

احوال و آثار شیخ سید الدین  
زکریا ملتان

~~Aest.~~ Semim Mahmud  
Zeydi, ~~Khan~~ Tehran, 1353  
(Avaritin Farsca terc)

Bahauddin Zakeriya

31 OCAK 1996

Zerinkub, EK, 215 vd.

BAHAUDDIN ZEKARIYA

KHAN, Ahmad Nabi, 'Mausoleum of Shaikh  
Bahauddin Zakariya at Multan and Introduc-  
tion of Central Asian Arts in South India'.  
*Journal of the Research Society of Pakistan*, 23,  
2 (April 1986), pp.13-24.

MADE TAYIHLARDIETAN  
SONRA SELEN DÖRÜMAS

03 1 ARALIK 1993

MAUSOLEUM OF SHAIKH BAHĀ' AL-DĪN ZAKARIYA AT MULTĀN  
AND THE INTRODUCTION OF CENTRAL ASIAN ART TRADITIONS  
IN SOUTH ASIAN SUBCONTINENT

According to a famous Persian saying, 'Multān is particularly remembered for its numerous tombs and graves of saints, savants and soldiers with which it has been abounding since the very ancient days'. Among others, it possesses magnificent tombs of Bahā' al-Din Zakariya (d. 1262), Shāhid-Shahīd (d. 1270)<sup>2</sup>, Shams Sabzwāri (d. 1276)<sup>3</sup>, Shaikh Rukn-i-'Ālam (d. 1320)<sup>4</sup> Sultān 'Ali Akbar, the great grandson of Shams Sabzwāri<sup>5</sup>, etc. While the first two represent the earlier phase of the Islamic architecture of Pakistan, the Mausoleum of Rukn-i-'Ālam is treated as the manifestation of the climax of the style. Similarly, the last named is a fine specimen of adaptation and assimilation of the famous Rukn-i-'Ālam. The saintly family of the Suhrawardiya *salsila* of Multān, it may be emphasised, was very influential in the Subcontinent, both religiously as well as politically, and was indeed affluent enough to build their magnificent tombs and mausolea.

<sup>1</sup> Cf. a Persian couplet:

چار چیز است تحفه ملتان گرد، گرما، گدا و گورستان

<sup>2</sup> A disciple of Shaikh Bahā' al-Din Zakariya and a personal friend of Shaikh Sadr al-Din 'Arif who died as a martyr during a Mongol attack on Multān. His tomb is said to have been built by some prince or elite of the city. It is of sterling importance for the study of the early Islamic architecture of Pakistan, as it has been constructed in the style of the Mausoleum of Bahā' al-Din having tapering walls, three stories and a hemispherical dome, all in the early stage of experimentation. Its importance is enhanced due to the fact that it still stands un-disturbed in its original shape. For further detail and architectural description, see AHMAD NABI KHAN, *Multan: History and Architecture* (Islamabad, 1981).

<sup>3</sup> Also called, erroneously of course, Tabrezi and not be confounded with the famous saint, Shams Tabrezi, the Pir of Jalāl al-Din Rūmi. Shams Sabzwari was, in fact, an important Ismā'ili *dā'i* lived in Multān. See *ibid.*

<sup>4</sup> Cf. AHMAD NABI KHAN, «The Mausoleum of Shaikh Rukn-i-'Ālam, Multan» in *Jour. Central Asia* (Vol. i. No. 2) 7 ff. (1979).

<sup>5</sup> An exact adaptation of the mausoleum of Rukn-i-'Ālam. See for further detail, AHMAD NABI KHAN, «The Tomb of Sultan 'Ali Akbar», in *JRSP*, vol. XIV, No. 1 (January, 1977).

Journal of Central Asia, 14/1, 1991 Islamabad  
S. 153-190

MADE YAYINLANDI  
SONRA GELEN DOKUMAN

1999 MAYIS 1999

8

## Funerary Architecture of Multan: The Tombs of Sheikh Baha'uddin Zakariya and Sheikh Ruknuddin Rukn-i-Alam

Shahid Ahmad Rajput\*

### Introduction

Multan and the surrounding area including Uchh has a galaxy of Muslim tombs dateable to the early medieval period which are remarkable for their architectural forms and decoration as well as their beauty. Being the earliest surviving examples of their type in the subcontinent they appear as the prototypes for many subsequent development in the tomb architecture of the area. Moreover, their extensive use of tile revetement, which must have been produced locally although this has yet to be proven for the early periods, indicates a source for the architectural use of glazed tiles elsewhere in the subcontinent which until now has been attributed to Persian artistic influences and production.

The very existence of these tombs, together with some other examples of different form which recently have been identified as being of even earlier date, testifies to the tradition of funerary architecture in the Islamic culture of Sindh. While this tradition was undoubtedly given an additional impetus under the Ghaznavids in the late tenth century through contact with Central Asia, hitherto regarded as the origin of funerary architecture, there is

---

\*Deptt. of Art & Archaeology, School of Oriental & African Studies, University of London.

## MUNTAKHABU-T-TAWĀRIKH

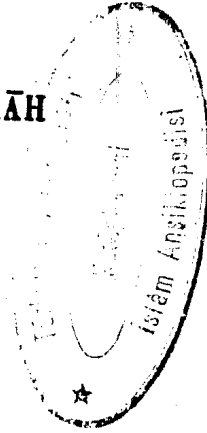
BY

'ABDU-L-QĀDIR IBN-I-MULŪK SHĀH

KNOWN AS

AL-BADĀONĪ.

VOLUME I



Bahaeddin Zakeriya

TRANSLATED FROM THE ORIGINAL PERSIAN  
AND EDITED BY

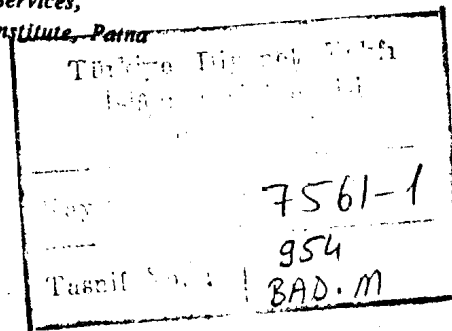
GEORGE S. A. RANKING, M.D. (CANTAB.), M.R.A.S.

