

ABŪ BAKR TŪSĪ ḤAYDARĪ, 7th/13th century Indo-Muslim saint. Nothing is known of his pre-Indian background, but reliable *taḍkera* writers describe him as a contemporary of Shaikh Neẓām-al-dīn Awlīā' (636-725/1238-39 to 1325) who was on the best of terms with him and with other Češtī saints (Ĵamālī, p. 67; 'Abd-al-Ḥaqq, p. 73). His *kānaqāh*, situated on the bank of the Jumna river, was frequented by Sufis from Delhi and elsewhere, especially for musical gatherings (*majāles-e samā'*). Ĵamāl-al-dīn Hānsavī, the noted poet and Češtī saint of the Panjab, would stay with Abū Bakr whenever he visited Delhi.

Abū Bakr's disciples are not known, nor has any literary testament of his survived. Even his affiliation with the Ḥaydarīs poses historical problems. In an early collection of the conversations (*malfūzāt*) of Neẓām-al-dīn, Ḥaydarīs are described as asocial ascetics wearing iron rings around the neck and arms (Amīr Ḥasan Sejzī, *Fawā'id al-fo'ād*, Lucknow, 1302/1885, pp. 19-20), but Abū Bakr is not mentioned. He does appear in *Sīar al-awlīā'*, a *taḍkera* about Neẓām-al-dīn written some thirty years later; but its author cryptically suggests that Abū Bakr, though called "Ḥaydarī," did not act like a Ḥaydarī (Amīr Ḳord, *Sīar al-awlīā'*, Delhi, 1302/1885, p. 181). None of the works on Indo-Muslim *qalandars* (who are usually assumed to be the parent group for Ḥaydarīs) cites Abū Bakr in the prefatory spiritual lineages (*šajarat*).

Two unpleasant incidents involving Abū Bakr are mentioned in the medieval *taḍkeras*. According to Ĵamālī (pp. 67-68), Abū Bakr became jealous of a fellow

MIF - yol.

GAL - yol

Netakat:

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E. I. I. e. (s. 3) p. 265 (London) 1983