

## **Shaikh Sharfuddin Bu Ali Qalander's contribution for making Panipat a Centre of Sufism during 13<sup>th</sup> Century**

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Shaikh Sharfuddin Bu Ali Qalander Panipati (1207-1323) laid the foundation of the Sufi movement in Panipat. He started shaping it as a centre of Islamic learning and culture from 13<sup>th</sup> century and by 18<sup>th</sup> century it became one of the leading centers of *Tasawwuf*--Islamic learning and culture of India. He was followed by Shaikh Amanullah Panipati, Qadiri Panipati, Saadullah, Khwaja Shibli, Shaikh Usman, Masih Panipati, Jalaluddin Kabirul Aulia Panipati, Qazi Shaikh Nizamuddin, Sanaullah Panipati, Saiyid Ghaus Ali Shah Panipati, Shaikh Abdus Salam, Shaikh Nizam, Maulana Altaf Husain Hali and others.

Those who have written on Panipat, whether Indian or Iranian, like Zakaullah<sup>1</sup>, Deh Khuda<sup>2</sup>, and others, mention the three battles that took place in Panipat. The three battles of Panipat were fought between Babur and Ibrahim Lodi in 1526, between Akbar and Hemu in 1556, between Marathas and Ahmad Shah Abdali in 1864 (Persian). K.A. Nizami writes, "If the neglect of cavalry brought disaster at the battlefield of Tarain (1191), then neglect of artillery received severe punishment at Panipat (1526)."<sup>3</sup> However, they do not talk about the role of persons who worked for peace, harmony and learning, that is the Sufis of Panipat from 13<sup>th</sup> century to 18<sup>th</sup> century (Persian). It is quite surprising that K.A. Nizami, who has worked on Sufism and covered the 13<sup>th</sup> century, does not comment on the contributions of the Sufis of Panipat.

Sufis influenced Indian society and culture. They worked for the welfare of people. Never did they discriminate on the basis of religion, caste or colour. They preached the religion of Islam but at the same time paid full attention to learning and education. They opened new vistas in Indian society and culture. Persian became the language of state and culture. Chronicles, *Tazkiras*, *malfuzat*, poetic compositions, *dastavezat* etc. of this period form a great cultural heritage. Prof. Dodwell comments on the contributions of Muslims in India, "The advent of Islam begins a great series of Indian chronicles – the Muslim chronicles are far superior to our own (British) medieval chronicles. They were written for the most part not by monks but by men of affairs, often by contemporaries who had taken part in the events they recount.... The Muslim period is one of vivid living men whereas the Hindu period is one of shadows".<sup>4</sup>

Panipat became a part of the Sultanate of Delhi, but it flourished in the true sense during the period of Shaikh Sharfuddin Bu Ali Qalander. Panipat became the centre of his *vilayat* and this enriched the socio-cultural scenario of the place. In due course of time, it became an important centre of the Sufi movement in India. *Khanqahs*, *madaris*, *takias* came up in various parts of Panipat and its adjoining towns.

Bu Ali Qalander's father Fakhruddin Salar came from Iraq to India in 600/1203. Bu Ali Qalander was born on 604/1207 in the village Budha Khera in Panipat.<sup>4</sup> However,

another tradition opines that he was born on 605/1208 at Panipat.<sup>5</sup> His mother's name is not known. According to Mohammed Ghausi Mandvi, his mother was the sister of *Maulana* Saiyid Naimatullah Hamedani. His teacher was *Maulana* Sirajuddin Makki. After spending 40 years in Panipat, he came to Delhi and started teaching in Delhi in the vicinity of Qutub Minar. The place he taught in was the *Madrassa-i-Moizi*. In a short period, he became very popular among the elite and *umara* of Delhi. He was appointed as *Qazi* and continued in this position for a period of twenty years. During his stay in Delhi, a section of *ulema* joined his opponent's group which was led by *Maulana* Sirajuddin and *Maulana* Amir Ali. But on the other hand, a larger section of people and eminent *ulema* like *Maulana* Sadraddin, *Qazi* Hamiduddin, *Maulana* Fakhruddin Naqila and others had great respect and regard for him. He got annoyed and resigned from the teaching position and the office of *Qazi* and then he joined Sufi movement. He became so involved in Sufi spirit that he threw his books in water.<sup>7</sup> (Persian).

Ghulam Sarwar Lahori writes in *Khazinatul Asfia* that Bu Ali Qalander was among the eminent Sufis of Chishti *silsilah*. In his early age, he concentrated on acquisition of knowledge but when he was inclined towards *Irfan* (knowing God), he threw his books in the river and joined the Chishti Sufi order.<sup>8</sup> (Persian).

Amin Razi holds the opinion that after getting involved in *Irfan*, he always got himself involved in that spirit and never talked to anyone. If anybody could by chance see him, he used to feel lost<sup>9</sup> (Persian).

