

sediments and dirt cover this wick it may be placed in fire until they are burned off and it returns to its original purity and color (Qazvīnī, p. 306).

As gas lighting became common, urban legends developed around the electric plant (capacity 300 kw) built by Hājī Ḥosayn Amin-al-Zarb (q.v.) in 1326/1908 in Tehran on the Kīābān-e Cerāg-e Gāz, whose name was changed to Kīābān-e Cerāg-e Barq (Dokā), p. 378; Šahrī, p. 117; Najmī, p. 333). In one such legend it is told how Hājī Ḥosayn went to Russia along with Mozaffar-al-Dīn Shah (1313-24/1896-1907) and noticed an electric plant, something he had never seen before. The guard saw him staring at the building and asked him if he wanted to buy it. Hājī Ḥosayn answered yes; the owner of the factory, who had just arrived and noticed the stranger's shabby appearance, jokingly demanded only five hundred toman for the factory. Hājī Ḥosayn immediately agreed, bought the plant, and brought it to Persia (Šahrī, pp. 117-18). Crowds of people would gather in front of the factory and recite prayers in amazement, but when a rumor was circulated that the factory was a creation of Satan and a sign of the end of the world or that a factory built by foreigners could not be trusted to last, people in general became less enthusiastic about electric light. To overcome this reluctance, Amin-al-Zarb adorned all of the main streets of Tehran on the occasion of the celebration of the birth of the Twelfth Imam by means of colorful electric lights (*šerāghānī*, q.v.). The fears of the people were allayed, and gradually the use of electric lights became more common (Najmī, pp. 393-94; Šahrī, p. 119).

For the history of lamps in Persia and lamps in Persian art see LAMPS.

**Bibliography:** H. W. Bailey, "Ambages Indoiranicæ," *AJUN* 1, 1959, pp. 113-46. M.-J. Behrūzi, *Šahr-e sabz yā šahr-e šāhrestān-e Kāzerūn*, Shiraz, 1346 Š./1967. G. Borūjerdī, *Tārīk-e Borūjerd*, Tehran, [1353 Š./1974?]. Y. Dōkā, *Tārīk-e-ye sākūtmānā-ye Arg-e Sālūtānī-ye Tehrān wa rāhnemā-ye Kāk-e Golestān*, Tehran, 1349 Š./1970. Ebn Baṭṭūta, Pers. tr. M.-A. Mowāheḏ, *Safar-nāma-ye Ebn Baṭṭūta*, 2nd ed., Tehran, 1348 Š./1969. M.-H. E'temād-al-Saltāna, *Tārīk-e montażam-e nāserī*, ed. M.-E. Rezwānī, III, Tehran, 1367 Š./1988. 'A.-A. Faqīhī, *Āl-e Būya wa awṣā'-e zamān-e tās*, Tehran, 1357 Š./1978. Š. Hedāyat, *Neyrangestān*, Tehran, 1342 Š./1963. E. Joseph, "Andar talāš-e sawād-āmūz wa yād-ī az maktab-kānāhā-ye qadīm," *Rahāvard* 4/16-17, 1366 Š./1988, pp. 174-87, esp. p. 181. A. Kaḥ-ḥāzāda, *Diḡāhā wa šanīdahā*, ed. M. Kāmrām, Tehran, 1363 Š./1984. 'A.-R. Kalāntar Zarrābī, *Tārīk-e Kāsān*, ed. I. Afšār, Tehran, 1341 Š./1963. M. Kaṭīrānī, *Az kešī tā kešī*, Tehran, 1348 Š./1969. M. Leach, ed., *Funk and Wagnalls Standard Dictionary of Folklore Mythology and Legend*, 2 vols., New York, 1949. H. Maḥbūbī Ardākānī, *Tārīk-e mo'assasāt-e tamaddonī-e jadīd dar Irān III*, ed. K. Ešfahānīān and J. Qājārīya, Tehran, 1368 Š./1989. M. Maḥdāwī, *Dāstānāhā-ye panjāh sāi*, Tehran, 1348 Š./1969. Massé,

*Croyances*. Sayyed Moḥammad-Ḥasan (Āqā) Najafī Qūcānī, *Šāḡat-e Sarq*, ed. R. Šakerī, Tehran, 1362 Š./1983. N. Najmī, *Trān-e qadīm wa Tehrān-e qadīm*, Tehran, 1363 Š./1984. Nāser-e Košrow, *Safar-nāma*, ed. N. Wazīnpūr, Tehran, 1354 Š./1975. W. T. O'Dea, *The Social History of Lighting*, London, 1938. J. E. Polak, *Persien. Das Land und seine Bewohner. Ethnographische Schilderungen*, 2 vols. in 1, Leipzig, 1865; Pers. tr. K. Jahāndārī, *Safar-nāma-ye Pālāk*, Tehran, 1361 Š./1982. Zakariyā' b. Moḥammad b. Maḥmūd Qazvīnī, *Ātār al-belād wa okbār al-'ebād*, Beirut, 1380/1960. F. W. Robins, *The Story of the Lamp*, London, 1939. *Šad dar-e naṡr o šad dar-e Bondahes*, ed. B. N. Dhabhar, Bombay, 1909. J. Šahrī, *Gūša-ī az tārīk-e ejetmā'-e Tehrān-e qadīm*, Tehran, 1357 Š./1978. R. Šakerī, *Atrak-nāma. Tārīk-e jāme'a-ye Qūcān*, Tehran, 1365 Š./1986. E. Šakūr-zāda, *'Aqāy-e rošim-e mardom-e Korāsān*, Tehran, 1363 Š./1984. E. C. Sykes, *Through Persia on a Side-Saddle*, Philadelphia, 1898. Tāj-al-Saltāna (daughter of Nāser-al-Dīn Shah), *Kāterāt-e Tāj-al-Saltāna*, ed. M. Eteḡādīya and S. Sa'dvandīān, Tehran, 1361 Š./1982 (esp. pp. 53ff. on the *bāz-e šerāg-kānūškoni* "game of switching off the light"). Zs. Telegdi, "Essai sur la phonétique des emprunts iraniens en araméen talmudique," *JA*, 1935, pp. 177-256. L. Thwing, *Flickering Flames. A History of Domestic Lighting Through the Ages*, Rutland, Vermont, 1958. A. Wakīlīān, *Tamīl o maṡal*, Tehran, 1366 Š./1987.

