

78

Mahdumil-nilk Abdullah

1914.2

Zübeyr Ahmed
el-Adabi'l-Arabiyye
II, 357, 425

Mahdumil-nilk, Abdullah

1914.2

Zübeyr Ahmed
el-Adabi'l-Arabiyye
II. 312.

AKBAR

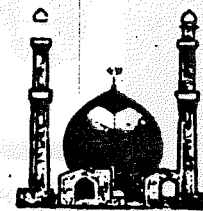
The Architect of the Mughal Empire

Ishtiaq Husain Qureshi

Mahdūm u'l-mulk

192-197

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IDARAH-I-ADABIYAT-I-DELLI

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DELHI-110006 (INDIA)

if I die, but if you are killed, the Empire will be disrupted and calamity will stalk the land." "On the contrary", said the Sultan, "I must ride ahead, because if I am killed, there are nine hundred thousand Afghans to replace me and to save the people from calamities, but if you are killed, this land may not see another scholar of your merit for a long time to come."¹⁸ The Sultan showed such consideration in spite of the fact that he thought that the Mullā was favourably inclined towards the Mughuls. One day as he saw the Mullā approach, he said to a noble, Sarmast Khān: "Bābur Pādshāh had five sons; four have gone, but this one has stayed behind." Sarmast Khān asked: "Why do you nurture such a potential source of mischief?" The Sultan replied: "I have no option; I do not find any one better than him." And when the Mullā arrived, the Sultan seated him on a throne and presented to him a string of pearls worth twenty thousand rupees.¹⁹ The Mullā's partiality to the Mughuls must have been known to Bairam Khān, because when Akbar ascended the throne, he was honoured with the title of Makhdūm-u'l-mulk and was assigned the pargana of Tangwala with a revenue of a hundred thousand rupees per annum. "In this manner," observes the *Ma' āthir-u'l-umarā'*, "his position surpassed that of all great (scholars) and he was included among the greatest nobles of the Empire."²⁰

It seems that Makhdūm-u'l-mulk's was far from a versatile genius. He had all the shortcomings of a narrow specialist. His learning, however deep it might have been, was incapable of offering defence against invective or even, sometimes, against rational objections or dissent. He certainly was not a good judge of men, nor did he understand the trends of his times. He was easily rattled and then he became even more vulnerable to attack. His was an imperious temper brooking no difference of opinion. His academic convictions were strong, impervious to suggestion, intolerant of dissent, and

¹⁸ Kabir, Muḥammad, *Afsānah-i-shāhān* (British Museum ms. Add. 24409) f. 150b.

¹⁹ Shāhnawāz Khān, *op. cit.*, vol. iii, pp. 252, 253.

²⁰ *Ibid.*, p. 252.

contemptuous of hostile opinion. Such a man could not meet the challenge posed by the developments that had been taking place around him. He was not equipped even to assess the nature or the strength of the forces that were gaining ground every day. On the top of these deficiencies he was fond of wealth, even though all the stories that were obviously circulated against him by his enemies may not be true. Why should a doctor of Islam amass the huge wealth that he possessed? Monarchs had shown him respect; if he had cultivated the humility of a scholar and a true Muslim, he should not have considered such respect his due. And the manner in which he had handled the Mahdawi Movement was perhaps the greatest testimony to his short sightedness and incompetence. His loyalty to Islam and orthodoxy cannot be questioned, but both suffered greatly because of his gross ineptitude and lack of tact. Makhdūm u'l-mulk had been so pampered by monarchs that he failed to understand that they could as easily be annoyed and turn against him.

The other scholar of repute was Shaikh 'Abd-u'n-Nabi who was a grandson of Shaikh 'Abd-u'l-Quddūs of Gangoh. Along with formal education, he also took training as a mystic in the Chishtiyah *silsilah* and completed his training as a theologian in Mecca and Medina. Then he fully adopted the views of the *muḥaddithin* and discarded such sufi practices as were disliked by them like listening to music. He was appointed ṣadr-u'ṣ-ṣudūr in 1563, the tenth regnal year. He exerted great influence upon the monarch in the beginning and the Muslim ladies of the court seem to have respected him even after his fall in 1570. Shaikh 'Abd-u'n-Nabi was even more tactless than Makhdūm-u'l-mulk. Akbar, in the beginning of his reign, was a pious youth and so religious minded that he considered it an act of piety even to sweep the floor of a mosque to show his humility.²¹ One day he appeared in a dress on which saffron water had been sprinkled to mark his birthday. The Shaikh was so irritated that he not only scolded Akbar but

²¹ *Ibid.*, vol. ii, p. 561.