Surgeon-Lieutenant-Colonel, Indian Medical Service  
Secretary to the Board of Examiners, Fort William,  
Fellow of the Calcutta University.Revised and enlarged  
with Introduction containing

THE LIFE AND WORKS OF BADĀONĪ

BY

BRAHMADEVA PRASAD AMBASHTHYA, M.A.,

Bihar Educational Services,  
K. P. Jayaswal Research Institute, PatnaRENAISSANCE PUBLISHING HOUSE  
DELHI-110051

memory,<sup>1</sup> left the lodging house of separation and disappointment for the home of nearness and fulfilment.

And in the year 657 H. elephants and great treasure and jewels and cloths without number, arrived from Lakhnautī as presents, and in Rajab of this year Malik 'Izzu-d-Din Kashlū Khān Balban earning relief from the turmoil of this transitory world, hastened to the next world, and in this year Ghāngu-l-'Ālam Hazrat Shaikh Bahāu-d-Din Zakariyā<sup>2</sup> the Multānī, may God sanctify him, raised the tent of<sup>3</sup> close union with God Almighty, and a celebrated poet wrote this couplet to record the date:

By the arrow of the love of God one was wounded (*zakhmī*)  
the other perished (*khūn*).<sup>4</sup>

Multān in the reign of Shihābu-d-Din Ghūrī. He was one of the numerous disciples of Bahāu-d-Din Zakariyā, and died two years later than his master, according to Firishta (see also *Āin-i-Akbarī* [Jarrett] III. p. 363).

His tomb is mentioned in the *Āin-i-Akbarī* (I. 325) as being at Ajūdhan (Pāk Patan or Patan-i-Panjāb).

There is, as will be seen, considerable discrepancy in the dates, Badāonī gives 656 H. as the date of Farīdu-d-Din Ganj-i-shakar's death and 657 H. as that of the death of Bahāu-d-Din Zakariyā, while according to Firishta the latter should be 666 H. and the former 668 H. The *Āin-i-Akbarī* gives 668 H. as the date of the death of Farīdu-d-Din Ganj-i-shakar and 665 H. as the date of the death of Bahāu-d-Din Zakariyā.

<sup>1</sup> MS (A) اجل الله قدره و اعلى ذكوه. The printed text is wrong here.

<sup>2</sup> Shaikh Bahāu-d-Din Zakariyā was a famous Muḥammadan saint of Multān. He was the grandson of Kamālu-d-Din 'Alī Shāh Qureishī who left Mecca for Khwārazm and thence came to Multān, the Qubbatu-l-Islām, and resided there, and became acknowledged by the people as their teacher and guide. Shaikh Bahāu-d-Din was the son of Shaikh Wajihu-d-Din by the daughter of Ḥusām-d-Din Tarmadī and was born in the fort of Kot Karor in 587 H. He died at Delhī about the year 666 H.; while engaged in devotion in his chamber an angel bearing a sealed missive having appeared to his son Sadru-d-Din 'Arif with a command to give the missive to Bahāu-d-Din. He did so and retired, but returned on hearing voices in the room saying دوست بدوست رسید. "The friend has joined the friend" when he found his father lying dead.

This account is abridged from Firishta. The account of the saint given by Beale differs from this but the source of the information given there is not stated. See also *Āin-i-Akbarī* (Jarrett) III. 362 and note.

The tomb of Bahāu-d-Din Zakariyā is in Multān.

<sup>3</sup> MS. (A) در جوار قدس ذو الجلال.

<sup>4</sup> The word زخمی gives the date 657 H. the word خون gives the date 66 H. See page 133, note 1.

and then in 1935, with a commentary by 'Abd al-Salām Muḥammad Hārūn.

2. *Sharḥ shawāhid Sharḥ al-tuhfa al-wardiyya*, ed. Nazīf Maḥram Kh<sup>w</sup>ājah (Istanbul, 1978). This is a commentary on the probative quotations found in the treatise of Zayn al-Dīn b. al-Wardī (d. 749/1349) on inflexion, *al-Tuhfa al-wardiyya fī mushkilāt al-i'rāb*.

3. *Sharḥ shawāhid Mughnī al-labīb* (a commentary on the probative quotations found in Ibn Hishām's famous grammatical manual), edited by 'Abd al-'Azīz Rabāh et al. (Damascus, 1973-1978), 6 volumes.

4. *Fihrist tarājīm al-'ulamā' wa al-shu'arā' alladhīn waradat asmā'uhum fī Sharḥ Bānat Su'ād* (an index to the scholars whose names appear in Ibn Hishām's *Sharḥ Bānat Su'ād*), edited by Nazīf Muḥarrām Kh<sup>w</sup>ājah (Nazif M. Hoca) (Beirut, 1985).

5. *Lughat-i Shāhnāmah*. Al-Baghdādī used different sources for the compilation of this dictionary. One of them was 'Alawī Tūsī's *Mu'jam-i Shāhnāmah*, passages from which are included in al-Baghdādī's work. The dictionary is written in Turkish. Al-Baghdādī first gives the Turkish equivalent of each word and then provides the relevant quotations from the *Shāhnāmah*. In the introduction, he states that, while compiling the dictionary, he first established the correct spelling of all personal and place names and then, with the aid of Persian dictionaries, explains the meaning of every difficult word. A much abridged edition of this dictionary was published in St. Petersburg in 1895 by Carl Salemann. The introduction and selected passages of the dictionary (from Salemann's edition) were translated into Persian by Ḥusayn Khadīw Jam and were published in Tehran in 1353 Sh./1974 as a supplement to 'Alawī Tūsī's *Mu'jam-i Shāhnāmah*.

Some of al-Baghdādī's works, held in manuscript form in various libraries, have not yet been published (see 'Abd al-Badī, 2/14; 88; Khadīwiyya, 4/166; Brockelmann, II/370, SII/397).