(MAHMOUD OMDISALAR)

**CERĀG-E DEHLI** (b. at Avadh, ca. 675/1276-77; d. at Dehli, 18 Ramaḡān 757/14 September 1356); the title of Shaikh Naṡir-al-Dīn Maḥmūd, the last of the five great early saints of the Indian Čeṡṡī order (see ČEṡṡĪYA). He was the son of Shaikh Yahyā b. 'Abd-al-Laṡī Yazdī, a prosperous wool merchant (Kermānī, p. 238), who had emigrated from Khorasan to Lahore. Later the family settled down at Avadh. Cerāg-e Dehli was only nine years old when his father passed away (Ḥamīd, p. 282), and his mother supervised his education (Kermānī, p. 92). His teachers included 'Abd-al-Karīm Servānī. Qāzī Mohyi'l-Dīn Kāsānī, Eftekār-al-Dīn Moḥammad Gilānī, and Šams-al-Dīn Yahyā, an eminent scholar and disciple of the Čeṡṡī Shaikh Neḡām-al-Dīn Awlīā' (d. 725/1324; Barānī, p. 353; Ḥabīb, p. 129; Ḥamīd, pp. 150, 282; Jamālī, p. 92; Kermānī, p. 225).

After years of contemplation and solitude in the forests of Avadh (Ḥamīd, pp. 170-71), at the age of forty-three Cerāg-e Dehli went to Dehli, where he was interviewed by Shaikh Neḡām-al-Dīn and admitted into the Čeṡṡī order (Ḥabīb, pp. 129-31). His piety and spiritual excellence soon earned him the respect of his colleagues, as well as of the Shaikh, who referred to him as "our Ebrāhīm-e Adham" (q.v.); Hosaynī, p. 87), gave him the title Cerāg-e Dehli, and eventually, in 1724/1323, a few months before his death, chose him as his successor (Kermānī, pp. 91, 248; Jamālī, p. 91). After the death of his master, Cerāg-e Dehli moved his headquarters to an area in Dehli now known as Cerāg-e

Dehli, where he led his order for more than thirty years.

Cerāg-e Dehli had strained relations with the contemporary ruler, Sultan Gīāz-al-Dīn Moḥammad (r. 725-52/1323-51), who had little sympathy for the order and forced some of its members to move to provincial towns (*EI*<sup>2</sup>, p. 51), but his successor, Fīrūzšāh III (r. 752-90/1351-88), who had more faith in the mystics (Barānī, p. 360), did not interfere with Cerāg-e Dehli and his activities.

Cerāg-e Dehli died after being stabbed by a certain Torāb, a qalandar (Ḥamīd, p. 286; Kermānī, pp. 242-47). His disciples buried him according to his instructions, along with the mystic regalia that he had received from his master (the *kerqa* "robe," "aṡā" staff," *moṡallā* "prayer rug," etc.; Ḥamīd, p. 287). His tomb is in Dehli in the area known as Cerāg-e Dehli and stands in an irregular oblong enclosure of 180 × 104 feet, the greater portion of which, according to the inscription on the tomb, was built in 1142/1729 by Moḥammad Šāh (d. 1161/1748), the Mughal ruler.

Among Cerāg-e Dehli's disciples were Sayyed Jalāl-al-Dīn Bokārī, popularly known as Maḡdūm-e Jahānī-ān (d. 785/1384), Sayyed Moḥammad Gīṡū-Darāz, Qāzī 'Abd-al-Moḡdār, a distinguished scholar and poet in Arabic, Mawlānā Aḡmad Thānīsarī, an outstanding scholar of Islamic jurisprudence, and Šadr-al-Dīn Ḥakīm, a distinguished scholar of his time ('Abd-al-Ḥaqq, pp. 142, 146, 148-49).

The record (*maṡūẓāt*) of Cerāg-e Dehli's assemblies, *Kayr al-majāles*, is regarded as superior to other such collections of the period in form and content (Neḡāmī, p. 2). It was compiled by Ḥamīd Qalandar, a disciple of Shaikh Neḡām-al-Dīn, and read and approved by Cerāg-e Dehli himself.

**Bibliography:** Moḥammad b. Shaikh Moḥammad-'Alī Akram, *Eṡtebās al-anwār*, Azad Library, Aligarh Muslim University, ms. no. H.G. 22/4-1, fol. 186. Zīā'-al-Dīn Barānī, *Tārīk-e šīrūzšāhī*, ed. Sir S. Ahmed Khan, Asiatic Society, Calcutta, 1860, p. 353. Moḥammad Bolāq, *Maṡlūb al-'ālebin*, Azad Library, Aligarh Muslim University, ms. no. H. 87, fol. 117a-b. *Feresṡta*, Nawal Kešor, 1281/1864-65, II, pp. 329-94. M. Ḥabīb, "Shaikh Naṡīrudīn Maḡmūd Čīrāghī-Dehli as a Great Historical Personality," *Islamic Culture* 20, 1946, pp. 129-53. Qalandar Ḥamīd, *Kayr al-majāles*, ed. K. A. Neḡāmī, Department of History, Aligarh Muslim University, pp. 150, 170-71, 281, 283. S. Moḥammad-Akbar Ḥosaynī, *Jawāme' al-kelām*, Hyderabad, n.d., p. 106. Faṡl-'Allāh Darvīš Jamālī, *Šīr al-'āreṡīn*, Dehli, 1311/1893-94, pp. 92-97. Amīr Kord Kermānī, *Šīr al-anwār*, Dehli, 1302/1884-85, pp. 92, 225-38. K. A. Neḡāmī, introd. to Qalandar Ḥamīd, *Kayr al-majāles*, p. 1-67. 'Abd-al-Ḥaqq Moḡdād-e Dehlavī, *Aḡbār al-akayār*, Dehli, pp. 142, 146, 148.

(SHARIF HUSAIN QASEMI)

**CERĀG KHAN ZĀHEDI** b. Shaikh Šarīf, a descendant of Shaikh Zāhed Gilānī (q.v.), the celebrated *moršed* (spiritual director) of Shaikh Šaff-al-Dīn, the

eponymous founder of the Safavid order (Šafawīya); hence Cerāg Khan was also known as Fīrādā (Haneda, p. 196, quoting the *Kolāṡat al-šīr* of Moḥammad Ma'šūm Ešfahānī, pp. 109-10). His father had been the *motawallī* of the Safavid shrine in Ardabil, but the Sayḡāvand tribe is said not to have held him in much respect (Haneda, p. 196 n. 104).

