

Khawaja Nazam-u-Deen Aulia's Devotion to Holy Prophet Muhammad (ﷺ) in Favaid-ul-Favaad

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Abstract

Favaid-ul-Favaad (Benefits for Hearts) is a collection of spiritual observations and conversations of Sultan-ul-Mashaikh, Hazrat Khawaja Nazam-u-Deen Aulia Mehboob-e-Ilahi (ﷺ), collected by Hazrat Khawaja Ameer Hassan Ala Sanjri Dehlavi, translated by Khawaja Hassan Sani Nazami Dehlavi. Hazrat Khawaja Nazam-u-Deen Aulia (ﷺ) was an interpreter of the Holy Quran, Muhaddas, and matchless scholar of Arabic and Persian literatures. But in all his scholarly, religious mystic pursuits, expressions and observations, Holy Prophet Muhammad (ﷺ) stands supreme in his love, obedience and devotion. Khawja Nazam's life was practical demonstration of Holy Prophet's (ﷺ) life and hadiths. This article gathers from Favaid-ul-Favaad, an understanding of Khawaja Nazam's (ﷺ) devotion to Holy

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Prophet (ﷺ) in etiquette, service to people, spiritual transformation of the corrupt society and bringing the people back to Allah Almighty and the seerah of the Prophet (ﷺ).

Key Words: Devotion to Holy Prophet (ﷺ), Khawaja Naza-u-Deen Aulia (رحمته عليه), Fawai-ul-Favaad, religious transformation of Indian society

Introduction

Sultan-ul-Mashaikh, Hazrat Khawaja Nazam-u-Deen Aulia Mehboob-e-Ilahi (رحمته عليه) (1236-1325) is the fourth major exponent of Chishti mystic tradition, the previous three being Hazrat Khawaja-e-Khawajgan, Khwaja Sayyed Moeen-u-Deen Hassan Chishti Ajmeri (رحمته عليه), then his representative Hazrat Khawaja Qutb-u-Deen Bkahtia Kaki (رحمته عليه), and thirdly his representative Shaikh-e-Shayookh-ul-Alam Hazrat Baba Fareed-u-Deen Masood Ganj Shakar (رحمته عليه) who appointed Khawaja Nazam-u-Deen Aulia (رحمته عليه) as his representative. When Hazrat Baba Fareed-u-Deen Masood Ganj Shakar (رحمته عليه) accepted Khawaja Nazam-u-Deen in bayat, he made him recite Sura Fateha, Sura Akhlas and then⁽¹⁾ in Soorah Baqrah Aayat:285:

﴿أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ﴾

and:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ﴾

And ordained him to commit:

I have accepted bayat on the hand of this saint (Hazrat Baba Fareed-u-Deen Masood Ganj Shakar (رحمته عليه), his khawajgan (saints) and on the hand of Holy Prophet Muhammad (ﷺ). And I commit that I shall protect my hands, feet and eyes and follow sharia in letter and spirit.⁽²⁾

Favaid-ul-Favaad, a collection of Khawaja Nazam-u-Deen's observations and talks, is a rich compendium of Khawaja sahib's devotion to Holy Prophet (ﷺ). His bayat was through Baba Farid (رحمته عليه) on the Hand of the Prophet (ﷺ) and his life shows his commitment to the Prophet's (ﷺ) seerah in letter and spirit.

Historical Context

After around 1285-88 Sultan Moiz-u-Deen Kaikabad got a palace constructed along the Jumna in Kalokahri. The other gentility of the palace also got their buildings constructed and this area grew richly populated. Sultan Moiz-u-Deen Kaikabad was the son of Baghra Khan and the grandson of Balban. He got throne of Delhi at the age of almost seventeen. Sultan Balban had taken strict care of his upbringing to save him from wasteful pursuits and to keep his character pure and sublime. Perhaps this excessive strictness proved counter-productive: when he became independent king, he floated all restrictions and discipline and was lost in obscene luxuries.⁽³⁾ Music and dance, and captivating women became the rule of the day. The elites and bureaucracy in Balban's era found no chance to satiate their carnal desires. They, too, endorsed all the corruptive policies of young lusty Kaikabad to let Kalokhari grow into a place of dance and prostitution and the place began to attract the lovers of luxury from far and wide. Zia-u-Deen Barni has stated