Business
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ABDUL QADIR BADAUNI

As a Man and Historiographer

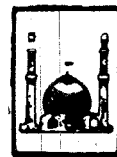
Mahdum-ul-Mulk
89-92

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Badauni also records various religious ceremonies that were performed by Akbar. On 22nd October 1573¹ Salim was circumcised² and on 17th November of the same year, Maulana Mir Kalan the traditionalist from Herat,³ was entrusted with the child's education after the performance of the *bismillah*⁴ ceremony. Later Salim was taught by Shaikh Abdunnabi,⁵ who in the beginning was held in high esteem by the Emperor, who also visited him to hear lectures on Traditions of the Prophet.⁶ Akbar, due to respect often stood before him bare footed⁷ and would even bring Abdunnabi's shoes and place them before the *Shaikh's* feet.⁸

The purpose for the establishment of the *Ibadat Khana* was to have discourse on every Thursday evening⁹ with the religious *Shaikhs* and *Ulema*. Initially Badauni felt that because of constant contact with the religious heads, Akbar had developed proximity for religion and respect for the leaders of Islam,¹⁰ but gradually the situation was altered and controversies arose among them regarding the seating order, as all of them were interested in sitting close to the Emperor.¹¹ Akbar ordered the grandees to sit on the east, the *Syeds* on the west, the *Ulema* to the south and the *Shaikhs* to the north.¹² The Emperor made it a point to go to each side to make personal enquiries.¹³

One night during the course of a discussion, tempers rose high and confusion ensued.¹⁴ Akbar entrusted Badauni with

1. 25th *Jamadi-us-sani* 981 A.H.
2. Badauni, Vol. II, p. 170.
3. *Ibid.*, Vol. III, p. 151.
4. Beginning ones education with the name of God.
5. Badauni, Vol. II, p. 204.
6. Called *Hadis*.
7. Badauni, Vol. II, p. 204.
8. *Ibid.*, Vol. III, p. 80.
9. *Shab-e-Juma*.
10. Badauni, Vol. II, pp. 201-202.
11. *Ibid.*, p. 202.
12. *Ibid.*; Roychoudhury, p. 73.
13. *Ibid.*; *Ibid.*
14. *Ibid.*; *Ibid.*; *Supra*, p. 60.

the duty of reporting to him any *Ulema* who could not behave himself, talked nonsense or did not maintain the decorum of the *Ibadat Khana*. Asaf Khan was sitting next to Badauni and he told him that if he followed the instructions of the Emperor in toto, then there would soon be no one left in the *Ibadat Khana*.¹ When Akbar heard this witty remark of Badauni he was happy.²

Maulana Abdullah Sultanpuri had been appointed *Shaikh-ul-Islam* by Humayun.³ Badauni records that in the beginning Makhdum-ul-Mulk Abdullah Sultanpuri did not participate in the religious discussions held in the *Ibadat Khana* and in order to annoy and slight him,⁴ Akbar especially summoned him, and appointed Haji Ibrahim and Shaikh Abul Fath, who were novice in front of *Makhdum-ul-Mulk* to argue against the latter.⁵ Very often Akbar interrupted the *Maulana* in his statement and receiving a hint from the Emperor, his companions also intervened with interjections and observations.⁶ They told queer stories about the *Maulana*. They quoted for him the verse of the *Quran* which stated, 'and some of you shall have life prolonged to a miserable age'.⁷ Some also assigned to him a *fatwa*⁸ wherein he had said that the ordinance of pilgrimage was no longer binding on the Muslims, rather it was hurtful.⁹ When people asked *Makhdum-ul-Mulk* the reason for this extraordinary *fatwa* he said that pilgrimage was impractical as the two roads which the pilgrims took to reach Mecca passed through Persia and Gujarat, therefore it was better for the people not to go on a pilgrimage at all. People going to Mecca by land had to suffer at the hands of *Shiahs* of Persia and those who went by sea had to put up with the indignities of the Portuguese. They had to take a passport from the

