

‘Abd al-Nabī

Shaykh ‘Abd al-Nabī (d. 991/1583) was a leading *‘ālim* (religious scholar) of Akbar’s reign (963–1014/1556–1605), who was significant in both culture and politics. As the grandson of the celebrated Shaykh ‘Abd al-Quddūs Gangūhī Chishī (d. 944/1537), ‘Abd al-Nabī belonged to one of the most important families of the *‘ulama*, the group that dominated Indo-Muslim cultural life under the Afghan dynasties. Although he did not reject Sūfism entirely, ‘Abd al-Nabī made his career in legal (*shar‘ī*) studies. He specialised in *ḥadīth*, which he studied in Mecca, under traditionists such as the Egyptian-born Ibn Ḥajar al-Haytamī (d. 974/1567), who introduced him to traditionalist reform (*islāh*) (‘Abd al-Ḥayy, 4:219–20). After returning to India, he distanced himself from his forebears’ approach to religion and wrote works criticising extreme Sūfī practices.

In 973/1565–6, Akbar, on the advice of his chief minister Muẓaffar Khān Turbatī (d. 988/1580), appointed ‘Abd al-Nabī *ṣadr al-ṣudūr*, chief administrator of revenue grants to the *‘ulama*. As *ṣadr*, ‘Abd al-Nabī managed the tense relationship between Akbar’s regime and his fellow *‘ulama*, the chief recipients of those grants, who were deeply suspicious of the Mughals. Akbar also appointed him *ḥadīth* tutor to his son Salīm, the future Jahāngīr (r. 1014–37/1605–27). With his rival, Makhdūm al-Mulk ‘Abdallāh Sulṭānpūrī (d. 990/1582), ‘Abd al-Nabī was the leading spokesman for Sunnī, *shar‘ī* Islam in Akbar’s debates on religion.

‘Abd al-Nabī’s conduct in those debates and his personal rivalry with Makhdūm al-Mulk damaged his standing with Akbar. He signed the *maḥẓar* (attestation) designat-

ing Akbar as supreme religious authority but did so reluctantly; he generally disapproved of Akbar’s religious and political program. Akbar dismissed him as *ṣadr* and sent him on the *ḥajj* in 986/1578–9. ‘Abd al-Nabī returned, probably in 991/1583 or 992/1584, perhaps in response to exaggerated reports of the Bengal uprising and of the invasion by Akbar’s rebellious half-brother Mīrzā Muḥammad Ḥakīm’s (d. 993/1585). Akbar had ‘Abd al-Nabī imprisoned for financial wrongdoing while in office, and he was killed, probably on Akbar’s orders, shortly thereafter.

BIBLIOGRAPHY

Most information on Shaykh ‘Abd al-Nabī appears in three major works on Akbar’s reign: Abū l-Faḍl ‘Allamī, *Akbar-nāma*, ed. Aḥmad ‘Alī and ‘Abd al-Raḥīm, Calcutta 1873–87, trans. Henry Beveridge, *The Akbar-nāma of Abu-l-Faḍl*, Calcutta 1897–1921, repr. New Delhi 1973 and 1977–9; Abū l-Faḍl ‘Allamī, *Ā‘īn-i Akbarī*, ed. Henry Blochmann, 2 vols., Calcutta 1872–7, trans. Henry Blochmann (vol. 1) and Henry S. Jarrett (vols. 2–3), *The Ain i Akbari*, Calcutta 1873–94, ed. Douglas C. Phillott (vol. 1) and Jadunath Sarkar (vols. 2–3), 1927–49², repr. New Delhi 1977–8; ‘Abd al-Qādir Badā’ūnī, *Muntakhab al-tawārīkh*, ed. Aḥmad ‘Alī, 3 vols., Calcutta 1864–9, trans. George S. A. Ranking, William H. Lowe, and T. Wolsely Haig, 3 vols., Calcutta 1884–1925, repr. Patna 1973. Two other works provide information on ‘Abd al-Nabī’s scholarly career: ‘Abd al-Ḥayy al-Ḥasanī, *Nuzhat al-khawātir*, 8 vols. in 6, Hyderabad 1947–81, and Muhammad Ishaq, India’s contribution to the study of Hadīth literature, *Dacca University Bulletin* 22 (1955).

DOUGLAS E. STREUSAND

‘Abd al-Raḥīm al-Qinā’ī

‘Abd al-Raḥīm al-Qinā’ī (d. 592/1196), a *sayyid* (descendant of the prophet

ibn Abdulkuddūs, Abdunnebi b.
Şeyh Ahmed es. Sadr
(991/1583)

1914.2.

Zübeyr Ahmed
el-Adnikil-arabiyye
II, 337-338

حسان انوشه، دانشنامه ادب فارسی: ادب فارسی در شبه قاره (هند، پاکستان، بنکلاش)، جلد. چهارم، تهران، ۱۳۸۰. ISAM ۱۳۷۵۹۹

عبدالمنعم چاتگامی

عبدالنبی شطاری

پذیرفتند، اما پادشاه گجرات، سلطان محمود بیگره (۸۶۳-۹۱۷ق)، وی را از قلمرو خود راند و سید محمد پایان زندگی خود را در خراسان گذراند. عبدالملک اثری در اثبات ادعای سید محمد نوشت و در آن همه عقاید و نظریات وی و افزوده‌های بعدی پیروانش را گردآورد. پاره‌ای منابع این اثر را سراج‌الابصار، نامیدند و پاره‌ای دیگر سراج‌الابصار را نام اثر دیگر عبدالملک گفتند که وی در رد شیخ علی بن حسام‌الدین متقی برهانپوری (۸۸۵-۹۷۵ق) نوشت. بعدها هم بر این اثر عبدالملک و هم بر ریدیه آن ریدیه‌ای نوشته شد.

منابع: نزهة الخواطر، ۱۹۲/۴

Dictionary of Indo-Persian Literature, 19-20.

م. اسماعیل پور

عبدالمنعم چاتگامی ← ذوقی سلهتی

عبدالنبی احمدنگری (ab.don.na.bi.ye.ah.mad.ne.ga.ri)، فرزند عبدالرسول بن ابی محمد عبدالوارث عثمانی احمدنگری، سده دوازدهم هجری، دانشمند دینی و نویسنده شبه قاره. در احمدنگر به دنیا آمد و از علوم متداول زمانش قسمت‌هایی را نزد پدرش و پس از آن نزد عبدالله احمدنگری و سید بخش حسینی کرمانی خیرآبادی فراگرفت. سپس به گجرات سفر کرد و نزد شیخ قطب‌الدین عثمانی گجراتی و شیخ محمد محسن بن عبدالرحمان صدیقی به خواندن حاشیه قدیم و دیگر کتاب‌های درسی پرداخت. چندی نیز در احمدنگر به قضاوت و تدریس سرگرم بود. زنجیره ارشاد وی در تصرف به شاه و جیه‌الدین علوی احمدآبادی (۹۱۱-۹۹۸ق)، از مشایخ نام‌دار شطاری، می‌رسید. از آثارش: ۱- دستورالعلماء جامع‌العلوم‌العقلیه حاوی الفروع والاصول‌النقلیه / جامع‌العلوم دستورالعلماء فی اصطلاحات‌العلوم‌والفنون که (ظاهراً) فرهنگی چنددانشی، در تاریخ و جغرافیا و جز آن‌ها، به ترتیب القبایی که بخشی به عربی و بخشی به فارسی است و در ۱۱۷۳ق به انجام رسیده است. «فن» نخست این کتاب که یک فرهنگ اصطلاحات عربی است در ۱۳۲۹ق / ۱۹۱۱م در حیدرآباد دکن چاپ شده است و گویا بقیه یا دست‌کم بخش‌های دیگری از کتاب نیز تا ۱۳۳۱ق در حیدرآباد به چاپ رسیده است؛ ۲- منتخب‌التواریخ بحری به فارسی در تاریخ دکن، به‌ویژه در دوره نظام‌شاهیان، که بخشی از دستورالعلماء است؛ ۳- سیف‌المبتدین فی قتل‌المغرویین

(دست‌نویس موزة ملی پاکستان کواچی به شماره N.M.1961-677) به فارسی که مجموعه پرسش و پاسخ‌هایی درباره بسمله و حمدله و صلوات است؛ ۴- جامع‌الغموض و منبع‌الفیوض / جامع‌المعمور مخزن‌الاسرار و منبع‌الفیوض به فارسی در دستور زبان عربی که گزارش کافی ابن حاجب است و در ۱۱۴۴ق نوشته شده و در ۱۸۸۱ و ۱۸۹۶م در کانپور به چاپ رسیده است؛ ۵- حاشیه بر شرح‌التهدیب یزدی؛ ۶- حاشیه بر دستورالمتدی در صرف؛ ۷- حاشیه بر خلاصة‌الحساب شیخ بهایی؛ ۸- حاشیه بر اصول‌الحسامی؛ ۹- حاشیه بر مطول تفتازانی؛ ۱۰- حاشیه بر شرح‌العقائد تفتازانی.