BIBLIOGRAPHY

- 'Abbās, Walīd Nihād, 'Mabāhith al-naqd al-lughawī fī kitāb *Khizānat al-adab* li al-Baghdādī', *Majallat Diyālī li al-buḥūth al-insāniyya* (2009), pp. 575-593; 'Abd al-Badī, Luṭfī, *Fihris al-makhṭūṭāt al-muṣawwara (ta'rīkh)* (Cairo, 1956); al-'Amūdī, Maḥmūd Muḥammad, 'Sharḥ al-Baghdādī li qaṣīdat Imru' al-Qays', *Majallat al-Jāmi'a al-Islāmiyya*, 19, 1 (2011), pp. 807-863; al-Baghdādī, 'Abd al-Qādir, *Khizānat al-adab*, ed. 'Abd al-Salām Muḥammad Hārūn (Cairo, 1930); Baqa'īn, 'Ādil Sulaymān, 'Abd al-Qādir al-Baghdādī wa ārā'uhū fī *Khizānat al-adab* (MA thesis, Yarmouk University, Jordan, 1987); Brockelmann, II, SII; al-Ḍāmin, Ḥātim Ṣāliḥ, 'Ḥāshiyat al-Baghdādī 'alā sharḥ Ibn Hishām' in *Buḥūth wa dirāsāt fī al-lughā wa taḥqīq al-nuṣūṣ* (Baghdad, 1990), pp. 199-216; Elger, Ralf, 'Abd al-Qādir al-Baghdādī', *El3* (online); Khadīwiyya, *Fihrist*; Kharrāṭ, Aḥmad Muḥammad, *Manhaj al-Baghdādī fī taḥqīq al-nuṣūṣ al-lughawīyya min khilāla Khizānat al-adab* (Damascus, 1987); al-Khurayṣī, Munīra Aḥmad, *I'tirādāt al-Baghdādī 'alā Ibn Hishām fī sharḥ abyāt Mughnī al-labīb jam'an wa dirāsa* (MA thesis, Umm al-Qura University, Mecca, 1430/2009); Muḥammad, Asmā', 'Abd al-Qādir al-Baghdādī za'm al-lughawīyyīn fī al-qarn al-'āshir al-hijrī' (Beirut, 1993); Muḥammad, Muḥammad Hādī, 'al-Minhāj al-naḥwī li 'Abd al-Qādir al-Baghdādī fī ḥāshiya 'alā Sharḥ Bānat Su'ād li Ibn Hishām', *Majallat Markaz Dirāsāt Kūfa*, 11 (2011), pp. 73-99; al-Muḥibbī, Muḥammad Amīn, *Khulāṣat al-athar fī a'yān al-qarn al-ḥādī 'ashar* (Cairo, 1284/1867); al-Murshid, Hazzā' Sa'd, *I'tirādāt al-Baghdādī li al-naḥwīyyīn fī kitābihi 'Khizānat al-adab' jam'an wa dirāsa 'alā al-'Aynī fī kitābihi al-maqāṣid al-naḥwīyya'*, *al-Turāth al-'Arabī*, 28, no. 112 (1429/2008), pp. 185-210; al-Qarza'ī, Sālim b. 'Abd al-'Azīz, *I'tirādāt al-Baghdādī li al-naḥwīyyīn fī Khizānat al-adab jam'an wa dirāsa* (PhD Thesis, Imam Muhammad Ibn Saud Islamic University, Riyadh 1417/1996); al-Rājihī, Faṭīma Rāshid, *Uṣūl al-naḥw 'ind al-Baghdādī: Dirāsa fī shawāhid al-Khizāna* (MA thesis, Kuwait University, 2005); al-Tuwayjīrī, 'Abd al-'Azīz b. 'Abd al-Karīm, *al-Mabāhith al-lughawīyya fī Khizānat al-adab li al-Baghdādī* (PhD Thesis, Imam Muhammad Ibn Saud Islamic University, Riyadh, 1417/1996); al-'Ubaydī, Sulaymān b. 'Abd al-Raḥmān, *al-Baghdādī: ḥayātuhu wa dirāsātuhu al-naḥwīyya fī Khizānat al-adab* (Barīda, Saudi Arabia, 1421/2000).

MARYAM SHAMS  
TR. JANIS ESOTS

Bahā' al-Dīn Abū Muḥammad Zakariyyā' Multānī, was a 6th-7th/12th-13th century Sufi master and propagator of the Suhrawardiyya

20 Temmuz 2016

MADE YAYIMLANDIKTAN  
ONRA GELEN DOKUMAN

# A HISTORY OF PAKISTAN

(PAST AND PRESENT)

—Bahauddin Zakariya

by  
Dr. M. A. Aziz

1979

|          |       |
|----------|-------|
| Turkey   | 8299  |
| India    | 954.7 |
| Pakistan | A21H  |

**SANG-E-MEEL PUBLICATIONS**

Chowk Urdu Bazar, Lahore (Pakistan)

through difficult times, but when Ziauddin Imadulmulk constructed a beautiful khanqah for him where he spent the rest of his life in revitalizing Islam and helping the people at large, he secured a foothold to embark upon his mission. He was by far the most influential sufi of his time. He devoted his entire energy and time in purifying the lives of the Muslims. Although some of the rulers of Delhi for one reason or the other developed a dislike for him it is evident from the records that they had to give finally. Generally the rulers of the land respected him, but no one had been able to induce him to come to his court. He had no other concern in life but Islam and the wellbeing of the Muslims. Amir Khusru, the great Persian Poet, Amir Hasan Sanjari, Sheikh Burhanuddin "Gharib", Sheikh Husamuddin Multani, Sheikh Kamaluddin, Sheikh Yaqub Patni, Sheikh Sharfuddin Yahya, Sheikh Sirajuddin "Osman" and Sheikh Charagh-i-Delhi were his close and devoted disciples. Hasan Sanjari compiled his sayings—*Mulfuzat*—under the title of *Fawaidul-Fawad*.<sup>24</sup>

