup of water. He would dip his finger in a cup of water and then send it to the woman, who dipped her finger in the same cup and drank the blessed water.

Discourses of the Shaykh are recorded in *Khair ul Majalis*, a manual compiled during Hazrat Nasiruddin’s lifetime by his disciple Hamid Qalandar. The Shaykh thought it necessary to associate with the common people while simultaneously withdrawing from worldly pursuits. He stressed the importance of earning a livelihood by honest means, warning that black marketing led to the ruin of a society. Hazrat Nasiruddin believed that when darveshes slept hungry and meditated early in the morning, they experienced Divine Light in their souls. He emphasized the importance of breath control during meditation, defining a perfect Sufi as one with articulated breath.

Shaykh Nasiruddin fiercely fought Sultan Muhammad bin Tughlaq’s theory of state and religion being inseparable. The Chishti Masters traditionally isolated themselves from the court, believing that engaging in government matters hindered spiritual achievements. Around 1327 AD, the sultan made it very difficult for the Shaykh to continue living in Delhi, forcing the population of the city to move to his new capital in the Deccan (to Daulatabad, approximately 10 miles northwest of Aurangabad. The capital remained here for two years before it was abandoned due to lack of water). The exodus caused a large void in the social, cultural and religious life of Delhi. Hazrat Nasiruddin’s strained relationship with Muhammad bin Tughlaq created a serious problem for the Chishti movement in Delhi. It required a tremendous effort by the Shaykh to rebuild the khanqah life that had been dismantled due to the sultan’s eccentric decision. The sultan resented the popularity of Sufis over the orthodox clergy, whom he utilized to influence public opinion. The Shaykh faced the crisis with patience, believing this was the ordeal he had to endure, prophesied by his mentor.

...One day, after offering the afternoon prayer, Hazrat Nasiruddin retired to his room. There was no one at the door to the assembly hall. Maulana Zainuddin, the Shaykh’s nephew who generally attended to the Master, was absent. A man by the name of Turab, a Qalandar, entered the room and stabbed the Shaykh with a knife. The Shaykh did not utter a single sound as 11 wounds were inflicted on his body. Seeing blood flowing out of the drain near the *jamaatkhana*, some disciples rushed inside and stopped Turab from continuing his attack.

The angry disciples wished to retaliate but the Shaykh forbade them, showing concern for the assailant. Hazrat Nasiruddin asked Turab for forgiveness if the knife had hurt his hand during the stabbing. He made his disciples promise that they would not harm Turab in any way. When news of the assault spread, the people of Delhi came out crying and wailing on the streets. Firoz Shah Tughlaq requested that Turab be handed over to the state for punishment. Ignoring the emperor, the Shaykh gave Turab 25 silver tankas, asking people to forgive him. On the recommendation of the Shaykh, Turab was set free. When the citizens of Delhi heard of his release, infuriated mobs came out on the street to attack him. Hazrat Nasiruddin summoned officials from the court and ensured that Turab got state protection. Fifty soldiers escorted Turab safely out of the city.



Shaykh Nasiruddin survived for three years after this attack, dying on 18 Ramadan 757 Hijri/1356 AD. His grave is inside his residential chamber, in the burial space he had chosen many years earlier. The Shaykh did not consider any of his disciples as worthy of receiving the sacred relics entrusted to him by Hazrat Nizamuddin. In accordance with Hazrat Nasiruddin's wishes, the cloak of his Master was placed over his body, the staff laid beside him, the prayer beads wound around

his finger, the wooden bowl placed over his head, and the Master's sandals placed upon his breast. Hazrat Nasiruddin's foremost disciple Syed Muhammad Gesu Daraz bathed his body. *Above, tomb of Hazrat Khwaja Nasiruddin Chiragh Delhi*

Delhi has been traditionally known as *Baes Khwaja ki chaukhat*, the threshold of the 22 Sufi Masters. While people identify different dargahs as the 22 important ones, there exists another anecdote explaining the title. There is a belief that Prophet Muhammad gifted some of his personal possessions, including a cloak and prayer carpet, to the elders of the Chishti order. The Chishti Sufis draw their spiritual lineage from Hasan of Basra, who was initiated by the Prophet's son-in-law Imam Ali (Hazrat 'Ali Wali Allah). These sacred relics came to the subcontinent with Khwaja Gharib Nawaz of Ajmer (Khwaja Moineddin Chishti). Entrusted to his successor Khwaja Qutbuddin Bakhtiar Kaki, these were passed on to Baba Farid, and arrived in Delhi with Baba Farid's disciple Hazrat Nizamuddin Auliya. He handed them to Hazrat Nasiruddin who willed that the relics be entombed with him. The *silsilah*, spiritual chain, from Hazrat Nasiruddin to Prophet Muhammad remains an unbroken Sufi order of 22 Khwajas, and Delhi became their *chaukhat*, threshold.

...The tombs of Baba Farid's granddaughter, the Shaykh's nephew and khalifah Shaykh Makhdoom Zainuddin and Khwaja Kamaluddin 'Allama form part of the dargah. Under one of the domed pavilions are the graves of the two brothers Khwaja Sharuddin Ali Ahmad and Khwaja Fakhruddin Ali Ahmad, both deputies of Hazrat Nasiruddin. Many other Sufis and nobles of the city are buried in the graveyard of the dargah complex.

## Hazrat Shaykh al-Masha'ikh Kamaluddin 'Allama

Hazrat Shaykh al-Masha'ikh Kamaluddin 'Allama is the 22<sup>nd</sup> Pir in the Chishti lineage of Hazrat Pir-o-Murshid Inayat Khan; he was the successor of Hazrat Khwaja Nasiruddin Chiragh Delhi. His date of birth is unknown, and he died in 1355. His tomb is beside the shrine of Hazrat Nasiruddin in Chiragh Dilli, Delhi, India.

### Excerpt from *A Pearl in Wine* by Pir Zia Inayat Khan



Shaykh Kamaluddin was the son of Khwaja Nasiruddin's sister. His father, Shaykh 'Abd al-Rahman, was a descendent of Farrukh Shah of Kabul. Having no children of his own, as a celibate like his own master, Khwaja Nasiruddin treated Kamaluddin as his own son – even jesting with the boy's mother, "He's mine, not yours." When Kamaluddin was older Khwaja Nasiruddin always stood up to greet him when he caught a glimpse of his turban.

Kamaluddin attained such mastery of the exoteric and esoteric sciences he was accorded the prestigious title '*allama*' ("very learned"). Having completed his studies, he asked Khwaja Nizamuddin Auliya's leave to go on *hajj*. Khwaja Nizamuddin blessed him, dressed him in his own robe, and deputized him as a

khalifa. He was also given khilafat by Khwaja Nasiruddin. *Above, Dargah of Hazrat Kamaluddin 'Allama*

Leaving India, Shaykh Kamaluddin performed the hajj not once but seven times. Finally he circled back through Khurasan (a region in present day northeast Iran). Everywhere he went Sultans and Amirs honored him with gifts. By the time he reached Delhi he had accumulated thirteen camel-loads of gold, silver, and miscellaneous goods. Aghast at the spectacle, Khwaja Nasiruddin exclaimed, "Shaykh Kamaluddin, how much of the world you have piled up!" Shaykh Kamaluddin explained that his intention was to give everything away. Blackening the coins, he distributed them among the '*ulama*, the pious and the poor, saying, "It is darkness, accept it." This done, he went into seclusion.