منابع: تذکره علمای هند، ۱۳۵؛ فهرست مشترک نسخه‌های خطی

فارسی پاکستان، ۱۱۲۲/۲؛ ۲۵۴۸/۱۳؛ فهرست نسخه‌های خطی

فارسی کتابخانه ندوة‌العلماء لکهنو، ۵۲۱؛ فهرستواره کتابهای فارسی،

۱۳۵۰؛ مؤلفین کتب چاپی فارسی و عربی، ۱۸/۴؛ نزهة الخواطر،

۱۷۵-۱۷۴/۶

Dictionary of Indo-Persian Literature, 20; Iranica, 1/131;

Mughals in India, 16; Persian Literature, C.A.Storey,

1/741-742.

برزرگر

عبدالنبی شطاری (ab.don.na.bi.ye.sat.ta.ri)، عمادالدین محمد عارف عبدالنبی عثمانی شطاری، ز ۱۰۳۹ق، دانشمند دینی حنفی، عارف شطاری و نویسنده شبه قاره. مرید شیخ عبداللہ صوفی شطاری اکبرآبادی (۹۲۴-۱۰۱۰ق) و از دانشمندان پرکار روزگار خود بود. گفتنی است که مؤلف نزهة الخواطر وی را فرزند عبدالله شطاری دانسته است. از آثارش: ۱- چهارده خانواده به فارسی (نسخه گنج‌بخش به شماره ۹۷۴) در بیان چهارده خانواده یا سلسله مشهور صوفیان که سلسله طریقت ایشان به حضرت علی (ع) می‌رسد؛ ۲- دستورالسعادة فی معرفة النبوة والرسالة والولاية به فارسی (نسخه گنج‌بخش به شماره ۹۷۴) در بیان نبوت و ولایت و بیان شطیحات عرفا؛ ۳- کشف‌الانوار / کشف‌الاسرار به فارسی در شرح جواهرالاسرار، معروف به جواهر خمسة محمد غوث گوالیاری؛ ۴- کنوزالاسرار فی مذهب / مشرب / اشعار شطاری به فارسی (نسخه‌های گنج‌بخش، به شماره‌های ۷۵۸۸ و ۳۷۳۱ و ۳۴۹) شامل تلقین‌ها و ریاضات و چله‌نشینی؛ ۵- ذریعة‌النجاه فی شرح‌المشکاة؛ ۶- فواتح‌الانوار در شرح لوائح‌الاسرار جامی؛ ۷- شرح‌الفصوص؛ ۸- شرح ترجمه

الدول الإسلامية وتنمية علاقاتها الاقتصادية والدفاع عن قضايا المسلمين في المحافل الدولية.

وضع عبد الناصر، مع بداية ثورة تموز ١٩٥٢م، كتيباً بعنوان «فلسفة الثورة»، ضمنه بعض المفاهيم السياسية الفلسفية العامة، وخاصة مايتصل منها بالتاريخ، والعناصر الفاعلة فيه، إضافة إلى الأهداف والرؤى التي تبنتها الثورة المصرية شعاراً لها، ويعد هذا الكتيب، إلى جانب الخطب والأحاديث التي أدلى بها، المنبع الأساس لما يعرف بالفكر الناصري الذي فجر الوعي القومي على امتداد الوطن العربي.

أعلنت في ١٩٧٠/٩/٢٨م وفاته فجأة، إثر نوبة قلبية أحس بأعراضها وهو في مطار القاهرة الدولي بعد الانتهاء من مؤتمر قمة عربي، بذل فيه جهوداً مضنية أياماً لوقف القتال بين الجيش الأردني وفصائل المقاومة الفلسطينية، وشيع جثمانه في أضخم حشد جماهيري، شارك فيه مايربو على خمسة ملايين مواطن، إضافة إلى المئات من الساسة والقادة والوفود الشعبية. وقد خلف جمال عبد الناصر أتباعاً مؤمنين بنهجه الثوري، وناقدين لطريقته في إدارة دفة الحكم في بلاده، شأنه في ذلك شأن أي زعيم لاف.

مصطفى الخطيب

بدأت حرب الاستنزاف مع بداية عام ١٩٦٨، ودامت حتى أيار ١٩٧٠.

برز جمال عبد الناصر، على الصعيد العالمي، قائداً مناهضاً لسياسة الهيمنة الاستعمارية، فكان ثالث العملاقين نهرو وتيتو؛ الداعيين إلى تشكيل كتلة دول عدم الانحياز [ر] عام ١٩٥٦، التي استهدفت تجميع دول العالم الثالث للتعاون بعيداً عن سياسة المعسكرين المتصارعين آنذاك (الرأسمالي بقيادة الولايات المتحدة، والشيوعي بزعامة الاتحاد السوفيتي) وانتهاج سياسة مستقلة مبنية على أساس الحياد الإيجابي والتعايش السلمي وإزالة كل أسباب التوتر العالمي.

كان لعبد الناصر حضورٌ لافت في إفريقيا، من خلال إسهامه في تأسيس منظمة الوحدة الإفريقية [ر] عام ١٩٦٣، ومشاركته في أول قمة إفريقية عقدت في أديس أبابا، كان من أهدافها تحرير القارة السوداء من الاستعمار، والقضاء على التخلف بكل أشكاله، والارتقاء بها إلى المكانة اللائقة، ليكون لها مشاركة فعالة في صنع القرارات الدولية. وفي عام ١٩٦٩ كان جمال عبد الناصر في مقدمة رؤساء الدول الإسلامية الداعين إلى إنشاء منظمة المؤتمر الإسلامي [ر] لإرساء قواعد التعاون بين

الاسكندرية عام ١٩٦٤، والخرطوم ١٩٦٧م، والرباط ١٩٦٩، والقاهرة ١٩٧٠، وكان المجتمعون في أثنائها يفتخرون إليه في حل المشكلات والخروج من الأزمات. وما بلغ عبد الناصر هذا القدر من التأثير العارم، أخذت التناقضات تحدث بينه قائداً لحركة المد القومي العربي، وبين القوى ذات المصالح الاستعمارية في المنطقة العربية، فلجأت تلك القوى إلى استدراجه إلى حرب مدبرة مع العدو الصهيوني، هدفها تدمير قوة مصر وإجبار عبد الناصر على التخلي عن سياسته الثورية، وقامت إسرائيل بمساندة القوى الاستعمارية الغربية بعدوانها الخاطف عام ١٩٦٧م على مصر وسورية والأردن، وتمكنت من تحقيق نصر عسكري واستراتيجي، نجم عنه احتلال كامل فلسطين وسيناء والجولان، فقدم عبد الناصر استقالته، ولكن الشعب المصري رفضها على الفور وخرجت المظاهرات في مدن مصر وكثير من عواصم ومدن الوطن العربي على مدى يومين (٩ و١٠ حزيران) فعدل عن استقالته معلناً لآلائه الثلاث؛ لاصلاح ولا تفاوض ولا اعتراف بإسرائيل؛ التي تبناها مؤتمر القمة العربي في السودان [ر]. القمة العربية (مؤتمرات-)، ويأشر ببناء قواته التي

مراجع للاستزادة:

- أحمد منفي الدجاني، عبد الناصر والثورة العربية (دار العودة، بيروت، ١٩٧٠م).
- عامر العقاد، جمال عبد الناصر حياته وجهاده (دار الشعب، القاهرة ١٩٧٠م).
- مارلين نصر، التطور القومي العربي في فكر جمال عبد الناصر ١٩٥٢ - ١٩٧٠ (مركز دراسات الوحدة العربية، بيروت ١٩٨٨م).

