



Social and Culture History of Shrine Nizamuddin Auliya

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The Sufis in India had gained greater popularity during their life time and their popularity was governed by upon their spiritual qualities. The fame of Sufis was carried by the merchants and pilgrimages, which were traveled all over the world and spread a multitude of stories relating to Sufis miracles. Rulers and people were impressed by their spiritual qualities that are why they bowed their head before the Sufis. From the eleventh century, Chishti Sufis settled in Delhi and disseminated their own ideas and practices. Qutbuddin Bakhtiyar Kaki was the disciple of Mu'in Din Chishti settled in Delhi during the period of Sultan Iltutmish. Sultan Iltutmish was the follower of the Qutbuddin Bakhtiyar Kaki. Second, the greatness of his spiritual successors was Shaikh Fariduddin Ganj-Shakar who settled in Pakpatnam (Punjab). Nizamuddin Auliya was the successor of Qutbuddin Bakhtiyar Kaki and settled in Delhi. Nizamuddin Auliya was great popularity amongst the people and a remarkable impact on people helped increased their popularity in Delhi. Soon their khanaqah become a pilgrimage center of spiritual for Hindu and Muslims.

Keywords:- dargahs, Khadims, khanaqah, Sajjada- Nasin, mannat, silsilah, Pir-Zada,

In India Chishti *silsilah* was founded by Shaikh Muin-u'd-din Hasan Sijzi (A.D.1235). Chishti *silsilah* spread in many parts of India like Ajmer, Narnaul, Nagaur, Hansi, Ajodhan and Delhi and some parts of U.P. The chronology of the early Chishti saints is as follows: Shaikh Muin-u'd-din Hasan Sijzi (hereafter Muin-u-din Chishti), Khwaja Qutbuddin Bakhtiyar Kaki (A.D. 1235), Farid'u-d'din Ganj- Shankar (A.D. 1271) and Shaikh Nizamuddin Auliya (A.D.1325), they had contributed to popularize the Chishti *silsilah* in the Indian Subcontinent. When Shaikh Muin-u-din Chishti reached to Ajmer, this place was not only the seat of Chauhan power but also an important religious center. He established himself at this place. Next to Chishti namely Shaikh Hamid-u'd-din Sufi and Khwaja Qutbuddin Bakhtiyar Kaki (hereafter as Qutb Sahib), were disciple of Shaikh Muin-u-din Chishti. Shaikh Hamid-udin Sufi was first Muslim child to see the light of the day in Delhi after its conquest by the Mussalman. ¹ Shaikh Hamid-u'd-din Sufi was eminent disciple of the Shaikh Muin-u-din Chishti. On the other hand Qutb Sahib is one of the most revered names in the history of the religious sect of the Indo-Muhammadan world. After finishing his education at Aush, he moved towards Baghdad where he met eminent mystics, like Shaikh Abdul Qadir Gilani, Shaikh Shihab-uddin Shurawardi, Qazi Hamid-u-din and Shaikh Auhad-uddin Kirmani. According to the tradition "Qutb Sahib met Shaikh Muin-u-din Chishti, in the mosque of Imam Abu Laith Samarkandi in Baghdad and was so deeply impressed by his spiritual greatness, that he became his disciple."²

Following the path of Khwaja Muin-u-din Chishti, Qutb Sahib proceeded towards India but through different route. When he reached Delhi from Multan, he was heartily welcome by the Sultan Iltutmish (1210-36). Sultan requested him to stay near his place and offer him the post of Shaikh-u Islam, but saint denied to sultan's offer. On the refusal Shaikh Najam-u'-din Sughra was appointed to this post. But Sughra used the power of his post arbitrary. He could not

tolerate the presence of anybody more influential than himself at the court. He felt jealous from the influential personalities. Due to the type of temperament, he brought the charge of adultery against Shaikh Jalal-u-din Tabrizi. He also felt jealous of Qutb Sahib, who was revered by Sultan Iltutmish and the people alike. It was a bitter experience for Shaikh Muin-u-din Chishti, who had happened to be present in Delhi. He asked his disciple to leave Delhi and accompany him to Ajmer. The news of departure of the Shaikh Muin-u-din Chishti and his disciple to Ajmer deeply afflicted the people of Delhi. They walked miles in lieu to meet the saints. Iltutmish also followed the two saints, when Shaikh Muin-u-din saw that the ruler and the ruled were equally grieved due to their departure, he allowed Qutb Sahib to remain in Delhi. "Iltutmish was immensely pleased; he kissed the feet of Khwaja Mu 'in-u'din Chishti and brought Qutb Sahib back to Delhi.³ Qutb Sahib was also a "spiritual guide and trusted friend of Iltutmish, in whose reign he achieved the greatest amount of missionary success. He died in Mehrauli, Delhi, however, the date of his death is not conformed, it is supposed to have occurred in reverie in 14th of Ist, Rabi 633.A.H. (A.D.1235).⁴