Makhdoom Nasiruddin Mahmood Charagh-i-Delhi succeeded Sultan-ul-Mashaikh to carry on the mission. He worked hard under difficult circumstances and willingly bore the atrocities of Sultan Muhammad Tughlaq. He is particularly known for his propagation of learning. He died in 1356 A.D. and was buried in the mausoleum constructed by Feroz Tughlaq during his lifetime.<sup>25</sup>

**Bahauddin Zakriya :** During the pre-Mughal period Multan was a great centre of learning. The grand parents of Sheikh Zakriya migrated to India and settled down near Multan. It was here that in 1182 A.D. Sheikh Zakriya was born. He received his education in Multan, Khurasan, Bukhara, Madina and Baghdad. In Madina he studied with Sheikh Kamal Yamani and in Baghdad became a disciple of Sheikh Shahabuddin Suharvardi who asked him to go back to Multan to serve the people.<sup>26</sup>

In Multan he worked hard and soon achieved a great name in piety and righteousness. It was due to his efforts that the non-Muslims residing in these regions embraced Islam. He also took keen interest

24. *Ibid.*

25. Ikram, *op. cit.*, pp. 258-86.

26. *Ibid.*, pp. 293-301.

26 / EYLÖL 1991

JPHS, XVII, 1969 Karachi

Abdullah Zakeriyah

SHAYKH BAHĀ AL-DĪN ZAKARIYYA OF MULTĀN

by

DR. MUHAMMAD SALIM

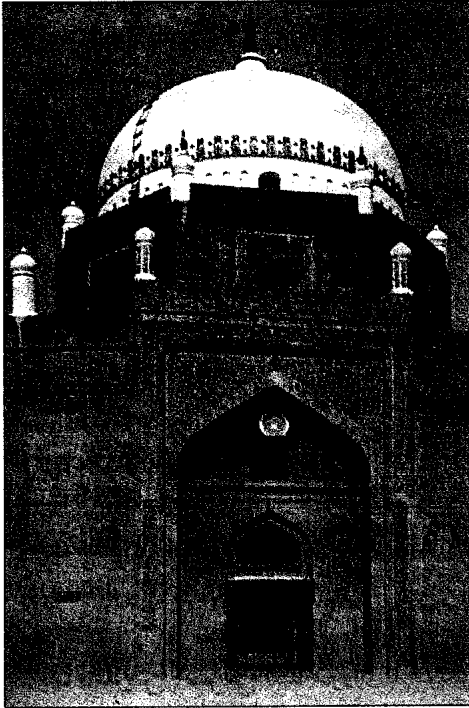
Sometimes in the twelfth century A. C. the Muslim mystics began to organize themselves into *Silsilahs* and adopted measures for the propagation of their *Silsilahs* by sending *Khalifahs* to different countries. Shaykh Mu'in al-Din Chishti was the first to be sent by his *pir*, Shaykh 'Uthmān Hārūnī to Ajmer (India) as the representative of his *Silsilah* (Chishtiyah). A few years later, Shaykh Shihāb al-Din Suhrwardi sent Shaykh Bahā al-Din Zakariyya to Multān as his *Khalifah* to work for the Suhrwardi *Silsilah*.

Shaykh Bahā al-Din Zakariyya was a descendant of Habbār b. Aswad who belonged to Banū Asad, a branch of the Quraysh tribe of Makkah<sup>1</sup>. His ancestor, Muḥammad b. Qāsim Qurayshī, says Ibn Baṭūṭah, had come to Sind along with the army sent by Ḥajjāj b. Yūsuf and after its conquest had settled here.<sup>2</sup> Shaykh Jamālī and Ferishtah on the other hand, report that his grandfather, Kamāl al-Din 'Alī Shāh Qurayshī had first emigrated from Makkah to Khwarazm and thence to Multān<sup>3</sup>. 'Allāmah Sulaymān Nadvi is of the opinion that his ancestor had come to Sind in the first century A. H. and later on had emigrated to

1 Shaykh 'Ayn al-Din Bijaypuri, *Tadhkirat-ul-Awliya-i-Hind*, quoted by Ferishtah, Vol. II, Bombay edition p. 659; Pirzada Muḥammad Husain, Urdu Translation of *Safar nama-i-Ibn Baṭūṭah*, Vol. II, Book Land, Karachi, Footnote pp. 7-8; 'Allāmah Sulaymān Nadvi *'Arab-o-Hind-ke-Ta'alluqāt*, Hindustan Academy, Allahabad, 1930, pp. 355-56; Shaykh 'Abd al-Ḥaq Muḥaddith of Delhi, *Akhbār al-Akhyār*, Muḥtabā'i Press, Delhi, p. 26.

2 Travels of Ibn Baṭūṭah Dar Sadir, Beirut, 1964, p. 397.

3 Shaykh Jāmālī, *Siyar al-'Arifin*, Rizvi Press, Delhi, p. 103; Ferishtah, p. 659.



مقبره شیخ بهاءالدین زکریای ملتان

خانقاه و مقبره شیخ بهاءالدین زکریای ملتان

محمود زیدی، ص ۳۷؛ د. اسلام، چاپ دوم، همانجا). از جمله مریدان او، دامادش، فخرالدین عراقی\* است که در مدح و رثای بهاءالدین اشعار بسیاری سروده است (عراقی، ص ۷۵، ۱۱۴؛ غلام سرور لاهوری، ص ۳۲). از دیگر مریدان او، میرحسینی\* هروی است که در کنزالرموز، شیخ بهاءالدین و فرزند و جانشین او، صدرالدین\* عارف، را ستوده است (جامی، ص ۵۰۵؛ حسینی هروی، ص ۲۳-۲۴؛ فرشته، ج ۲، ص ۴۰۶). البته برخی منابع (چیمه، ص ۷۰) او را مرید رکن‌الدین عالم، نواده بهاءالدین، دانسته‌اند. شیخ عثمان مرندی معروف به لعل\* شهباز قلندر، سیدجلال‌الدین بخاری - که طریقه جلالیه بدو منسوب است - و حسن افغان (متوفی ۶۸۹) که به دستور بهاءالدین، مأمور تبلیغ در میان افغانه شد از دیگر مریدان او بودند (غلام سرور لاهوری، ج ۲، ص ۳۴-۳۵، ۴۶؛ فرشته، ج ۲، ص ۴۰۵؛ زرین‌کوب، همانجا؛ شمیم محمود زیدی، ص ۷۰-۷۱).

