CHAPTER VI

SUFI SAINTS OF BENGAL DURING THE FIFTEENTH CENTURY
The predominence of Northern India over Bengal in the realm of Muslim thought came to an end with the close of the fifteenth century A.D., after which Bengal completly freed herself from the thraldom of Northern Indian Sufi thought. In the history of Indian thought, the fifteenth and sixteenth centuries may be characterised as the time, when two different sets of ideas and separate systems of thought -Indian as well as Islamic were fused into one. From the middle of the fourteenth century signs were not wanting which prognosticated an age of complete fusion within a very short-time. It was however not completed until after the completion of the sixteenth century A.D.

India's capacity for absorption is ever woderful. from the very beginning of her historical period upto the advent of the Muslims, she had been absorbing many nations, such as the Persians, the Sakas, the Huns, the Greeks and others, who had set foot on her soil. When
the Turks inspired with a new faith came to India together with their Islamic civilisation and culture, India's unique capacity for absorption, though inactive for some-time, was not deadend by the introduction of Islam into this land of Aryn Hindus. One thing is wonderfully predominating in Islam and that is its strong character its strength in thought and ideas, strength in art and architecture and above all strength in the pure monotheistic belief in God. It was this strength which made Islam a religion of millions of humanity, including different races and colours, with in a very short span of time. Physical features and climatic conditions of this vast country, as well as the natural philosophic bent and the peculiar trend of Indian mind were the chief causes which stood in the way of true Islamic influence on India. Hence, in course of time, Islam in India began to lose its former strength and identify herself in many respects with the culture, thoughts and ideas of this country.

The closest spiritual bond of unity between India and Persia is another factor which led to the ultimate fusion of Islamic and Indian thought. When Islam, the
strong and austere religion of the Semites, extended itself towards the east, it first absorbed the Persian culture of Aryans and thereby admitted silently a part of the Aryan culture with in its fold. It was becoming the inheritor of the culture of the Greeks, another Aryan speaking race. When Islam entered India along with the advent of the Sufis, it was not the pristine, strong and austere religion of the Semites. The minds of India and Islam came closer and was attracted to each other, ultimately resulting in a fusion of the two.

In the history of fusion of Indian and Islamic thought, Kabir's is an outstanding personality during the 15th century. His birth took place in the year 1398 A.D., and death in 1448 A.D.

The life and activities of various Sufi-Saints of Bengal during the 15th century are as follows:

Nur Qutb-i-Alam was a great Saint of India-wide celebration. The title "Qutb-i-Alam" or "Axis of the Mystic World" simply indicates his greatness as a mystic. He was the son and spiritual successor of Shaykh Ala al Haqq. As a religious and political leader, he had no match in Bengal during his life time. He always upheld the cause of Islam in right earnest, and held aloft its banner with the zeal of a missionary, foresight of a statesman and leadership of a true politician. He was a fellow student of Sultan Ghiyath al-Din A'zam Shah (1389-1409 A.D.) and received education from Qadi Hamid al-Din Nagawri. Ghaythu'd-Din used to respect his friend and fellow student much for his mystic achievements.

It has been pointed out earlier that the Shaykh received his spiritual training from his father. It is said that, in order to practise the virtue of humanity, he used to do all sorts of lowly works, such as the washing clothes of beggars and wanderers, carrying fuel and water, keeping water constantly hot for ablution, sweeping the cell of his father and cleaning the privies attached to the house. 1 His elder brother Shaykh Azam Khan was a minister of one of the Kings of Pandua, who did not like his younger brother Qutb-i-Alam for his indifference to self-respect. On the authority of Rafiqul-'i-Arifin or the Friend of the Gnostics, the tadhkīrah. 2 relates that, while he was carrying on his head a bundle of faggots for the use of the Guest House, he met by chance with his elder brother A'zam Khan who exclaimed, "How long will you carry faggots, O Nur-u'd-Din Living with father, you have only experienced of carrying woods, once, come to me so that I may make you

independent of all these" On hearing this Nuru-'d-Din replied, "I have no necessity of your wealth and grandeur which are perishable. To carry faggots for the monastery is better (than wealth); the post of dignitaries is for you."