■ عبد النبي بن عبد القدوس

(... - ٩٩٠ هـ / ... - ١٥٨٢ م)

عبد النبي بن أحمد بن عبد القدوس الحنفي النعماني، فقيه باحث وعالم محدث أحد علماء الهند

سافر إلى الحجاز من أجل التزود بالثقافة الدينية، وسمع الحديث عن كبار المشايخ في مكة والمدينة المنورة،

المشهورين، ولد في كركوه ولم يُعرف بالضبط تاريخ ميلاده، درس اللغة العربية والعلوم الشرعية في بلاده، ثم

idem, *Muhammad at Mecca* (Oxford, 1953); al-Ya'qūbī, Aḥmad, *Ta'rikh* (Beirut, 1397/1960).

AHMAD PAKATCHI
TR. SHAHRAM KHODAVERDIAN

'Abd al-Nabī (d. 991/1583) jurist, proponent of *iṣlāh* (traditionalist reform), and *Ṣadr al-ṣudūr* (highest religious official) of the Mughal empire for eight years under the emperor Akbar.

He was a descendant of 'Abd al-Quddūs Gangūhī (q.v.), the well-known Indian Ḥanafī Sufi, whose family were considered descendants of Abū Ḥanīfa (Badā'unī, 3/81; Shāhnawāz Khān, 2/560), which is why he was known as al-Nu'mānī (Kaukab, 262–263; Hidāyat Ḥusayn, 2/146). He was born and brought up in Gangūh and studied jurisprudence there (Bhattī, 3/265; 'Abd al-Ḥayy, 4/219) before moving to Mecca and Medina (Badā'unī, 3/79; Ghawthī, 218) where he studied *ḥadīth* under traditionists such as Ibn Ḥajar al-Haytamī ('Abd al-Ḥayy, 4/219) who introduced him to ideas about *iṣlāh* ('Abd al-Ḥayy, 4/219–220). These ideas apparently later developed into a form of virulent anti-Shi'ism (Rizvi, 'Dimensions', 10).

After returning from Mecca to India, he became increasingly critical of the lives and times of his forefathers and, instead of studying Chishtī Sufism, he opted for a strictly legalistic approach to Islam ('Abd al-Ḥayy, 4/219–220). For instance, his father, Aḥmad, had written a treatise on the Sufi practice of *samā'* (spiritual concert) (Raḥmān 'Alī-Ṣāhib, 134), of which 'Abd al-Nabī apparently wrote a refutation, thereby provoking the opposition of his family ('Abd al-Ḥayy, 4/220, 222; Rizvi, 'Dimensions' 6).

'Abd al-Nabī also held sessions on *ḥadīth* (Raḥmān 'Alī-Ṣāhib, 134) and was known for using those with a valuable, high-ranking chain of transmission (*isnād 'ālī*) (Shāhnawāz Khān, 2/561). Apparently Akbar himself used to occasionally attend these sessions, and even sometimes placed

'Abd al-Nabī's shoes together to help him put them on (Rizvi, 'Dimensions', 6).

Although his criticism of his father's Sufi practices meant that he had to forgo his place in the family (Badā'unī, 1/255), it afforded him some degree of fame (Raḥmān 'Alī-Ṣāhib, 134). Indeed, the emperor Akbar (r. 963–1014/1556–1605) was so impressed by his reputation as a man of knowledge and sound character that he offered him an honoured position at court (Badā'unī, 3/80; Shāhnawāz Khān, 2/561), and he was apparently given the title of Shaykh al-Islām during this period (Abū al-Faḍl 'Allāmī, 3/270). Akbar then appointed him holder of the *ṣidāra* (religious chancellery) of Gujarat in 971/1563 (Abū al-Faḍl 'Allāmī, 3/63) which, in effect, made him the *Ṣadr al-ṣudūr* of India ('Abd al-Ḥayy, 4/220; for more on the post of *Ṣadr al-ṣudūr*, q.v. 'Akbar').

His appointment gave him the opportunity to implement his ideas and his views on *iṣlāh*, which emphasised 'enjoining good and forbidding evil' (*al-amr bi al-ma'rūf wa al-nahy 'an al-munkar*). He seems to have made an impression on the emperor who was subsequently drawn to the observance of the outward forms of Islamic legal requirements (Shāhnawāz Khān, 2/561).

Despite the incompatibility of 'Abd al-Nabī's views and Akbar's liberal policy of religious tolerance, known as the *ṣulh-i kull* (as a result of which Hindus and Muslims lived peaceably side by side), the emperor endeavoured to maintain amicable relations with 'Abd al-Nabī. Nevertheless, Akbar's court attracted many Shi'i scholars and notables, some of whom 'Abd al-Nabī had executed for their beliefs (Rizvi, 'Dimensions', 9–10), a move which angered the emperor. Their previously close relationship was further damaged by 'Abd al-Nabī's decree to execute a Brahmin (Rizvi, 'Dimensions', 10), and the resulting communal tensions.

These tensions, which took the form of scholarly disputes between 'Abd al-Nabī

الحكيم (١١٣٤٤-٠٠) (١٩٢٥-٠٠ م)

عبد المؤمن كامل الحكيم : صحافي مصري . من أهل القاهرة . له «رحلة مصرية إلى فلسطين ولبنان وسورية - ط»

عبد النافع الحموي (١٠١٦-٠٠) (١٦٠٧-٠٠ م)

عبد النافع بن عمر الحموي : فاضل ، من أهل حماة . سكن طرابلس الشام ، وتوفي بادلج . له «الرسالة الهادية إلى اعتقاد الفرقة الناجية» منظومة في العقائد ، و«تفسير سورة الإخلاص» في مجلد . و«تحرير الأبحاث في الكلام على حديث حبيب إلى من دنياكم ثلاث - خ» رسالة . وله نظم . وكان هجاءً ، له أخبار (١)

ابن عبد القدوس (٩٩٠-٠٠) (١٥٨٢-٠٠ م)

عبد النبي بن أحمد بن عبد القدوس الحنفى النعماني ، صدر الصدور : فقيه باحث ، من أعيان الهند . كان السلطان جلال الدين «محمد أكبر» ثالث ملوك الأسرة التيمورية في الهند ، كثير الإجلال له ، يتولى خدمته أحياناً بنفسه . وقام السلطان بالدعوة إلى عقيدة ابتدعها ، وسماها «التوحيد الإلهي» فعارضه ابن عبد القدوس ، فسجنه زمناً ، وعذبه ، وراوده مرات ، على أن يخفف

(١) خلاصة الأثر ٣: ٩٠ و Brock. 2: 393 والكيتخانه ١: ٢٨٠

عبد النبي الكاظمي (١١٩٨-١٢٥٦ هـ) (١٧٨٤-١٨٤٠ م)

«الوائج» في عقائد أهل السنة الحقة وغيرها ، و«الإرشاد - ط» و«شرح العقائد النسفية» و«النصائح» و«الصفات - خ» رسالة . وزار بخارى فلقى فيها من أنصار التقليد أذى كبيراً ، فأحرقوا بعض كتبه ، وأفتوا بقتله . واستقر بعد ذلك في «قران» ثم رحل للحج ، فلما كان بالآستانة توفي بالطاعون (١)

أبو عبدة = حسان بن مالك ١٥٠

ابن عبدة = محمد بن عبدة ٣١٣

ابن أبي عبدة = حسان بن مالك ٣٢٠

عبدُه (الشيخ) = محمد عبده ١٢٢٣

عبدُه الحمولى (١٢٦١-١٣١٩ هـ) (١٨٤٥-١٩٠١ م)

عبد الحمولى المصرى : مجدد شباب الغناء العربى . ولد في طنطا (من أعمال مصر) وأولع بالغناء ، وكان حسن الصوت جداً ، فتصرف بصناعته تصرفاً عجيباً أخرجها عن طريقها الساذجة القديمة وألبسها ثوباً رقيقاً شفافاً . وزار الآستانة فأخذ عن الموسيقى التركية ما أدخله في الغناء العربى ، فكان أول من مزج الغناءين . وكان كبير النفس في أخلاقه ، شريف السيرة ، كريماً ، مترفعاً عن طبقة المغنين ، يعد من أصحاب الابتداع والاختراع في هذا الفن ، وله أصوات محفوظة . توفي في القاهرة (٢)

(١) تليفيق الأخبار ٢: ١٦

(٢) مشاهير الشرق ٢: ٢٤١

عبد النبي بن علي بن أحمد الكاظمي : فاضل إمامى ، من أهل محلة الكاظمين (في العراق) مولده بها ، وأصله من المدينة ، ووفاته في قرية ، بجبل عامل . من كتبه «تكلمة نقد الرجال - خ» و«اختصار الإقبال - خ» لعلى بن موسى الحسيني المتوفى سنة ٦٦٤ هـ (١)