بهاءالدین بر سیاست آن روز هند نیز تأثیر بسیاری نهاد. او اینلتیمش (۶۰۷-۶۳۳) را در تحکیم حکومتش در ملتان یاری کرد و عنوان افتخاری شیخ‌الاسلام از او گرفت. همچنین در ۶۴۴ که مغولان، ملتان را محاصره کردند و حاکم هرات نیز به آنها پیوست، بهاءالدین مبلغ صد هزار دینار به مهاجمان داد و آنان را واداشت تا از محاصره شهر دست بردارند (رضوی، ج ۱، ص ۱۹۱-۱۹۲؛ زرین‌کوب، همانجا).

بهاءالدین به کشاورزی و تجارت نیز اهتمام می‌ورزید.

**بهاءالدین زکریا** (مشهور به بهاء‌الحق)، عارف قرن ششم و هفتم، از مریدان شیخ شهاب‌الدین سهروردی و مروج طریقت سهروردیه در هند. کنیه وی ابومحمد و لقبش بهاء‌الدین القریشی الاسدی است. جدّ قریشی او، از مکه معظمه به خوارزم و سپس به ملتان\* رفت. بهاء‌الدین در کوت‌کُزور (نزدیک ملتان) به دنیا آمد (فرشته، ج ۲، ص ۴۰۴؛ داراشکوه بابر، ص ۱۱۴؛ رحمان‌علی، ص ۳۲). تاریخ ولادتش را غالباً ۵۶۶ (داراشکوه بابر، ص ۱۱۵؛ حسینی، ج ۱، ص ۱۲۰؛ - فقری، ص ۶۹) و بعضاً ۵۷۸ نوشته‌اند (فرشته، همانجا؛ غلام سرور لاهوری، ج ۲، ص ۱۹).

بهاء‌الدین پس از آنکه در زادگاهش قرآن را آموخت، برای ادامه تحصیل به خراسان رفت و مدت پانزده سال نیز در آنجا به تدریس پرداخت، سپس به بخارا، مکه و مدینه رفت. در مدینه علم حدیث آموخت و اجازه روایت یافت و بعد از آن به بیت‌المقدس رفت و مقابر انبیا علیهم‌السلام را زیارت نمود و از آنجا راهی بغداد شد و به جمع مریدان شیخ شهاب‌الدین سهروردی\* پیوست. سهروردی پس از هفده روز تعلیم، او را خلیفه خود معرفی کرد و در برابر اعتراض مریدانش گفت که بهاء‌الدین به منزله هیزم خشک بود و آتش در هیزم خشک بهتر اثر می‌کند. پس از آن، بهاء‌الدین به دستور سهروردی به ملتان بازگشت (دهلوی، ص ۴۳؛ رضوی، همانجا؛ عبدالرشید، ص ۹۰؛ غلام سرور لاهوری، ج ۲، ص ۱۹-۲۰؛ فرشته، ج ۲، ص ۴۰۴-۴۰۵). مشایخ سایر فرق در ملتان برای او کاسه‌ای مملو از شیر فرستادند، کنایه از اینکه در این دیار گنجایش شیخ دیگری نیست. بهاء‌الدین معنای هدیه را فهمید و گلی بر کاسه نهاد و آن را بازپس فرستاد، یعنی که در این شهر جای او همچون گل بر سر خواهد بود (غلام سرور لاهوری، ج ۲، ص ۲۰-۲۱؛ رحمان‌علی، ص ۳۲؛ رضوی، ج ۱، ص ۱۹۰-۱۹۱؛ عبدالحق دهلوی، ص ۲۶).

او برای مقیمان و مسافران در ملتان خانقاهی بزرگ و باشکوه ساخت و در آنجا به مدت نیم قرن به تربیت مریدان پرداخت. در این مدت با ارشاد او بسیاری از مردم هند به دین اسلام مشرف شدند (داراشکوه بابر، همانجا؛ زرین‌کوب، ص ۲۱۶؛ د. اسلام، چاپ دوم، ذیل واژه). بهاء‌الدین بسیاری از مریدانش را برای تبلیغ دین اسلام به سند و دهلی و افغانستان فرستاد و ایشان هر سال فعالیت‌های خود را به او گزارش می‌دادند. بدین ترتیب، طریقت سهروردیه در سند و پنجاب گسترش یافت و وی مریدانی از هرات و بخارا به خود جذب کرد (شمیم



to her by her husband for the Haj pilgrimage but she declined to go there and spent the whole amount on the construction of the said school building. Originally she belonged to Delhi but migrated to Pakistan with her husband.

**Bibliography**

- Bhatia, Jagdish, *Celebrities: A Comprehensive Biographical Thesaurus of Important Men and Women in India*, New Delhi, Aeon Publishers.
- Who's Who of Indian Writers*, New Delhi, Sahitya Akademi, 1961.
- Women in India Who's Who*, Bombay, National Council of Women, India, 1935.

**Zakaria, Dr. Rafiq Balumiya (1920 — )**

**Dr. Rafiq Balumiya Zakaria is an eminent politician of India.**

He was born at Sopara, district Thana, Maharashtra on 5 April 1920. He was educated in Anglo-Urdu High School, Poona; Ismail Yousf College (M.A. 1st Class, 1943); Government Law College, Bombay; London University (Ph.D.); Lincoln's Inn (Bar-at-Law). He got marriage to Fatima, has three sons and one daughter.

He was President of London Majlis, 1945-47 and of Federation of Indian Students' Societies in Great Britain and Europe, 1947. He attended the inaugural session of the International Union of Students of Prague, 1946.

He was worked on the *News Chronicle* and the *Observer*, London; ran a column 'Asian Notebook' in *Times of India*. He was Special Prosecutor and Government Counsel at Bombay High Court. General Secretary Bombay Youth Congress; member of Central Youth Committee.

