

Chapter – 62

## Nizamuddin Aulia

(1238 - 1325 AD)

Nizamuddin's real name is Syed Muhammad. He is called Sultan-ul-Mashaikh. Mahboob-e-Ilahi and Shamsul Mulk are also his titles. He was born in 1238AD in Badayun, India. However, his ancestor's home was in Bukhara. His grandfather and maternal grandfather traveled from Bukhara to Lahore due to the battle of Changaiz Khan (*Genghis Khan*) with their families and then later migrated to Badayun. His father's name is Syed Ahmed and mother's name is Bibi Zulekha. His mother did all his education and training. In his young age he gained command on Tafseer, Hadith and Jurisprudence. Khwaja Shamsuddin Khorzami, Maulana Ahmad Tabrizi and Maulana Kamaluddin Muhaddith were among his teachers. In addition to the religious studies, he also took interest in geometry and astronomy.

When Hazrat Nizamuddin heard about Baba Farid Ganj Shaker, he developed in his heart a close relationship with him, so in 1257AD he went to Oudhan and pledged allegiance with Baba Sahib. Four years later he was granted the Khilafat. After that he came to Delhi and established a teaching institute. Then he settled in Ghiyaspur. Throughout this phase he was financially strained. In that period, once somewhat unusual happened with him. The detail of it was that he had a total half a cup of flour which was being boiled in a pot. Incidentally, a person who was sort of a lost in divine meditation cross passed.

When he reached him and asked for something to eat, he placed the same pot in front of him. He ate something first and then put the pot to the ground and said, "Dervish Nizamuddin! Hazrat Sheikh Fariduddin Masood has given you the blessings of inwardness, but today I have broken the lamp of your outward appearance too." It is said that after this interesting event, his financial situation has changed significantly.

The rise of Nizamuddin occurred in the reign of the Khilji emperors, especially during the reign of 'Alauddin Khilji. All the kings respected him very much and were eager to come close to him, but he remained always reluctant to meet them. He would say that "I am a Dervish and dervish people have nothing to do with Kings?"

The names of many of his disciples include Amir Khusro, Rafiuddin Haroon, Syed Hussein Kirmani, Syed Muhammad Imam and Amir Ahmad Sanjri. The four books of him are:

فوائد الفوائد ، فصل فواد ، راحت الممين ، سيد الاولياء

The first book فوائد الفوائد was compiled by his Caliph, Amir Ahmad Sanjri.

It is mentioned that thousands of people daily ate food over the Nizamuddin Auliya's dining place. People used to wonder where that money comes from, particularly when they also see that he never kept with him the vows and offerings, rather dividing them immediately among the poor.

By the time Nizamuddin reached to the rank of Sultan-ul-Mashaikh, both Sufism and Dervishism were thoroughly introduced. By that time the philosophy of Mohiuddin Ibn 'Arabi was also quite commonly known, who used to say that *"in addition to the outward system of the world, there is an inward system (Sufism and Dervishism) also exist, which is mainly based on Qutub, Abdaal, and Awtar.* Hazrat

Nizamuddin was impressed and agreed with the views of Sheikh Ibn 'Arabi. Rather, he added to this subject matter that *"When these Qutub, Abdaal, and Awtar reach to the position of **the beloved**" then his essence and manifestation become divine. and then his intent, too, becomes Allah's objective."*

When Baba Farid was giving the Caliphate to Nizamuddin, he address him with the words "نظام الدين والدنيا" (*A regular system for the religion and the world*). And perhaps this was the effect of the given title of his religious mentor and the teachings of Ibn 'Arabi that he did not only lived his life as a Dervish but also maintained his position before the kings as well, like the Qutubs and the Abdaals as defined by Ibn 'Arabi. Hazrat Nizamuddin never claimed himself, but it is generally thought that he was a "Qutub" of his time. Muslims who have good commitment to him were called "Nizami", and today they are in the thousands.

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