



FAḲR-AL-DĪNZARRĀDĪ, MAWLĀNĀ

FAḲR-al-DĪNZARRĀDĪ, MAWLĀNĀ, an 8th/14th century spiritual leader of the Češtī Sufi order in India. He hailed from Sāmāna (Ḥamīd, p. 64), but nothing else is known about his life prior to his involvement with the order. In Delhi he attended the assemblies of Mawlānā Faḳr-al-Dīn Hānsawī, where the renowned shaikh Naṣīr-al-Dīn Maḥmūd Čerāg-e Dehlī (q.v.) and Mawlānā Kamāl-al-Dīn Sāmāna also took instructions in mystic guidance or *hedāya* (Ḥamīd, p. 64; Kermānī, p. 264). An externalist by education, initially Faḳr-al-Dīn had little faith in mysticism or the teachings of K̄vāja Neẓām-al-Dīn Awliā' (d. 725/1325), the great shaikh who presided over the Češtī order in Delhi at the time. Yet after seeing the K̄vāja only once, Faḳr-al-Dīn was so impressed by his learning and piety that he became Neẓām-al-Dīn's disciple and dedicated himself to serving the Češtī order. Out of attachment for Neẓām-al-Dīn, he built his own house in the vicinity of the Sufi convent (*kānaqāh*), over which the K̄vāja presided (Kermānī, p. 265). K̄vāja Neẓām-al-Dīn later designated Faḳr-al-Dīn as his deputy and successor (*kalīfa*). After Neẓām-al-Dīn's death, Faḳr-al-Dīn lived for some time in Basnāla (a hilly area in Delhi), then moved to Loni (now in Uttar Pradesh, not far from Delhi), and finally settled down near Ḥawz-e 'Alā'ī in Delhi (Kermānī, pp. 265-67). This distinguished *kalīfa* of the K̄vāja, who regularly fasted and moved from one place to another ('Abd-al-Ḥaqq, p. 97), was considered one of the eminent scholars of his day and an intellectual pillar of Delhi's learned community (Baranī, pp. 350-52). An acknowledged teacher, he compiled a book named *'Otmānī* for the instruction



of Akī Serāj, a senior disciple of K̄vaja Neẓām-al-Dīn Awlīā' (Kermānī p. 289). Faḡr-al-Dīn had a profound knowledge of Islamic law and wrote two legal treatises in defense of *samā'*, the practice of mystic music and dancing. One of these treatises, *Oṣūl al-samā'*, has been published (Jhajjar, 1311/1894). He also defended *samā'* at a time when sultan Ġiāt-al-Dīn Toġloq (r. 720-25/1320-25) objected to it under the influence of the 'olamā'. Perhaps due to problems with the authorities, Mawlānā Faḡr-al-Dīn migrated to Dawlatābād, along with other Sufis from Delhi. He then proceeded on a pilgrimage to Mecca. On his way back Faḡr-al-Dīn was received with great honors by the ulama of Baghdad, who expressed their esteem for his erudition. From there he embarked on a ship to return home. Heavily overloaded, the ship sank and Faḡr-al-Dīn perished (Kermānī, p. 270-74).

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