

Analysis of the Ijazah (Certificate) awarded to Shaikh Baha-al-Din Zakariya of Multan

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The Suhrawardi Order is the offshoot of the early Junaidi school of Sufism. The Order is so called not after the name of its Founder, Ziya al-Din-Abu Najib 'Abd al-Qahir (d. 563/1167) but it is called after the place of origin to which the founder belonged i.e. Surhaward.¹

It was through some of Abu Najib's leading disciples that the Suhrawardi Order gained in reputation and influence. Shahab al-Din Abu Hafs Umar (539/1145-632/1234)² the nephew of the founder was one of his eminent disciples destined to organise the Order so much so that he is regarded as the second founder of the Order. He sent his disciples to various places and Indo-Pakistan sub-continent was not an exception to this.

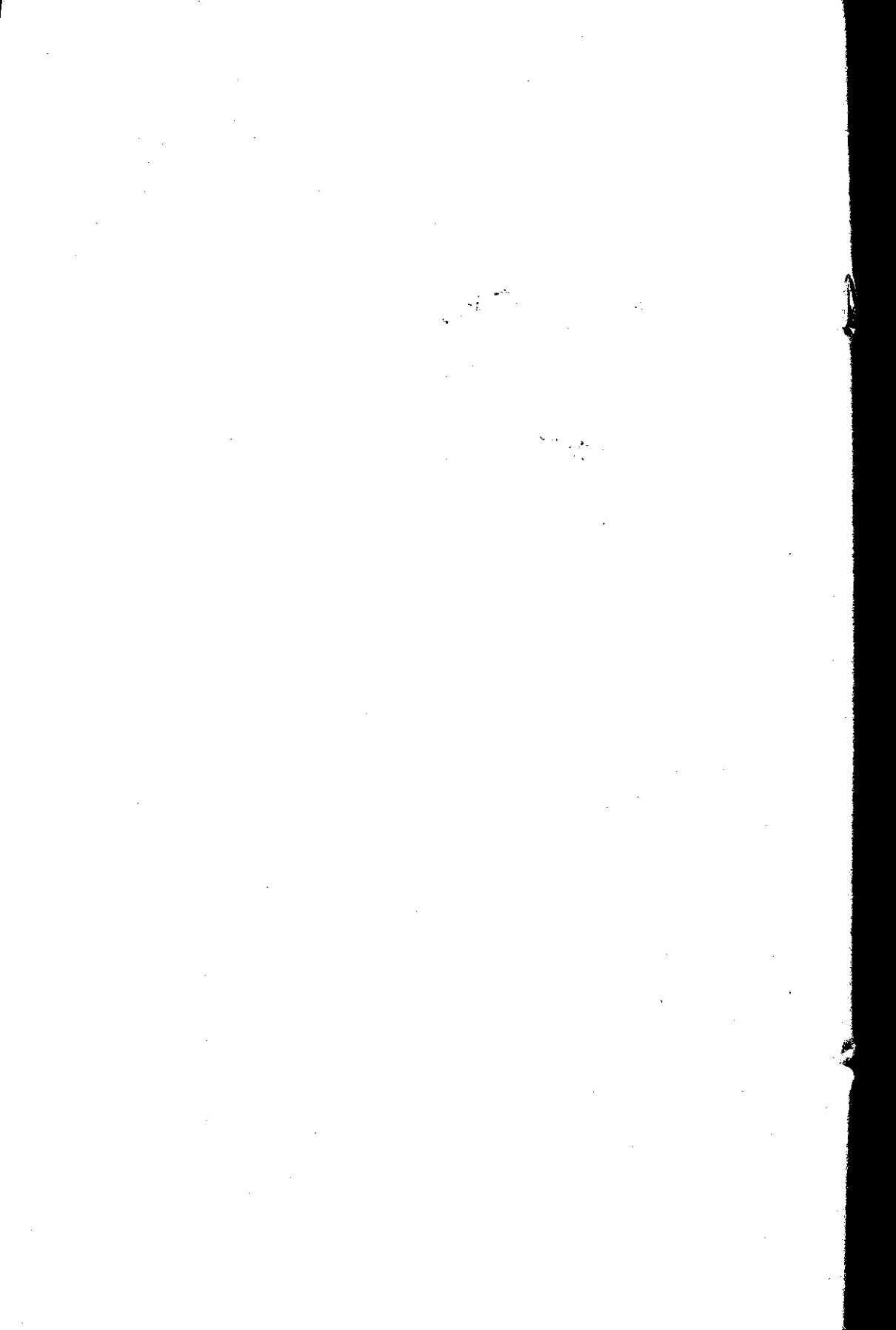
Among his disciples who came to Indo-Pakistan sub-continent were (i) Hamid al-Din Nagori,³ (ii) Jalal al-Din Tabraizi,⁴ (iii) Shaikh Turk Bayani better known as Shah Turkaman,⁵ (iv) Syed Nur al-Din Mubarak Ghaznawi,⁶ (v) Shaikh Ziya al-Din al-Rumi,⁷ and (vi) Maulana Majd al-Din Hajji.⁸