1. *Supra* p. 60.
2. Badauni, Vol. II, p. 202.
3. Rahman, p. 197.
4. Badauni, Vol. II, p. 203.
5. *Ibid.*
6. *Ibid.*
7. *Ibid.*, p. 205.
8. Decree.
9. Badauni, Vol. II, p. 203; Abul Fazl, *Ain-i-Akbari*, Vol. I, p. 181.

23 JUNE 1992

Z'ŌIRAO, xix (1909), 0125-0147, additions in *ibid.*, 0216-0218 and xxii (1914), 127-39; Russian tr. *Izbranniya stikhotvoreniya*, Moscow 1941; *Makhtum-Kuli fragi, izbrannye stikhi*, Moscow 1945; *Makhtum-kuli, Stikhotvoreniya*, Leningrad 1949; *Izbrannoe (sic)*, Moscow 1960. 3. General surveys: Zeki Velidi, in *TM*, ii (1928), 465-74; Köprülü-zâde Fu'âd, *EP*, art. *Turkomans. Literature*; J. Benzing, in *PTF*, ii, Wiesbaden 1954, 726-7; 739-40; B. A. Karryev, in *BSE*³, xv, 526.

(H. F. HOFMAN)

MAKHDŪM AL-MULK, a Mughal religious leader, whose real name was MAWLĀNĀ 'ABD ALLĀH. He was the son of Shaykh Shams al-Dīn of Sulṭānpūr. His ancestors had emigrated from Multān and settled at Sulṭānpūr near Lahore. The pupil of Mawlānā 'Abd al-Kādir Sirhindī, he became one of the foremost religious scholars and functionaries of his day. A committed Sunni, he never trusted Abu 'l-Faḍl 'Allāmī (d. 1011/1602 [q.v.]) and looked upon him from the beginning as a dangerous man. Contemporary monarchs had great respect for Makhdūm al-Mulk. The Emperor Humāyūn (937-63/1530-56) conferred on him the title of *Shaykh al-Islām*. When the empire of Hindūstān came into the possession of Shēr Shāh (946-52/1539-45), the latter further honored him with the title of *Sadr al-Islām*. He was a man of especially great importance during the reign of Akbar (963-1014/1556-1605). Bayram Khān Khānān (d. 968/1560) exalted his position very much by giving him the sub-division of Thānkawāla which yielded an annual income of one *lakh* of rupees, while Akbar gave him the title of *Makhdūm al-Mulk*, by which designation he has become known to posterity. When the Emperor introduced his religious innovations and tried to convert people to his "Divine Faith" [see DĪN-I ILĀHĪ], however, Makhdūm al-Mulk opposed him. Akbar became very angry. He ordered Makhdūm al-Mulk to go on a pilgrimage to Mecca and Medina. Setting out in 987/1579, he completed the enforced canonical journey within two years' time. On his return from the Hijāz, Makhdūm al-Mulk died or was poisoned in 990/1582 in Aḥmadābād.

He was the author of the following books, none of which are now extant: (1) *Īsmat al-anbiyā'*, a work on the sinlessness of prophets (cf. Badā'ūnī, iii, 70); (2) *Minhādī al-dīn*, a life of the Prophet (cf. *Ma'āthir al-umarā'*, iii, 252); (3) *Hāshiyā Sharḥ Mullāh*, a gloss on Dīāmī's commentary on Ibn al-Hādījib's *Kāfiya* (cf. *Ma'āthir al-umarā'*, iii, 252); (4) *Sharḥ Shamā'il al-Tirmidhī*, a commentary on Tirmidhī's *Shamā'il al-nabī* (cf. Badā'ūnī, iii, 70).

Bibliography: 'Abd al-Kādir Badā'ūnī, *Muntakhab al-tawārīkh*, iii, 70; Shāhnawāz Khān Awrangābādī, *Ma'āthir al-umarā'*, iii, 252; *Khazīnat al-asfiyā'*, 443, 464; *Ā'in-i Akbarī*, tr. Blochman, 172, 544.

