



‘ĀQEL, MOḤAMMAD

‘ĀQEL, K̲VĀJA (QĀZĪ) MOḤAMMAD, entitled Korīja, mystic of the Panjab (d. 1229/1814). A disciple and vicegerent of K̲VĀja Nūr Moḥammad from Mihar, he set up Neẓāmī Češtī *kānaqāhs* at Cacran, Kot Mithan, Ahmadpur, Shidani, Yaranwali, Sitpur, and elsewhere (Naǰm-al-dīn Češtī, *Manāqeb al-maḥbūbīn*, Lahore, 1312/1894, pp. 115-21; K̲VĀja Gol Moḥammad Aḥmadpūrī, *Takmela-ye sīar al-awlīā*, Delhi, 1312/1894, p. 150; K. A. Nizami, *Tārīk-e mašā’eḳ-e Češt*, Delhi, 1953, p. 586). He further influenced mystic and theological instruction through seminaries he founded at Kot Mithan, Shidani, and elsewhere; these provided students with free food, clothing, lodging, and stipends as well as instruction in logic, philosophy, jurisprudence, and theoretical Sufism (Aḥmadpūrī, *Takmela*, pp. 140, 149).

‘Āqel learned the exoteric and esoteric sciences from his father, Maḳdūm Moḥammad Šarīf, and the Češtī saints Shah Faḳr-al-dīn and Nūr Moḥammad Mahārānī. He was immensely popular and attracted disciples from the Panjab and beyond, including the Mughal princes Jahān Ḳosrow, Kā’ūs Šokūh, and Bahādor Shah Ẓafar, sons of Akbar II (Aḥmad Aḳtar Mīrzā, *Manāqeb-e farīdī*, Delhi, 1314/1896-97, p. 36). His teaching emphasized (1) the need to overcome the traditional rivalry between Sufis and jurists; (2) observance of the essentials of Češtī teaching and practice, such as *dekr-e jāhr* (recitation of God’s names aloud), *samā* (sessions of listening to music), controlled breathing, and understanding the doctrine of *waḥdat al-wojūd* (unity of being); (3) comfortable living for dervishes, instead of severe ascetic practices; (4) annihilation in the Prophet Moḥammad (*fanā fi’l-rasūl*) as the ultimate station



on the spiritual path (idem, pp. 140, 142, 144, 147, 148, 150; Češtī, *Manāqeb al-maḥbūbīn*, pp. 115-21; Aḥmad Aḳtar Mīrzā, *Manāqeb-e farīdī*, pp. 54-55). ‘Āqel was succeeded by his son Mīān Aḥmad-‘Alī as leader of the order.

BIBLIOGRAPHY

Given in the text.

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