

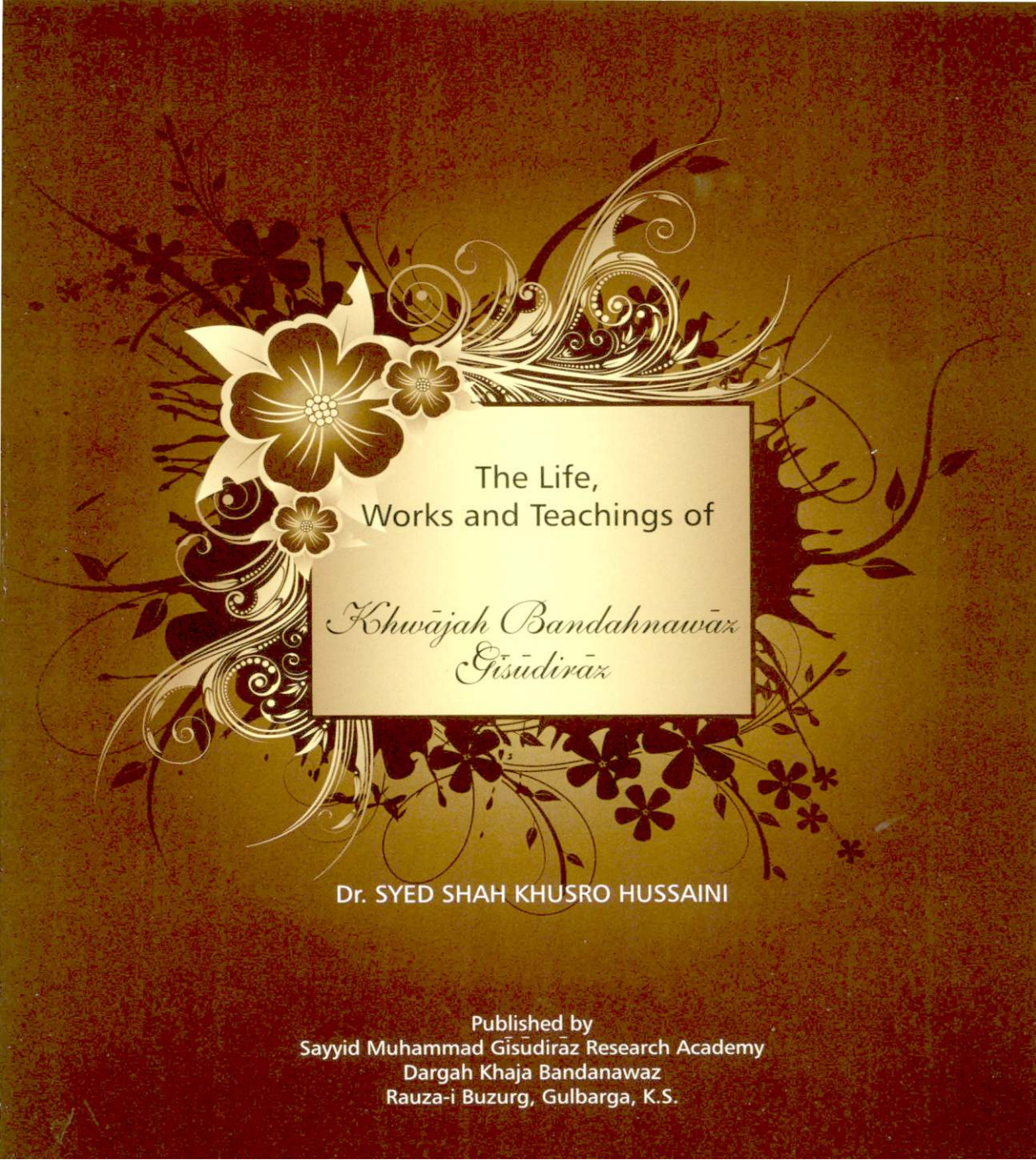


The Life,  
Works and Teachings of

*Khwājah Bandaknawāz Gīsūdirāz*

Dr. SYED SHAH KHUSRO HUSSAINI





The Life,  
Works and Teachings of

*Khawājah Bandahnawāz  
Gisūdirāz*

Dr. SYED SHAH KHUSRO HUSSAINI

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Qur`ān, *Sūrah* 10, *Āyah* 62. (As Translated by M. Pickthall):  
"Lo! Verily the friends of Allah are (those) on whom fear  
(cometh) not nor do they grieve".

The *ṭughrā* designed by Mr. Muhammad Quadir Ali,  
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## Note on Transliteration

The following is the transliteration system generally applied.

ب	b	د	d	ص	ṣ	ك	k
پ	p	ذ	dh	ض	ḍ	گ	g
ت	t	ر	r	ط	ṭ	ل	l
ث	th	ز	z	ظ	ẓ	م	m
ج	j	ژ	zh	ع	‘	ن	n
چ	ch	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh			ق	q	ی	y

ع initial: unexpressed; ع medial and final: ʿ

short vowels: ا a; اِ i; اُ u.

Long vowels: آ ā; أُ ū; آي. ʾī.

alif maqṣūrah: ئ ā.

diphthongs: اَو aw; اَي ay; With Tashdid: اِيّ iya;

اُوّ uwwa.

تāʾ marbūṭah: ة ah; in iqāfah: at.

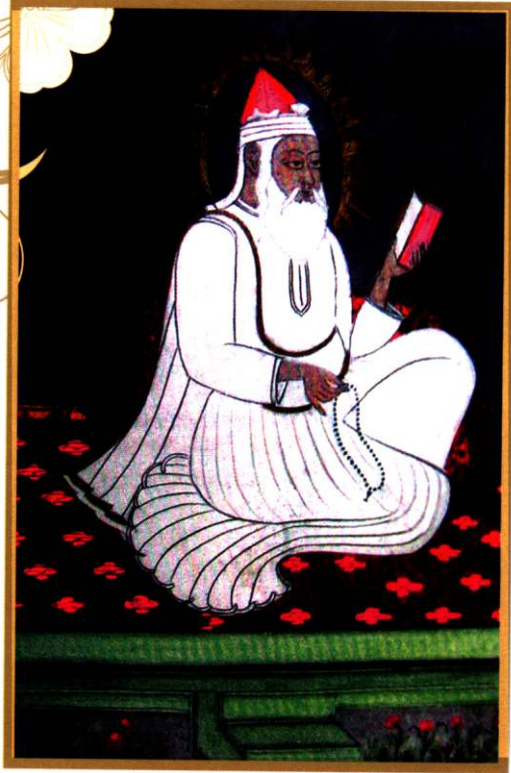
The ة is usually rendered ت in Persian. When transliterating a word ending with *tāʾ marbūṭah* in a general context or from an Arabic source the Arabic form *ah* is retained; if quoting from a Persian text it is changed to *at*. Thus , for example, saintship is *walāyah* in Arabic but *walāyat* in Persian.

Other examples: نظام الدین = Nizām al-Dīn

کتاب من = Kitāb-i man

اخبار الاخبار = Akhbār al-Akhyār





*To my source of inspiration*

# India:

8th Century A.H./14th Century A.D.

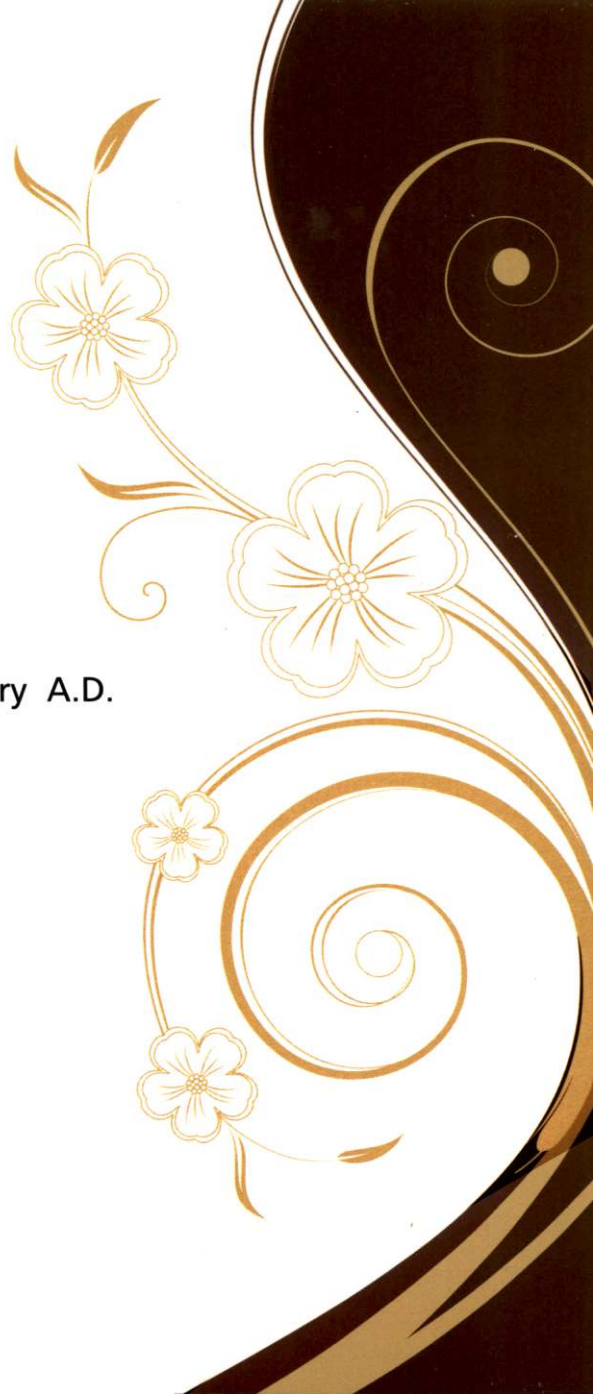
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Historical Background

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Islamic Religious Trends

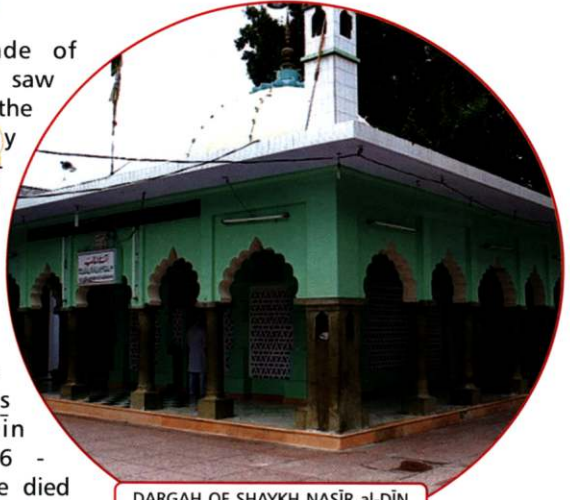
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## *Historical Background*

(13th & 14th centuries A.D.)