(M. HIDAYET HOSAIN - [B. LAWRENCE])

MAKHDŪM AL-MULK SHARAF AL-DĪN AḤMAD B. YAḤYĀ MANĪRĪ or **MANĒRĪ**, celebrated saint of mediaeval Bihār. Born in Shawwāl 661/August 1263 at Manīr or Manēr, a village in the north Bihārī district of Patna, Sharaf al-Dīn was educated at Sunargaon, Bengal by the Hanbalī traditionist Abū Tawwāma. On completing his studies, he travelled to Dihlī, where he met the premier *Ḥashī* *shaykh* of the Sultanate period, Nizām al-Dīn Awliyā' (d. 725/1325). He subsequently enrolled as the disciple of Najīb al-Dīn Firdawsī (d. 691/1291) and spent several years in the forests of Bihīya and Rājgīr secluded from human company and engaged in

meditation on God. When he re-emerged at Bihār Sharīf (ca. 60 miles from Patna city) in the 1320s, he was acknowledged as a spiritual preceptor and guide of extraordinary power. From the *khānakāh* built for him by friends and later enlarged by Sultan Muḥammad b. Tughluq (reigned 1325-1351), Sharaf al-Dīn established the Firdawsī *silsila* throughout northern Bihār and western Bengal. He died at Bihār Sharīf on 6 Shawwāl 782/3 January 1381.

The several writings of Sharaf al-Dīn reveal him to be a knowledgeable traditionist as well as a skilled dialectician of Sūfī categories and concepts. He is best known for one of his collections of letters, *Maktūbāt-i ṣādī*. He has also been credited with three other epistolary volumes: *Rukn-i jawā'id*, *Maktūbāt-i dū ṣādī*, and *Maktūbāt-i bīst-u hašt*. Numerous are the compilations of *awrād* (invocatory prayers) and *iḥārāt* (practical directives) attributed to Sharaf al-Dīn, but his most comprehensive work was a *sharḥ* (commentary) on the Sūfī catechism, the *Ādāb al-murīdīn* of Abū Najīb Suhrawardī (d. 561/1168).

The literary and spiritual tradition of Sharaf al-Dīn was continued by the several notable Firdawsī saints who were his successors, beginning with Muẓaffar Shāms Balkhī (d. 803/1401). The attainments of this regionally delimited *silsila* were lauded throughout Hindustan; its major *shaykhs* found recognition in the most popular pan-Indian *tadhkiras*, e.g., 'Abd al-Ḥaḳḳ Dihlawī's *Akhhār al-akhyār* and Ghulām Sarwar Lāhōrī's *Khazīnat al-asfiyā'*.

Bibliography: Shu'ayb b. Djalāl al-Dīn Manīrī, *Manāḳib al-asfiyā'*, Calcutta 1895; Zayn al-Dīn Badr-i 'Arabī, *Ma'dīn al-ma'ānī*, Bihār 1884; 'Abd al-Ḥaḳḳ Dihlawī, *Akhhār al-akhyār*, Dihlī 1309/1891, 113-118; Ghulām Sarwar Lāhōrī, *Khazīnat al-asfiyā'*, Lucknow 1290/1873, ii, 290-92; M. Mu'in al-Dīn Dardā'i, *Tārīkh-i silsila-yi Firdawsīya* [Urdū], Gaya 1962, 137-244; M. Ishaq, *India's contribution to the study of ḥadīth literature*, Dacca 1955, 66-71; S. H. Askari, *Sufism in medieval Bihar*, in *Current Studies* (Patna College), vii (1957), 3-37, viii (1958), 107-29; B. Lawrence, *Notes from a distant flute: the extant literature of pre-Mughal Indian Sufism*, Tehran 1978, 72-77; S. A. A. Rizvi, *A history of Sufism in India*, i, Dihlī 1978, 228-40

(B. LAWRENCE)

MAKHFĪ, the much-disputed pen-name of Zīb al-Nisā' Begum, eldest child of the Mughal emperor Awrangzīb (1068-1118/1658-1707).

