CHAPTER-1

‘Mīrzākhil Darbār Sharīf’ –
A Study of its Ancestral Genesis and Spiritual Establishment.

Astānah-i-ʿĀliyah Jahāṅgīrīah
Mīrzākhil Sharīf, Satkania, Chittagong, Bangladesh.
‘Mīrzākhil Darbār Sharīf’ —

A Study of its Ancestral Genesis and Spiritual Establishment

‘Mīrzākhil Darbār Sharīf’, as it is well known to the people throughout the Sub-continent and beyond since more than two centuries last, was located at the village of Mīrzākhil, two Kilometers away from Satkania Headquarter, a reputed Trade-Centre widely connected with the Chittagong Seaport having linkages with far off entrepots and cross-wise emporiums scattered all over the British Indian Dominion.

Belonging to the Fatemite Stalwarts, the first person, a reverend sage named Hazrat Saiyid Jáfār (R.A.) was lodged in Bukhara in the twelfth century during Buaihid regime and his grandson Hazrat Jalāl al-Dīn Husain Bukhārī (R.A.) (d. 695 A.H. / 1296 C.E.) amidst sturdy movements journeyed up to Hindustān and reached Uch in the early 13th century; while Hazrat Saiyid Mohammad Gaus (R.A.) afterwards was settled at a place in Delhi,2 whence the family in their further flight reached Chittagong coastland- ‘Diyang’ by Karnafully River. For long they stayed up there with honour and dignity sometime with dignified assignments as Sheikh al-Islām and Qādī (Judicial Service). Needless to say, Satkania with its vast suburb and vicinity, since ancient times, used to furrow through Dalu River leading to the Port-city via Karnafully River thus making frequent touches with Diyang. This respected family moved to the village nearby Satkania bordered on hillocks to the west; and the rural area took after the ‘Khil’ (barren land) of ‘Mīrzā’, a renowned appellation within which the certain personnel was famous beforehand as the surname spells out.3
It is noteworthy that Hazrat Mīr Saiyid Jalāl al-Dīn Būkhārī II (R.A.), his brother Mīr Saiyid Jamāl al-Dīn Būkhārī, his son Hazrat Mīr Saiyid Afzal Būkhārī (R.A.) and his grandson Hazrat Mīr Saiyid Qutbullāh are commemorated in Diyang renowned as ‘Chahar Pīr Awliar Mazār’; Mīr Choto Saiyid Sāhib, his son Mīr Saiyid Habīb and his grandson Mīr Saiyid Ghulām Ālī (d. 1232 A.H. / 1817 C.E.) were settled at Mīrzākhil; Shāh Jahāṅgīr I Sheikhlū ‘Ārefīn Mīr Saiyid Moulānā Mukhlesur Rahmān (R.A.) (d. 1302 A.H. / 1885), his son Shāh Jahāṅgīr II Fakhrul ‘Ārefīn Moulānā Saiyid Mohammad ‘Abdul Ḥai (R.A.) (d. 1339 A.H. / 1921 C.E.), his grandson Shāh Jahāṅgīr III Shamsul ‘Ārefīn Moulānā Saiyid Mohammad Makhsusur Rahmān (R.A.) (d. 1391 A.H. / 1971) and his great-grandson Shāh Jahāṅgīr IV Hazrat Tājul ‘Ārefīn Moulānā Mohammad ‘Āreful Ḥai (R.A.) (b. 1359 A.H. / 1940) at ‘Mīrzākhil Darbār Sharīf’; as the village took after the same name-sake of the homesteads of the chosen saints, as they were.5

Near about the region, the illustrious family flourished in name and fame sooner than usual. ‘Mīrzākhil’ by the name-sake denotes the homestead of Mīr Sāhib—a barren land (uncultivable) and mostly fallen land almost without habitat wherein somebody pioneered to settle and thus the area bears the particular name in accord with the owner—hence the large area took the appellation of ‘Mīrza-Khil’, a belonging estate for the owner as a token of auspicious acknowledgement. And the region, remaining uninhabited for long, gradually became a good resort to which noted families flocked up.6
It may be remembered that in 1666 C.E. during Mughal Emperor Awrangzeb’s rule, he chose Hazrat Mīr Saiyid Jalāl al-Dīn Bukhārī, called ‘Baro Saiyid’ who placing him under Shāista Khān, arranged towards preaching Islam up to Chittagong and Southward; hence Chittagong was renamed ‘Islamabad’ wherein Buzurg Umīd Khān had had positive hand. In the struggle against the local Magh Chief, the age-worn Saiyid Mīr Afzal Bukhārī son of Hazrat Mīr Saiyid Jalāl al-Dīn Bukhārī laid his life. Afterwards, Mīr Saiyid Qutbullāh son of Saiyid Mīr Afzal Bukhārī asked his youngest son, called ‘Choto Saiyid’ to migrate, at least, for his own security.

On his (Choto Saiyid’s) way-out to Arakan, Mohammad Ālī, the local Zamindar and fief holder, intercepted and made him stop and got him settled down at his own area, having wedded him with his own daughter; wherefrom Mīr Saiyid Habīb was born in the mid 18th Century. His (Mīr Saiyid Habīb’s) yet more illustrious son Saiyid Ghulām Ālī, a noted pleader and ‘Secretary’ to the Munsif (Justice) in the Satkania Munsif Court (Estd.-1802) died in 1232 A.H. / 1817 C.E.. Mention may be made that he was blessed with a son, the most reputed sage and saint Moulānā Shāh Muhklesur Rahmān, the Founder of the ‘Mīrzākhil Darbār Sharīf’. 
References:


This noted sage and saint was born on Monday, 28 November 1814 (15 Zilhadj, 1229 A.H.) and he expired also on Monday, 24 August, 1885 C.E. (12 Jilkád, 1302 A.H., at the age of 73). Moulānā Mukhlesur Rahmān lost his father while still he was a baby of two and a half; his mother, in her utter helplessness owing to the family-troubles and in the plight of utter abandonment, took the utmost care of the baby-lap, orphan child for his 'Ibtidāī Tālīm without any formal patronage and support whatsoever; but she was able to bring him up so much befittingly that the boy in his early teen-age was destined to set for Calcutta 'Āliāh Madrasah (Established in 1780) for higher Tālīm, as nowhere-else was any formal 'Darasgāh’ available save and except one in the capital city under the East-India Company rule.

It is mentionworthy that his illustrious teachers named as

1. Állāmah Āīn al-Dīn,
2. Állāmah Ābd al-Jabbār Samarqandī and
3. Állāmah Ābd al-Khāliq Samarqandī

were most luminaries in their fields.

Amidst sturdy struggle and perseverance the boy creditably passed through the vulnerable stages under perfect care and confidence of the venerable teachers thereof, especially under the most filial and benevolent stewardship of Moulānā Mohammad Wajīh, the then Head Moulānā, in
particular, who is reported to have ousted a ‘sigh of relief’ with profound satisfaction in the triumphant achievement of his ‘pet-child’ Mukhlesur Rahman who topped the list in ‘Fazil’ having First Class First position with a Gold Medal and Scholarship in the year 1259 A.H. / 1843 C.E. This young chap of self-built career, earning overwhelmingly outstanding acclaim from all and sundry, had to overlook the lucrative urges and requests from all around and instantly took up recluse to his age-worn mother, his only resort and First Teacher; his mother was living alone at a village of the farthest country-side.

Moulana Mukhlesur Rahman, earning the topmost Formal degree of its kind, ‘Mamtazul Muhaddithin’, happened to be the ‘Fore-runner’ of his age along the Muslim habitat-zone of Islamabad and Arakan, the South-Eastern Bengal sea-coast with the ‘capital heritage’ of cross-cultural profundity of the remote past.

He was highly respected to be called ‘Bara Moulana’ (the Chief Moulana) widely acknowledged by the educated circle, Muslim and Non-Muslim alike. That distinction of knowledge and learning distinguished his position far above the human rung and ring-reach, while his great exalted self was betaken to settle down at a corner, quite out of the way beside a jungle as if to be lodged deep into Divinity and incorporal entity close to the Lord and far from human cry.

Moulana Mukhlesur Rahman, having passed the topmost degree in 1843 felt himself almost a total stranger amidst the host of the vast populace who remained for long, far off and unaffected from intellectual ‘fervour-flows’ of Institutions, numbering only five to six found in precarious
existence all along ‘Bangālah’ as a state or a Presidency. The general people simply marvelled at a person of ‘Top attainments’ as to what and how all these could be achieved by a petty young boy crossing the ‘Teen-age’. People in distress thronged in and around and attended on him for ‘holy water’ and Tābīdḥ. Moulānā was simply perturbed with all these but he could not decline the public entreaties. Needless to say, his homestead soon turned to be the seminary where ‘Ulāmā’ and ‘Ṭulābā’ were found to crowd.

Back home in his beaming youth and living spirit in early time, he took to teaching at home as the scholar’s residence in those good old days invariably used to be ‘Daragāh’ without delay. In this very formative period in his life, very many formidable handicaps were there that he had overcome with perfect care and confidence. So many and so much of his early performances of his intellect and wisdom having been lost untapped so far, very few can, still be referred to, as a mark of his meritorious contribution in the firmament of sciences and learning. They say, a good number of pupils ‘Ṭulabā’ of different ages and stages used to thronge in and waited upon him almost all the while, convenient to and more often than not, constraint on him. Old people are found to gossip and recollect how the flock of ‘Ṭālib-i-‘ilm’—all youngsters—were being helped by the general public to cross the ‘Dalu’ River in season and out of season in rainy days and flooding catastrophe in those good old days; when even ordinary people took utmost pains to help the disabled, the young pupils in particular. In this respect, of course, out of many, the illustrious names of Sub-Judge Āllāmah Wajhullāh ‘Sāmī’ of Chunati, Moulānā Ābd al-Haq of Kabul (Afghanistan), Munshī Akbar Ālī of Muradabad, Munshī Lutfullāh of Patiya, Muftī Āllāmah Abul Khair of Sadaha, Moulānā Hāfez Abdul Qādir of Noakhali are among those who attended his ‘Daragāh’ at his holy ‘Khānqāh Sharīf’.
It is to be noted that he had travelled ‘detour’ all over the then-Islamic cultural centers of Hindustān (Kolkata, Patna, Bihar, Bhagalpur, Agra, Ajmeer etc.). Incidentally, the Chief Army Commandant of the time, on his keen interest for Arabic, Persian and ‘Funūnāt’ i.e. certain theological subjects submitted himself to the reverend Moulānā who had taught him for long six years in and around Kolkata.¹⁰

In Hindustān he, first of all, attended the hospice of Hazrat Állāmah Burhān al-Haq Ferunghimahalli (d. 1286 A.H. /1869 C.E.) of Lucknow. He appealed to the Sheikh Burhān to accept him as disciple. Then the Sheikh declared that he missed him in the list of his own cycle; he would better get him enfolded within the rank and file under Hazrat Sheikhul ‘Ālam Shāh Saiyid Emdād Ālī (R.A.) (d. 1304 A.H. / 1887). He (Sheikh Burhān) said, “You can fulfill your aspiration in his company and at his service. He is the illuminated soul. Of course, presently I would like to permit you to inculcate ‘Hizb al-Bahr’ to read and to teach”. So the seeker reached Bhagalpur and came to know that the Sheikh was in service as a Chief Judge (Sadr-i-Aālā) at Boxar. So he went there straight. The Sheikh got him instantly seated close to him and offered him to partake of his own ‘Huqqah’ (Hubble Bubble) that signifies the most extra-ordinary affection and respect shown to a stranger. Then the Murid, ‘Āllamah Mukhlesur Rahmān ardently performed all his spiritual obligations and to the utter surprise of both, he was found to have accomplished in all perfect enterprises and acquisitions and within the time-fabric of only six months in 1266 A.H. (10 Muharram) / 26 November, 1849 C.E.. ¹¹
At that time he had visited Hazrat Gaus al-Ālam Shāh Mohammad Mahdī Farūqī (R.A.) (d. 1287 A.H. / 1870) of Chapra (at the behest of his own Sheikh), who is said to have written a letter to Shāh Emdād Ālī conveying Taslim towards the Moulānā who was actually his spiritual grandson. Once upon a time, the Moulānā stated to his own eldest daughter Saiyidah Ulfat-un-Nisā, “The fearful effect (هيبت) of Hazrat Dādā Pīr Sāhib Qiblah Hazrat Mahdī Farūqī (R.A.) was so much so that I could never stand before him”.12

Sometime, in extreme regardful submission, Hazrat Sheikhul Ārefīn (Q.S.A.) wanted the permission of the Sheikh to leave everything and sue for a life of Seclusion into the wilderness. At this the Sheikhul Ālam (Hazrat Emdād Ālī (R.A.) replied, “Thou art ‘Shāh Jahāngīr’ (Master of the Universe). Very many countries shall be under your spiritual grip. Be at home devoted heart and soul to His remembrance”.13

According to ‘Sirat-i-Fakhirul Ārefīn, “His tireless meditation and devotion to Almighty Allah overwhelmingly pleased his Pīr-o-Murshid who crowned him with the title ‘Shāh Jahāngīr’. Sheikul Ārefīn was his divine title that was blessed to him by Allah, the merciful for his high religio-spiritual accomplishments.”