After the death of Qutb Sahib, he was buried in Mehrauli, which he himself had chosen, and the tomb was erected over it. The grave of Qutb Sahib is located almost in the center of the shrine. Shrine, in the Persian means, 'A Royal Court'. In India it is a term used for Muhammadan shrine or tomb of some reputed holy person, it is the place of pilgrimage and adoration. According to Zia'uddin Barani in Indo-Persian literature, the term dargah is used for both the royal court and the tomb of the pious men.⁵ In Urdu dargah means only tomb of the Muslim Sufis. The shrines have been depended for its respect on the Sufis, who had possessed an impressive degree, qualities, and supernatural powers. During their life time, all Sufis were involved in performing many supernatural activities. Simon Digby in his article, 'The Sufi Shaykh and the Sultan' also mentioned about the supernatural activities performed by early Chishti saints. Highlighting their powers Simon wrote that, "When the Mongol besieged Multan; Shaikh Qutb Sahib one night gave an arrow into the hands of the ruler Qubacha, with the instruction to shoot it in darkness against the army of the unbelievers. In the morning the besieging host had vanished.⁶ Another episode is related with Sultan Iltutmish, in his childhood only Muin-u-din Chishti predicted that, "This child will be king of Delhi. God would not take him from the world till he won't reach kingship". The next slave who sits on the throne of Delhi was Sultan Balban (1266-87). Balban in his childhood, "made an offering to a faqir, who then bestowed the realm of Hindustan upon him.⁷ Next example is related with Muhammad bin Tughluq (1325-51), who was the second king of Tughluq dynasty. Regarding Ghiyas al-din's son and successor Muhammad bin Tughluq, Ibn Battuta who was a contemporary foreign traveler records the belief that Shaikh Nizamudin Auliya while in a state of ecstasy had said; that "we have given him the Kingdom.⁸ Isami also wrote about the supernatural power of the Sufis. He mentioned that with the establishment of new Muslim state in Deccan, it became center of prosperity and power. Because of the death of the Shaikh Nizamudin Aulya, Delhi was no more powerful and prosperous.

People believed that by the grace of God, the Sufis had powers to bestow kingship to any person and any offence committed against the Sufis and their wrath will lead to the down fall of the rulers. Related to this, we have many examples like when Shaikh Najim al-din Kurba pronounced in Khwarazam that the Khwaramshah and his kingdom would pay the blood- price for the murder of one of his disciple, the Shaikh also added; 'Oh that I had not spoken this word'. But these words had a special force and Shaikh himself would be powerless to reverse. As a result, Khawaramshah and his kingdom was overturned by Changgez Khan. Another example is of sultan Mubarak Khilji (1316-10), who was a son and successor of Alauddin Khilji (1287-1316). Sultan had built a congregational mosque. He summoned all the Shaikh and 'ulema' to offer their prayers there. All the imams, Shaikh were to offer their greetings to sultan on the first day of the month. Due to sultan hostility towards Shaikh Nizamudin Auliya, Auliya denied to go in his mosque and responded that he had a mosque close to him where he could offer prayers. Instead of going himself to offer greetings to sultan, he sends his servant Iqbal. Contrary to him the young sultan in his pride said that if Nizamudin Auliya did not come on the first of the month he would bring him forcibly. While listening this, Nizamudin Auliya went to the tomb of his mother, who was buried in Delhi. He stated that the sultan desired to injure him. If this issue won't settle down, he would not able to come to visit her grave. After his return from the visit, when the first of the month drew near, Nizamudin Auliya follower concerns were increasing, but the Shaikh was

waiting for future destiny as he had submitted this matter to his mother. The result was that on the “last night before the beginning of the new month, Khusrow Khan, the favourite of the sultan, treacherously cut off his head.”⁹

