



Highlights Of The Life Of Qari Ameer Nizamuddin Sheikh Bhikhari, A Prominent Spiritual Figure Of The Period Of Akbar:

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ABSTRACT:

(After centuries, by the grace of God, a true man emerges, just as a Bayazid was born in Khorasan or an Owais in Qarn.) The atrocities of the Tatars and Hulagu, the sectarian animosity of the Safavids, the friendship of the Mughals with knowledge and excellence, the magnetic nature of the Indian subcontinent, and the hollow and barren humanity of Arabs and Persians compelled hundreds of scholars, Sufis, dervishes, artisans, and noble families to migrate. Among them was Qari Amir Saif al-Din Alavi Qadri and his son Qari Sheikh Nizam al-Din Bhikhari, may peace be upon him, who entered the region of Kakori in Awadh during the era of Humayun, traveling through various districts of India, and settled here with their entire family.

KEYWORDS: Owais in Qarn, Magnetic Nature, Humanity of Arabs and Persians

INTRODUCTION:

The Duration of his blessed life was almost a century, during which he travelled extensively and benefited from various individuals, while also imparting knowledge to countless others. His entire life was dedicated to education, the acquisition of religious knowledge, the preservation and recitation of the sciences of Sufism and spirituality, and the services rendered for these purposes. Therefore, his personality simultaneously manifested as a memorizer of the Quran, a reciter of the seven Qira'ts, a distinguished scholar, a Sheikh of the Qadri order, and an inheritor of the knowledge of the Ghaus (the great saint) throughout the world, His reputation for noble character was renowned throughout the world, to the extent that his disciple and true successor, Abdul Rasheed Multani, mentioned it in a letter to Shamsuddin Khan Koka:

Since the abundance of ethics and the perfection of following the noble traits of the Prophet Mohammad (peace be upon him) was such that my master would never refer to anyone with anything other than respect and honor, he never addressed this humble servant except with the word "Sayed." He would say that it is

unfortunate for those who do not find even a little softness in their hearts for the servants of God, even though, according to the verses of the Quran, the satisfaction of creation is a sign of Allah's pleasure and approval, "In the same way, all the elders he met or from whom he gained knowledge were convinced of his remarkable qualities. There is an incident regarding Hazrat Qari Muhammad Sharif Madani that when he returned to his homeland after meeting him, he mentioned during his meeting with Hazrat Khwaja Amkanki that on this journey, he met an elder who possesses all the qualities." Those who wish to see the humbleness of Syed al-Taifa Junaid Baghdadi, the piety of Abu Hanifa, and the secrets, mysteries, and nuances of the seven recitations should look at Qari Nizamuddin. Khwaja Amkanki is the disciple of Khwaja Baqi Billah, who narrated this incident in front of Hazrat Mujaddid Alf Sani during the meeting with Mulla Abdul Karim, the grandson of Hazrat Makhdum. Although there are hundreds of such incidents and tales about Hazrat Makhdum that leave a person astonished at how Allah has created such rare gems and time-sensitive individuals.

Historical family records indicate that Emperor Akbar visited Kakori twice to meet him. One account also mentions that he sent Emperor Akbar to Shah Salim Chishti, saying that Allah has made your offspring dependent on his prayers. The first meeting of Emperor Akbar with Makhdoom Ameer Nizamuddin Sheikh Bheekah took place due to Shah Nasrullah Khilwati, the details of which are recorded in the books. Akbar was able to present himself in their court at the recommendation of Hazrat Makhdoom. His greatest quality and virtue is that he received the prayers and blessings of the Messenger of Allah (peace be upon him) in his childhood. A well-known incident from his early age is that he would say that he was greatly astonished by those people who go to the Harmain Sharifain and return; if I were to attain that honor, I would never return for the rest of my life. The Prophet Muhammad (peace be upon him) answered in a dream that if you visit the Kaaba and do not wish to return, then do not do so. You should stay in India so that people can benefit from you. The marriage you will have there will result in righteous and God-fearing offspring. After saying this, he placed his hand on my head, which filled my mind with such fragrance that I became entranced. Then, moving his blessed hand, he said, "It is easy to be oneself, but it is difficult to be with oneself and with God." A person cannot fulfil the work of the Divine with mere servitude. Thank God who has granted you such strong capabilities. Only the courage of the Seven Perfect Men will complete you, and at that time, the reality of the rank of excellence will be revealed to you. Then, placing his blessed hand on the chest, he said that its details depend on another. After that, he moved his hand from the chest to the right side and then from the right side to the left side, repeating the first Kalima. After that, he raised his blessed hand and recited this verse: "Subhaana Rabbika Rabbil Izzati Amma Yasifoon Wa Salamun Alal Mursaleen Walhamdulillahi Rabbil Aalameen."

