



## HĀNSAVI

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**HĀNSAVI, Shaikh JAMĀL-AL-DIN AḤMAD** (b. 580/1184-5, d. in Hānsi, 659/1260-61), mystic, poet, and author. He was a senior deputy (*kalifa*) and close associate of Farid-al-Din (Bābā Farid) Ganj-e Šakar (q.v.; Mir Ƙord, p. 177; Moḥaddet, p. 73), the leader of the Češtiya (q.v.) Sufi order at the time. Jamāl-al-Din was a descendant of Abu Ḥanifa, the eponym of the Hanafite school of Islamic law. He lived in Hānsi, a town in the Punjab, where he was a preacher (*kaṭib*) and owned extensive property, both of which he reportedly abandoned as a pre-requisite to enter the circle of Bābā Farid's close disciples (Moḥ-addet, p. 74). He became closely attached to Bābā Farid, who spent twelve years in Hānsi out of the great love that he had for Hānsavi (Mir Ƙord, p. 178). Hānsavi died in 659/1260 and was buried in Hānsi (Sarwar, II, p. 286; Moḥaddet, p. 74). He left two sons. Ganj-e Šakar appointed the younger son, Borhān-al-Din, as his own deputy in Hānsi, despite his young age (Mir Ƙord, pp. 178-84; Moḥaddet, p. 67).

Hānsavi is the author of *Molhamāt*, a collection of mystical aphorisms in Arabic prose (Delhi, 1891, and Alwar, 1306; Moḥaddet, p. 74) and a *divān* of Persian poetry. The *divān*, the earliest collection of poetry by a Češti mystic, contains, besides mystical ideas, valuable information concerning popular beliefs and religious customs and practices of the time. It exists in two manuscripts: one is kept at the University of Uppsala (Zettersteen, 1928, pp. 298-302; idem, 1948, pp. 165-82; Neẓāmi, p. 217; Rizvi, I, p. 153) and another one at the University of Lahore (Monzawi, VIII, pp. 1427-28).



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