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## THE RELIGION OF DĀRĀ SHIKOH

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ARTICLE DETAILS	ABSTRACT
<b>Article History</b> Published Online:	European writers have misinterpreted Dārā Shikoh's tolerance and sympathetic view of other religions as an expression of irreligiousness or wavering in his Islamic beliefs without going through his books
<b>Keywords:</b> <ul style="list-style-type: none"><li>➤ Dara Shikoh</li><li>➤ Islamic Liberalism</li><li>➤ Mughal History</li></ul>	<p>But Dārā Shikoh's writings, from his first book <i>Sakīnatul Awliyā</i> to his last work, <i>Sirr-e-Akbar</i>, show that he remained a Muslim and never wavered in his Islamic beliefs from the beginning until the end.</p> <p>He had firm Belief in God and Touhīd. All his books start with the declaration of faith in God. But Dārā Shikoh's perspective about Touhīd is that of <i>Wahdat-al-Wujūd</i>, which is the perspective of all Sūfīs. Dārā Shikoh's admiration for the philosophy of Vedanta is because he thought that it is the statement of the belief of <i>tauhīd</i>.</p> <p>He had firm Belief in the Prophethood of Hazrat Muhammad. In the Preface of all his writings, even the last writing, which is the translation of Upanishads, Dārā Shikoh has expressed his firm belief in the Prophethood of Hadrat Muhammad ﷺ. Dārā Shikoh believes Hazrat Muhammad ﷺ was 'the Perfect Man who was celestial (<i>malakūtī</i>) in nature.</p> <p>Dara Shikoh had firm Belief in the Holy Qur'an. The perusal of the books and writings of Dārā Shikoh shows that</p>



	<p>he had a deep study of the Qur'an. Dārā Shikoh's devotion to the Holy Qur'an was so much that he selected the names of all his books by consulting its verses. Even for the translation of the Upanishad, Dārā Shikoh consulted the Holy Qur'an to decide whether he should proceed to undertake this work or not. Jalālī Nāẓī has rightly said that if Dara Shih had renounced Islam, his devotion to the Qur'an till the end of his life can not be explained. Thus, Dara Shikoh's apostasy was concocted by Aurangzeb's historians and propagated by some Christian writers, which has no justification at all.</p>
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Much controversy has revolved around the religion of Dārā Shikoh and his beliefs. His enemies who had killed him caused this controversy as they wanted to justify the killing. Some Western Christian writers obsessed by the Christian missionary zeal also pronounced that Dārā Shikoh had renounced Islam. The enthusiasm of some Hindu circles who wanted to impress that Dārā Shikoh had become Hindu also contributed to misgivings about his religion.

Unfortunately, European writers misinterpreted Dārā Shikoh's tolerance and sympathetic view of other religions as an expression of irreligiousness or wavering in his Islamic beliefs without going through his books. An example of such a writer is Manucci, who visited India at the time of Dārā Shikoh. He wrote in his Travelogue that Dārā was an irreligious person who took pleasure in meeting and talking with Sarmad, an atheist and Jew. But Jalālī Nāẓī has rightly pointed out that such notions can be only of those who have not read the books of Dārā Shikoh and do not know the history of Islamic inter-faith dialogue. Since the time of Hārūn al-Rashīd, Muslim rulers invited scholars of different religions to their courts to participate in religious discussions. These interfaith discussions continued in the period of al-Māmūn.



Muslim scholars sympathetically and objectively studied other religions. Abū Rīhān al-Bīrūnī was no different from Dārā Shikoh, so far as interest in Hindu religion and Vedic and Vedantic thought is concerned. A golden example is that of Akbar's court; Hindu religious texts were translated by the imperial order, and the state treasury paid for them. Abul Fazl translated Bhagavad Gita. But no one doubted the Islam of al-Beirūnī or Abul Fazl; then why Islam of Dārā Shikoh can be questioned based on his interest in the Hindu religion.