Cerāg Khan had been a supporter of the sons of the powerful *qūrcībāzī* 'Isā Khan Šafawī (q.v.), but in 1042/1632-33 (thus *Rawzat al-safā*; or 1040/1630-31, thus Kermānī) he denounced them to Shah Šaff (r. 1038-52/1629-42) and accused them of conspiring to stage a coup against the shah and to put one of their number on the throne. Shah Šaff began to put to death or blind the Safavid princes, including the sons of 'Isā Khan the *qūrcībāzī* and the four sons of E'temād-al-Dawla, all grandsons of Shah 'Abbās. 'Isā Khan himself was also put to death, and Cerāg Khan was rewarded for his "lies" with the posts of *qūrcībāzī* and *jomāt al-molk* (vizier; Wazīr Kermānī, pp. 286-87; Hedāyat, p. 445). Five months later, however, Cerāg Khan himself was charged with still harboring sympathies for the sons of 'Isā Khan, and was executed in July 1632 (Hedāyat, p. 447; Haneda, p. 196 n. 104). This episode seems to indicate that the desire for revenge on the descendants of Shaikh Šaff on the part of the descendants of Shaikh Zāhed was still strong more than three centuries after the death of Shaikh Zāhed.

**Bibliography:** Aḡmad-'Alī Khan Wazīrī Kermānī, *Tārīk-e Kermān*, ed. M.-E. Bāstānī Pārtīz, Tehran, 1340 Š./1961. M. Haneda, *Le Chāh et les Qīzīlās. Le système militaire safavide*, Berlin, 1937, p. 196. R. Hedāyat, *Tārīk-e rawṡat al-safā-ye nāserī VIII*, Qom, 1339 Š./1960. H. R. Roemer, "The Safavid Period," in *Camb. Hist. Iran* VI, 1986, pp. 280-81.

(ROGER M. SAVORY)

**CERĀG-'ALĪ KHAN SERĀJ-AL-MOLK** ZANGANA (d. after 1281/1864-65), a leading government official during the early reign of Nāser-al-Dīn Shah. Originally a prominent member of the Zangana tribe, Cerāg-'Alī began his government career as a secretary (*moršī*) in the provincial administration of Azerbaijan. He was a member of the Persian delegation at the Erzurum conference of 1259/1843 and on Nāser-al-Dīn's accession came to Tehran in the entourage of Mīrżā Taqī Khan Amīr-e Kabīr, the Amīr-e Neḡām (q.v.), and became one of the group of officials supporting his administrative reforms.

He received his first important commission in 1264/1848, when he was appointed arbitrator in a dispute between the *wazīr* of Isfahan and a rival for the post. In the following year he was selected by Mīrżā Taqī Khan to travel to Mašhad as the shah's emissary to the rebel leader Moḥammad-Ḥasan Khan Sīlār in an attempt to persuade the latter to back down. Although received by Sīlār, Cerāg-'Alī was unable to effect a reconciliation or to persuade him to accept an offer to retire to Mecca for a year in order to defuse the situation. His own life threatened by a mob, Cerāg-'Alī

*Nasiru'd-Din, Shaikh (1276A.D. — 1356A.D)*

285

*Nurual Haq*, ed. by Md. Saleh Kazim), Gauhati, 1967, pp. 3-6.

Md. Saleh Kazim, *Satyar Path*, pp. 1-2.

Md. Saleh Kazim, *Satyar Path*, pp. 5-6.

## Nasiru'd-Din, Shaikh

(1276 A.D.—1356 A.D)

The most prominent of Shaikh Nizamu'd-Din's *khalifas* and his chief successor in Delhi, however, was Shaikh Nasiru'd-Din Mahmud who became known as the *Chiragh* or Lamp of Delhi. His home town was Awadh and he was born in about 675/1276-77. Shaikh Yahya, his father, was a wool merchant and had lived in great affluence. When his father died, he was nine. His mother continued to have him educated as an *'alim*, but temperamentally, he was more attracted to asceticism.

By the time, he was twenty-five, Nasiru'd-Din Mahmud had abandoned the world and embraced the life of a sufi with its daily rituals of self-mortification, fasting and prayers. Leaves growing wild in Awadh, known as *sanbhalu*, served to break his fast and to also kill his sexual desires. He lived alone except for a few fellow dervishes. Early in the morning he would leave his dwelling in Awadh and walk to the local mango grove which also held some tombs. There he spent the whole day in prayer. A small group of Muslim weavers worked in the grove and with Nasiru'd-Din they would gather in congregation under the trees to pray while he acted as their Imam.

A number of Awadh's most noted scholars and holymen were the disciples of Shaikh Nizamu'd-din Auliya' of Delhi. This prompted Shaikh Nasiru'd-Din Mahmud at the age of forty-three to migrate to Delhi to join the ranks of Chishti saints. He had by then completed eighteen years of strenuous mystical exercises, under the tutelage of local dervishes. So advanced spiritually was he that it was natural he would outshine many of Shaikh Nizamu'd-Din's other disciples. Greeted warmly by the Shaikh, he was later initiated as a disciple.

Long periods of self mortification in the wilderness had made Shaikh Nasiru'd-Din un-

accustomed to urban living. He asked Amir Khusraw, through whom requests to Shaikh Nizamu'd-Din were made, to obtain the latter's permission to retire to the jungles and mountains. But his pir had charted for him a different course, and the message was relayed that Nasiru'd-Din must remain in Delhi among the people, and suffer whatever indignities and hardships they might inflict on him. In return he must treat them with generosity and love. Amir Khwurd commented:

'The Sultanu'l-Mashai'kh entrusted everyone with duties which he found him fit to perform. To one he ordered to remain silent, and behind doors. To another he ordered to enrol a large number of disciples. To a third he would order that he live amongst the people, accept the suffering they may cause, and remain courteous to them.'

While living in the *jama'at-khana*, Nasiru'd-Din's fellow dervishes named him Ganj, the Treasury, implying that he was a source of spiritual bounty. According to Amir Khwurd, after his accession Sultan Muhammad bin Tughluq began to harass Shaikh Nasiru'd-Din Mahmud while the latter patiently endured his slights. However, Amir Khwurd fails to give details in support of his accusations.

As previously mentioned, the Shaikh, with Shamsu'd-Din Yahya and Fakhru'd-Din Zarradi, had been sought by the Sultan to assist him in his policy regarding the extermination of Mongols from Ghazni and Khurasan. However Shaikh Nasiru'd-Din appears to have escaped enforced migration to Daulatabad and remained in Delhi.