القورصاوي (١١٩٠-١٢٢٧ هـ) (١٧٧٦-١٨١٢ م)

عبد النصير بن إبراهيم القورصاوى ، أبو النصر : فقيه سلفى العقيدة . من أهل «قورصا» وكانت تابعة لولاية قران (في روسيا الآن) تعلم في بخارى ، وعاد إلى بلده مدرساً ، وجاهر بنيد التقليد . وصنف

= بعد استيلائه على زبيد ، قطع الخطبة العباسية ، وخطب لنفسه ، فسار الملك المعظم «توران شاه» من مصر ، فدخل زبيد وأسر عبد النبي واستخرج ما عنده من الأموال ، وأخذ معه إلى عدن ثم عاد وهو معه إلى زبيد ، فات في أسره . وقال الياضى ، في مرآة الجنان ٣: ٣٩٠ في حوادث سنة ٥٦٩ هـ «وفيها توفي المسمى بعبد النبي ابن المهدي الذي تغلب على اليمن وتلقب بالمهدي وكان أبوه أيضاً قد استولى على اليمن فظلم وغشم وذبح الأطفال وكان باطنياً من دعاة المصريين بنى عبيد وهلك سنة ٥٦٦ هـ وقام بعده ولده المذكور فاستباح الحرائر وتمرد على الله فقتله شمس الدولة» ثم قال في حوادث سنة ٥٧١ هـ «فيها شتى الشيطان المبتدع ابن مهدي الملقب نفسه عبد النبي ، هو وأخوه أحمد ، في زبيد برسم السلطان شمس الدولة أول من ملك اليمن من بني أيوب . وابن مهدي المذكور من الآفات الكائنات والبليات والفتن العظيمة في بلاد اليمن»

(١) الذريعة ١: ٣٥٥ ثم ٤: ١٧

(خ ٤-٢١)

Zubeyd Ahmed, al-Adabū
Arabīyye fī sibhi'l-kāfirīn

Hindīyye (trc. Abdūlmakrūd Muḥamməd
Ṣalkāmī) II. cilt

١٥- القاضي عيسى بن عبدالرحيم^(٤) الكجراتي ١٥٧٤/٩٨٢ ذكر النور

السافر أنه ألف عدة كتب لكنه لم يذكر اسماءها .

(أ) رسالة في جواز السماع . المتحف البريطاني

(ب) رسالة في التوكل . بانكيور : ٩٣٦ .

١٦- محمد ماه الجونبوري (ألف في سنة ١٥٧٨/٩٨٦

(١) تجلّى ٦٢ . (٢) تذكرة ٢٧٦

(ب) - المشورات المنظمة . آصفية ١ : ٣٩٠

١٧- صدر الصدور الشيخ عبدالنبي بن الشيخ احمد بن عبدالقدوس

الكنكوهي ١٥٨٣/٩٩١

كان معلّم الامبراطور اكبر وقد حصل منه على لقب صدر
الصدور^(٥) ولم يسبق في عهد أي حكومة أن أنعم ملك على أحد بهذا
اللقب العظيم ، كان أكبر يحترمه كثيرا ويتناول باعتزاز حذاء الشيخ
ويمشي أمامه ، وأخيرا بسبب عداوة مخدوم الملك عبدالله وغيره للشيخ
صدر الصدور ودسهم عليه سقطت مكاتبه في نظر اكبر وبدأ يعامله
معاملة تختلف كثيرا عما كان عليه فأولا أجلاه عن الوطن وأرسله الى
مكة وفي رجوعه من مكة الى الهند قتل سنة ١٥٨٣/٩٩١ ، وبالإضافة
الى الرسالة المنسوبة اليه الآتي ذكرها يقال انه ألف رسالة عربية اخرى
يفند فيها النقد الذي وجهه الامام القفال المروزي الى الامام ابى حنيفة

وليس لهذه الرسالة الان وجود .

(٢) مآثر الامراء ٢ : ٥٦

(١) بدايوني ٣ : ٧٩

(٤) تذكرة ١٣٤

(٣) بيل ١١

(٤) قارن بينه وبين الشخصية رقم ٣٨ من هذا الفصل وانظر هل هما

شخص واحد ؟ ليس واضحا .

(٥) اي رئيس الرؤساء

Even though I do not belong to the dervishes,
 Yet, I believe with heart and soul in the dervishes.
 Say not that the rank of king is far from that of dervish—
 I am a king, but I am the slave of the dervishes!'¹¹

Akbar too believed deeply in the dervishes, the representatives of mystical Islam. In 1564 he performed the first pilgrimage on foot to Mu'nuddin Chishti's mausoleum in Ajmer ('which in grandeur may vie with Constantinople itself!') and repeated this act frequently, thus in 1569 to offer thanks for the conquest of Chitor, the Rajput stronghold. It is said that even in this conquest he was supported by a Suhrawardi saint, Miran Muhammad Shah (d. 1604 in Lahore). The conquest was celebrated by Bada'uni with the verse:

...And a happy day was it for the vultures and crows—
 Glory to Him who multiplieth food for his creatures!¹²

Till 1579 the emperor visited the shrine in Ajmer almost every year,

and daily according to his custom held in that sacred shrine by night intercourse with holy, learned, and sincere men, and seances for dancing and Sufism took place, and the musicians and singers, each one of whom was a paragon without rival, striking their nails into the veins of the heart used to rend the soul with their mournful cries, and dirhams and dinars were showered down like rãindrops.¹³

Akbar's first surviving son Salim was born from a Rajput princess on 31 August 1569, as a result of the prayers and blessings of Salim Chishti (d. 1571),¹⁴ one of Farid Ganj-i Shakar's descendants, the chronogram of whose death is *shaikh-i hukamã* 'shaikh of sages' or *shaikh-i hukãm* 'shaikh of rulers'. Out of gratitude, Akbar erected a sanctuary for the saint, around which the city of Fatehpur Sikri was built, a city of red sandstone which seems to reflect the high-soaring mystical feelings of the emperor. The enormous gateway is visible for miles and leads the visitor to Salim Chishti's delicate white marble tomb and finally to the *'Ibãdatkhãna*, the 'house of worship', where the emperor held his meetings with the representatives of different religions—Muslims, Hindus, Christians, and Zoroastrians. Strange people, too, came to Agra and Fatehpur Sikri in those years; the influx of Shia poets and preachers from Iran and the Iraq continued and even increased. Among them was Mulla Muhammad of Yazd who 'got the name of Yazidi and tried hard to make the emperor a Shia.¹⁵ And Bada'uni cannot help poking fun at the Hindu raja who

¹¹ See A. Schimmel, 'Babur Padishan the Poet, with an account of the poetical talent in his family', *IC* XXXIV, 1960.

¹² Bada'uni, *Muntakhab* II, transl. 107, text 104.

¹³ Id. II transl. 188, text 185.

¹⁴ According to Bada'uni, *Muntakhab* III, transl. 18, note 1, Jahangir was never called *Salim* by his father, but only 'Shaikh Babã'.

¹⁵ Bada'uni, id. II, transl. 214, text 212.

once set the whole court in laughter by saying that Allah after all had great respect for cows, else the cow would not have been mentioned in the first chapter of the Koran...¹⁶

Akbar's religious interests broadened considerably during those years. A seeker of truth, he saw with displeasure that even among the highest religious offices corruption was not rare; in the office of the *šadr as-sudūr*, who was in charge of the grants for the maintenance of sanctuaries and pensions of scholars and ulema, bribery and similar abuses were detected.—The then *šadr as-sudūr*, 'Abdunnabi, a grandson of the famous Sufi 'Abdulquddūs, had abandoned the mystic tradition of his family and 'never was there in the reign of any monarch a *šadr as-sudūr* so powerful as shaikh 'Abdunnabi'.¹⁷ The narrowmindedness of some of the ulema likewise disgusted the emperor, and Bada'uni, usually branded as the arch orthodox among Akbar's courtiers, fully agreed with him as is understood from his report about a meeting in the *'Ibãdatkhãna*:

All at once one night the vein of the neck of the ulema of the age swelled up, and a horrid noise and confusion ensued. His Majesty got very angry at their rude behaviour, and said to me: "In future, report any of the ulema who talk nonsense and cannot behave themselves, and I shall make him leave the hall." I said gently to Asaf Khan: "If I carried out this order, most of the ulema would have to leave", when His Majesty suddenly asked what I had said. On hearing my answer he was highly pleased, and mentioned my remark to those sitting near him.¹⁸

Intellectually, the influence of Faizi and Abu'l-Fazl 'Allami ('the man that set the world aflame') waxed stronger. These two scholar-poets were the sons of Shaikh Mubarak Nagori who had been in close touch with the Mahdist movement and is praised by Bada'uni for his initial piety and great learning, but also blamed for his increasing worldliness.¹⁹ Faizi (b. 1547) had been introduced at the court in 1566; his younger brother Abu'l-Fazl was presented to the emperor only in 1574.