She was born in 1638 at Dawlatābād in the Deccan. Her mother, Dilras Bānū Begum (d. 1657), was the daughter of Shāhnawāz Khān (d. 1659), a dignitary of Shāhjahān's reign. For her early education she was assigned to Ḥāfiẓa Maryam, a learned lady who was the mother of one of Awrangzīb's trusted nobles, 'Ināyat Allāh Khān (d. 1139/1726-7). Under Ḥāfiẓa Maryam's guidance, Zīb al-Nisā' memorised the *Kur'ān*, for which Awrangzīb rewarded her with a purse of 10,000 gold pieces. Later, she studied under some of the best scholars of the time, foremost among them being Muḥammad Sa'īd Aḥraf (d. 1116/1708-9), a poet and man of learning who came to India from Persia during the early part of Awrangzīb's reign. Her accomplishments included mastery of Arabic and Persian languages as well as skill in calligraphic writing. She was a great lover of books, and is said to have collected a library which was unrivalled in its time. Many writers and scholars benefited from her generous patronage, and some of them composed books bearing her name. Significant among such writing was Ṣafī al-Dīn Ardabīlī's *Zīb al-tafāsīr*, which was a Persian translation of Fakhr al-

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

عبدالله خان بارهوی، قطب الملک

عبدالله شطاری

یزدی منطق و حکمت آموخت. عبدالله که به هوش و حافظه فوق العاده اش شناخته بود و علوم معقول و منقول را به خوبی فرا گرفته بود، پس از بازگشت به زادگاهش مدتی در آنجا به تدریس پرداخت. در زمان ویرانی مولتان، در دوره سلطان سکندر لودی (۸۹۴-۹۲۳ق) به دهلی کوچید و در آن شهر نیز به تدریس سرگرم شد. وی برای مطالعه منطق و کلام - که تا آن زمان در این منطقه تنها به دو کتاب شرح شمسیه در منطق و شرح صحایف، در کلام محدود بود - کتابها و شیوه‌ای نو را معرفی کرد و رواج داد. وی شاگردان بسیاری تربیت کرد و گفته‌اند که سلطان سکندر نیز به مجلس درس او بسیار علاقه می‌ورزید و در آن حاضر می‌شد. از میان شاگردان او که بعدها استادان و عالمان دینی برجسته‌ای شدند، می‌توان از میان لادن، جمال خان دهلوی، میان شیخ گویاری و میران سید جلال بدایونی نام برد. عبدالله، شرحی بر اثری فلسفی به نام میزان المنطق نوشت که آن را بدایع المیزان نامید.

منابع: تاریخ ادبیات مسلمانان پاکستان و هند، ۵۱/۱، ۳۲۷؛ تذکره

علمای هند، ۱۰۱؛ نزهة الخواطر، ۱۷۹/۴-۱۸۰

A Critical Study of Indo-Persian Literature, 153-154;

Dictionary of Indo-Persian Literature, 17.

