



## ABŪ BAKR ṬŪSĪ ḤAYDARĪ

**ABŪ BAKR ṬŪSĪ ḤAYDARĪ**, 7th/13th century Indo-Muslim saint. Nothing is known of his pre-Indian background, but reliable *taḏkera* writers describe him as a contemporary of Shaikh Neẓām-al-dīn Awliā' (636-725/1238-39 to 1325) who was on the best of terms with him and with other Češtī saints (Jamālī, p. 67; 'Abd-al-Ḥaqq, p. 73). His *kānaqāh*, situated on the bank of the Jumna river, was frequented by Sufis from Delhi and elsewhere, especially for musical gatherings (*maǰāles-e samā*). Jamāl-al-dīn Hānsavī, the note poet and Češtī saint of Panjab, would stay with Abū Bakr whenever he visited Delhi.

Abū Bakr's disciples are not known, nor has any literary testament of his survived. Even his affiliation with the Ḥaydarīs poses historical problems. In an early collection of the conversations (*malḡūzāt*) of Neẓām-al-dīn, Ḥaydarīs are described as social ascetics wearing iron rings around the neck and arms (Amīr Ḥasan Seǰzī, *Fawā'id al-fo'ād*, Lucknow, 1302/1885, pp. 19-20), but Abū Bakr is not mentioned. He does appear in *Sīar al-awliā'*, a *taḏkera* about Neẓām-al-dīn written some thirty years later; but its author cryptically suggests that Abū Bakr, though called "Ḥaydarī," did not act like a Ḥaydarī (Amīr Ḳord, *Sīar al-awliā'*, Delhi, 1302/1885, p. 181). None of the works on Indo-Muslim *qalandars* (who are usually assumed to be the parent group for Ḥaydarīs) cites Abū Bakr in the prefatory spiritual lineages (*šajarat*).

Two unpleasant incidents involving Abū Bakr are mentioned in the medieval *taḏkeras*. According to Jamālī (pp. 67-68), Abū Bakr became jealous of a fellow saint from the *selsela-ye 'ešqīya*, Malek Yār Parrān, because the latter established his *kānaqāh* too close to the spiritual territory (*welāyat*) which Abū



Bakr had arrogated to himself. Malek Yār Parrān, however, obtained permission from the sultan to occupy the area in question, and Abū Bakr never troubled him again. A second incident is first narrated by the historian Zīā'-al-dīn Baranī (*Tārīk-e Fīrūzshāhī*, Calcutta, 1862, pp. 208-10) and later summarized by 'Abd-al-Ḥaqq. Though the role of Abū Bakr is by no means clear, Baranī implies that the shaikh assented to the gruesome execution of a fellow Sufi, Sayyedī Mawlā, who had been suspected of harboring political dissidents. 'Abd-al-Ḥaqq (p. 73), following Baranī, states that Sayyedī Mawlā “was executed by the *qalandars* of Shaikh Abū Bakr Ṭūsī during the reign of Sultan 'Alā'-al-dīn Ḳaljī” (695-715/1296-1316).

The death date of Abū Bakr himself is not known, though his 'ors is annually celebrated on 20 Ramazān. His tomb in Delhi is alleged to occupy the same space as his former *kānaqāh*; it overlooks the Jumna river and is adorned with pots of various shapes and sizes. Since the saint is revered by Muslims and Hindus alike for his ability to provide water (as well as other forms of relief) to those in distress, he is commonly invoked as Maṭkā (“Pot”) Pīr.

## BIBLIOGRAPHY

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