BOOK REVIEWS


As the subsidiary title reads, this is “an authentic tadhkira (memoirs) of the leading šûfîs of the Punjâb” written by Mufti Ghulam Sarwar Lâhorî (d. 1307/1890), the well-known author of the Khazînât al-Asfīyâ', an authoritative work in Persian in two volumes (eds. Lahore 1284/1866, 1292/1875, Lucknow 1290/1873, Cawnpore 1294/1877, 1307/1889, 1312/1894, 1320/1902 and 1324/1906) on the lives of the saints and šûfîs in Islam with particular reference to those belonging to the Indo-Pakistan sub-continent. It is one of the most famous and widely-used reference-works on the mystics and mashâyîkh who flourished in the land of the five rivers and the Gangetic plain.

The Ḥadīqat al-Awliyâ', mostly based on the Khazînât al-Asfīyâ', deals with 244 šûfîs of the Punjâb from the times of Sultan Maḥmûd of Ghazna till 1292/1875. The medium employed is the Urdu which is more commonly and extensively understood by a majority of the people. It is divided into seven chamans (parts), the first deals with the Qâdiri saints the second with the Chishtîs, third with the Naqshbandîs, the fourth with the Suhrawardis, the fifth with those belonging to other orders, the sixth with the majâûnn [demented] and the majâdhib (the spiritually dragged), and the seventh with female mystics. The main feature of this work is that this is the only source-book for some of the saints of the Punjâb not mentioned elsewhere. Later writers on the šûfîs and mashâyîkh of the Punjâb drew heavily on the Ḥadīqat al-Awliyâ'. In earlier works on the mystics and saints no attention had been paid to recording the dates of their death, the dates of birth are generally omitted for obvious reasons. Mufti Ghulam Sarwar is the first hagiographer who made it a point to particularly record the dates of death of the saints whose biography he was writing. In order to make it more attractive and appealing he adopted the somewhat novel method of always doing so in verse. There is no doubt that before him Muhammad Fâdîl Akbarâbâdî, the author of the Mukhbir al-Wâqiâlîn had done the same but this entire work is in verse, while the author of the Ḥadīqat al-Awliyâ' employs the vehicle of prose only, using verse for recording death chronograms just to heighten the effect and demand the attention of the reader. It also eliminates the possibility of a digital error.

We need not here discuss the importance of mafzûsât (obiter dicta) and the tadh-kiras (biographies) of the saints as source-material for a coherent and comprehensive cultural and religious history of a region or a country. Punjâb in this respect has been particularly unfortunate as due to various reasons, it being the parade-ground and the
favouritc passage of all the invaders from the North whether the White Huns, the Parthians, the Scythians, the Bactrians, the Greeks, the Ghaznawids, the Ghurids, the Pathans or the Moghuls. Its scholars and authors could not enjoy a sufficiently long period of peace and tranquility undisturbed by invasions or threats of invasions so necessary for a proper cultivation of the arts and culture. It is why we find that the books on the religious and cultural history of the Punjab are extremely few and far between.

Viewed from this angle Mufti Ghulam Sarwar deserves all praise as a pioneer in this field. Since his death, and rather recently, various writers have considered it their good fortune to follow in his footsteps and pursue the trail that he has so successfully blazed. For instance the late Pir Ghulam Dastghir published *Tahd-i Jalila* (Lahore 1968), *Bwgrin-i Lahore* (Lahore 1966), *Bib@& Pa-DsM* (Lahore 1935); M.S. Nasim, *Tadhkira Shcih Dawla Gujarsi* (Lahore 1970); Mir Ahmad Muhir, *Tadhkira Het B&'al-Din Zakariyya Mulhiti* (Multan 1954). *Tadhkira Shuykh a/-Din 'Artf* (Multan 1958); *Wad *ad Mas'ad, *Saw&zib B&FarldaCDin Gmj-Shh* (Karachi 1965); Khaliq bd N4&& Lije and *Times of Sh. Farid&-Din*, (Aligarh 1955, Lahore 1976); Mauhammad sW, *AwliyrS'-i, Qqir* (Lahore 1972); Mauhammad Din Fawq, *Tadhikra-i 'u[MI(l-p wa ~asfi~ikh-i kihawr* (Lahore 1920), and *Mullri 'Abd al-'Azim SiyrSIkotI* (Lahore 1924).

A feature of the new edition is the inclusion of photostat copies of the original *#&a* granted by Shah Wali Allah al-Dihlawi to one Shaykh Mubarram in 1160 A.H.; the *sonod* of *$&h al-Bukh&i* granted by Shihih 'Abd al-'Aziz Dihlawi to Mawlawi ~ulh Mubyi al-Din. The Supplement contains the facsimile reproduction of three very important historical documents, namely the *Mza-i imrSmat* (appointment letter as *inuim* and *khnfi*) granted to Mauhammad Mubammad son of Mauhammad with the seal of Afdal KGn, the *$adral-%dir* of the emperor Farrukh Siyar, dated 1125/1713; a document in the hand of Ghulam M-d alias Gh-Dn ibn Wa@ M-d Siddiq, regarding the *&-mar* of the mosque of Wazir Khb; yet another document authorizing his son J$ZLfi? Allah Bakhsh to act as the *Khqib* of the said mosque after his death. There is another very rare document in the hand of the well-known scholar and author Shah Muhammad Quraish (d. 1122/1713) comprising the *mufaddal (otciona*) which also figure in the new edition.

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We refer the reader to the original edition of the *Mufaddal* for the complete account of the contents and the presentation of the text. The present edition was prepared by Muhammad-ibn-Umar al-Madani and published by the Lahore Board of Education in 1375/1898. The present edition is a facsimile of the original edition.
With regard to those saints belonging to places outside the Punjaub the author does not seem to be well-informed. For instance he says about Sayyid Nur Muḥammad Badāyūnī that he lies buried in Sirhind (p. 129). This is incorrect as pointed out by the annotator also in the f.n. of the same page, on the authority of the Jawāhir-i ‘Alawiyya by Rā’fat Ra’ūf Aḥmad (Urdu translation, Lahore n.d., p. 130). He is in fact buried in the garden of Mukarram Khān in the vicinity of the mausoleum of Shaykh Niẓām al-Din Awliyā’. Muḥammad ‘Ālam Shāh Faridi corroborates this statement in his Mazārāt-i Awliyā’-i Dihli (3rd ed. Delhi n.d., p. 50) and says that he lies buried on the bank of a nullah behind the township of Niẓām al-Din. In this township also lies buried ‘Allāmī Sa’d Allāh Khān, the famous grand vizier of Shāh Jahān the Mughal emperor. See my article in Urdu in the Journal of the Research Society of Pakistan, Lahore, x/xi).

A good bibliography and an extensive index as well as an appendix showing the present-day location of he graves of the saints buried in Lahore and its suburbs adds to the usefulness and value of the new edition as a reference work and a collection of biographies of the ahl Allāh and the mystics.

Karachi  

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