There is a tradition that Bu Ali Qalander knew Khwaja Qutubuddin Bakhtiyar Kaki and Hazrat Nizamuddin Aulia but Shaikh Abdul Haq is of the view that he had no relationship with these two Sufis<sup>10</sup> (Persian). But Allahdiya Chishti writes in *Sairul Aqtab* that Bu Ali Qalander was devoted to Khwaja Qutubuddin Bakhtiyar Kaki and received *Khilafat* from him<sup>11</sup> (Persian).

There is the tradition of *Hukum Nama* that Bu Ali Qalander did *Baiyat* with *Maulana* Jalaluddin Rumi (1207-1273) and he met Shaikh Shamsuddin Tabrezi; this is also not well accepted. Mirza Sangin Beg in his work *Sairul Manazil* also mentioned this union of Bu Ali Qalander with these people and his later retirement to Panipat<sup>12</sup>. According to the tradition of *Hukum Nama*, Bu Ali Qalander came with fifteen hundred murids and settled down in Panipat on 14<sup>th</sup> Muharram around 1267 A.D.<sup>13</sup> Among Bu Ali Qalander's contemporary *ulema*, *mashaikh* and poets like *Maulana* Ziauddin Sanami, Khwaja Shamsuddin Turk, Nazimuddin Qalander, Kabirul Auliya, Shaikh Jalaluddin Panipati, Shaikh Nizamuddin Auliya, Amir Khusrau and others, it is believed that Khusrau met him and he recited his *ghazal* (Persian). In response Bu Ali Qalander also recited his new *ghazal* on the spot. Iqbal also composed a *nazm* on this union of Bu Ali Qalander and Khusrau.

He had good relations with the Sultans of Delhi, like Jalaluddin Khalji (1290-96), Alauddin Khalji (1296-1316), Qutubuddin Mubarak (1316-1320) and Ghiyasuddin Tughluq (1320-25). The author of *Khazinatul Asfia* is of the view that both Sultan Jalaluddin Khalji and Sultan Alauddin Khalji were devotees of Bu Ali Qalander<sup>13</sup> (Persian).

It is recorded in *Miratul Konain* that one of Alauddin Khalji's *Khwaja* Sara Malik Nayab teased one of the *darwaish* of Bu Ali Qalander. When Bu Ali Qalander came to know about it, he was very angry and wrote a letter to Alauddin Khalji regarding the incident. In this letter, Bu Ali Qalander addressed Alauddin as *shahna* of Delhi and

warned him that if he did not punish the culprit then the former should appoint another ruler of Delhi who would replace Alauddin in this position<sup>14</sup> (Persian). Iqbal has beautifully presented the whole story in a *nazm*.<sup>15</sup>

Bu Ali Qalander wrote a *Qasida* in which he praised Sultan Ghiyasuddin Tughluq (1320-25). It was Ghiyasuddin Tughluq who was responsible for removing a tyrant ruler of Delhi, Khusrau Khan. So, everybody was praising him. In the same spirit Bu Ali Qalander also praised Ghiyasuddin Tughluq, which was a great honour for him. Bu Ali Qalander addressed him as *Shah-i-Azam*. He compares him with the four caliphs (Persian).

Bu Ali Qalander was not only a Sufi but he was also an eminent scholar of his age. He was also an eminent poet. In prose, his letters addressed to Ikhtiyaruddin and *Hukum Nama-i-Sharfuddin* are his valuable contribution. Abdul Haq writes that his letters are a great source of *Irfan* (mysticism) (Persian).

Bu Ali Qalander was not only *Sharaf* (prominent) by name but he was a prominent poet as well. He excelled in all the branches of poetry such as *Qasida* (elegy), *ghazal* (language of love), *qitat* (verse), *Rubai* (verse of 4 hemisticks) and *Masnavi* (Sufi poem in a pair of rhymes). He considered himself equal to Khaqani and Nizami (Persian). He was a well-read person and consulted the poetry of his predecessors and he also followed them. He felt proud of following poets like Salman Saoji and Zaheer Faryabi (Persian): Coming to India is an important thing, because here your brain becomes illusioned. One's heart considers it a perfection of Rumi and Khusarau. But I am having one complaint about India--that the quality which this country has, I wish I could have been benefited from it.