The motive of Aurangzeb's historians to prove that Dārā Shikoh was not a Muslim was political. They wanted to justify the brutal killing of the elder brother by Aurangzeb and usurpation of the kingship that was Dārā Shikoh's right as the Crown Prince and as the elder son of Emperor Shāh Jahān.

The account by Munshī Mohammad Kāzim, the court historian of Aurangzeb, is an example. He accuses Dārā Shikoh of leaving the fold of Islam and writes:

"Unfortunately, in the last years of his life, Dārā used to call the atheism and total freedom of religion, as Islamic *Tassawwuf*. These days, he had inclined to the Hindu religion and interacted with Brahman's, Yogis, and Sanyasis. He considered these misguided persons as perfect saints who had attained the Truth. He considered Veda, their book, as the sacred book of God, mentioned in the Holy Qur'an as *mushaf*. Due to his erroneous beliefs in the Veda, he became interested in its translation and assembled many Pundits and Brahman. Dārā used to spend all his time in the absurd activity of reflecting, studying, and discussing these books. He used to engrave the word Prabhu and other Hindu names of God on his rings and seals instead of names of Allah <sup>i</sup> (*Alamgīr Nāma*, volume 1, p. 34-35)



Aspersions on his religious beliefs are far from the truth. Dārā Shikoh's writings, from his first book *Sakīnatul Awliyā* to his last work, *Sirr-e-Akbar*, show that he remained a Muslim and never wavered in his Islamic beliefs from the beginning until the end. In none of his writings, Jalali Naini says, there is any evidence to show he had left the fold of Islam. On the other hand, Dārā Shikoh expressed faith in Islam and commitment to the Islamic beliefs, in all his works, including the translation of Upanishad. Suppose the information of Munshī Kāzim is correct that Dārā Shikoh engraved Sanskrit names of God on his seals and rings; in that case, it only shows his pluralistic outlook, that he considered truth in all religions and that all faiths adore God, with different names.

#### (a) Firm Belief in God and Touhīd

Dārā Shikoh is accused by the court historians of atheism and was condemned to death by the qāzīs of the court of Aurangzeb as a *mulhid* and atheist. But the fact is that Dārā Shikoh had a firm belief in God and *Touhīd*. His books start with the declaration of faith in God and the *hamd* (praise of God).

*Safīnaul auliyā* begins with this sentence:

All praise belongs to God, who is Lord of all words.<sup>ii</sup>  
(*Safīnatul Auliyā*, P 1)

At the beginning of *Risāla-e-Haq Numā*, Dārā Shikoh says

He is the first, and He is the last; He is the manifest, and He is the hidden; there is none other than He.”<sup>iii</sup> (*Risāla-e-HaqNumā*, 1)

Here Dārā Shikoh has repeated the statement of the Qur'an, which says God is the manifest and the hidden the first and the last. This is the concept of God as an infinite, uncreated, eternal being.

The book *Majma'ul-Bahrain* begins with this Persian couplet.



*Banaam-e-ānke Oo nāmī na dārad*

*Bahar nāmī ke khwānī sar bar-ārad*

(I begin with the name of One who has no [particular] name) (With whatever name you call Him, He responds)<sup>iv</sup>

Dārā Shikoh refers to God as the supreme reality beyond the names who can be called with any name by the people of different faiths. Here he expresses his belief in God, but his concept is an impersonal God of all humanbeings and not a particular community.

Dārā Shikoh's monumental work, *Sirr-e-Akbar* or the 'Translation of the Upanishads, begins with this sentence:

All praise to One who is referred by dot beneath the alphabet *Bā* of *Bismillāh* in all the Divine Scriptures and *Sūra al-Fātiha* refers to whose *ism-e A'zam*.<sup>v</sup> (*Sirr-e Akbar*, Foreword, Page III,)