Once Hazrat Sheikhul Ārefīn in perfect gratitude stated, “The foundation of the Silsilah I have set up; but its accomplishment is to be dependent upon the ‘Choto Miā(n)’ (Hazrat Moulāna Ābdul Ḥai laterly known to be the ‘Shāh Jahāngīr’ II Fakhirul Ārefīn)”.14
Sheikh al-Islām Hakīm Saiyid Sikandar Shāh (R.A.) in his work ‘A Short Biography of Hazrat Fakhrul ‘Arefin’ says, “Hazrat Sheikhul ‘Arefin was a follower of Qādiry, Chisty and Abul Ulaiy Tariqah (system of Sufism) and was the founder of the Silsilah-i-Jahāngīrī. His God-gifted title was Sheikhul ‘Arefin and he received the title of Shāh Jahāngīr from his Pīr-o-Murshid. On account of his profound erudition he was known as the ‘Ship of Learning’. Thousands of disciples were enlisted in his Silsilah or system of Sufism.”

Though the Moulānā was heavily involved with ‘Suluk’ work and functions in solitude, it is surprising to find him authoring numerous books of world-wide recognition with which his connection remained cut-up ever since he had completed his study at Calcutta ṬĀlih Madrasah in 1259 A.H. / 1843 C.E.. But he was busy with the tough competition found-in-currency of the time-honored exposition and explication of the works on ‘Funūnāt’ i.e.

1) Sharah al-Sudūr fi Daf‘i al-Shurūr,
2) Al- Bidāyah fi Sharh al-Hidāyah,
3) Al-Nafhāt al-Qudsiah fi Sharh al-Risālat al-Shamsīyah,
4) Al-Fath al-Qarīb fi Sharh Sharh al-Tahzīb,
5) Rahmatu Rabbi fi Sharh Dīwān al-Mutanabbi,
6) Al-Jawhar al-Nazīm fil Hāshiat-i-’ala Tatimmati Ḥabd al-Hakīm,
7) Usūl al-Gāyah fi Hall-i-Sharh al-Wigāyah,
8) Maqāsid al-Wilāyah fi Sharh Shawâhid al-Nabowah,
9) Ithāf al-Afādil bi Sharh Sharh Miāt-i-’Āmel,
10) Al-Jawāhar al-Munaddadah álā Kitāb al-Zubdah,
11) Nimas Samīr Sharh Saraf Mīr,
12) Al-Budūr al-Mushriqiḥ álā al-Sawā‘iq al-Muhriqah,
Those books dealt with the Arabic Grammar, Philosophy, Islamic laws and Theology so comprehensively that the publications are still considered as Masterpieces on the related subjects. These books are used by ‘Varsity Teachers, Scholars and Researchers as references for Thesis and Ph. D. degrees.

It may be mentioned that these Compositions, may be, he had worked out of his inherent and spontaneous urge and never under any bindings and benedictions of any sort as Ismáí asserts—‘Any composition one makes out of his own, remains to be a legacy for eternity’.

In Sikandar Shāh’s word, “In worldly or spiritual knowledge, he was the greatest scholar of his age. He was popularly known as ‘Bara Moulānā’ to the people. He had high command in both the broader aspects of Islam—Sharīḥah and Tarīqah that provided him the place of distinction among those personages who attained self abnegation and through it, communion with Almighty Allah. He had so sharp memory that sometimes he used to say “Once I go through a subject, I remember it’s gist for 14 years”.'
Hazrat Fakhrul 'Arefin (Q.S.A.) said “My spiritual guide and father (Q.S.A.) always kept secluded from people and used to remain absorbed in meditation and contemplation of Almighty Allah, the Merciful. There was always kept a pitcher of water in his holy room that had always been found empty in the morning. He was never accustomed to sound sleep. If and when called by any body he used to respond instantly as if he was not at all asleep. He never had lethargic sleep. He spent long 30 years in hard and tireless spiritual exercises keeping aloof from the people”.

Hazrat Sheikhul 'Arefin was very much industrious in matters of religion and spiritualism. There was a time when travel to Ajmeer Sharif was very tedious and troublesome for lack of Rail-Communication. Hazrat defying the trouble and weariness of long journey left Chittagong for Ziarat to Ajmeer Sharif and completion of that journey took him 6 months’ time.

Hazrat Sheikhul 'Arefin had received the message of his demise thrice from the 'Ālam-i-Gayib (Invisible World) before pangs of his death started. The book ‘Sirat-i-Jahāngīrī’, where his profile has been described vividly, contains of his holy departure from this world. He mostly predicted “Monday will be the day of my demise. I like the day because on this day Hazrat Rasūl-i-Maqqūl (Sallallahu 'Alaihe Wa 'Ala Alihe Wa Sallam) breathed his last.

Hazrat Fakhrul 'Arefin (Q.S.A.) said that reverend Hazrat Gaus Pak Sheikh Ābd al-Qādir Jilānī (R.A.) (d. 561 A.H. / 1166) wrote “Only rare Walīs are given ‘the message of death’. Each and every Walīullāh does not receive it. Only the distinguished Walīs deserve such message”. Since Hazrat Sheikhul 'Arefin received of his eternal calls thrice, it can be asserted
without least doubt that Hazrat was leading and exalted among the distinguished Waliullah. In fact, he was one of those accomplished saints about whom reverend Hazrat Gaus Pak (R.A.) used the following adjectives.\(^{20}\)

\[
\text{Eternal, Detached, Vanished, Worldly and Heavenly etc'}. 
\]

Hazrat Sheikul 'Arefin (Q.S.A.) on receipt of divine call started preparations for eternal departure. He kept tk. 500/- as deposit for ‘Kafan-Dafan’ purpose. He used to announce to the visiting followers, “Take it certain that my departure is very imminent. My tomb would be built at the North-West corner of the pond adjacent to ‘Dāirah Ghar’ so that I can take care of attending and returning people of this holy Darbār. Choto Mia(n) is yet to complete his vast studies”.\(^{21}\)

When time for eternal departure drew very close, Hazrat advised the nearest available men, “Hand over my Bed, Pen-stand, Gaddi, Hukka, Stick, Books etc to Chota Mia(n). I appoint him my Gaddīnashīn. Ask him to look after my followers and disciples.”\(^{22}\)

In estimation of the Moulānā, Chronicles and Mursiahs in printed forms had been available for ages after his noble demise on Monday, 12 Zilk`ad, 1302 A.H., 24 August, 1885 C.E.\(^{23}\). His youngest son Hazrat Shāh Moulānā Saiyid Abdul Ḥai, known as Shāh Jahāngīr–II Fakhirul `Ārefin, chiefly occupied his mental and spiritual concentrations (Ruhānīyat). Long after 19 years of the demise of his father, Moulānā Abdul Ḥai succeeded the Khilafat (Gaddīnashīnship) while he was as ripe as 45 years in age.\(^{24}\)
References:


8. It is to be noted that Moulna Abul Khair of Sadaha laid the burial prayer of Hazrat Sheikhul ‘Ārefīn. *Vide.* Sheikh al-Islām Hakīm Saiyid Sikandar Shāh (R.A.), *Op. cit.* p. 31


18. Ibid., pp. 11-14.


Section: B

Shāh Jahāngīr-II

Hazrat Fakhrul ’Ārefīn

Hazrat Shāh Jahāngīr Fakhrul ’Ārefīn was born on Sunday, 14 Shawal, 1276 A.H.; 6 May, 1860 C.E. Since his infancy, he was tutored under the consummate care of his reverend father, who being himself an accomplished Álim, is said to have communicated his prowess (prudence) and wisdom into his most beloved progeny, as it were, from ‘tissue to genetic blood cell’. The boy like his father had repaired for Calcutta ’Āliah Madrasah while still he was a teenager in 1875. As a student, he stayed in Kolkata for 3 years struggling with odd situations with an end and view that, “I must myself prove to be the able and worthy descendent of my illustrious reverend father, who is known to be the ‘Ship of learning and galaxy of scholarship’”—in as much as the Bara Moulānā had attained in his era endless renown as a student of extra-ordinary merit and acumen. 

Quite in the blooming youth, the Moulānā in utter instability but with profound inquest for learning and wisdom, traveled up to Lucknow in 1878 with a view to enrolling him in to Ferungī-mahal, the renowned center of learning in Hindustān.

Āllāmah Ābdul Ḥai Ferungīmahallī (d. 1304 A.H. / December, 1886) known to be the ‘Fore-runner’ of ‘Máqulāt and Manqulāt’ in exhaustive study (terminal veracity of intellectual exercise and emulation) sized up with the occasion in the person of a young man from Bengal as if to
rediscover his own self in the boy quite alike and akin in name and nomenclature with himself. Out of his illustrious ‘Asātīdhah-i-Kirām’, the name of Ābdul Ḥai Ferungīmahallī pre-eminently crops up first with very few to be the next, though the name of Moulānā Mohammad Nu‘aim Ferungīmahallī (d. 13 Rabiussānī, 1318 A.H.) also follows the suit.³

Moulānā Ābd al-Ḥai Nadawī records in ‘Nuzhat al-Khawātir’ that Moulānā Ābdul Ḥai Chātgāmi used to recite texts (Matan khani) under Moulānā Nu‘aim Ferungīmahallī (d. 13 Rabi ussānī, 1318 A.H.) while they attended and listened to the discourses all along.⁴

We find in him a rare example of serious and consummate reader of extraordinary merit and marvel to be found solely in his ownself. Patna Khudā Bakhsh Library was prodigially famous and popular with the intellectuals and the reading Public as well. Shah Jahangir II, belonged to be numbered few, is reputed to have studied the grand stock thereof. People say, Khudā Bakhsh (d. 1908 C.E.), the Founder himself, wondered to have seen the consummate reader exhausting the huge stock in his own time which he (Khudā Bakhsh) had ‘dreamt’ it to be done sometime in days to come.⁵

Certain further reference is mentionworthy here that Shāh Jahāngīr II, sometime, dreamt Hazrat Khiḍr (A.S.) who assured his inability to exhaust the vast knowable things despite his mortal enterprise in which he is head-long busy; Hazrat Khiḍr put into his mouth his own saliva and left him at large.⁶
During his studentship, he ably participated in the discussion of his teacher, Állāmah Ābdul Ḥai Ferungīmahallī, as he lectured on ‘Al-Hisn al-Hasīn’ latterly he wrote a commentary on it; while he, a number of times, referred to the comments and concordance of his student’s opinion and gave him the title of Abul Khairāt’ (Master of all goodness). At that time Hazrat Moulānā Abdul Ḥai, himself acknowledged the acquisition of staple knowledge of Al-Kutub al-Mutadāwalah (magnificent works of time-honored importance and significance all over the Muslim-Dom) under the tutelage of Állāmah Ferungīmahallī.\(^7\)

The author of ‘Nuzhat al-Khawāṭir’ (a world-wide noted compendium of Biographical works) Hakīm Ābd al-Ḥai Lucknavī, the father of Állāmah Abul Hasan Ālī Nadavī makes a statement that astoundingly combines Hindustānī galaxy with the illumination of its South-Eastern compratriot—‘Bangālah’ through the illustrious name of Állāmah Abdul Ḥai Chātgāmī, (The Second Shāh Jahāṅgīr), the Sheikh of Mīrzākhil Darbār Sharīf, as he says (وكتبت مشاركا له في الآخرين) “I happened to be the participant (Fellow mate) with him in two terminal Books of ‘Universal wisdom’. Out of very many things, he refers to him as ‘al-Sheikh, al-Fāzil, Ābdul Ḥai ibn al-Sheikh Mukhlesur Rahmān al-Hanafī al-Sūfī al-Chātgāmī ahad al-Afsādī al-Mash-hūrīn’; needless to say, the illustrious sage, refers to him, his fellow-mate along-with his renowned father by name.\(^8\)

Very many illustrations (حلية) are found in vogue; of which one runs as follows:- Állāmah Ābdul Ḥai Ferungīmahallī, while writing ‘Sharah’ on ‘Hisn-i-Hasīn’ of Állāmah Shams al-Dīn Mohammad al-Jazari (R.A.), he says, (قول) denoting the authenticity of the write-up. Herein Állāmah Abdul Ḥai Chātgāmī dwells in great detail in a number of scripts terminating with
the asserting intonation endorsed by Ferungīmahallī with a full name ‘Al-Mawlawī, Abul Khairat Ābdul Ḥaī al-Chāṭgāmī’. Here a notable point none can afford to evade; one name is Abul Hasnat Ābdul Ḥaī Ferungīmahallī; another is the same intonation Abul Khairat Ābdul Ḥaī Chāṭgāmī. To add more wonder sometime his illustrious father Āllāmah Mukhlesur Rahmān called him ‘Abul Barakāt’ in utter intoxication.  