All the shrines had become one of the most important centers for the diffusion of composite culture that had struck deep roots in the consciousness of any religion throughout the world. Thus the result of the long association of every people with the shrines could be seen from the customs at the shrine by all people. All the shrines had contributed in promoting mixed culture because the people of both the religions visited the shrine and offered prayers according to their method and they believed that the Sufi shrine could fulfill their vows (*mannat*). They put on almost equal dress, and covering the head was mandatory for every individual while reciting their prayers. Hindu and Muslim adopted and affected each other's customs in the shrine. Richard Eaton had focused on the important impact of the shrines on the society and culture in India. Richard Eaton said that, ‘In India, these shrines displayed, theatre style and in microcosm, the moral order of the Islamic macrocosm. Although such shrines possessed important economic, political, and social ties with masses of villagers who frequent them, their fundamental raison d'être was religious. For it was through its rituals that a shrine made Islam accessible to non-lettered masses, providing them vivid and concrete manifestations of the divine order, and integrating them into its ritualized drama both as participants and as sponsor.’¹⁰ However in Islam there was no place of worshiping others except Allah. But in India, *shrine* or *khanqah* emerged as the place of worship and it became an important part of Islam. Sufi movements had been banned in some Muslim countries (such as Turkey, Iran, Saudi Arabia, etc.). In these countries, *khanqahs* have been converted to other purposes; they were turned into museums or mosques, or allowed to decay. In other countries, Sufism survives and the old *khanqahs* were still in use.

It was since medieval times that Islam had a knowledgeable anxiety between ‘orthodoxy’ and ‘Sufism’ and over the centuries Muslim in all places has remained divided over question of whether the reverence of Sufis can legally be considered a part of Islam. To traditional Muslim such reverence had been a source of great humiliation and even shame, and not anything would be dearer to their hearts than the eradication of the cult of the saints from the Islam. But this antagonism does not stay for long; “*piri-muridi*” has persisted all over the Islamic world. Also in India shrines and *khanqahs* were not banned moreover it becomes a venerated place for the rulers, travellers, and common people. However few orthodox reformists in the nineteenth century, such as “Maulana Thanawi, vigorously opposed the entire culture of saints and shrines”. They were also against the ritual and with performed by the saints. But despite of the opposition, the rituals and cults had been the prominent feature of the shrines. In the Indian Continent, the ritual had been performed on the occasion of Urs and Muslim festivals. Ritual and cult had been performed by the *khadims*, *pirjadas* or care takers of the *dargahs*. Marc Gaborieau had focused on the important role of the ritual in the *dargah*. Since the death time of the Sufi, rituals have been an important part of the *dargah*. In this regard Gaborieau said that “Ritual may be divided into two categories: ordinary and festival. The ordinary rites are those of every day, which are made more solemn on one day of the week, usually on the eve of Friday, i.e. on Thursday evening. Devotee comes to the tomb of the saint under the guidance of caretakers (*khadims*, *pirjadas*) of the shrine who is usually the descendants of the saints. Men can enter the building where the tomb is enshrined circumambulate it clockwise in the Hindu fashion, deposit an offering, and pray for a favor from God through the mediation of the saint, women have to pray outside. One may imagine that devotees address their prayers directly to the saints.¹¹ Their prayers called “*Fitiha*” recited near the tomb. On the other hand, in festive rituals, Eaton said that “the dates of festivals are fixed, coincide with the death anniversary of the saint.”¹²

Focusing on the two religious sects, i.e., Hindu and Muslims, R.A. Saiyed said that, “veneration of the saints was a common religio-cultural bond and served as one of the most powerful integrative mechanism between the two communities. Both the communities equally offered their prayers to the *mazar*, *dargah* and *khanqah*. However, Gaborieau highlights the difference between the three of them. According to him the, “first is a notch above the common qabr or simple grave. The *qabr* is transformed into *mazar* once died a person being to be venerated as a saint.”¹³ *Dargah*, on

other hand, is a nobler term, meaning palace or royal court, and applies to more complex type of shrines. The third is “*khanqah* refer to hospices and comes into existence, if the saint was also a member of a Sufi order.”