م. اسماعیل پور

عبدالله خان بارهوی، قطب الملک ← حسن علی خان بارهوی

عبدالله خان فیروز جنگ ← فیروز جنگ

مخدوم الملک وکیل دیوان خانه عالی اکبر شد. شیخ عبدالنبی از رقبای او بود. عبدالقادر بدایونی، تاریخ نگار همروزگار ایشان (ح ۹۴۷ - ۱۰۱۴ق) در منتخب التواریخ از دشمنی این دو تن و شرح پاره‌ای وقایع زندگانی مخدوم الملک، مطالبی یاد کرده است. عبدالله در عرفان به چشمتیه متمایل و در مذهب بسیار متعصب بود و بسیار کوشید تا آن را از بدعت‌ها دور نگاه دارد، چنانکه زمانی که جلال الدین اکبر مذهب الهی را ابداع کرد وی با او به مخالفت برخاست. هم از این رو بود که پادشاه او را از ملک خود راند. پس عبدالله به حجاز رفت و چون به هندوستان بازگشت، به دستور اکبر او را به زهر کشتند. پاره‌ای منابع، تاریخ مرگ او را ۱۰۰۶ق گفته‌اند که باید نادرست باشد و احتمال دارد با تاریخ مرگ شاگرد او، اله داد سلطانی پوری، اشتباه شده باشد. افزون بر این خطا، احتمال اشتباه دیگری در شرح احوال این دو تن وجود دارد، زیرا نام دو اثر عبدالله، کشف الغمه و منهاج الدین، در فهرست آثار اله داد هم دیده می‌شود. مخدوم الملک آثاری در فقه، اصول، تاریخ و مسائل حقوقی دارد. از آثارش: رساله فی تفصیل العقل علی العلم؛ شرح شمایل النبی که ترجمه و شرح فارسی شمایل النبی ابوعیسی ترمذی، حافظ و محدث ایرانی (۲۰۹-۲۷۹ق) است؛ شرح العقیده الحافظیه؛ عصمت انبیاء که تک نگاری‌ای درباره برائت پیامبران از اشتباه و گناه است؛ کشف الغمه که عربی آمیخته به فارسی است و در پنج باب تدوین شده است و نسخه‌ای از آن در کتابخانه مرکزی بهاولپور و نسخه خطی دیگری به شماره ۳۸۲۰ در کتابخانه گنج بخش اسلام آباد نگه داری می‌شود؛ منهاج الدین.

منابع: تذکره علمای هند، ۱۰۳؛ خزینة الاصفیا، ۴۴۷/۱-۴۴۸؛ فهرست

مشترک نسخه‌های خطی فارسی پاکستان، ۱۱۶۹/۲-۱۱۷۰-۱۱۹۳/۱۰

فهرست نسخه‌های خطی کتابخانه گنج بخش، ۵۲۹/۲-۵۳۰

کشف الظنون، ۱۴۹۲/۲؛ نزهة الخواطر، ۱۸۱/۴-۱۸۳

Dictionary of Indo-Persian Literature, 16-17.

م. اسماعیل پور

عبدالله شطاری (ab.dol.lāh-e.ṣāt.tā.ri)، شاه، فرزند حسام الدین شطاری، - ماندو ۸۹۰ق / ۱۴۸۵م، صوفی و نویسنده ایرانی. وی نسبش به شیخ شهاب الدین سهروردی و سلسله ارادتش به شیخ ابراهیم عشق آبادی و با چهار واسطه به شیخ نجم الدین کبری، عارف و مؤسس سلسله کبرویه (۱۸ق - ۶۱۸ق) می‌رسید. همچنین تعالیمی را که بدان معتقد بود، متأثر از تعالیم امام

عبدالله سلطانی پوری (ab.dol.lāh-e.sol.tān.pu.ri)، ملا، مشهور به مخدوم الملک، فرزند شمس الدین انصاری سلطانی پوری، - گجرات ۹۹۱ق / ۱۵۸۳م، فقیه، دانشمند، عارف و نویسنده فارسی نویسنده شبه قاره. نیاکان عبدالله از مردم تته بودند. پدر بزرگ او از آنجا به جالندهر کوچید و عبدالله در سلطانی پور از سرزمین‌های پنجاب به دنیا آمد. برای درک محضر عبدالله سهرندی و شیخ ابراهیم بن المعین الحسینی ایرجی به سهرند و دهلی سفر کرد. سپس به زادگاهش بازگشت و به تدریس و نوشتن آثارش پرداخت. شیر شاه سوری به او لقب صدر الاسلام داد و چون همایون گورکانی بار دیگر بر تخت نشست، او را شیخ الاسلام خواند و پس از او پسرش جلال الدین اکبر (۹۶۳-۱۰۱۴ق) وی را به مخدوم الملک ملقب کرد.

Mahdumu-l-Mulk

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in which one police constable was killed. He was arrested and sentenced to three years' rigorous imprisonment and died in August 1921 in Vispur Jail due to police torture.

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Abdulla, Khwaja

Khwaja Abdulla was the keeper of the jail at Chandni Chowk kotwali in Delhi, where Guru Tegh Bahadur was detained under imperial warrant.

