



## BADR-AL-DĪN SERHENDĪ

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**BADR-AL-DĪN B. SHAIKH EBRĀHĪM SERHENDĪ**, a Sufi author, translator, and disciple of the celebrated **Aḥmad Serhendī**. He was probably born in or around 1002/1593-94 (see Maḥbūb Elāhī, in the preface to *Ḥaẓarāt al-qods*, pp. 9-10); for seventeen years he was associated with Aḥmad Serhendī (ibid., p. 157), who addressed to him a number of letters included in his *Maktūbāt* (ed. Lucknow, 1877, I, pp. 395-98, 428-29; II, pp. 67-68; III, pp. 57-59). At some time, probably after Aḥmad Serhendī's death, Badr-al-Dīn also had connections with Dārā Šokūh (Šukōh), upon whose request he translated into Persian a number of Arabic works concerning the life and thought of 'Abd-al-Qāder Jīlānī (Gīlānī (Storey, I, p. 1002; *Ḥaẓarāt al-qods*, pp. 158-59). This connection between Dārā Šokūh and one of Aḥmad Serhendī's disciples is noteworthy, and its further investigation may throw interesting light on the relationship between Dārā Šokūh and the Naqšbandīya.

Badr-al-Dīn's chief importance lies in his contribution to Naqšbandī hagiography. His *Sanawāt al-atqīā'* (ms., India Office, D.P. 672) consists of a *moqaddema* (fols. 2b-21b), which deals mainly with Biblical figures accepted into Islamic tradition, and of eleven chapters (fols. 21b-337a) which describe the lives of important Sufis and persons venerated by the Sufis in the first eleven centuries of the Islamic era. His other major work, the *Ḥaẓarāt al-qods*, deals in its first part with the *kolafā' rāšedūn*, a number of Sufis of the classical period, and the Naqšbandī saints until K̄vāja Bāqībellāh and his disciples. The second and greater part of the book is devoted to the life, teachings, and miracles of Aḥmad Serhendī, as well as of his sons and successors. The book is



most valuable as a reflection of the image of Serhendī among his disciples, but must be used cautiously as a source of factual information about him.

## BIBLIOGRAPHY

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