According to Dārā Shikoh, God is beyond names, but 'Allāh' is the principal name of God. Allah's name is comprehensive and contains all the names and the realities of the cosmos; it is *Ism-e A'zam*. Dārā Shikoh says *Ism-e-A'zam* has many layers; this great name's deeper layers and secrets are not understood but by the most accomplished spiritual masters.<sup>vi</sup> (*Risāla-e-Haq Numā*, p. 9)

Dārā Shikoh says the attributes of God and His nature cannot be encompassed. He repeats the words of the *hadīth* and writes:

"O' God! We cannot encompass Your praise. You are as You have described Yourself.<sup>vii</sup> (*Risāla-e-Haq Numā* p. 3)

Dārā Shikoh's perspective about *Touhīd* is that of *Wahdat-al-Wujūd*, which is the perspective of all Sūfīs. *Touhīd*, for him, implies that there is none except God; everything is a manifestation of the Divine.<sup>viii</sup> (*Majmua'ul Bahrain*, p. 1).



His godliness is reflected in his feelings expressed in his writings. In *Safīnatul Awlīyā*, he exhibits adoration for God, absent in the life of those worldly priests who issued *fatwā* for his killing. In the Preface of *Sakīnatul Auliyā*, he introduces himself as a devotee of the God who's greatest ambition is to gain the love of Almighty Allah. Dārā Shikoh expresses the same emotions in *Risāla-e-Haq Numā*. He writes:

"I always prayed to the greatest king and the sovereign ruler of the world (God) that He may include me among his friends and give me the taste of his *ma'rifat* (His knowledge) and His love. As it is said by Allah in the Qur'an, "*call me I will respond* (Surah 40 Ayat 62) (*Risāla-e-Haq Numā* p. 4)

Thus, Dārā Shikoh's writings prove that he not only firmly believed in God but also was a godly person. Jalali Naini has rightly said that many of the court *mullas* who gave *fatwa* for his execution were not so deeply religious and godly.

#### **(b) Firm Belief in the Prophethood of Hazrat Muhammad**

The second fundamental of Islam is the belief in the Prophethood. The belief in Prophethood (*Nabuwwat*) is divided into two:

- *Nabuwat-e-Āmma* or the belief that God sent prophets since the time of Adam to Hazrat Muhammad in all nations and periods. The name of some is mentioned in the Qur'an, and the name of the others is not mentioned. Only the names of those prophets are mentioned who were known to the Arabs at the time of revelation. But there are thousands of God's Messengers, Divine Guides, and prophets who appeared in other nations. It is said God sent 124 thousand prophets to guide humankind since the creation of the world and man's appearance to the time of Prophet Mohammad.



- *Nabuwat-e-Khāṣṣah* or the belief that Prophet Muhammad (ﷺ) was the last Prophet of God and the most perfect of all.

In the Preface of all his writings, even the last writing, which is the translation of Upanishads, Dārā Shikoh has expressed his firm belief in the Prophethood of Hazrat Muhammad (ﷺ). In the Preface of *Risāla-e-Haq Numā*, which was written only two years before he was killed with the accusation that he is not a follower of Hazrat Muhammad, he expresses his belief in the *Nabuwwat* very clearly. He considered Prophet Muhammad (ﷺ) as the 'most exalted being in the creation' and says

“I praise Prophet Muhammad (ﷺ), who is a manifestation of absolute (*Mazhar-e-Kul*) and the representative of *Haq* (*Khalīfa-e-Haq*).<sup>ix</sup> (*Risāla-e-Haq Numā*, p. 1-2)

Here Dārā Shikoh calls Prophet Muhammad the 'manifestation of the Truth. At the beginning of *Majma'ul-Baḥrain*, he says:

I implore limitless benedictions (*durūd-e-nāmaḥdūd*) and salute to the perfect manifestation [*mazhar-e-atamm*] who is the cause of the creation of the universe [*bā'ithe ijād-e-ālam*] Hazrat Muhammad Mustafā (ﷺ)<sup>x</sup> (*Majma'ul-Baḥrain*, 1)