### Excerpt from *A Sufi Courtyard, Dargahs of Delhi* by Sadia Dehlvi

Shaykh Kamaluddin travelled to Ahmedabad where a large number people enrolled as his disciples...Emperor Firoz Shah Tughlaq venerated Shaykh Kamaluddin and many amongst the nobles of his court became devotees.....He had four children, and his youngest son Sirajuddin became a prominent Sufi. (Hazrat Shaykh al-Masha'ikh Sirajuddin was his successor.)

## Hazrat Shaykh Salim Chishti

Shaykh Salim Chishti, 1478-1571, was a descendant of Hazrat Khwaja Moineddin Chishti. Murshid Samuel Lewis visited the dargah of Salim Chishti, located in Fatehpur Sikri, and it was here that he received the inspiration for the Dances of Universal Peace.

### *The Dargah of Selim Chisti by Murshid Samuel Lewis*

*With head bowed low and ego laid in the dust,  
I walked around the grave: Ya Allah! Ya Allah! Ya Allah!  
With naught of self like Majnoun before Leila  
I kissed the stones: Ya Allah! Ya Allah! Ya Allah!  
The pilgrim from the West to the Grand Wali of the East  
Pouring my love in tears: Ya Allah! Ya Allah! Ya Allah!  
How long had I waited to complete my prospective mission,  
Waiting forty years: Ya Allah! Ya Allah! Ya Allah!  
Not a meeting of hearts but a merging of hearts,  
Not a meeting of strangers but a drowning in union,  
The devotee becomes a saint, the saint a devotee,  
Ya Allah! Ya Allah! Ya Allah!*

### **Excerpt from *Sufism, The Heart of Islam* by Sadia Dehlvi**

Born in Delhi, the young mystic moved to the town of Sikri with his father Shaykh Bahauddin, who drew their ancestry from the Chishti Master Baba Farid. Shaykh Salim travelled frequently outside of India, his first pilgrimage to Mecca being around the year 1544. After another long journey he settled at Sikri in 1564, the year Akbar made his first pilgrimage to Khwaja Moinuddin's dargah in Ajmer – a tradition that he continued almost annually.

Emperor Akbar sought the prayers of Shaykh Salim Chishti in his quest for a male heir. The Sufi reassured the emperor of having at least three sons. Akbar's wife, the daughter of the Raja of



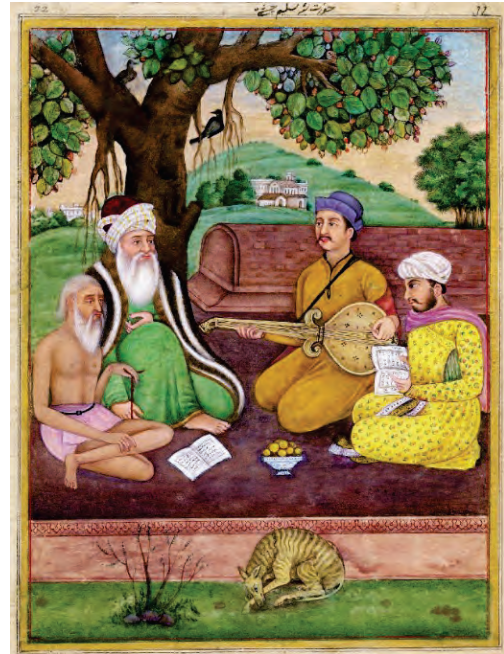
Amber, gave birth to Salim Mirza in August 1569. Several of the emperor's children had died in infancy and he credited the birth of the future king to the mystic's prayers.

In the words of the court historian Abul Fazl, "In as much as his (Akbar's) exalted sons had taken birth in Sikri and the God-knowing spirit of Shaykh Salim Chishti had taken possession thereof, his holy heart

desired to give outward splendor to this spot which possessed spiritual grandeur". The historian ranked the Sufi among those "who pay less attention to the external world but acquire vast knowledge and understand the mysteries of the heart". The Mughal emperor adopted the Chishti principle of *sulh e kul*, peace with all, as the official state policy. *Above, Dargah of Hazrat Salim Chishti*

Shaykh Salim died on 29 Ramadan 979 Hijri/1571, soon after the order to build a new city at Sikri had been proclaimed. Under his supervision, the mosque and khanqah were built into the complex. The Shaykh lies buried in the beautiful tomb erected on the site of his cell near the grand Jama Mosque.

Even though Sikri became an abandoned city, the Mughal emperors continued to visit the dargah of Shaykh Salim. It is the sole Sufi dargah in India to be located in the heart of an imperial citadel. Each day the dargah at Fatehpur Sikri attracts hundreds of visitors who marvel at the exquisite architecture and seek spiritual solace. *Right, depiction of Hazrat Salim Chishti*



## Fatehpur Sikri

Excerpt from [www.fatehursikri.org](http://www.fatehursikri.org)

The name Fatehpur Sikri evokes a nostalgia of history amongst Indian minds. The richest period of history can be attributed to the Mughal period, Akbar being one of the emperors who shone the brightest for his deeds. And Fatehpur Sikri stands for all the architectural wonder that this emperor time could conjure up. *Below, wide angle view of Fatehpur Sikri*



This is officially a city and a district but in reality, this historical façade is a mere ghost town of the past though it has a present day population of 28,804. The façade of Fatehpur Sikri remains a historical monument – deserted – though it was built to support a sprawling ancient city.

So how did this ancient city come about? It is told that Akbar initially had a son and twins, but the twins did not survive. Akbar was in search of another heir and came to visit the Sufi saint Salim Chishti who lived in a cavern near the Sikri area. The saint foretold that Akbar would soon have a son and it happened as predicted. To celebrate the birth of his son, Akbar named his son Salim after the saint, and Prince Salim grew up to become the renowned emperor Jehangir. When Prince Salim was two years old, Akbar went back to Sikri and started to build the architectural wonder of a town known as Fatehabad, later to be called Fatehpur Sikri.

However, his dream was short-lived. Fifteen years after it was built the lake which was the natural source of water for this city, fell short for providing water to the growing population in this region and the city was abandoned.

This phantom city is immaculately preserved wherein one can witness various monuments which are architectural wonders from the Mughal times.... Fatehpur Sikri is one of the historic monuments which is timeless and has rightly earned the status of a world heritage site.

## Emperor Akbar

### Excerpt from Wikipedia

Akbar, 1542-1605, known as Akbar the Great, was Mughal Emperor from 1556 until his death. He was the third and greatest ruler of the Mughal Dynasty in India. Akbar succeeded his father, Humayun. A strong personality and a successful general, Akbar gradually enlarged the Mughal Empire to include nearly all of the Indian Subcontinent north of the Godavari river. His power and influence, however, extended over the entire country because of the Mughal military, political, cultural, and economic dominance.