Highlighting on the behavioral aspect of cults, there are four common elements according to Gaborieou. First is the personal visit to the shrine. Second is to bring offerings in form of cash or kind by worshiper, next is *fatiha*, which has to be recited and lastly, all the offerings which were made to the shrine to be shared by the guardians. According to Gaboreiau “The annual ‘*Urs*’ (Arabic: wedding) may also said to be common element and commemorates the saint’s death. This celebration has both sacred and profane characteristics and the ritual involved are both individual and collective. In the profane part, there is the same mixture of the commercial activities and entertainment as is found at the shrine of Hindus deities.” The study of the shrines in India had recently become interesting area of the scholars but few books and articles are available at present. Despite of the facts many scholars have writes on the shrines with different aspects. Iqtidar Hussain Siddique said that early *chishti darghas* played very important role in the social and culture life, and affected the people life. The rulers, nobles and eminent people had been visited at *dargahs* time to time. D. Pinto in his article “*Mystery of the Nizamuddin Dargah: The account of Pilgrims*”, throw the light on the relationship between shrine and devotees as well as explore the role the attendants in the shrines. Sunil Kumar draws attention towards two earliest local Sufi’s shrine of Delhi which had forgotten by the people. P. M Currie is leading historian of the shrine who wrote about cult of Mu’in Al- Din Chishti of Ajmer. He explores history of shrine of Mu’in-Din Chishti in which he describes the role of the saint in Islam and how the administration of the shrine runs. He also focus on relationship between *Khadims*, *Sajjada- Nasin* and British Government..

My work is small effort explore the history of shrine of Nizamuddin Auliya, known to his devotees as Auliya, lies on the very near of Yamuna river. The Town in which the shrine is locate, known by Nizamuddin village. In the Medieval time this place known by the name of the Ghiyaspur but town was named after Nizamuddin Auliya when Sufi demise here. My paper brings together documentary, interpretive and theological approaches to the study of the shrine of Nizamuddin. This paper particularly focuses on the location, architecture, rituals, and various kind of worship that take place in the Nizamuddin Auliya’s shrine. This paper also draw attention that how the people celebrates shrine’s festival and rites. Since the thirteen century the shrine of Nizamuddin Auliya had gain immense popularity. However, when Ibn Batuta arrived in Delhi, he did not found popular place, therefore he did not described about shrine of the Nizamuddin Auliya. By the Sultan Firuz Shah’s time, this shrine had acquired enough popularity and prestige. Barni quoted that Sultan Firuz Shah had visited at the Nizamuddin Auliya on the occasion of his accession to the throne in 1351. After that many rulers like Mughals emperors Babar, Humaun, Akbar, etc. also visited time to time at this shrine. Dargah Quli Khan who was in the Mughal court of Muhammad Shah’s time described about popularity of shrine of Saint Nizamuddin Auliya. He wrote that “what a wonderful mausoleum it is that even the sultan beseeches by its side and the *khaquans* (Kings) bow before the exalted threshold have their desire fulfilled.”¹⁴ When rulers, nobles, merchants and wealthy people come with all kind of problems and request at the shrine, they were asked for a *mannat* (wish) after fulfillment of their wish, spent money on raising structures.

The shrine of the Nizamuddin Auliya has an enormous complex where in have many buildings and graves. Nizamuddin Auliya’s tomb is pivotal of the complex which surrounded by many graves. Initially there were only two tombs but later on had grown the huge outer complex of the shrine. The main entrance gate of the shrine bears the date of 1378 C.E was built by Sultane Firuz Shah. Their motive behind it was purely religious rather than political because he wants to shows respect to Nizamuddin Auliya, as well as, he wants to satisfy their religious aspiration. On the other side within the entrance is an old unknown tomb, by that, on the right, is a mosque. South of mosque is a marble pavilion and grave of Bai Kokal De¹⁵. She was contemporary of Mughal Emperor ShahJahan, behind that grave of Bai Kokal De is an old cupola borne