However, it would seem that Shaikh Nasiru'd-Din and other eminent Chishti sufis were compelled to accept government posts. Shaikh 'Abdu'l-Haqq depicts the Sultan as forcing Shaikh Nasiru'd-Din to accompany him on his travels and relates that on another occasion he was appointed his *jamadar*. But, following the teachings of Shaikh Nizamu'd-Din Auliya', the Shaikh appears to have reluctantly accepted the duties assigned to him in a spirit of self denial.

The power of the 'ulama' and the sufi orders which the Sultan resented so strongly paled into

*Nasiruddin Mahmud Chiragh-i-Delhi, Shaikh*

267

Latter dated 3rd October, 1980 from Jonab Mahbub Ali of Goalpara, who heard from Jonab Qazi Mahiud-Din the youngest son-in-law of Baghdadi Pir Sahib

W. Haig, *Muntakhabu'l-Tawarikh*, III, Calcutta, 1925.

Jamali, *Siyaru'l-Arifin*, Delhi, 1893.

Ghausi Shattari, *Gulzar-i Abrar*.

Abdu'r Rahman Chishti, *Mir'atu'l-Asrar*.

Ghulam Mu'inu'd Din, *Ma'arifu'l-Waliyat*, Panjab University manuscript.

Abu'l Fazl, *Akbar Nama*, II, Calcutta., 1879. p. 154.

S.A.A. Rizvi and V.J.A. Flynn. *Fathpur-Sikri*. Bombay, 1975.

Abdu'l-Qadir Bada'uni, *Muntakhabu'l-Tawarikh*. III.

S.A.A. Rizvi, *Religious and Intellectual History of Akbar's Reign*, Delhi, 1975.

Jahangir, *tuzuk-i Jahangiri*, Ghazipur and Aligarh, 1863-64.

## Nasiruddin Mahmud Chiragh-i-Delhi, Shaikh

Shaikh Nasiruddin Mahmud Chiragh-i-Delhi was a little before noon on a hot summer day in Delhi in the early years of Sultan Ata'uddin Khilji's reign that Shaikh Nizamuddin Auliya', the greatest Indo-Muslim saint of all times, left his comfortless room on the upper storey, which was burning like an oven, negotiated the clumsy and dangerous staircase, and was about to proceed to a little room that adjoined his Jama at-Khana, a large hall with tall, clumsy pillars in which his disciples lived, prayed and slept according to the principles prescribed for the community life of the mystics.

But the great Shaikh, who kept his nights alive with prayers, meditations and recitations of select verses, was not destined to enjoy his much needed midday rest. For, casting his eyes around him, he discerned a man of about forty-five or so standing in the courtyard under the banyan tree, which some years later was to spread its branches over the roof of the Jama'at-khana, so that the Shaikh and his friends might sit comfortably in the shade.

Something in the man, one of his newer disciples, attracted the great Shaikh, for he pos-

sessed, in a remarkable degree the 'intuitive intelligence, (*Nafs-i-Gira*) of the mystics. The new disciple had come to his master, even as Shaikh Baha'uddin Zakariyya had gone to Shaikh Shahabuddin 'Umar, the founder of the Suhrwardi Silsilah, after years of study, preparation and self-training.

He was, to quote a metaphor of the Great Shaikh himself, like 'dry wood' which the mystic-master had but to breathe on and it would burst into flames.

The Great Shaikh gave up the idea of his midday rest, turned to the gate-room (*Dihliz*) and sent one of the servants of the *Khanqah* to summon the new disciple. "Sit down," said the Great Shaikh, surveying the man with those red, sleep-laden eyes of his, well aware that even his *Khanqah* was fortunate in the advent of such a mystic. "What is in your heart? What is your aim? What work did your father do?"

From all his higher disciples Shaikh Nizamuddin Auliya' ruthlessly demanded the complete severance of all earthly ties. They must have nothing to do with kings and high officers. They must not earn any livelihood; a feeling of security about his means of livelihood would imply that the disciple depended upon something other than Allah.

So no playing for security, if you are a mystic. Starve and be the guest of Allah! Earlier Chishti mystics had only permitted two forms of livelihood — Zamin-i-Ahya, the cultivation of barren land by the mystic's own hand, and Futuh, the unasked charity of his neighbours. But the Great Shaikh apparently disapproved of the former as it made the mystic dependent upon the tax-collector. Unasked charity was the only livelihood he would permit.

The new disciple was prepared for all that the human mind and frame can bear in the search for Haq or the Absolute. He had already cast aside 'all earthly ties, though he belonged to a well-to-do family. "My father," Shaikh Nasiruddin Mahmud replied, "had slaves who traded in woolen cloth. The object of my devotions is to pray for the long life of the Shaikh, to

Abbasids, London 1979; Patricia L. Baker, *Islam and the religious arts*, London 2004; Mountstuart Elphinstone, *An account of the kingdom of Caubul and its dependencies in Persia, Tartary and India*, Graz 1969; *EP<sup>2</sup>*, s. v. "donanma" (by V. L. Ménage); Danish Kakarzi, *The great festivals in Islam*, New Delhi 2001; Mehmet Kanar, *Büyük Türkçe-Farsçe sözlük*, Tehran 1374 Ş.

/ افسانه منفرد /

## چراغچی ← چراغ

**چراغ دهلی**، لقب شیخ نصیرالدین محمودبن یحیی بن عبداللطیف یزدی اودهی، از خلفای برجسته شیخ نظام الدین اولیاء\*<sup>۱</sup>. نصیرالدین در ۶۷۵ در اوده<sup>۲</sup> (در ایالت اوتارپرادش هند) زاده شد (رضوی<sup>۳</sup>، ج ۱، ص ۱۸۴). نسبش به سادات حسنی یزد می‌رسد. پدرش، که زاده لاهور و تاجر پیشه بود، نه سال پس از ولادت نصیرالدین درگذشت و مادرش، که اهل زهد بود، به تربیت وی همت گماشت (جمالی دهلوی، ص ۹۲؛ غلام سرور لاهوری، ج ۱، ص ۳۵۳؛ حسنی، ج ۲، ص ۱۵۸-۱۵۹؛ زرین کوب، ص ۲۲۱). نصیرالدین از کودکی، همراه با تحصیل علوم شرعی نزد مولانا عبدالکریم شیروانی، مجاهده و ریاضت را نیز آغاز کرد (جمالی دهلوی، همانجا؛ نیز ← غلام سرور لاهوری، همانجا).