In 1887, he journeyed towards ‘Ganguh’ in order to wait upon celebrated ‘Ālim Sheikh Rashid Ahmad Gangūhī (d. 1323 A.H. / 1905), one of the illustrious Founders of Deoband Seminary. Both the teacher and the taught are said to have impressed upon one another in terms of ‘Ifādah’ (إفاده) and ‘Istifādah’ (إسفادة).  

Being overwhelmed with his latent talent, Āllāmah Gangūhī, while bidding farewell to his student, provided with all-out permission for the three books on Hadith Sharīf— ‘Ṣāhiḥ al-Bukhārī’, ‘Ṣāhiḥ al-Muslim’ and ‘Sunan-i-Abū Dāūd’ along with the rest three and other ‘Masānīḍ’ and ‘Marwiyāt’ to teach.  

It is to be noted that Moulānā Ābdul Ḥaī throughout his life used to remember his teacher’s utterance which he had often referred to “the text of the holy books is being read by Ābdul Ḥaī and the explanations in context shall be made by my beloved student, as well”.

During his stay for 10 months there (Ganguh), people found him occasionally seating in ‘Muraqabah’ on the holy tomb of Hazrat Shāh al-Ālamīn Makhdūm-Bandegī Sheikh Ābd al-Quddūs Gangūhī (R.A.) (d.- 944 A.H. / 1537)—a most celebrated saint.

Afterwards he returned to Lucknow. Āllāmah Ābdul Ḥaī Ferungīmahallī (d. 1304 A.H. / 1886) being expired meanwhile, he was given the assignment to teach in the Seminary of Ferungīmahal on behalf of his
renowned teacher. At that time vast number of students read under him, of
whom the illustrious names of

1) Shamsul ‘Ulamā Ābd al-Bāqī Ferungīmahallī,
2) Shamsul ‘Ulamā Ābd al-Hamīd Ferungīmahallī (author of 63 eminent
works),
3) Āllāmah Ābd al-Awāl Jaunpurī (son of Moulānā Kārāmat Ālī Jaunpūrī)
4) Āllāmah Ābd al-Walī of Julaitula, India may be cited.¹⁴

The author of Nathr al-Jawāhir wa al-Durar fi 'Ulamā-i al-Qarn al-Rabé Āshr refers to a Celebrity—Ābdul Ḥai Chātgāmi whose wisdom
reigns supreme in the host of contemporary ‘Ulamā’ with a proverbial name
and fame as a by far the best and profound scholar among his contemporaries.

On the retirement of Āllāmah Farūque Chiriakūtī, Hazrat Fakhrul
‘Ārefīn Moulānā Ābdul Ḥai joined in 1889 the Madrasah-i-Chasmah-i-
Rahmat as the Chief on the special request of its Secretary, Qādī Shamshād
Ferungīmahallī. With profound name and fame to his credits, he served it for
6 years during which he performed the holy pilgrimage via Bombay in 1310
A.H. / 1893.¹⁵

It is reported that sometime a British Collector while his visit into
the institution, the Madrasah Authorities, as they flocked up to his reception,
the Principal was requested to accompany them; while he was engaged in
teaching ‘Bukhārī  Sharīf’. Hence he instantly declined the request and
resolved to quit. However, he returned home in 1312 A.H./1895. After
constant undertaking of troubles and tribulations in the way of ‘Mārifat’
(معرفة) he succeeded to his reverend Father’s Gaddī Sharīf in the year 1904
C.E. while the holy Succession was in void beforehand for two decades.¹⁶
They say, the installation ceremony evoked the earnestness and enthusiasm of all and sundry i.e. ‘Ulāmā, Mashāikh, Officers of top positions, Authoritative Jamindars and Merchants of all casts and creeds. For long, the occasion made ‘the talk of the people’ at large—this sort of celebration people never saw and heard of. Professor Shabbir reported to have heard from his celebrated father Moulānā Muzzaffār Ahmad—he always referred to Mīrzākhil Darbār renowned to be the Darbār of ‘HAZRAT SHĀH’. He, a number of times, explained it to be the rare and unprecedented an occasion in popular parlance that common people were perhaps afraid of uttering the holy name (Moulānā Ābdul Ḥai (R.A.); hence people referred to him as HAZRAT SĀHIB (a popular intonation of inevitable respect shown to a great sage and saint of super and supreme attainments in the firmament of wisdom and intellectual asceticism ever-achieved by any human Seeker.) rather than the actual name.

Chunuti, renowned to be a remarkable village of square reputation in terms of high literacy, generosity and ideal behavior, spared none if found beyond norms, roused as many remarkable learned men of honor and prestige who always felt proud to have had linkages with ‘Hazrat Shāh’ to whom even long afterwards very few were found to have come out with any critical tone, high or low in view of allegations and intimidations whatsoever.

People, common and complete in various aspects, wondered it for utmost simplicity of its celebrity with astonishing gravity of respect and devotion in the heart of men of all creeds and communities.
It may be noted that Shāh Jahāṅgīr II Fakhrul ʿĀrefīn was always found to be at perpetual unrest to see the spots in Hindustān where he had spent 24 years as a Student (1291-1305 A.H.), a Teacher (1306-1312 A.H.) and a Seeker (1313-1315 A.H.). Overwhelmingly struck up with unusual spiritualism and as a seeker, in 1906 C.E. he sat for Chittagong on way to Hindustān; and sojourned at Peskar Shāhib’s residence at Gatfarhadbeg staying upto a fortnight of 13 days. After that, he was inspired in a dream to go back home and he did it accordingly in right earnest.\(^\text{17}\)

Contemporary seekers and savants flocked to him, in the meantime, resulting in an aura of a ‘Terminal Savior’. Thenceforward, people remembered those good-old days in terms of a ‘Grand Rescuer and Reliever of Man’ in crisis and coronation. Hundreds and thousands of people day and night, were thronged and surrounded with him to have his blessings—making him an absolute resort—the crowd could, by no means, be avoided and averted. This phenomenon of obligation made his stay indispensable through an unseen spiritual order, so to say. Close Associates and Devotees interpreted his very ‘stay-up’ \([Khanah Nashimī]\) in confinement at home till his demise \(i.e.\) joining the Supreme and Eternal entity (ヴェリムジャンニ).

\(\text{18} \quad Hāziq al-Mulk\) Hakīm Mohammad Ajmal Khān of Delhi in his ‘fore-word’ to the booklet ‘Light of the world’ asserts, “One of the few holy sages of this age whom the Almighty has endowed with His grace and favour is the prominent and renowned saint Hazrat Moulānā Saiyid Shāh Mohammad Ḥaft Sāhib who is an embodiment of external and internal attainments. He has been diffusing among the people both temporal and spiritual knowledge of Islam for a long time in Chittagong (Islamabad). Thousands of persons are receiving light and guidance from his sacred personality”.\(^\text{19}\)
It is to be remembered that this profound Scholar with deep devotion and ascetic assignments undertook to various and veritable intellectual exercises as a prolific Author of scholastic and monumental works with terminal veracity of up-standard Monographs—original and interpretative.

Such as

i) 'Tahqīq al-Adābīr fī Simāā al-Mazāmīr'

ii) 'Tuḥṣat Aḥl al-Īqān bī Sharh al-Ītqān'.

iii) 'Al-Anhār al-Manbūḥ ālā al-La‘āli al-Masnūḥah'

iv) 'Al-Ḥāshihā ālā al-T‘aqqubāt Ālā al-Mauzu‘āt'

v) 'Al-Hawḍ al-Kawthār Sharh Nukhbat al-Fikar'

vi) 'Hāshihā–i-Zufrul Amānī Sharh Muqhtasār Al-Jurjānī'

vii) 'Al-Fawāid wa al-Farāʾīd ālāl 'Aqāīd li al-Nasāfī'

viii) 'U‘jūbat al-Zaman ālā Hashiāh Mullā Hasān'

ix) 'Tawālī al-Jabrūt ālā Sharh Musallām al-Thābūt'

x) 'Al-Jummān wa al-Jawāhir Sharh Al-Asbāḥ Wa al-Nazār',

xi) Rāihat al-Ārwāḥ Sharh Muqaddamah Ibn al-Salāh,

xii) Al-Fāqīd al-Ma‘fūr ālā-Ḥāshiat Ābd al-Gafūr,

xiii) Husn al-‘Afiyāh ālā -Ḥāshiat al-Kāfiyāh,

xiv) Tuḥṣat al-Rākī wa al-Sājid fil Hāshihā ālā Sharh Mīr Zāhid

xv) Bidāyat al-Rahmat Sharh Hidāyat al-Hikmat,

xvi) Bustān al-Mufliḥīn Sharh Rawḍ al-Rīyāhīn.

xvii) Takmīl al-Gāyāt ālā Nasb al-Rāyah etc etc²⁰
All these works were published in Hindustān and many of them are extant in ‘Manuscript forms’ (مخطوطات); they are said to have been in circulation throughout the Seminaries of Kolkata, Rampur, Gazipur, Lucknow and Deoband, which are still found preserved and are available in different libraries concerned for public study and specialized consultations. Most of them are, however, missing in Bangladesh, Pakistan and Burma wherefrom demands are still pressing and frequent which we are in difficulty to meet. These rare collections are astonishingly found preserved intact [Published and Manuscript] lying stocked up in ‘topsy turby’— at sixes and sevens.

For the last three decades this Home-stock of ‘Rare Collection’ struck the sensitive mind of the illustrious scion of the family, the present Gaddīnashīn Hazrat Tājul 'Ārefīn Moulānā Mohammad 'Āreful Ḥai, the Shāh Jahāngīr IV who at cost of energy unbound and unending sacrifice of might and money took to the rearrangement of the lot of Books through a charismatic undertaking that made the total enterprise of undying fame and reputation for the holy Darbār Sharīf and the forthcoming progenies, in particular. Quite a good many reliable sources established along the Darbār Sharīf aptly denote that from 1895 C.E. upto 1910 C.E (approximately 15 years) while he, the Shāh Jahāngīr-II Hazrat Fakhrul 'Ārefīn had been almost ‘confined’ but out and out open to the public at large, he composed as many as 117 works in Arabic and Persian—all compositions have been appreciated in the famous institutions of Hindustān, nay, all over the world at large. Some of those works were done on the terminal points with outstanding sagacity of highest intellectual inculcations that occupied the prime concerns of Top Scholars of the Muslimdom.
Hazrat Állāmah Ábdul Ḥai Ferungīmahallī is said to have authored a few illustrious books during the ‘Studentship’ of Fakhru l-ʾArefīn. Certain works—herein it is noted that Hazrat Ferungīmahallī bestowed his own work *Tarwīḥ al-Janān bi-Tashrīḥ-i-Hukmī Shurb al-Dukhān* to his beloved student Hazrat Fakhru l-ʾArefīn, who acknowledged the teacher’s gift which is up till now extant in a copy available in the ‘Home-stock’. *ʿUlubah al-Zaman ala Hashia-i-Mulla Ḥasan* (i.e. ‘Wonders of the Age relating to Mulla Ḥasan’), *Tavāliʿul Jabrūt Sharḥ-i-Musllam al-Thabūt*—the aforesaid works on ‘Metaphysical philosophy’, used to be regarded as supreme discourse developed under the behest of Mullah Sadra of Persia.

Undoubtedly, these themes used to be of ultimate erudition throughout the intellectual avenues quite apart from the top-philosophy of Metaphysical Studies and discourse prevalent in Europe following the Cartesian Philosophy.

The learned sages of the time awfully estimated “the Wonders of Enlightenment ‘vis-à-vis’ Charismatic that affected the much more than anything else in the arena of intellectual cultivation. In estimation of the Moulānā, Chronicles and *Mursiahs* (مرثیه) in printed forms had been available for ages after his noble demise at the age of 63 on Monday, 17 Zilhadj, 1339 A.H., 22 August, 1921.

Hakīm Saiyid Sikandar Shāh opines, “There is a strange resemblance of the age and day with our holy Prophet who also expired at the age of 63 on Monday. His sacred tomb lies in his own village Mīrzākhil Sharīf in the district of Chittagong. His sacred Raoza (tomb) has become a
cherished place of pilgrimage for vast multitudes of humanity. So much so that before the great war, the A. B. Ry. authorities (estd.- 1895 C.E.) used to grant return concession-tickets to the pilgrims upto Dohajari Ry. station in Chittagong during his ‘Urs Sharīf (death anniversary) for several years together.”