It seems natural that towards the close of the first millennium of Islamic history chiliastic ideas were in the air, and such ideas, together with certain Sufi teachings, as well as Faizi's 'intellectual scepticism', were instrumental in diverting Akbar from the rigid Islam of the ulema. One of Faizi's quatrains may well express the ruler's own feelings:

O Lord, put my foot on the path of *tauḥid*!
 Give me longing for the hidden chamber of isolation (*tajrĩd*)
 Grant me the heart's connection with the journey of realization,
 Give me freedom from the fetters of imitation (*taqlĩd*)!²⁰

¹⁶ Id. II, transl. 215, text 212. He intends of course Sura II, the *Sūrat al-baqara*.

¹⁷ Id. III, transl. 127, text 80.

¹⁸ Id. II, transl. 205, text 202.

¹⁹ Id. II, transl. 201, text 199 ff.

²⁰ Ikram, *Armaghãn-i Pãk*, p. 188.

HANDBUCH DER ORIENTALISTIK
ZWEITE ABTEILUNG
INDIEN
HERAUSGEGEBEN VON J. GONDA

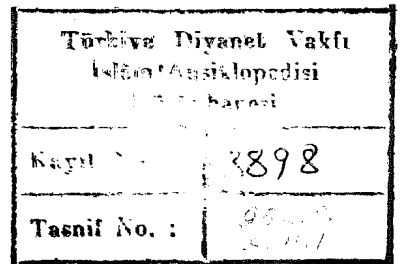
VIERTER BAND
RELIGIONEN
DRITTER ABSCHNITT
ISLAM IN THE
INDIAN SUBCONTINENT



ISLAM IN THE
INDIAN SUBCONTINENT

BY

ANNEMARIE SCHIMMEL



E. J. BRILL / LEIDEN-KÖLN / 1980

Even though I do not belong to the dervishes,
Yet, I believe with heart and soul in the dervishes.
Say not that the rank of king is far from that of dervish—
I am a king, but I am the slave of the dervishes!¹¹

Akbar too believed deeply in the dervishes, the representatives of mystical Islam. In 1564 he performed the first pilgrimage on foot to Muḥnuddin Chishti's mausoleum in Ajmer ('which in grandeur may vie with Constantinople itself!') and repeated this act frequently, thus in 1569 to offer thanks for the conquest of Chitor, the Rajput stronghold. It is said that even in this conquest he was supported by a Suhrawardi saint, Miran Muhammad Shah (d. 1604 in Lahore). The conquest was celebrated by Bada'uni with the verse:

...And a happy day was it for the vultures and crows—
Glory to Him who multiplieth food for his creatures!¹²

Till 1579 the emperor visited the shrine in Ajmer almost every year,

and daily according to his custom held in that sacred shrine by night intercourse with holy, learned, and sincere men, and seances for dancing and Sufism took place, and the musicians and singers, each one of whom was a paragon without rival, striking their nails into the veins of the heart used to rend the soul with their mournful cries, and dirhams and dinars were showered down like raindrops.¹³

Akbar's first surviving son Salim was born from a Rajput princess on 31 August 1569, as a result of the prayers and blessings of Salim Chishti (d. 1571),¹⁴ one of Farid Ganj-i Shakar's descendants, the chronogram of whose death is *shaikh-i hukamā* 'shaikh of sages' or *shaikh-i hukkām* 'shaikh of rulers'. Out of gratitude, Akbar erected a sanctuary for the saint, around which the city of Fatehpur Sikri was built, a city of red sandstone which seems to reflect the high-soaring mystical feelings of the emperor. The enormous gateway is visible for miles and leads the visitor to Salim Chishti's delicate white marble tomb and finally to the *'Ibādatkhāna*, the 'house of worship', where the emperor held his meetings with the representatives of different religions—Muslims, Hindus, Christians, and Zoroastrians. Strange people, too, came to Agra and Fatehpur Sikri in those years; the influx of Shia poets and preachers from Iran and the Iraq continued and even increased. Among them was Mulla Muhammad of Yazd who 'got the name of Yazidi and tried hard to make the emperor a Shia.¹⁵ And Bada'uni cannot help poking fun at the Hindu raja who

¹¹ See A. Schimmel, 'Babur Padishah the Poet, with an account of the poetical talent in his family', *IC* XXXIV, 1960.

¹² Bada'uni, *Muntakhab* II, transl. 107, text 104.

¹³ Id. II transl. 188, text 185.

¹⁴ According to Bada'uni, *Muntakhab* III, transl. 18, note 1, Jahangir was never called *Salim* by his father, but only 'Shaikhu Baba'.

¹⁵ Bada'uni, id. II, transl. 214, text 212.

once set the whole court in laughter by saying that Allah after all had great respect for cows, else the cow would not have been mentioned in the first chapter of the Koran...¹⁶

Akbar's religious interests broadened considerably during those years. A seeker of truth, he saw with displeasure that even among the highest religious offices corruption was not rare; in the office of the *ṣadr as-ṣudūr*, who was in charge of the grants for the maintenance of sanctuaries and pensions of scholars and ulema, bribery and similar abuses were detected.—The then *ṣadr as-ṣudūr*, *ʿAbdunnabi*, a grandson of the famous Sufi *ʿAbdulquddūs*, had abandoned the mystic tradition of his family and 'never was there in the reign of any monarch a *ṣadr as-ṣudūr* so powerful as *shaikh ʿAbdunnabi*'.¹⁷ The narrowmindedness of some of the ulema likewise disgusted the emperor, and Bada'uni, usually branded as the arch orthodox among Akbar's courtiers, fully agreed with him as is understood from his report about a meeting in the *'Ibādatkhāna*:

All at once one night the vein of the neck of the ulema of the age swelled up, and a horrid noise and confusion ensued. His Majesty got very angry at their rude behaviour, and said to me: "In future, report any of the ulema who talk nonsense and cannot behave themselves, and I shall make him leave the hall." I said gently to Asaf Khan: "If I carried out this order, most of the ulema would have to leave", when His Majesty suddenly asked what I had said. On hearing my answer he was highly pleased, and mentioned my remark to those sitting near him.¹⁸

Intellectually, the influence of Faizi and Abu'l-Fazl *ʿAllami* ('the man that set the world aflame') waxed stronger. These two scholar-poets were the sons of Shaikh Mubarak Nagori who had been in close touch with the Mahdist movement and is praised by Bada'uni for his initial piety and great learning, but also blamed for his increasing worldliness.¹⁹ Faizi (b. 1547) had been introduced at the court in 1566; his younger brother Abu'l-Fazl was presented to the emperor only in 1574.

It seems natural that towards the close of the first millennium of Islamic history chiliastic ideas were in the air, and such ideas, together with certain Sufi teachings, as well as Faizi's 'intellectual scepticism', were instrumental in diverting Akbar from the rigid Islam of the ulema. One of Faizi's quatrains may well express the ruler's own feelings:

O Lord, put my foot on the path of *tauḥīd*!
Give me longing for the hidden chamber of isolation (*tajrīd*)
Grant me the heart's connection with the journey of realization,
Give me freedom from the fetters of imitation (*taqlīd*)!²⁰

¹⁶ Id. II, transl. 215, text 212. He intends of course Sura II, the *Sūrat al-baqara*.

¹⁷ Id. III, transl. 127, text 80.

¹⁸ Id. II, transl. 205, text 202.

¹⁹ Id. II, transl. 201, text 199 ff.

²⁰ Ikram, *Armaghān-i Pāk*, p. 188.

HISTORY OF
MUSLIM
CIVILIZATION
IN INDIA AND PAKISTAN

A POLITICAL AND CULTURAL HISTORY

S.M. IKRAM

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	128018
Tasnif No:	354 IKR. M

Institute of Islamic Culture
2 - CLUB ROAD, LAHORE 1989

Bk. II] *History of Muslim Civilisation in India & Pakistan*

252

the first book was printed in India. Some printed books were even brought to his notice,³¹ but-possibly repelled by the crude printing of those days--he showed no interest and a great opportunity for the rapid spread of knowledge was missed.