built with red sandstone pillars. It is second entrance gate of inner complex which go to at the south end of tank or Baoli which lead to the actual enclosure of the shrine. This tank or Baoli is named “*Chashma dil kusha*” or the “Heart –alluring spring. The behind of this gate on the right is a Meeting Hall, or Majlish Khana said to have been built by the Emperor Aurangzeb.¹⁶ The tomb of Nizamuddin Auliya is situated at the center of complex; however, the structure of the tomb time to time has been rebuilt and restored by rulers and many pious people, but little old original structure remains till the now. A mosque of Jamat Khana is situated to the west of saint’s tomb, it is known also as the Khizri mosque. It is a finest building of earlier Pathan architecture. It may be built or rebuilt by Khizar Khan who was son Ala-ud-din Khilji. The front arches, with their heavily engravings is a beautiful architecture. South of the saint’s tomb, many graves which are related with royal blood and others graves were important people, resting as close to saint’s tomb. Next to Jamat Khana’s mosque in the front row is a marble enclosure with the graves of Mughal ladies Jahanara Begam and Roshanara Begum who were the daughter of Emperor Shah Jehan. In both graves are use white marbles. On either side of Mughal ladies graves are buried the son and daughter of two the late Mughal kings. In the next enclosure on the east lies Mughal ruler Muhammad Shah (C.E. 1748). The entrance to this Muhammad Shah’s grave enclosure and opposite on the further side of the passage is decorated with marble doors, on which beautiful flowers and leaves have been carved. Another grave related with prince Jehangir who was son of the king Akbar II. From the central court to the south are contains the tomb of Amir Khusrau and many others graves, among them several of the actual disciple of the saint. The first was the platform where the friends of Nizamuddin Auliya used to sit with him in his life time, and was thence called “the seat of the friends.¹⁷ The grave of Amir Khusrau is second most important cover grave is remains here. He was most renowned poet of India. He was a devoted of Shaikh Nizamuddin Auliya and died after the Nizamuddin Auliya, whom he refused to survive. His tomb is few hundred feet from the saint’s tomb. Pilgrims pay respect first at the tomb of Amir Khusrau, because it is believed that “he serve as the gate-keeper of the shrine, and then at the tomb of Hazrat Nizamuddin¹⁸ Another tomb is Azam Khan or Atgah Khan which is situated east side of the tank. His wife was a foster-mother of Akbar as we know Maham Anagah. Apart from royals there are many unknown person are buried here. These graves are not important for public as well as historians. There are around hundreds of graves in the premises of shrine of Nizamuddin Auliya. We can see hierarchy system in the graves first most important graves are of Sufi’s disciples or family members; second graves are related to royal families and third graves are related with servants or *khadims* of shrine. Sufi’s disciples or family member graves built with the white marble and covered with costly cloth. People respect pay to equally as well as Sufi graves. Second number of graves of royal family built with fine white marble but not decorated costly cloth but these graves occupied good place in the shrine premises. Third type of graves are scattered in the shrine premises and very few graves built with white marble and these graves in the size are small rather than first and second number graves. Many graves are unknown persons those forgotten by the people. Every one like to bury near to grave of saint and those people are related with Sufi’s family or his disciple occupied place to close to tomb of saint.

The rulers, nobles and chief disciples of the saint wanted to buried in the shrine’s compound because they believed that day of the judgment Sufi would be interference in justice of God. By saint’s influence, God will forgive all sins. An inscription located in the complex of shrine Qubuddin Bakhtiyar Kaki engrave on the grave of Motamad Khan who was noble of the Emperor Aurangzeb, described that Motamad Khan had chosen this place for their grave because through the blessing of Sufi Qutbuddin Bakhtiyar Kaki, God will pardon him. Next line is “Everyone in his neighbored shine with light, with light, and the Day of Judgment

will be luminous like moon by brightness of his forehead.”¹⁹ It cannot be denied that only influence people of the society have right to buried in the shrine’s complex. Moreover, graves were places according to hierarchy system. The ruler’s graves placed very near the chief grave, and other graves placed according to status. The attendance or *khadim’s* graves are also found in the complex but their graves are neglected by the management. Most of the graves are unknown person because there are no engrave name and date. A few graves are important to historical point of view, rest of them are in the ruin conditions.