Needless to say, supernatural events and occurrences having been profuse in number and variety, Moulânā is reported to have himself abhorred ‘Karāmāt’ (کرامات) and highly appreciated the ‘Isteqāmat’ (استقامة) i.e. standing stability in the way of Spiritual attainments.

It may be remembered that the renowned sage Sheikhul ‘Ālam Hazart Shâh Saiyid Emdâd Ālî (R.A.) (d.- 1304 A.H. / 1887) of Bhagalpur bestowed the most coveted Title ‘Shâh Jahângîr’ on his disciple Hazrat Sheikhu ‘Árefîn (Q.S.A) and communicated that the same title shall last along your subsequent seven progenies -come up with illustrious ‘Assignments’.

As a follow-up, Hazrat Moulânâ Ábdul Ḥai (R.A.) used to be called Shâh Jahângîr-II. His God-gifted title was ‘Fakhrul ‘Árefîn’.

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References:

1. His august ‘Birth-date’ was deemed almost heedless to the entire people – learned and devotees – to the last inquiries were heaped up as to his advent-date. Long long afterwards, the present researcher through his exalted father, the present Gaddīnashīn Hazrat Tājul ‘Ārefīn Moulānā Mohammad ‘Ārefūl Haí came by a note-sheet written by Hazrat Sheikhul ‘Ārefīn on his work ‘Manzūr al-Hudāt fī Shrah-i-Dastār al-Qudāt’, Ms., Mīrzākhal Darbār Sharīf Library, Chittagong, Bangladesh, p. 192. It was found on record in Persian

2. “‘Abdūl Ḥaí was born on Sunday, the 24 Baishakh, 1222 Maghi, in the time of Zohr Prayer”. Latterly, we have checked the date mentioned above through the priceless software ‘Millennia Calendar Lite’ and found the Hijri-date as mentioned in the text. Needless to say, Moulānā ‘Abdūl Ḥaí was an extraordinary personnel whose biography has been written down in multiple languages by numerous authors. People say, he had attracted biographers and chroniclers while he was alive.

3. The learned author aptly translated the young boy’s mind who aspired to be the great scholar as his exalted father was. People around used to say, this kid was illumine to be at par with his father who actually surpassed all in every thing; it is as majestic as charismatic in letter and spirit.

4. ‘Allāmah ‘Abd al-Ḥaí Nadavi Hasani, Nuzhat al-Khawāṣīr wa Bahjat al-Masamī wa al-Nawāṣīr, vol. 8, Darul Arafat, Rai Berali, India, 1993, pp. 256-257... Nuzhat al-Khawāṣīr proved to be a perfect compendium following the illustrious traditions belonging to Islam (Ibn al-Nadim, Al-Fihrist); the ‘Nuzhat’ covered up the most famous and illustrious ‘Ulamā found in greater Metropolis polices like Dehli, Rampur, Lucknow, Kolkata and Deccan etc. Moulānā Rahman Ali in his work Tadkira-i-‘Ulamā-i-Hind, (Trans. Mohd. Ayub Qādiri), Pakistan, Historical Society, Karachi, 1961, p. 124. pointed out that his contribution is ever memorable as he never spared the learned sages hailing from outside. He mentioned in particular the name of Moulanah ‘Abdul Haí al-Chātgāmī, who was referred to and highly appreciated here and there. In the passage of the book the write-up in question refers to Moulanā ‘Abdul Ḥaí as a veritable scholar almost ‘next to
none'; although Sheikh Mohammad Nu'aim Ferungmahallí deserves to be specially mentioned here who happened to be acknowledged to be the Next Man under whom Moulana Abdul Hai read \textit{1. Hidāyah}, \textit{2. Tafsīr-i-Baidāvī}, \textit{3. Musallam al-Thabūt}, \textit{4. Al-Farād al-Sharīfiyāh}, \textit{5. Al-'Aqā'id al-'Adudiyah}, etc, etc. Only this reference throws light that Āllāmah Ābd al-Ḥai Chāṭgāmī alongwith very many others studied some illustrious books of 'Uliim and Funūn under Sheikh Mohammad Nu'aim bin Ābd al-Hakīm Ferungmahallí wherein the author himself was \textit{Sharīk-i-Dars} (classmate).


9. Āllāmah Ābdul Ḥai Ferunghimahallī, \textit{Hāshiah alal-His^n al-Hasin}, Najmul 'Ulm Press, Lucknow, India, 1306 A.H. / 1889, pp. 195, 202, 237; Herein the students and researchers fortunately find an amalgam of titles bearing synonym prevalent about centuries before calling Moulānā Ābdul Ḥai 'Abul Barakāt' i.e. 'Master of all blessings' and 'Abul Khairāt' awarded by his teacher Ābdul Ḥai FerunghImahallī meaning 'Possessor of all goodness.' These titles indicate high potentiality of the Moulānā as he loomed larger and larger in his subsequent life upto the end. cf. Āllāmah Imām Abul Hasanāt Ābdul Ḥai FerunghImahallī, \textit{Ākam al-Nafā'is Fi Adā'il Adhkār, Bi lisānīl Fāris}, Mustafāi Press, Lucknow, India, 1303 / Nov, 1885, p.1.


17. Ibid., vol. 3, pp. 197-204.


Shāh Jahāngīr-III

Hazrat Shamsul Ārefīn

In and across the ancestral linkage comes up next to the august name-sake of Shāh Jahāngīr Shamsul Ārefīn Moulanā Saiyid Mohammad Makhsusur Rahmān (Q.S.A.), renowned as Thāhā Miā(n) Sāhib, attaining ‘Succession’ (Gaddīnashīnship) in the year 1940 (18 Zilhadj, 1358 A.H., 29 January 1940 C.E., Monday, during ‘Urs Sharīf’ along with the usual Khithāb (خطاب) Shāh Jahāngīr III. He was vested with it for long 33 years, over and above, his traditional preoccupation with the noble tasks of spiritualism and all that his special undertakings were seen into the filial pursuits of public works of egalitarianism in terms of constructing Highways, Tele-communication, Banks, Crossdams and the like. It is mention-worthy that he was born on Monday, 27 Jamādiussānī, 1334 A.H., 1 May 1916 C.E. and he performed Hajj on Friday, 1382 A.H., 1963 C.E. He joined his Creator on Monday, 24 Jamādiussānī, 1391 A.H., 16 August, 1971, 1st Vadra, 1378 Bangla.¹

Hazrat Shamsul Ārefīn had his elementary education at home under the direct supervision of his reverend father Hazrat Fakhrul Ārefīn. After completion of the holy Qur’ān and other elementary books of religion, he at the age of 17 left for Kolkata for higher education. There he (Q.S.A.) got himself admitted in Madrasah-i-‘Ālia (estd. 1780 C.E.), the most noted Madrasah of the age. He studied hard and obtained distinction in studies there. He once himself said, “During studies I had developed such spirit that I
became determined to be an eminent scholar like my respected father and reverend grandfather". But he was not allowed to pursue studies for long. He received a divine call to adorn the vacant throne of the holy Silsilah-i-Āliah Jahāngīrîāh. Meanwhile, while he was in his respected mother’s womb, his reverend father once predicted, “This son will be divinely bestowed with celestial knowledge and erudition”.

Hazrat Fakhrul 'Ārefin once declared to his followers and devotees, “One, among my sons whom Allah, the Almighty would choose and select as Sajjādanashīn will, at the age of twenty, manifest in him the qualities, virtues, manners, dispositions exactly similar to that of mine as well as my reverend father (Q.S.A.) and Pīr-o-Murshid. People will spontaneously speak out, “this son accurately and exactly strides along the footprint of his (Q.S.A.) reverend father and respected grandfather (Q.S.A.). And he will become my Sajjādanashīn, “His (Q.S.A.) spiritual learning will be divinely accomplished by Almighty Allah”.

Hazrat Fakhrul 'Ārefin once said, “Spiritual teaching was mysteriously given to me by my reverend Pīr-o-Murshid after his holy demise. I will also offer such teaching to only one after I leave for Eternity”.

In the Hashia of Mathnawī Sharīf (Vol. 2, p. 180), it is said that “There are four awthad (the leaders of the saints) at the four different corners of the world (West, East, North and South) through whom these four corners will be eternally directed and guided. In the West there is Hazrat Sheikh Ābd al-Ālîm (R.A.), Hazrat Sheikh Ābdul Ḥai (R.A.) in the East, Hazrat Sheikh Ābd al-Murīd (R.A.) in the North, and Hazrat Sheikh Ābd al-Qādir (R.A.) in
the South.⁷ Among them, who is dominating the East is regarded as Hazrat Fakhrul 'Ārefīn, the reverend father of Hazrat Shamsul ‘Ārefīn.⁸

With regard to his nobility and magnificence, Hazrat Fakhrul 'Ārefīn also remarked, “He, who will succeed me as Sajjādanashīn after my eternal departure will attain even greater spiritual power and progress than me⁹.” This holy remark by such an exalted saint assumes the transcendental glory and tremendous exaltation of Hazrat Shamsul 'Ārefīn, the Shāh Jahāngīr III.¹⁰
References:


Section: D

Shāh Jahāngīr-IV

Hazrat Tājul Ārefīn

Yet more illustrious a saint, gifted with grandiloquent workmanship succeeded to ‘Gaddīnashīnship’ in 1984 (24 Jamādiussānī, 1404 A.H., 26 March, 1984 C.E., Monday, during ‘Urs Sharī‘) amidst the certain tumult and turmoil that he successfully over-came much to the seemingly insurmountable opposition. People wondered at his all-round capability as regards enshrined responsibilities befalling him with particular mention of the most painstaking entrepreneurship of reformulation of the Books and Manuscripts of all sorts lying awfully scattered in every nook and corner of different rooms that contained the volumes without any regular number whatsoever for identity and denotations. It goes to singular credit of the present ‘Sajjādanashīn’ Hazrat Moulānā Āreful Ḥai, Tājul Ārefīn Shāh Jahāngīr IV, who, within long 12 years of time-length searched, researched and intensified ‘the inquest’ towards identifying the Manuscripts and Monographs out of the huge lot, numbered upto 17 thousands copies composed on innumerable subjects of bygone past and up-coming Modernism. The up-to-date conditions in which the books and Rare Collections of the remote-past have been enlisted and rescheduled on ‘priority’, ‘rarity’, and different subject matter of the most importance and amplification attributed before and afterwards. Any visitor of Librarian - mindset and acumen will likely to stand still at the superb arrangement and placement of innumerable books of typical size from tiny one to tremendous volumes so much well-kept in order that the up-to-date science of Librarianship shall come short of all calculations and estimations. An
approximate Audit may be put into estimation in terms of Binding of the Books, Rebinding thereof, Pasting, Lamination, Enlargement, Illumination, Leather-binding, Micro-filming and all that are likely to cost different specialized labor and skill which have been commissioned from different Sponsors of Books’ working and books-binding at the cost of huge expenditure up to the tune of lakhs of rupees at home and abroad.

This sort of sweatening labour ‘head to foot’ consumption, has been actualized under indescribable loss of energy and spirit, needs to be estimated and appreciated in terms of ‘LIBRARIANSHIP’ that has been initiated at first in British Museum in London. Out of very many related events one or two are considéré quite apt to be described herein - ‘Tahqīq al-Adābir Fi Simāā al-Mazāmīr (‘تحقيق الإضايبر في سماع المزامير’), one of the works composed in 1894 C.E., called to be one of the earliest compositions of Hazrat Moulānā Ābdul Ḥai, Shāh Jahāngīr-II, happened to be the most precious work found in 1922 C.E. into the remarkable list of ‘Valuable Finds’ of the Dhaka University Library Book Register; while the University was established in 1921 C.E.. The famous researcher, Dr. Ābdullāh called him and counted him in his book ‘Bangladesher Kheathanama Arabibid’ (‘The Most Illustrious Arabicist in Bangladesh’) underlining his contribution to be the supreme and notable work in Arabic in Hindustān, nay, in Arab Zone of Muslimdom. Besides, a good number of ‘Risālahs’ written by him and issued in different times (supporting and refuting burning issues of the time) which are still worthy of study available in the time-honored libraries of Hindustān; -- ‘Chasmah-i-Rahmat’, Deoband and Rampur etc. Throughout the decade (1986-1997) the venerable Shāh Jahāngīr-IV, left no stone unturned to gather all those rare works and installed them in the ‘Home-collection’. Researcher and Man of inquest can, by no means, afford to miss
the valuable stock that has been taken into 'valuable collection' made ready for study and academic inculcations of all and sundry.

Needless to say, the present Gaddīnashīn Shāh Jahāṅgrīr IV took immediate steps one after another as soon as he could have traced it down over there into the Library. The collection of the 'sanctified book' has been made in as many ways as possible -- Scanning, Microfilming, Photocopying, etc. It may be mentioned that it was the holy family tradition to maintain 'two big and 'oversized trunks' containing the most important works authored by them and certain world-famous works of 'terminal wisdom'.