To preserve peace and order in a religiously and culturally diverse empire, he adopted policies that won him the support of his non-Muslim subjects. Eschewing tribal bonds and Islamic state identity, Akbar strived to unite far-flung lands of his realm through loyalty to himself as an emperor who had near-divine status. *Right, depiction of Emperor Akbar*



Mughal India developed a strong and stable economy, leading to commercial expansion and greater patronage of culture. Akbar was a great patron of art and culture, was fond of literature, and created a library of over 24,000 volumes written in Sanskrit, Hindustani, Persian, Greek, Latin, Arabic and Kashmiri, staffed by scholars, translators, artists, calligraphers, scribes, bookbinders and readers. Akbar's courts at Delhi, Agra and Fatehpur Sikri became centers of the arts, letters, and learning. Persian-Islamic culture began to merge and blend with indigenous Indian elements, and a distinct Indo-Persian culture emerged characterized by Mughal style arts, painting and architecture. Disillusioned with orthodox Islam and perhaps hoping to bring about religious unity within his empire, Akbar promulgated *Din-i-Ilahi* (divine faith), a syncretic creed derived from Islam, Hinduism, Zoroastrianism, and Christianity.



In Fatehpur Sikri he built a temple where he frequently hosted scholars from other religions. He allowed the Jesuits to construct a church at Agra, and discouraged the slaughter of cattle out of respect for Hindu custom. In 1579 a declaration was issued that granted Akbar the authority to interpret religious law, superseding the authority of the mullahs. This became known as the “Infallibility Decree” and it furthered Akbar's ability to create an interreligious and multicultural state. *Above left, Jesuits visit Akbar at the temple, Ibadat Khana*

**Editor's Note** The extraordinary classical composer, musician and vocalist Mian Tansen joined Akbar's court, becoming one of the treasured *Navaratnas* (“nine jewels”). Akbar gave him the title of Mian (“learned man”). The fort at Fatehpur Sikri is strongly associated with Tansen's tenure at Akbar's court. Near the emperor's chambers, a pond was built with a small island in the middle (*photo right*), where Tansen and other artists would sing for the emperor and his guests.





## Hazrat Shaykh al-Masha'ikh Shah Kalimullah Jahanabadi

Hazrat Shaykh al-Masha'ikh Shah Kalimullah Jahanabadi is the 30<sup>th</sup> Pir in the Chishti lineage of Hazrat Pir-o-Murshid Inayat Khan; he was the successor of Hazrat Shaykh al-Masha'ikh Yahya Madani. He was born in 1650 in Delhi, India and died in 1729 at the age of 79 years.

### Introduction from *Kashkol* by Hazrat Shaykh al-Masha'ikh Shah Kalimullah Jahanabadi

*O seeker of God, may God cause you to reach the highest station of the gnostics. Know that before its association with shadowy phenomenal being, the limitless being was hidden. There was no trace from the*



*traceless. By the necessity of its own love for itself, the limitless being descended through a procession of divine and phenomenal emanations. In every creature, by virtue of the constraint of limitation it appears as “lover”, and by virtue of transcending limitation it reveals itself as “beloved”. The perfection of every creature is in its return to freedom from limitation, its return to the pristine state (birangi) from which it has emerged. I speak in particular of the human being, the comprehensive epiphany of*

*Essence and Attributes, distinguished above all other creatures through upholding the Covenant. The perfection of the human being is in passing away in God (fana fi Allah) and living on in God (baqa bi Allah). The first journey is the journey toward God, while the second is the journey in God. The first has an end, while the second has none.*

### Excerpt from *A Pearl in Wine* by Pir Zia Inayat Khan

Shah Kalimullah was born into the famous family of architects whose genius gave shape to such immortal monuments as the Taj Mahal and Lal Qil'a (Red Fort) and Jami Masjid in Shahjahanabad (Old Delhi). His family saw that he received a comprehensive education under the leading lights of Delhi. *Above, Dargah of Hazrat Shah Kalimullah Jahanabadi by Omar Adam Khan*

As a young scholar, an affaire de coeur changed the course of Shah Kalimullah's life. He was going about his business one day when his gaze fell upon a young maid and he was instantly smitten by her charms. *(In a different account he falls in love with a Hindu boy.)* Her heart, however, was unmoved. Disconsolate in his longing, he remembered the local majzub (intoxicated dervish), who was known to fulfill the desires of those who brought him sweets. Sweets in hand, Shah Kalimullah paid a visit to the majzub. When the following day he returned to the object of his affection, this time with great warmth of feeling she seated him by her side. But now that he was cheek in jowl with her, he found that his heart was elsewhere – it was with the majzub. So he got up and hurried back to the majzub, and became his companion.

One day the majzub went to sleep on Shah Kalimullah's knee and then suddenly awoke in a fit of divine intoxication. As the majzub danced and called out, Shah Kalimullah made a bid to extricate himself from the spectacle. When it was over, the majzub called him over and said, “If you want fire like this, I have plenty. But Shaykh Yahya Madani has water. Go to him.” Hearing this, without so much as asking his mother's leave Shah Kalimullah set out for Medina.

In Medina, Shaykh Yahya accepted Shah Kalimullah as a disciple and a deep inner connection soon developed between them. Before long Shaykh Yahya granted Shah Kalimullah a robe of succession and sent him back to the Mughal capital to do the work of the Chishti Order.

On returning to Delhi, Shah Kalimullah leased the haveli he had inherited from his family and occupied a more modest house in Bazar-i Khanum, the busiest marketplace in Shahjahanabad, situated directly between the Lal Qil'a, the city's "head" and the Jami Masjid, its "heart". This house became his home, khanqah, and madrasa (Islamic seminary) in one, and people of all kinds streamed through its doors seeking spiritual upliftment and theological instruction.

Shah Kalimullah initiated numerous disciples; women as well as men. In the spirit of "universal peace"... Hindus were not excluded from the fold, as was the case in most other orders. Disciples who proved especially capable and committed were deputed as khalifas and entrusted with a region of mystical jurisdiction (*vilayat*). Shah Kalimullah sent his foremost khalifa, Shah Nizamuddin, to the Deccan, where Aurangzeb was leading the Mughal army in an interminable campaign. Since the majority of officers were of Turani (Turkic) descent, Shah Kalimullah urged Shah Nizamuddin to make special use of the transmission of the Central Asian Naqshbandi silsila, which he had received from Mir Muhtarim of Lahore and in turn passed on to his khalifas.

Many of Shah Kalimullah's letters to his khalifas survive in a collection that has been lithographed under the title *Maktubat-i Kalimi*. The Shah's other writings include treatises on astronomy and medicine...and several works on the theory and practice of Sufism...Among these, *Kashkul* and *Muraqqa'* have earned unparalleled distinction in the literary canon of the Chishtiyya, to such an extent that manuscript copies are often treated as equivalent to robes of succession. *Muraqqa'* (The Patchwork Robe) is a manual of supererogatory acts of worship. Its companion volume, *Kashkul* (The Alms Bowl) is a manual of esoteric discipline, detailing various methods of zikr, fikr (contemplation), and muraqaba (meditation).

In his old age Shah Kalimullah suffered from gout. He....was buried in the precincts of his khanqah, which remained a flourishing Sufi center until it was demolished during the Revolt of 1857.