Sultan Moiz-u-Deen constructed a peerless palace and grand garden in Kalokhari along the Jumna and shifted his officers, bureaucracy, and his close companions from the Capital to Kalokhari to reside there permanently. The elite and gentry also managed their big and small residences near the king's palace. When

commoners saw that the king tended to live in Kalokhari, they too started constructing their Chateaus, houses and palaces there. Soon most of the manpower shifted from the city to Kalokhari and its repute as a centre of luxury reached far and wide. Classical singers, instrumentalists, clowns and comic performers reached the court. The region grew in population and vice. Masjids and khanqahs were ruined and pubs and the places of social gatherings were crowded. The rate of wine grew ten times and people were lost in luxury. The dealers of wine and essences grew rich in gold and silver. Beautiful prostitutes were loaded with gold and jewelry. The elite had no pursuits other than drinking, holding functions, bestowing gifts, and enjoying luxuries day and night.⁽⁴⁾

It was this context that needed a transformative visionary and fortunately Khwaja Nazam-u-Deen Aulia (رضي الله عنه), one of the perfect demonstrations of the Holy Prophet's pure and sublime life, happened to be in that time and place. Zia-u-Deen Burni narrates Khawaja sahib's contribution as follows:

On the other hand Shaikh-ul-Islam Nazam-u-Deen's (رضي الله عنه) bay'at was open to all. The sinners confessed their sins before him, and Khawaja sahib (رضي الله عنه) accepted them after tauba. Elites and commoners, rich and poor, scholars and illiterate, gentle and corrupt, villagers and urbanites, free and slaves, all came to him for confession. He made them confess and granted them turban and miswak for cleanliness. Most of them began to observe strict abstention from sins. If anyone of them committed a blunder, he had to renew his bayat, and Khawaja sahib made him confess again for tauba. Shamefulness of renewal of bayat kept people

from sins. Either following the companions or because of their faith, people had developed piety. Men and women, young and old, rich and poor had started offering prayers regularly. Those who were close to him also offered chasht and ashraq. Philanthropists had constructed thatches with mats spread, dug wells, where pitchers and ewers were readily available for the needy. Servants were appointed there so that there should not be any difficulty in performing ablutions and offering prayers on time for those who were to go to see Khawja Nazam-u-Deen Aulia (رحمته اللہ علیہ). These terraces and thatches remained crowded with those who performed nafli prayers. Chasht and ashraq, zaval, avabeen, tahajjad, their rak'ats, and which sura to be recited in which rak'at were common issues of discussion among the people. The new devotees' usual questions to the old ones were: how many rak'ats did Shaikh perform at night?; what did he recite in each rak'at?; how many times did he recite darood for Holy Prophet (ﷺ) after Isha? How many times did he recite sura-e-Akhlas? Learning Holy Quran had become a most common love of the people. The new devotees lived in the company of the old ones who had no pursuit and fondness other than worship, abstention from worldliness, reading books on mysticism, and the life and incidents of the saints. Running after worldly benefits was the severest sin for them. Fasting during the ayyam-e-baiz and during the ten days of zilhajj was a routine. Cardinal sins had become like kufr in people's consciousness. There were many of his followers who passed two thirds or three fourths of night standing in prayer. The society was purified of interest, hoarding, lying, fraud, and sexual perversion. People read Quvvat-ul-Qaloob, Ahya-ul-Aloom, Sharh-e-Ta'arruf, Risala Qushiria, Marsad-ul-Ibad, Maktoobat Ain-ul-Quzat Lawaeh and Lawame, and Favaid-ul-Favaad. No

handkerchief was seen without comb and miswak. Because of frequent purchase by mystics, the rates of ewers and leather plates had risen.⁽⁵⁾

This socio-spiritual revolution of that corrupt and lascivious society was possible because Khawaja Nazam was the true and sincere picture of Holy Prophet's (ﷺ) life.

Derivation of Social and Religious Etiquette from Holy Prophet's (ﷺ) Life

Following the etiquette of the Holy Prophet (ﷺ) was of utmost significance for Khawaja Nazam-u-Deen (رحمته اللہ علیہ). Once he was invited to sama at the residence of Qazi Hameed-u-Deen. He presided over that sama. Dining mat had been laid and people with their hands washed had settled for dinner. Khawaja Sahib had not washed his hands and was divided between two options: if he left for washing hands, the people might have felt annoyance and inconvenience and otherwise one sunnah would have been missed. Though he was with ablution, even then missing this sunnah was a burden on his heart. A devotee of his accompanying him left the gathering and brought his turban's one corner soaked in water. Khawaja sahib cleaned his hands with it and then started eating food. It shows that Khawaja Nazam (رحمته اللہ علیہ) did not perform even a smallest act of day-to-day routine against the sunnah of the Prophet (ﷺ).⁽⁶⁾ Khawaja Nazam-u-Deen (رحمته اللہ علیہ) derived the etiquette and manners from the life and hadiths of the Prophet (ﷺ). He said: when you go to a majlis, settle down irrespective of the importance of the position; settle down wherever you find a place because it is meant for you. He derived this advice from an incident from the life of the Prophet (ﷺ) which he narrated as follows: once Holy Prophet (ﷺ) was