He was of the Qadri order and the Hanafi sect. The most popular and renowned Qadriya Razzakiya order present in India today, which has spread beyond India, originates from his esteemed self. Whether it is in Mahraira, Kalpi, and Kora, or in the centers of the Qadriya order located in Badaun, Bareilly, and other districts, this order is established everywhere through Qazi Zia Niotani. The completion of both external and

internal knowledge was achieved through five saints, and through the spiritual path known as Owaisi, two saints provided blessings.

- ❖ Among them, the first was their esteemed father, Ameer Saif al-Din, from whom they acquired educational sciences along with Hadis, Tafsir, and the correction of Tajweed, as well as family prayers and practices.
- ❖ Hazrat Maulana Zia al-Din Muhaddis Madani, from whom they studied Hadis and obtained permission for this Salawat, through which they received numerous visions and glad tidings of the Prophet Muhammad (peace be upon him) in dreams.
- ❖ Haji Abdul Latif Herati, from whom he received the teachings of the breath (inspiration) and through whose guidance inner secrets were revealed.
- ❖ Hazrat Ameer Syed Ibrahim ibn Ma'in al-Din Irji, from whom he took an oath of allegiance and obtained permission and succession, spending months with him to progress in spiritual practice and gain numerous benefits.
- ❖ Hafiz Syed Muhammad Ibrahim ibn Ahmad ibn Hasan Baghdadi, from whom he not only attained a familial connection to the status of Ghaus (spiritual helper) but also achieved the position of Ihsan (excellence) through various spiritual retreats and seclusions. The practice of sending the Ghausiya, which was obtained by Hazrat Ghaus al-Azam from Hazrat Khizir, was learned, and the teachings of several family books along with their secrets and meanings were also acquired by spending months in his service.
- ❖ In addition to this, one of his disciples, Mir Sharaf al-Din Shikar Puri, has written in his notebook that he also received blessings from his father's friend, Hazrat Syed Abdul Rahim Majzooob. The story goes that when he was engaged in spiritual practice and devotion under his rightful guide, Hazrat Ibrahim Aijir, one day he mentioned that since your name is the twelfth in the realm of meanings, just as Ghaus al-Azam's ancestral lineage has the twelfth name, therefore the blessing of Ghausiyat will be bestowed upon you through my guide's noble descendant, Hazrat Hafiz Syed Ibrahim Baghdadi, and I also desire this.

You know well the extent of my connection with you, and everything I received from my spiritual mentor, Sheikh Baha al-Din Ansari, I have conveyed and given to you, except for two things that I have withheld: one is an example and the other is engagement. He will soon be coming to India, so you should await his arrival. When he returned and narrated the entire incident to his esteemed father, he was very pleased and said, "I have seen Syed Abdul Rahim Majzooob in a dream. He told me that a Syed will come from the west and will give your son twelve mangoes. Do not eat alone." He then added, "Just as your son is, so is my son." This prophecy confirmed the words of Syed Ibrahim Airji. Furthermore, when Hazrat Makhdum, after acquiring all the knowledge, secrets, and blessings of Ghausiyat from Hazrat Hafiz Syed Ibrahim Baghdadi, was about to return home for the last time—details of which are recorded in books about how he spent months in his service to acquire all the secrets and knowledge of Ghausiyat, traveled to Deccan in his company, visited the relics of the elders, and met with the Abdal there—upon returning from Kalpi, he wished to meet Shah Abdul Rahim