### **Excerpt from *A Sufi Courtyard, Dargahs of Delhi* by Sadia Dehlvi**

...Following the death of Shaykh Nasiruddin Chiragh Dilli, the Chishti order suffered a major setback in Delhi. This was because the population of Delhi, including the Sufis of the city, had been forced by Sultan Muhammad bin Tughlaq to move to the new capital in the Deccan (to Daulatabad, approximately 10 miles northwest of Aurangabad). Shaykh Kalimullah revived the Chishti Sufi order, spearheading the formation of the Chishti khanqahs in various parts of the subcontinent. He made his own khanqah in the famed Khanam Bazaar of Delhi, close to the Red Fort, where several Sufis and scholars regularly visited him.

...The Shaykh's father Haji Nurullah, a skilled calligrapher, made the drawings for the inscriptions at the Jama Masjid in Delhi...Commenting on the architectural and scholarly skills of the family, Maulana Azad wrote that Shaykh Kalimullah was an architect of peace, directed by God to construct brotherhood among humanity.

The Mughal Emperor Farrukhsiyar was an ardent devotee of Shaykh Kalimullah. The learned Sufi authored a total of 32 books which includes a commentary on the Quran. His books *Muraqqa* and *Ashra e Kamila* on Sufi philosophy are considered masterpieces. His *Kashkol* is an important devotional manual for followers of the Chishti order. He defined a Sufi as one graced with Divine knowledge, asserting that each action of the seeker should be towards annihilation of the self.

The Shaykh believed that the constant remembrance of God led to the seeker's awareness of Allah. He elaborated on many forms of zikr including that of the tongue, heart, soul and spirit. He affirmed that the Sufi performing zikr of the spirit would be bathed in Divine colors. He

advocated *habs e nafs*, breath control, acknowledging that Sufis had borrowed the breathing techniques from the yogis. The Shaykh recommended many meditative yogic postures to his disciples. Always cheerful, Shaykh Kalimullah was extremely fond of spiritual music assemblies.

Shaykh Kalimullah Jehanabadi died in Delhi....and was buried in the house he lived in. Shaykh Nizamuddin of Aurangabad inherited his spiritual mantle and his son Maulana Fakhruddin succeeded him as the head of the Chishti order in Delhi.

### Location of Dargah

#### Excerpt from *A Sufi Courtyard, Dargahs of Delhi* by Sadia Dehlvi

Opposite the Red Fort, on the road that continues from Daryaganj to Chandni Chowk, is the dargah of Shaykh Kalimullah...Then known as Khanam Bazaar, the locality is now called “kabootar market” where caged birds are sold. The dargah is just off the main road and houses a mosque and a small graveyard where many of Delhi’s well-known citizens lie buried.

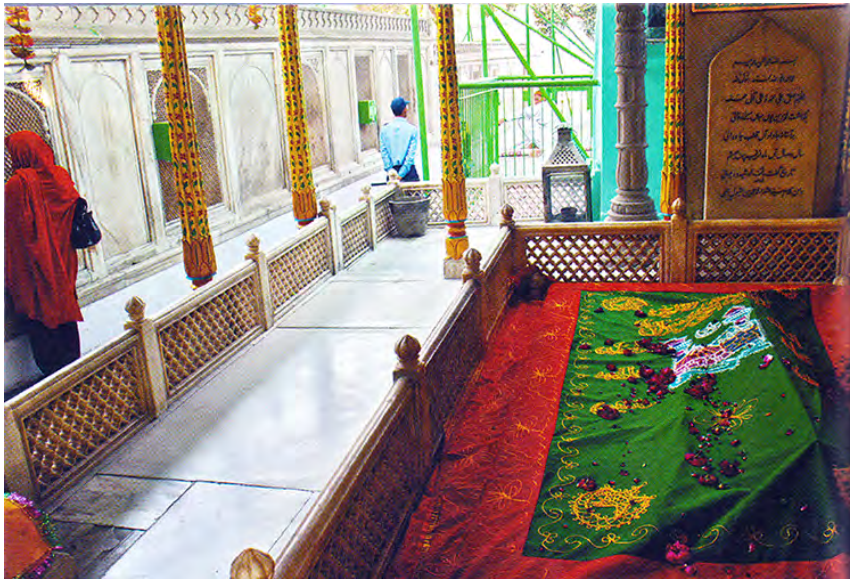


## Hazrat Shaykh al-Masha'ikh Maulana Fakhruddin Delhi

Hazrat Shaykh al-Masha'ikh Maulana Fakhruddin Delhi is the 32<sup>nd</sup> Pir in the Chishti lineage of Hazrat Pir-o-Murshid Hazrat Inayat Khan; he was the successor and second son of Hazrat Shaykh al-Masha'ikh Nizamuddin Aurangabadi. He was born in 1717 in Aurangabad, India and died in 1785 at the age of 68 years.

### Excerpt from *Fakhr al-talibin*, a discourse on the nature of ecstasy, a recorded conversation of Hazrat Shaykh al-Masha'ikh Maulana Fakhruddin Delhi

*One day he was in the vestibule of the khanqah and I attained the boon of an encounter. A discussion transpired on states of ecstasy and audition. Hazrat Maulana said "The ecstatic state of a Sufi is exactly like the intoxication of wine. If someone is silent at the outset of intoxication he will maintain silence as*



*long as the intoxication lasts. And if he is speaking in the beginning, he will raise hue and cry until the end, when he will most likely lose consciousness. In this same way, if someone shows control in his ecstatic state, the experience will be an agreeable one. But if he begins with speaking, he will speak until his last breath, and will lose all reason and discrimination. Whatever is on his tongue comes out, duly followed by something else. He loses control and the time of others is*

*wasted. As is well known, a heart is needed to speak in such a state, but it is necessary for the Sufi to be attentive at such times and to speak faithfully what is in his heart. But how will the listeners comprehend him? Sometimes that which comes out is unacceptable even to himself, and other times he speaks with utmost knowledge."*

### Excerpt from *A Pearl in Wine* by Pir Zia Inayat Khan

In 1717 the second son of Shah Nizamuddin (Hazrat Nizamuddin Aurangabadi) was born to the first of his two wives, Sayyid Begum...On hearing the news of his birth, in high spirits Shah Kalimullah christened him Fakhruddin and declared him his own honorary son. *Above, Dargah of Hazrat Maulana Fakhruddin Delhi by Mayank Austen Sooti*

In Aurangabad Maulana Fakhruddin received an exceptional education...he was sixteen when his father died. On the completion of his formal studies three years later, he immersed himself in the practice of rigorous ascetic and esoteric disciplines. Serving in the military as an officer...he spent his days exercising his swordsmanship and his nights secretly meditating in a small tent.

After some years he found that military service no longer provided an effective screen for his inner life and resigned. On assuming his father's place at the khanqah in Aurangabad, he was soon inundated with petitioners. He felt the desire to go elsewhere but filial piety held him back. In the throes of indecision, while at prayer a message came to him: "Break your chains, be free my son!" A sign from the spirit of Khwaja Moineddin Chishti further confirmed that he should go to Delhi.