The rituals and customs are very important part of the shrine; everyone have to followe the customs of the shrine. When a pilgrim comes at the shrine of Nizamuddin Auliya, he has to cover the head with the clothes and kissed the steps leading to the shrine. Afterward, he sprays the rose petals which buy it from the outer shop. Then, he kissed the clothes which is covering the saint’s tomb, after that he touches his eyes and cheeks to it. Then he lifts the sheet off the tomb where the feet of the saint to lie and kisses the feet. But Hindu does not follow same manner of customs like Muslims; he cover his head by a small piece of cloth which may be given by shrine’s attendants. He entered the at saint tomb and before the saint’s tomb he fold their both hand and bow their head before the Sufi’s grave. He also shower rose petal on the grave of saint then he walk around the tomb. Muslim recite a prayer but it is very interesting that prayers are not address to direct to saint. Both Hindu and Muslims ask for *mannat* or wish for the eliminating their problems. They addressed to the Gad and involved to the saint in the prayers. They believed that God would be replied soon because saint will be approach to the God for their problems. God loved the Sufis that’s why devotees come at the shrine with all type of problems and difficulties, and request to the Sufi to interfere in the prayer. Some people write their problems in piece of paper and tie the shrine’s wall because they considered that saint will be remember of their problems; they tie a red piece of cloth. They vow to return to the shrine on the fulfillment of their wish.

When their wish fulfillment they returned in the shrine and pay thanks to saint and open their piece of cloth which had tie on the wall. Some people on this occasion offer food or clothes to the poor. When their wish found fulfillment then he told to other person and people believed in the Sufi’s miracles. These types of the stories spread the popularity of the shrine that their charisma and power are not limited in their life time. People believe that after the Sufi’s demise their power and charisma had remains in the shrine. The narratives of the miracles recorded by attendants and delivered to other person which brought a great impact on the mind of devotees. Sunil Kumar rightly said that, ‘the prosperity of the shrine was depended upon the entire personnel and management skill of the care takers’.²⁰ He further said that without management skill shrine cannot be prosperous. D. Pinto also point out miracles stories which describes by the *Pirzada*. He mentions that, a cancer patient who, after sitting at the shrine of Hazrat Nizamuddin Auliya for three months, praying and eating nothing but the rose petals strewn regularly by pilgrims on the tomb, was cure of illness.²¹ All the stories depended on skills of caretakers that how many people trust on the words bur certainly people believed that God bestow a special grace to saint which have ability to cure to all problems of the people. The whole experience of the pilgrims tell to others devotees and devotees take vow for the visit at the shrine. Then they come with their problems then caretaker or *khadims* who claimed that due blood relation of the saint, a portion of power had given by saint to him. For this purpose he provides amulets and ash of tomb to the people.

Rituals are very important part of the shrine which is performed in every day under the guidance of the caretakers of the shrine. Marc Gaborieau divided the rituals of shrine into two categories: ordinary and festive. However he does not talk especially about the shrine of Nizamuddin Auliya but his assessment can be apply on every shrine. He said that "The ordinary rites are those of every day, which are made more solemn on one day of the week, usually on the eve of Friday, i.e. on Thursday evening."²² Every morning, the first *Azaan* (call to prayer) open the door of the shrine then ritual started by the leading *khadim* of the *dargah*. He started decorated grave of saint while others *khadims* assisted to leading *khadim* in decoration of the grave. Then they all recite the *fatiha*, pray. Then people are allowed to enter inside the tomb. At about the 3 P.M the door of tomb are again closed for the pilgrims and whole process again repeated, cloth sheet and rose of the tomb are change. In the evening, there is the ritual lighting of lamp known as the *roshni* ceremony. This is oldest ceremony of the shrine in which all *khadims* take participate in the lighting of lamp. Candles stands are taken from the corner of the complex and special prayer is sung by the *khadims*. After that visitors are allowed inside the *mazar*. Last ritual of the day is that of the closing of the doors of the shrine for the night. Weekly and monthly rituals are also important part of the shrine, special *mahfil* arranged by caretakers in every Thursday night. On this occasion *qawwls* sing devotional songs related to Sufis and continued till the door of the shrine are closed for night. On every sixth of the lunar month the *khadims* also arranged a function in which recitation of the Quran by people.