A brief life-sketch of his student-life seems to be quite in-order here as an estimate thereof. Having completed his 'Ibtedāī Tālīm' at home under the benevolent care of his illustrious Spiritual Guide Shāh Jahāṅgrīr III, he was betaken to 'Garangiah Ḍālia Madrasah' (estd.- 1920) near-by where he obtained Fazil in 1960; then he joined 'Darul 'Ulm Ḍālia Madrasah' (estd. 1913 C.E.) of Chittagong and secured Kamil Degree in Hadīth Sharīf in 1963. Out of his own curiosity, he immediately turned to Amirabad High School and matriculated in the year 1966 through incessant labor and rigorous attainment to cope up with the necessary syllabus and study within only 2 years and a half. It is to be noted that his spiritual preceptor Shāh Jahāṅgrīr III undertook inhuman labor and care towards the fulfillment of his schooling that led upto his acquiring B.A. degree in 1970. Within the same tempo, he never stopped and took to Madrasah Education again till he achieved Kamil degree in Fiqh in the year 1973 from 'Wājedia Ḍālia Madrasah' (estd. 1900 C.E.) as the young scholar thought himself in order to attain a holy ancestral linkage upto his great-grandfather (maternal) Muftī Yār Mohammad of Sadaha, a renowned celebrity of 19th century throughout the Bengal and out-side.\(^3\)
Among his illustrious teachers the names of

**Gārangiah ʿĀliyah**

1. Shāh Allāmah Ābd al-Majīd (d. 1397 A.H.),
2. Shāh Allāmah Ābd al-Rashīd (d. 1415 A.H.),
3. Allāmah Sultān Ahmad (d. 1413 A.H.).

**Darul ʿUlūm ʿĀliyah**

4. Allāmah Mohammad Amīn (d. 1397 A.H.),
5. Allāmah Abul Fasīh Mohammad Furqān (d. 1397 A.H.),
6. Allāmah Shafīq Ahmad Arkānī, Ex-Principal.
7. Allāmah Mohammad Ismāʿīl Arkānī (d. 1401 A.H.)
8. Allāmah Matīr Rahmān Nizāmī (d. 1407 A.H.),
9. Allāmah Ābd al-Mannān (d.?).

**Wajidiah ʿĀliyah**

10. Allāmah Ātīqullāh, son of Shāh Wājid Ālī Khān (d. 1426 A.H) need particular mention.

Most of his contemporaries in ‘Darul ʿUlūm ʿĀliyah’ and ‘Wajidiah ʿĀliyah’ refer to him as sound and sober boy; but he was in fact very much alert and alive to the circumstances prevailing all around. While in his prime youth, he put himself into all avenues of Academic reputation and extra-curricular aptitudes of all sorts. People still remember how young Moulānā Hazrat Shāh endorsed himself in Ansar Training, Survey and a number of professional undertakings and organized work of public utility in terms of building Crossdam, Local post office, establishing Agrani Bank, introducing
Electricity, T & T and development of Routes under Roads and Highways. Though the Darbār Sharīf owns in itself most time-old sanctity and reverence of the public at-large, the separate Households and Establishments earmarked for various people of different localities at home and abroad, were seen to exist from British Era, huge Construction works of all-out kinds and dimensions were started and accomplished by his sole initiative and undertaking. Even the illustrious tomb of surpassing beauty along with the expansion, innovation and renovation was done in 1974 C.E. by the present Sajjādanashīn, Hazrat Shāh Jahāngīr IV.

It is noteworthy that he was born on Wednesday, 17 Jamādiussānī, 1359 A.H., 24 July 1940 C.E.4 Leading a very strenuous life, he had voluntarily undergone super human sacrifice and suffering to attain appeasement of Almighty Allah. In prayers and worship his spiritual exercise reached the peak of austerity. Following his reverend forefathers seven Tariqāhs of Silsila 'Ālia Jahāngīrīah comprising5

1) Qādiriah Sahrowardiah,
2) Chistīah Qalandariah,
3) Naqsh-bandiah Abul 'Ulāyīah,
4) Firdawsiah,
5) Qādiriah Razzāqiah,
6) Nizāmiah Quddūsiah and
7) Sābiriah Quddūsiah;

the present Shāh Jahāngīr, in fact, holds the most esteemed position in the domain of spiritualism. By following his advice and instructions innumerable people are achieving nearness of God and getting contented with the
attainment of worldly and eternal salvation. May Allah bestow on us the infinite favours and mercy of Hazrat Shāh Jahāngīr (Q.S.A.).

Our ‘Mamdūh’ (مدموح) having been head-long busy with odd encounters ‘within and without’ the ‘Darbār’, was found undertaking constant journeys towards Holy Souls—dead and alive—lying scattered far and near inland and outside all over the Sub-Continent and beyond.\(^6\)

He performed the holy Pilgrimage in the year 1398 A.H. / 1978 C.E., reporting as he did, the earnest visitation of the holy shrine (Rawđah Mubārak) at the entry and on finishing Tawaf-i-Widā‘a (طواف الوداع) for the second time spending 50 days through M.V. Ḥizb al-Bahr. It so happened that sometime he was found near about Rawđah Mubārak bare-footed and was inquired by somebody that it is strange that he was walking all-along bare-footed. In reply he submitted benignly, “The holy sanctuary deserves to be stepped on head (rather than on foot). To walk on foot as far less than the obligation it warrants”.\(^7\)

One particular event, out of lot, is noteworthy as he thought, that on reaching Jeddah Sea-port, the then Govt. had declared that the Ship ‘Ḥizb al-Bahr’ won’t be allowed to reach the port as the sea-rule had been violated beforehand. At this, the pilgrims, all of them were starkly unnerved and the Young Visitor, Moulānā ‘Āreful Ḥai Shāh Jahāngīr IV aged 38 years entreated the Fellows-on-board to participate in the incumbent Isāl-i-Ṣawāb (Fatiha Sharīf dated 24 Zilk‘ad, 1398 A.H.) of Hazrat Shāh Jahāngīr III in order to seek Divine Blessings — ‘towards overcoming the crisis enabling our visit to the Rawđah Sharīf if our prayer is granted as such’. Thus the prayer granted, they disembarked while the Shāh Jahāngīr IV along with
certain enthusiasts repaired to the Rawdah Mubarak to start with the holy pilgrimage business.⁸

In passing, another incident two years after (1400 A.H. / 1980), needs particular mention that Saiyid Zain al-ʿĀbedin Diwan Álī Khan, the then Gaddinashin having seen him (Hazrat Shāh Jahāngīr IV), in Ajmeer Sharīf during ‘Urs Sharīf’ (6 Rajab), expressed utmost satisfaction and recalled that incident (in his own word “Your Grandfather Shāh Jahāngīr II is said to have been blessed in the great desire of solicitation making his presence as a follow-up de-tour the holy pilgrimage in 1902 C.E.”. “You should round up the holy voyage with your visitation of the Hazrat Khwājah Husām al-Dīn Jigar-Sūkhtah⁹ (R.A.) (d. 741 A.H. / 1341) who is the grandson of Khwājah Muʿīn al-Dīn Chistī (R.A.) (d. 633 A.H. / 1236).” Thus he perfumed it accordingly.¹⁰

It may be mentioned here that Hazrat Shāh Jahāngīr IV went to Hindustān five times (from 1400-1404 A.H. / 1980-1983 C.E.) with a view to visiting the holy souls of Pirān-i-ʿIzām and in every visit he took utmost care to visit the holy shrines of


iii) Hazrat Sheikhu ʿĀlam Shāh Saiyid Emdād Álī (R.A.) (d. 1304 A.H. / 1887)¹¹
In Agra he also visited the shrines of

1) Hazrat Mîr Ābdullâh Ahrarî Nâqshabandî (R.A.) (d.- after 1010 A.H. / 1601 C.E.), the illustrious spiritual guide (uncle and father-in-law also) of Hazrat Saiyiduna Mîr Abul 'Ula (R.A.)

2) Hazrat Shâh 'Âlâ al-Dîn Majdhub (d. 953 A.H. / 1546 C.E.), a great saint during the reign of Mughal Emperor Humayun.

He took particular care to visit the shrine of

3) Hazrat Qutb al-Aqtab Khwâjah Qutb al-Dîn Bakhtîār Kâkî (d. 634 A.H. / November, 1236 C.E.)

4) Sultân al-Mashâikh Mahbûb-i-Ilâhî Khwâjah Nizâm al-Dîn Awliâ (d. 725 A.H. / 1325 C.E.)

5) Hazrat Naṣîr al-Dîn Mahmûd Rawshan Chirâg Dehlawî (d. 757 A.H. / 1356 C.E.)

6) Hazrat Sultân al-Sho'wara Amîr Khasrâu (d. 725 A.H. / 1325 C.E.)

7) Hazrat Qâdî Hamîd al-Dîn Nâgôrî (d. 643 A.H. / 1246 C.E.)

8) Hazrat Saiyid Nur al-Dîn Mubârak Gaznabî (d. 670 A.H. / 1271 C.E.)

9) Hazrat Shâh Mohammad Farhâd Abul 'Ulâî (d. 1145 A.H. / 1732 C.E.)

10) Hazrat Sheikh Najîb al-Dîn Firdausî (d. 761 A.H. / 1360 C.E.)

11) Hazrat Khwâjah Bâqî Billah (R.A.) (d. 1012 A.H. / 1603 C.E.), called to be the ultimate link of the celebrated Mujaddediah Tariqah.

12) Hazrat Hafiz Munshî Ābd al-Qâdir Dehlawî (d. 1378 A.H. / 1958 C.E.) who was an illustrious Khalifah of Hazrat Shâh Jahangîr II. (d. 1339 A.H. / 1921 C.E.) and all that.12
In the same round of ‘Ziārah’ (visitation) he took utmost care for visiting the holy shrines of

13) Hazrat Shāh Ābd al-Haq Muhaddis Dehlawī (R.A.)
   (d. 1051 A.H. / 1641 C.E.)
14) Hazrat Shāh Ābd al-Rahīm Muhaddis Dehlawī
   (d. 1131 A.H. / 1719 C.E.)
15) Hazrat Shāh Walīullāh Muhaddis Dehlawī (R.A.)
   (d. 1176 A.H. / 1762 C.E.)
16) Hazrat Shāh Ābd al-Āziz Muhaddis Dehlawī (R.A.)
   (d. 1239 A.H. / 1824 C.E.)

— to name only a few — and very many celebrated Imāms and Mashāikh of Hindustān whose bountiful contribution made unending lustre in the all-out development process of the Muslim world (العالم الإسلامي) that remained without parity for long time.¹³

During this august visitation he paid a visit to the shrine

17) Hazrat Qutb al-Dīn Bīnā-i-Dil (R.A.) (d. 925 A.H. / 1519 C.E.) of Jaunpur,
18) Hazrat Sheikh Ābd al-Razzāque Lakhnavī (R.A.)
   (d. 1307 A.H. / 1889 C.E.),
19) Hazrat Moulānā Ābd al-W’ali Lakhnavī (R.A.)
   (d. 1279 A.H. / 1863 C.E.),
20) Hazrat Moulānā Ahmad Anwārul Haque Lakhnavī (R.A.)
   (d. 1236 A.H. / 1821 C.E.)
21) Hazrat Moulānā Ahmad Ābd al-Haque Lucknavī (R.A.) (d. 1167 A.H. / 1754 C.E.) — all of the four illustrious sages are of ‘Silsilah-i-Qādiriah Razzāqiah’.
22) Hazrat Állāmah Ābdul Ḥai Ferungīmahallī (R.A.) (d. 1304 A.H. / Dec., 1886 C.E.), the illustrious teacher of Hazrat Shāh Jahāngīr II and writer of more than 110 books in Islamic Theology.

While his so-journ in Delhi, the great Metro-police, he made particular journey up to the Mazār of

23) Khalīfa-i-Aʿzam Hazrat Moulānā Hakīm Saiyid Sikandar Shāh (R.A.) (d. 1378 A.H. / April, 1959 C.E.) who complied ‘Sirat-i-Fakhrul Ārefīn’ in four volumes and

24) Hazrat Makhdūm Ālā al-Haque (R.A.), the Khalīfa of Hazrat Bahā al-Dīn Jakariyā Multānī (R.A.); while in Lucknow he visited the shrine of

25) Hazrat Nabī Riḍā Khan Sāhib (R.A.) (d. 1329 A.H. / 1911 C.E.), the most illustrious Khalīfa of Shāh Jahāngīr II; turning to Radowli Sharīf, he bestowed his particular Āqidat (عقيدة) upon the Mazār of his ancestral Sheikh

26) Hazrat Sheikh Makhdūm al-Mulk, Ahmad Ābd al-Haq Radawlavī (R.A) (d. 837 A.H. / 1434 C.E.) along with the reputed Wālī

27) Hazrat Sheikh Āref Ahmad Radawlavī (R.A.) (d. 855 A.H. / 1451 C.E.)