از دیگر استادان او در آن ایام، افتخارالدین محمد گیلانی، شیخ فخرالدین هانوسی، قاضی محیی الدین کاشانی و شیخ شمس الدین محمدبن یحیی اودهی بودند (حسنی، ج ۲، ص ۱۵۹). نصیرالدین محمود از ۲۵ سالگی ریاضت و تجرد اختیار کرد (رحمان علی، ص ۲۳۸). در حدود چهل سالگی به دهلی رفت و در شمار مریدان شیخ نظام الدین محمد بدائونی (نظام الدین اولیاء) درآمد. (غلام سرور لاهوری، ج ۱، ص ۳۵۴؛ رحمان علی؛ رضوی، همانجاها). نصیرالدین در ایامی که در جماعتخانه چشتیه<sup>۴</sup>، در کیلوکهری بر کرانه رود جَمْنَا در هند، در ملازمت نظام الدین بود، شیخ کسوت خاص خود را به او بخشید (میرخوررد، ص ۲۴۶؛ جمالی دهلوی، ص ۹۳؛ غلام سرور لاهوری، همانجا). اصحاب نظام الدین اولیاء، نصیرالدین را، که در این ایام جامع علوم ظاهری و باطنی شده بود، به سبب کثرت فضل و دانش، «گنج معانی» می‌خواندند (فرشته، ج ۲، ص ۳۹۸-۳۹۹؛ قس غلام سرور لاهوری، همانجا: «گنج شرف»). نصیرالدین از شیخ نظام الدین اجازه عزت‌گزینی

و سیاسی، مانند جشنهای استقلال یا دستیابی به موقعیتهای مهم و جهانی، صورت می‌گیرد، مانند چراغانی و آتشبازی مفصل در تهران و میدان بهارستان به مناسبت دومین سال اعلام مشروطیت در جمادی الآخره ۱۳۲۵، که اعضای انجمنهای سیاسی و اتحادیه‌های صنفی در برپایی آن نقش بسزایی داشتند (یعقمانی، ص ۱۳۴)؛ چراغانی به مناسبت لغو امتیاز داری<sup>۵</sup> در ۱۳۱۲ ش (شهری‌باف، ج ۱، ص ۴۰۸-۴۰۹) و چراغانی قندهار به مناسبت پیروزی شاه محمود و تسخیر پیشاور (الفینستون<sup>۶</sup>، ص ۶۰۹).

چراغانی کردن گاه به سبب ویژگی مکانی صورت می‌گیرد و تقریباً در تمام مدت سال دوام دارد، مانند چراغانی آستانه‌های مقدس، کاخها و برخی بناهای مهم دولتی.

منابع: ابن اثیر؛ ابن جبیر، *رحلة ابن جبیر*، بیروت ۱۹۸۶؛ اردو دائره معارف اسلامیه، لاهور ۱۳۸۴-۱۴۱۰/۱۹۶۴-۱۹۸۹، ذیل «چراغان (میلا)»؛ اسکندر منشی؛ نینا جمیل، *الطعام فی الثقافه العربیه*، لندن ۱۹۹۴؛ علی اصغر حکمت، *سرزمین هند*، تهران ۱۳۳۷ ش؛ لحد خاطر، *العادات و التقالید اللبانیة*، بیروت ۲۰۰۲؛ پیترو دلاواله، *سفرنامه‌ی پیترو دلاواله*، ترجمه محمود بهفروزی، تهران ۱۳۸۰ ش؛ دهخدا؛ کارلا سرنا، *مردم و دیدنیهای ایران: سفرنامه کارلا سرنا*، ترجمه غلامرضا سمعی، تهران ۱۳۶۳ ش؛ کارسیاد سیلوا ای‌فیگروآ، *سفرنامه دن کارسیا د سیلوا فیگوروا* سفیر اسپانیا در دربار شاه عباس اول، ترجمه غلامرضا سمعی، تهران ۱۳۶۳ ش؛ جعفر شهری‌باف، *طهران قدیم*، تهران ۱۳۸۱ ش؛ احمدبن عبدالله صاعدی شیرازی، *حدیقه السلاطین قطبشاهی*، چاپ علی اصغر بلگرامی، حیدرآباد دکن ۱۹۶۱؛ عبدالوهاب علوب، *الواعظ: معجم فارسی- عربی للألفاظ و التعبیرات و التراکیب الفارسیة المعاصرة*، بیروت ۱۹۹۶؛ محمد غفرانی و مرتضی آیت‌الله زاده شیرازی، *فرهنگ اصطلاحات روز: فارسی- عربی*، تهران ۱۳۶۴ ش؛ ویلیام فرانکلین، *مشاهدات سفر از بنگال به ایران در سالهای ۱۷۸۷-۱۷۸۶ میلادی*، ترجمه محسن جاویدان، تهران ۱۳۵۸ ش؛ نصرالله فلسفی، *زندگانی شاه عباس اول*، ج ۲، تهران ۱۳۵۳ ش؛ محمد صالح کنبو، *عمل صالح، الموسوم به شاه جهان‌نامه*، ترتیب و تحثیه غلام یزدانی، چاپ وحید قریشی، لاهور ۱۹۶۷-۱۹۷۲؛ جلال الدین محمد منجم‌یزدی، *تاریخ عباسی*، یاه روزنامه *سلاجلال*، چاپ سیف‌الله وحیدنیا، تهران ۱۳۶۶ ش؛ محمدطاهر نصرآبادی، *تذکره نصرآبادی*، چاپ وحید دستگردی، تهران ۱۳۶۱ ش؛ سعید نفیسی، *محیط زندگی و احوال و اشعار رودکی*، تهران ۱۳۳۶ ش؛ محمدطاهرین حسین وحید قزوینی، *عباسنامه*، یاه شرح زندگانی ۲۲ ساله شاه عباس ثانی (۱۰۵۲-۱۰۷۳)، چاپ ابراهیم دهگان، اراک ۱۳۲۹ ش؛ اقبال یغمائی، *مدرسه دارالفنون*، تهران ۱۳۷۶ ش؛