Khwaja Abdulla was a native of Mani Majra, near present-day Chandigarh. He was a pious man and truly revered the holy detenu. He tried to mitigate the rigour of his incarceration as far as his official position permitted. After Guru Tegh Bahadur's execution (1675), he resigned his post and went to live at Anandpur, where he served Guru Gobind Singh, Nanak X, as a physician. His son, Ghulam 'Abdas, served under Nawab Kapur Singh as a physician during *misl* times.

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Abdulla Koya, B.V. (1914 —)

Abdulla Koya was a leading merchant, industrialist and politician.

B.V. Abdulla Koya was, a son of Haji S.V. Abbobacker, born at Calicut in 20 December 1914. He studied at Himayathul Islam High School, Calicut, S.D.V. High School, Alleppey, Zamorin's College, Calicut and Government Mohammedan College, Madras. He got married to K. Kunhachumma in 1937.

He started his career as a businessman and became managing partner of Minerva Textiles, Calicut. He was a Chairman of Kerala Financial Corporation since 1971, Director of Kerala Balers Ltd, and other companies.

Besides this he held several important posts such as a member of Executive Committee Malabar Chamber of Commerce since 1946, member of Coir Advisory Board, Madras 1951-55, member of Coir Board, Government of India, 1954-55; member of Coir Advisory Board, Kerala since 1961, member of Kerala State Handloom Advisory Board, 1967-72; Vice-President of All Kerala Sales Tax Central Committee, 1963-64.

He was a member of Himayatul Islam School Committee since 1950; member of Roulathul Uloom Arabic College Committee since 1960; member of Kerala State Education Advisory Board, 1961-63 and member Calicut University Syndicate and Senate.

He joined politics in 1937 and became member of Muslim League. Later, he became President of Calicut City Muslim League since 1960; Vice-President of Kerala State Muslim League since 1962. In 1967, he was elected as Muslim League member of Rajya Sabha and was re-elected in April 1974.

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Abdullah Ansari Makhdumu-l-Mulk, Mulla (d. 1000/1592)

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Roy, Santimory, *Role of Indian Muslims in the Freedom Movement*, New Delhi, PPH, 1970.

Abdullah Ansari Makhdumu-l-Mulk, Mulla (d. 1000/1592)

Abdullah Ansari Makhdumu-l-Mulk was an eminent scholar of the sciences of Law and Theology.

Abdullah Ansari was a son of Shaikh Shamsu-d-din Sultanpur. His ancestors came from Multan to Sultanpur and adopted it as their home. Mulla 'Abdullah studied under Maulana 'Abdul-Qadir of Sirhind, and acquired a complete knowledge of the sciences of Law and Theology. The renown of his learning spread over the world. He wrote scholia (*hāshiya*) on the Mulla's commentary, and the Minhaju-d-din (Highway of Faith) on the life of the Prophet. The Peace of God be upon him and on his family! The princes of the age paid great respect to him, and Humayun was devoted to him.

When Sher Shah's turn came, he gave him the title of Sadru-l-Islam. They say that one day Salim Shah saw him in the distance and said, "Babar Padishah had five sons, four went away and one remained." Sarmast Khan said, "Why keep such an intriguer?" He replied, "I can't find a better man." When the Mulla came near him, Salim Shah placed him on his throne (*takht*) and gave him rosary of pearls worth Rs. 20,000 which he had just received.

As the Mulla was a great bigot—which people called being a defender of the faith—he under the guise of holding the Faith displayed great animosity. For instance, the putting to death of Shaikh 'Alai was brought about by the exertions of the Mulla. Shaikh 'Alai was the son of Shaikh Hasan who was one of the great Shaikhs of Bengal. He acquired exoteric and esoteric

Abdullah, Abdul Kadar (1921 — 1946)

Abdullah was a freedom-fighter who died of bullet wound while participating in the demonstration of the Royal Indian Navy.

Abdul Kadar Abdullah was born in 1921. His death was due to bullet wound, he received in firing by the police at Bombay on February 22, 1946, while participating in a demonstration in support of the revolt by ratings of the Royal Indian Navy.