Dārā Shikoh considered Hazrat Muhammad (ﷺ) as the perfect being. Dārā Shikoh also firmly believes in the Divine saying (*ḥadīth-e-qudsī*), that God would not have created the universe if there was no Muhammad. Therefore, Dārā Shikoh says Hazrat Muhammad (ﷺ) is the cause of the creation of the universe. This is the highest praise. In the foreword of *Sirre-Akbar* Translation of the Upanishads) he again salutes Prophet Muhammad and writes:



"I salute and invoke God's blessings on the best of creation Hazrat Muhammad.<sup>xi</sup> (*Sirr-e-Akbar*, Foreword, p III)

The devotion of Dārā Shikoh to Hazrat Mohammad ﷺ is very clear from the titles and adjectives that he uses for the Prophet in his books. In all his books, Dārā Shikoh calls Prophet Muhammad as the best of the creation. In *Risāla-e-Haq Numā*, he says:

Whatever epithets we use to describe the greatness of Hazrat Muhammad ﷺ is less than his due, in the sight of the enlightened mystics.<sup>xii</sup> (*Risāla-e-Haq Numā*, p. 2)

Dārā Shikoh believes Hazrat Muhammad ﷺ was 'the Perfect Man who was celestial (*malakūtī*) in nature. In Chapter I of *Risāla-e-Haq Numā*, which is about '*Ālam-e-Malakūt*, Dārā Shikoh says Hazrat Muhammad was a 'celestial (*nūrānī*) being' who transcended the *nasūt* (physical existence) and belonged to *Malakūt* (*celestial existence*). Those whose being is refined to the extreme become a mirror of the Divine; they lose the property of the '*ālam-e-nāsūt* and take the properties of '*ālam-e-malakūt*. Dārā Shikoh says that according to *hadīth*, the Prophet Muhammad had no shadow and the flies never came near his body. It was because his body did not belong to the world of *nāsūt* (material world), and the air and light (*nūr*) has no shadow nor flies can sit on them. Such exalted being was Prophet Hazrat Muhammad ﷺ.

Dārā Shikoh also refers to the *Mi'rāj* (the miracle of Ascension to heavens) and says because Hazrat Muhammad's body had become celestial; hence, the Prophet ascended to heaven with his body. Likewise, Jesus ascended to the heavens with his body.<sup>xiii</sup>

According to Dārā Shikoh, Hazrat Muhammad ﷺ was the supreme saint. He says in *Risāla-e-Haq Numā* that the Prophet had reached the highest stage of the sainthood. He had the highest





spiritual capability of synchronization with the 'meditation of the universe and heard God's glorification by the creation. He quotes Hazrat Miyan Jō that *Ghaus-e-A'zam* Hazrat 'Abdu Qādir Jīlānī said that Prophet Hazrat Mohammad ﷺ was engaged in this highest kind of meditation for six years in the cave of Hirā. Miyan Jō says:

‘Twelve years ago, I visited the holy cave of Hirā at Mecca and, I was spiritually transformed and enlightened. I am surprised by the hājīs (pilgrims) who go all this way for Hajj and do not get any grace from this holy cave.’<sup>xiv</sup> (*Risāla-e-Haq Numā*, p.14)

Dārā Shikoh says in *Risāla-e-Haq Numā* that the highest kind of meditation and *zikr* (chant) is to hear the glorification of God by the creation and to synchronize with it. This is called 'the king of meditations or *'sultān al-azkār*. The universe's glorification is said to be like the humming of bees or ringing of bells. (*Risāla-e-Haq Numā*, p. 13) The authentic collections of the *Hadīth* known as *Ṣiḥāḥ Sittah* have mentioned when the Prophet was asked about the nature of revelation (*wahī*), he said that there is a continuous sound like the buzz of the bees; sometimes it is like the sound of a bell, and sometimes angel is manifested and calls me.

