



PERSO-INDICA

*An Analytical Survey of Persian Works
on Indian Learned Traditions*

OFFPRINT



PERSO-INDICA.

AN ANALYTICAL SURVEY OF PERSIAN WORKS ON INDIAN LEARNED TRADITIONS

is published on line at: www.perso-indica.net
ISSN: 2267-2753

CHIEF EDITORS

Fabrizio Speziale (École des Hautes Études en Sciences Sociales, Paris)

Carl W. Ernst (University of North Carolina, Chapel Hill)

INTERNATIONAL ADVISORY BOARD

Muzaffar Alam (University of Chicago, Illinois)

Marc Gaborieau (Formerly Professor, École des Hautes Études en Sciences Sociales, Paris)

Fathullah Mojtaba'i (Tehran)

Sheldon Pollock (Columbia University, New York)

Francis Richard (Paris)

Sreeramula Rajeswara Sarma (Formerly Professor, Aligarh Muslim University, Aligarh)

Chander Shekhar (University of Delhi, New Delhi)

SECTION EDITORS

Carl W. Ernst (University of North Carolina, Chapel Hill)

Supriya Gandhi (Yale University, New Haven)

Susanne Kurz (Ruhr-Universität, Bochum)

Corinne Lefèvre (École des Hautes Études en Sciences Sociales, Paris)

Eva Orthmann (University of Göttingen, Göttingen)

Katherine Butler Schofield (King's College, London)

Pegah Shahbaz (Robert H. N. Ho Family Foundation)

Fabrizio Speziale (École des Hautes Études en Sciences Sociales, Paris)

Audrey Truschke (Rutgers University, Newark)

ADDRESS

Perso-Indica
c/o Fabrizio Speziale
École des Hautes Études en Sciences Sociales
Centre d'études de l'Inde et de l'Asie du sud
54 Boulevard Raspail
75006, Paris
France
e-mail: fabrizio.speziale@ehess.fr

Risāla-yi wujūdiyya

This short Persian text on yoga and meditation is attributed to the famous founder of the Indian *čišṭī* Sufi order, Šayḥ Mu‘īn al-Dīn Čišṭī (d. 633/1236). That attribution is contradicted by the emphatic declaration of one of his successors, Našīr al-Dīn Maḥmūd “Čirāg-i Dihlī,” that neither Mu‘īn al Dīn nor any of the other early masters of the Čišṭiyya ever wrote any books (Habib 1974, p. 402). There is no textual indication of this work prior to the 17th century. It is likely that these writings grew over time through oral transmission as these yoga practices were assimilated into *čišṭī* circles. A number of different versions of this treatise exist with different titles, though most commonly it is called *Risāla-i wujūdiyya* (Treatise on Existence), which can also be translated (following an older meaning of *wujūd*) as the “Treatise on the Human Body”. Typically it contains three chapters (*bāb*), though some copies contain only two: (i) an account of the subtle physiology of *hatha yoga*, with emphasis on the three channels that parallel the spinal column and breath control; (ii) amplification of the microcosm-macrocosm relationship, with frequent quotations from the Qur’an; and (iii) a correlation of metaphysical levels and archangels of Islamic cosmology with the breaths of yogic practice. The language and style of the individual chapters differ considerably, as the first chapter abruptly outlines yogic physiology with arcane Hindi terminology, while the other chapters have a narrative flow and multiple Islamic references.

The text maintains that the realization of these levels is closely related to the supreme spiritual states associated with the Prophet Muḥammad, especially with knowledge revealed during his ascension to heaven (*mi`rāj*). Moreover, it relates that this knowledge was then conferred on Mu‘īn al-Dīn Čišṭī, either spontaneously by the Prophet Muḥammad or through the agency of Mu‘īn al-Dīn’s master, ‘Uṭmān Hārwanī (d. 607/1211). The net effect of this claim is to confer an exalted authority

for this teaching in terms of the Islamic sources of čišťi Sufism. The framing of yogic practice with the Qur'an follows a strategy demonstrated by the čišťi master 'Abd al-Quddūs Gangohī (Digby 1975, pp. 43-44, Ernst - Khodamoradi 2019), who in his *Rušd-nāma* invokes two key phrases from Qur'an (17: 79-80), "a praised station" (*maqāman maḥmūdān*) and "an aiding authority" (*sulṭānan našīran*). In citing these terms, the text preserves the appearance of Qur'anic orthography by retaining the final long *alif*, which in the Qur'anic text carries the accusative case; these phrases now are written *maqāmā maḥmūdā* and *sulṭānā našīrā*. These Qur'anic verses had traditionally been interpreted in Sufi circles as a warrant for extended prayers of night vigil (*tahajjud*, 17:79), and it may also be that their reference to "a true entry [...] and a true departure" (17: 80) was taken as a reference to inhalation and exhalation.

Other notable features of this work include detailed instructions for its use in a 40-day retreat, including encounters with 28 spiritual guardians connected to the five elements of Indian cosmology. Elsewhere the text mentions the four elements of Greco-Arabic science, which are correlated with the categories of angelology and psychology. Typically these correspondences are illustrated by diagrams. Qur'anic reference to "signs on the horizons and in your souls" (41: 53, 51: 21) makes the connection between signs of the zodiac and parts of the body. After additional cosmic analogues for the four breaths, presented in terms of Mu'īn al-Dīn's ascension, the text concludes with instructions for utilizing the subtle nerves of yogic physiology to induce visualization of one's Sufi master and also the Prophet Muḥammad. The attribution of this text to Mu'īn al-Dīn Čišťi is a striking indication of the internalization of yoga practices in the Indian Sufi circles. Legend is replete with accounts of Mu'īn al-Dīn Čišťi and his successors engaging in thaumaturgic contests with various yogis, but these stories are clearly part of the hagiographic tradition, in which Sufis inevitably were victorious over the yogis. Now this text fully integrates yogic practice into a Sufi worldview. While the text acknowledges that these practices should be esoteric, they are explicitly authorized for all adherents of the čišťi order.

In addition, this treatise demonstrates a degree of vernacularization in the Indic terminology that is employed. The terms for yogic concepts such as the nerves are spelled with many variations, indicating the likely oral nature of this transmission (e.g., the central vein called *sukhumnā* uses the Hindi pronunciation of the Sanskrit *suṣumṇā*, while the parallel veins, known as *idā* and *pingalā* in Sanskrit, are here made into a rhyming pair, either *hingarā* and *pingalā*, or else *ingalā* and *pingalā*).

Some of the Indic terms are no longer recognizable. The general impression is of texts that are basically transcriptions of oral teachings given at different times and places, by disciples who may have had a more or less sure grasp of the contents. In short, this work represents the mature appropriation of yogic practices into the framework of Sufism. It is not a systematic or genetic approach, however, because some Indian theories are simply presented alongside Islamic material without any sense of difference. Pragmatic experience, assisted by narratives of Muslim adoption of Indian techniques, was sufficient justification for linking these yoga teachings to the great *čišī* master.

Manuscripts: Islamabad, Ganj Bakhsh 6314, pp. 120-130, **ii**) 1084/1673-1674, **viii**) Munzawī 1364 š./1985, vol. 3, p. 2102. **Lahore**, Punjab Public Library, 297, **ii**) 1084/1673-1674, **viii**) Munzawī 1364 š./1985, vol. 3, p. 2102; ‘Abbāsī 1963, vol. 4, p. 182. **Tehran**, Dānišgāh, 4672, **ii**) 1128/1716, **viii**) Dānišpažūh 1340 š./1961, vol. 14, p. 3622. **Lahore**, Punjab University, Sherani 4302/1249/11, **ii**) 6 *ša ‘bān* 1163/19 June 1751, **iii**) Muḥammad Akram Šarīfī, **v**) Munzawī 1364 š./1985, vol. 3, p. 2102. **Calcutta**, Asiatic Society of Bengal, Curzon 460/5, ff. 26b-28 (sic), **viii**) Ivanow 1926, p. 322. **Bombay**, Mulla Firoz Library VII.10/2, **ii**) 1172/1771, **viii**) Brelvi - Dhabhar 1917, p. xxv. **Karachi**, National Museum, 1965-210/4, pp. 81-90, **ii**) 1259/1843-1844, **iii**) Mīr Abū al-Qāsim Ṭabāṭabā’ī, **viii**) Munzawī 1364 š./1985, vol. 3, p. 2102; Nawšāhī - Šah 1983, p. 283. **Sialkot**, Zafar Wāl, M. A. Kazimi, pp. 10-18, **ii**) 1269/1852-1853, **viii**) Munzawī 1364 š./1985, vol. 3, p. 2102. **Karachi**, Anjuman-i Taraqqī 13AQ2, pp. 150-157, **ii**) 3 *ša ‘bān* 1309/3 March 1892, **iii**) Muḥammad Ja‘far, **vii**) two chapters, **viii**) Munzawī 1364 š./1985, vol. 3, p. 2102; Nawšāhī 1984, p. 61. **Gujarat**, Ḥakīm ‘Abd al-Rahīm Jamīl, Šāh Dōla Road, pp. 197-202, **iii**) Ġulām Mawlā, **vii**) two chapters, **viii**) Munzawī 1364 š./1985, vol. 3, p. 2102. **Lahore**, Muḥammad Šaftī‘ 11/305, **vii**) entitled *Risāla dar bayān-i raghā*, **viii**) Munzawī 1364 š./1985, vol. 3, p. 2102. **Lahore**, Faqīr Sayyid Muġīṭ al-Dīn, pp. 10, **viii**) Munzawī 1364 š./1985, vol. 3, p. 2103. **Lahore**, Punjab University, Sherani 3598/8/575, **viii**) Munzawī 1364 š./1985, vol. 3, p. 2103. **New Lebanon**, NY, Pir Zia Inayat Khan. **New Lebanon**, NY, Pir Zia Inayat Khan, **vii**) entitled *Risāla dar sarmāya-i jōg*. **London**, British Library, India Office Library, Ethé 1869/8, ff. 272-274, **vii**) entitled *Risāla-i āfāq wa anfus*, **viii**) Ethé 1903, col. 1034. **Ahmadabad**, Pir Muhammadshah no. 152, ff. 1-15, **vii**) entitled *Risāla dar sulūk dar ša ‘n-i raghā-yi ādamī*. **Hyderabad**, Salar

Jung Oriental Library, Tas. 241/1, fols. 1-4b, **vii**) entitled *Sarmāya-i jog*, **viii**) Ashraf 1983, vol. 8, p. 324, no. 3458/1. **Lucknow**, Raja of Mahmudabad Library, *radīf* 85/8, pp. 1-5, **ii**) 1290/1873-1874, **vii**) Markaz-i Taḥqīqāt-i Zabān-i Fārsī, 1990, p. 186.

Legend: i) Place of copying; ii) Period of copying; iii) Copyist; iv) Commissioner; v) Information on colophon; vi) Description of miniatures/illustrations; vii) Other remarks; viii) Information on catalogue(s)

English translation: “Two Versions of a Persian Text on Yoga and Cosmology, Attributed to Shaykh Mu`in al-Din Chishti,” Carl W. Ernst, ed., *Elixir*, 2006, 2, pp. 69-76, 124-125.

English translation: Revised edition, Carl W. Ernst, ed., in: Scott Kugle, *Sufi Meditation and Contemplation: Timeless Wisdom from Mughal India*, New Lebanon, NY, Suluk Press - Omega Publications, 2009, pp. 167-169, 181-192.