sitting somewhere and his companions were seated around. Meanwhile three visitors reached. One of them got a place in the circle and he adjusted there. The other one could not find a place inside the circle. He sat down behind the circle. The third one turned away and left. Soon the Prophet (ﷺ) said: “Gabriel (عليه السلام) has just come and informed me that Allah Almighty says: he who settled in the circle, is in Our protection and refuge; he who could not find a place in the circle and sat down behind the circle out of modesty, We are ashamed of him and will not dishonor him on the Day of Judgment. And he who turned away, Our benediction also turned away from him.”⁽⁷⁾ Then Khawaja sahib observed that respect demands sitting wherever you find a place and if one finds no place, one should sit down behind the circle. To enter the circle is in no way advisable.⁽⁸⁾

In the social context of Khwaja sahib’s religious transformation of Kalokhari, renewal of bayat has been referred to. This tradition has also been taken from Holy Prophet’s (ﷺ) life. Once Hassan Ala Sanjri (رحمته الله عليه), who collected Favaid-ul-Favaad, and some other senior devotees renewed their bayat. In this regard Khawaja sahib (رحمته الله عليه) narrated that when Holy Prophet (ﷺ) made his mind for Makkah before the conquest of Makkah, first he (ﷺ) sent Hazrat Usman Ghani (رضي الله عنه) as his ambassador to Makkans. Meanwhile, rumors reached Holy Prophet (ﷺ) that Hazrat Usman (رضي الله عنه) had been murdered. Listening to this news, Holy Prophet (ﷺ) called for his companions and ordered: “Give me your bayat that we shall fight against Makkans.”⁽⁹⁾ The companions renewed their bayat for this commitment known as Bayat-e-Rizwan while Holy Prophet (ﷺ) was sitting leaning against the trunk of a tree. During this bayat, a companion, Ibn-e-Akooe (رضي الله عنه), came and requested for bayat. Holy

Prophet (ﷺ) asked, "Have you not got bayat earlier?" He said, "Yes o Prophet (ﷺ), but I want its renewal." Holy Prophet (ﷺ) offered his hand for renewal of bayat. Then Khwaja sahib commented that the tradition of and permission for renewal of bayat has been derived from this incident of the Prophet's (ﷺ) life. Then he (رحمته الله عليه) also observed that if a devotee wishes renewal of bayat in the absence of the shaikh, he may do so on the dress of the shaikh if available. He added that probably Shaikh-ul-Islam Fareed-u-Deen (رحمته الله عليه) did so many times and that he himself also did likewise.⁽¹⁰⁾

With reference to truthfulness of purpose Khawaja sahib narrated an event in his thirty third majlis with Khawaja Ameer Hassan (رحمته الله عليه). Once Ameer-ul-Moimineen Umer Khattab (رضي الله عنه) sold a horse which was reduced to a skeleton with its new owner. Hazrat Umer (رضي الله عنه) wanted to buy it back at the same price. When it was brought to Holy Prophet's (ﷺ) notice, the Prophet (ﷺ) forbade him to do so: "Do not buy back the thing you have sold howsoever cheap you may get it."⁽¹¹⁾ Referring to the issue of urine drops or bleeding from nose, Khawaja sahib quoted a hadith: a woman came to the Prophet (ﷺ) and requested humbly that she is always bleeding. The Prophe (ﷺ) advised her to perform ablution before prayer even though later the blood flows on the mat.⁽¹²⁾

Indifference to Worldly Benefits

Khawaja Nazam-u-Deen (رضي الله عنه) was Holy Prophet's (ﷺ) true reflection in his indifference to worldliness. Whatever came to Holy Prophet (ﷺ) as earnings of war, he distributed among the believers and then went home. If something was left, he, before leaving, appointed Hzrat Bilal (رضي الله عنه) to guard and distribute it.