He was nominated member of Maharashtra Legislative Council, June 1960; Congress Chief Whip on 1st July 1960; Congress member of

Maharashtra Legislative Assembly, 1962 (Aurangabad) and re-elected 1967 (Aurangabad West) and 1972 (same constituency); member of Executive Committee M.P.C.C. and All India Congress Committee. Deputy Minister for Buildings and Communications, Maharashtra Government, 1962-64; Cabinet minister for Urban Development, 1964-67; for Public Health and Waqfs in March 1972. He resigned from the Ministry, April 1977, saying that he would work for the organisation; elected member of Rajya Sabha April 1978. Represented India at UN, 1965.

He was founder of the Indonesia-Arab Society; Chairman Maulana Azad Education Trust, and India Unity Centre; founder President Maulana Azad College of Arts, Science and Commerce, Aurangabad and Marathwada College of Education, Aurangabad.

His important Publications are: *A Study of Nehru*, 1959, *Raiza: Queen of India*, 1966; *Rise of Muslim in India Politics*, 1970 2nd ed. 1971.

**Bibliography**

- Indian National Bibliography*, 1959, 1966, 1972.
- Indian Who's Who* (INFA), 1976-77, 1982.
- Rajya Sabha Who's Who*, 1980.
- Times of India*, 8 April 1977.
- Times of India Directory and Year Book and Who's Who*, 1972.

**Zakariyya, Shaikh Baha'u'd-Din (1182 — 1262)**

**Shaikh Baha'u'd-Din Zakariyya was an eminent Sufi saint-poet and scholar of Sindh.**

The ancestors of Shaikh Baha'u'd-Din Zakariyya seem to have come to Sind with the army of Muhammad bin Qasim. Baha'u'd-Din was born at Kot Karor, near Multan, about 578/1182-83. His father died when he was twelve

**Zakariyya, Shaikh Baha'u'd-Din (1182 — 1262)**

years old. He memorized the *Qur'an* and then went to Khurasan for further studies. He remained there for seven years, and left for Bukhara, where his piety earned him the title 'Angel'.

After performing a hajj to Mecca, he went to Medina where for five years he studied Hadis under Maulana Kamalu'd-Din Muhammad, the greatest scholar of that discipline in his days. From there he went to Jerusalem and later to Baghdad, where Shaikh Shihabu'd-Din Suhrawardi initiated him into his order and made him his *khalifa*.

The training period of Shaikh Baha'u'd-Din lasted for only seventeen days. The Shaikh's other disciples, many of whom had spent years serving him, were annoyed at an Indian being elevated to a high status in such a short time. After Shaikh Shihabu'd-Din learnt of their dissatisfaction he told them that when they had first come to him they had been like green wood which would not catch fire, whereas Shaikh Baha'u'd-Din had been like dry wood. Which had begun to burn with a single breath.

Leaving Baghdad, Shaikh Baha'u'd-Din reached Multan, via Nishapur. His arrival was a source of consternation to the town's holymen and religious dignitaries and they requested him to settle elsewhere. They expressed their wish through a symbolic act. Shaikh Baha'u'd-Din was sent a cup full of milk, pointing out that the town was as full of scholars as the cup of milk and had no room for others. The Shaikh understood the significance of their action and placing a rose on the milk, returned the cup. Such a gesture implied that he would occupy the same place among the scholars and holymen of Multan as the rose in the milk.

The 'ulama' also did not appreciate the presence of Shaikh Baha'u'd-Din and soon a conflict arose between him and Maulana Qutbu'd-Din Kashani. Nasiru'd-Din Qubacha, the ruler of

Multan, held the Maulana in great respect and built a madarasa where he lectured and performed his daily prayers. The Maulana had no faith in sufis, and believed that when a student at Kashghar, he had seen the most outstanding sufi of all.

The sufi was an ironsmith who made knives. Although, he miraculously mended a broken knife of the Maulana, what seems to have impressed him most was the fact that the sufi was usefully employed. As no other mystic was like the ironsmith, the Maulana advocated that it was unnecessary to believe in the sufi movement itself.

Under such circumstances, a conflict between these two leading personalities became inevitable. The Maulana tried to dissuade Shaikh Baha'u'd-Din Zakariyya from going to the *madrasa* for morning prayers on the pretext that it was too far for him to travel from his *khanqah*.

The clash finally came over a legal point relating to namaz (obligatory prayers). The Shaikh defended his action on the basis of his inner light (*nur-i batin*). The Maulana rejected the Shaikh's defence arguing that an inner light which was incompatible with *Shari'a* was in fact darkness. Their differences were insurmountable and the Shaikh left the debate, vowing never to return to the *madrasa*.

Shaikh Baha'u'd-Din reputation as a scholar, and the distinctive place he acquired among the disciples of Shaikh Shihabu'd-Din Suhrawardi, soon made him an important figure in Multan. It appears that merchants from Iraq and Khurasan were attracted to him in large numbers. The Shaikh erected an extensive *khanqah* containing granaries.

However, it was not a meeting place for the common people; only eminent religious people and perhaps state dignitaries and wealthy merchants were admitted. The Shaikh discussed with them topical theological and spiritual

## Z

### Zahiruddin, Makhdum Saiyid Shah

Sayid Zahiruddin flourished in the sixteenth century. He married the daughter of one of the royal families of Gaur, and settled at Makhdum Nagar.

He stuck to his mission and worked for the spread of mystic discipline. To him is attributed the knowledge of cures of all sorts of diseases. People visit his grave to seek relief from ailments.

#### Further Reading

- K.A. Nizami, *Some aspects of religion and politics in India during the thirteenth century*, Aligarh, 1964.  
E.C. Sachau, *Alberuni's India*, I, 1964.  
Yusuf Husain, *Glimpses of medieval Indian culture*, Bombay.  
Dani, "Muslim Inscriptions of Bengal", *JASB*, Vol. II, 1957.  
W. Haig, *Muntakhabu't-Tawarikh*, III, Calcutta, 1925.  
Mohd. Nur Niabi, *Development of Muslim Religious Thought in India from 12th to 14th Century*.  
Infan Habib *Historical Background of the Popular Movement in 15th & 16th Centuries*.  
*District Gazetteer of Birbhum*, Calcutta, 1910, p. 121.