The second decade of the 14th Century saw the down fall of the Khaljī dynasty (689 / 1290 - 720/1320) of Delhi. The Khaljī domination, in fact ended with the reign of the "Second Alexander" (as he styled himself on his coins), 'Alā' al-Dīn Khaljī (695/1296 - 715/1316) when he died in the year 715/1316.



DARGAH OF SHAYKH NAṢĪR al-DĪN MAḤMŪD (NEW DELHI)

Although he was least learned, he turned out to be successful administrator and a far-sighted statesman. His period witnessed peace and order, and security of his subjects. His economic reforms, and his efforts to erase bureaucratic evils like indiscipline, corruption and bribery, his policies of price control and market regulations, provided great relief to the common man. The famous Chishtī sufi Shaykh Naṣīr al-Dīn Maḥmūd (d.757/1356), known as *Chirāgh-i Dillī* (the lamp of Delhi), mentions this sultan's reign as being one during which the people were the happiest. On the one hand, 'Alā' al-Dīn Khaljī had the ambition to conquer the world, while on the other, he is reported to have been planning to introduce a new religion, though he seems to have later abandoned both. In 1320 Ghāzī Malik, the governor of Dipalpur (Punjab) refused to recognize the usurper Naṣīr al-Dīn Khusraw Shāh, a neo-Muslim, as the Sultan. He marched to Delhi to avenge the injustice done to the Khaljī family by the usurper, defeated and killed him. Ghāzī Malik ascended to the throne of Delhi which was vacant and called himself Sultan Ghiyāth al-Dīn Tughlaq.

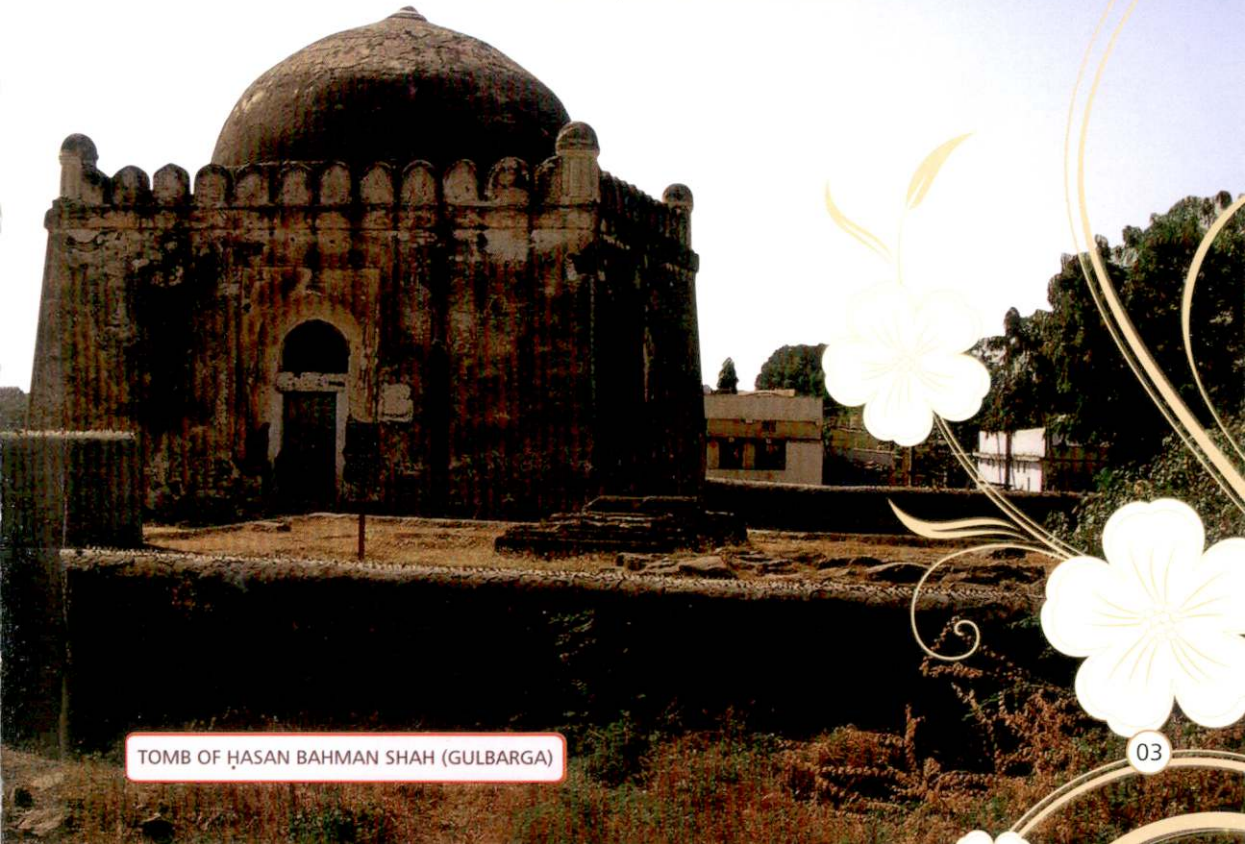


*Tārīkh-i Firūz Shāhī*  
ed. Sir S.A. Khan,  
Calcutta 1862

Sultan Ghiyāth al Dīn ruled for only 5 years, but he restored law and order lost in the last 4 years of the Khaljī rule. In 1325 Muḥammad bin Tughlaq was crowned as Sultan. Muḥammad bin Tughlaq known as the "mixture of opposites" in the Indian Muslim history, was regarded as great by some and, as accentric and erratic by others. The medieval Indian historian Baranī writes about him,

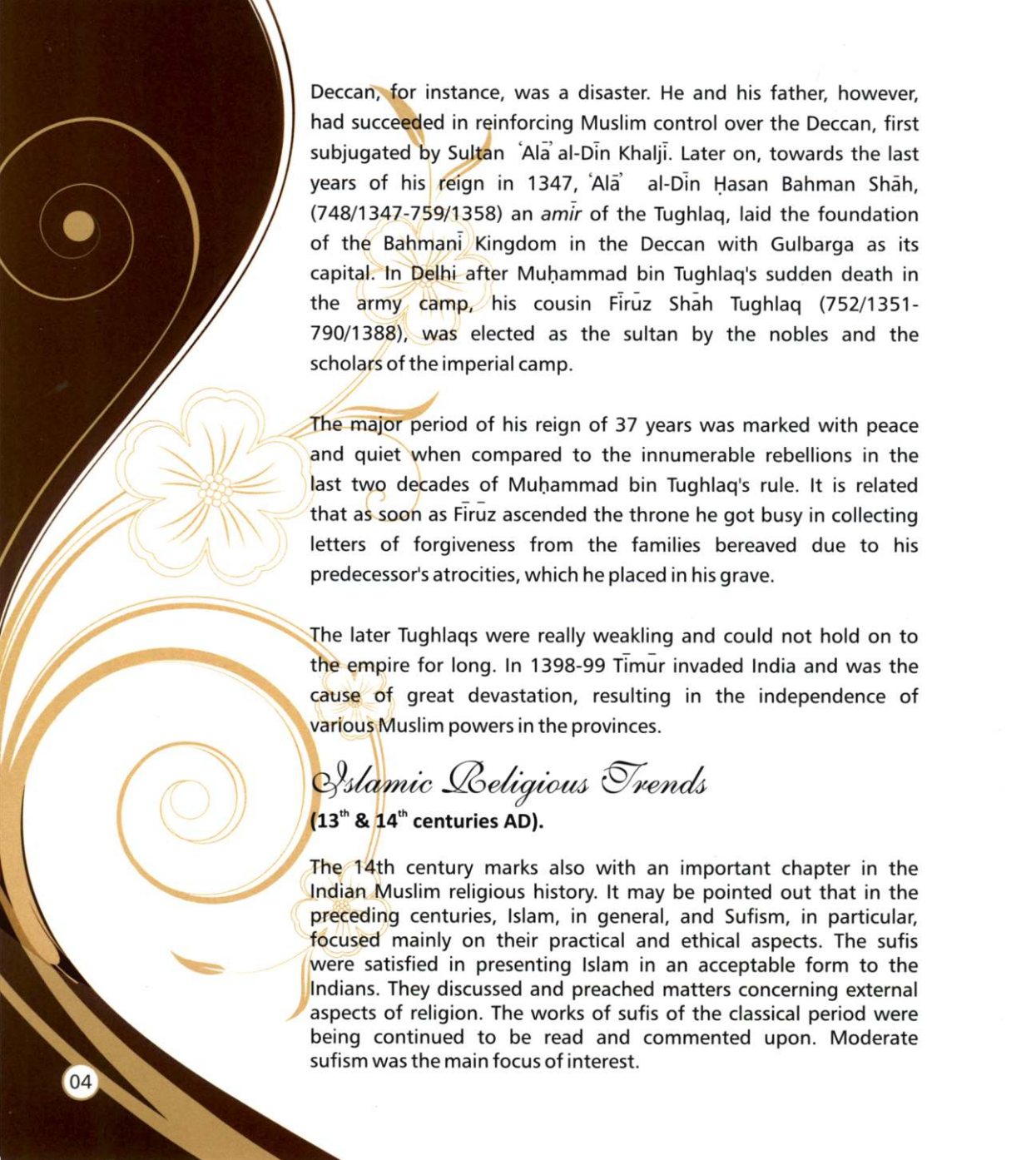
God created Sultan Muhammad as one of the wonders of His creation. His contrasting qualities cannot be perceived through the knowledge of the scholars and the intellect of the intellectuals.

