

Nizāmī, *Ta'rikh-i Mashāyikh-i Çisht* (Urdū) Delhi n.d., 181-6. (MOHAMMAD SHAFI)

ÇİRĀGHĀN (plur. of *çirāgh*, means of illumination such as candle, torch or lamp), the name of a palace on the European side of the Bosphorus between Beşiktaş and Ortaköy. First built by Sultān Murād IV for his daughter Kaya Sultān, it was rebuilt by Dāmād Ibrāhīm Paşa, the Grand Vizier of Sultān Aḥmad, for his wife Faṭma Sultān. During the sultan's frequent visits, the famous *çirāghān* festivities (the illumination of tulip gardens with candles and lamps, tortoises with candles on them also wandered about in the gardens) were celebrated here. It was rebuilt of wood by Sultān Muṣṭafā III for this daughter Beyhan Sultān, with a magnificent hall 180 tr. in length, various ceremony halls, valuable floors and interior decorations. Demolished in 1859 by Sultān 'Abd al-Medjīd, the reconstruction began in the time of Sultān 'Abd al-'Azīz in 1863 and was completed in 1869. Made of stone, its architectural style was a mixture of classical styles to suit eastern taste. The building on the beach consisted of three parts, the façade with its mosaics, marble columns and stone work, the interior with its interior decorations, ceilings, wooden wall linings and doors inlaid with mother of pearl were separate works of art. After his deposition in 1876, Sultān 'Abd al-'Azīz stayed there until his suicide. The deposed Sultān Murād V was forced to live there for 27 years. With small alterations, it was used as a Parliament house for the Senate and the Chamber of Deputies and was destroyed by fire three months later on 7 Muḥarram 1328/19 January 1910. The walls and the imperial doors are the only remnants.

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CIRCASSIANS [see ÇERKES]

CIRCUMCISION [see KHIṬĀN]

ÇİRMEN, located at the site of Burdipta, a fortress of the ancient Thracians (cf. Tomaschek, 325), is called Τεσπουτάτων in the chronicle of the Byzantine historian Kantakuzenos (cf. also Chalkokondyles, who mentions a Κερμανών χωριον and Crunomecl in the Serbian sources. It lies on the south side of the river Maritsa, not far above Adrianople (Edirne) and was, at the time of the earlier Ottoman conquests in the Balkans, a point of some strategic importance, since it commanded a ford across the river. At Çirmen, in September 1371/Rabī' I 773), the Ottomans inflicted a crushing defeat on the southern Serbs led by the princes Vukašin and Uglješa. As the tide of Ottoman conquest in the Balkans advanced further towards the north and west, so the significance of Çirmen as a fortress began to decline. Ewliyā Celebi describes it as *iç il kal'esi*, i.e., a fortress of the interior, without garrison and equipment and with its walls in a state of disrepair. Çirmen was during the 14th-19th centuries the centre of a *sandjak* in the *eyālet* of Rūmeli, but sank thereafter to the status of a *nāhiye* in the *kaḍā'* of Muṣṭafā Pāshā Köprüsü belonging to the *wilāyet* and *sandjak* of Edirne.

Bibliography: Sa'd al-Dīn, *Tādj al-Tawārikh*, i, İstanbul A.H. 1279, 83, 518, 541; Ewliyā Celebi, *Seyāhatnāme*, iii, İstanbul A.H. 1314, 423; Kantakuzenos, i, (Bonn 1828), 191, ii (Bonn 1831),