In 1752 the Maulana left Aurangabad for Delhi where he assumed the leadership of the khanqah of Shah Kalimullah, taking up residence first at Katra Phulel and later at a madrasa...near the Ajmeri Gate. The mood in Delhi in the years following Nadir Shah's invasion (1739) was bleak, as the satires of Sauda grimly attest. As rival polities struggled for power the central institutions of the Mughal Empire decayed and the demoralized citizens of its capital fell prey to relentless waves of depredation and invasion.

Maulana Fakhruddin won the devotion of Shah Alam and many of his courtiers...the Shi'i Amir al-Umara Mirza Najaf Khan being a notable exception - but remained aloof from the effete luxury of his courtiers. He is reported to have appealed to the emperor to assert his prerogatives for the sake of social order: "If the incumbent Sultan does not bother to take the trouble to personally concern himself with the control and management of the kingdom, matters will never be put right."

An avid traditionalist, Maulana Fakhruddin assembled a voluminous library and authored three learned works...(one of which) is a refutation of Shah Wali Allah's argument against the historicity of Hasan al-Basri's initiation from Ali ibn Abi Talib (Hazrat 'Ali Wali Allah), implying discontinuity in the silsila of the Chishtiyya....

Maulana Fakhruddin trained dozens of khalifas and dispatched them "throughout the seven climates"...The success of Maulana Fakhruddin's organizational work was such that Khwaja Hasan Nizami, a spiritual heir of Shah Nur Muhammad, described him as the *mujaddid* or "reviver" of the Nizami silsila (*Nizami silsila is a branch of the Chishti silsila*).

The death of Maulana Fakhruddin "the Beloved of the Prophet" (*muhibb al-nabi*) as he was known, occurred on the night of 27 Jumada II 1199/1785. He was buried opposite the inner gate to the tomb of Khwaja Qutbuddin Bakhtiyar Kaki in Mehrauli.

### **Excerpt from *A Sufi Courtyard, Dargahs of Delhi* by Sadia Dehlvi**

Maulana Fakhruddin was the son and successor of Shaykh Nizamuddin of Aurangabad. His father, a khalifah of Shaykh Kalimullah of Delhi, came from the family of Shaykh Shihabuddin Suharwardi.

In 1751 AD, the Maulana resigned from the military and began his journey back to Delhi. On the way, a blind Hindu woman approached his caravan and gave a perfect description of him. She claimed that in a vision, Goddess Bhawani had informed her that such a man would restore her eyesight. Maulana insisted he was no more than a common soldier, incapable of performing miracles. However, Maulana prayed for the woman, who was then able to see once again. Soon Maulana acquired a reputation for miraculously curing illnesses.

...Despite growing opposition from the Afghans, Maulana regularly held music assemblies. The Afghan tribesmen often tried to disrupt these gatherings. An Afghan even attempted to murder the Sufi, but touched by Maulana's kindness, the assailant turned into a disciple.

Maulana Fakhruddin upheld the Sufi doctrine of *Wahdat ul Wujud*, Oneness of God, and wrote guidance manuals...and in all of these books he emphasized the importance of zikr, remembrance and God consciousness...Maulana's disciples often found him in a state of spiritual intensity.

### **Location of Dargah**

His dargah is located in Mehrauli, Delhi, opposite the inner gate to the tomb of Hazrat Khwaja Qutbuddin Bakhtiyar Kaki. It is in a raised, marbled semi-enclosure, opposite the marble trellis. Open on two sides, the dargah is in the corner where one turns right for the main entrance to the inner compound of Khwaja Qutub.

## Hazrat Shaykh al-Masha'ikh Ghulam Qutbuddin

Hazrat Shaykh al-Masha'ikh Ghulam Qutbuddin is the 33<sup>rd</sup> Pir in the Chishti lineage of Hazrat Pir-o-Murshid Inayat Khan; he was the successor and son of Hazrat Shaykh al-Masha'ikh Maulana Fakhruddin Delhi. He was born in unknown year, and died in either 1797 or 1817.

### Excerpt from *A Pearl in Wine* by Pir Zia Inayat Khan



*Tomb of Hazrat Ghulam Qutbuddin*

When Maulana Fakhruddin shifted to Delhi he left behind a son, Ghulam Qutbuddin. After memorizing the Qur'an and completing his formal studies, Maulana Ghulam Qutbuddin felt a strong desire to see his father. Journeying to Delhi, he fell at his father's feet. Maulana Fakhruddin imparted inner and outer blessings to his son, arrayed him in a robe, and sent him back to Aurangabad.

After the death of Maulana Fakhruddin, Maulana Ghulam Qutbuddin returned to Delhi, and was installed as his father's *sajjada-nishin* (*hereditary administrator; may also refer to khalifah*). In time he appointed sixty khalifas, from all walks of life. The Mughal Emperor Muhammad Akbar II became his murid, as did many of the princes and courtiers.

Maulana Ghulam Qutbuddin's saintly career is overshadowed by the fame of his "pir-brothers" (fellow khalifas) Khwaja Nur Muhammad Muharavi and Shah Niyaz Ahmad. The Maulana is reported to have spent time in Muhar and received khilafat there from Khwaja Nur Muhammad.

Like so much of his biography, Maulana Ghulam Qutbuddin's death-date is open to question. Sir Sayyid Ahmad has 18 Muharram 1212/1797. Another source has 18 Muharram 1233/1817. His grave lies under a neem tree on the raised platform opposite Maulana Fakhruddin's tomb in the outer compound of the Khwaja Qutub complex in Mehrauli, India.

## Hazrat Shaykh al-Masha'ikh Nasiruddin Mahmud Kale Miyan

Hazrat Shaykh al-Masha'ikh Nasiruddin Mahmud Kale Miyan (*silent “n” in Miyan*) is the 34<sup>st</sup> Pir in the Chishti lineage of Hazrat Pir-o-Murshid Hazrat Inayat Khan; he was the son and successor of Hazrat Shaykh al-Masha'ikh Ghulam Qutbuddin. He was born in Delhi in the early 1800's and the date of his death is unclear.

**Excerpt from *A Pearl in Wine* by Pir Zia Inayat Khan: Sir Sayyid Ahmad Khan's (founder of Aligarh Muslim University) words about the Shaykh:**



*Tomb of Hazrat Nasiruddin Mahmud Kale Miyan*

*Due praise for him is beyond the scope of words. His manner cannot be described, his spiritual poverty is impossible to illustrate. His state is extremely fine and his deeds are exceptionally beautiful. He is never for a moment unoccupied with spiritual practice. Conversation is difficult for him. When someone asks a question he responds only out of necessity. If it seems that his tongue is disinclined to work it is because his heart is busy with God. In this era there is no more distinguished Shaykh. His Majesty and all the princes and high aristocracy are deeply devoted to him. Whenever he enters an assembly everyone scurries about excitedly, falling at his feet and considering himself eternally fortunate. Divine passion overtakes him quickly, and his heart aspires to the inspiration of his grandfather. This inspiration has indeed reached him, “heart to heart”, through his distinguished father, but his passion and its spiritual rewards are such that his seeking never desists. As much as is given, that much more is desired.*

**Excerpt from *A Pearl in Wine*, by Pir Zia Inayat Khan:**

Maulana Ghulam Qutbuddin's son and successor Maulana Ghulam Nasiruddin Mahmud was born in Delhi at the turn of the eighteenth century. (He was the grandson of Hazrat Shaykh al-Masha'ikh Maulana Fakhruddin Delhi.) For reasons now forgotten, he is popularly known as Kale Miyan, “The Black Master”, and poetically styled “The Black Ocean of Truth”.