Besides, as Hodiwala points out:

"Akbar prided himself on being a rationalist but he had his own superstitions and seemed to have belief not only in astrology, dreams, means from birds and beasts, and presages from the shoulder-blades of sheep but magic and incantations.³²

Dr. Qurshi's views, although open to certain criticism, will find many supporters in Pakistan. Conditions in Pakistan, where Muslim are in such an overwhelming majority and which is being developed as a Muslim homeland, are totally different from Akbar's India, in which Muslims formed a small minority. It is, therefore, somewhat natural that Akbar's policy may be seen here in a different light from what it appeared in Mughal India. Even then it would appear that many ingredients of Akbar's policy of *Sulh-i Kull*, i.e. universal tolerance and protection under the law for all inhabitants, are enshrined in the Constitution of Pakistan. No *jizyah* is imposed here and a non-Muslim holds the highest judicial office in the state. This is due partly to the general liberalisation of political institution in the modern world, but the truth is that there can be no other policy in a multi-group society, if peace and orderly progress are to be secured.

Akbar will remain a controversial figure, but perhaps it is easy to exaggerate a ruler's importance. Akbar's age is often referred to as an age of heterodoxy; but is this correct? At one stage Akbar introduced innovations which will be considered heterodox by many, but he was not the only influential figure of his age. His was also the age of Khwajah Baqi Billah, of Mujaddid and of Shaikh 'Abd al-Haqq Muhaddith. If Abu al-Fadl and Faidi represented one point of view in literature, there were Bada'uni and Naziri to represent the other. There was no dearth of staunch and stout-hearted Muslims in key positions. If Akbar's orthodoxy was open to doubt, his foster brother who was also the Deputy of the Realm was a staunch Muslim. So were Qulich Khan, Shaikh Farid and many others. Akbar himself remained a devout, orthodox Muslim for several years and again, towards the end, his religious vagaries seemed to have withered away. At any rate, Muslim nobles were able to keep them in check and Khwajah Baqi Billah could write to the Mujaddid: "Do not bother about the king." It is these divines and nobles who were really effective and dominated the age. Akbar's religious vagaries, however, offended the Muslims and this has, naturally, influenced their estimates of Akbar--even in the political field.

Chapter 17

RELIGION AT THE COURT OF AKBAR

The First Phase of Akbar's Religious History. In his tumultuous religious history, Akbar passed through three distinct phases. He started as a devout, orthodox Muslim and a God-fearing, religious-minded individual. In his early childhood he had experienced great suffering and vicissitudes. He was born when his father was a fugitive. Later he was left with an unkind uncle and early experienced the weakness and the helplessness of mere mortals against mightier, invisible powers. The influence of a religious mother and a pious grandmother deepened Akbar's religious outlook, and during the early years of his reign he behaved like a pious and orthodox Muslim. He said all the five prayers in congregation, would often recite the call for prayers and occasionally swept the palace mosque with his own hands. He showed great respect for the two principal religious leaders at the court. Makhdum al-Mulk, who was already a power under the Surs, became more powerful in the early days of Akbar, and the Emperor conferred an authority on Shaikh Abd al-Nabi, who was appointed the Sadr al-Sudur in 973/1565, which no predecessor successor of his ever enjoyed. Occasionally he would go to his house to hear him explain the sayings of the Prophet and placed Prince Salim under his tutorship. According to Bada'uni: "For some time the Emperor had so great faith in him as a religious leader that he would bring him his shoes and place them before his feet."

In his twenties, Akbar became devoted to Khwajah Mu'in-ud-din, the great Chishti Saint of Ajmer. In January 1565, he made his first pilgrimage to the tomb of the saint. It became an almost annual affair, and if there was a perplexing problem or a particularly difficult expedition to undertake, Akbar would specially go to Ajmer and pray at the dargah. He would get down on foot some distance before reaching Ajmer, and in furtherance of some vows--e.g. in 976/1568 and 978/1570---travelled all the distance from Agra to Ajmer on foot.

Discussions at the 'Ibadat Khanah. Devotion to the great Chishti saint was probably responsible for Akbar's interest in Shaikh Salim

THE
HISTORY OF INDIA,

AS TOLD

BY ITS OWN HISTORIANS.

THE MUHAMMADAN PERIOD.

THE POSTHUMOUS PAPERS

OF THE LATE

SIR H. M. ELLIOT, K.C.B.,

EDITED AND CONTINUED

BY

PROFESSOR JOHN DOWSON, M.R.A.S.,

STAFF COLLEGE, SANDHURST.

VOL. V

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
Demirbaş No:	18078-5
Tasnif No	954.09 HIS.1

LOW PRICE PUBLICATIONS
Delhi-110052

198

Makhdūm-i-Jahāniān of Bukhārā¹ (may God sanctify his honoured tomb!), him who was the beloved of the possessors of true knowledge, and who was sought after by travellers in the right path, Malik Maḥmūd exerted all the influence and employed all the interest which he possessed in preferring his request that he might be permitted to depart from Court and undertake the guardianship of the holy man's tomb, employing himself in the circumambulation of its threshold, the dwelling-place of angels, and urged his request with an utter disregard of the emperor's wishes. Since he was thoroughly sincere in his intention and design, and was altogether free from any suspicion of hypocrisy or worldly designs, his prayer was naturally granted, but after much discussion and debate, and he retired to the corner of contentment and resignation, passing most of his blessed time in Aḥmadābād in the service of that shrine until he departed from its parterres to those of the abode of peace.

141 The author had the honour of being admitted to his joy-diffusing presence in Fatḥpūr and Ajmīr.

The following opening couplet of a *qaṣīdah* is by the *Malik* :—

“I have an ever-veering heart which nevertheless I call my
qibla-numā,²
Whithersoever I turn it, it still turns towards His eye-
brow.”

LV. ṢADR-I-JAHĀN,³ OF PĪHĀNĪ.

Pīhānī is a village in the district of Qannauj.⁴ Ṣadr-i-Jahān

¹ See vol. i, trans. Ranking, p. 376.

² That which points to the *qibla*, or the direction in which to pray.

³ See *Āin-i-Akbarī*, i, 468. Ṣadr-i-Jahān was both the Mirān's personal name and the name of the office to which he was appointed in the 34th year. He was one of the signatories to the deed which acknowledged Akbar's spiritual supremacy as well as his temporal supremacy. His position with regard to the 'divine faith' is not clear, but he evidently temporized. During the reign of Jahāngīr, who was very fond of him, he was promoted to a command of four thousand, and received Qannauj as *tuyūl*. He died in A.D. 1611 at the age, it is believed, of 120 years. See also vol. ii, text, *passim*.

⁴ According to the *Ma'āziru-l-Umarā* Pīhānī is near Lakhnau, but from

199

is a learned *Sayyid* of a happy disposition, most of whose life has been passed in the camp. He acquired his great learning under the tuition of Shaikh 'Abdu-'n-Nabī,¹ and it was in consequence of the Shaikh's exertions that he was appointed chief *muftī* of the empire, a post which he held for several years. After the religious leaders of India had fallen into disgrace, his habits of submission to authority and his time-serving and worldly disposition led him to regard before everything the honour and esteem which he enjoyed in the world. He accompanied the physician Humām² on his embassy to the ruler of Tūrān,³ and when he returned thence he was honoured by being appointed *Ṣadr* of the empire. At the time when it was noised abroad in Lāhōr that those who remained of the 'Ulamā were to be banished to Makkah the glorious, and a list of them had been prepared, the Ṣadr-i-Jahān said one day, "I fear lest I may have been included in this class." Mirzā Nizāmu-d-dīn Aḥmad, who had prepared the list, said, "Why should you be sent to Makkah?" The Ṣadr-i-Jahān asked the Mirzā, why he needed to ask the question, and the Mirzā replied, "You have never given utterance to God's words, that you should be worthy of this banishment."

The Ṣadr-i-Jahān, notwithstanding his poetic gifts and his great aptitude for writing poetry, now repents of his former devotion to the art. The following opening couplet of a *qaṣīdah* is by him :—

the fact that Ṣadr-i-Jahān received Qannauj as *tuyūl* in Jahāngīr's reign it would appear that Badāonī is right.

¹ *Vide supra*, no. x.

² *Vide infra*, Chap. iii, no. x.