526, iii (Bonn 1832), 243; Chalkokondyles, Bonn 1843, 31; J. von Hammer-Purgstall, *Rumeli und Bosna*, Vienna 1812, 49; P. A. von Tischendorf, *Das Lehnswesen in den moslemischen Staaten*, Leipzig 1872, 62, 64; C. Jireček, *Die Heerstrasse von Belgrad nach Constantinopel und die Balkanpässe*, Prague 1877, 99, 108; W. Tomaschek, *Zur Kunde der Hämus-Halbinsel*, SBk. Wien, Phil.-Hist. Cl., Bd. 113, Vienna 1886, 325; N. Jorga, *Geschichte des osmanischen Reiches*, i, Gotha 1908, 240-241; St. N. Kyriakides, *Ἰστορικὴ Μελέτη II-V*, Thessalonike 1937, 189; F. Babinger, *Beiträge zur Frühgeschichte der Türkenherrschaft in Rumelien* (14.-15. Jahrhundert), Brünn, Munich, Vienna 1944, 29 (note 113), 50; H. J. Kissling, *Beiträge zur Kenntnis Thrakiens im 17. Jahrhundert* (Abh. K.M., XXXII/3), Wiesbaden, 38, 38 and 116 (index); Ö. L. Barkan, *Kanunlar*, İstanbul 1943, 257-259; M. Tayyib Gökbilgin, *XV-XVI. asırlarda Edirne ve Paşa Livası*, İstanbul 1952, 12 ff., 261 ff., 515 ff., and 561 (index) (cf. also, *ibid.*, Vakfiyeler, 235 ff.); Sāmī, *Kāmus al-A'lām*, iii, İstanbul 1891, 1873 and vi, İstanbul 1898, 4309 (s.v.v. Çirmen, and Muṣṭafā Pāshā Köprüsü). (V. J. PARRY)

ÇİSHŪ, KHWĀDJĀ MU'IN AL-DĪN HASAN, one of the most outstanding figures in the annals of Islamic mysticism and founder of the Çiṣhtiyya order [see the following article] in India, was born in or about 536/1141 in Sidjistān. He was in his teens when his father, Sayyid Ghīyāth al-Dīn, died leaving as legacy a grinding mill and an orchard. The sack of Sidjistān at the hands of the Ghuzz Turks turned his mind inwards and he developed strong mystic tendencies. He distributed all his assets and took to itineracy. He visited the seminaries of Samarqand and Bukhārā and acquired religious learning at the feet of eminent scholars of his age. While on his way to 'Irāk, he passed through Harvan, a *kaṣaba* in the district of Nishāpūr. Here he met Khwādjā 'Uḥmān and joined the circle of his disciples. For twenty years he accompanied his mystic teacher on his *Wanderjahre*. Later on he undertook independent journeys and came into contact with eminent saints and scholars like Shaykh 'Abd al-Qādir Gilāni, Shaykh Naḍīm al-Dīn Kubrā, Shaykh Naḍīb al-Dīn 'Abd al-Qāhir Suhrawardī, Shaykh Abū Sa'īd Tabrizī, Shaykh 'Abd al-Wahid Ghaznawī—all of whom were destined to exercise great influence on contemporary religious thought. He visited nearly all the great centres of Muslim culture in those days—Samarqand, Bukhārā, Baghdād, Nishāpūr, Tabriz, Awsh, Isfahān, Sabzawār, Mihna, Khirkān, Astarābād, Balkh and Ghaznīn—and acquainted himself with almost every important trend in Muslim religious life in the middle ages. He then turned towards India and, after a brief stay at Lahore, where he spent some time in meditation at the tomb of Shaykh 'Alī al-Hudjwiri, reached Adjmēr before its conquest by the Ghūrids. It was here that he married at an advanced age. According to 'Abd al-Ḥaqq Dihlawī (d. 1642) he took two wives, one of them being the daughter of a Hindu rāḍiā. He had three sons—Shaykh Abū Sa'īd, Shaykh Fakhr al-Dīn and Shaykh Ḥusām al-Dīn—and one daughter, Bibi Djamāl, from these wives. Bibi Djamāl had strong mystic leanings but his sons were not inclined towards mysticism. Nothing is known about Abū Sa'īd; Fakhr al-Dīn took to farming at Mandal, near Adjmēr; while Ḥusām al-Dīn disappeared mysteriously. Mu'īn al-Dīn died at Adjmēr in 633/1236. His tomb is venerated by Hindus and Muslims alike

and hundreds of thousands of people from all over the Indo-Pakistan sub-continent assemble there on the occasion of his *urs* (death anniversary).