28) Hazrat Sheikh Mohammad Radawlavī (R.A.) (d. 898 A.H. / 1493 C.E.)

29) Hazrat Saiyidunā Ābd al-Razzāque Ba(n)savī (R.A.) (d. 1136 A.H. / 1724 C.E.) in Ba(n)sā, Lucknow.

In Banāras he performed, as well, the ziārah of the famous shrines of

30) Makhdūm Shāh Taiyib (R.A.)

31) Āshiq and Máshūq’ (the lover and the beloved) in Banaras
It needs special mention of the Mazār of

32) *Qutb-i-Banāras* Hazrat Moulānā Ghulām Muzher Shāh (R.A.) (d. 1346 A.H. / 1927 C.E.) whose turnover to the ‘*Silsilah-i-Āliya*’ Jahāngīrīāh through a sublime Dream.¹⁶

Last not the least yet more illustrious Sheikhs

33) Hazrat Makhdūm Abul Fatah Sadr al-Dīn Mohammad *Bandah-Nawāz Gesū-Darāz* (R.A.) (d. 825 A.H. / 1422 C.E.) in Gulbargah;

34) Hazrat *Qutb-i-Kaokan* (R.A.) in Mumbai;

35) Hazrat Saiyid Qamar Ālī Shāh Dervish (R.A.), an illustrious saint of the 14th Century in Pune;¹⁷

36) Makhdūm ‘Ālā al-Dīn Ālī Ahmad Sābir Kaliārī (R.A.) (d. 690 A.H. / 1291 C.E.) in Kaliār;

37) Hazrat *Shāh al-Ālamīn Makhdūm-Bandegī* Sheikh Ābd al-Quddūs Gangūhī (R.A.) (d. 944 A.H. / 1537 C.E.) in Gangūh and

38) Āllāmah Rashīd Ahmad Gangūhī (R.A.) (d. 1323 A.H. / 1905 C.E.)¹⁸ were visited spiritually as good as alive as they were.

At Panipath

39) Hazrat Bū-Ālī Qalandar Shāh, (d. 724 A.H. / 1324 C.E.) the descendant of Hazrat Imām Abū Hanīfah (R.A.) (d. 150 A.H. / 767 C.E.) and

40) Hazrat Shams al-Dīn *Tark* Panipathī (d. 715 A.H. / 1315 C.E.)¹⁹ too met him in Esoteric and Ecstatic modes known only to them.

On the eve of his return journey he stopped at Bhagalpur Sharīf, Bihar and performed *Ziārah of*
41) Hazrat Shāh Saiyid Emdād Ālī (R) (d. 1304 A.H. / 1887 C.E.), the Sheikh of Shāh Jahāngīr I, next he visited
42) Hazrat Gaus al-ʿĀlam Shāh Mohammad Mahdī Farūqī (R.A.) (d. 1287 A.H. / 1870 C.E.),
43) Hazrat Shāh Mazhar Husain (R.A.) (d. 1271 A.H. / 1855 C.E.) and
44) Hazrat Hasan-Dūst Farhatullāh (d. 1225 A.H. / 1810 C.E.) at Chapra Sharīf and
45) Hazrat Makhdūm Shāh Hasan Ālī-Sānī (d. 1224 A.H. / 1809 C.E.) and
46) Imām al-ʿĀrefī Makhdūm Munēm Pāk-bāz (R.A) (d. 1185 A.H. / 1771 C.E.) in Patna
47) Hazrat Sultān al-Muhaqqeqīn Makhdūm Sharf al-Dīn Yaḥyā Manerī (R.A.) (d. 782 A.H. / 1381 C.E.) in Bihar Sharīf
48) Hazrat Shāh Mīr Khalīl al-Dīn (R.A.)
49) Hazrat Shāh Saiyid Jāfar (R.A.)
50) Hazrat Shāh Saiyid Ahlullāh (R.A.)
51) Hazrat Shāh Saiyid Nizām al-Dīn (R.A.)
52) Hazrat Shāh Saiyid Taqī al-Dīn (R.A.)
53) Hazrat Shāh Nāser al-Dīn (R.A.)
54) Hazrat Shāh Saiyid Mahmūd (R.A.)
55) Hazrat Shāh Saiyid Faḍlullāh ʿUrf Saiyid Gussai(n) (R.A.) at Kasba-i-Bar & Baraduriī of Bihar;
56) Shāh Moulānā Ahmad Mia(n) (d. 1327 A.H. / 1909 C.E.) of Kolkata, the 1st son of Shāh Jahāngīr II in perfect ascetic devotion.20

To add, to all stated above, his visit of the shrine of
57) Hazrat Makhdūm Ashraf Jahāngīr Simnānī (R.A.) (d. 832 A.H. / 1428 C.E.) and
58) Hazrat Ābd al-Razzāque Nūr al-Ām (R.A.) (d. 872 A.H.) at Kachawcha Sharīf be-speaks itself of laudatory linkage by all estimates.21
Incidentally, he had the opportune-chance to join the 570th ‘Urs Sharīf of Hazrat Ashraf Simnānī (R.A.). It is well-known and widely-concerned a matter that beforehand none of 3 (three) Shāh Jahāngīrs, inspite of their serious will and urge for visitation, succeeded to reach Kachwacha because of the odd communications and situations unfavourable for them all. In 1981, Shāh Jahāngīr IV resolved in firm determination to fulfill the task and repaired from Bhagalpur Sharīf to Mungir, Fatehpur, Faizabad U.P. and succeeded in reaching Kachwacha Sharīf — most of the journey being covered by frequent changes of transports over and above the round-about Train-Journeys. Shāh Jahāngīr IV, by the grace of Almighty (in his words) joined the 570th ‘Urs Sharīf thereof (28 Muharram, 1402 A.H.). This incident apparently common in terms of Visitation, signified the most momentous event in the spiritual arena of the Great Darbār — the optimum linkage of Mīrzākhil Darbār Sharīf with Hazrat Simnānī (R.A.) as it has been typically put-on-record in the title of the research paper as it stands “Hazrat Ashraf Jahāngīr Simnānī (R.A.) and his odd encounters in Sultanat-i-Bangālah: Mīrzākhil Darbār Sharīf- a case study”

In fine, Shāh Jahāngīr IV, performed phenomenal visitations in keeping with the spirit of the wide-spread Ziārah of Hazrat Simnānī (R.A.) as he had, sometime, gratefully acknowledged the sublime ‘meet’ with traceable saints found ‘underground and above’ (أحياء وأمواتا).

Quite in line with the age-old tradition of the Sūfis, Shāh Jahāngīr IV nourished the spirit of the same acquisition of bliss-bounty (ففوض وبركات) for which he showed perfect acumen and auspicious aspirations found very few to compete with in this regard. Needless to say, we have undertaken here to pinpoint the Visitations (Ziārah) of Shāh Jahāngīr IV in order to illustrate
his involvement pursuing the (فوض) for illuminating his own ‘Self and Support’ towards accomplishment of the grave responsibility (زمه داري) thus had befallen him through the august Regency.

In the cycle of Visitations, his travel during 1402-1403 A.H. / 1982 C.E. to the zones known to be the ‘Pakistan’ at present deserves particular mention as the holy souls buried therein had connecting links to the cultural over-flow of the Classical Islam. He visited at least 18 holy souls lying scattered a far in different districts. He is known to have stayed as many as 47 days in Pakistan to perform the ‘Ziārah’. Subsequently a good number of descendants thereof made regular visitation to ‘Mīrzākhil Darbār Sharīf’ with ever-increasing number of Visitations and Visitors as well.22

At Lahore, he paid homage to the holy shrine of the illustrious sage

i) Hazrat Dātā Ganj-i-Bakhsh Ālī ibn ‘Uthmān Hajwīrī (R.A.) (d. 465 A.H. / 1072),23 the author of ‘Kashf-al-Mahjūb’ and


In Pakpattan, he made Ziārah of

iii) Hazrat Bābā Farīd al-Dīn Masʿūd Ganj-i-Shakar (R.A.) (d. 663 A.H. / 1264 C.E.) and availed himself as a participant of 740th ‘Urs Sharīf. He is the spiritual grandson of Hazrat Khwājah Muʿīn al-Dīn Chisti (R.A.).

In Multān, he made special visit to the shrine of

i) Hazrat Bahā al-Dīn Zakariyā Multānī (R.A.) (d. 661 A.H. / 1262)
ii) Hazrat Sadr al-Dīn ‘Āref Multānī (R.A.) (d. 684 A.H. / 1286)
iii) Hazrat Rukn al-Dīn Rukn-i-‘Ālam Abul Fatah Multānī (R.A.) (d. 735 A.H. / 1335 C.E.) who led the burial-prayer of Hazrat Mahbūb-i-Ilāhī (d. 725 A.H.).


He also performed the ‘Ziārah’ of

v) Hazrat Ābd al-Latīf Imām Barī Sarkār (R.A.) (d. 1112 A.H. / 1700 C.E.) of Northern Zone;


vii) Hazrat Shāh ‘Ināyat Wālī (R.A.),

viii) Hazrat Suhailī Sarkār (R.A.) (d. 1317 A.H. / 1900 C.E.) of Mujaaffarabad, Azad Kashmir;

ix) Hazrat Khwājah Sulaiman Tū(n)sabī (R.A.) (d. 1267 A.H. / 1850 C.E.) of Tū(n)sā;


At Karachi, he visited the holy shrines of

xi) Shāh Saiyid Rahmat Ālī (R.A.) (d. 1397 A.H. / 1977 C.E.);


Incidentally, both of them were illustrious Khalīfās of Shāh Jahāngīr II Hazrat Fakhrul ‘Ārefīn.

Shāh Jahāngīr IV Hazrat Tājul ‘Ārefīn developing a particular insinuating interest in visitations, covered up a large number of holy souls at home and abroad—he visited very many illustrious saints of the country hardly ever-evading anyone of public importance or spiritual significance.
Of course, he visited the shrines of great Ascetics found in the country—namely

i) Hazrat Amānat Shāh (R.A.) (d. 1179 A.H. / 1766 C.E.) of Chittagong City,

ii) Hazrat Shāh Moḥsin Awliā (R.A.) of Anwara,

iii) Hazrat Asgar Ālī Shāh (R.A.) (d. after 1313 A.H. / 1895 C.E.) of Sairtalī,

iv) Hazrat Shāh Saiyid Mohammad Yūsuf al-Qādirī Kashmiri Bābā (d. 1359 A.H. / 1940 C.E.) of old Dhaka,\(^{27}\)

and specially the illustrious Sheikhs who were acknowledged to be the Khalīfahs of Shāh Jahāngīr II.\(^{28}\)

All these seemingly extravagant performances occurred and distinguished his life-long achievements were activated before his acknowledgement as a heir-apparent to the sanctified pedestal of Khilafat. He succeeded to the esteemed ‘Gaddānashīnship’ in the year 1404 A.H. / 1984 C.E. while he was 45 after 13 years of vacuum following the demise of his ‘Spiritual Guide’ Shāh Jahāngīr III Hazrat Shamsul ‘Ārefīn (R.A.) (d. 1391 A.H. / 1971). He immediately put himself to the tasks of reforms and reconstructions falling overdue relating to Darbār within and without.

It is to be remembered that the Establishment works of ‘Mīrzākhil Darbār Sharīf’ has been done (and are still being done) in keeping with the Forms and Formats enunciated by the Ancestors long before which used to be regarded as unique and unparallel as the like of which was found very few and far between. In this respect, mention may be made of the building of

i) ‘Mazar Sharīf’ (built in 1885),

ii) ‘Masjid’ (Mosque-- built in 1912),

iii) ‘Khānqāh Sharīf’ i.e. ‘Dāirah Ghar’ (first erected in 1851),
iv) Two Shāhī Gates of Mazār Sharīf (named as ‘Bāb al-Salām’ and ‘Bāb al-Rahmat’— both are erected in 1988).

v) ‘Bāwarchi Khānah’ (first erected in 1895),

vi) ‘Vandār Khānah’,

vii) ‘Hindustānī Building’ (built in 1360 A.H. / 1941 C.E.),

viii) ‘Buland Darwāzah’ (rebuilt in 1991)

ix) Mazār of Deputy Sāhib (first erected in 1975)

x) ‘Lamba Ghar’ (erected in 1965),

xi) ‘Ansar Ghar’ (erected in 1965),

xii) ‘Teener Ghar’ (erected in 1994),

xiii) ‘Lakrīr Ghar’,

xiv) ‘Thailardiper Ghar’,

xv) ‘Barumchara Ghar’,

xvi) ‘Teknafer Ghar’,

xvii) ‘Mosonir Ghar’,

xviii) ‘Hat-hazarir Ghar’

xix) ‘Mehmān Khānah’ (erected in 1927)

xx) ‘Natun Veeta’

etc. were all these rebuilt, reformed, reconstructed and renovated. The huge cost of maintenance thereof is estimated in public lore as matters of Sarkari Khajana (Govt. Treasury). Over and above, the large number of constructions as well, may be counted in and about ‘Andar Bari’,

Namely:

i) ‘Baro Ghar’ (Home stead)

ii) ‘Bawarchī Khānah’

iii) ‘Dīwār Khānah’ (seclusion maintained by walls)

iv) ‘Murgi Khānah’

v) ‘Naya Ghar’
all these were meant for dwellers of different classifications — ‘Amīrs’, ‘Nawwābs’, Dignified status and position holders, Rural Zamindārs and Chiefs irrespective of race and religion. It may be mentioned here that the ‘Andar Bari’ was, in no way, erected as pucca building which is considered overdue to be as such since long before.

