

Gudjarāt (793-980/1390-1572); 4. the rulers of Mālwa (809-977/1406-1569); 5. the rulers of Bengal (741-984/1340-1576); 6. the Shārkī dynasty of Džawnpūr (784-881/1381-1476); 7. the rulers of Kāshmīr (747-995/1346-1567); 8. the history of Sind from the Arab conquest (86/705) to 1001/1593; 9. the history of Multān (847-932/1444-1525). The whole work was to have as a *khātima* a topographical description of India, but it was apparently never finished by the author.

*Bibliography:* Rieu, *B.M. catalogue*, 220a-222a.

Biography of the author: Elliot and Dowson, *History of India*, v, 178-80. Synopsis of contents, *ibid.*, v, 177-476; N. Lees, in *JRAS*, New Ser., iii, 451. Editions: lith. Lucknow 1870; B. De, *The Tabakat-i Akbari (or A History of India from the early Musalman invasions to the thirty-sixth year of the reign of Akbar)* (with Eng. tr.), Calcutta 1913 (*Bibl. Indica*, New Ser. 199). For mss., see Storey, i, 433-5.

(E. BERTHELS)

**NIZĀM AL-DĪN AWLIYĀ'**, SHAYKH, a widely venerated saint of the Čishtī order [see ČISHTIYYA] who raised his *silsila* to a pan-Indian position, was born at Bada'ūn [q.v.] (in U.P.) ca. 640-1/1243-4. He was given the name Muḥammad but became known by his title Nizām al-Dīn. His grandfather had migrated to India from Bukhārā under the stress of Mongol invasions. His father died when he was a boy of tender age. His mother, Bībī Zulaykhā, a lady of fervent piety, brought him up and moulded his thought and character. In Bada'ūn, Shādī Mukrī taught him the Kur'ān, and Mawlāna 'Alā' al-Dīn Uṣūlī gave instruction on the works of al-Kudūrī and the *Hidāya*. At the age of sixteen he reached Dihlī in order to complete his education. Mawlāna Kamāl al-Dīn Zāhid, a pious and dedicated scholar, taught the *Mashārik al-anwār* to him and he committed it to memory. During this early period Nizām al-Dīn lived in Dihlī with his mother and sister under conditions of appalling poverty. At the age of twenty he left for Aḍjodhan (later known as Pak Pātan [q.v.], and joined the discipline of Shaykh Farīd al-Dīn Gandj-i Shakar [q.v.]. Three years later, the Shaykh appointed him as his chief successor and directed him to settle in Dihlī and work for the expansion of the order. For about half a century he lived and worked in Dihlī in order to propagate the Čishtī mystical way and transformed the Čishtī order into a movement for mass spiritual culture (Baranī's *Hasrat-nāma* as cited in *Siyar al-awliyā'*, 346-7). As a result, Čishtī *khānakāhs* came to be established all over the country. According to Ghawthī Shattārī, he sent 700 deputies to different parts of the country. Shaykh Nizām al-Dīn Awliyā' died in Dihlī in 18 Rabi' II 725/3 April 1325. Muḥammad b. Tughluq [q.v.] built a dome over his grave. His mausoleum is visited by hundreds of thousands of people every year. The area where the tomb stands is known as *Basti Nizām al-Dīn*.

The Shaykh maintained an attitude of dignified aloofness from the court and never meddled in political affairs. His *khālifas* were not permitted to accept government service or to consort with kings.

An erudite scholar of *hadīth*, with deep insight in Islamic jurisprudence, he was respected for his learning and large numbers of the 'ulamā' of Dihlī owed spiritual allegiance to him. He gave a revolutionary direction to religious activity by emphasising that service of mankind brought greater spiritual reward than mere formal prayers (*Fawā'id al-fu'ād*, 13-14). His *khānakāh* was a welfare centre where free food was served to all visitors, and money was distributed to the needy and the poor on a very large scale. Enormous *futūḥ* (unasked-for gifts) came to him, but he

distributed everything and kept nothing for himself. Baranī (*Ta'rikh-i Firūz-Shāhi*, 343-7) has given a graphic account of his popularity in Dihlī.