Bu Ali Qalander is the author of two *masnavis* and one *Kulliyat* (collected works). The *Masnavis* are entitled as *Kanzul Asrar* and *Ishqiya*. The *Kanzul Asrar* is a collection of several *hikayat* (stories). The *Ishqiya* has 362 verses. His *Kulliyat* is a collection of 1700 verses. This collection consists of *Qasayed*, *Rubaiyat*, *Qitat* and *Ghazaliyat*. *Ishqiya* is one of the important contributions of Bu Ali Qalander in the field of *Irfan*. Every verse is full of *Irfan* and a great source of *Irfan* for Sufis. The author of *Nuzhatul Khwatir* has given the sub-titles of this *masnawi*. *Darvaishi Cheest* (what is saintliness?), *Nafs kushtan*, *Talsam-i-Hasti* (How you can kill your desires, Magic of life), *Do Atish-i-Mohabbat* *Ikhtiar wa Khakistar Shudan* (burning in the fire of love and ultimately turning into an ash). Bu Ali Qalander covered all such topics, which were addressed by the Sufis in the Islamic world. These verses cover topics like *Ishq-i-Ilahi* (love of God), *Mardan-i-Khuda* (people of God), *Sufi* (mystic), *zahid* (pious), *arif* (person having gnosis), *Fiqr-o-Faqa* (resource-lessness and hunger) *Qanaat* (contentment), *Yad-i-Khuda* (remembering God), *Miskini* (poverty), *Tawazeh* (humility), *Isar* (bestowing), *Mujahida* (striving), *Riyazat* (suffering from hardships), *Zuhd-o-Taqwa* (devotion and piety), *Shah-i-Gada* (leader of the Sufis), *Halal-o-Haram* (allowed and prohibited), *Tark-i-Dunya* (abstaining from worldly luxuries), *Hirs-o-Havas* (greediness and lust): Bu Ali Qalander has covered almost all the subjects that are dealt with or practiced by the Sufis. These verses of Bu Ali Qalander tried to comment on all such problems of society. In his poetry, he very well explained the Sufi terms. His emphasis is on distance from worldly luxuries.<sup>16</sup>

In his poetry he has clearly defined the ideas of Mansoor and Bayazid Bustami. He clearly defined his ideas on *wahdatul wujud*. If we compare his discussion on *wahdatul wujud* with Maulana Jalaluddin Rumi, we find similarity in the ideas of

Jalaluddin Rumi and Bu Ali Qalander. Bu Ali Qalander basically became the spokesperson of Jalaluddin Rumi's ideas in India. How Bu Ali Qalander got so influenced by the ideas of Jalaluddin Rumi is not known. How he consulted the poetry of Rumi is also not clear, because Rumi and Qalander were born in the same year (in 604/1207?). Rumi lived for sixty-six years and Qalander survived for one hundred fifteen years.

In his *Risala*, Bu Ali holds the opinion that, "For enjoyment of life and governance, God created Adam. He named him as *Khalifa*. He created his own qualities in Adam and declared that I have sent my Caliph on earth" (Persian). Bu Ali Qalander seems to be very clear on these issues. Bu Ali Qalander holds the opinion that God created Adam to enjoy life and for the governance of the world. Governance becomes an important aspect of Islam, because without governance, management of various aspects of life becomes difficult. So, governance becomes one of the obligations of a Muslim, like *Namaz* (Prayer), *Roza* (fast), *Haj* (Pilgrimage), etc. God had assigned this duty to his Caliph. *Mal'uz* literature is silent on such issues. Prof. K.A. Nizami, an eminent historian who worked on Sufism and the role of Sufis in India, holds the opinion on this issue that: "The Muslim mystics of the early Middle Ages, particularly those belonging to the Chishti *silsilah*, cut themselves off completely from kings, politics and government service. This attitude was based on various considerations: psychological, legal and religious. First, they believed that government service distracted a mystic from the single-minded pursuit of his ideal, which was 'living for the Lord alone.' Secondly, as *Imam* Ghazali puts it: "In our times, the whole or almost the whole of the income of the Sultans is from prohibited sources." Thirdly, all Muslim political organizations after the fall of the *khilafat-i-Rashida* were essentially secular organizations, having little to do with religion or religious ideals. Fourthly, if a mystic associated himself with the governing class – which by its very nature was an exploiting class – he isolated himself from the main sphere of his activity, the masses."<sup>19</sup>

What K.A. Nizami has said has nothing to do with the fundamental spirit of Islam. Secondly, Bu Ali Qalander belongs to the Chishti *silsilah*, and he holds an opinion totally contrary to what K.A. Nizami has said. My ancestor, Mir Saiyid Ali Hamedani,<sup>20</sup> a 14<sup>th</sup> century Sufi belonging to kubravi *silsilah*, wrote a book – *Zakhiratul Muluk*, which is based on his political ideas. In this book, he advised Muslim rulers to follow Islam and to do justice with the people. Prophet Muhammed was also the head of the Islamic State from 622 to 632. Then he was followed by his Caliphs. But in 661, Muawiyah declared himself as Caliph and then nominated his son Yazid as his successor. In this way Muawiyah converted the Caliphate into a hereditary *mulukiyat*. Later on, *ulema* also justified it by dividing the Caliphate into two categories. (1) *Khilafat-i-Rashida* (632-661) and (2) *Khilafat*. There are no such two categories in the Quran; there is only one, that is, *Khalifa*. Naturally all institutions of Islamic state w.e.f. 661 got corrupted. But K.A. Nizami contradicts his earlier statements by saying: "Amir Muariyah organized the Umayyads into a governing class. But with the developments that were taking place in the political life of the Musalmans, it became almost inevitable. An empire without an aristocracy or a governing class was an anomaly in the medieval context of things."<sup>21</sup> Bu Ali Qalander had good relations with the Sultans of Delhi, and Mir Saiyid Ali Hamedani also had good relations with the Sultans of Kashmir. Bu Ali Qalander was available or approachable to *Salatin*, *Umara*, *Ulema*, *Mashaikh* and the common man. Bu Ali