Of these, Hamid al-Din Nagori and Jalal al-Din Tabraizi were the important disciples of Shaikh Shahab al-Din Suhrawardi but were influenced by the Chishti saints so much so that they are now counted among the Chishtis.⁹ Winning over these two important disciples of Shahab al-Din Suhrawardi by the Chishti saints was perhaps out of the fear of the popularity to be gained by the Suhrawardi Order, which has even been acknowledged by the Chishtis.¹⁰

However, the man who undoubtedly was the real founder of the Suhrawardi order in the Indo-Pakistan sub-continent and who did the most to spread the influence of the Order was Baha, al-Din Zakariya of Multan.

Though some accounts of his life were reported first of all about seventy years after his death,¹¹ no detailed accounts of Baha, al-Din Zakariya were available till about 275 years later. It was in the beginning of the 10th/16th century when a detailed account of his life were reported by Shaikh Jamali¹² in his book Siyar al-'Arifin: after which various authors gave him a place in their writings.¹³

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Prelude

With the publication of *Karachi University Journal of Islamic Studies*, a dream has met its destined fulfillment.

I have a long association with the Faculty of Islamic Studies, first as a student, then as teacher, subsequently as Departmental Chairperson and now as the Dean.

When I assumed charge as Dean, I called a meeting of my academic associates—the first in three decades—to discuss and decide our academic program. The item, which was unanimously given top priority, was the publication of this journal.

All praise be to Allah that this desire has been fulfilled today with the issuance of the first ever journal in the 35 years of existence of the Faculty of Islamic Studies.

My associates are all persons of great ability and erudition as well as ideas; one has only to provide a conducive environment and they deliver the goods.

We all desire promotion of high quality research on modern lines on the burning issues of the contemporary world, and its practical utilization in solving our problems.

Our second desire is to reduce in a constructive manner the differences that have cloven and fissured the Muslim Ummah. Most of these differences are only relics of old and outdated attitudes, prejudices and misunderstandings. Only knowledge can heal these wounds, as knowledge is a great illuminator and healer.

This journal, as a purveyor and disseminator of knowledge, is dedicated to these purposes. We aim at publishing articles and papers that address the problems of the world of today. In order to analyze and discuss contemporary issues and create consensus among the scholars for Islamic solutions to them, we shall be publishing discussions on some important problem in every issue of this journal.

The first issue of this journal is in your hands. It does not truly reflect our desire to excel. But I do assure you of continuing efforts to make it evolve into a front-rank journal for the specialists as well as the interested laity.

In the end I gratefully acknowledge the patronage and encouragement given by the Governor / Chancellor of this University and its Vice Chancellor. I am also vastly indebted to my associates and to the learned contributors to this journal.



ABDUL RASHID

Editor-in-Chief

Dean, Faculty of Islamic Studies

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