The *dargāh* area contains many buildings—gates, mosques, hospices, *langars* etc.—constructed by the rulers of Malwa, the Mughal emperors, nobles, merchants and mystics during the past several centuries. Muḥammad b. Tughluḳ (626-752/1325-1351) was the first Sultan of Dihlī who visited his grave (*Futūḥ al-Salāṭin*, Madras, 466). The Khaldjī Sultans of Malwa constructed the tomb of the saint. It was during the reign of Akbar (963-1014/1556-1605) that Adjmēr became one of the most important centres of pilgrimage in the country. The Mughal emperors displayed great reverence for the mausoleum of the saint. Akbar undertook a journey on foot to Adjmēr, and Shāh Dīhān's daughter, Dīhān-Ārā, cleansed and swept the tomb with her eyelids.

Khawāḍja Mu'īn al-Dīn laid the foundations of the Ġishtī order in India and worked out its principles at Adjmēr, the seat of Cawhān power. No authentic details are available about the way he worked in the midst of a population which looked askance at every foreigner. It appears that his stay was disliked by Prithvī Rāḍj and the caste Hindūs but the common people flocked to him in large numbers. He visited Delhi twice during the reign of Iletmish (1210-1235), but kept himself away from the centre of political power and quietly worked for a cultural revolution in the country. His firm faith in *waḥdat al-wuḍūd* (Unity of Being) provided the necessary ideological support to his mystic mission to bring about emotional integration of the people amongst whom he lived. Some of his sayings, as preserved in *Siyar al-Awliyā'*, reveal him as a man of wide sympathies, catholic views and deep humanism. He interpreted religion in terms of human service and exhorted his disciples "to develop river-like generosity, sun-like affection and earth-like hospitality". The highest form of devotion (*tā'at*), according to him, was "to redress the misery of those in distress; to fulfil the needs of the helpless and to feed the hungry". The Ġishtī order owes to him the ideology which is expounded in the conversations of Shaykh Nizām al-Dīn Awliyā' (*Fawā'id al-Fu'ūd*) and other Ġishtī mystic works of the 7th/13th and the 8th/14th centuries.

Bibliography: No contemporary record of the saint's life or teachings is available. The works attributed to him—*Gandj al-Asrār*, *Anis al-Arwāh*, *Dalil al-Arifin* and *Diwān-i Mu'īn*—are apocryphal. (See Prof. M. Ḥabīb, *Chishti Mystic Records of the Sultanate Period*, in *Medieval India Quarterly*, Vol. i, no. 2, 15-22; K. A. Nizāmī, *Studies in Medieval Indian History*, Aligarh 1956, 40-42). The earliest notices are found in *Surūr al-Ṣudūr* (conversations of Shaykh Ḥamid al-Dīn al-Ṣūfi, a disciple of the saint, compiled by his grandson—MSS Ḥabībḡandj and personal collection) and *Siyar al-Awliyā'* (Delhi 1301, 45-48), but they contain very few details about his life. The first detailed account of his life is given by a sixteenth century mystic, Shaykh Djamālī (*Siyar al-Arifin*, Delhi 1311, 4-17) who collected whatever material he could in foreign lands. All later hagiological works, with a few exceptions, have confused fact with fiction and incorporated all kinds of legends. This literature may be of value in tracing the growth of legends round the Khawāḍja's person; its historical value is, nevertheless, very meagre. For later authorities, Abu 'l-Faḍl, *Ā'in-i Akbarī*, Sir Sayyid ed., 207; Ghawthī, *Gulzār-i*