Khawaja Nazam-u-Deen (رحمته عليه) also received a lot many votives and his practice was: la had (no amount or quantity was fixed); va la rad (no votive or offering was rejected); va la kad (no ill will was felt against the one who made no offering). And he had ordained his companions to receive by tens and deliver by ones, i.e. if you receive ten rupees in offering, distribute them among ten needy people. All offerings were distributed among the needy the same day. He never saved a single penny for himself.⁽¹³⁾

Khawaja sahib looks at the world and life through Holy Prophet's (صلى الله عليه وسلم) words and eyes. Referring to the strata of people, he (رحمته عليه) quoted a hadith:⁽¹⁴⁾ Holy Prophet (صلى الله عليه وسلم) said: My Ummah after me would experience five strata spanning forty years each. First stratum would be of knowledge and observation, the second of virtue and piety and the third of tawasal and taraham. The fourth one would be of taqaate and tadabir, and the fifth one of harj and marj. Explaining this hadith, Khawaja sahib (رحمته عليه) says: the first phase of knowledge and observation is that of the companions of the Prophet (صلى الله عليه وسلم). The second stratum of bir and taqva was that of tabieen, i.e. those who were blessed with the company of the Prophet's (صلى الله عليه وسلم) companions. The third stratum is that of tawasal and taraham: tawasal is that when worldly benefits accrue to them with their companions, they let them go to their partners with kindness and affection. Thus if someone grabs these benefits, they let them have softly; this is tawasal. And taraham is that if they get worldly benefits individually, without anyone else's share, they spend them all in the name of Allah. The fourth stratum is of taqaate and tadabir. Taqaate means that when they get worldly benefits, they do not share them with anyone and instead of sharing, they prefer animosity and prefer to break with their partners. And tadabir is that when they get worldly benefits,

they possess them completely, do not share with anybody and become indifferent to people. Harj marj means to murder one another and to snatch one another's flesh. These five strata span two hundred years. Then the Prophet (ﷺ) said: "After these two hundred years, better to be born as a puppy than a child".⁽¹⁵⁾ Hazrat Khawaja Ameer Hassan Ala Sanjri (رحمۃ اللہ علیہ) reports that when Khawaja sahib (رحمۃ اللہ علیہ) reached these words, his eyes became wet and he said: "The order of the Prophet (ﷺ) was actualized within two hundred years after Holy Prophet's (ﷺ) visaal. What about this era?"⁽¹⁶⁾

Observance of Sharia

Khawaja Nazam (رحمۃ اللہ علیہ) practiced Islamic Sharia whole heartedly. Favaid-ul-Favaad is full of references to Holy Prophet's (ﷺ) sunnah and hadiths about prayer, fasting, pilgrimage and zakat. Khawaja sahib (رحمۃ اللہ علیہ) talks on these aspects with enlightening insight. In the sixtieth meeting with Khawaja Ameer Hassan Ala Sanjri (رحمۃ اللہ علیہ), Khawaja Nazam (رحمۃ اللہ علیہ) explained the significance of fasting and quoted a hadith: "There are two pleasures for the one who fasts: one of after and the other of meeting Allah Almighty." Khawaja sahib (رحمۃ اللہ علیہ) explained that the pleasure of after does not lie in eating food; it is the pleasure of completion of a responsibility and that now he deserves seeing the Almighty. Then he added that every obedience has its reward and the reward of fast is meeting Allah. Completion of fast provides a hope of meeting Almighty Allah and therefore the pleasure.⁽¹⁷⁾

Miracles of the Prophet (ﷺ)

Narration of the Holy Prophet's (ﷺ) miracles was one of the expressions of Khawaja sahib's love for him. Once he observed

that animals and even inanimate things obeyed the Prophet (ﷺ). In this regard he narrated an incident: when the Prophet (ﷺ) sent Ma'az bin Jabal to Yemen, he said: there is in that area a spring called Ain-u-Za'af. Its characteristic is that whosoever drinks even a small quantity of its water, dies immediately. The Prophet (ﷺ) continued: when you reach there, inform that spring of my prophethood. Hazrat Ma'az reached that spring and communicated to it the message of the Prophet (ﷺ) and narrated to it the story of prophethood. The spring embraced the faith in the prophethood of Muhammad (ﷺ) and was purged of its poison.⁽¹⁸⁾