Qalander did not write a book on polity, but his small comment on polity is very significant. He holds the opinion that governance of the world was one of the objectives of God for sending Adam to earth. With the result like other prayers, governance is also a part of the directions given by God. God sent his Caliph to govern. Governance is a basic part of Islam. So, we should not denigrate this aspect of human affairs. Governance comes under the obligations for a Muslim, but we are expected to do justice with the people. This significant remark on polity--and specially from a Chishti Sufi of 14<sup>th</sup> century--is very significant.

His thought was becoming popular in the Indian *Khanqahs*. If we study *Risala-i Ishqiya* and *Masnavi Kanzul Asrar*, we will find a clear impact of Maulana Jalaluddin Rumi's thought on the verses of Bu Ali Qalander. Some verses of *Kanzul Asrar* appear to be that of Rumi--not only poetic composition but also the *hikayat* of Bu Ali Qalander are under the influence of Jalaluddin Rumi. Some are: *Dastan-i-Mahi-o-Magar*, *Almas-o-Pisar-i-Maldar*, *Ustad-o-Shagird*, *Dastan-i-Qalander*, *Mohaqiq Naseeruddin-o-Afzal*, *Mard-i-Jahil Dar Mahfil-i-Danayan*, *Do Nabina wa Chahar Rafiqan Ke subute Yaftend*, *Shair Pisar-i-Bul Havis* and *Shaikh-i-Sada Loh Muridan*. These *hikayat* are very informative and full of lessons. In *Risala-i-Ishqiya* he discussed topics like *hikmat-i-arifan-i-Ishq* (art of the love of Sufis), *Ashiq-i-Iman-i-Kamil* (lover with perfect faith), *Iman-i-taqlidi* (faith with allegiance), *Zahir-o-Batin* (face and inner), *Istidlaliyan* (analytical) *Ahwal-i-Jahan* (position of the world), *Khassan-o-Amiyan* (special and ordinary), *Zat-i-Bari* (God), *Ilmul Yaqeen* (Perfect knowledge), *Ainul Yaqeen* (visible perfection), *Haqqul Yaqin* (real faith), *Haqiqat-i-Zat-i-Haq* (Reality of God), *Shikwa-i-Dunya* (grievance of the world), *Azadi* (freedom), and *Khud Shanasi* (recognition of self). Questions addressed by Bu Ali Qalander are of great importance. This is not only poetry, but it also reflects Bu Ali Qalander's thought-provoking comments on Sufi philosophy. Both his poetry as well as his thought in these *masnavis* reflect the impact of Maulana Jalaluddin Rumi.

Maulana Rumi defined *Ishq* as Jalinoos and Aflatoon. Bu Ali Qalander explains it in an extremely interesting manner (Persian). Qalander is of the opinion that all of life rotates around *Ishq*. Everybody is involved in *Ishq* (Persian). He opines that it is *Ishq* (love) that can fly without any feathers. It is *Ishq* that can put the Sultan's crown on your head. It is *Ishq* that gives you an empire. It is *Ishq* that can give your heart a mission. But it is also *Ishq* that finishes your wisdom; it is *Ishq* that can make you forget everything. Those who are thirsty for *Ishq*, it can provide them another life (Persian). Lovers are basically inside hundreds of curtains. *Arif* has made it his habit to know God. Lovers are deeply involved in love and they can't see anything big or small. When lovers hear the name of God, they disturb their faith and worldly interests (Persian). Lovers are lost in the love of God. Every beggar can't understand the essence of love. Lovers do not need guidance; they are only for drinking the syrup. A person is lost from reality and has nothing to do with stitching clothes, as the sun has nothing to do with stitching of clothes (Persian).

Basically, Bu Ali Qalander wants to convey that a person who has lost himself for the love of God and who becomes successful in knowing God becomes a different being altogether. These lovers of God, basically called men of God, delink from worldly affairs and they are lost in the remembrance of God (Persian).

Do you know what is the tradition followed by persons of God? They are free from all the formalities of death and life. They never forget God even for one sigh. They are knowledgeable people. Remembrance of God is the ornament of the persons of God. They have blinking eyes and they are full of pearls. As *Maulana* Rumi says about remembering God in his *masnavi*, due to the remembrance of God, one gets the wealth of both the worlds. Qalander also says: When your heart is tilted towards the remembrance of God, then how can God remain separated from you? His remembrance is basically the centre point. His remembrance is the asset of those who really possess heart. The pain of his remembrance is the source of friendship in both worlds. His remembrance is the guiding force for those who have lost the track (Persian).

Wisdom has no relationship with love. A person who is completely involved in love knows everything. How one gets wisdom is not known. Even wisdom does not give any source for that. Love of life has again come into the world. Wisdom is only under the protection of this or that. Love is basically a very serious and minute observer. Wisdom considers you ignorant and lost. Wisdom loses its basic relationship forever. Love is the host custodian of good people. Love knows the secrets of the unknown world. Wisdom is amazed with this control. Love sacrifices life every morning and evening. Get up with the order of God, get this message every time. We find these ideas in the poetry of *Maulana Jalaluddin Rumi* (Persian).

But *Bu Ali Qalander* explains the same idea in the following verses (Persian): Well-read persons are engaged in a debate. What is obvious, it must be same inside. What they have not seen, they try to understand, but these scholars are not able to investigate authoritatively. It is first like the branch of a mountain who can prove him with evidence. He is above of all these formalities; He is a reality.

*Maulana Jalaluddin Rumi* is of the opinion that one should give his hand to the hand of that person who could properly guide him. Man, *dev* and *jin* are all the same but it is very difficult for everyone to recognize them; only Godly persons can recognize them. A traitor is just like a monkey. A pious person considers love of God as his destination. *Bu Ali Qalander* explains all those aspects in the following verses (Persian):

Even though a flatterer flatters God, God does not care for him. He has no real connection with God. Do not try to understand the works of pious persons. If you will be able to understand these difficulties, then you will see so many treasures. How can one get to know these secrets? Every mean person will not be able to know these secrets.

*Maulana Jalaluddin Rumi* considers remembering God as the highest prayer to God. This remembrance makes the status of an *Arif* very high. *Bu Ali Qalander* also considers it very important.

When God creates his presence in the heart of his slave, basically a thorn of separation from worldly affairs goes into his heart. As a drop falls into the river, it results in gnosis with the river. When a drop comes to know about the river, then the process of distinction starts. This gnosis is something very different. When one comes to know the reality then everything becomes meaningless (Persian).

You clean your heart from *La*. You tear your chest with the sword of love. When his name is engraved on your heart, then you can mint the coin of love. When every figure becomes *La Ilaha*, then my heart does not accept any figure except that of God.

For inspired knowledge, one needs an open eye. *Maulana Jalaluddin Rumi* used Quranic verses, and *Bu Ali Qalander* says the same thing. Prophet said, "I have the eye of

a crow.” You try to understand it from your wisdom. Knowledgeable people give this argument of Mustafa, the Prophet of God. He said that I have eyes like a crow and rebellious. God is not separated from you. I have called my friends in this matter.

Bu Ali Qalander considers that the whole world is basically under the obligation of God. Everything of this world is under the influence of the beauty of God. This basically reflects his faith in *Wahdatul wujud* (Persian): Whatever fragrance I smell is basically his fragrance. I am basically intoxicated and wandering in his lane. The flower of Odoriferousness is basically happy from the fragrance of that. A tulip’s cheeks become red and bloody just because of Him. He has used a hundred praises for the lily. The rose bud tore his clothes for having hundreds of desires. Narcissus, who had an ailment in her eyes, also opened her head. She served while in a golden glass. The cypress tree has an elegant height just because of his beauty; he becomes green and happy. The nightingale and ringed dove lament in the garden; whosoever has a heart in the courtyard can talk to him. O! You have heard the song of *Chang-o-Rabab*. The chest becomes roasted and due to heat, the heart becomes the *kabab*.

The last verse takes us to Maulana Jalaluddin Rumi’s verse (Persian): You listen to the flute; he is telling the story.

Bu Ali Qalander does not stop here; he says (Persian): You see your Friend in every mirror. Heat and music are echoing for Him. Whatever you see in reality is all due to Him. Candle, flower, moth and nightingale...everything is due to Him. Whatever you see from your eyes, anything and everything is basically because of Him. Fragrance of desert, nightingale, and flower of the garden are basically of Him. Birds and fish, snake and peacock and the good and bad, spring, animals, rain, lightning and plains are just because of Him.

There is rough sandstone, ruby and cornelian. There is darkness and brightness of moon and palace; whatever it is, whether water or fire, those are all become the part of soil. All the people prepared a pious garment. Pearl of life is basically the initiatory verse of his light. Mime of heart is basically having the secrets of Him.

Bu Ali Qalander was also influenced by the Sufi concept ‘*Hama Oost*’ (Everything belongs to Him). He wanted to be drowned in the river of ‘*Ho*.’ By this act he wanted to lose his existence for Him (Persian): What is God’s knowledge, under drunkenness and forgetfulness? Right knowledge was there; it is lost in the river. So long as a drop does not drop into the river of ‘*Ho*,’ no one will reach the gate of God.

Bu Ali Qalander holds the opinion that only those Sufis who do *mujahida* (struggle), *riyazat* (to suffer hardships), *fiqr* (a life of poverty with resignation and contentment) and *istighna* (to be independent of, to be able or obliged to do without a thing) and possess all the above-said qualities can become the man of the field. Those *zahidan-i-khushk* (rigid *ulema*) can’t reach anywhere and are not the man of this field. Sufis are drowned in the river of God. There is no respect for an *alim*. These *ulema* have a scarcity of bread. Sufis have passed it in the world. For *ulema*, it is just like the daily wages. Sufis are basically old lovers. What do you know about the condition of a Sufi? A Sufi is he who is having right statement.

The Sufi’s main wealth is *taqwa* (piety) and not the old *gudri* (garment), *shana* (comb), *miswak* (tooth brush) or *sajjada* (prayer carpet). All these things are for an exhibition. Some people keep it to be fool people. Delivering speeches is also a satanic action. What is the meaning of *namaz* (prayer), and prayer is for whom? Piety and

keeping busy for prayer are for showing people and telling people “I am a Sufi.” Wearing old garments, keeping *Shana* (comb), *Miswak* (tooth brush), *tasbih* (rosary), *jubba* (waist coat), and *dastar* (turban), but not keeping a clean heart is useless. These things are all to trap men and women. I am telling myself that I am a *sheikh*. When you stand for *namaz* (prayer), your heart behaves like a deceiver, just like an ox? This *namaz* (prayer) of yours will be spoiled in the end. Basically, black-faced people do absurd prayers. (Persian)

*Maulana* Jalaluddin Rumi also holds the same view of *namaz* (prayer). He explains his point of view in the following verses (Persian): If you do not have the full concentration towards God, I consider such *namaz* (prayer) as a mathematical exercise, I don’t consider such *namaz* (prayer) as *namaz* in reality. Just because of your love I have turned my face towards *Qibla* (direction of *Kaba*), otherwise I am highly disgusted from the *namaz* (prayer) and *Qibla* (direction of *Kaba*). Whatever do I have to do with *namaz* (prayer)? It is all confidential. I shall tell you the story of the pain of the love. I shall tell you as to what is this *namaz* (prayer). I am sitting in the mosque facing towards *Kaba* but my heart is in the market.

There are several stories in the *masnavi-i-maanvi*. There is one story related to a teacher and a student. Bu Ali Qalander also gives a story of a diamond seller and a student. A student of *Maulana* Jalaluddin Rumi looks in two mirrors instead of one, and the student of Bu Ali Qalander considers a diamond just like a stone. Both say it is basically the result of misjudgment of the eye. Bu Ali Qalander says (Persian): Whatever you see you can understand? Oh! Son, you should know your own value. You try to know yourself that you are excellent. As few birds cry from their throat.

*Maulana* Jalaluddin Rumi in his *masnavi-i-maanvi* described a story of a “grain merchant and a parrot.” He conveys his ideas through the parrot, and it is amazing that Bu Ali Qalander also has the parrot as the main symbol. The parrot is very important for him. Bu Ali Qalander conveys his ideas through the parrot, and it is totally different from *Maulana* Jalaluddin Rumi’s ideas. Qalander says (Persian): The whole world is like a parrot. People have the same language and voice like that. A trained parrot says something. He knows all the secrets of the knowledge. Parrots are very far from comprehension. They behave according to nature and that reflects from their behaviour. Their talkativeness is all absurd. Their position is worse than a bull’s.

We talk like parrots. We have no knowledge of the secrets of gnosis. Parrots cry before men and women; it is for people to understand their message. Parrots have no knowledge of the meaning, what they are saying. Their talk has no impact. No parrot has the eye of a person who has knowledge of God, as somebody is lost in the drop. The nice parrot understands this message. One can know from the invisible tongue and get inspired knowledge.

Bu Ali Qalander followed the words and idioms of *Maulana* Jalaluddin Rumi in his poetry. He also copied some of the terms used by Rumi in his *masnavi*. How Bu Ali Qalander used Rumi’s word ‘*So Fistai*’ in this verse (Persian): One sophister asked one of the learned persons of the world: “How do you see this world and what do you understand of it?” *Maulana* Jalaluddin Rumi used the word ‘*Naqd-i-Umrat*’ in his story of a *Nujumi* (Astronomer). Bu Ali Qalander has also used this word in his verse (Persian): A forgetful dream has made you weak. It has wasted the prime time of your life.

*Maulana* Jalaluddin Rumi holds the opinion (Persian): This world is a mountain and your action is left here. Bu Ali Qalander said the same thing in this manner (Persian):



You have control on your actions whatever they are? You have regulated it well and with the result it has become good.

How did Bu Ali Qalander accept so much impact of Maulana Jalaluddin Rumi on his thought and poetry? If we accept the tradition of *Hukum Nama*, Bu Ali Qalander did *baiyat* with Maulana Jalaluddin Rumi and Rumi had also assigned the *Khirqah-i-Khilafat* to Qalander. But whatever may be the reason, Rumi's impact is quite obvious on Qalander's poetry and his thought.

## GHAZAL

Bu Ali Qalander's *ghazaliyat* (poem of ten or twelve verses) also holds an important place in the Sufi poetry. He has full mastery of his poetry. Like his *masnavi* he has also used his *ghazaliyat* for Sufi philosophy. His poetry has the warmth of love of God. In his *ghazaliyat* he seems to be lost for God (Persian): Feeling of deep love is there in my brain. Every time wine bearer is available to break it off from you and for thousand times meeting you. Whether it is breaking off or meeting it is just a desire to see a friend, whom one has not seen. Sharaf, just because of the honour of your love wine drinker has become very drunk.

According to Bu Ali Qalander, one can't get lost in love for no reason. For such, one is required to have true and sincere willingness and devotion. One has to pass the path of *sabr* (patience), *riza* (endeavouring), *tawakkul* (trust in God), *istighna* (to be independent) and *qanat* (contentment) for his entry into the by lanes of love. Just by cleaning the beard and eyebrows one can't become a wine drinker. A person who crosses all these stages, becomes a real lover of God. He says (Persian): There is so much hue and cry that Bu Ali has become the leader of the lovers. Our liver is split into thousand pieces that he did not shave beard and head. The sorrow of his love has damaged my life. It does not suit a government to realize tax when the law and order of the country has collapsed. The heart of a true lover is always lighted with the fire of love. He sees everything in the universe as a reflection of him. No worldly thing could interfere into that.

Bu Ali Qalander in the way of love of God even will not bother for severing his head. He says (Persian): The sorrow which I am bearing, I shall sacrifice my head. Sorrow of his life, considers the crown of his head. His sorrow always take work from me. His love has made my colour like gold. I am having his love always in my heart. I shall catch him from my head. Oh! his love killed my heart and full of blood. Stop. He will kill some one else.

Bu Ali Qalander is so involved in the love of God that he wants to have his vision. Bu Ali says (Persian): If I see that Sultan of fairs one night, I shall put my head on his feet and shall sacrifice my heart and life.

Then Bu Ali Qalander feels that whatever he has written relating to *Ishq* (love) is not sufficient. Love or loving is not an easy task. It is a very difficult way and one gets nothing except pain and sorrow. Bu Ali says (Persian): Do not declare me wrong in the calculation of love. Love is not a game of a yoke or based on power. In love one does not care for faith or for heart. In his love there are commands and prohibitions.

True lover always remains involved in the line of his beloved. He loves everything which belonged to his beloved. He prays everything of his beloved. He always sees the vision of his beloved everywhere. Bu Ali Qalander is so involved in love that he

sees vision of his beloved everywhere in the universe. He praises everything which He made. But here he is praising that who has created this whole universe. That is why, he says (Persian): The whole sky is like his eyebrow. He controls the whole country with his eye. Reflection of his cheeks is like a lightning. His secrets of love are a celebrated animal. I am having affiliation with him from the day when universe came into existence. I can become the *murid* of that person who is having affiliation with me.

Bu Ali Qalander glorifies his love affair. He is so intensely involved in his love that even if anyone cuts his head he will not stop. His love is everlasting and worldly hurdles can't disturb him (Persian).

Bu Ali Qalander says: I will not stop loving you even if somebody cuts my head. I shall accept if whole world censors me that I am so unfortunate. How can I withdraw my feet as a traveler of love? It is a most wonderful thing for me and it keeps me happy.

But at the same time, again and again, Bu Ali Qalander complains that due to the sorrow of love his condition has become infirm. The news of my love has reached but I am deprived of beloved's compassion and kindness (Persian). What can I say as to what happened of the sorrow of his love on his heart? That this news has spread in seven regions? Sharaf, when a lover and a beloved saw one light. In a wink, he will take away the head of Qalander.

Bu Ali Qalander is of the view that if there will be no love than there would have been no question of the creation of the universe. In this world everybody enjoys the pleasure of love. Love is the only way to reach up to God. Bu Ali Qalander feels proud that if he would not have involved in love, he would not be able to open these secrets of love. In his opinion basically love is the ladder of perfection. Bu Ali Qalander says (Persian): If love would not have been there, then grief of love would not have been there. I have said some selected points, which you have heard. If love would not have been there then no one would have reached up to God. No one would have tasted the pleasure of love.

Bu Ali Qalander used *telmihat* (glances) in his poetry. In his *ghazaliat*, he described historical events also. He described important events of Prophet Muhammed's life, which is an example of his command on poetry as well as the description of historical events. In his poetry there are descriptions of Adam, Moses and Christ's miracles. For Hazrat Musa he says (Persian): His face is having pious light and his lips are having pure life. His curly short hair is like the snake of Musa and his palm is just like the egg. Maryam has become pregnant on the wish of Allah. Man just because of his face recalls life.