Festivals at the shrine are the concerns of joyous and memorable for both pilgrims and caretakers. All festivals of the shrine are related the life history of saint in which his follower and caretakers managed everything. On this occasion thousands of people come in the procession from the remote places. The dates of festivals are fixed, according the Islamic lunar calendar. The *Urs* or death anniversary of the saint and his disciple Amir Khusrau are performed with great pomp and show. On this occasion first; special prayers are arranged by the *Khadims* and special *Qawwali mahfils* held to whole night. *Qawwals* come from all over the country performed at the shrine. On this occasion *langer* or food like as *Biryani* and sweetmeat distributed to the people and poor. The *Urs* of Nizamuddin Auliya falls on the 16th to 18th days of the Islamic calendar month of Rabbiasani and Amir Khusrau 's *Urs* fall in the month of Shawwal, six month later of saint's *Urs* . On this occasion huge crowd come at the shrine and asking for *mannat* because they believed that on that day their wish would be fulfillment by the saint. Political and religious heads also invited in shrine on this occasion.

Basant Panchami, is festival of Hindus is which celebrated in shrine, on the first day of spring of the Hindu colander. Dargah Quli Khan, a senior noble of Nizam-ul-Mulk from Hyderabad who lived in Delhi between 1739 and 1741, describes colourful celebrations of *Basant Panchmi* in the *dargahs* in his diary, *Muraqqa-e-Dehli*. The festival of *Basant Panchmi* starts from *dargah* of Qadam Sharif. On the second day, singers and dancers went on to the *dargah* of Qutub Sahab in Mehrauli, then to *Dargah Hazrat Chiragh Dilli*, near present-day Greater Kailash. On the third day, they gathered at the *dargah* of Nizamuddin Auliya. On *Basant Panchmi* people mustard flower are offered to saint. People are wear yellow caps, scarves and *dupattas* and colourful dress. They sing songs which are Hindu songs with the themes of Sufi music. This is the only occasion on which the *qawwali* singing is done inside the shrine, where the grave of the saint is located. On all other, occasions it happens outside, in the courtyard. The ceremonial prayer inside the *Dargah* was led by the *sajjadasheer*, a descendant of the saint who administers the shrine. He placed a yellow sheet and mustard flowers on the saint's grave. Following this, everyone made their way to the courtyard, where, encouraged by the *sajjadasheer*, the *qawwals* sang and rejoiced. The singing lasted for about two hours, after which the *qawwals* went to Amir Khusrau's *dargah*, situated across the courtyard in the same complex, and made offerings there. The shrine's courtyard was full of people from

different walks of life and faiths, united by a common love for the saint. They were dressed in yellow to celebrate the occasion when he smiled once more on the eve of spring. Women are not allowed inside the shrine, but other male visitors of any faith can enter.

Every shrines had own administration committee, which look after the shrine's maintenance. The management of the shrine of Nizamuddin Auliya was managed by the Sufi's descendants those called by the name of *sajjadanashen*, *Pirzada*, *Khadim*, or *Mutawali*, etc. Nizamuddin Auliya's descendants claimed that Nizamuddin Auliya did not marry and he had no brother, but had only one sister Bibi Zainab. "He was follower of Baba Farid and, therefore, after the death of the Baba Farid, he adopted his two sons Syed Mohammad Imam and Syed Musa as his son. His sister's daughter was married to Syed Abdul Bakar a devotee of his."²³ After the death of Saint Nizamuddin Auliya his family was split to the following four groups: (1) Nabirgan-Grandson. This considered of Syed Mohamed Imam's descendants and Khwaja Hasan Nizami was living descendant in the 1945. (2) Harrooni-These were the descendants of Saint Nizamuddin Auliya's sister's grand- son. (3) Hindustanis-They were the descendants of Syed Abdul Bakar. In the 1945, Pir Zamin Nizami was the head of this group. (4) Qazizadgan-There was no one in his individual capacity recognized as the successor to the shrine and representative of all the four group equal right to the shrine. They all are responsible for looking after the shrine and pilgrims, and in return, they collected the offering made by the pilgrims. They also met all incidental expense and divided the balance amongst themselves as remuneration for the service so rendered. Caretakers are not only responsible for the management of the shrine, but also they are mediator between the saint and pilgrims. They have the privilege right to perform to all the religious ceremonies. D. Pinto described that "Besides organizing the feast, maintaining the dargah and the peace within it so that people can pray, the pir and pirzada claim to have spiritual powers of their own, if not on account of personal holiness, then because they are blood relatives of the saint and have been handed down this power generation after generation."²⁴ People also show equally honour towards the caretakers. It is shows that caretakers of the shrine are playing many type of the roles in the shrine.