³ The object of this embassy was to answer a letter which 'Abdu-'llāh Khān Uzbek had written to Akbar, questioning him regarding his apostasy from Islām. The answer which they took to 'Abdu-'llāh contained the following Arabic verses :—

قيل ان الاله ذو ولد قيل ان الرسول قد كهنا
ما نجا الله والرسول معا من لسان الورى تكيف انا

"Of God it has been said that He had a Son; of the prophet it has been said that he was a sorcerer. Neither God nor the prophet has escaped the slander of men,—then how should I?"

MUNTAKHABU-T-TAWĀRIKH

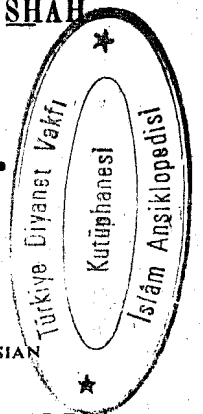
BY

'ABDU-L-QĀDIR IBN-I-MULŪK SHĀH

KNOWN AS

AL-BADĀONĪ.

VOLUME III



TRANSLATED FROM THE ORIGINAL PERSIAN

AND EDITED BY

Sir Wolseley Haig, K.C.I., C.S.I., C.M.G., C.B.E.

Lieutenant-Colonel, Indian Army (Retired)

Professor of Arabic, Persian and Hindustani in the University of Dublin and Member of Royal Irish Academy.

Revised and enlarged

with an account containing

EVALUATION OF BADĀYUNĪ & HIS MUNTAKHABU-T-TWĀRIKH

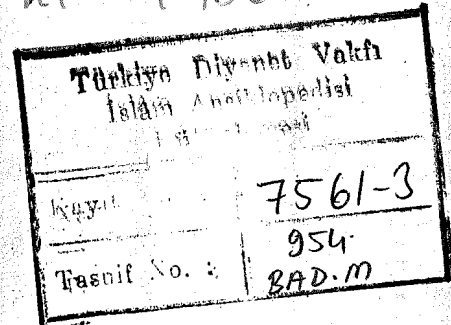
BY

BRAHMADEVA PRASAD AMBASHTHYA, M.A.,

Bihar Educational Services,

K. P. Jayaswal Research Institute, Patna

Delhi 1986



IX. QĀZĪ YA'QŪB OF MĀNIKPŪR.¹

He was related to Qāzī Fazīlat,² and was well skilled in practical theology and in the principles of that science. He was of a cheerful and open disposition, and used to compose Arabic verses in Indian metres. They say that while he was, for several years, the Qāzī 'u-l-Quzzāt of India, he used to take aphrodisiac electuaries in large quantities. One day when he was present at a party given by the Emperor, several intoxicating and stimulating drugs were handed round, and were offered to the Qāzī among others. He refused them, and when he was asked what sort of drugs he took, one of the Emperor's Hindū favourites immediately replied, "The Qāzī takes mercury."³

After his dismissal from the post of Qāzī 'u-l-Quzzāt he was appointed to be Qāzī of Bangāl, and was sent off to that province,⁴ and while there used to use aphrodisiacs to excess, a slave to the violence of his lusts. He was a confederate of Ma'sūm-i-Kābulī in his rebellion⁵ and was in consequence recalled from that province and sentenced to be imprisoned in the fortress of Gwāliyār, and on his way to that place removed the baggage

¹ Mānikpūr was the headquarters of a *sarkār* in the *ṣūba* of Ilāhābād, vide *Āin-i-Akbarī*, ii, 164.

² Qāzī Ya'qūb was son-in-law to Qāzī Fazīlat, Qāzī of the army under Shīr Shāh, 'who was popularly known by the more appropriate title of Qāzī Fazīlat.' Vide vol. i, trans. Ranking, p. 474 and note 4, and vol. ii, text, p. 101.

³ *پار* or *پارہ*, a Hindī word. Mercury was apparently used as an aphrodisiac.

⁴ According to vol. ii, text, p. 101, Ya'qūb superseded Tawā'isī as chief qāzī in A.H. 974 (A.D. 1567) and was degraded ten years later, so that he must have gone to Bengal in A.H. 984 (A.D. 1576-77).

⁵ Vide vol. ii, text, p. 276. The rebellion was first preached at Jaunpūr by Mullā Muḥammad of Yazd, who gave a *fatwā* or formal decision to the effect that rebellion against Akbar, as an enemy to Islām, was lawful. It broke out in A.D. 1579, the ringleaders being Muḥammad Ma'sūm of Kābul, Muḥammad Ma'sūm Khān Farankhūdī, Mir Mu'izzu-l-Mulk, Niyābat Khān, 'Arab Bahādar, and others. Mu'izzu-l-Mulk and Mullā Muḥammad Yazdī were called to the capital, and on their way thither were put to death by being drowned in the Jamna.

of his existence from this world, and joined Mir Mu'izzu-l-Mulk and Mullā Muḥammad of Yazd.¹

X. SHAIKH 'ABDU-'N-NABĪ,² THE ṢADRU-Ṣ-SUDŪR.³

He was the son of Shaikh Aḥmad, the son of Shaikh 'Abdu-'l-Quddūs of Kango. He journeyed several times to the glorious city of Makkah and the delectable city of Madīnah, and there studied the traditional sayings of Muḥammad, and after his return he abandoned the mode of life of his forefathers, and, **80** objecting to the ecstasies and vocal music (of the *Sufīs*) followed the rule of the traditionists, and busied himself in ceremonial and outward piety, cleanliness, purification and devotion. When he was appointed *Ṣadru-ṣ-Sudūr* he distributed enormous areas of land to the people as *madad-i-ma'āsh*, pensions, and religious endowments, and never was there in the reign of any monarch a *Ṣadru-ṣ-Sudūr* so powerful as Shaikh 'Abdu-'n-Nabī, or one who alienated the tenth part of what he did in religious endowments.⁴ For some time the Emperor had so great faith in him as a religious leader that he would bring him his shoes and place them before his feet. At last, owing to the disagreements⁵ of *Makhdūmu-'l-Mulk* and all the other ill-dispositioned '*Ulamā*' the Emperor's opinion of him changed completely.

Couplet.

All those who seek for pride of place are fools,
Aye, those who style themselves the '*Ulamā*'.

The chief cause of his fall was as follows:—When the Emperor, after his journey to Bānswāla,⁶ halted at Fatḥpūr,

¹ It would appear from this passage that Ya'qūb died a natural death on his way to Gwāliyār, but from vol. ii, text, p. 277, it is evident that he was executed by drowning, as were Mu'izzu-l-Mulk and Mullā Muḥammad of Yazd. This event happened in A.D. 1579.

² Vide vol. ii, text, *passim*, and *Āin-i-Akbarī*, i, 490, 546.

³ For a definition of the powers and duties of the *Ṣadru-ṣ-Sudūr* or *Ṣadr-i-jahān*, vide *supra* p. 122, note 2.

⁴ Vide vol. ii, text, p. 71.

⁵ Vide vol. ii, text, p. 255.

⁶ In A.D. 1577, vide vol. ii, text, 242, Akbar returned to Fatḥpūr on

THE AKBAR NAMA OF ABU-L-FAZL

TRANSLATED FROM THE PERSIAN

by
H. BEVERIDGE

VOL. II

Türkiye Diyanet Vakfı İslâm Ansiklopedisi	
Kayıt	9526-2
Tasnif No.	954.02 FAZ A



Ess Ess Publications

NEW DELHI-110002

1987

248 and his own ignorance. He must be able to appraise every man according to his merit, and so further their work. Thirdly, he must not have a patrician nature (*mīrzā tabī'yat*) and so spend his time in sloth and pleasure, and delay the business of the poor. On the contrary he must be strenuous, and one who distinguishes not between night and day so that he may carry matters through and show the most exquisite devotion towards the needy.

When this right and proper idea took possession of H.M. and he was in search of one who was adorned with the qualities above described, or who was resolved to acquire them, and was eager in the pursuit of them, Muẓaffar Khān, who had the control of affairs, appointed Shaikh 'Abdu-n-nabī to this high office at the instance of misjudging panegyrist and prattlers, and then reported the matter to H.M. and recommended his being confirmed therein. The Lord of the Age, out of that excellent disposition which thinks nothing but good of men, relied upon Muẓaffar Khān's knowledge and made the appointment. He ('Abdu-n-nabī) decked out his shop with hypocrisy and fair-seeming, and the Lord of the Age, who abode in the peaceful abode of thinking well of men, was pleased with him. In a short space of time he, by means of a crowd of flatterers and interested persons, and by the ascendancy of the short-sighted and ignorant, sold his studentship at the rate of teachership, and his superficial learning became converted into substantial wisdom. He was the grandson of Shaikh 'Abdul Qaddūs whom the people of India regarded him saint. But as God hath made H.M. the Shāhīnshāh the touchstone of men's merit, this man was also tested, and the veil was withdrawn from his actions, as will be related in its proper place.