The Shaykh's way of thinking endeared him to the people. He believed in returning evil with good, forgiving the insolent and adopting non-violent and pacifist ways towards those inviting retaliation. He looked upon bringing happiness to the hearts of men as the *summum bonum* of his mystic activity. He believed in hating the sin, not the sinner. His heart went out in sympathy to the weak and the downtrodden, and the thought of people who had slept on the shops and the mosques without food made morsels stick in his throat (*Siyar al-awliyā'*, 128).

The principal *khālifas* of the Shaykh who worked to propagate his teachings were: Shaykh Naṣīr al-Dīn Čirāgh in Dihlī, Shaykh Kuṭb al-Dīn Munawwar in the Panjāb, Mawlāna Burhān al-Dīn Gharīb in the Deccan, Mawlāna Husām al-Dīn in Gudjarāt, Mawlāna Waḍḥ al-Dīn Yūsuf in Čanderi and Mawlāna Sirādj al-Dīn 'Uṭhmān in Bengal. Amīr Khusrāw, the famous Persian poet, and Diyā' al-Dīn Baranī, the famous historian of medieval India, and Mawlāna Shams al-Dīn Yahyā and Mawlāna Fakhr al-Dīn Zarrādī, eminent scholars of the period, were among his disciples. Firūz Shāh Tughluq referred to him as *Sulṭān al-mashāyikh* ('King of the saints'), and throughout the centuries people of all walks of life have paid respectful homage to his memory.

The site where Humāyūn's tomb now stands was then a village known as Ghīyāthpūr, and the Shaykh had his hospice there. Part of his *khānakāh*, the *Čilla-khāna*, still stands (Bāyazīd Bayāt, *Ta'rikh-i Humāyūn wa Akbar*, Calcutta 1941, 234).

*Bibliography:* Two collections of his utterances—the *Fawā'id al-fu'ād*, compiled by Hasan Sidjī (Nawal Kishore, Lucknow 1884), and *Durar-i Nizāmī*, compiled by 'Alī Džāndār (ms. Sālār Džang Museum, Haydarābād 61/5-99), and two biographical accounts—*Kiwām al-akā'id* by Džamāl Kiwām al-Dīn (ms. Osmania University Library, Haydarābād) and *Siyar al-awliyā'* of Mīr Khwurd (Muḥibb-i Hind Press, Dihlī 1885) supply all the basic details about his life, thought and activities. For other sources, Baranī, *Ta'rikh-i Firūz Shāhi*, Calcutta 1860; Ḥamid Kalandar, *Khayr al-maǧālis*, ed. K.A. Nizami, 'Alifāth 1959; Ḥammād Kāshānī, *Aḥsan al-akwāl*, conversations of Shaykh Burhān al-Dīn Gharīb, mss. Osmania University Library 478 and 1474; Akbar Husaynī, *Djāwāmi' al-kalim*, Kānpūr 1936; Rukn al-Dīn Kāshānī, *Nafā'is al-anfās*, ms. Nadwat al-'Ulamā' Lucknow, no. 1366; Ghawthī Shattārī, *Gulzār-i abrār*, ms. As. Soc. Bengal D 262 ff. 26-8; Džamālī, *Siyar al-'arifīn*, Ridwī Press, Dihlī 1315 A.H.; 'Abd al-Hakḥ Muḥaddith, *Akhbār al-akhbar*, Muḍtabā'ī Press, Dihlī 1309 A.H.; for detailed bibliography see Nizami, *The life and times of Shaykh Nizām al-Dīn Awliya*, Delhi 1991. (K.A. NIZAMI)

**NIZĀM AL-DĪN, MULLĀ MUḤAMMAD**, leading scholar and mystic of early 18th-century Awadh and the consolidator of the Nizāmī *madrasa* curriculum which came to be used through much of South Asia down to the 20th century. Nizām al-Dīn was the third son of Mullā Kuṭb al-Dīn Sīhālwi whose murder in 1103/1692 led to the emperor Awrangzib recompensing him and his three brothers by assigning them the property of a European indigo merchant in Lucknow and by granting them pensions to support their scholarship; they and their descendants came to be known as the Farangī Maḥall family [q.v. in Suppl.].