Abrār, As. Soc. of Bengal Ms. D. 262, f. 8v-10; *Ta'rikh-i Firishṭa*, Nawal Kishore, 1281, ii, 375-378; 'Alī Aṣḡhar Ġishtī, *Djāwāhir-i Farīdī*, Lahore 1301, 146-163; 'Abd al-Ḥaḳḳ Dihlawī, *Akhhār al-Akhhār*, Delhi 1309, 22-24; 'Abd al-Rahmān, *Mir'āt al-Asrār*, MS personal collection, 408-426; *Siyar al-Aktāb*, Nawal Kishore, Lucknow 1331 100-141; Ḡhulām Mu'īn al-Dīn, *Ma'āridj al-Walāyat*, MS personal collection, i, 3-27; Tādj al-Dīn Rūḥ Allāh, *Risāla Hāl Khānwāda-i Ġishtī*, MS. personal collection, f. 2a-5b; Bahā alias Rāḍja, *Risāla Ahwāl Pirān-i Ġishtī*, MS personal collection, 77-80; Dārā Shukōḥ, *Safinat al-Awliyā'*, Agra 1269, no. 110; Dīhān-Ārā, *Munis al-Arwāh*, (MSS Storey, 1000); Ikram Baraswt, *Iktibās al-Anwār*, Lahore 132-147; Raḥīm Bakhsh Fakhri, *Shadjarat al-Anwār*, MS personal collection, 141b-162b; Naḍīm al-Dīn, *Manākib al-Ḥabīb*, Delhi 1332; Muḥammad Ḥusayn, *Tahkikāt-i Awlād-i Khawāḍja Ṣāhib*, Delhi; Imām al-Dīn Khān, *Mu'īn al-Awliyā'*, Adjmēr 1213; Bābū Lāl, *Wakā'ī Shāh Mu'īn al-Dīn*, Nawal Kishore; K. A. Nizāmī, *Ta'rikh-i Mashā'ikh-i Ġishtī*, Nadwat Khādim Ḥasan, *Mu'īn al-Arwāh*, Agra 1953; al-Muṣannifin, Delhi 1953, 142-147; Storey, 943. (K. A. NIZAMĪ)

ĠISHTIYYA, one of the most popular and influential mystic orders of India. It derives its name from Ġisht, a village near Harat (marked as Khawāḍja Ġisht on some maps), where the real founder of the order, Khawāḍja Abū Ishāk of Syria (Mīr Khurd, *Siyar al-Awliyā'*, Delhi 1302, 39-40; Djamālī, *Nafahāt al-Uns*, Nawal Kishore 1915, 296) settled at the instance of his spiritual mentor, Khawāḍja Mamshād 'Ulw of Dinawar (a place in Kuhistān, between Hamadān and Baghdād). The *silṣila* is traced back to the Prophet as follows: Abū Ishāk, Mamshād 'Ulw Dinawarī, Amīn al-Dīn Abū Hubayrat al-Baṣrī, Sadīd al-Dīn Huza'fat al-Mar'ashī, Ibrāhīm Adham al-Balkhī, Abū 'l-Fayḍ Fuḍayl b. 'Iyād, Abū 'l-Faḍl 'Abd al-Wāḥid b. Zayd, Ḥasan al-Baṣrī, 'Alī b. Abī Tālib, the Prophet Muḥammad. Shāh Walī Allāh (d. 1763) has doubted the validity of the tradition which makes Ḥasan al-Baṣrī a spiritual successor of 'Alī (*Al-Intibāh fī Salāsil-i Awliyā'* Allāh, Delhi 1311, 18), but his views have been criticised by Shāh Fakhr al-Dīn Dihlawī (d. 1784) in his *Fakhr al-Hasan* (commentary on this, by Mawlānā Aḥsan al-Zamān, *Al-Kawāl al-Mustaḥsin fī Fakhr al-Hasan*, Haydarābād 1312). The pre-Indian history of the Ġishtī order cannot be reconstructed on the basis of any authentic historical data. Khawāḍja Mu'īn al-Dīn Sidjizī Ġishtī [see preceding article] brought the *silṣila* to India in the 12th century and established a Ġishtī mystic centre at Adjmēr, whence the order spread far and wide in India and became a force in the spiritual life of the Indian Muslims. Khawāḍja Mu'īn al-Dīn was connected with the founder of the *silṣila* by the following chain of spiritual ancestors: Mu'īn al-Dīn Ḥasan, 'Uṭhmān Harvānī, Ḥādīj Sharīf Zindānī, Mawdūd Ġishtī, Abī Yūsuf, Abī Muḥammad b. Aḥmad, Abī Aḥmad b. Farasnafa, Abū Ishāk. (The earliest lists of the great Ġishtī saints in the order of their spiritual succession are given in *Futūḥ al-Salāṭin*, Madras, 7-8; *Khayr al-Maḍjālīs*, Aligarh, 7-8; *Siyar al-Awliyā'*, Delhi, 32-45; *Aḥsan al-Akhwāl*, MS personal collection).

A: History of the Order

The Ġishtīyya order had four distinct phases of its activity in India: (i) Era of the Great