Khawaja Nazam-u-Deen's (رحمۃ اللہ علیہ) life was practical demonstration of exemplary following of and obedience to Holy Prophet's (ﷺ) life and the life of his Khawajgan (رحمۃ اللہ علیہ). Once Khawaja sahib referred to a hadith: once Holy Prophet (ﷺ) entered a house and saw there two wooden instruments of cultivation and observed that these instruments do not enter a house without humiliation and ignominy. Explaining this hadith, Khawaja Hassan Saani Nazami Dehlavi, the Urdu translator of Khawaja Nazam's (رحمۃ اللہ علیہ) Persian compiler has observed that agriculture and cultivation was not a dominant profession of Saudi Arabia. The sparse cultivation was under the control of big landlords and chiefs. The farmer remained down-trodden and destitute. The implication of the hadith is that in that context the farmer could not grow and rise in social status and prosperity. Otherwise, agriculture is not unadvisable in Islamic sharia.⁽¹⁹⁾ Khawaja Nazam's (رحمۃ اللہ علیہ) own life showed absolute indifference to land and other forms of property. Once a nabob sent him as a gift a deed of ownership of two gardens and a big piece of land with expression of sincerity. Khawaja sahib (رحمۃ اللہ علیہ) did not accept the gift

and said: "Should I limit myself to the ownership of garden, agriculture and land?" He smiled and continued: "If I accept them, what would people say? That Shaikh has gone to the garden; he went to the garden; that Shaikh visits the land(s). I have nothing to do with these things." He said with tears in his eyes: "None of our Khawajgan and saints did anything like that." The same was his murshid Baba Fareed's (رحمته اللہ علیہ) attitude to worldly gains. Khawaja Nazam (رحمته اللہ علیہ) narrated that Sultan Nasir-u-Deen moving to Burhana, Multan, passed Ajodhan (Pak Patan). Sultan Ghayyas-u-Deen (Balban), then known as Alagh Khan, came to see Shaikh-ul-Islam Fareed-u-Deen (رحمته اللہ علیہ). He offered some money and deed of ownership of four villages. Baba sahib (رحمته اللہ علیہ) asked: "What is this?" Alagh Khan humbly said, "This cash and ownership of four villages are a humble gift for you. Cash is for you and your companions and villages are solely for you. Baba sahib (رحمته اللہ علیہ) smiled and said: "This cash I accept for me and my companions to spend. But take away these documents. Give them to those who need and wish them; and there are many".⁽²⁰⁾

Khawaja Nazam was reflection of the Prophet's life even in vasaal. He in thirty fourth meeting referred to the special privilege of the prophets (صلی اللہ علیہ وسلم) that they are allowed one prayer before their vasaal that they, if they like, may stay in the physical world a few more days. Therefore, at the time of the vasaal of Holy Prophet (صلی اللہ علیہ وسلم), Hazrat Ayesha (رضی اللہ عنہا) thought: who knows whether the Prophet (صلی اللہ علیہ وسلم) likes to stay amongst his companions for some more time or leave for hereafter. With this thought she was gazing at the Prophet's (صلی اللہ علیہ وسلم) face. The Prophet (صلی اللہ علیہ وسلم) said: "With prophets (علیہم السلام), the truthful, the martyrs and the pious, with your kindness and benediction, O the Beneficent!"⁽²¹⁾ Khawaja Nazam also passed through similar situation. Forty days before his vasaal,

his routine changed with longer sajdās in prayer, weeping excessively and apparently without any reason, or a state of wonder and surprise. He repeatedly remembered the day of Friday, and repeated every prayer twice or thrice. In this condition, he ordered his devotee Iqbal to purify the place: “Distribute among the needy whatever is available. Otherwise, you will be held answerable before Allah Almighty on the Day of Judgment.” Hazrat Shaikh Rukn-u-Deen Multani was in Delhi those days and came to enquire after Khawaja sahib’s health. He said: “Prophets are given option between life and death. Saints are also the inheritors of prophets (ﷺ). If you too intend to live for some more days, the devotees will get a lot of benefits.” Khawaja Nazam answered in broken voice: “These days I see Holy Prophet (ﷺ) every night in dream. He (ﷺ) ordains: Nazam, We are impatiently waiting for meeting you. Reach us soon and rest in peace with us!”⁽²²⁾

Conclusion

Khawaja Nazam-u-Deen Aulia’s (رحمۃ اللہ علیہ) life is a rich expression of devotion to Holy Prophet’s (ﷺ) sublime life in etiquette, social relationships, interaction with people, indifference to this-worldly benefits and absolute commitment to Almighty Allah. He transformed the corrupt environment of his era and left a permanent mark on the history of mysticism. His life is a lasting guidance for those who need light of faith and spiritual inspiration.



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