### Zahirud-Din Birbhum, Makhdum Shah (16th Century)

He was a renowned Shaikh of his time connected with a certain Sultan of Gaur by marriage. By his exceptional power of miracle he converted the entire village into Islam. Hence that village is called Makhdum Nagar.

As, he is said to be connected by matri-

mony with the Sultan of Gaur, and as the Sultan of Gaur sat on the throne in the 16th century, so it is presumed that he might have flourished in Birbhum during the 16th century.

The saint had, it is held, the power of curing all sorts of diseases. Hence, people came frequently to his tomb to seek relief from the ailments.

### Zakariyya, Shaikh Baha'u'd-Din (1182A.D. — 1262A.D.)

The ancestors of Shaikh Baha'u'd-Din Zakariyya seem to have come to Sind with the army of Muhammad bin Qasim. Baha'u'd-Din was born at Kot Karor, near Multan, about 578/1182-83. His father died when he was twelve years old. He memorized the Qur'an and then went to Khurasan for further studies. He remained there for seven years, and left for Bukhara, where his piety earned him the title 'Angel'.

After performing a hajj to Mecca, he went to Medina where for five years he studied Hadis under Maulana Kamalu'd-Din Muhammad, the greatest scholar of that discipline in his days. From there he went to Jerusalem and later to Baghdad, where Shaikh Shijabu'd-Din Suhrawardi initiated him into his order and made him his *khalifa*.

The training period of Shaikh Baha'u'd-Din lasted for only seventeen days. The Shaikh's other disciples, many of whom had spent years serving him, were annoyed at an Indian being elevated to a high status in such a short time.

۳۲: عبدالحی، ۱۲۰/۱؛ زیدی، ۲۲-۲۴؛ آریا، ۴۷).

وی در زادگاهش قرآن آموخت و برای تکمیل معلومات ابتدا به خراسان و آن‌گاه به بخارا رفت و مدت ۱۵ سال به تحصیل و تدریس پرداخت؛ سپس به مکه و مدینه سفر کرد و در مدینه اجازه روایت حدیث یافت. پس از چندی از طریق بیت المقدس راهی بغداد شد و در آنجا به خدمت شهاب الدین عمر سهروردی (د ۶۳۲ق/۱۲۳۵م)، صاحب عوارف المعارف رسید و دست ارادت به وی داد و با راهنمایی او به مجاهده و ریاضت پرداخت. گفته‌اند که وی تنها پس از ۱۷ روز خرقه خلافت از مرشد خود گرفت و شیخ شهاب الدین در پاسخ معترضان گفت: بهاء الدین چون هیزم خشکی است که آتش در او زود اثر نمود (دهلوی، حسن، ۷۱-۷۲؛ جامی، ۵۰۴؛ غوثی شطاری، ۴۶؛ داراشکوه، ۱۱۴؛ فرشته، ۴۰۴/۲-۴۰۵؛ غلام سرور، ۱۹/۲-۲۰؛ زیدی، ۲۴؛ رضوی، ۱/۱۹۱).

بهاء الدین زکریا آن‌گاه به دستور مرشد خود به ملتان بازگشت و به ارشاد مردم و تبلیغ طریقه سهروردیه همت گماشت. وی در آغاز کار با مخالفت برخی از علما مانند قطب الدین کاشانی - که مورد حمایت ناصرالدین قباچه (د ۶۲۵ق/۱۲۲۸م)، فرمانروای سند و ملتان بود - روبه‌رو شد، اما خانقاه وی به‌زودی چنان شهرتی یافت که نه تنها صوفیان، بلکه بازرگانانی از عراق عجم و خراسان به دیدارش می‌شتافتند و هدایایی تقدیم وی می‌کردند. شیخ بهاء الدین نامه‌ای در مخالفت با ناصرالدین قباچه به شمس الدین التمش (حک ۶۰۷ - ۶۳۳ق/۱۲۱۰-۱۲۳۶م)، پادشاه دهلی نوشت. اگر چه این نامه به دست ناصرالدین قباچه افتاد، اما وی از آزار بهاء الدین چشم پوشید (فرشته، ۴۰۶/۲؛ زیدی، ۳۸-۳۹؛ رضوی، همانجا).

پس از فتح سند و ملتان به دست شمس الدین التمش و کشته شدن ناصرالدین قباچه، میان شیخ و پادشاه دهلی روابط نزدیکی برقرار شد و التمش وی را به شیخ الاسلامی برگزید. پس از آن خانقاه شیخ بهاء الدین به عنوان یکی از مراکز عمده تصوف درآمد و او به تربیت مریدان و ترویج بیش از پیش طریقه سهروردیه پرداخت. بهاء الدین در مسائل سیاسی زمان خود نیز اهتمام داشت، چنان که نه تنها در تشییت حکومت التمش در ملتان، او را یاری کرد، در ۶۴۴ق/۱۲۴۶م نیز که مغولان ملتان را محاصره کردند، در برابر پرداخت مبلغی پول آنان را داداشت که از محاصره آن شهر دست بردارند (سیفی، ۱۵۸؛ زیدی، همانجا؛ زرین کوب، ۲۱۶؛ رضوی، ۱/۱۹۱-۱۹۲).

بهاء الدین زکریا خانقاه بزرگ و با شکوهی در ملتان ساخت و در آنجا به مدت نیم قرن به تربیت مریدان پرداخت و بر اثر کوشش وی گروهی از هندوها به دین اسلام گرویدند (داراشکوه، زرین کوب، همانجاها؛ نیز نک: BI<sup>2</sup>). وی مریدان بسیاری را برای تبلیغ دین اسلام و ترویج طریقه سهروردیه به نواحی سند و پنجاب فرستاد و با کوششهای او این طریقه نه تنها در هند، بلکه در خراسان و بخارا نیز پیروانی یافت (زیدی، ۳۷؛ BI<sup>2</sup>).

(رشیدالدین، ۱۵۴/۳-۱۵۶؛ میرخواند، ۳۱۹-۳۱۸/۵؛ خواندمیر، همان، ۱۱۱/۳).