He is regarded as one of the most learned and intelligent Sultans, although his judgements are said to have been very poor. The transfer of the capital in 1326-27 from Delhi to Daulatabad in the



TOMB OF ḤASAN BAHMAN SHAH (GULBARGA)





Deccan, for instance, was a disaster. He and his father, however, had succeeded in reinforcing Muslim control over the Deccan, first subjugated by Sultan 'Alā' al-Dīn Khaljī. Later on, towards the last years of his reign in 1347, 'Alā' al-Dīn Ḥasan Bahman Shāh, (748/1347-759/1358) an *amīr* of the Tughlaq, laid the foundation of the Bahmanī Kingdom in the Deccan with Gulbarga as its capital. In Delhi after Muḥammad bin Tughlaq's sudden death in the army camp, his cousin Fīrūz Shāh Tughlaq (752/1351-790/1388), was elected as the sultan by the nobles and the scholars of the imperial camp.

The major period of his reign of 37 years was marked with peace and quiet when compared to the innumerable rebellions in the last two decades of Muḥammad bin Tughlaq's rule. It is related that as soon as Fīrūz ascended the throne he got busy in collecting letters of forgiveness from the families bereaved due to his predecessor's atrocities, which he placed in his grave.

The later Tughlaqs were really weakling and could not hold on to the empire for long. In 1398-99 Tīmūr invaded India and was the cause of great devastation, resulting in the independence of various Muslim powers in the provinces.

### *Islamic Religious Trends*

**(13<sup>th</sup> & 14<sup>th</sup> centuries AD).**

The 14th century marks also with an important chapter in the Indian Muslim religious history. It may be pointed out that in the preceding centuries, Islam, in general, and Sufism, in particular, focused mainly on their practical and ethical aspects. The sufis were satisfied in presenting Islam in an acceptable form to the Indians. They discussed and preached matters concerning external aspects of religion. The works of sufis of the classical period were being continued to be read and commented upon. Moderate sufism was the main focus of interest.

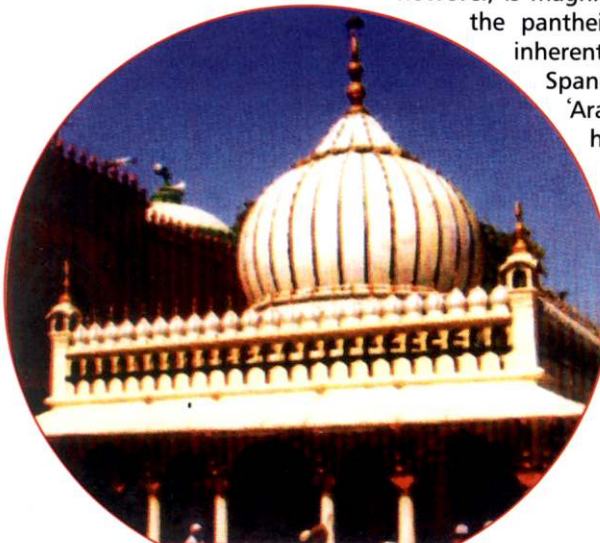
The importance of prayers was discussed, manners and etiquette were taught and the teacher-disciple relationship (*pīr* and *murīd*) was emphasized. Besides, works on prophetic traditions, Islamic jurisprudence, Arabic philology, syntax, not forgetting Qurʾān and commentaries on it, were subjects of study, necessary even for a sufi novice before being introduced to spiritual exercises.

*Burhān*, Volume XXIV  
(1950)

*Some Aspects of  
Religion and politics in  
India during the  
thirteenth century,*  
Aligarh 1961

The scholars or 'ulamā' were distinguished as two types in the early period: worldly and godly. The former were the spokesmen for the royalty while the latter were regarded as those who took up other professions like teachers, preachers etc. Among the latter were also included the sufis. The relationship between the lawyers of Islam and the sufis was not always cordial. During the 13th and early 14th centuries the criticism of the scholars was generally aimed at the Chishtī sufis on the problem of *samā'* or the audition of music. These disputes were settled before the respective Sultans, usually resulting in favour of the mystics.

The significance of the religious trends during the 14th century, however, is magnified with the infiltration into India of the pantheistic tendencies *wahāt al-wujūd* inherent in the doctrines of the famous Spanish Arab mystic Muḥyī al-Dīn Ibn al-'Arabī (d.638/1240). His doctrines, if not his works, must have been introduced to India, as pointed out by professor K.A. Nizami, by Fakhr al-Dīn 'Irāqī (d.688/1289), the celebrated colleague of Bahā al-Dīn Zakariyā' Multānī (d.661/1262), leader of the Indian branch of Suhrawardi Order. Elsewhere, Professor Nizami states that it was 'Irāqī who brought to India even the works of Ibn 'Arabī.



DARGAH OF SHAYKH NIZĀM  
al-DĪN AWLIYĀ (N. DELHI)

It is felt that the works, most probably, reached India much later because otherwise they would have been mentioned in the collection of the discourses of Shaykh Niẓām al-Dīn Awliyā (d.726/1325) and Shaykh Naṣīr al-Dīn Maḥmūd, especially so when the above sufis are depicted today as having believed in similar ideas as those of Ibn 'Arabī. Nonetheless, by the time of Sultan Fīrūz Shāh Tughlaq's coronation the works of Ibn 'Arabī were not only introduced into India but his doctrines became the nucleus of discussions.

The impact of the pantheistic tendencies is discernable during the above Sultan's period of reign. Diverse effects are witnessed. Commentaries were written on the works of Ibn 'Arabī, and his doctrines were openly discussed through letters. There were a number of proclamations of "I am God" by individuals who were executed by Fīrūz Shāh Tughlaq. On the other hand, the study of Islamic jurisprudence and law was given extreme importance. Besides being taught in every school, commentaries were written on the earlier works, and independent treatises were compiled on jurisprudence. The Chishtī Shaykh Naṣīr al-Dīn Maḥmūd was addressed, at times, as the second Abū Ḥanīfah (d.150/767, who was the founder of one of the four schools of Islamic law), due to his emphasis on Sharī'ah or law. Thus, the 14th century India points to a change in the Muslim religious trends as a result of infiltration of the pantheistic doctrines of Ibn 'Arabī.





# Gisūdirāz:

Life, Works and Teachings of

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Life

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Relations with the Royalty

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Works

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Teachings

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Translations of extracts

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## Life of Gīsūdirāz

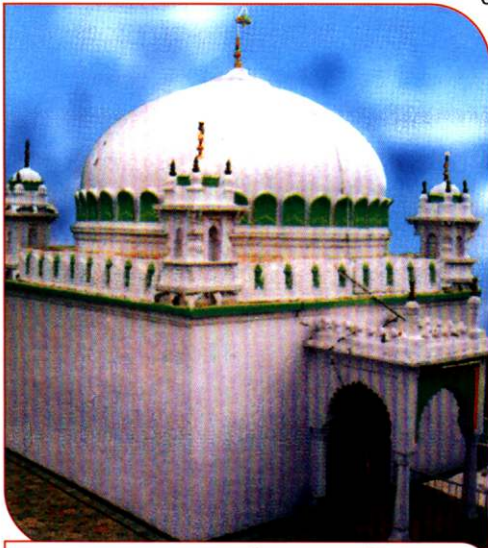
It was during the 14th century that Gīsūdirāz was born, brought up, was taught the external sciences, was trained in the spiritual exercises, and finally he preached. It must be remembered that he was trained in the esoteric sciences by the second Abū Ḥanīfah, Shaykh Naṣīr al-Dīn Maḥmūd, the "lamp of Delhi". A study of his works shows that he was severely critical of Ibn 'Arabī and his doctrines.

It is related, on the authority of Gīsūdirāz himself, that his 12th ancestor Sayyid Abū Al-Ḥasan Jandī was the first to have come to India from Khurāsān. He is said to have accompanied military campaigns against Delhi several times. Eventually, he was killed and buried in the compound of a mosque in Delhi, where his family also, later moved from Khurāsān. Gīsūdirāz's father Sayyid Yūsuf Ḥusaynī (d.731/1330) was a disciple of the Chishtī of Delhi, Shayk Nizām al-Dīn Awliyā. He had four sons and a daughter, Gīsūdirāz being his second son.

A year after the foundation of the Tughlaq dynasty, Gīsūdirāz was born on the 30th July 1321/4th Rajab 721. His ancestors in Khurāsān were popularly known as the "Sayyids with long locks". Thus, he retained his surname of Gīsūdirāz (literally, long locks) in India also. His name was Sayyid Muḥammad al-Ḥusaynī, and was also known as *Bandahnawāz* (one who comforts other human beings). It is reported that his preceptor gave him the latter title because he had the habit of distributing, whatever he received from his preceptor, including food, among the poor. He preferred the comforts of others rather than that of himself.

When Muḥammad bin Tughlaq transferred his capital from Delhi to Daulatabad in the year 1327 and forced the populace to move to the Deccan, Gīsūdirāz at the age of seven, accompanied his parents to the new metropolis.

Not long after their immigration, Sayyid Yūsuf Ḥusaynī died in the year 731/1330 when Gīsūdirāz was only 10 years old. Five years later, however, he returned to Delhi along with his family where they finally settled down. It is reported, that Gīsūdirāz had a great urge to join the circle of Shaykh Nizām al-Dīn Awliyā's disciples, because he had heard a lot about him through his father and other sufis in Daulatabad. But the Shaykh had already died even before Gīsūdirāz's immigration to the Deccan. His place was occupied by his successor Shaykh Naṣīr al-Dīn Maḥmūd in Delhi. On the 1st March 1336, Gīsūdirāz and his elder brother became his disciples. Twenty years later in the year 1356 when Gīsūdirāz was 36 years old, Shaykh Naṣīr al-Dīn Maḥmūd bestowed on him the permission to maintain his own circle of disciples (*Khilāfah*) which meant that he had become capable of being a shaykh. His biographer adds that he had gained immense popularity and was known among the other sufis as having attained the highest stage in his youth. During the same year, Shaykh Naṣīr al-Dīn Maḥmūd fell seriously ill and died on the 18th of *Ramaḍan* 757/14th September 1356. As the deceased Shaykh had already nominated him to be the successor, Gīsūdirāz took charge of his preceptor's monastery three days later. Hence, he worked on Delhi for the next forty years. Almost nothing is known about his life and activities during this period, except that he was extremely popular and that he got married at the age of forty. He had two sons and three daughters. At the age of eighty, along with his family and some disciples, he left for Daulatabad in the year 801/1398 just after Tīmūr's invasion of Delhi. It seems he had already predicted the fate of Delhi three years prior to his departure. It took him couple of years to reach Daulatabad having halted at several places on the way. He paid homage at his father's shrine and probably intended to settle down in Khuldābād where his father's shrine was.



DARGAH OF SAYYID YŪSUF ḤUSAYNĪ ALIAS  
RAJA QATTAL (KHULDABAD, MS)



The Deccan had already become independent under Sultan Ḥasan Gangū Bahmanī in the year 1347 as already referred to earlier. In the year 800/1397, Fīrūz Shāh Bahmanī had been crowned the Sultan in Gulbarga.

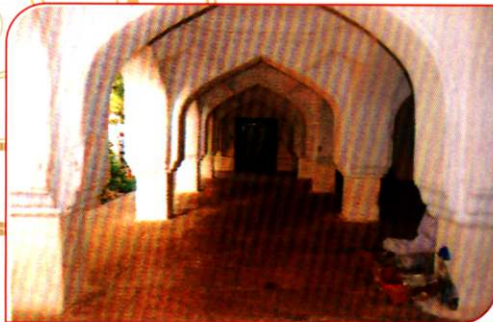


TOMB OF SULTAN FĪRŪZ SHĀH BAHMANĪ

He is regarded as having been a learned Sultan who loved the company of men of scholarship, learning and sanctity. As pointed out by Dr. Suleiman Siddiqī, a sort of vaccum was created in Gulbarga after the demise of the Junaydi Shaykh Sirāj al-Dīn (d.781/1380) the preceptor of the founder of the Bahmani kingdom. When he heard of the arrival of Gīsūdirāz at Daulatabad, Fīrūz Shāh Bahmanī formally invited him to Gulbarga and requested him to settle down in the capital instead. He constructed a monastery for the saint outside the walls of the fort. The Sultan seems to have had great respect to Gīsūdirāz but the cordial relationship is reported to have been strained later on for some odd reason. Gīsūdirāz had to move out of his monastery to another place where his tomb now stands. This change of monastery took place in compliance with a request from the Sultan who thought the continuous stream of visitors at the

saint's monastery, outside of the boundaries of the fort, was disturbing! Gīsūdirāz lived in Gulbarga for 22 years till he died on the 16th of Dhū al-Qa 'dah 825/1st November 1422 at the age of approximately 105 lunar years. A description of how he looked during his old age can be summed up from some of the earlier sources.

*The Bahmani sufis*  
(1347-1538 A.D.)  
New Delhi 1989



MONASTERY (KHAŪQAH) OF GISUDIRAZ  
BUILT BY FĪRŪZ SHAH

He resembled a Turk in his physique, with large and broad bones. He had become quite lean and could not stand up straight due to his age. His eye sight had become weak and towards the last years he had given up reading but would ask his disciples to do so for him. During meals he would serve the dishes personally to each one present at the table. It is reported that he led a very simple life. He preferred wearing simple shirts and always wore a turban, around which he would tie a piece of cloth on Fridays.



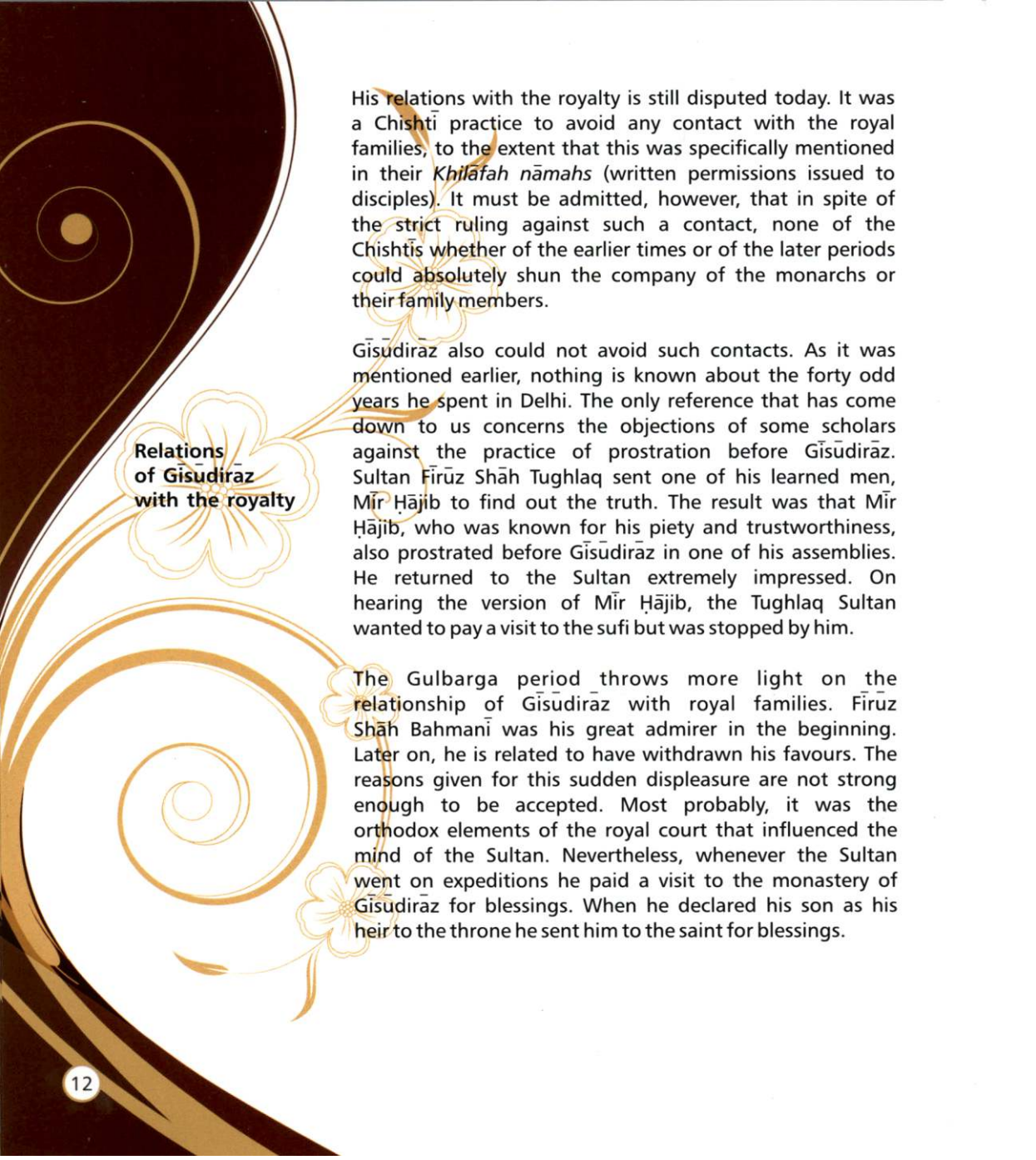
Gīsūdirāz received his early education in Daulatabad under the guardianship of first his father and then his mother and his maternal uncle. The names of his teachers in Daulatabad have not come down to us but it may be pointed out that the place was not short of scholars or saints due to their influx when the capital was shifted. We are, however, told that he studied works on Arabic philology and Islamic jurisprudence.

After he returned to Delhi and became the disciple of Shaykh Naṣīr al-Dīn Maḥmūd, he completed his formal education under the instructions of his preceptor. By formal education is meant, the study of the works on the external Islamic sciences like Arabic grammar, Qur'ānic studies, prophetic traditions, theology, law and jurisprudence, logic, philosophy and sufism. Once he completed his education, Shaykh Naṣīr al-Dīn Maḥmūd is reported to have trained him on the mystic path. His biographers relate that during his spiritual training, Gīsūdirāz spent about 10 years of his life in forests and peaceful areas around Delhi, when he perfected his mystical stages.



NEW MONASTERY OF GĪSŪDIRĀZ  
BUILT BY AḤMAD SHĀH





### Relations of Gīṣudirāz with the royalty

His relations with the royalty is still disputed today. It was a Chishtī practice to avoid any contact with the royal families, to the extent that this was specifically mentioned in their *Khilāfah nāmahs* (written permissions issued to disciples). It must be admitted, however, that in spite of the strict ruling against such a contact, none of the Chishtīs whether of the earlier times or of the later periods could absolutely shun the company of the monarchs or their family members.

Gīṣudirāz also could not avoid such contacts. As it was mentioned earlier, nothing is known about the forty odd years he spent in Delhi. The only reference that has come down to us concerns the objections of some scholars against the practice of prostration before Gīṣudirāz. Sultan Fīrūz Shāh Tughlaq sent one of his learned men, Mīr Ḥājib to find out the truth. The result was that Mīr Ḥājib, who was known for his piety and trustworthiness, also prostrated before Gīṣudirāz in one of his assemblies. He returned to the Sultan extremely impressed. On hearing the version of Mīr Ḥājib, the Tughlaq Sultan wanted to pay a visit to the sufi but was stopped by him.

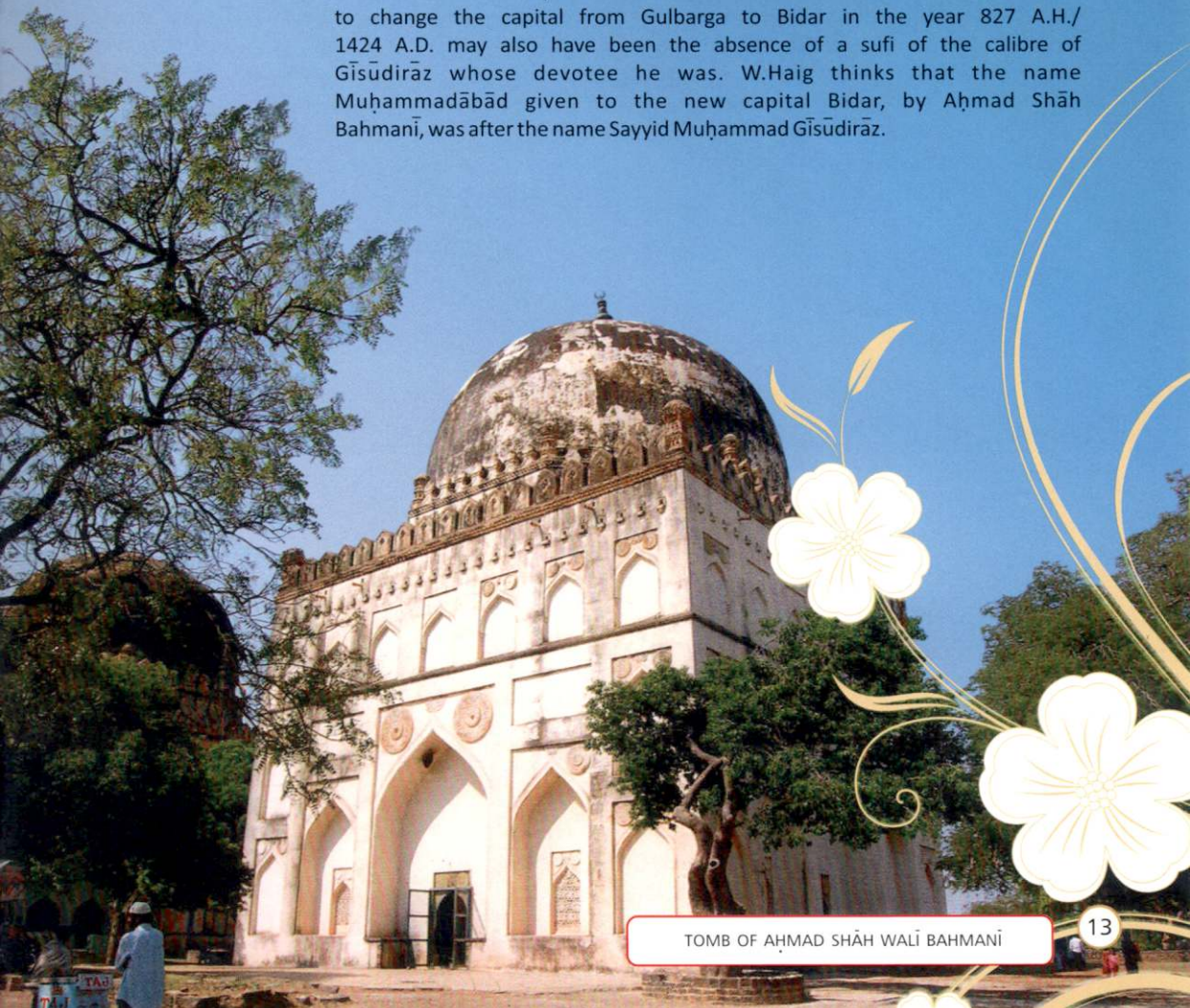
The Gulbarga period throws more light on the relationship of Gīṣudirāz with royal families. Fīrūz Shāh Bahmanī was his great admirer in the beginning. Later on, he is related to have withdrawn his favours. The reasons given for this sudden displeasure are not strong enough to be accepted. Most probably, it was the orthodox elements of the royal court that influenced the mind of the Sultan. Nevertheless, whenever the Sultan went on expeditions he paid a visit to the monastery of Gīṣudirāz for blessings. When he declared his son as his heir to the throne he sent him to the saint for blessings.



*The Bahmani Sufis*  
(1347-1538 A.D.)

*Journal of Royal Asiatic Society,*  
January 1924.

But Gīsūdirāz refused to bless him, predicting the Sultanate to Fīrūz Shāh's brother, Ahmad Shāh Walī (825/1422-839/1436). Aḥmad Shah Walī Bahmanī was closer to Gīsūdirāz than his brother. He was in constant touch with the saint with regular visits to his monastery. In fact, it was he who constructed Gīsūdirāz's new monastery. After the saint's demise Aḥmad Shāh Bahmanī, who was then the Sultan, having been coronated earlier that year, began the construction of the tomb. Dr. Siddiqi observed that one of the reasons for the Sultan to change the capital from Gulbarga to Bidar in the year 827 A.H./1424 A.D. may also have been the absence of a sufi of the calibre of Gīsūdirāz whose devotee he was. W.Haig thinks that the name Muḥammadābād given to the new capital Bidar, by Aḥmad Shāh Bahmanī, was after the name Sayyid Muḥammad Gīsūdirāz.



TOMB OF AḤMAD SHĀH WALĪ BAHMANĪ

## Works of Gīsūdirāz

Indian Muslims,  
London 1967,

Gīsūdirāz was not only a reputed mystic but was also an erudite scholar and the author of innumerable works. He knew Arabic and Persian languages as well as being well-versed in Sanskrit. He states that he had studied the Sanskrit book, which professor M. Mujeeb thinks must have been the *Mahābhāratā*. On a number of occasions, Indian Yogīs met him and discussed religious matters. In his monastery, he used to run a school where he gave lessons on the subjects like Arabic grammar, Qur'ān and Qur'ānic exegesis, prophetic traditions, theology, Islamic law and sufism. He has been attributed with over a hundred books to his credit. Gīsūdirāz writes about himself, "everyone who traverses on the path to God is bestowed with a particular quality. God has given me the gift of explaining His Secrets". It is said that he always dictated his works.

Gīsūdirāz's works can generally be divided into four categories: (a) commentaries, (b) independent contributions, (c) discourse literature (*malfūzāt*), and (d) miscellaneous. The first category includes all his commentaries on the Qur'ān, on the classical works of Sufis, on Prophetic traditions and on jurisprudence. The second category includes his numerous independent works basically in the field of sufism and his biography of the Prophet Muḥammad (*pbuh*). The discourse literature is the collection of his everyday conversations. In the miscellaneous works, there are two compilations, (a) the collection of his letters and (b) a volume containing his poetic contributions.



Majority of the works of Gīṣūdirāz are written in Persian, a few in Arabic, and some written in Dakhnī, the oldest form of Urdu, are attributed to him. His Persian and Arabic style as far as his commentaries are concerned is precise and lucid. The problem really arises when we come to his independent contributions to the field of sufism. His Persian style reminds us of Aḥmad al-Ghazālī (d.518/1124 or 520/1126) and ‘Ayn al-Quḍḍāt al-Hamadhānī. The influence of Arabic is discernable. It is evident from the study of his works that he relished writing in Persian, although occasionally the construction of sentences seem quite odd and unidiomatic. It is possible that he does so intentionally, because he wants the understanding of some of his texts extremely painful. On the other hand, whenever he wants it, he is very clear. Moreover, some of his works contain subtle allusions, descriptions of visions, stories with profound mystical meaning, poetic imagery and symbolic analogies, the combination of which makes its intelligibility often puzzling. Nonetheless, the language is eloquent and rhetorical. His works demand an extremely careful reading. The best examples, of his style are, *Asmār al-Asrār* and *Ḥazā’ir al-Quds*. Some other works of his like the *Khātimah*, *Wujūd al-Āshiqīn* etc. are clearer and to the point.

The following is a list of treatises of Gīṣūdirāz, which have come down to us.

### Commentary on the Qur’an

(Arabic)

*Tafsīr al- Multaqāṭ*. Manuscript of volume 1 is available in the Nāṣiriyyah Library, Lucknow. A copy of the complete commentary is preserved in the India office Library now shifted to the British Museum, London, U.K.

### Jurisprudence

(Persian)

*Sharḥ al-Fiqh al-Akbar*, edited by S.‘A. Ḥusayn, Hyderabad 1367 A.H.

### Sufism

(Persian)

*Asmār al-Asrār*, edited by S.‘A. Ḥusayn, Hyderabad 1350 A.H.

(Persian)

*Ḥazā’ir al-Quds*, also known as *‘Ishq Nāmāh*, edited by S.‘A. Ḥusayn, Hyderabad 1359 A.H.

(Persian)

*Khātimah*, edited by S.‘A. Ḥusayn, Hyderabad 1356 A.H.

(Persian)

*Majmū‘ah-i Yāzdah Rasā’il*, edited by S.‘A. Ḥusayn, Hyderabad 1360 A.H. It is a collection of eleven treatise. The *Risālah-i Tawḥīd-i Khawāṣ* is wrongly attributed to Gīṣūdirāz.



**Sharh-i 'Awārif al-Ma'ārif.** Gīsūdirāz wrote two commentaries, one in Arabic and the other in Persian. A Microfilm copy of the manuscript in Arabic is preserved in the Dargāh Library, Gulbarga, the original being in Tonk Library, Rajasthan. The manuscript of the Persian version is found in the Salar Jang Library, Hyderabad.

(Persian)

**Sharh-i Risālah-i Qushayriyah,** edited by S.'A. Ḥusayn, Hyderabad 1361 A.H.

(Persian)

**Sharh-i Tamhidāt,** edited by S.'A. Ḥusayn, Hyderabad 1364 A.H.

(Persian)

**Tarjamah-i Ādāb al-Murīdīn,** edited by S.'A. Ḥusayn, Hyderabad 1358 A.H.

#### Discourses

(Persian)

**Jawāmi 'al-Kalim,** edited by M.H. Siddiqī, Kanpur 1356 A.H. These discourses were collected by S. Akbar Ḥusaynī the eldest son of Gīsūdirāz.

#### Miscellaneous

(Persian)

**Anīs al-'Ushshāq,** edited by S.'A. Ḥusayn, Hyderabad 1360 A.H. It is a collection of his Persian poetry.

(Dakhni)

**Maktūbāt,** edited by S.'A. Ḥusayn, Hyderabad 1362 A.H. It is the collection of his letters.

Eventhough Gīsūdirāz is regarded today, as the first prose writer of Urdu, the authorship of works in Dakhnī attributed to him, like the *Mi'raj al-'Ashiqin*, *Shikār Nāmah*, *Chakkī Nāmah* etc. is still disputed.

# Teachings of Gīṣūdirāz

The teachings of Gīṣūdirāz may be basically distinguished into two types: those imparted for the benefit of the novices and students of sufism, and those based on his personal mystical experiences on the sufi path. The former relates to the externalities of the path like the ethical codes and practices, which really forms the basis for the spiritual experiences, which is the second type. This latter type covers his discussions on the metaphysical level. Some aspects of his teachings pertaining mainly to the first type are briefly discussed below.

*Maktūbāt, No.23*

## **Will of Allah**

Listen! What God wills happens. He is the creator of all that is good or evil. Be contented at whatever He does. Never show unhappiness. Your grief or anger will only fetch you losses. Only that will happen what He wills. Will is only His will. Knowledge is only His knowledge. He is the Absolute power. If He says that He has His sword on the neck, then do not regret or grief, but offer your head. If God says that He will tear your heart to pieces, do not even sigh or frown.

Yes, but He is all-Forgiving and all-Merciful. You must always expect and hope for mercy and forgiveness from him.

There is no other alternative for His servant but to place his head and his life on His threshold.

## **Mystical Love**

Mystical love plays an important role in his thought as it did in the thought of his Chishti predecessors. He thinks that the inner meaning and purpose of creation was love and gnosis. If there had not been love,

*Asmār al-Asrār, S.47*

the heaven would not turn, the sea would not boil, the rain would not fall, the vegetation would not grow, the animals would not give birth, man would not grow into maturity, God would not be worshipped, and God's beauty would not be perceived by any one.



*Māktubāt, No. 25*

In one of his letters he divides love into three kinds: (i) general love, or the love of the people. It implies total "submission, and the giving up of any opposition to or agreement with the Beloved in all circumstances whether He is visible or invisible"; in short, man's sincere devotion to God and the obligations towards Him. (ii) special love, which is further divided into three types; love of the acts of God, love of the attributes of God and love of the essence of God. Love of the acts points to the appreciation of the wonders, the magnificence and beauty of God's creation. The love of attributes signifies that everything beautiful is from the beauty of God and, God is beautiful, He loves beauty. The problem on this level is that a number of persons get seized on it in such a way that they are not released. Thus, that which lies beyond is not revealed to them at all. The presence of the preceptor is essential on this stage to guide one in order to progress. The highest level, love of essence pertains to the third kind of love, the love of the elect few. It points to the essence of God which is divine and pure, and transcends all qualifications. A very important aspect in the thought of Gīṣūdirāz is that he does not discard profane love. He thinks that, as the first stage, it is in a way related to spiritual love.



## Master-Disciple Relationship

*Indian Muslims*,  
London 1967.

Professor Mujeeb observes,

The Chishtis transfigured the reverence and implicit obedience due to the Shaikh by introducing an element of personal, absolute dedication, because of which relationship of master and disciple became a poetic image.

*Sharḥ-i Tamhīdāt*

*Rū'iyat-i Bārī-i Ta'ālā*  
*in Yāzdah Rasā'il*

This particular relationship of *pīr* and *murīd*, like that of *gurū* and *chēlā* in Indian mysticism, was a signal feature in the monastery of Gīṣūdirāz also. In fact, it signifies a triangular concept between God, the spiritual preceptor and his disciple. Gīṣūdirāz writes that a disciple witnesses God in the heart of his preceptor, while the preceptor sees himself in the heart of his disciple, an idea expressed by Ayn al-Qudḍāt al-Hamadhānī (d.525/1130) in his monumental Persian work *Tamhīdāt*. Gīṣūdirāz further explains this relationship through an imagery. The reflection of the sun in clear water is vivid, but it cannot be reflected if it shines directly on an opaque wall. The preceptor is like the waters and the wall is like his disciple. He says, if the wall stands next to the water the sun might reflect on it by means of the waters in which it is already reflecting.

Khātimah

Gīsūdirāz has a lot of instructions to the novices and disciples in regard to their actions, manners, and behaviour towards the preceptors. He insists that a disciple must contemplate on his master. He should be a *pīr*-worshipper, because a spiritual master is the manifestation of divine illumination. The relationship is also explained in the imagery of a lover and his beloved to emphasize the constant imagination of the spiritual preceptor by his disciple. The disciple must look at his master with love and affection and must never turn his back towards him. He must not speak aloud in the presence of his preceptor. Whatever the *pīr* says must be accepted as unquestionable and his commands must be given top priority. He must be respected and revered with sincerity to the extent that his friends must be regarded as specially privileged.

### Contemplation and Meditation

Maktūbāt

Gīsūdirāz writes that the purification of soul and absolute contemplation are the two qualities of special lovers. Purification is achieved through the reduction of four things, consumption of food, of sleep, of speech and of company. Absolute contemplation is freeing the heart of everything other than the One. It cannot be possible except through the guidance of a spiritual master.

Risālah dar Murāqabah  
in Yāzdah Rāsā'il

Concerning the discipline of *murāqabah* or meditation, Gīsūdirāz writes that it is a source of knowledge and a means to get closer to the Beloved. He defines the term *murāqabah* first in its literal meaning, that it is to ride on a camel back in the direction of the friend, and then he explains its mystical implications. He says that it means "as a technical term of sufism to submit oneself to the presence of his Friend and to hope (for union) with Him".

## Recognition of worth

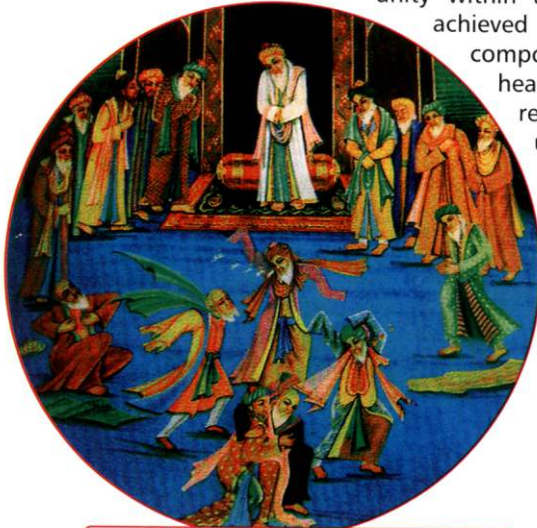
Value five things before five others:

Youth before old age  
Health before illness  
Wealth before need  
Leisure before toil  
Life before death

## Audition of music

For details see  
S.S.K Hussaini,  
*Gisudirāz on Sufism*,  
Delhi 1983

Samā' or audition of music was one of the main spiritual disciplines of the Chishti monasteries. Gīṣudirāz has a lot to say about its practice. It was not an ordinary worship for him but it played a signal role in the achievement of his own spiritual status. He thinks that it is the closest path leading to God, to the extent that he has shown a clear preference to it over every other discipline. Meditation and contemplation of one's goal in samā' was regarded by him as essential. He opines that a particular kind of unity within a person, necessary on the sufi path, is achieved through samā'. He states that man is composed of five things, nature, soul, intellect, heart and spirit. Only during samā' all the five receive pleasure respectively. Thus, a kind of unity is achieved. Although the interpretation of verses in samā' was generally preferred, Gīṣudirāz believed also in the wonders that melody alone possessed. A fine feeling of delight is experienced exclusively through melody, and the accompanied beautiful voice makes one lose himself. Thus, he might cry or shout in response to the agitation, he says.



A PAINTING OF SUFI DANCE (raqs) IN SAMĀ'



Gisūdirāz says,

*Khātimah,*  
Para-61

Samā' is a form of love-making. If you have loved anyone...then samā' is your affair... for only that person enters the garden who seeks to behold the pageant of nature or to perceive its fragrance.

Samā' to Gisūdirāz was like an elixir. It coloured the metaphor with that of reality.

### Translations of extracts from the works of Gisūdirāz

The following are the translations of excerpts from two of his major works, the *Asmār al-Asrār* and the *Ḥazā'ir al-Quds*. These will give us an understanding of his style and presentation of his thought.

All praises are for Allāh, the Bestower of light to the sun and of luminosity to the moon; the Manifestor of the angels and the Portrayer of human beings; the Benefactor of the good and the Beautifier of the beautiful; the Adorner of the faces and the Embellisher of the lips. Thus, glory be to Him who Ornamented these forms and shapes with the jewels of coquetry and coddle, and those brows and cheeks with the feature of the mole and with the creation of the beauty spot. (Glory be to Him who) created the movements of the skillful limbs while walking, talking, sitting or smiling. (These movements are to the respective limbs) like salt is to food and *kohl* is to the eyes of the veiled ones in their tent who, like the candle does to the butterfly, invite and attract the lords of insight and the people of heart to come for the cash of the spiritual openings through the sacrifice of the soul and the spirit. Who is more prosperous and fortunate! Who is the real king! This crown beatifies his head and this robe ornaments his banner. Thus, glory be to the Creator of the earth and the skies, to the Bestower of the beauty and magnificence, (which) "He increases in the creation as He wishes".

*Ḥazā'ir al-Quds,*  
(Divine Enclosers),  
introduction

Qur'ān, S. 35:1

Blessings be upon His messenger, the leader of messengership, the guide to the best guided of the paths, the special one among the lords. (Blessings be upon him) the beloved of love, rather the love of love, who endeavoured to seek his God due to the dominance of his yearning and the warmth of his love for God. Thus, his forehead perspired and as his right hand wiped the sweat off, it flowed down upon the noble grounds of the pure and best hearts of his servants. So, the plant of love, the pastures of amity, the beauty, the greenery and the splendour stood firm... Among them is the one whose roots were strengthened, whose branches lengthened, spread around and inclined, whose fruits multiplied, and with the gnostics that tree achieved perfection like the "noble tree whose roots set firm and whose branches reached into heavens". Thus, he sowed the seeds and the young crops appeared. They increased and grew, and he reaped, so that he subsists through the subsistence of the religion of Aḥmad..., By the honour of the prophecy of your prophet! Oh God! Protect the humblest of your creation and the most abject of your progeny from that which he is not concerned with.

Qur'ān, S. 14:24

### Description of a Vision

*Asmār al-Asrār,*  
*(Night-discourses*  
*of Secrets), S.42*

*Qur'ān, S. 53:09*  
*Qur'ān, S. 06:103*

It was spring, I was promenading in a market-place. It so happened that I saw an intoxicated (*mast*) woman selling leaves. She was-white-fragrant-flower-like fairy and witty virgin (*tarak*). A Persian beauty as she was, she could charm lovers with her coquetry, her amorous playfulness and the manifestation of her love. Her frequent enchanting gestures and her charismatic smile were such that she could infuse life into the dead. The echo of her laughter could earn for her slaves. (In fact) she attracted all, but she herself remained nonchalant. Her lips signified the distance of "two bows" (*qāb qawsayn*). Her eyes professed, "but He comprehendeth (all) vision". Her visage exhibited the brilliance of the countenance of the All - Holy (*guddūsi*) and the All-Glorified (*subbūhī*). Her prominent breasts were indicative of the lordship (*rabūbiyat*). Her forehead was revealing the mystery of the full moon of Divinity.

A Group of men were gathered around her. None of them could desist themselves from the circle of "I am he whom I love and he whom I love is me". That leaf-seller was deceitfully playing with them as though she had resigned her heart (literally, spirit) to them. She, then, invited me towards herself. How could I go to her? I am a spiritual preceptor (*murshid*) and the one who invokes people towards God! After a moment of grief and sorrow, I recited the following quatrain from an ode, in a soft and gentle tone that often solaces the heart:

Verse of Mansūr al-Hallāj  
(d. 309/821)

I am he under whose authority the world lies,  
I am a *sultān* but my *sultān* is my love for thee.  
Thou art my spirit as I am the spirit of the world,  
The world subsists through me as I subsist through thee.

Subsequently, I lost control over myself. All my resistance, dignity and religiosity gave way. The bonds of *Sharīʿ* at broke loose. I hastened towards her, and was ready for the wealth of nearness. Instantaneously, that friend, that beloved, that gift of the Merciful, that nucleus of love and spirit said, "Stop! Oh feeble foot! You lack audacity and strength, the signs of men. Remain on your own path (*maslak*)". During this period of urge, my yearning for her overpowered me, and I wanted to take a joyous step forward. Alas! What do I see? Neither was the shop in the bazaar, not those playful men; that charming beloved too had disappeared! I was alone stunned, even oblivious of myself. All that I had borne was lost. All that I had accepted to be real was sheer illusion....

#### Anecdote with a Mystic Maxim

Asmār al-Asrār  
S. 72

Shaykh Nūr al-Dīn-i Pāizād, who is the chief of the *awtād*, was sitting on the shores of river Nile, observing life under waters, when he saw a fish with two heads. The Shaykh enquired, "Where did you get the second head from?"



The fish replied, "The people had brought Dhū al-Nūn here and bathed him. I swallowed all the dirt which was washed away from his body, Thus, the second head was created from it". He again asked, "what else befell on you through this head". The fish said that the second head was a secret. On the Shaykh's enquiry as to the advantage the fish had with its extra head, over the rest of the fishes, it answered, "because of it I know the number of fishes in the Nile, and I am familiar with all kinds of other creatures in it." Nūr al-Dīn sighed and said that the poor fish had known that to be the secret! (On hearing it) the fish felt as if its heart was set on fire even in those deep waters. It entreated, "in the name of the God! Who made you the chief of *abdāl* and *awtād* tell me what the "secret" is, because I am both sorrowful and dumbfound in the abyss of amazement but there is no escape from it nor is there a way towards that secret. I do not know what "secret" is, and my ignorance has made me discontented. My only hope is you". The Shaykh told the fish that it could never know the reality of "secret" nor could its eyes contain it, because the knowledge of It belonged exclusively to mankind. The fish pleaded, "This (news) is an addition to my already existing afflictions and pain. Is not there a way for me to the secret?" The Shaykh told the fish that perhaps there is a way, if it only became the food for man. It replied "if I do become man's food, I will turn into a human being, and cease to be what I am. There is no benefit in it for me. It is necessary for me to remain a fish, be in this very river, and at the same time become familiar with the secret" . Nūr al-Dīn pitied over the plight of the vertebra. He cooled off its burning heart. He swallowed most of the waters of the river along with the fish and the rest of its kind. The fish, then, witnessed the spectacle of his innerself. As it passed the realm of the heart (of the Shaykh) it experienced manifestly the rays from the reflection of the All-Holy and All-Glorified lights; a pageant otherwise not possible for the fish to experience.

Shaykh Nūr al-Dīn Pā'izād, then, vomited out the water with its fishes. The double-headed fish cried out for help, "Woe! As a result of witnessing those lights in darkness, my heart got afflicted with it. In these deep waters, the fire of love has increased my yearning for it, and I am grieved. Oh Shaykh! help me! help me! My eyes are deserted in these waters. The fire of love has put my heart ablaze. The flame of desire is restless and helpless. You have the ability and power to solace". The Shaykh advised it, "Oh fish! Continue to linger with your pain and to persevere with your blindness, for the pangs of this path are preferred to hundred cures. Blindness is direct vision ('ayn-i 'ayān), as (the saying) your love is blind (signifies)". The fish took a deep cold sigh of despair and died. The Shaykh exclaimed, "Blessed are you! Who has achieved that coveted 'secret' and 'wealth', to attain which even Pā'izād is confounded".

## Mystical Analogy

*Asmār al-Asrār*  
S.107

*Qurān, S. 02:43*

*Qurān, S. 24:45*  
(As translated by M. Pickthall)

.... Some scholars have classified congregational prayers as obligatory, and they support it with the verse which reads, "and bow your heads with those who bow (in worship)". Some classify them as necessary in obedience to the Prophet Muhammad. Others regard them as a confirmed *sunnah* of the Prophet. There are angels, who are erect, praising God since their creation. There is another group of angels in a bowing position, as though in *rukū'*, glorifying and praising God and His purity (*tanzih*). Yet another group is sitting in pious devotion to God and His Holiness. Some of the angels are in prostration (*sajdah*) with their remembrance (*dhikr*) being nothing other than, "Glory be to my Lord the most Exalted". To sum up, the human species is comprehensive of these postures and qualities, which is actualized in the state of prayers (*salāt*). From an aspect, the perfection of these positions and states with the fulfilment of their conditions and essentials, is found in man's congregational prayers. The other entities (*wujūdāt*) are divided. Some of them are always erect. Some of others are inverted. Few are as though always bowing in *rukū'*, while others as if in prostration. For example, mountains are erect; trees, all kinds of beasts and birds are in *rukū'*; serpents and earth-worms crawl on their belly which is a form of prostration, like the idolaters prostrate before the idols. The Almighty Allāh sayeth, "Allāh hath created every animal of water. Of them is (a kind) that goeth upon its belly and (a kind) that goeth upon two legs and (a kind) that goeth upon four". Each one of them with the attribute is (seen to be) united in (man`s) prayers. The mountains appear to be in the erect posture (*qiyām*) in prayers.

**Qur'an, S. 17:44**

The trees with the branches (*sar-i ū*) falling downwards and the trunks (*atrāf-i ū*) upright, and the four legged animals all represent man's bowing posture (*rukū*, 'inhina-ī ū). The forms of snakes and earth worms-represent man's prostration. The human beings have, thus, united all these postures in their worship. This also points towards a type of congregational prayer. Each constituent position (*rukū*, of prayer) with its condition and essential is performed. Prayer is (therefore) comprehensive of all the entities; "and there is not a thing but hymneth His praise". The mountains upright, the beasts and birds bowing, the snakes and earth-worms in their own ways are all reciting praises to God. Every form is a pointer towards God's Uniqueness (*waḥdāniyat*) and his perfect powers of creativity. He is glorified with this meaning. It seems as though their actual state is their spokesman. Sufis, particularly novices, who practice remembrance and meditation, hear every atom praising God. Man comprehends all these praises together, especially at the time of worship. It is also reckoned as a type of congregation. When the union of external, the internal, exoteric and the esoteric form of congregation is realized, it signifies the final stage of perfection, and it is the best gift of prayer which is (regarded as) the ascension (*mi'rāj*) of the faithful (*mu'min*)....







# Gisūdirāz:

Genealogical tables

Sufi order: Chishtīyah  
Family lineage

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## ***Genealogical Table: Sufi order: Chishtiyah in the descending order***

1. Sayyidinā Sayyid al-Mursalīn Muḥammad al-Mustafā Rasūl  
Allāh Sallallah 'Alayhi wasallam
2. Amīr al-Mūminīn Ḥaḍrat 'Alī ibn Abī Ṭalīb
3. Al-Ḥasan al-Baṣrī
4. Abū al-Faḍl 'Abd al-Wāḥid bin Zayd
5. Fudayl bin 'Ayaḍ
6. Ibrāhīm bin Adham Balkhī
7. Badr al-Dīn Ḥudhayfah al-Mar'ashī
8. Amīn al-Dīn Abū Hubayrah al-Basri
9. Mimshad al-Dinawarī
10. Abū Ishāq Chishtī
11. Aḥmad Abdāl Chishtī
12. Abū Muḥammad Chishtī
13. Abū Yūsuf Chishtī
14. Abū Mawdud Chishtī
15. Ḥājī Sharīf Zandānī
16. 'Uthmān-i Hārūnī
17. Mu'in al-Dīn Ḥasan Sijzī Chishtī Ajmerī
18. Qutb al-Dīn Bakhtiyār-i Khākī
19. Farīd al-Dīn Mas'ūd Ganj-i Shakar
20. Niẓām al-Dīn Awliyā'
21. Naṣīr al-Dīn Maḥmūd Chirāgh-i Dillī
22. Sayyid Muḥammad al-Ḥusaynī-i Gīsūdīrāz Bandahnawāz



***Genealogical Table :***  
***Family lineage in the descending order***

1. Sayyidinā Sayyid al-Mursalīn Muḥammad al-Muṣṭafā Rasūl Allāh Sallallah ‘Alayhi Wasallam
2. Amīr al-Mūminīn Ḥaḍrat Ālī ibn Abī Ṭalīb
3. Sayyidinā Imām Ḥusayn
4. Sayyid Abū Zayn al-Ābidīn
5. Sayyid Zayd Maḥlūm
6. Sayyid Ḥusayn Ḥusaynī
7. Sayyid Yahyā Ḥusaynī
8. Sayyid ‘Umar Ḥusaynī
9. Sayyid Muḥammad Ḥusaynī
10. Sayyid ‘Abd Allāh Ḥusaynī
11. Sayyid Ḥusayn Ḥusaynī
12. Sayyid Abū al-Ḥasan Ḥusaynī Jandī
13. Sayyid Zayd Ḥusaynī
14. Sayyid Dā‘ūd Ḥusaynī
15. Sayyid Ḥamzah Ḥusaynī
16. Sayyid ‘Alī Ḥusaynī
17. Sayyid Muḥammad Ḥusaynī
18. Sayyid Ḥasan Ḥusaynī
19. Sayyid Yūsuf Ḥusaynī
20. Sayyid Muḥammad Ḥusaynī
21. Sayyid ‘Alī Ḥusaynī
22. Sayyid Yūsuf Ḥusaynī alias Rājā Qattāl
23. Sayyid Muḥammad al-Ḥusaynī-i Gīsūdirāz Bandahnawāz





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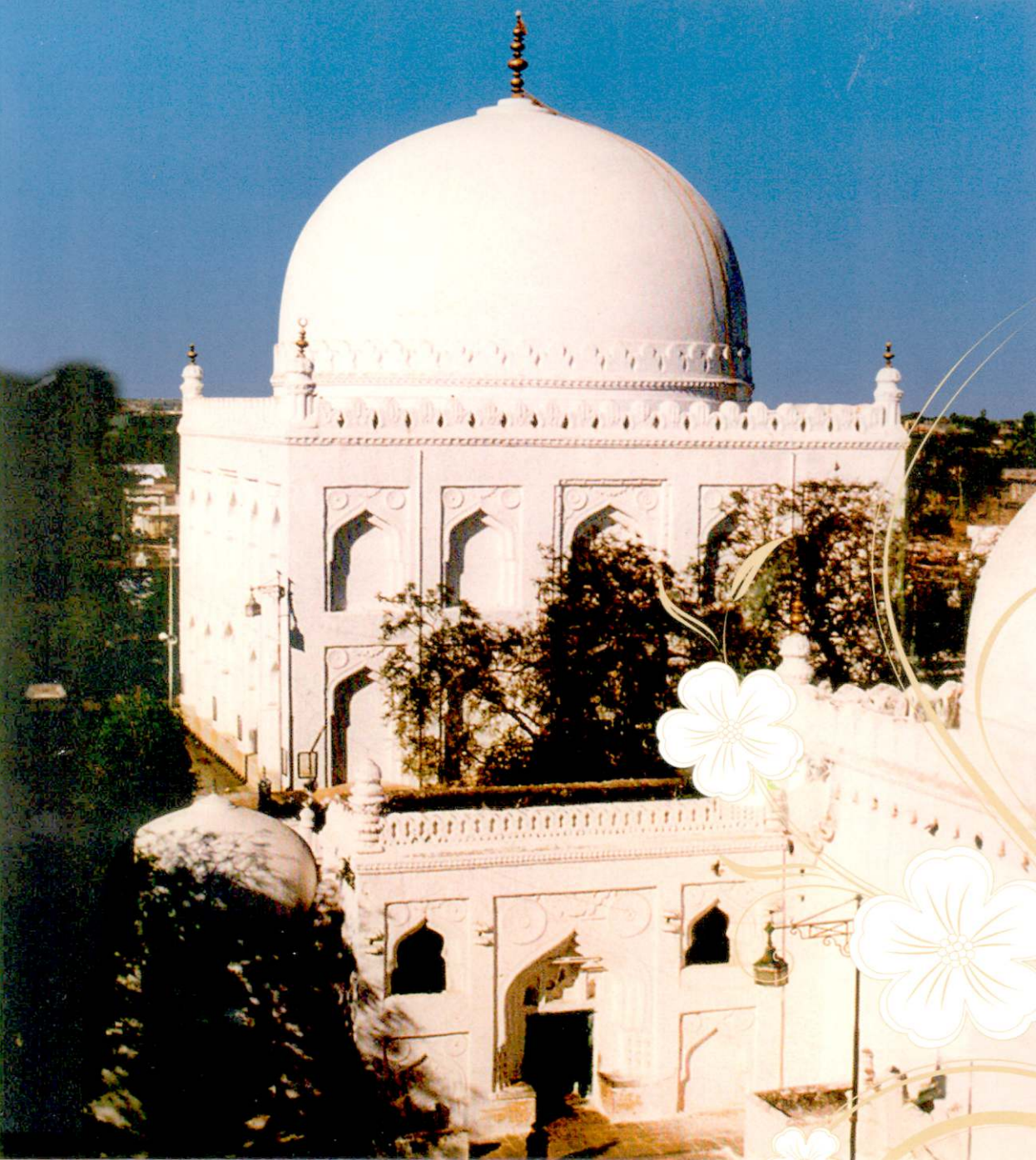


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