Muhammad Manazir Ahsan, *Social life under the*

1. Elphinstone

2. Awadh

3. Rizvi

آموزش وی به جد کوشید (قلندر، جمالی، همانجاها). نصیرالدین در ابتدای حال، نزد عبدالکریم شروانی *هدایة الفقه مرغیبانی* و *اصول پردوی* را خواند و پس از درگذشت وی، از افتخارالدین محمد گیلانی، شیخ فخرالدین هانسوی، قاضی محی‌الدین کاشانی و شمس‌الدین محمد بن یحیی اودهی کسب علم کرد (رحمان علی، ۱۳۳۸؛ قلندر، جمالی، همانجاها؛ عبدالحی، ۱۵۹/۲). آن‌گاه در ۲۵ سالگی ترک دنیا گفت و در جنگلها و ویرانه‌های اوده به ریاضت و مجاهدت پرداخت و سرانجام در ۴۰ یا ۴۳ سالگی (قلندر، جمالی، رحمان علی، همانجاها؛ داراشکوه، ۱۰۰) به صحبت نظام‌الدین اولیاء بدائونی - شیخ بزرگ چشتیه - رسید و در جماعت خانۀ وی در کیلوکهری، بر کرانه رود جمنام مقام گزید و چندان مقام یافت که شیخ کنسوت خاص خود را بدو بخشید و او را «ابراهیم ادهم ما» خواند (قلندر، ۲۸۲-۲۸۴؛ گیسودراز، جوامع ...، ۸۷؛ جمالی، ۹۲-۹۳؛ غلام سرور، ۳۵۴/۱). همچنین، به سبب کثرت فضل و دانش نزد اصحاب شیخ به محمود «گنج» (قلندر، ۲۸۳؛ جمالی، ۹۲) یا «گنج معانی» (فرشته، ۳۹۹/۲؛ لعلی، ۴۹۳؛ قس: غلام سرور، همانجا: گنج شرف) شهرت یافت.

نصیرالدین در ایام مریدی نزد نظام‌الدین اولیاء به ریاضتهای دشوار خود ادامه داد و همچنان میل به خلوت و انزوا داشت، اما نظام‌الدین آن ریاضتها را تعدیل کرد و با سفارش او به ماندن در شهر و تحمل جفای خلق، او را از انزوا برحذر داشت (میرخرد، ۲۴۷؛ عبدالحق، ۱۵۴-۱۵۵؛ کشمیری، ۵۶-۵۷). گویا در آن روزها سلوک نصیرالدین صبغهای متشرعانه داشت، زیرا به رغم سنت مشایخ چشت، سماع را خلاف سنت و شرع می‌دانست و از پرداختن به آن تن می‌زد (عبدالحق، ۱۵۷). با این حال، برخلاف قول برخی که منکر سماع کردن نصیرالدین‌اند (نک: داراشکوه، ۱۰۰-۱۰۱؛ حبیب‌الله، ۴۴؛ آریا، ۱۳۴، ۲۱۵)، برخی دیگر بر این باورند که وی بعدها به سماع رغبت نشان داد، اما برای فرونشاندن مخالفت‌های فقها و عامۀ متشرعه محدودیت‌هایی چند بر آن نهاد (نک: ادامه مقاله).

گویا نصیرالدین مدتها در مقام یکی از خلفای نظام‌الدین اولیاء در اوده به ترویج طریقت مشغول بود، اما بعدها نظام‌الدین اولیاء کمی پیش از مرگ خود میراث مشایخ پیشین را به او - که به نهایت پیروی از شیخ مشهور بود - بخشید و وی را به عنوان خلیفۀ خود در دهلی برگزید. این امر و نیز اهمیت نقش نصیرالدین در رونق و گسترش طریقت چشتیه سبب شد که نویسنده‌گان دوره‌های بعد وی را خلیفۀ اصلی نظام‌الدین اولیاء بدانند (میرخرد، ۲۵۸-۲۵۹؛ لعلی، ۴۹۳-۴۹۴؛ غوثی، ۱۰۳-۱۰۴؛ کشمیری، ۵۵؛ عبدالحق، ۱۵۴؛ زرین کوب، ۲۲۱؛ رضوی، «تاریخ تصوف»، I/184). نصیرالدین مرکز سلسله را در جایی بیرون از

دبیرسیاتی، تهران، ۱۳۳۷؛ فراهانی، میرزاحسین، *سفرنامه*، به کوشش حافظ فرمانفرمایان، تهران، ۱۳۴۲؛ فرهنگ دانشگاهی عربی به فارسی، به کوشش احمد سیاح، تهران، ۱۳۷۲؛ فرهوشی، بهرام، *جهان قزوری*، تهران، ۱۳۵۵؛ فقهی، علی اصغر، *آل بویه و اوضاع زمان ایشان*، تهران، ۱۳۵۷؛ فلسفی، نصرالله، *زندگانی شاه عباس اول*، تهران، ۱۳۵۸؛ قرآن کریم؛ کنزلبائی؛ محمود، *از خشت تا خشت*، تهران، ۱۳۴۸؛ کنبو، محمد صالح، *عمل صالح (شاه جهان‌نامه)*، به کوشش غلام یزدانی و وحید قریشی، لاهور، ۱۹۶۴م؛ گردیزی، عبدالحی، *زین‌الخبار*، به کوشش عبدالحی حبیبی، تهران، ۱۳۶۳؛ لغت‌نامه دهخدا؛ محمد کاظم، *عالم‌آرای نادری*، به کوشش محمدامین ریاحی، تهران، ۱۳۶۴؛ مستوفی، عبدالله، *شرح زندگانی سن*، تهران، ۱۳۷۱؛ معیرالممالک، دوستعلی، *رجال عصر ناصری*، تهران، ۱۳۶۱؛ معین، محمد، *تعلیقات بر برهان طابع محمدحسین بن خلف تبریزی*، تهران، ۱۳۶۱؛ منجم یزدی، محمد، *تاریخ عباسی*، به کوشش سیف‌الله وحیدیان، تهران، ۱۳۶۶؛ میرکاظمی، حسین، بورت، تهران، ۱۳۷۰؛ نجمی، ناصر، *ایران قدیم*، تهران، ۱۳۶۲؛ نفیسی، سعید، *محیط زندگی و احوال و اشعار رودکی*، تهران، ۱۳۳۶؛ نویری، احمد، *نهایة الارب*، قاهره، ۱۹۸۳/۱۴۰۳؛ وحید قزوینی، محمدطاهر، *تاریخ جهان‌آرای عباسی*، به کوشش سعید میرمحمدصادق، تهران، ۱۳۸۳؛ *وقایع اتفاقیه*، به کوشش سعیدی سیرجانی، تهران، ۱۳۶۱؛ ویدن گرن، گ، *دینهای ایران*، ترجمۀ متوجهر فرهنگ، تهران، ۱۳۷۷؛ هندوشاه بن سنجر، *تجارب السلف*، به کوشش