In midlife Kale Miyan performed a pilgrimage to Mecca and Medina. On the journey home he visited the Chishti centers of Gujarat, Rajasthan, and Punjab. In Ahmadabad he was the guest of Khub Miyan Sahib...from whom he received the honor of *khilafat*. In Taunsa (in present day Pakistan), he was “in the service of” Shah Sulayman Tawnsavi – thereby, reportedly, giving the Punjabi Pir great pride – and received *khilafat* once again. In the absence of literary legacy, and due in part to the termination of the patrilineal succession (in Aurangabad), Kale Miyan's memory faded in contemporary Chishti circles. His name is nonetheless familiar to old Delhiwalas, who remember him for his associations with celebrated contemporaries Bahadur Shah Zafar, Mirz Ghalib, and Sir Sayyid Ahmad Khan.

Bahadur Shah Zafar followed Akbar II on the throne of an almost purely ceremonial Mughal Empire in 1837. Just as his father submitted to the discipline of Maulana Qutbuddin, Bahadur Shah became the murid and khalifa of Kale Miyan. This was a role he put into active practice, duly initiating and instructing murids of his own. Coming to terms with the complete loss of its temporal authority to the British East India Company, the Timurid dynasty seems to have

seriously considered reinventing itself as a charismatic Chishti hierocracy, an experiment cut short by Bahadur Shah's banishment to Rangoon (in present day Burma) in 1858.

It was Kale Miyan who introduced Mirza Asad Allah Khan Ghalib – today the most frequently recited Urdu poets – to the court...Ghalib was then living in a wing of Kale Miyan's house, the Pir having taken him in after his release from prison on gambling charges. He once joked, "Who has been released from prison? Then I was in the prison of the *gore* (white) and now I am in the prison of the *kale* (black)." But there is no doubt about his respect for Kale Miyan. In his unfinished history of the Mughal dynasty, *Mihr-i nimruz*, Ghalib writes:

*The melody of Mansur has no admittance to his Truth-hearing ears, and what business could Bayazid's murmuring have with his Truth-telling lips? Others may drink wine, but this Khwaja drinks the tavern dry. Other people's casks are his cups. He lives in the midst of the world, but he is far above it. As long as I am his neighbor the celestial spheres are in my shadow, and as long as I sit in the dust of his door the angel envy my station.*

The date of Kale Miyan's "union" is given as...February 12, 1846, but this cannot be correct. A grim possibility presents itself. Referring to the devastation of the 1857 Revolt, Ghalib wrote to a correspondent in 1862: "Mir Nasiruddin descended on his father's side from a line of Pirs and on his mother's from a line of nobles, was unjustly put to death." The editor of Ghalib's collected letters has identified this "Mir Nasiruddin" as Kale Miyan, as have Ghalib's English biographers.

...His family dispersed after the Revolt; Ghalib observes of the devastation they suffered, "The cow ate all this up, and the butcher killed the cow, and the butcher died on the road." But the archway over his haveli in Qaim Jan, in the heart of Old Delhi, still bears a plaque reading: *Ahata Kale Sahib* (Premises of Kale Sahib).

### **Excerpt from *A Sufi Courtyard, Dargahs of Delhi* by Sadia Dehlvi**

...Revered for his piety, he remained a man of few words, mostly engaged in prayer. Bahadur Shah Zafar, the last Mughal emperor, and innumerable others from his court and family became devotees of Shaykh Ghulam Nasiruddin, also known as Kaale Sahab and Kale Miyan.

Kale Miyan was immensely popular with both the ruling elite and the common people of Delhi. After the uprising in 1857, the British confiscated Kale Miyan's property and his sons migrated to the Deccan. However, his daughter's descendants continue to run the family's khanqah in Delhi. Kale Miyan's simple stone grave is on a raised platform opposite the tomb of his grandfather, Maulana Fakhruddin, in the outer compound of the Khwaja Qutb Complex in Mehrauli, India.

### **Editor's Note The 1857 Revolt**

The 1857 Revolt, also known as the Sepoy Rebellion of India, was an uprising during the British colonization of India by the native troops known as "sepoys". The uprising came as a surprise to the British when it began in May 1857, and spread throughout the upper Gangetic plain and central India; the campaign to suppress the revolt lasted until April 1859.



## Hazrat Pir-o-Murshid Inayat Khan

Excerpt Sufi Ruhaniat International website [www.ruhaniat.org](http://www.ruhaniat.org)



Hazrat Pir-o-Murshid Inayat Khan was born in Baroda, India in 1882, into a family of musicians. *“Music and mysticism,”* he says, *“were my heritage from both my paternal and maternal grandparents.”* Moula Bakhsh, the founder of Gayanshala, which is now the music faculty of the University of Baroda, was his grandfather, and it was in his house that Inayat Khan was brought up. The prominent position of Moula Bakhsh Khan brought its members in close contact with Muslims, but also with leading Brahmin and Parsi families, so that Inayat Khan grew up in an interreligious atmosphere. Even as a child he had a great love for music and poetry. Before he was 20 years old, he became a full professor at the Gayanshala. He played the vina and had a beautiful singing voice, and soon his fame spread everywhere in the country. He sang at the courts of Nawabs and Princes, and the Nizam of Hyderabad, Mir Maheeb Ali Khan (whom Inayat Khan describes as a mystic ruler), called him his Tansen. *Left, Hazrat Pir-o-Murshid Inayat Khan*

He is remembered most today as a mystic and murshid. Even as a child his interest in spirituality was as profound as his love for music, and he would often absent himself from meals to seek out dervishes, fakirs, sadhus and mystics. He later studied comparative religion with an open mind. *“I read the lives of the founders, the prophets, the seers, with as much reverence as their most devout adherents. This brought me the bliss of realization of the One truth which all religions contain as different vessels may yet hold the same wine. The different messengers most wondrously, by their very diversity of civilization, nationality and age, revealed the One source of inspiration. A human being, not generally understanding this and owing to blind dogmatic faith, has always clung to the originator of his or her own faith and ignored the new prophet. Not recognizing the manifold aspects of truth, thus all the racial and religious prejudices!”*

Interest in Sufism took him to Ajmer, to the shrine of Khwaja Moineddin Chishti. The calm and peace pervading the shrine made him feel, even among the throng of pilgrims, that he was the only one present. He became friends with a group of dervishes, loving the sweetness of their nature and the innate perfume of their manner of using music as food for the soul. Once in a dream he saw a large number of saints and sages, all clad in Sufi raiment, rejoicing in the *Sama*, the musical gathering of the dervishes. He began having visions of a luminous, spiritual face, radiant with light. A friend told him that this symbolized initiation into the Chishti Sufi Order. He visited several murshids, but they always told him “I am not the one you seek”.