Hazrat Shāh Jahāngīr IV has, to his credit, been keeping the old intact, all the sanctuaries, homesteads and necessary Establishments as and when the needs and requirements arose at the cost of huge Funds to meet the Expenditure recurring and repeated in and out of reason. From time immemorial, ‘Urs, Zīrat, Up-turn of Hajatis and countless ‘Mannatkaria(n)s’ make their presence daily that adds to the problems already are there where ‘the Man in the front rank’ (i.e. Sajjadahnashīn) has to manage all these phenomenal Observations (the number of ‘Urs-being 41 and the number of Fatiha being 24) in perfect sanctity.

Even Islamic Days-Nights of celebrations (i.e. Shab-i-M‘iraj, Shab-i-Barat, Shab-i-Qadar, Āashura, Milādunnabī, Eīd-ul-Fitr and Eīd-ul-Āzhā) along with innumerable Fatiha-Darūd (i.e. daily 3 times Fatiha Khani) Pahela Badra, Sasta Badra and Nabam Badra — commemorating the Death-dates of Shāh Jahāngīr I, II & III — are ceremonially observed by him which are considered rare and impossible in the famous Darbārs here and there now-a-days. Unlike other found in innumerable numbers who are acknowledged to be the professionals, Shāh Jahāngīr IV, is very much keen to Discipline and up-keepment of ‘Shariah’ and upholding Social Customs in perfect serenity. Having been himself astutely following and observing tit-bits of ancestral modes of Restrictions and Obligations in day-to-day affairs sometime he comes out with exceptional vintages assuming tight-up venerations within family etiquettes and effulgence.
References:


9. The appellation *Jigar-Sûkhtah*, a Persian diction, means roasted and burnt heart owing to his severe self-mortification. It is said that a certain cat overwhelmed with the fragrance / smell of a burnt-roast fell on the floor in its pursuit and found simply a man in
total dedication and service while there was nothing of the sort of roasted or burnt thing. It is to be mentioned that he was the grandson of Sultan al-Hind Hazrat Khwājah M‘uin al-Dīn Chisti (R.A.) (d. 633 A.H. / 1236) and through a sublime dream became the disciple of Mahbūb-i-Ilāhī Khwājah Nizām al-Dīn Awliā (R.A.) (d.- 725 A.H. / 1325). Please see for his detailed life Dr. Zahur al-Hasan Shārib, Mu‘īn al-Hind, 2nd Ed., Taj Publishers, Delhi, India, 1979, p. 41.


12. Ibid., pp. 34-51.

13. Ibid., pp. 35-36.


15. Moulana Shihāb Ullah Khan (1887-1950), the scion of the family of Deputy Bari, the most erudite poet (Persian and Urdū) of East Bengal while he translating his illustrious writings in this regard fortunately jotted down a short life sketch of one, renowned as Sheikh al-Islām Hakīm Saiyid Sikandar Shāh , the illustrious student of Hāziq al-Mulk Hakīm Ajmal Khān - as he undertook to write down as many as four ‘Narratives’ which deserve to be regarded as full-pledged chronologies and biographies of two illustrious sons of Bengal, in particular , perfect in all modern science and learning of the day
known to Hindustān and the entire Muslim world, nay, the cross-currencies of learning and wisdom hereditary to Greek, Latin and Chinese Scholarships.

Originally a disciple of Shāh Jahāngīr II, he referred to the issuance, growth and prevalence of the family right from Madīna Monowwarah up to their advent in Hindustān (Delhi) and holding high offices as well as performing grave responsibilities under Bengal Shahī rule for almost near-about half a millennium afterwards. Sikandar Shāh, a noted Physician by profession — head-long busy with actuating public good locked his fate with a spiritual entity making wonders as he hailed from Banaras and pursued the most honourous job in constructing and reconstructing a spiritually-esteemed Darbār named ‘Mīrzā Khil Darbār Sharīf’ with its entire Associates and day-to-day affairs in respect of Celebrity and circumstantial occurrences of all sorts — It is worthy of mention that over and above the regular Islamic observations, the huge cultural entreaties and spiritual phenomenon were brought in tit-bits into regular descriptive narratives like of which is rare in any religious literatures of the world—Bengal, in particular. As research-students we have thoroughly studied the monographs and sometime felt over-impressed that Sheikh al-Islām Sikandar Shāh left no chronologies in Arabic, Persian, Hindi, Turkish and all that unread and heavily utilized his thought with multi-coloured approaches and interpretations of enlightened authors and the monumental books like Hulyat al-Awliā wa Tabqāt al-Asfāl, Akhbar al-Akhyār Fi Asrār al-Abrār, Khazīnāt al-Asfāl and the like. Modern chronologies with up-to-date methodologies of all sorts are quite apt to be read along with the same - as they say- his wordings, proverbs, estimates and Āqīdat (inward respect to the sheikh) may be overwhelming in spirit but never in letters. Out of his translators and commentators Shāh Abul Hasan Mustafizur Rahmān Khān (1880-1975), Deputy Magistrate and Deputy Collector, well versed in multiple languages spoke highly of him and earnestly believed that ‘the more numerous learned like him are there on earth the more shall be the profundity of cultural grace for humanity at large’.

He is recorded to have been born in 1880 and he died in 1959 enjoying a consummate life of 80 years in full. His works are available at hand and widely read by the people at large and those are published in Delhi, Karachi; while Bengali translations of the same in huge volumes have also been published from Bengal—Dhaka, Chittagong etc. His works—widely popular in original Urdu—were for very many times demanded to
be Hindustani version of different types. Even non-Muslim learned Sadhus and Yogis are reported to have taken immense interest in the same.

Devotees are found to opine that the similarity between Hazrat Ashraf Simnani and Shāh Jahāngīr of Mīrzākhil Darbār is traceable, as well, in the incident of Nizām al-Dīn Garib al-Yemeni who compiled and brought into description the detailed life-sketch of Hazrat Simnānī; likewise Hazrat Sikandar Shāh immerged to have put into record the fundamental events and circumstances that centered from the farthest end of Chittagong, extended throughout Bengal and the entire cultural Centers of Hindustān namely Kolkata, Lucknow, Gazipur, Ganguh, Bansa, Radawli, Patna, Mirat and the like. In short, the learned circles of Hindustan, Iran, Afghanistan and the Middle East were said to be informed of and aware with the learned contributions of the Pīrān-i-Ézām of Mīrzākhil Darbār Sharif and this was only possible and traceable through the writings of Moulana Hakim Saiyid Sikandar Shāh (R.A.), the solo entity who put forward his pursuits day and night into the books that are well-kept for the readers under the titles of

1. *Sirat-i-Jahāngīrī*,
2. *Sirat-i-Fakhr al-‘Arefīn*,
3. *Kalām al-Tayb Tarzamah Futāh al-Gayb* and


17. It is mention-worthy that the *Mazār* of Hazrat Qamar Ālí Shāh Dervīsh (R.A.) is located at Shivapur, about 15th kilometers from Pune. This *Dargāh* has two huge stones of 100 & 70 kilograms which can be lifted by reciting the sacred name of Qamar Ālí Shāh Dervīsh (R.A.) in one breath. Out of the two stones one can be lifted up by a group of seven people using just one finger each, with all the seven of them saying Qamar Ālí Dervīsh in one breath. The other stone can be lifted the same way, the only difference is the people in the group should be eleven. People of all religions visit the Dargah. Certain Bengali verses conveyed the thought as follow: One of the illustrious disciples of Hazrat Shāh Jahāngīr II, named Shāh Ābd al-Jalīl Shikdar renowned as *‘Khasrau-i-Darbār’* rendering in Bengali says:
(Oh! My bereaved Heart, thoughts on (your) preceptor not yet fulfilled; you failed to recognize the Lord Preceptor. Lo! In the name of (my) preceptor the great stone is found afloat — of course, not all can trust it.) vide. Shāh Ābd al-Jalīl Shikdar, *Pravu Parichaya*. 8th edition, Al-Aqsa printing & packages, Ctg, 2003, p- 15, song no- 17.

18. Állāmah Rashīd Ahmad Gangūhī (R.A.) happens to be the one of the founders of illustrious ‘*Deoband Madrasah*’ (estd. 1870) and a renowned *Muhaddis* and *Faqīh* thereof. Shāh Jahāngīr IV, made his special visitation to the tomb of Gangūhī because of spiritual and vital relation of his ancestor Shāh Jahāngīr II with him, in particular. Hazrat Fakhrul ‘Ārefīn Moulānā Ābdul Ḥai happens to be the beloved student and close attendant of the Sheikh Gangūhī with whom he studied *Saḥṭḥain* by Imām Bukhārī (d. 256 A.H. / 870) and Imām Muslim (d. 261 A.H. / 875), *Sunan-i-Abū Dāūd* (d. 275 A.H. / 889) and *Sunan-i-Nasāī* (d. 303 A.H. / 915) in total perfection so much so that the Sheikh issued a personal certificate in his own hand-writing (annexed in the present thesis, p. 238 ) and bestowed *Ijāzah* to read with *Sīhāḥ Sittih* and the rest of the *Masānīd* and *Marwīat* and the like, while he did not read *Sunan-i-Tirmīzī* (d. 279 A.H. / 892) and *Sunan-i-Ibn-i-Majāh* (d. 273 A.H. / 887) under him. But he was permitted to teach the same, as it were, the Sheikh himself taught him in person.

19. Saiyid Sabah al-Dīn Ābd al-Rahmān, *Bajm-i-Sūfiah*, Matb‘a-i-Ma‘arif-i-Daarul Mussanefin, A`azamgarh, India, 1989, p. 285. — The learned author referred to ‘a cupful of milk’ presented to Hazrat Bu-Ālī Shāh Qalandar (R) by Hazrat Shams al-Dīn Tark Pānīpathī (R) that made numerous tales of multiple significance. Here, in particular, Hazrat Shams al-Dīn Tark Pānīpathī (R) is said to have made a symbolic emblem to the fact that our Sheikh Ālī Ahmad Ṣābir Kalīrī (R.A.) (d. 690 A.H. / 1291 C.E.) made herein spiritual bounty full to the brim as the cupful of milk — Mysteriously it has come to light that Hazrat Bū Ālī Shāh Qalandar (R.A.) smiled at the sight thereof and instantly picked up a few petals and put on the cup and returned to the Sheikh Shams al-Dīn (R.A.) which he realized and appreciated very much — it meant to him that Sheikh Bū-Ālī Qalandar indicated by this act that, “I am here quite like petals on the milk being
fully aware with the ‘bliss-bounty’ accorded here-in to-fore. Hence I am unconcerned.”

cf. Moulānā Hakīm Saiyid Sikandar Shāh, *op. cit.*, vol-I, Kotob Khana-i-Rahimiah, Delhi, India, (Bengali version- vol. 1, p. 391) — the learned author noted therein that ‘the cupful of milk’ has been referred to numerically as to the different incidents of multiple import making it of popular events of ascetic meaningfulness that the Shāh Jahāngīr II narrated the incident in full and implored that the Sheikh Bahā al-Dīn Zakariā Multānī (R.A.) (d.- 661 A.H. / 1262 C.E.) made it clear that his stay in Multān like the petals of rose making no disturbance whatsoever—it was their motto to be in the midst of Sūfīs without any semblance of ‘personality- clash and cult’.