عباس اقبال آشتیانی، تهران، ۱۳۵۷؛ نیز: Baker, P. L., *Islam and the Religious Art*, London/ New York, 2004; Duncan, H. D., *Symbols in Society*, London etc., 1972; EI<sup>2</sup>; Francklin, W., *Observations Made on a Tour from Bengal to Persia in the Years 1786-1787*, London, 1976; Feuvrier, J., *Trois ans la cour de Perse*, Paris, 1906; Lane, E. W., *An Account of the Manners and Customs of the Modern Egyptians*, London, 1981; Polak, J. E., *Persien, das Land und seine Bewohner*, Leipzig, 1865; Valle, Pietro della, *The Travels in India*, tr. G. Havers, ed. E. Grey, New Delhi, 1892.

علی بلوکیاشی

**چراغ دهلی**، لقب نصیرالدین محمود اودهی (د ۱۸ رمضان ۷۵۷ق/ ۱۴ سپتامبر ۱۳۵۶م)، مرید و خلیفۀ نظام‌الدین اولیاء بدائونی و آخرین تن از ۵ شیخ بزرگ چشتیه در هند.

نصیرالدین محمود فرزند یحیی بن عبداللطیف یزدی در اوده، در ایالت کنونی اوتارپرادش هند زاده شد (قلندر، ۲۸۲؛ ابوالفضل، ۱۷۲/۳؛ جمالی، ۹۲؛ غلام سرور، ۳۵۳/۱). منابع معاصر او به تاریخ ولادتش اشاره‌ای نکرده‌اند، اما این قدر پیدا است که وی به عهد سلطنت غیاث‌الدین بلبن و گویا حدود سال ۶۷۵ق/ ۱۲۷۶م به دنیا آمده است (دین کلیم، ۱۱۰؛ نظامی، «زندگی ...»، 22؛ رضوی، «تاریخ تصوف ...»، I/184؛ زرین کوب، ۲۲۱). خاندان وی که نسبشان به سادات حسینی (نک: نظامی، همان، 23؛ عبدالحی، ۱۵۸/۲) یا حسنی (غلام سرور، همانجا؛ قس: کلیمی، ۵، که برای وی نسبت «فاروقی» را ذکر می‌کند که البته قولی بی‌اساس است) یزد می‌رسید، از خراسان به لاهور و بعدها به اوده کوچیده بودند (قلندر، جمالی، زرین کوب، همانجاها؛ صباح‌الدین، ۳۰۱) و پدرش در آنجا به تجارت پشم اشتغال داشت (میرخرد، ۲۴۸؛ جمالی، همانجا؛ عبدالحق، ۱۵۵).

نصیرالدین ۹ سال داشت که پدرش درگذشت و مادرش - که زنی زاهدپیشه بود - تربیت او را برعهده گرفت و در جهت

SHAIKH <sup>51999, Delhi</sup> NASIRUDDIN MAHMUD CHIRAGH-I-  
DEHLI<sup>1</sup> AS A GREAT HISTORICAL PERSONALITY

IT was a little before noon on a hot summer day in Delhi in the early years of Sultān 'Alā'uddīn Khiljī's reign that Shaikh Niẓāmuddīn Auliya', the greatest Indo-Muslim saint of all times, left his comfortable room on the upper storey, which was burning like an oven, negotiated the clumsy and dangerous staircase, and was about to proceed to a little room that adjoined his Jamā'at-Khāna, a large hall with tall, clumsy pillars in which his disciples lived, prayed and slept according to the principles prescribed for the community life of the mystics. But the great Shaikh, who kept his nights alive with prayers, meditations and recitations of select verses, was not destined to enjoy his much needed midday rest. For, casting his eyes around him, he discerned a man of about forty-five or so standing in the courtyard under the banyan tree, which some years later was to spread its branches over the roof of the Jamā'at-Khāna, so that the Shaikh and his friends might sit comfortably in the shade. Something in the man, one of his newer disciples, attracted the great Shaikh, for he possessed, in a remarkable degree the 'intuitive intelligence, (Nafs-i-Gīra) of the mystics. The new disciple had come to his master, even as Shaikh Bahā'uddīn Zakariyya had gone to Shaikh Shahābuddīn 'Umar, the founder of the Suhrwardī Silsilah, after years of study, preparation and self-training. He was, to quote a metaphor of

1. In preparing this short biography of the last of the great Chishtī mystics, I have confined myself exclusively to contemporary authorities. Amīr Ḥasan Sijzī in his *Fawā'id-ul-Fawā'id* refers to our saint only once, but with affection as " 'Azīzī Naṣīruddīn Maḥmūd" Amīr Khurd in his *Siyar-ul-Auliya'* (Chiranjī Lal edition) devotes a section to our Shaikh in the *Bāb* (Chapter) on the 'Successors of Shaikh Niẓāmuddīn Auliya'. He and his family had been for years on intimate terms with the Shaikh. His work, begun some years earlier, was completed soon after the Shaikh's death in 1356 A.D. In 1353-54 Ḥamīd Qalandar compiled a record of 100 Conversations of the Shaikh; he added a Supplement giving a sketch of the Shaikh's life some time after the Shaikh's death. This book, known as the *Khair-ul-Majālis*, has not been printed but I have been able to obtain a copy of the Hyderabad MS. through the kindness of Dr. Yūsuf Ḥusain of the Osmania University. Shaikh Jamālī in his *Siyar-ul-'Ārifīn* copies this Supplement, word for word. The title 'Chirāgh-i-Dehli' was given to him by later generations; his contemporaries did not know him by that name.

14 AGUSTOS 2001

annual fair is held with great pomp and grandeur. Though, very little is known about this saint, he seems to have wielded an immense influence on the people of Dinajpur in the early part of the 14th century A.D. away from abuses, hypocrisy and other evil practices. His book Tariqul Haq fi Bayan-e-Nurul Haq in Assamese but in Arabic script, is an important production as it is reckoned as one of the oldest works in modern Assamese prose, which has been published by his grandson Muhammad Saleh Kazim in Assamese script. Sufi Zulqad died in 1891 A.D. An extract from his book is given below:

'dujahanak sarge sai tar halaq loun mai.  
kandi huna jadi dil lagai.  
hakalore adite muhammad mustafak paida karile jai,  
teok he bole khudai  
teor halagor wor nai, mai wagiyan koun kenekoi.  
he mumin musalemin bhai, allahar hukum dion sunai.'