¹ The text has erroneously *bait* for *bet*, but it is corrected in the Errata.

'Abdu-n-nabī was the son of Shaikh Ahmad son of Shaikh 'Abdu-l-Qaddūs Gangūī. Badāūnī has a biography of him, III. 79. It seems that he fell into disgrace with Akbar for

putting a brahman to death on a charge of blasphemy. There is some account of 'Abdu-l-qaddūs in Jarrett II. 374 and note 2, and a notice of 'Abdu-n-nabī in Blochmann 546. See also the Darbār-Akbarī, p. 320, and Blochmann 268 et seq.

CHAPTER LVIII.

MARCH OF THE SHĀHINSHĀH TO PUT DOWN THE SEDITION OF KHĀN ZAMĀN 'ALĪ QULĪ, ETC.

To those who have drunk ¹ down to the lees of understanding it is no secret that ² the "world is like wine in that it intensifies whatever exists already." If a man is of happy fortune, the acquisition of worldly things increases his auspiciousness and improves his personality so as to produce a thousand advantages to him. If, however, a man's destiny be evil, and his disposition bad, worldly success is productive in him of a thousand mischiefs. His outward prosperity is a cause of affliction to mankind, and his darkened heart becomes day by day more and more dark. His erring feet stray more and more, and he neither recognises the favours he has received nor does his duty to his benefactor. According as he is situated, he some- 249 times practises deceit and hypocrisy, and sometimes he withdraws the veil from before his actions and becomes openly as well as secretly a sedition-monger. The evil-ending career of 'Alī Qulī Khān Zamān is an instance of this. From the commencement of the coming into India, and the polishing of that great country which resulted from the Light of the Shāhīnshāh's fortune, he was always committing improprieties. The vessel of his nature was of small capacity, and so intoxication became apparent, and already some instances of this have been given.

H.M. the Shāhīnshāh, from the breadth of his views, was continually washing the record of his faults and crimes from his own pure soul with the water of forgiveness. That black-fated one did not appreciate this clemency, but went on to accumulate wickednesses.

When it came to the royal hearing that the Iskandar Khān

¹ Text, *durd-kashān*, but many MSS. have *daryā-kashān*.

² This is a line or part of a line of verse.

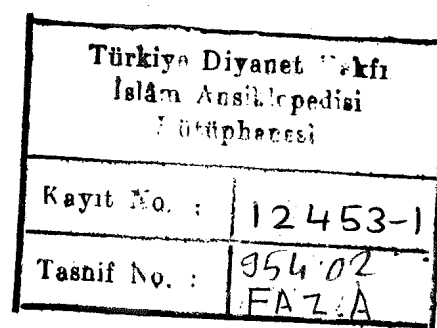
THE Ā-ĪN-I AKBARĪ

VOL. I

By
ABU L-FAZL ALLAMI

Translated into English by
H. BLOCHMANN, M.A.
Calcutta, Madrasa

Edited by
Lieut.-Colonel. D. C. PHILLOTT, M.A., Ph.D., F.A.S.B.



LOW PRICE PUBLICATIONS
DELHI - 110052

1989

176

and arrange a sumptuous feast. He is to bestow alms, and thus prepare provisions for the long journey.

His Majesty has also ordered that members should endeavour to abstain from eating flesh. They may allow others to eat flesh without touching it themselves; but during the month of their birth they are not even to approach meat. Nor shall members go near anything that they have themselves slain; nor eat of it. Neither shall they make use of the same vessels with butchers, fishers, and birdcatchers.

Members should not cohabit with pregnant, old, and barren women; nor with girls under the age of puberty.

NOTE BY THE TRANSLATOR ON THE RELIGIOUS VIEWS OF THE EMPEROR AKBAR.

In connexion with the preceding Ā'īn, it may be of interest for the general reader, and of some value for the future historian of Akbar's reign, to collect, in form of a note, the information which we possess regarding the religious views of the Emperor Akbar. The sources from which this information is derived, are, besides Abū 'l-Fazl's Ā'īn, the *Muntakhab 'i-Tawārīkh* by 'Abd' l-Qādir ibn-i Mulūk Shāh of Badāon—regarding whom I would refer the reader to p. 110, and to a longer article in the *Journal of the Asiatic Society of Bengal* for 1869—and the *Dabistān 'l-Mazāhib*,¹ a work written about sixty years after Akbar's death by an unknown Muhammadan writer of strong Pārsī tendencies. Nor must we forget the valuable testimony of some of the Portuguese missionaries whom Akbar called from Goa, as Rodolpho Aquaviva, Antonio de Monserrato, Francisco Enriques, etc., of whom the first is mentioned by Abū 'l-Fazl under the name of *Pādri Radalf*.² There exist also two articles on Akbar's religious views, one by Captain Vans Kennedy, published in the second volume of the Transactions of the Bombay Literary Society, and another by the late Horace Hayman Wilson, which had originally appeared in the *Calcutta Quarterly Oriental Magazine*, vol. i, 1824, and has been reprinted in the second volume of Wilson's works, London, 1862. Besides, a few extracts from Badāonī, bearing on this subject, will be found in Sir H. Elliott's *Bibliographical Index to the Historians of Muhammadan India*, p. 243 ff. The proceedings of the Portuguese missionaries at Akbar's Court are described in Murray's

¹ Printed at Calcutta in 1809 with a short dictionary, and reprinted at Bombay A.H. 1272 [A.D. 1856]. This work has also been translated into English at the cost of the Oriental Translation Fund.

² Not *Padre Radif*, پادری رادیف, as in Elphinstone's history, but رادلف, the letter (lām) having been mistaken for a 2 (yā).

177

Historical Account of Discoveries and Travels in Asia, Edinburgh, 1820, vol. ii.

I shall commence with extracts from Badāonī.¹ The translation is literal, which is of great importance in a difficult writer like Badāonī.

Abū 'l-Fazl's second introduction to Akbar. His pride.

[Badāonī, edited by Mawlawī Āghā Ahmad 'Alī, in the *Bibliotheca Indica*, vol. ii, p. 198.]

It was during these days [end of 982 A.H.] that Abū 'l-Fazl, son of Shaykh Mubārak of Nāgor, came the second time to court. He is now styled 'Allāmī. He is the man that set the world in flames. He lighted up the lamp of the *Ṣabāḥīs*, illustrating thereby the story of the man who, because he did not know what to do, took up a lamp in broad daylight, and representing himself as opposed to all sects, tied the girdle of infallibility round his waist, according to the saying, "He who forms an opposition, gains power." He laid before the Emperor a commentary on the *Āyat' l-Kursī*,² which contained all subtleties of the Qur'ān; and though people said that it had been written by his father, Abū 'l-Fazl was much praised. The numerical value of the letters in the words *Tafsīr-i Akbarī* (Akbar's commentary) gives the date of composition [983]. But the emperor praised it, chiefly because he expected to find in Abū 'l-Fazl a man capable of teaching the Mullās a lesson, whose pride certainly resembles that of Pharaoh, though this expectation was opposed to the confidence which His Majesty had placed in me.

The reason of Abū 'l-Fazl's opinionativeness and pretensions to infallibility was this. At the time when it was customary to get hold of, and kill such as tried to introduce innovations in religious matters (as had been the case with Mir Ḥabshī and others), Shaykh 'Abd' n-Nabī and Makhdūm 'l-Mulk, and other learned men at court, unanimously

¹ As in the following extracts the years of the Hijrah are given, the reader may convert them according to this table:—

The year 1599 A.H. commenced	14th May, 1592 (Old Style)
981—3rd May, 1573	993—24th December, 1584
982—23rd April, 1574	994—13th December, 1585
983—12th April, 1575	995—2nd December, 1586
984—31st March, 1576	996—22nd November, 1587
985—21st March, 1577	997—10th November, 1588
986—10th March, 1578	998—31st October, 1589
987—29th February, 1579	999—20th October, 1590
988—17th February, 1580	1000—9th October, 1591
989—7th February, 1581	1001—28th September, 1592
990—26th January, 1582	1002—17th September, 1593
991—15th January, 1583	1003—6th September, 1594
992—4th January, 1584	1004—27th August, 1595

² Qur., Sū. 11, 155.