Bu Ali Qalander has also described the story of Hazrat Yusuf and Zulekha and their beauty (Persian): Yusuf just having the glance of her beauty did not care to have a look on angels. He became highly intoxicated and wanderer for having a glance of Zulekha. Adam is the soul and Yusuf-i-Misri is the rays of light. Christ was not during my age. I am just holding the cross. He had no claim for purity. He was just grazing an ass. With his face, soul has done adoration. If Christ does not do adoration, it is alright because he is listening to the breathing of an ass.

Bu Ali Qalander holds the opinion that one should not have pride on his prayer. This arrogance and pride will expel him from the *dargah* (holy place). Bu Ali Qalander beautifully explained this concept in his following verses (Persian): Angels did adoration to Adam but Satan was proud, and in arrogance of his prayers did not do adoration for

Adam. You could have understood the meaning of Adam, if you have seen the devil. From day one to the day of resurrection your forehead would not have born it.

Bu Ali Qalander used all categories of Persian poetry to convey his Sufi thought. He composed *rubaiyat* (Tetrastichs – a verse of four hemisticks – all four lines are rhyming) to explain the issues of Sufism. His target is *ishq* (love). He was proud of his Sufistic love and he says (Persian): News of my love has reached to every house. It is in my heart but it reached to my friends and others. Wherever I go keeping the sorrow of your love on my hand. People say that you clear the passage because a mad man involved in love has come.

In Bu Ali Qalander's opinion there is no end to love. Every *Sufi* and *alim* is basically a child of this school. He considers that his position as a lover is very, very high. But he feels that his position in this area is not higher than an ass of Christ. He says (Persian): Any *Shaikh* considers himself during this period a male. But in the game of love, his position is less than a daughter. If you sincerely decide my price in these two worlds, so you will say that your price is equal to the ass of the Christ.

Bu Ali Qalander's poetry is beautiful. It has a rhythm of words. He uses beautiful words that add beauty to his poetry. Complications of love are very well explained by Bu Ali Qalander (Persian): There are so many curbs. Sharaf, how you can see those curly snakes? Oh! True lover came but you have delayed it. Go to the treasury and see desolated place, there you will see snakes. Snakes take the curly turns. See that curly snake. Sharaf is taking curly turns just because of love. My body is lifeless, my heart is lifeless, I am myself without life. I am all for life.

To have a sight of an unending beauty, one should be a perfect person. Bu Ali Qalander possessed inner vision. His knowledge and understanding used to rotate around the real beloved. It is beautifully explained by Bu Ali Qalander. He repeatedly used the word '*Dida*' (saw). He says (Persian): I have seen you in my eyes. When I saw you, I liked you? Where I could see from my eyes except you? Oh! Eyes of a man, your eyes basically recognize your own eyes. What you have not seen? When our heart liked you. What we have seen, seen from our eyes. Later on, we only saw you. When I saw my skirt from the eyes of my heart, so I found basically it is your eyes. Our dear is having eyes, basically these are your eyes.

Bu Ali Qalander raised a very well debated question among the *ulema* and *mashaikh* on the position of a *kafir* (pagan): whether *kafirs* will be punished by God. Bu Ali Qalander holds the opinion that they will not be punished by God because in the eyes of God, Muslims and Kafirs are equal. He guides both of them<sup>22</sup> (Persian).

Bu Ali Qalander outrightly rejected the idea that all *kafirs* will be punished by God. Not only did he stop on that point but he further clarifies the point that Muslims and *kafirs* are equal before God and he guides both of them. In contrast, the majority of *ulema* outrightly declare that *kafirs* will be punished. It shows that Bu Ali Qalander had taken a different line of action on this issue. This makes Sufis different from *ulema*. This spirit of the Sufis made them popular among the Indian masses: that they are not against Hindus at all and everything will be decided by God on the day of judgement. We cannot pass judgements on behalf of God.

Bu Ali Qalander raised another question: whether *kafirs* will be punished and hell is created for them. Bu Ali Qalander holds the opinion that Pagans and Muslims will

make their own way. God has created both *Bahisht* (heaven) and *Jahannum* (hell). Paradisiacal will go to heaven and hellish will go to hell. God has said that for you is your religion and for me, mine<sup>23</sup> (Persian).

Bu Ali Qalander holds the opinion that heaven is not only meant for Muslims and hell is not only meant for *kafirs*. *Behishti* (Paradisiacal) is he who followed God's direction; he will go to heaven. *Jhannami* (Hellish) is he who did not follow God's direction; he will go to hell. The question of being a *Muslim* or a *Kafir* has nothing to do with it. Merely religious affiliation of a person has nothing to do with his entry into heaven or hell. It will be decided by God on the basis of his actions. This shows the concept of justice and openness of Bu Ali Qalander. All these factors made the Sufis popular and acceptable in Indian society.

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