(Harken ye, O, People; I praise him who created both the worlds and created Muhammad in the beginning of all For he alone is Allah whose praises endeth no O, ye, who believes Listen ye to the voice of this ignorant man. For I chant unto you only Allah's commands).

Commencing his book with a verse (an extract from which is given above, along with its translation), the author switches on to prose to deal with many topics covering precepts from the holy Quran and traditions of the Prophet. He has dealt with many Islamic practices along with their spiritual contents in simple prose which was prevalent in Assam at the time of his missionary activity. 'Although, it is not my intention to enter into literary criticism of his writings I produced below an opinion by Daiba Chandra Talukdar, a Assamese literature on the literary quality of the prose form used by the writer. The book is written in Assamese prose.

But as he was a scholar of Persian and Arabic he has used some Persian and Arabic words as well here and there. However, this book

points out to the fact that Assamese modern prose was taking a good shape even as late as that period. We are glad to find this sample of Assamese prose after the prosaic Kathagita and Katha-bhagaqata, written by Bhattadeva in the 16th century. The prose used in this book is of a superior quality to that used in the Orunudo.

Below we produce a few sentences from the book to illustrate the mystic significance of the teachings:

'Gotei bharastar majut oi kalimai nebhedile, karo nistar ei jugat nai aru kunowe muhammad rasulullah bhakti koribo khoje, ihatar bhakti micha, kiyano allah ei nure teor paida kari kata lakh bachar bhaktar dhara bojai duniya lai prithivilai pathiyale, teor dhare bhakti nakarile kone no kenekoi bhakti pale? hazrater nuror agote kono keoke sarja nai, teore dwara bali chahirpare gaj hastilaike sakaloke sarjile.

(Gist of the above paragraph: Herein the author gives the Islamic version of the genesis of the Universe from the Light of the Prophet Muhammad, who was the first thing to be created. As the Universe had emanated from the Light of the Holy Prophet, Worship of Allah in any other way except that shown by the holy Prophet will not benefit man. This fact highlights the importance of the Kalima (article of faith), "There is no God but God and Muhammad is His Prophet," faith in which is binding upon man for his salvation).

Besides Gauhati, Zulqad Ali's religious activities extended to Darrang and Nowgong as well. The growing population at Mangaldai (Darrang) needed a madrasah and a mosque, which were constructed by the Sufi Saheb, became the centre of propagation of Islamic teachings and is still going on.

#### Bibliography

- Salim, Dr. Mohammad, *Early History of the Chishti Silsilah in India*.  
Sarwar, Maulana Ghulam, *Safinat-ul-Asafiya*.  
Sufi Sahib, *Satyer Path* (Tariqal Haq Fi Bayan-e-Nurual Haq, ed. by Md. Saleh Kazim), Gauhati, 1967, pp. 3-6.

#### ✓ Nasiru'd-Din, Shaikh (1276 — 1356)

**Shaikh Nasiru'd-Din, chief successor of Shaikh Nizamud-Din, was an eminent sufi saint and scholar.**

The most prominent of Shaikh Nizamud-Din's khalifas and his chief successor in Delhi, however, was Shaikh Nasiru'd-Din Mahmud who became known as the Chiragh or Lamp of Delhi. His home town was Awadh and he was born in about 675/1276-77. Shaikh Yahya, his father, was a wool merchant and had lived in great affluence. When his father died, he was nine. His mother continued to have him educated as an 'alim, but temperamentally, he was more attracted to asceticism.

By the time, he was twenty-five, Nasiru'd-Din Mahmud had abandoned the world and embraced the life of a sufi with its daily rituals of self-mortification, fasting and prayers. Leaves growing wild in *Awadh*, known as sanbhalu, served to break his fast and to also kill his sexual desires. He lived alone except for a few fellow dervishes. Early in the morning he would leave his dwelling in Awadh and walk to the local mango grove which also held some tombs. There he spent the whole day in prayer. A small group of Muslim weavers worked in the grove and with Nasiru'd-Din they would gather in congregation under the trees to pray while he acted as their Imam.

A number of Awadh's most noted scholars and holymen were the disciples of Shaikh Nizamud-din Auliya' of Delhi. This prompted Shaikh Nasiru'd-Din Mahmud at the age of forty-three to migrate to Delhi to join the ranks of Chishti saints. He had by then completed eighteen years of strenuous mystical exercises, under the tutelage of local dervishes. So advanced spiritually was he that it was natural he would outshine many of Shaikh Nizamud-Din's other disciples. Greeted warmly by the Shaikh, he was later initiated as a disciple.

Long periods of self mortification in the wilderness had made Shaikh Nasiru'd-Din unaccustomed to urban living. He asked Amir Khusrav, through whom requests to Shaikh Nizamud-Din were made, to obtain the latter's permission to retire to the jungles and mountains. But his pir had charted for him a different course, and the message was relayed that Nasiru'd-Din must remain in Delhi among the people, and suffer whatever indignities and hardships they might inflict on him. In return he must treat them with generosity and love. Amir Khwurd commented:

'The Sultanu'l-Mashaikh entrusted everyone with duties which he found him fit to perform. To one he ordered to remain silent, and behind doors. To another he ordered to enrol a large number of disciples. To a third he would order that he live amongst the people, accept the suffering they may cause, and remain courteous to them.

While living in the jama'at-khana, Nasiru'd-Din's fellow dervishes named him Ganj, the Treasury, implying that he was a source of spiritual bounty. According to Amir Khwurd, after his accession Sultan Muhammad bin Tughluq began to harass Shaikh Nasiru'd-Din Mahmud while the latter patiently endured his slights. However, Amir Khwurd fails to give details in support of his accusations. As previously mentioned, the Shaikh, with Shamsud-Din Yahya and Fakhru'd-Din Zarradi, had been sought by the Sultan to assist him in his policy regarding the extermination of Mongols from Ghazni and Khurasan. However Shaikh Nasiru'd-Din appears to have escaped enforced migration to Daulatabad and remained in Delhi.

However, it would seem that Shaikh Nasiru'd-Din and other eminent Chishti sufis were compelled to accept government posts. Shaikh 'Abdu'l-Haqq depicts the Sultan as forcing Shaikh Nasiru'd-Din to accompany him on his travels