His dream came true. In 1904, while visiting at a friend’s house in Hyderabad, he met Muhammed Abu Hashim Madani, a great Sufi murshid, immediately recognizing him as the saint in his dream; the Murshid likewise recognized Inayat, and initiated him into the Chishti Order, the Sufi school which finds its greatest inspiration in music. Inayat Khan remained with his Murshid for four years; he called this the most beautiful time of his life. He was surprised that six months passed before his Murshid said a word on the subject of Sufism; when he did, and Inayat took out his notebook, the master at once changed the subject. Later Inayat Khan wrote, *“I understood that it*

meant that the teaching of the heart should be assimilated in the heart;” and that “*There is nothing in the world more precious than the presence of the Holy One; his atmosphere is a living teaching.*” The Sufi Message which Inayat Khan came to offer the world, exemplifies his murshid’s spiritual transmission.

Before passing away, Abu Hashim Madani placed his hands upon Inayat’s head in blessing and said, “*Fare forth into the world, my child, and harmonize the East and West with the harmony of thy music. Spread the wisdom of Sufism abroad, for to this end art thou gifted by God.*”

After the death of his beloved teacher, the opportunity came for Inayat Khan to carry out his instructions, and on September 13, 1910 he sailed for America, accompanied by his brother Maheboob Khan and his cousin Ali Khan. His youngest brother, Musheraff Khan, followed a year later. At first, Inayat Khan was bewildered by the fast pace of the West, but, being a Sufi, he soon adjusted. He wanted to teach through music, but this was early in the century and the West had not yet developed the interest in Indian music it has today. However, in due time the way opened. Later he went to England and other countries in Europe; everywhere he found people profoundly moved by his spiritual teachings, many of whom asked for initiation. He made it quite clear that he was not propagating a new religion, but was bringing the eternal Message of the essential divinity of humanity, a Message of spiritual liberty, free of separatism or dogma.

Eventually, he married Ora Ray Baker, an American woman from New Mexico, and they had two daughters and two sons. The family settled in Suresnes, near Paris. There he held an annual summer school where mureeds from around the world gathered to hear his lectures and to receive blessings and guidance. During the rest of the year he traveled and lectured widely. These lectures were later published in twelve volumes entitled *The Sufi Message of Hazrat Inayat Khan* which are now studied worldwide. The subject range is vast, including the inner life, music, the mysticism of sound, education, character-building, the art of personality, health, psychology, the path of initiation and discipleship, and so on. The teachings of the Sufi Message are characterized by freshness of outlook, simplicity of language, depth of wisdom, and prophetic vision.

*“The Sufi,”* says Inayat Khan, *“sees the truth in every religion. If invited to offer prayers in a Christian church, the Sufi is ready to do so. The Sufi will go the synagogue and pray as the Jews do; will offer Salat with Muslims; and in the Hindu temple worships the same God. Yet the Sufi’s true temple, the true mosque, is the human heart, in which the divine Beloved lives. Sufism is a religion if one wants to learn religion from it; it is a philosophy if one wants to learn wisdom from it; it is mysticism if one wants to be guided by it in the unfoldment of the soul; and yet it is beyond all these things. It is the light of life which is the sustenance of every soul. It is the Message of Love, Harmony, and Beauty”.*

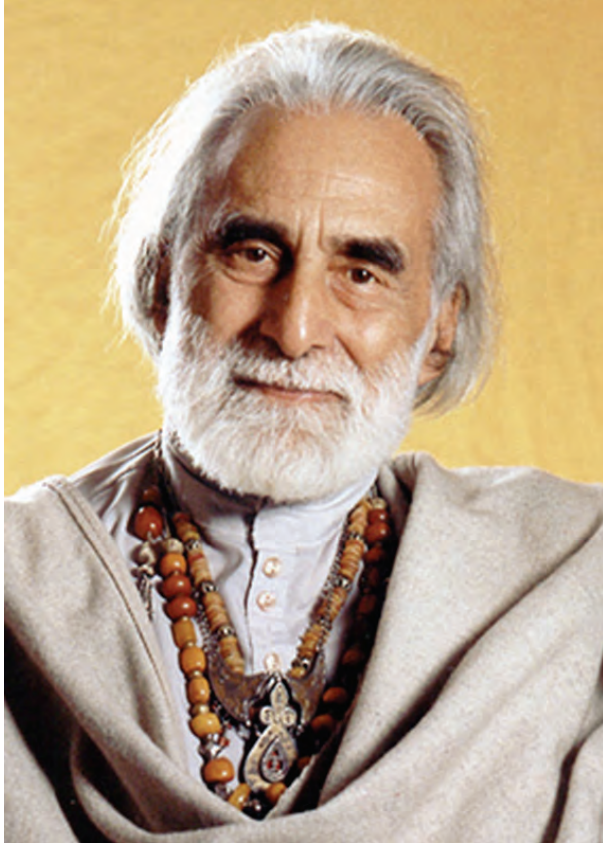


In 1926, his mission in the Western world fulfilled, Hazrat Inayat Khan returned to India. Early in 1927, he visited once again the Dargah Sharif of Hazrat Khwaja Moineddin Chishti at Ajmer. A fatal pneumonia caused the end of his earthly life and he passed away on February 5, 1927. His body was laid to rest near the Dargah Sharif of Hazrat Khwaja Nizamuddin Auliya in New Delhi. *Left, tomb of Hazrat Inayat Khan by Basira Beardsworth*

## Hazrat Pir Vilayat Inayat Khan

Pir Vilayat Inayat Khan was born June 19, 1916 in London, England and died June 17, 2004, two days before he would have turned 88 years of age. He was the second of four children born to Hazrat Inayat Khan and Ora Ray Baker (Pirani Ameena Begum).

Excerpt from Sufi Order International website [www.sufiorder.org](http://www.sufiorder.org)



Pir Vilayat Inayat Khan was (one of his) father's (successors) and during his fifty years as head of the Sufi Order International became an internationally-recognized spiritual teacher and master of meditation. He was an avid student of many religious and spiritual traditions and incorporated the rich mystical heritage of East and West into his teachings, adding to it the scholarship of the West in music, science, and psychology. He initiated dozens of international interreligious conferences as well as convening spiritual and scientific leaders for public dialogues. He founded the Abode of the Message, a spiritual community in the Berkshires for over thirty years, and Omega Institute, a flourishing learning center. *Left, Hazrat Pir Vilayat Inayat Khan*

He published many books on aspects of meditation and realization. His last book, *In Search of the Hidden Treasure* (2003), is an imagined congress of classic Sufi mystics commenting on contemporary and universal themes.



Pir Vilayat is buried in the Nizamuddin Basti, the neighborhood surrounding the tomb of the great Sufi Saint, Nizamuddin Auliya, in New Delhi, India, just steps away from the Dargah or tomb of Hazrat Pir-o-Murshid Inayat Khan and the Hope Project, which he founded.

*Left, tomb of Hazrat Pir Vilayat Inayat Khan*

## Regional Map of the Middle East, Central Asia & South Asia



### Mumtaz Mahal Editor's Note

Arjamand Banu (b.1593, d.1631) widely known as Mumtaz Mahal, “Jewel of the Palace”, was a Mughal Empress and the chief consort of Emperor Shahjehan. Her beauty was legendary, as was the love they shared for each other. They married when she was 14 years old and had fourteen children, including Aurangzeb, Jehanara and Dara Shikoh. Jehanara and Dara Shikoh became Sufi initiates of Mullah Shah of the Qadri Sufi order.