گفته‌اند: بهاء الدین به‌رغم سنگ‌دلی و بی‌رحمی، حاکمی سخاوتمند و بخشنده بود؛ به ویژه در بزرگداشت دانشمندان و ادیبان و شاعران کوشش داشت (وصاف، ۳۵-۳۶). از ستایشگران او شاعر برجسته آن عصر مجدهمگر (د ۶۸۶ق/۱۲۸۷م) بود که از یزد به اصفهان سفر کرد و در زمرة نزدیکان بهاء الدین درآمد و قصایدی در مدحش سرود (عبید، ۳۰۶؛ خواندمیر، همان، ۱۱۷/۳؛ مستوفی، ۴۲۲/۳؛ نیز نک: اقبال، ۵۳۷). مجدهمگر خطی زیبا داشت و نسخه‌ای از قابوس‌نامه را در ۶۷۳ق برای بهاء الدین کتابت کرد (حکمت، ۱۶۹). از دیگر ستایشگران او شمس الدین کاشی است که قصیده‌ای مصنوع در مدح بهاء الدین سرود (حمدالله، ۳۷۷).

از فرزندان بهاء الدین نام دو پسر او در منابع مذکور است: یکی از آنان به نام علی در ۶۸۸ق/۱۲۸۹م در واقعه کشتار خاندان جوینی در کاشان به قتل رسید، و مدفنش زیارتگاه مردم گردید. پسر دیگر وی، در اثر این واقعه و از شدت وحشت بیمار شد و در پایان عمر کبخاتو درگذشت (رشیدالدین، ۲۸۸/۳؛ نیز نک: قزوینی، «سأ»).

مآخذ: ابن فوطی، عبدالرزاق، الحوادث الجامعة، به کوشش محمدرضا شبیبی و مصطفی جواد، بغداد، مکتبة العربیة؛ ابوالقاسم کاشانی، عبدالله، تاریخ اولجایتو، به کوشش مهین همبلی، تهران، ۱۳۲۸؛ اقبال آشتیانی، عباس، تاریخ مفصل ایران (از استیلای مغول تا اعلان مشروطیت)، تهران، ۱۳۱۲؛ براون، ادوارد، تاریخ ادبی ایران (از سعدی تا جامی)، ترجمه علی اصغر حکمت، تهران، ۱۳۳۹؛ جاجرمی، محمد، مونس الاحرار، به کوشش صالح طیبی، تهران، ۱۳۵۰؛ حکمت، علی اصغر، حاشیه بر تاریخ ادبی ایران (نک: هم، براون)، حمدالله مستوفی، تاریخ گزیده، به کوشش عبدالحسین نویسی، تهران، ۱۳۳۹؛ خواندمیر، غیث‌الدین، حبیب السیر، به کوشش محمد دبیر سیاقی، تهران، ۱۳۵۳؛ همو، دستورالوزراء، به کوشش سعید نفیسی، تهران، ۱۳۱۷؛ رشیدالدین فضل‌الله، جامع التواریخ، به کوشش عبدالکریم علیزاده، باکو، ۱۹۵۷؛ سیفی هروی، سیف، تاریخ نامه هرات، به کوشش محمد زبیر صدیقی، کلکته، ۱۳۶۲ق/۱۹۲۳م؛ عبید زاکانی، کلیات، به کوشش پرویز اتابکی، تهران، ۱۳۴۳؛ فصیح خوافی، احمد، مجمل فصیحی، به کوشش محمود فرخ، مشهد، ۱۳۳۹؛ قزوینی، محمد، مقدمه بر تاریخ جهانگشای جوینی، لیدن، ۱۳۲۹؛ مستوفی باقی، محمد، جامع مفیدی، به کوشش ایرج افشار، تهران، ۱۳۴۰؛ میرخواند، محمد، روضه الصفاء، تهران، ۱۳۳۹؛ وصاف، تاریخ، تحریر عبدالمحمد آیتی، تهران، ۱۳۴۶؛ Spuler, B., Die Mongolen in Iran, Leiden, 1985. نیز: علی آل داود

**بهاء الدین زکریای ملتانی**، عارف سده ۶ و ۷ق/۱۲ و ۱۳م و مروج طریقه سهروردیه در هند. کنیه او ابو محمد، و خود معروف به بهاء الحق بود و القاب دیگری چون **غوث العالمین** و **بدر المشایخ** داشت. وی هاشمی نسب و قریشی بود و تبارش به اسدبن هاشم عبدمناف می‌رسید. جد بهاء الدین از خوارزم به «کوت کرور»، در حوالی ملتان مهاجرت کرده، و در آنجا ساکن شده بود. وجیه الدین محمد، پدر بهاء الدین در آنجا با دختر حسام الدین ترمذی ازدواج کرد و بهاء الدین در همان‌جا در ۵۶۶ق/۱۱۶۱م و به قولی در ۵۷۸ق/۱۱۸۲م به دنیا آمد (فرشته، ۴۰۴/۲؛ داراشکوه، ۱۱۵؛ غلام سرور، ۱۹/۲؛ رحمان علی،

21 KASIM 2009

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

- 3689 OHLANDER, Erik S. Mecca real and imagined: texts, transregional networks, and the curious case of Bahā' al-Dīn Zakariyyā of Multan. *Sufism and society: arrangements of the mystical in the Muslim World, 1200-1800*. Ed. John J. Curry, Erik S. Ohlander. London & New York: Routledge, 2012, pp.34-49. [Suhrawardi *pīr* of Multan, 13th century.]

Bahadddin Zakeri  
20125

27 Nisan 2014

020125 Bahaeddin Zakariyya

- 2912 DASTI, Humaira Arif. Path of Shaikh Bahauddin Zakariya: a contrastive model of mysticism. *Sufism in Punjab: mystics, literature and shrines*. Ed. Surinder Singh, Ishwar Dayal Gaur. Delhi: Aakar, 2009, pp.80-96. (Zakariya (1182-1262) laid the foundation of the Suhrawardi order in Multan.)

27 Nisan 2014

ADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN