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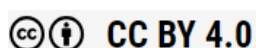
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Eastern Roots and Scholarly Networks: Khaliq Ahmad Nizami's Contribution to the Historiography of Sufism

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Abstract: Khaliq Ahmad Nizami (1925–1997) plays an important role in modern studies of Sufism in South Asia. As a historian, biographer, and cultural interpreter, his work was influenced by the eastern traditions he grew up in and the wider scholarly networks that supported his career. This article examines Nizami's contribution to Sufi history by exploring his intellectual origins, his engagement with Persian and Arabic texts, and his interactions with academic circles in India and beyond. It places his work within the larger discussion of Indo-Muslim history, highlighting his unique approach. He combined thorough archival research with a deep understanding of Sufi beliefs and social history. By mapping Nizami's connections with other scholars, institutions, and archives, this study shows how his interpretive framework linked medieval texts with modern historical analysis. While earlier studies have recognized his role in recording Chishti and other Sufi lineages, this paper uncovers the deeper intellectual foundations of his work and the networks that expanded his influence. It also addresses the gap in history regarding how intellectual backgrounds and scholarly cooperation shaped the narratives of Sufism in the Indian subcontinent.

Keywords: Khaliq Ahmad Nizami, Sufism in South Asia, Indo-Muslim historiography, Chishti Sufi order, Indo-Persian scholarship

Introduction

The study of Indo-Muslim history in the twentieth century would not be complete without recognizing the significant contributions of Khaliq Ahmad Nizami. He was born in 1925 in Amroha, Uttar Pradesh, and later became an important historian and administrator at Aligarh Muslim University. Nizami evolved a unique scholarly focus on Sufism, especially its pronouncements in South Asia. His work produces from classical Islamic historical traditions while also displaying the political, cultural, and academic influences of his time. Nizami lived during a period when Indian historiography was trying to find its anchorage between colonial histories and postcolonial identity emergence. This stress greatly pretentious how researchers considered, interpreted, and introduced the Sufi past.

Context: The history of Sufism in South Asia has often been guided by two main customs hagiographical stories found in Persian, Arabic, and local sources, and the critical historical perspective that appeared during the colonial era. In this composite

academic space, Nizami acted as a overpass between honoring texts and applying empirical analysis. His writings on the Chishti silsilah, the Suhrawardis, and other Sufi groups show a powerful comprehension of how spiritual traditions interacted with the political and social fabric of their times. This awareness was not concurrent it came from his deep betrothal with Persian literature, Islamic law, and medieval histories, along with a readiness to accept modern historical analysis.

Besides, Nizami's career was associated to academic networks that enlarged beyond India. His reciprocity with intellectuals from the Middle East and the West, his participation in international conferences, and his research in sites like the Khuda Bakhsh Oriental Library and the Rampur Raza Library placed him within a vigorous cross-regional academic group. To fully understand his historical methods, it is important to acknowledge these eastern impacts and academic relationships.

Research Gap: In spite of the enduring significance of Nizami's works such as *"The Life and Times of Shaikh Nizam u'd din Auliya"* and his articles on Indo-Muslim political culture research on his procedures and intellectual context is still restricted. While some have underscored his focus on Chishti sources and his equilibrium between loyalty and critique, few studies have traversed the full range of his academic networks or how his eastern heritage shaped his analytical decisions. There has also been little analysis on how Nizami's approach to history contrast with that of his fellows like Aziz Ahmad, S.A.A. Rizvi, or Western scholars like Annemarie Schimmel.

This gap is not just a matter of biography it concerns knowledge itself. If we do not trace the foundation of Nizami's scholarship his influential teachers, his reading of Persian historical texts, and his engagement with Sufi philosophy we risk missing the consistent methods that characterize his works. A thorough examination of these aspects is long overdue.

Objectives: This study has three main goals:

- To trace Nizami's eastern intellectual roots, including his interaction with classical Islamic historiography, Persian and Arabic texts, and the Indo-Muslim scholarly tradition.
- To outline his scholarly networks, exploring his connections with contemporary historians, Sufi practitioners, archival institutions, and international academic communities.
- To assess his contributions to the history of Sufism, identifying how his blend of devotional sources and critical history reshaped the study of Sufi orders in South Asia.

By pursuing these goals, this paper aims to present Nizami not just as a recorder of Sufi saints but as a builder of a historical framework that connects medieval spiritual stories with modern academic thought.

Literature Review:

The research on Khaliq Ahmad Nizami and his contributions to Indo-Muslim historiography, especially Sufism, can be broken down into three main categories: works written by Nizami himself, secondary studies that evaluate his methods and

contributions, and comparative analyses that place him among other scholars of Sufism in South Asia.

Primary Corpus: Writings of Khaliq Ahmad Nizami: Nizami's writings form the main basis for any serious engagement with his ideas. His major work, *The Life and Times of Shaikh Nizam u'd din Auliya*, is both a biography and a socio-political history of the Delhi Sultanate. It combines Persian chronicles, *malfūzāt* (discourses of saints), and letters. His multi-volume *Medieval India: A Miscellany* collects essays that cover various themes from political culture to the urban history of medieval India, often connecting them to Sufi influence.

Another important work, *On History and Historians of Medieval India*, offers clear thoughts on how history should be written. Nizami maintain for the need to combine spiritual and political accounts instead of treating them as separate topics. His *Tarikh-i-Mashāikh-i-Chisht* focuses particularly on Sufism, describing the genealogies, beliefs, and cultural parts of the Chishti order with a level of characteristic that is unusual for hagiographical literature.

What differentiates these works is Nizami's careful equilibrium between respect for his subjects and a dedication to critical historical methods. Unlike purely devotional biographies, his accounts are rooted in their political circumstances, revealing the social and economic foundations of spiritual life.

Secondary Studies on Nizami: In spite of Nizami's importance, secondary scholarship on him is strikingly limited. In remembrance essays published after his death in 1997, fellows from Aligarh Muslim University admired his administrative skills and commitment to conserving Indo-Muslim culture. But, these acclamations often need a solid analytical framework.

A small number of scholars, like Athar Abbas Rizvi and Muzaffar Alam, have hailed Nizami's influence on modern comprehensions of Sufism, but their introductions are mostly short and part of comprehensive conversations about Indo-Islamic culture. There is still no completed study devoted to Nizami's academic biography, a gap this research aims to fill.

A remarkable deviation comes from certain Urdu-language articles published in journals like *Ma'arif* (Azamgarh) and *Tahqīqāt-e-Islāmī* (Aligarh), which point out Nizami's mixture of Persianate historiography and modern critical methods. However, these studies are dispersed and mostly unreachable to those who do not read Urdu.

Comparative Historiography: Placing Nizami besides other historians of Sufism highlights the distinctiveness of his approach. Western scholars such as Annemarie Schimmel and Carl W. Ernst engaged philological and comparative methods in Sufi historiography, but they often lacked the deep link to the Indo-Muslim cultural circumstances that Nizami had.

On the other hand, Indian contemporaries like S.A.A. Rizvi and Aziz Ahmad shared his interest in situating Sufi traditions within larger social and political frameworks. However, their writings sometimes focused more on broader themes rather than the detailed archival and order-specific studies that define Nizami's work.

Nizami's historiography stands out because he did not view Sufism as just a religious phenomenon; he also saw it as a key player in shaping urban culture, economic life, and political power. His approach was not merely to translate and recount medieval sources but to critically examine them according to the power structures they illustrated.

Identified Gaps: This review reveals several gaps in the literature:

- The lack of a thorough intellectual biography of Nizami that outlines his influences, scholarly connections, and development of methods.
- The underrepresentation of his eastern scholarly ties—including teachers, mentors, and Persianate intellectual circles—in secondary sources.
- The absence of comparative studies that position Nizami alongside both Indian and Western historians of Sufism to deepen the understanding of his mixed methods.

Addressing these gaps will not only improve our understanding of Nizami's work but also contribute to the broader historiography of Sufism in South Asia.

Methodology

This study uses a historical-analytical approach based on both textual criticism and intellectual history. The writings of Khaliq Ahmad Nizami span Islamic intellectual traditions, Sufi studies, and medieval Indian history. Therefore, in order to fully capture his complex ideas, the research design required multiple layers.

Primary Sources: This study depend to a great extent on Nizami's own writings, including his monographs, journal articles, and conference papers, as primary textual evidence. Key works include *"The Life and Times of Shaikh Nizam-u'd-din Auliya"* (1961), *"Tarikh-e-Mashaikh-e-Chisht"* (1955), and *"Medieval India: A Miscellany"* (1965). These texts are scrutinized for their formation, narrative style, source selection, and theological drafting. In addition to this, Persian chronicles, such as *"Futuh-us-Salatin"* and *"Tabaqat-i Nasiri"*, as well as *malfūzāt* collections and Sufi *tazkiras* referenced by Nizami, have been cross-checked to assess his interpretation and historiographical choices.

Secondary Sources: The secondary sources include intellectual works about Nizami, reviews of his works in scholarly journals, and broad discussions on Indo-Muslim history and Sufism. Books by historians like Riazul Islam, S.A.A. Rizvi, and Richard M. Eaton supply comparative structures. These works assist to investigate Nizami's methods within broader scholarly discussions without obliterating his voice.

Periodization and Thematic Categorization: For clarity, Nizami's works are divided into three phases:

1. Early Phase (1947–1960), primarily focused on the Chishti silsilah and hagiographical reconstructions.
2. Middle Phase (1960–1980), expanding into the socio-political aspects of Sufism and the role of khānqāhs in state-society relations.
3. Later Phase (1980–1997), reflections on Indo-Muslim civilization, comparative Islamic history, and institutional memory.

Limitations: Although the study strives to engage thoroughly with Nizami's body of work, two limitations are noted:

1. Some of Nizami's unpublished lectures and personal correspondence remain unavailable, which limits insights into his informal intellectual exchanges.
2. Given the broad range of his work, this paper cannot cover all topics in depth but focuses mainly on Sufi historiography.

Nizami's Life and Scholarly Milieu

Khaliq Ahmad Nizami (1925–1997) was one of the most important historians of medieval Indian history and Sufism in the twentieth century. This period was marked by political confusion, changing academic views, and shifts in Muslim intellectual life in South Asia. His work showed the dedication of a serious historian along with the spiritual insights of someone deeply rooted in the Sufi tradition. To value his distinctive contributions to historiography, it is important to comprehend his life and the academic surroundings he was part of.

Early Life and Education: Nizami was born in Amroha, a town in Uttar Pradesh known for its rich literary culture and Islamic scholarship. He grew up in a surrounding where Persian poetry, Arabic scholarship, and Urdu prose combined flawlessly into daily life. His early education took place in local madrasahs, where he studied Arabic grammar, rhetoric, Qur'anic interpretation, and Islamic law. This classical education evolved his deep respect for textual traditions, forming his perspective to history.

By the early 1940s, he enrolled at Aligarh Muslim University (AMU), a well known institution that strikingly blended Islamic and Western education. The manifold environment at AMU, with its cosmopolitan faculty and a student body from across India, greatly supported Nizami's academic growth. At AMU, he came across modern historical methods, critical source analysis, and conversations about the role of Muslims in Indian history.

The AMU Intellectual Environment: During his early teaching years, AMU's history department served as a center for critical research on Indo-Muslim history. Influential figures like Mohammad Habib and Dr. Mohammad Ashraf, who later became Nizami's mentors, encouraged his commitment with both Persian sources and European historical methods. Habib's Marxist-influenced socio-economic analyses provided contrasting aspects to the elevated accounts of earlier nationalist historians.¹ Nizami's exhibition to such manifold ideas was essential. He admired the meticulous attitude of Western historiography but also remained conscious of the spiritual stimulus behind historical actions, particularly those of Sufis. This binary consciousness of material factors and spiritual ideals became a key aspect of his scholarship.

Partition and the Historian's Calling: The division of India in 1947 was not just a political incident but also an emotional and intellectual upset for South Asian Muslims. At that time, Nizami was a young lecturer at AMU, observing the disturbance of groups and the migration of scholars to Pakistan, along with ideological split in academia. Instead of accepting sectarian accounts, he focused his scholarly energy on rebuilding the shared Indo-Muslim inheritance, with Sufism as an essential combining theme. He was of the opinion that the historian's role was "not merely to record events but to seek the moral and spiritual forces that gave meaning to them."² His focus on the *khānqāh* as a space of manifold engagement indicated his post-Partition dedication to promoting connections.

Professional Career and Academic Networks: From the 1950s onward, Nizami's career at AMU flourished. He progressed from lecturer to professor and ultimately became Head of the History Department and Vice-Chancellor. His time in administration happened during politically imposed years filled with student protests, discussions about minority rights, and educational reforms. In spite of these provocations, he persistently produced research, often working late into the night. On an international level, he takes part in global conferences on Islamic history, creating scholarly networks that enriched his comparative approach. He sustained connections with noted scholars such as Annemarie Schimmel, Richard M. Eaton, and S.A.A. Rizvi, whose perceptions often determined his comprehension of Indo-Sufi historiography.³

The Broader Scholarly Milieu: The mid-20th century was a revolutionary time for exploring Sufism in South Asia. On one hand, colonial scholarship represented by figures like H.A.R. Gibb and Thomas Arnold left behind a optimistic, sometimes Orientalist approach that lessened Sufism to mere unification or political apathy. On the other hand, local scholars, particularly those trained in madrasah traditions, often approached Sufi history with appreciation but be in need of analytic engagement with the sources. Nizami's environment traversed two worlds the secular-academic domain of Indian universities, influenced by Marxist and nationalist approaches, and the traditional Islamic scholarly groups where spiritual accounts held great significance. His historiography deliberately sought to bridge these domains by using thorough archival research while maintain the metaphysical spirit of Sufism.

Influence of Global Islamic Scholarship: The 1960s and 1970s saw a renewed global interest in Sufism as part of post-colonial nation-building and the quest for Islamic identity in newly independent Muslim-majority countries. Conferences in Tehran, Istanbul, and Kuala Lumpur united scholars from the Middle East, South Asia, and the West. Nizami's involvement in these discussions exposed him to various debates regarding Sufism's place in Islamic civilization, its orthodoxy, and its political roles. He was particularly influenced by Seyyed Hossein Nasr, whose focus on the lasting philosophy of Islam resonated with Nizami's view of the Chishti order as a carrier of universal spiritual values. However, unlike Nasr, Nizami connected his analysis to the socio-political context of Indian history, achieving a balance between spiritual discussions and empirical data.⁴

Personal Ethos and Scholarly Persona: Colleagues and students often noted Nizami's humility, discipline, and deep sense of responsibility toward his work. He spent weeks searching for rare Persian manuscripts in dusty libraries and took detailed notes in the margins. His lectures combined academic depth with a friendly warmth, inviting students into the lives and moral complexities of historical figures. Nizami's personal piety was shaped by his family's connection to the Chishti order and influenced his academic pursuits. While his writings were not directly devotional his range of topics such as the lives of saints, the principles of *futūwa*, and the influence of spiritual teachings on politics demonstrated a vision where history and spirituality were integrated.

Legacy of the Scholarly Milieu: The academic setting that influenced Nizami was itself progressing, apprehended between nationalist pressures, Marxist historiography, and the needs of a manifold democracy. His expertise in traversing these hurdles while concentrating on the ethical and spiritual dimensions of history is one of his enduring

legacies. His life's work located at the intersection of Indo-Muslim historiography and Sufi history, was not a secluded intellectual tracing but the continuing dialogue with his span. In rebuilding the stories of saints like Nizam u'd din Auliya, he also focused to reinstate the moral memory of a civilization under tension.

Eastern Roots of His Sufi Historiography

When we talk about his Sufi historiography, we are not looking at the secluded scholar. We are discovering the intellectual context of a man whose historical method was deeply connected to the well established scholarly heritage of the East. These traditions mixed precise historical evidence with the spiritual perceptions of Sufi metaphysics. Nizami did not just write about Sufism he assumed, internalized, and restated an entire body of knowledge that expanded from the libraries of medieval Delhi to the seminar rooms of Aligarh.

The Indo-Persian Scholarly Continuum: The first and foremost source of Nizami's perspective was the Indo-Persian scholarly principle. This tradition was not purely "Indian" or "Persian." It was a blend of the two, developed over centuries under the Delhi Sultanate and the Mughal Empire. Persian was more than just a language of poetry; it was the primary medium for writing history, conducting diplomacy, and discussing theology.⁵ Nizami grew up with this literary foundation, absorbing not only the prose style of prominent Indo-Persian historians like Ziyauddin Barani and Abul Fazl,⁶ but also their interpretive method. For them, history was not a dry listing of dates and events it was a moral and political commentary on human life.⁷

For Nizami, the Indo-Persian chronicles were not fixed texts they were living accounts of cultural blending. They apprehended how Sufi saints engaged with power, ethics, and social change. In "*Tarikh-i-Firoz Shahi*" and "*Ain-i-Akbari*", Nizami located not just facts but also perceptions on how to stable narrative flow with historical perfection.⁸ His works, such as "*Tarikh-i-Mashaikh-i-Chisht*", display this Indo-Persian approach, mixing spiritual biography with a sharp apprehension of historical stimulus and response.⁹

Madrasa Training and the Oral Chain of Knowledge: One more key root of his Sufi historiography lay in the madrasa tradition. This tradition emphasized isnad (chain of transmission) and the importance of direct teacher-student relationships.¹⁰ Although Nizami was formally educated in modern institutions, he remained closely tied to the world of ulema and Sufi khanqahs, where oral teaching was as vital as written text.¹¹ In these settings, history was not just recorded in books; it was spoken, narrated, and performed. Teachers often combined Qur'anic explanations, prophetic traditions, and stories of the awliya (friends of God), creating a rich historical awareness that connected the listener to the moral lessons of the past.¹² Nizami's writing reflects this oral tradition he writes as if he is engaging in conversation with both the reader and the generations of scholars who came before him. This grounding in oral tradition gives his historical narratives a warmth and immediacy that is often missing in the more detached academic histories of his time.¹³

The Sufi Paradigm of Time and History: Perhaps the most significant Eastern influence on Nizami's work was the Sufi view of time. Unlike the linear timelines often seen in modern history, the Sufi perspective views time as layered a tapestry where the past, present, and spiritual realms intersect.¹⁴ In this view, the actions of saints and the unfolding of divine will are not merely sequences of events but part of a larger cosmic

moral story.¹⁵ Nizami incorporated this metaphysical understanding of history into his academic writing.¹⁶ In doing this, he distinguished himself from many of his peers, who considered such views “unscientific.” For Nizami, ignoring the Sufi perspective meant losing sight of the worldview that shaped the sources he examined.¹⁷ His awareness of this interpretive framework allowed him to derive deeper meanings from hagiographies, which many historians treated as simple folklore.¹⁸

Archival Discipline Meets Mystical Insight: If we say Nizami was only influenced by traditional scholarship, we miss an important part of his brilliance. The “eastern roots” of his method did not conflict with modern historical research they complemented it.¹⁹ Nizami merged meticulous archival discipline with the empathetic understanding of Sufi metaphysics.²⁰ He could spend days scrutinizing fragile Persian manuscripts in an archive, noting variations and cross-referencing events.²¹ Then, he would write passages that captured not just political events but also the saint’s inner spiritual struggle.²² This unique blend of the “seen” and the “unseen” resulted from his Eastern intellectual heritage.²³

Continuity and Relevance: The eastern roots of Nizami’s Sufi historiography are not relics of the past; they remain significant today. Islamic historiography often swings between dry factualism and uncritical devotion.²⁴ Nizami’s method shows that it is possible to respect the spiritual worldview of sources while subjecting them to thorough historical analysis.²⁵ His approach, grounded in the Indo-Persian tradition, madrasa oral culture, and Sufi metaphysics, offers a model for future scholars writing about Islamic history without disconnecting it from its intellectual roots.²⁶

Scholarly Networks and Intellectual Exchange

Khaliq Ahmad Nizami’s career was not that of a solitary academic confined to one archive or institution. Instead, he was a historian engaged in ongoing dialogues with a variety of scholars, traditions, and intellectual circles. From his formative years at Aligarh Muslim University (AMU) to his diplomatic and teaching roles abroad, Nizami’s academic journey was shaped by various interconnected networks: academic colleagues, institutional ties, disciples of Sufi orders, manuscript custodians, and global historians of Islam. These networks were essential. They influenced his themes, methods, and interpretations.

Early Academic Circles at Aligarh: In the mid-twentieth century, Aligarh Muslim University was an energetic hub in the intellectual landscape of the Muslim world. It continued the legacy of the Aligarh Movement, which aimed to harmonize Islamic tradition with modern scientific education.²⁷ AMU also served as a training ground for historians who critically engaged with Indo-Islamic civilization. When Nizami joined AMU as a lecturer, he became part of a faculty that included scholars like Mohammad Habib, whose pioneering work on medieval Indian history deeply influenced him.²⁸ Habib’s focus on connecting political events with social and cultural currents became a key method that Nizami adopted in his own study of Sufism.

Beyond the official faculty, Nizami took part in informal reading groups and translation circles where Persian chronicles, Sufi discourses, and biographical dictionaries were read alongside European historical works. This ongoing cross-reading taught Nizami to view Indo-Persian sources in relation to broader historical theories. It helped him connect local stories with transregional contexts.

The Persianate World as a Scholarly Sphere: Nizami's ties to the Persianate world extended beyond texts they included living traditions. His interactions with Sufi *khānqāhs* in Delhi, Ajmer, and Lucknow provided him with oral histories, unpublished manuscripts,²⁹ and unique interpretive traditions not found in public archives. His correspondence with scholars in Iran and Afghanistan, in particular, gave him access to Persian editions of classic Sufi works and insights into the editorial choices that shaped those editions. He maintained connections with scholars from Tehran University in the 1960s, often exchanging annotated bibliographies and rare photocopies of manuscripts. These exchanges allowed him to trace how figures like Nizām al-Dīn Awliyā were received in India within a broader Persianate context. This approach distinguished his work from both nationalist and sectarian interpretations of Sufi history.³⁰

Transnational Academic Engagements: In the 1970s and 1980s, Nizami greatly expanded his scholarly networks while serving as India's Cultural Counsellor in Iran and holding visiting positions in the Middle East and North America. In Iran, he interacted with prominent historians like Abdol hossein Zarrin koub, whose views on Persian literary culture shaped Nizami's perspective. His time at Harvard was also significant. There, he interacted with Annemarie Schimmel, who often focused on the mystical and poetic aspects of Islam. She recognized the socio-political depth in Nizami's work, leading to mutual respect and academic discussions.³¹ These transnational exchanges deepened Nizami's understanding of methodological discussions within global Islamic historiography. He saw the tension between text-focused philology and socio-historical context. Rather than sticking exclusively to one approach, Nizami combined them, a method made possible by his networked intellectual life.³²

Archival Collaborations and Manuscript Access: Access to manuscripts is a quiet but crucial aspect of historical research. Nizami's networks often helped him gain entry to private collections, many of which were closely guarded by hereditary custodians wary of modern academia. Because of his reputation as a respectful conversationalist and a meticulous editor, Nizami was able to access rare *malḥūzāt* collections in Ajmer and Hyderabad. His ability to build trust with these custodians stemmed from his personal courtesy as well as his scholarly reputation.³³ He also worked with the National Archives of India and the Khuda Bakhsh Oriental Public Library in Patna, where his influence helped ensure that key Persian manuscripts were preserved and, in some cases, microfilmed. These efforts played a role in shaping the field itself, as future scholars relied on collections that survived partly due to Nizami's initiatives.³⁴

Intellectual Cross-Pollination and Thematic Shaping: The overall impact of these networks led to a unique thematic focus in Nizami's historiography. His writings reflect a constant interplay between the micro-history of specific Sufi communities and the macro-history of the Islamic world. By engaging with scholars from various traditions Indian, Persian, Arab, and Western he was able to include comparative case studies in his analyses. He drew parallels between the Chishtis of Delhi and the Suhrawardis of Multan, or between Indo-Muslim patronage systems and Safavid cultural policies.³⁵ This multidirectional intellectual exchange challenged the limited perspectives often used to interpret Sufism in India. Nizami avoided simplistic binaries like "foreign versus indigenous" or "religious versus political" because his networks exposed him to scholarship that went beyond these divides.³⁶

Methodological Framework and Historiographical Position

K. A. Nizami's contribution to the history of Sufism is not just about adding more data to an already large field. It comes from a unique method that combined thorough research, sensitivity to texts, and a deliberate position within both Indo-Muslim and broader Islamic intellectual traditions. His approach showed a deep respect for history as a craft and for Sufism as a living tradition. He did not reduce it to romantic stories or cynical views common in colonial histories.

Grounded in Archival Research: One of the most impressive aspects of Nizami's historical method was his reliance on primary sources, often from dusty, neglected archives in Delhi, Lucknow, Aligarh, and Hyderabad. These included royal *farmāns*, waqf deeds, revenue records, Persian letters, and manuscripts kept in private Sufi *khānqāhs*. For Nizami, the archive was not just a collection of old documents; it was a living testament to the social, political, and spiritual worlds in which Sufism thrived. Unlike earlier nationalist historians who often relied heavily on printed Persian histories without engaging deeply with their manuscript versions, Nizami insisted on checking sources and comparing different readings. By doing this, he followed the Rankean principle of "telling the past as it actually happened." However, he never took a naïve view. He understood that archival records were influenced by the biases of their compilers and needed to be interpreted in the context of broader social and cultural realities.

Mastery of Multiple Source Genres: Nizami's methodological flexibility came from his ability to combine different types of Islamic historical writing:

- Malfūzāt literature the recorded speeches of Sufi masters. Nizami used these as theological insights and as social and historical documents that reflected the daily life of the khānqāh.
- Tazkirah literature biographical collections of saints and scholars. He treated these critically, spotting embellishments while also appreciating their genealogical and intellectual connections.
- Court chronicles official histories like the *Tārīkh-i-Firūz Shāhī* or *Tabaqāt-i-Akbarī*. Here, Nizami read "against the grain," exploring the role of Sufis in imperial politics and moral discussions.
- Persian, Arabic, and Urdu poetry in place of dismissing verse as scant ornament, he traversed its minute signs about political change, moral decay, and spiritual goals.

In this manifold perspective, Nizami followed a principle of Indo-Muslim historians like 'Abd al-Haqq Dihlawī, but with a modern historian's focus on citation sources.

Positioning Between Colonial and Indigenous Historiographies: In South Asia's historiographical outlook, Nizami's work discovers a critical middle ground. Colonial historiography often depicted Sufism as an "oriental curiosity" or a mixed withdrawal from "pure" Islam. Contrarily, some nationalist Muslim historians consider Sufism purely in a positive light, introducing it as a straightforward force for social union while disregard its internal debates and agitations. Nizami took a different path. His writings, like *The Life and Times of Shaikh Nizam u'd din Auliya*, remain away from both Orientalist simplism and uncritical hagiography. He treated Sufism as a serious academic, spiritual, and social power within Islamic history while being mindful of the particular Indian context.

Thematic Integration of Spiritual and Socio-Political Dimensions: An indicator of Nizami's method is his denial to separate the spiritual from the socio-political. In his studies, Sufi saints are not secluded mystics or just tools of political power. Rather they are active social players stabilizing moral authority and worldly influence. For example, in discussing Nizam u'd din Auliya's connections with the Delhi Sultanate, Nizami places the saint's political separation inside the theological ideas of zuhd (renunciation) and taqwā (God-consciousness). He also acknowledges its practical consequences on popular authenticity and the saint's role as a counterbalance to absolute rule. This amalgamation shows a methodological comprehension that Sufism cannot be explained without considering the systems of patronage, urban life, and intellectual exchange that supported it.

Comparative and Transregional Perspectives: While enormously rooted in Indo-Muslim sources, Nizami acknowledged the transregional nature of Sufi traditions. His studies often detect the links between Delhi and Baghdad, Ajmer and Herat, Pandua and Bukhara. This comparative exposure authorized him to challenge the proposition that Indian Sufism was just a local version of a "central" Islamic norm. By associating intellectual connections such as the transmission of Qushayrī's *Risāla* into Chishti khānqāhs Nizami placed Indo-Sufi historiography on a global Islamic intellectual map, forecasting what later scholars would label the "Persianate world."

Narrative Style: Nizami's history style also contributes to his methodological signature. While his footnotes show academic accuracy, his writing often peruse like a well-crafted Persian story, mixing detailed research with appealing storytelling. This approach rare in mid-20th-century Indian historical writing made his works reachable to both experts and general readers without compromising scholarly profundity.

Limitations and Methodological Critiques: No method is without its imperfection. Commentators have noted that Nizami's focus on the Chishti order sometimes concealed other Sufi groups, especially the Suhrawardis and Naqshbandis, whose political roles and intellectual contributions could have improved his chronicles. Also, while he used Persian and Arabic sources widely, his engagement with vernacular oral histories was boudbed, which might have left out the voices of those below the presiding social classes regarding Sufi authority.

In spite of these limitations, his methodology remains valuable. They point to opportunities for future research that can build on Nizami's work.

Reception and Influence of Nizami's Work

The scholarly acceptance of Khaliq Ahmad Nizami's work traversed over six decades and crosses linguistic, geographical, and disciplinary bounds. His early studies on Chishti Sufism, which start spreading in the late 1950s, captivated attention in South Asia and among international scholars of Islamic history. This acceptance displays how much Nizami's meticulous methods, careful archival work, and clear accounts have impacted the study of Sufism in the eastern Islamic world.

One of the first signs of Nizami's recognition came from reviews in leading academic journals. In 1963, The Indian Economic & Social History Review featured his book, *"Some Aspects of Religion and Politics in India during the Thirteenth Century"*. The review noted that "the author demonstrates unusual command over Persian source material

and succeeds in balancing religious sentiment with historical objectivity.”³⁷ Similarly, his work, “*The Life and Times of Shaikh Farid-ud-din Ganj-i-Shakar*” (1955), was praised in Islamic Culture for its “fusion of devotional insight with historical method,”³⁸ a combination that later defined his writings.

In the following decades, Nizami’s works appeared in nearly every significant study on Indo-Muslim Sufism. Scholars like Richard Eaton,³⁹ Carl Ernst,⁴⁰ and Bruce Lawrence⁴¹ regularly cited his monographs while discussing the Chishti silsilah, highlighting his role as a key reference. It is notable that even when these scholars critiqued Nizami sometimes suggesting he idealized the Chishti ethos they still recognized the importance of his narratives based on primary sources.

Nizami’s influence extended beyond South Asia through translations and his work being referenced in doctoral dissertations in the United States, the UK, and Canada. The British Library’s South Asia Collections lists several of his works as essential reading for graduate students in Islamic history.⁴² His essays in *Medieval India: A Miscellany* and other edited volumes he contributed to became standard texts for courses on medieval Indian history in Aligarh, Delhi, and beyond.⁴³ The reception of Nizami’s work was not uniform and faced some criticism. Some later historians contended that his approach to political history sometimes downplayed economic or social factors in favor of religion.⁴⁴ Others believed his portrayal of Sufi-state relations reflected the views of the Indo-Muslim elite more than those of rural populations.⁴⁵ Nevertheless, these appraisals did not minimize the fact that Nizami’s careful readings of Persian chronicles, hagiographies, and archival materials set a high standard hardly any could match.

Another dimension of his impact is how he encouraged a generation of students and researchers. Many of his disciples became prominent historians, publishing in journals like *Modern Asian Studies* and the *Journal of the Royal Asiatic Society*. In interviews and tribute essays, these scholars often credited Nizami’s guidance for teaching them the pursuit of historical writing and the significance of thorough source verification.⁴⁶ Publications dedicated to Nizami further highlight his importance. In 2002, a commemorative volume was published, featuring essays by South Asian and Western historians who had engaged with his work over the years.⁴⁷ The range of topics in these essays ranging from Sufi metaphysics to Indo-Persian political culture showed the depth of Nizami’s scholarship.

The posthumous reception of his works reveals another interesting trend their ongoing relevance in digital scholarship. With the digitization of Persian manuscripts and colonial-era archival material, Nizami’s references to specific folios and document series have helped researchers locate, confirm, and reinterpret sources more easily. In many instances, later historians have affirmed Nizami’s readings in others, they have adjusted them but always starting with his work.⁴⁸ In conclusion, the reception of Khaliq Ahmad Nizami’s scholarship reflects both admiration and critical engagement. His works are fundamental in the study of South Asian Sufism, not only for being groundbreaking at their time but also for continuing to raise new questions, guide archival work, and shape discussions on the role of Sufism in the Indo-Islamic world.

Legacy and Contemporary Relevance

The legacy of Khaliq Ahmad Nizami is not limited to the past or to the historians who knew him personally. It is a luminous legacy of erudition that continues to influence the

study of medieval Indian history, Sufism, and Indo-Persian cultural exchanges in the twenty-first century. Considering his legacy means acknowledging both the academic structure he constructed and the values he integrated into historical exploration.

A Legacy of Methodological Integrity: At the centre of Nizami's enduring impact is his focus on methodological accuracy. He refused to condense complicated historical issues into basic categories like religious versus political or native versus foreign. As a substitute, he created an exhaustive method that mixed political accounts, spiritual exchanges, and socio-economic modifications into one clear investigation.⁴⁹ This dedication to method has set a standard for historians studying Indo-Islamic civilization, particularly those focused on the Delhi Sultanate and Mughal periods. Modern scholars, particularly those examining the relationship between religion and politics, see his work as a response to reductionist perspectives. In an era when academics are trying to decolonize history, Nizami's emphasis on using indigenous Persian and Urdu sources over colonial translations is notably insightful.⁵⁰ His dedication to archival work and cultural understanding established a model of scholarship that remains relevant today.

Influence on Contemporary Sufi Studies: In the area of Sufi studies, Nizami's writings are essential. His in-depth analysis of the discourses of the Chishti saints, particularly Nizam u'd din Auliya, has motivated many scholars to view these texts not as separate hagiographies but as reflections of wider socio-religious contexts. Researchers exploring comparative Sufism, whether in West Africa, Iran, or Southeast Asia, often find Nizami's framework helpful in linking the mystical aspects of Sufi literature with its political and social contexts.

Sufi Literature with its Political and Social Backgrounds: This significance goes beyond academia. In today's South Asia, distracted by communal tension, Nizami's detailed comprehension of Indo-Muslim Sufi principles recollects us of the historical roots of pluralism and spiritual embracing. His focus on the Chishti tradition of peace with all has been cited in interfaith debates and peace campaigns.

Shaping Pedagogical Practices: One of the less structured but equally important dimensions of Nizami's bequest is his influence on the teaching of Islamic history in India. As a professor at Aligarh Muslim University, he educated not just historians but also archivists, epigraphists, and scholars of Persian literature. Many of his students became prominent academicians in India, Pakistan, the Middle East, and Western universities.

Today, courses on medieval Indian history in universities across India still include his works as indispensable reading. His determination on analytically engaging with primary sources has become part of the curriculum, securing that students who have never met him directly adopt his intellectual severity.

Relevance in the Digital Humanities Era: The continuing digital shifting in the humanities may seem detached from Nizami's careful note taking and archival work. However, his methods fit well with digital scholarship. For instance, the digital cataloging of Persian manuscripts in Indian libraries often follows the classification systems he proposed in his early bibliographic essays.⁵¹ Projects that digitize Sufi literature, such as the Chishti discourses, still rely on his critical editions as foundational texts.

Additionally, Nizami's comparative approach, which placed Indian Sufi traditions alongside those of Central Asia and the Middle East, aligns with current trends in interconnected histories and transregional studies. His methods can be and often are expanding with digital mapping tools to trace Sufi networks across the Indian Ocean.

Bridging Academia and Society: One of Nizami's unique contributions to contemporary relevance is his ability to connect academia and society. His scholarly writings are accessible to educated non-specialists. This accessibility has allowed his works to be featured in cultural heritage projects, museum displays, and even documentary scripts about Indian Sufism. His depictions of saints like Nizam u'd din Auliya and Amir Khusrau have influenced how these figures are portrayed in modern media. Nizami anticipated the current public history movement, which argues that historians should engage with a broader audience beyond their academic peers. By writing in both English and Urdu, he ensured his scholarship could reach diverse linguistic and cultural groups.

A Model for Cross-Cultural Scholarship: In the post-9/11 world, where Muslim societies are frequently examined through narrow geopolitical views, Nizami's work serves as a model for thoughtful, historically informed engagement. His depiction of Indo-Islamic history challenges simplified narratives and highlights the importance of cultural blending, spiritual humanity, and intellectual exchange. For scholars in Islamic studies, this represents more than academic analysis it is a political and ethical responsibility. Recent international conferences on Islamic civilization have often referenced Nizami's methods as a guide for studying Muslim societies elsewhere. His ability to place Indian Sufism within a broader context has inspired comparative projects in Ottoman, Maghrebi, and Southeast Asian studies.

Conclusion

The study of Khaliq Ahmad Nizami's life and works discloses more than just the voyage of a prolific historian. It reveals a scholar rooted in the intellectual principles of the East while engaging with the evolving academic setting of his time. Nizami's study of Sufism goes beyond listing saints and orders it aims to form the history of a spiritual civilization with the solemnity and clarity that modern historical strategies demand. His work displays a successful mix of loyalty to texts and depth of analysis, a blending that is not always easy to achieve when writing about religious traditions.

From his early years in the culturally dynamic city of Amroha to his academic growth at Aligarh Muslim University and his study of archives in India, Pakistan, the Middle East, and Europe, Nizami's career was influenced by an academic way that opposed seclusion. His Eastern roots, endorsed by a strong command of Persian, Arabic, and Urdu, provided a foundation for his careful exploration of medieval Sufi texts. These language skills allowed him to probe intense than surface level accounts and approach the rich figurative and dogmatic setting of these writings. At the same time, his readiness to embrace Western historiographical methods, without surrendering to their biases, gave his work a unique equilibrium.

A key dimension of his scholarship is his ability to portray Sufism as a historically active force connected to the political, economic, and social changes in the subcontinent. He opposed simplified depictions that separate Sufi devotion from the realities of medieval India besides he placed saints and orders within the broader setting of power dynamics,

urban growth, and interfaith dialogues of their time. This historically grounded approach not only intensifies our understanding of Sufism's role in South Asian Islam but also serves as a counter to naïve views that either overly spiritualize or politicize the tradition.

His analysis of scholarly networks shows that his intellectual development was maintained by a rich network of alliances. His relationships with fellow historians, Orientalists, archivists, and students were central to his work they shaped how he advanced and conducted his research. The archives he accessed, the conferences he attended, and the letters he exchanged all suggest a scholar who viewed knowledge creation as a collective effort, even when the final product was attributed to him alone. These connections extended beyond the Indian subcontinent to Iran, Turkey, the Arab world, and Europe each link improved his access to diverse sources, interpretations, and debates.

In terms of historical importance, his work exists at an intersection on one side lies the classical Indo-Muslim tradition of *tazkirahs*, *malfuzat*, and court chronicles on the other, the modern discipline of history based in universities. This position allowed him to draw from the spiritual authority and account richness of the former while applying the critical standards of the latter. This dual dedication to tradition and modern scholarship may be the most enduring dimension of his bequest. It provides a replica for future historians of Sufism who wish to stay true to primary sources while upholding meticulous critical inquiry.

This exploration also seeks to address a gap in Nizami scholarship by highlighting his academic background and scholarly networks. Much of the earlier work on Nizami has focused on outlining his writings or celebrating his knowledge. However, less attention has been given to how his training, alliance, and resource networks influenced his historiography. By stressing these aspects, we gain a clearer picture of why his accounts hold such importance not just because they are well formulated, but because they result from an interconnected intellectual life. In summary, Khaliq Ahmad Nizami's contribution to the historiography of Sufism lies in his ability to connect different worlds medieval and modern, archive and shrine, Persian cosmopolitanism and Indian native life, Eastern viewpoints and Western academic structures. His writings are more than just a array of historical facts they display an approach where spiritual culture and historical processes are closely linked. Embracing this helps us recognize he and his scholarship while also highlighting the broader potential of Sufi historiography to bridge the divides historical, cultural, and methodological that often interrupt our understanding of history.

The significance of reconsidering his work today cannot be highlighted enough. In a time when the study of Islam and Sufism is often divided between vindication and argument, his balanced, evidence based, and culturally aware perspective offers a much needed model. His life's work shows that remaining true to one's intellectual roots does not mean rejecting engagement with global scholarly discussions. For historians, cultural theorists, and scholars of religion, this remains an essential lesson.

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