

An Analysis of Nizamuddin Olya's Mystical Thoughts in His Majalis Monographs

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Introduction

India has been a hotbed of Sufi thought since ancient times. One of the most influential Sufi orders in India is the Chishti sect. Like other Sufi orders, the Chishti had their own customs, ideas, and beliefs. They were Hanafi. Their beliefs can be understood through the speeches and discussions they held during their meetings. The spread of this order in India was carried out by Muin al-Din Sajzi Chishti (d. 633) and it reached the peak of its fame and prominence during the time of Khwaja: Nizamuddin Olya. He “expressed clear views on Sharia and Sunnah”. Nizamuddin spent his life cultivating disciples. Among his disciples, Amir Hassan Sajzi and Amir Khosrow Dehlavi hold a special place. These two recorded the Sheikh's sayings, speeches, and gatherings in the form of works and published them under the name Malfuzat. Understanding Nizamuddin Olya requires examining texts that are directly related to him in order to accurately analyze the Sheikh's mystical views and thoughts. Considering the above-mentioned premises, the following questions arise: what topics do Nizamuddin's thoughts and ideas include and how much attention does he pay to Sharia?

Research Method

Understanding the thoughts of Nizamuddin Olya can explain a major part of the mystical thoughts of the Chishtiyya. Direct reference to the Sheikh's surviving works is a guide to a precise understanding of his mystical teachings. Amir Khusro Dehlavi and Hassan Dehlavi, familiar names in Indian culture and literature, are among the disciples of Nizamuddin; they recorded and included his gatherings in their works. Considering their prominent scientific and literary status and the importance of their works in understanding: Nizamuddin Olya; it is possible to approach: Nizamuddin Olya's teachings by analyzing the aforementioned works in a detailed and comprehensive manner. The present study, in a descriptive-analytical manner, has attempted to present a comprehensive picture of him by criticizing and analyzing the monographs of the Sheikh's gatherings and explaining his concerns through the gatherings.

Discussion

One way to understand mystical figures is to examine the sources written about them. Mystics strive to achieve spiritual perfection; to find the path to divine knowledge and show it to others. In this section, we seek to introduce the face of Nizamuddin through monographs; to gain insight into his intellectual, doctrinal, and behavioral aspects.

Manners of conduct

Siroslok is the most important part of practical mysticism. A person who intends to follow the spiritual path must observe the rules of conduct, which are essential for this path. The Chishtiyyah path adheres to principles and methods to guide the seeker to the main destination, namely the knowledge of the truth. Therefore, these principles can be found in his treatises and books. According to Nizamuddin, "the elder always maintains the side of the Sharia in guiding his disciples and is documented in the Sunnah for the instructions he gives in conduct". The customary rules from the perspective of the Khajeh are: secrecy, purification, allegiance, struggle, observation, remembrance, listening, the etiquette of wearing a robe, the etiquette of the disciple and the desired one.

The states and stages of conduct from Nizamuddin's perspective

The stages are the stages that the disciple must go through on the path and in reaching perfection. In the order and description of the stages, there are aspects of difference and similarity. Repentance, asceticism and renunciation of the world, patience, fear and hope, trust, submission and contentment are the stages that Khwaja has discussed.

Obstacles to the path

After passing through the ranks, it is necessary to be aware of the obstacles to conduct. Despite the veils, passage is not easy. Therefore, abandoning and avoiding vices takes precedence over adorning the soul with moral virtues. Appearance, anger and lust, striving, laughter, slander, and false oaths are obstacles that the eunuch has condemned.

Sharia in the majalis

In the Chishtiyya order, "Sharia precedes the path and they consider the path to require passing through it. Not only the disciples but also the sheikh must carefully fulfill all religious obligations and obligations and even religious recommendations".

Theological thoughts of the sheikh

Nizamuddin's thought originated from Islamic teachings. He is a Hanafi and boasts of it; "The right of Allah Almighty to give us these blessings. He did not give anyone. First, he made us from the nation of the Messenger of Allah, peace be upon him. Praise be to Allah; second, he made us from the nation of Abraham, the friend of Allah, the one who is in the school of the Great Imam, namely; Abu Hanifa, the Kufic; fourth, he created a Muslim and made him the one who says La ilaha illallah Muhammad is the Messenger of Allah". His theological guardian Ibn Mayah is Ash'ari in the area of predestination and free will and seeing God on the Day of Judgment. This idea is embedded in the mind of Khwaja Nizam al-Din that "seeing God on the Day of Judgment after death is possible".

The Sheikh's Moral and Social View

The moral points that the Sheikh refers to in his meetings have a prominent social dimension. Companionship and fellowship with people, humility, affection and

brotherhood between people, charity, forgiveness and tolerance, mercy and compassion, veiling, respect for the elderly, the right to be a neighbor, kinship ties, visiting the sick, and feeding are among the most important moral points that the Sheikh calls upon his audience to follow.

Conclusion

The Chishtiyyah order, with the help of its own customs and teachings, was able to spread and institutionalize Islam in the Indian subcontinent. This order has been influential among the people through its pragmatic approach through its sheikhs. They have always considered the practical aspect of mysticism and emphasized the Sharia; because they consider the path to the path to require passing through it. : Nizamuddin Olya is one of the elders of this sect in India; the practical behavior of the cleric, along with his teachings in the assemblies, is a good representation of his attitude and teachings. Amir Hassan Sajzi and Amir Khusro Dehlavi have collected the speeches of their sheikh under the titles "Fawayid al-Fuad", "Afzal al-Fuayid" and "Rahat al-Muhabeen". By analyzing these works, one can understand Nizamuddin's thoughts; Based on the above discussions, it is concluded that he is a Hanafi and Ash'ari scholar. In the field of theology, he thinks like the Ash'aris in the discussion of predestination, free will, and seeing God, and he believes that the doer of all God's actions is. According to his view, what a person experiences in his destiny; is already determined for him and man has no ability to change it and must submit to the will and will of God. Regarding seeing God, he also believes that one can see God with the eyes of the head on the Day of Judgment.

The most central teachings of Nizamuddin are his strong emphasis on adherence to the Sharia, meaning that as a disciple, he must perform all the obligatory and recommended and even recommended acts of the Sharia to the letter. He emphasizes performing obligatory and recommended prayers, fasting, paying zakat, and reciting the Quran; he asks the path seeker to recite the dhikr in addition to performing them. He calls on his disciples to complete submission to the elder. Like other Sufis, he considers secrecy, purification, allegiance, striving to observe, remembrance, listening, the manners of wearing the robe, the relationship between the disciple and the disciple, and love to be among the customs and traditions of the path. The positions that Khwaja lists are repentance, asceticism, and renunciation of the world, patience, fear and hope, trust, submission, and contentment. He considers immersion in the remembrance of the truth possible through purification of the soul. He speaks of the difficulties of the path and believes that externalism, anger and lust, striving, laughter, slander, and false oaths are obstacles to the path. Among other topics raised, one can mention the ethical and social concepts that are always considered in the path and that the seeker is obliged to observe. From a social perspective, all divine creatures are worthy of love. Khwaja encourages his disciples to be affectionate and friendly, humble, and give charity.

Keywords: Nizamuddin Olya, monograph, Fawayed al-Faw'ad ,Afdhal al-Fawayed, Rahat al-Mohebei.