Conclusion

All these example clearly shows that the *Zinda Pir* were full of charisma and popularity among the people. However, this charisma won't go down ever after their death. Even after Sufi's death, people believed that Sufi's supernatural power had remained in their shrines and if they come to the shrine, by the God grace their problems would be solved. Many narratives have been connected with shrine which helped in enhancing the popularity of the shrine. Some authentic narrative of individual conversation told by Shaikh Nizamuddin Auliya in his assembly, which were recorded by Amir Hasan Siji, had helped to belief in the miraculous power in shrine, and pervaded all section which enhanced the popularity of the Sufis dargah. Sunil Kumar added that "the prosperity of the shrine was vitally depended upon the entire management skill of the care takers. He also added that "Since the Shaikh's spiritual powers were God given; was not withdrawn after the Sufis's death. After the death of the Sufis, their shrines become the pilgrimage center for both Hindu and Muslim.

¹ Nizami K.A., *Some Aspect of Religious and Politics in India During the 13th Century*, Idarah-I Adabiyat, Delhi, 1978, p.185. (Hereafter cited as *Some Aspect of Religious and Politics in India During the 13th Century*), hereafter Nizami K. A., *The Life & Times of Farid-Ud-Din Ganj-I- Shakar*, Idarah-i- Adabiyati,

² Nizami K. A., *The Life & Times of Farid-Ud-Din Ganj-I- Shakar*, Idarah-i- Adabiyati, Delhi, 1955, p.20.

³ Nizami K.A., *Some Aspect of Religious and Politics in India During the 13th Century*,

⁴ Nizami K. A., *The Life & Times of Farid-Ud-Din Ganj-I- Shakar*, Idarah-i- Adabiyati, p. 185

⁵ I. H. Siddqui. *The Early Chishti Dargah* in Troll W. *Christian Muslims Shrines in India*, Oxford University press, 1989 "Delhi p.3, hereafter as *The Early Chishti Dargah*

⁶ Simon Digby *The Sufi Shaykh and the Sultan: A Conflict of Claims of Authority in Medieval India* London, 1990, pp. 71-81. Hereafter as *The Sufi Shaykh and the Sultan*.

⁷ Ibid, p. 72

⁸ Ibid

⁹ Ibid

¹⁰ Eaton M. Richard, *Essay on Islam and Indian History*, Oxford University Press, Delhi, 2000, p 204-5

¹¹ Troll W. *Christian Muslims Shrines in India*, Oxford University press, Delhi, 1989, p. VIII,

¹² Ibid

¹³ Ibid

¹⁴ Dargah Quli Khan, *Muraqqa-e-Delhi*, (translation by Chander Shekhar and Shama Mitra Chnoy), Deputy Publication, Delhi, Page no. 9

¹⁵ Fanshawe H.C, *Delhi past and present*, Vintage Books, Gurgaon (Haryana), 1991, Page NO.236

¹⁶ Ibid. Page No.238

¹⁷ Ibid Page No.240

¹⁸ Pinto, De siderio, *The Mystery of the Nizamuddin Dargah: The Accounts of Pilgrims*, in the Muslim Shrine in India edited by Christian W. Troll, Oxford university press, Delhi, 1989, page no.113

¹⁹ Rakesh, *History of the Dargah Khwaja Qutbuddin Bakhtiyar Kaki upto 1970's*, (Mphil dissertation of 2012, unpublished) Department of History, University of Delhi, Delhi, Page no.44

²⁰ Kumar Sunil, *The present in Delhi's Past, Five Essay*, Three Essay Collective press, Gurgaon, 2011, page no. 106

²¹ Pinto, De siderio, *The Mystery of the Nizamuddin Dargah: The Accounts of Pilgrims*, in the Muslim Shrine in India edited by Christian W. Troll, Oxford university Press, Delhi, 1989, Page No. 114, (Hereafter Muslim shrine in India)

²² Marc Gaborieau in *Muslim Shrines in India* edited by Christian W. Troll, Oxford University Press, Delhi, 1989, page no. vii

²³ *Notes on the relative position of Khwaja Hasan Nizami and Pir Zamin Nizami at the Dargah Hazrat Nizamuddin Auliya*, File No. 56, C.C, 1945, Delhi Archive

²⁴ Opcit. D. Pinto, *Muslim shrine in India*, Page No. 116

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