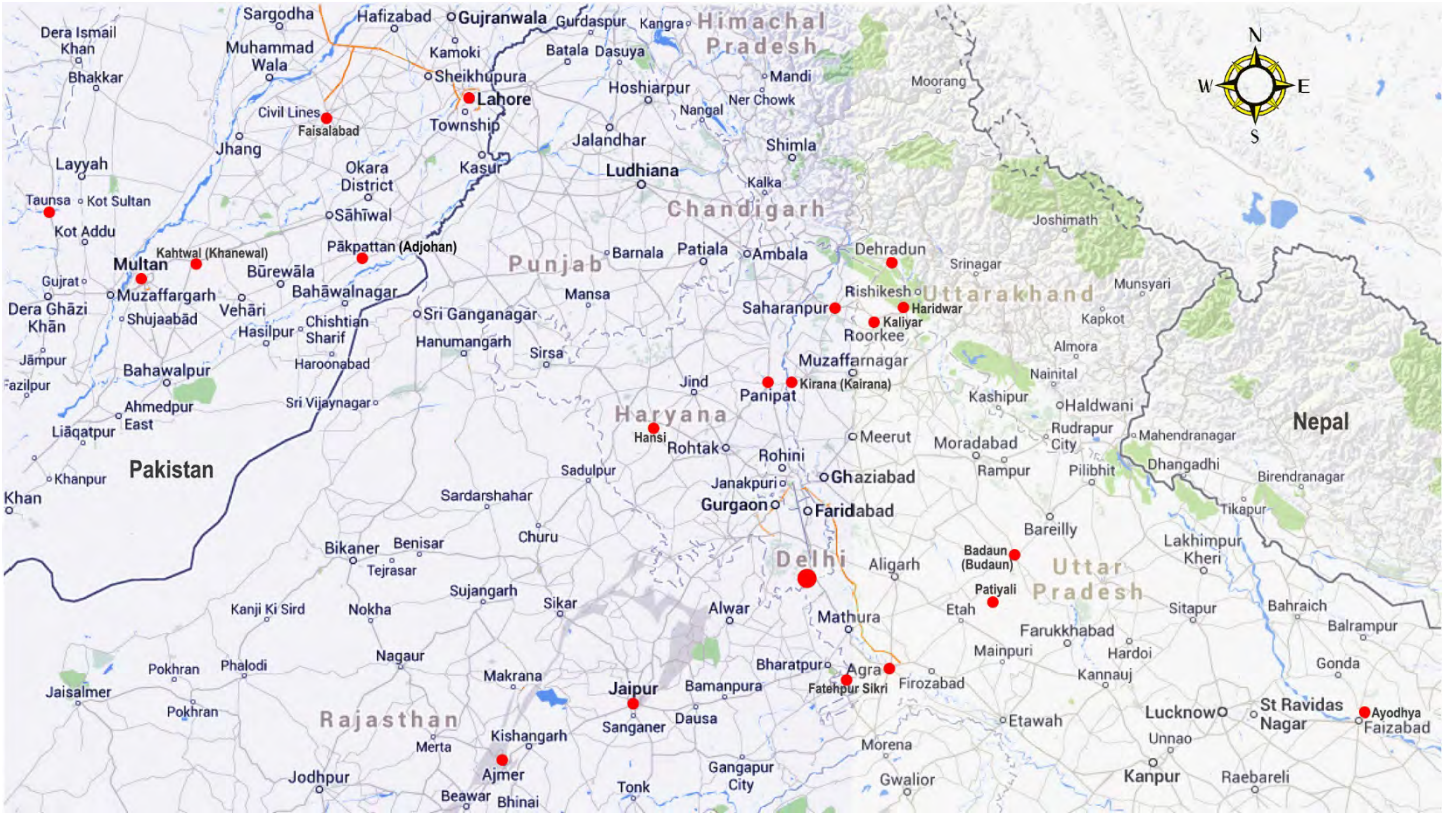
As an advisor and confidante to her husband, Mumtaz Mahal was a politically astute woman and had immense power, being responsible for the imperial seal which allowed her to review official documents in their final draft.

She died shortly after the birth of their 14<sup>th</sup> child, at the age of 38 years. In tribute to her, Shahjehan had the glorious Taj Mahal built for her final resting place.

*Left, Mughal painting of Mumtaz Mahal from the 17<sup>th</sup>-18<sup>th</sup> century*

# North Eastern Pakistan & North India

AREA ENLARGED FROM REGIONAL MAP



## Emperor Shahjehan

### Editor's Note

Shahjehan (b.1592, d.1666) was the emperor of the Mughal Empire from 1628 to 1658. He was the fifth Mughal emperor after Babur, Humayun, Akbar and Jehangir. While young, he was the favorite of his legendary grandfather, Emperor Akbar. His reign has been called the Golden Age of the Mughals and one of the most prosperous ages of Indian civilization. *Above, Mughal painting of Shahjehan from the 17<sup>th</sup> century*

Driving Distances from Delhi in Miles			
Ahmedabad	578	Hyderabad	957
Agra	130	Jaipur	164
Ajmer	243	Kabul	813
Aurangabad	779	Kahtwal	505
Ayodhya	429	Kaliyar	116
Badaun	142	Kirana	69
Baghdad	2,759	Kolkata	909
Baroda	639	Lahore	320
Basra	2,469	Mecca	3,601
Bukhara	1,410	Medina	3,227
Chisht	1,220	Multan	538
Daulatabad	769	Osh	1,778
Dehradun	152	Pakpattan	394
Faisalabad	429	Panipat	60
Fatehpur Sikri	138	Patiyali	155
Hansi	92	Saharanpur	105
Haridwar	130	Taunsa	640

## States of India



On July 30, 2013 the new Indian state of Telangana was formed from a split of the state of Andhra Pradesh. Hyderabad will be the capital of both states for a period of at least 10 years, until Andhra Pradesh develops its own capital. With the addition of Telangana, India has 29 states.

India is the second most populated country in the world, behind China, and is projected to be the most populated country by 2025.

## Physical Map of India



India is the seventh largest country in the world, with a total area of 1,222,559 square miles (3,166,414 sq. km). It measures 1,997 miles (3,214 km) north to south and 1,822 miles (2,933 km) from east to west. (The 48 contiguous United States measure about 1,650 miles north to south and 3,000 miles east to west.)

The Ganges is the longest river originating in India. The Ganges-Brahmaputra system occupies most of northern, central, and eastern India, while the Deccan Plateau occupies most of southern India. (The Brahmaputra River originates in Tibet, flows into Bangladesh where it merges with the Ganges Delta and empties into the Bay of Bengal).

Kangchenjunga (Tibetan meaning “the Five Treasure Houses of Snow”), on the border between Nepal and the Indian state of Sikkim, is the highest point in India at 28,209 ft. (8,598 m) and is the world’s 3<sup>rd</sup> highest peak.

# Maps of Delhi



see map next page



see map previous page



# Map of Sunder Nagar & Nizamuddin Basti



*Ya Rashid, Ya Murshid*