Majzoob as per his father's instructions. Along the way, he inquired about Majzoob from the people and learned that there was indeed an elder nearby who spent all his time wandering in the forest, and when he found the opportunity, he would come to the village and stay at the house of Baba Allah Takiya Dar. Hearing this, Makhdum took Mirza Shamsuddin Khan Koka and Abdul Rashid Multani with him to Baba Allah Takiya Dar's house. There, they saw a man sitting naked and smoking a hookah. They approached and greeted him. He responded sharply, "Come, Nizam, I have already read the issue of the milk of a lioness to the Sufis well, and you have also read the book Fusus al-Hikam well in front of the reciters of Arabia. Now read Fusus Muhammad in front of me." He began to read, but no one understood the content. After finishing the discourse, he raised his hands and prayed, "Whatever is Sunnah, may it be obligatory, and whatever is obligatory, may it all be fulfilled. Ameen, Ameen, Ameen." He then said, "Come, Nizam, my brother is waiting for you. Go quickly and convey my greetings, and tell him that whatever I had, I have given to your son." When he returned and shared the experiences of the journey with his father, he prayed: "O Lord of Glory, every blessing that you have bestowed upon my ancestors, I hope that you will also grant my offspring those blessings." This indicates that Allah has continuously bestowed the wealth of greatness and knowledge upon your descendants. The teachings he has imparted are recorded in family books. The most important thing he conveyed for his children was that I have come to know that among my descendants, there will always be those who memorize the Book of Allah, scholars of religious knowledge, and pious men of God until the Day of Judgment. Alongside this, he also stated that anyone among my descendants who engages in dancing or revelry during weddings will face nothing but sorrow and grief as a consequence.

He stated that anyone among my descendants who is a drunkard or a Rafidi (one who insults the companions of the Prophet, the pure wives, and the complete saints) will have their lineage cut off, will live in great humiliation in this world, and will be subjected to punishment in the Hereafter.

In Conclusion,

I will share an incident that is highly beneficial for contemporary individuals to avoid the evil of Satan. Hazrat Makhdum narrates that when I was twelve years old, one night before the Fajr prayer, I heard the weeping of Syed Abdul Latif Herati. I became anxious and went to him to inquire about the reason for his crying. He said, "O Nizamuddin, do not ask about my condition. A beautiful woman is brought to me and it is said that it is permissible for you to have relations with her without marriage. I try to excuse myself, saying that I have avoided women my entire life; this is forbidden for me. However, my words are not heeded. Now it is said that if you do not engage with her, at least drink her milk." I replied, "I am not a child who needs milk." While I was having this discussion, upon hearing the sound of your footsteps, that woman fled from before me. Sit here for a while and recite Istighfar, for there are many devils who cut off the path of Allah (i.e., those who obstruct the way). Following his command, I began to recite Istighfar. After a short while, he told me, "Now go and do your work." When I informed my father about this, he said that Syed Abdul Latif was enlightening you about the stages of spiritual journey. Be careful not to share this incident with anyone; these are secrets.

The woman symbolizes the world, and the self, in this path, takes the form of Satan, leading the seeker away from the truth into complete darkness and trying to divert attention towards worldly matters. To avoid this, Istighfar is very beneficial...In short, his being was endowed with patience, contentment, delegation, forbearance, tolerance, generosity, kindness, selflessness, and gratitude to the highest degree. Due to his renowned personality, the distinguished figures of the Akbar era, such as Yaqub Sultan, Shamsuddin Khan Koka, Maham Atka, Munnim Khan, Muhammad Sharif Khan Samarkandi, and Najib Khan, the superintendent of the royal stables, were associated with him, serving him with utmost dedication and hospitality. Similarly, many of the prominent figures of that time were his disciples. His life and times are documented by the historian of the Akbar era, Abdul Qadir Badayuni, in "Muntakhab al-Tawarikh," in "Waqiyat al-Awliya" by Bast Baasti, authored by Mulla Abdul Basit Amethwi, in "Nataij al-Azma" by Muhammad Azam Khan, son of Shamsuddin Khan Koka, in "Manaqib al-Awliya" by Sheikh Rahmat, in "Bajnauri Bahr Zakhhar" by Mulla Wajihuddin Ashraf, and in "Tazkirah Ulama-e-Hind" along with "Kashf al-Mutawari" referenced in "Zad al-Akhirah" by Abdul Rashid Multani.

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