Shaykh Nur Qutb-i-Alam assumed spiritual leadership at time when Bengal was passing through a serious political disturbance. One Hindu noble, Kans (Ganesa) usurped the power and perpetrated oppression on the Muslims including the Muslim Shaykhs and divines. The situation came to such a point that the Shaykh was compelled to write a letter to Sultan Ibrahim Sharqi of Jawnpur imploring his assistance.¹ The Sultan (Ibrahim Sharqi) was also encouraged to invade Bengal and to punish Ganesa, by Mir Sayyid Ashraf Jahangir Simnani, a disciple of Sayyid 'Ala al Haq, who was then in Jawnpur.² Sultan Ibrahim marched with a huge army and encamped at Sarai Firuzpur. Raja Kans (or Ganesa) became frightened, humbled himself before Shaykh Nur Qutb-i-Alam, begged him to pardon his offences and to remove Sultan Ibrahim's domination over the country. The Saint demanded that

² Ibid.
the Raja should turn a Muslim. The Raja agreed but his wife forbade him. The Raja then brought his twelve years old son Jadu and requested the Saint to convert him. The Saint converted the boy who was made the King with the title of Jalal al-Din. The Saint then requested Sultan Ibrahim to leave Bengal. An angry dispute followed in course of which the Saint cursed both the Sultan and his Qadi. Sultan Ibrahim went back to Jawnpur, but it is said that both the Sultan and the Qadi died the same year.1 This description, however exaggerated it may be, shows that Shaykh Nur Qutb-i-Alam was busy not only with the spiritual exercises but that he also interfered in the politics of the country, especially when the interest of Islam and the Muslims was in jeopardy.

1. Riyad, pp.112-114. The evidence of coins shows that Sultan Ibrahim Sharqi did not die the same year but continued to rule till 644/A.D. 1440 (See, H.N. Wright: Catalogue of Coins in the Indian Museum, Calcutta, Vol.II, Oxford, A.D. 1907, p. 211) that is long after the alleged incident.
"Raja Kans, shortly after the Sultan of Jaunpur had left Bengal, displaced Sultan Jalalu-'d-Din, and himself re-ascended the throne. According to the injunctions of his creed, the raja prepared several large gold figures (?) of cows, and having passed Jalalu-'d-Din through their hollow interiors, he then distributed the gold of those cow-figured among the Brahmins, thus in theory re-converting his son to his own creed. (This act of expiration is known in Hindu ritual "Suvarna dhenn-vrata"). As, however, Jalalu 'd-Din had been converted by the Saint Qutb-i-' Alam, he did not abandon his faith in Islam, and the persuasions of the infidels had no effect on his heart. His father Raja Kans, on the other hand, again unfurling the standard of misbehaviour, attempted to destroy and extirpate Muhammadans. At length his emissaries killed Shaikh Anwar, son of the Saint himself, and it is said that, on the very day and at the very moment when Anwar was murdered at Sonargaon Raja Kans died."

1.(a) This is a slightly summarised version of the Riyadu's Salatin (Tr. A. Salam).

Qutb-i-Alam was alive for only a few years after the death of Raja Ganes. The Raja's son Jadu alias Jalal-u'd-Din (1418-1431) again ascended the throne on the death of his father. When he came to power, he showed due respect to the saint and recalled saint's nephew Zahid from his banishment to Sonargaon.¹ He is lying buried at Chhoti dargah in Pandwah. The sources differ widely on the date of the Saint's death. An inscription of the time of Nasr al-Din Mahmud I (A.D. 1437-1459) records the death of a Saint on Monday, 28th Dhi'l-Hijja 863/A.D. 1459.² Ayn-i-Akbari puts the date 808/A.D. 1405,³ Akhbar al-Akhyar⁴ 813/A.D. 1410, Khazinat al-Asfiya, on the authority of Tadhkirat al-Aqtab, 851/A.D. 1447,⁵ while Mirat al-Asrar and the book in possession of the Khadims of the shrine put the date 818/A.D. 1415.⁶ 1415 is generally accepted today. The chronogram for this date is "nur banur Shud" = "light went into light." But the wordings of the inscription of Nasir al-Din Mahmud Shah I.