23. Hajwiri (R.A.) is renowned to be the earliest author available of Sūfī Literature. He has, of course, contributed to the time-honored subject matters of different kinds and categories. His work ‘*Kashf*’ is considered not only earliest in the arena of Sufism but also happens to be the first book of its kind in Persian. Hazrat Nizām al-Dīn Awliā (R.A.) said, “Anyone without ‘Murshid’ (Spiritual Guide) will get him through the study of ‘Kashf-al-Mahjūb’’. As the popular parlance goes, Khwājah Mu’in al-Dīn Chīstī (R.) (d. 633 A.H. / 1236 C.E.) happens to be the first ‘Pioneer’ Sūfī in Hindustān, while he himself is found to perform ‘*Chilla Kashi*’ (جله کشی) near the Mazār of Hazrat Dātā Ganj-i-Bakhsh (R.) (d. 465 A.H. / 1072 C.E.). After performing the Forty-days’ so-journ (I’itikāf - اعکاف) upto the entire satisfaction, he abruptly spoke out the verse:-

गज़ी बख्श फ़िक़्स़ विश्व दिन नोर न हाम
एक़साइन राइपर कामल, कामल रा रहेमा

“(Thou Art) Bestower of Universal and spiritual resources phenomenal with the Divine light; for Weaklings the Perfect Guide and for the Perfects the Mentor”.

24. Dr. Ábd al-Hamīd Qureshi, *op. cit*, PP. 84-87.

26. It may be mentioned here that Shāh Jahāngīr I Hazrat Sheikhl ‘Ārefīn and Shāh Jahāngīr II Hazrat Fakhrl ‘Ārefīn had numerous Khilāfahs scattered on the farthest regions of the Subcontinent and beyond—namely Kabul of Afghanistan; Kanpur, Lucknow, Banaras, Delhi, Rampur, Mirat, Bihār of India; and Karachi of Pakistan and the like------ this phenomenon being traceable early in the 18 century may be considered to be the earliest occurrence with a Sheikh resident in rural corner of Bengal.


28. Moulānā Mohammad Maksudur Rahmān, *Tuḥfat Aḥl al-Nuhā bi Tadhkirat al-Khulāfa*, Jahangiri Printers, Chittagong, 2009, pp. 1-4... It is to be noted that this exalted Darbār maintained from the earliest era certain Documents of Family Prerogatives in terms of ‘Wasiat Namah’, ‘Khilafat Namah’ etc. The ‘Khilafat Namah’ in question, refers to a list of Khilāfahs of Shāh Jahāngīr II which is an accomplished document put-on-record and acceded to it by illustrious living sages contemporary and immediately close to the Demise of Shāh Jahāngīr II. The number of Khilāfahs of Shāh Jahāngīr II amounts to 34 in total — some of them, of course, died before their Sheikh and most of them afterwards. 11 (eleven) out of them happened to be illustrious personnel, by all estimates, hail from outside — all of them were the dignitaries of time-honored respect and resource.

Section: E

Monumental Description of Darbār Sharīf

As a brilliant student of unprecedented calibre Hazrat Sheikhuł ‘Ārefīn, accomplished the top-most ‘Study’ current at that time in Madrasah Education that was celebrated as a First class First (Gold Medalist). Instantly, he was offered to preside over different Education Institutions throughout the country at large; at the same time, he became the Instructor of the then Chief of Staff for Arabic, Persian and the like.¹

Along with him (Chief of Staff) he reached Lucknow ‘de-tour’ the Indian Headquarters of intellectual exercises and met, perchance, Hazrat Allāmah Burhānul Haque Ferungimahalli (d. 1286 A.H. / 1869 C.E.) who was a stalwart linked up with Silsilah-i-Qādiriah-Razzāqiah.² He offered himself to his (Burhānul Haq’s) discipleship who (Burhān), in turn, urged him to wait on Hazrat Sheikhuł ‘Alam Shāh Saiyid Emīdād Āli, the Nawāb of Bhagolpur and the Chief Justice of Boxar. “Over and above, I permit you with the assignment of instruction of Ḥizb al-Bahr to read with the students as well. This way, I do hope, your mental quest shall be gratified upto the satisfaction of all.” Thus the mission was fulfilled and he was taken into deep confidence and was bestowed ‘Khilāfat’ within his stay there for six months.³ As he got back home, he found his ancestral dwellings already preoccupied and his wife was left within a thatched hut; at this, he/as rudely shocked and resolved to leave the country for good. The same news ran a far while the then renowned Deputy Ābd al-Hamīd Chowdhury flocked to Kolkata without delay.
Having caught hold of him in the way, he (Deputy) urged him (Hazrat Sheikhul 'Arefin) to come back homeward promising him the portion of his own land necessary for his dwellings. He returned home and set forth the Khānqāh Sharīf of ‘Mīrzākhl Darbār Sharīf’ the like of which was, at that time, found few and far between. In 1894, Hazrat Fakhrul 'Arefin Moulānā 'Abdul Ḥaī, Shāh Jahāngīr II, is credited to have been lodged in the ‘Hujrah’ closed to Khānqāh Sharīf--- needless to say, the ‘Khānqāh Sharīf’ constructed by Shāh Jahāngīr I, was not known in detail ‘the how and whatabouts’ of itself. Of course, this much is widely known that in it the most illustrious sons as pupils attended on the Hazrat Sheikhul 'Arefin, Shāh Jahāngīr I; of whom

i) Ālāmāh 'Ābd al-Haque of Kabul (Afghanistan),
   ii) Hafej 'Ābd al-Qādir of Noakhali.
   iii) Munshī Akbar Álī of Muradabad.
   iv) Munshī Lutfullāh of Patiya.
   v) Munshī 'Ālim al-Dīn son of Ālāmāh Áīn al-Dīn, the illustrious teacher of Shāh Jahāngīr I himself.
   vi) Ālāmāh Abul Khair of Sadaha

and the like deserve particular mention here to have been profusely benefited as ‘Talib-ul-‘Ilm’ in the same ‘Khānqāh’.

The Hujrah Sharīf attached to it, held him (Sheikhul 'Arefin) in all his spiritual undertakings.

As an occurrence current in the local sayings that—sometimes, a lighted pillar elongated up to the sky from his housetop made the huge populace thinking that the holy house was under fire. They rushed in and reached there while they found Shāh Jahāngīr I at home without effect whatsoever—people were assured of nothing fearful like that and they went back in utter amazement for the light as being spiritual-pure and simple.
Needless to say, the *Mazar* of Shāh Jahāngīr I, was made of stalks with (پوست کا چہپر) a thatched roof on it in 1885. 

Shāh Jahāngīr II, sometimes, in a rainy night while asleep at main house (*Andar Bari*) that his father (Hazrat Sheikhul 'Ārefīn) called his attention to the fact that his son staying inside with all comforts while he himself is exposed to heavy rainfall. At this, Shāh Jahāngīr II, consulted his respected mother as to the dream and started forthwith in reconstruction of the ‘*Mazar’* in tin-shed to cover.
It may be described, in passing, that Shāh Jahāngīr II, while his visitations on beautiful ‘Mazārs’ of Hindustān, it struck in his mind to build up his father’s likewise – but he was disabled, as he said, “The same construction required the sum of money falling short of 12 taka only” – and he checked himself up from undertaking the project as the fund for that particular work was running short of that simple amount of money Tk. 12/- only.

The book Sīrat-i-Fakhrul ‘Ārefīn contains a key-sentence... “This year the Khānqāh, the building of Darbār Sharīf has been completed.” The year needs to be determined while the trace thereof was not available. Side by side, another letter addressed to the Shāh Jahāngīr II, by Shāh Enayat Álī Pheskar regretting inavailability of the crafts men according to his choice, indicated that the letter dated 1910 that the construction was still under process. Considering everything in this connection, we have located ‘the year of construction’ in question to be the year 1911 C.E. / 1329 A.H. at the latest.

Shāh Jahāngīr II sat for construction with the masonry and tools locally available at ease in cheap rate. He himself asserted, “I started the work with the materials that I was able to manage.” Even he claimed himself to be the poor and always was afraid of getting involved in scarcity of materials. He was a keen student of Geometry and he utilized it in practical field much to the surprising hordes of engineers to whom the total structure, afterwards, shown for comments.
The Mosque constructed by him composed of certain peculiar elements \textit{i.e.} windows in networks were set-up on the Northern and Southern walls and a door centered on the Eastern side with two larger windows on both of its wings; on the West were two large openings of architectural form ending with a peak upward; while the \textit{Mihrāb} was usually on \textit{Qiblah} with a beautiful binding-cord-like fastening round it outside.

It is put on record that he constructed as many as 3 (three) pucca-like mosques in all.\textsuperscript{12}

The \textit{Khānqāh Sharīf} was, in origin, gifted with numerous shelves and \textit{Kulungis}. It was flanked on North and South with two apartments renowned to be \textit{Hujrah}; while at the same time on the Southern side there was an apportioned space where the distinguished disciples from distant lands were accommodated when there was hardly any particular ‘homestead’ like Hindustāni Building, \textit{etc}. People, in large number, at that time, stayed in sun and rain around the \textit{Mazār} space and on the verandah of the \textit{Khānqāh}. It needs mention here that the Southern part of the \textit{Khānqāh} housing the Disciples for long, turned out later on to be the \textit{Hujrah} of Shāh Jahāngīr IV, as is to be seen now-a-days. The \textit{Hujrah} of Shāh Jahāngīr III attached on the Southern side was, in origin, a construction simply grafted outside the Southern wall, which was in course of time was erected en-masse with the \textit{Khānqāh} itself.
Shāh Jahāngīr I, Hazrat Sheikul 'Arefīn on his return home, dug the pond adjacent to the Eastern side of homeground. Another pond, as well, was excavated at Ander Bari to meet the household requirements (*Mastūrāt*). It is to be mentioned that the first pond of *Khānqāh Sharīf* was narrowed by Shāh Jahāngīr IV through filling up on the West for larger accommodation in the Central Ground to hold the ever-growing visitors and devotees.
The large tank situated to the North of Mazār Sharīf was dug by Shāh Jahāngīr II, with a huge expenditure (in 1908) for beautification and filling up the low land that made the spacious ground to hold latterly the present Mazār Sharīf and the adjacent upland.

The vast construction works of Khāngāh Sharīf (Dāirah Ghar), Mazār Sharīf, Mosque, Bawarchī Khānah (Cooking place) were accomplished accordingly by Shāh Jahāngīr II, who, of course, seemed to be otherwise engaged in organizational works of the Establishment- over and above his Academic and Spiritual Undertakings throughout the country, nay, the whole Sub-continent.

The phenomenal ‘Hindustāni Building’ (estd. 1360 A. H. / 1941 C.E.) looking like a monumental work of peerless size and grandeur in terms of spiritual congregation and ascetic affiliation that was found ever-expanding throughout Bengal and beyond turned out to be the first of its kind with a ‘Hindustāni’ name-sake. In 1965, another building called ‘Lamba Ghar’ (Length 210 feet, Breadth 20 feet) that accommodated at least 500 (Five hundred) devotees in their typical spiritual services (عبادات ورياضات) was constructed in absentia during the life-time of Shāh Jahāngīr III, while the total work in perfect design and demonstration was materialized under close and absolute supervision of Hazrat Moulānā ‘Ārefūl Ḥai, Shāh Jahāngīr IV, while he was simply 25 years old, a young man of youthful heterogeneity for Mundane affairs and activities. The accommodation provides no wooden plank whatsoever rather every occupant with his status is compelled to lie on earth alongwith necessary furnishings.
Until the Modern times of Electricity etc, the management of Cooking, Preparations and Entertainments was a phenomenon simply imaginable. The number of cauldrons made of bronze and brass are now 53 in number; the plates are 2700; the huge pots are 124; the huge Rekabis are 53 and the innumerable utensils are always ready for use – all of them are housed in Vandār Khānah and Báwarchī Khānah. Over and above, huge containers without number are always readily kept and preserved in the reservoirs and granaries for which separate arrangements with assignments are maintained in perfect order. Apart from that, huge number of movable containers and carriages made of bamboo and cane are prepared round the year and stocked for use as and when necessary. Mention is to be made of the slaughtering space wherein edible animals are slaughtered and prepared constantly for cooking during Fatiha and ‘Urs Sharīfs. For fuelling purpose huge stocks of woods are procured throughout the year. Rice with relevant foodstuffs are always kept preserved for at least five hundred consumers a day not to speak of the occasional congregations and observances of periodical celebrates. At least, 6 (six) Generators- big and small- are kept ever ready for work. Needless to say, at least 24 (twenty four) sections / departments are found always at work day and night, if necessary.

Since by-gone days definite avenues of expenditure are determined with particular funds for each which can be hardly alterable for replacement.\textsuperscript{13}
References:


4. Upon this the Sheikh paid up in cash as a price of the portion which was paid up in full in 670/- Rupees as the Registered Document (Regd. in 1853) denoted. The dwelling land was provided with by the Deputy as if it was forced upon him (Sheikhul ʿĀrefin Moulānā Mukhlesur Rahmān) and the Moulānā accepted it under duress. The document relating to it is furnished within the appendix (pp. 239-240) which reflects and translates the whatabout thereof.