Secondary sources bibliography: ‘**Abbāsī**, Manzūr Aḥmad, 1963, *Tafṣīlī fihrist-i maḥṭūṭāt-i fārsiyya*, *Panjāb Pablik Lā`ibrerī*, vol. 4. **Ashraf**, Muhammad, 1983, *A Catalogue of the Persian manuscripts in the Salar Jung Museum & Library*, Hyderabad, Salar Jung Museum and Library, vol. 8. **Brelvi**, Syed Altaf Ali - **Dhabhar**, Ervad Bamanji Nasarvanji 1917 †, *Supplementary catalogue of Arabic, Hindoustan, Persian and Turkish mss. and descriptive catalogue of the Avesta, Pahlavie, Pazend and Persian mss. in the Mulla Firoz Library*, Bombay. **Dānišpažūh**, Muḥammad Taqī, 1340š./1961, *Fihrist-i nuṣṣa-hā-yi ḥaṭṭī-i Kitābhāna-i Markazī-i Dānišgāh-i Tihirān*, Tehran, vol. 14. **Digby**, Simon, 1975, “‘Abd al-Quddus Gangohi (1456–1537 A. D.): the Personality and Attitudes of a Medieval Indian Sufi Shaykh,” *Medieval India: a Miscellany*, vol. 3, Aligarh, Aligarh Muslim University, pp. 1-66. **Ernst**, Carl W. - **Khodamoradi**, Soraya, 2018, “Ruṣd-nāma”, *Perso-Indica. An Analytical Survey of Persian Works on Indian Learned Traditions*, F. Speziale - C. W. Ernst, eds., available at http://www.perso-indica.net/work/risala-yi_sattariyya. **Ethé**, Hermann, 1903, *Catalogue of Persian manuscripts in the library of the India Office*, Oxford, India Office. **Habib**, Mohammad, 1974, “Chishti Mystics Records of the Sultanate Period,” *Politics and society during the early medieval period: collected works of Professor Mohammad Habib*, New Delhi, People's Publishing House, vol. 1, pp. 385-433. **Ivanow**, Wladimir, 1926, *Concise Descriptive Catalogue of the Persian Manuscripts in the Curzon Collection*, Asiatic Society of Bengal, Calcutta, The Asiatic Society, Bibliotheca Indica 241. **Markaz-i Taḥqīqāt-i Zabān-i Fārsī**, 1990, *Fihrist-*

i nushahā-yi ḥaṭṭī-i Kitābhāna-i Rāja Maḥmūdābād, Lakhnaw, Islamabad, Markaz-i Taḥqīqāt-i Zabān-i Fārsī. Munzawī, Aḥmad, 1363 š./1984, Fihrist-i muštarak-i nushahā-yi ḥaṭṭī-yi fārsī-yi Pākistān, Islamabad, Iran Pakistan Institute of Persian Studies, vol. 3. Nawšahi, ‘Ārif - Šah, Rizā Allāh, 1983, Fihrist-i nusha-hā-yi ḥaṭṭī-i Fārsī-i Mūza-i Millī-i Pākistān, Karāčī, Islamabad, Markaz-i Taḥqīqāt-i Fārsī-i Irān va Pākistān. Nawšahi, ‘Ārif, 1984, Fihrist-i nusha-hā-yi ḥaṭṭī-i Fārsī-i Anjuman-i Taraqqī-i Urdū, Karāčī, Islamabad, Markaz-i Taḥqīqāt-i Fārsī-i Irān va Pākistān.

Carl W. Ernst

Originally published: 17 juillet 2019

How to quote this article:

Ernst, Carl W., 2019, "Risāla-yi wujūdiyya", *Perso-Indica. An Analytical Survey of Persian Works on Indian Learned Traditions*, F. Speziale - C. W. Ernst, eds., available at http://www.perso-indica.net/work/risala-yi_wujudiyya.

ISSN: 2267-2753

© 2010 Perso-Indica. All rights reserved