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نظرة إجمالية على مخطوطة نادرة

عصمة الأنبياء للملا مخدوم الملك

توجد نسخة مخطوطة لكتاب نادر يعود تأليفه إلى عصر الأباطور همايون (٥٩٣١ - ٥٩٦٣) وهو «عصمة الأنبياء» من مؤلفات العالم الرباني الجليل عبد الله السلطان بوري المشهور بملا مخدوم الملك، وهو من أعلام الهند في العهد المغولي .

قد تبين لي بعد البحث والدراسة بأن هذا الكتاب منفرد في بابيه قد ألفت في علم الكلام في فترة ما بين القرن الثامن الهجري = السادس عشر الميلادي . من المميزات البارزة لهذا الكتاب المهم أن موضوعاته ومباحثه قد كتبت في ضوء الكتاب والسنة - وقد حاول المؤلف أن يتجنب المجادلات العقلية والمناقشات الكلامية السائدة في زمانه .

هذا الكتاب يعد من أهم الكتب في موضوعه في الهند ، بل هو كتاب ثان ألفت في هذا الموضوع في العالم الإسلامي ، يتبين من مقدمة هذا الكتاب أن المؤلف قد أهداه إلى الأمير المغولي الحاكم مرزا محمد كامران .

ولد الشيخ عبد الله بن شمس الدين الأنصاري في قرية من قرى ولاية بنجاب وهي سلطان بور وهي قرية من مدينة لاهور ، قد تزح آبؤه وأجداده من مدينة تت من ولاية سند إلى مدينة جالدهر ، ومن هنا غادر أبوه إلى سلطان بور حيث توطن بها ، وقد ولد هذا العالم في هذه القرية المباركة ، ورضع بلبان العلم فيها ، حيث أنهى التعليم الابتدائي بها ، وأكمل العلوم المدرسية العالية على يد الشيخ عبد الله السرهندي ، وذهب بعد ذلك إلى دهلي - عاصمة الحكم والعلم - ليتلقى علم الحديث النبوي من الشيخ إبراهيم

ابن معين الحسيني الايرجي ، وعاد بعد ذلك إلى مسقط رأسه سلطان بور واشتغل بالتدريس والتأليف حتى ذاع صيته في الأوساط العلمية والدينية ، فوقع عليه انتخاب الإمبراطور همايون وفوض إليه منصب القضاء ، ومنحه لقب «مخدوم الملك» اعترافا بدينه وتقواه وتقديرا لعله واشتغاله بالتصوف^٢ ، وفي هذه الفترة بدأت الصلات الودية بينه وبين أخ الإمبراطور همايون وهو مرزا كامران .

عند ما تولى محمد كامران منصب حاكم عام في ولاية بنجاب عين مخدوم الملك رئيسا للشؤون الدينية في ولاية بنجاب ، وأغلب الظن أن معاورة بنت الكرم قد حضرت وفرضت العقوبة عليها أيام كان هو رئيسا للشؤون الدينية .

في سنة ١٥٢٩ م عندما هزم شير شاه السورى (المتوفى سنة ٩٥٢ هـ) الإمبراطور همايون واقتحم مدينة دهلي فكان الخطر يلحق بولاية بنجاب أيضا ، في هذه الظروف الحرجة قرر مرزا كامران إرسال وفد إلى شير شاه برئاسة مخدوم الملك بايحاء من الإمبراطور همايون يدعوه إلى عقد الصلح ومنع الهجوم على ولاية بنجاب ، وقد شاء القدر أن يكمل هذا الوفد بالنجاح في مهمته حيث رضى شير شاه أن لا يهاجم ولاية بنجاب ، في الحقيقة كان مخدوم الملك عالما كبيرا وسياسيا بارعا ، فقد أدرك شير شاه هذه المرهبة العلمية والسياسية فيه ، فهو كان يقدر مخدوم الملك فقد زال الخطر الذي كان يهدق بولاية بنجاب إلى حين بمجهوداته وبراعته . ولكن شدة الخلاف والشقاق قد اتسعت بين همايون وأخيه مرزا كامران - لما أحبط شير شاه علما بهذا الوضع توجه إلى ولاية بنجاب وسيطر عليها وضمها بحدوده مملكته ، تولى المرزا كامران زمام الحكم في أفغانستان ، ولما