Dārā Shikoh refers to another spiritual exercise: the exercise of controlling breath (*ḥabs-e dam*). Its method is that one goes to a secluded place and sits in the posture of Hazrat Mohammad ﷺ, by putting his knees, blocking his ears with the two thumbs and eyes with the two middle fingers, and blocking his mouth, to stop breathing and meditate on the name of Allah. He should inhale while saying in his heart '*Lā Ilāha*' and exhale by chanting '*Illallāh*' gradually.<sup>xv</sup> (*Risāla-e-Haq Numā*, p. 9-10)

Thus, Dārā Shikoh has affirmed his staunch belief in two fundamental beliefs of Islam-in *Touhīd* and the *Nabuwwah*. He



also expresses his devotion to Hazrat Muhammad. Furthermore, in the Preface to *Sirr-e-Akbar* (translation of the Upanishads), Dārā Shikoh also declared his belief in *Malāi'ka* (Angels) and *Kutub-e-Samāwī* (the Divine Books). Thus' without any doubt, Dārā Shikoh has a firm belief in all essentials of the Islamic creed.

### (c.) Veneration of Ahl-al-Bait and Sahāba

In all his books, Dārā Shikoh has expressed his devotion to the holy descendants of Prophet Muhammad (*Ahl-e-Bait*) and his companions (*Sahāba*). In his first book, *Safīnatul Auliyā* Dārā Shikoh has devoted an entire chapter to express the greatness and position of the Holy Descendants of the Prophet and the *Ashāb*. He has given an account of the excellence of the twelve holy Imāms, namely- Hazrat Ali, Imām Hasan, Imām Husain, Imām Zainul ‘Ābidīn, Imām Bāqir, Imām Ja’far Sādiq, Imām Mūsa Kāzīm, Imām Alī Rizā, Imām Muhammad Taqī, Imām Ali Naqī, Imām Hasan ‘Askarī and Imām Mahdī. These are the twelve Imams of Shias but are also revered by the Sunnis, especially the Sūfīs. Likewise, in *Safīnatul Auliyā*, Dārā Shikoh devotes many pages to describe greatness of Sahābah, especially *khulafā-e-Rashidīn*, namely Hazrat Abū Bakr, Hazrat ‘Umar, Hazrat Uthmān and Hazrat Alī.<sup>xvi</sup>

In the very first sentences of his books, Dārā Shikoh always expressed his belief in God, devotion to Prophet Muhammad; then invoked blessings on *āl-e-Muhammad* (Descendants) and *Sahāba* (companions) of the Prophet.

In the Preface of *Risāla-e-Haq Numā*, after the praise of Hazrat Muhammad, he salutes his progeny and companions (*āl- w ashāb of Muhammad and says: And I seek blessings on Prophet Muhāmmad’s Ahl-e-bait and Ashāb. (Risāla-e-Haq Numā, p. 1)*

In the Preface of *Majma'ul-Bahrain*, also after expressing benediction on Hazrat Muhammad, he says I salute the holy descendants and companions.<sup>xvii</sup> (*Majma'ul-Bahrain, p. 01)*



In the Preface to *Sirr-e-Akbar*, the translations of the Upanishads, he writes: God's blessings on the best of creation Hazrat Mohammad, his descendants and his Companions. (*Sirr Akbar*, p. III)

In *Safīnnatul Aulīyā, Dārā Shikoh* has also devoted some pages to describe the achievement of the four Imāms of the Sunni *fiqh*-Imām Mālik, Imām Abū Hanīfā, Imām Shafi'ī, and Imām Ahmad Ibn Hambal. He has especial veneration for Imām Abū Hanīfā. In *Risāla-e-Haq Numā* Dārā Shikoh mentioned his name as 'Muhammad Dārā Shikoh Hanafī Qādrī', indicating that he followed Imām Abū Hanīfā in *fiqh* and Hazrat' Abdul Qādir Jīlānī in Spirituality.<sup>xviii</sup> (*Risāla-e-Haq Numā* p. 02)

Likewise, Dārā Shikoh remained committed to the Sūfī masters till the end. Even in the worst moment of his life, when he was defeated by the army of Aurangzeb and was on the run for his life, and his beloved wife Nadira passed away. He forgot his plight and ignored his security and, with great devotion, sent the corpse to Lahore to bury her near the Shrine of Hazrat Miyan Jio. This shows Dārā Shikoh kept the same commitment to the Qadri Sufi order, even after his translation of Upanishads and interaction with Brahmans when it was alleged he had renounced Islam and become a Hindu.

#### (f) Firm Belief in the Holy Qur'an

The perusal of the books and writings of Dārā Shikoh shows that he had a deep study of the Qur'an. He quotes verses of the Qur'an on each page of his books.<sup>xix</sup> (For instance, refer to *Risāla-e-Haq Numā* p. 1-2) Dārā Shikoh's devotion to the Holy Qur'an was so much that he selected the names of all his books by consulting its verses. In the introduction of the *Risāla Haq Numā*, he writes:



"It is my practice I consult the Holy Qur'an for choosing the name of my books. Thus the name of this *Risāla* is chosen in accordance with the *istikhāra*." (*Risāla Haq Numā*, p 5)

Even for the translation of the Upanishad, Dārā Shikoh consulted the Holy Qur'an to decide whether he should proceed to undertake this work or not. So he writes in his introduction to *Sirre Akbar*.

"When beginning the translation (of the Upanishads), I consulted the Holy Qur'an for the *fāal*. The verse No 1-2 of *Sūrah A'rāf* appeared, where God says addressing to Prophet Muhammad: "*This is the Book I have revealed to you, O' Prophet, so you do not feel any concern and warn people with it and remind the believers.*"<sup>xx</sup> (Surah 7 Ayat, 1 and 2)

Dārā Shikoh says this verse of the Quran made him firm in going forward to undertake the project of working on the Upanishad."

Naini says Dārā Shikoh's constant consulting of the Holy Qur'an itself is proof of his unwavering faith in Islam. If he had left Islam and embraced Hinduism or any other religion, he would not have consulted the Quran. Till the end of his life, Dārā Shikoh remained committed to Islam and the Qur'an. Dārā's contemporary historians had mentioned that at the end of the month of Sha'bān 1068 AH, when Dārā Shikoh was leaving Agra for the battle with Aurangzeb, he went to see his father. On this occasion, the verses of the Quran were recited for his victory.<sup>xxi</sup> (*Shāhjah Nāmā*, Vol 3, pp 289)



### (g) Performing Salat and Islamic Religious Practices:

Court historian of Aurangzeb, Munshī Muhammad Kāzim, accuses Dārā Shikoh of not practicing *salāt* (*namāz*) and denying its necessity for the accomplished saints. Munshī Kāzim writes:

By misinterpreting the Quranic verse 99 of *Sūra 15*, which says: *worship God till you attain 'certainty*,<sup>xxii</sup> Dārā believed that whoever reached spiritual perfection does not need to perform obligatory prayers.<sup>xxiii</sup> (*Alamgīr Nāma*, volume 1, p. 34-35)

But Munshī Muhammad Kāzim is lying. On the contrary, there is evidence in Dārā Shikoh's writings that he always performed daily prayers (*namāz*). For example, in *Sakīnatul Auliyā*, he writes:

"I reached Ghaznī at the 'Asr prayer time, and I completed the 'asr prayer in the shrine of Raziuddin Ali Lala.<sup>xxiv</sup> (*Sakīnatul Auliyā, Account of Razīuddin Ali Lala*)

Thus, Islam of Dārā Shikoh cannot be doubted. It was one of the great injustices of history that such a Muslim was killed by his brother Aurangzeb for the crime of apostasy (*irtidād*) and atheism (*ilhād*) and that black *fatwā* was issued by court' ulamā.

### (f) Dārā Shikoh's Spirituality has roots in Islam:

Dārā Shikoh's spirituality has its origin in Islam and was not imported from outside Islam. It resulted from his deep commitment to the Qur'an. Dārā Shikoh's perspective is *Wahdat-al-Wujūd* or Monism (called *Advaita* in Hindu Philosophy). The philosophy of Monism or *Wahdat al Wujūd* implies there is no reality except the reality of God. All the Sufi saints and thinkers like Ibn' Arabī, Rūmī, Khwāja Ajmerī, and lastly Hazrat Miyān Jīo held this worldview. It is the perspective of Vedanta and the



Upanishads also. But we should not forget that Dārā Shikoh quotes from the Qur'an and Sīrah of Prophet Muhammad at every step. He was led to this philosophy by Sūfī saints before he was acquainted with Upanishad. Dārā Shikoh considered this perspective, the *touhīdī* perspective of Islam. So the mystic philosophy of Dārā Shikoh emerged from Islam and his reflection about the verses of the Qur'an and Prophet Mohammad's saying.

However, when Dārā studied Upanishad, this perspective became further strengthened and elaborated. The thought and philosophy of Upanishad enamored Dārā Shikoh, and he concluded that it is the most comprehensive statement of this *touhīdī* perspective. Thus, Dārā Shikoh's admiration for the philosophy of Vedanta is because he thought that it is the statement of the belief of *tauḥīd*, which is preached by the Qur'an and is the essence of Islam. He used the Islamic terms to describe his spiritual worldview. This is strikingly evident even in the two volumes of *Sirr-e-Akbar*, which is the translation of fifty Upanishad. Here he has used the terms derived from the Qur'an and from Islam to describe the philosophy of Vedanta. Even the Vedic personalities are corresponded with the Islamic prophets.

### Notes and References

<sup>i</sup> Mirza Mohammad Kāzim, *Alamgīr Nāma*, volume 134-35; quoted from Naīnī, 165)

<sup>ii</sup> Dārā Shikoh, *Safīnatul Auliyā*, Agra, 1853, P 1

<sup>iii</sup> Dārā Shikoh, *Risāla-e-Haq Numā*, 1

<sup>iv</sup> Dārā Shikoh, *Majma'ul-Bahrain*

<sup>v</sup> Dārā Shikoh, *Sirr-e Akbar*, Foreword, Page III

<sup>vi</sup> Dārā Shikoh, *Risāla-e-Haq Numā*, p. 9

<sup>vii</sup> *Ibid*, p. 3

<sup>viii</sup> Dārā Shikoh, *Majmua'ul Bahrain*, p. 01

<sup>ix</sup> Dārā Shikoh, *Risāla-e-Haq Numā*, p. 1-2

<sup>x</sup> Dārā Shikoh, *Majma'ul-Bahrain*, 1

<sup>xi</sup> Dārā Shikoh, *Sirr-e-Akbar*, Foreword, p III



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- <sup>xii</sup> Dārā Shikoh, *Risāla-e-Haq Numā*, p. 2  
<sup>xiii</sup> *Ibid*, p. 7  
<sup>xiv</sup> *Ibid* p.14  
<sup>xv</sup> *Ibid*, p. 9-10  
<sup>xvi</sup> Dārā Shikoh, *Safīnatul Auliyā* , Chapter II & III  
<sup>xvii</sup> Dārā Shikoh, *Majma'ul-Bahrain*, p. 01  
<sup>xviii</sup> Dārā Shikoh, *Risāla-e-Haq Numā* p. 02  
<sup>xix</sup> *Ibid* p. 1-2  
<sup>xx</sup> Qur'an, Surah 7 Ayat, 1 and 2  
<sup>xxi</sup> Ināyat Khān, *Shāhjahān Nāmā, Vol 3, pp 289*  
<sup>xxii</sup> Qur'an, *Sūra 15, Āyah 99*  
<sup>xxiii</sup> Mīrza Kāzim, *Alamgīr Nāma*, V-1, p. 34-35; quoted from Naīnī, p 165)  
<sup>xxiv</sup> Dārā Shikoh, *Sakīnatul Auliyā, Account of Razūddīn Ali La*