¹ Riyad op.cit., p.116-17.
² Memoirs, p.115, Plate VI.
³ Ayn-i-Akbari, p.154.; ⁴ Akhbar al-Akhyar
⁶ Abd al Rahman Chishti: Mirat al-Asrar, 'Aliyah Madrasah MS. Folio No.198; J.A.S.B. 1895, p.207; Memoirs, p.115, Plate VI.
referred to above, lead us to believe that the saint referred to in the inscription was no other than Shaykh Nur Qutb 'Alam. The inscription is as follows:

"Our revered Master, teacher of Imams, the proof of the congregation, the sun of the Faith, the testimony of Islam and of the Muslims who bestowed advantage upon the poor and the indigent, the guide of Saints and of such as wish to be guided, passed away from this transient world to the everlasting mansion on the 28th Dhil-Hijja, a Monday of the year 863 (1459 A.D.) during the reign of the Sultan of Sultans, the Protector of the countries of the Faithful, Nasir al-Duniya Wal-Din Abu'l-Muzaffar Mahmud Shah the Sultan. 'Abid Ali Khan conjectures that this was applied to Shaykh Zahid, the grandson - and successor of Shaykh Nur Qutb-i-Alam. But they are applicable more to the high reputation of Shaykh Nur Qutb-i-Alam rather than to the comparatively less renowned Shaykh Zahid. Moreover, 'Abid Ali Khan himself says that the death of Shaykh Zahid took place on the 17th Rabi'I, 860/A.D. 1455. The chronogram of his death

1. Memoirs, p.115 Plate VI.
2. Ibid. p.115
3. Memoirs, p.118
is ("He had no love for the World"). The epithets applied to the saint in this inscription are comparable to those applied to Shaykh Nur Qutb-i-'Alam in an inscription of A.D. 1493. It says, ¹ "In this Sufi building the tomb of the Pole of Poles was built, who was slain by the love of the All-giver, the Shaykh of Shaykhs, Hadrat Shaykh Nur al Haqq Wa'l-Shar'a Wa'l-Din Sayyid Qutb-i-'Alam - may Allah purify his beloved heart and may Allah illuminate his grave!" The Mirat al-Asrar says that both Jalal al-Din Muhammad (died 836/A.D. 1432) and his son and successor Shams al-Din Ahmad Shah (836/1432 to 839/A.D. 1435) became disciples of Shaykh Nur Qutb-i- Alam ² though the author puts his death in 818/A.D. 1415. What has been discussed above leads us to conclude that probably his death occurred not in A.D. 1415 but long after, though at the present state of our knowledge the date cannot be satisfactorily established.

   The inscription was issued in the reign of Sultan Shams-al-Din Muzaffar Shah.
2. 'Abd al-Rahman Chishti; Mirat al-Asrar, 'Aliyah Madrasah MS. Folio No.184.
Shaykh Nur Qutb-i-'Alam had two sons, Shaykh Rafiq-al-Din and Shaykh Anwar. Both of them received their spiritual education from their father. The former was celebrated for his humility and used to say that he was of less account than a market-dog. The latter died a martyr in Sunargawn in the hands of Raja Ganesa, that we have previously discussed. Another spiritual disciple of the Shaykh was Shaykh Husam-al-Din Manikpuri. Shah Kalu, Shaykh Shamsu-'d-Din Tahir, Shah Jalalu-'d-Din Gujrati were other important disciples of Nur Qutb-i-'Alam from Northern India. Shah Kalu was commissioned to Lahore where he died in 1461 A.D. He converted many Hindus to Islam in the Punjab too. Shaykh Shamsu-'d-Din Tahir had propagated Islam in Ajmer and he died there in the year 1476 A.D. Shah Jalalu-'d-Din Gujrati was a native of Gujrat and was one of the prominent

3. Ibid.
4. Tadhkirah, op.cit., Part II, p.36
5. Ibid.
6. Ibid.
disciples of Nur Qutb-i-'Alam. His activities were so widely felt as to create a false notion about him, of his participating in the political matters of the country. On this pretext he was beheaded with all his followers by the Sultan in the year 1476 A.D. 1

'Ala al-Din Husayn Shah granted a number of villages for maintaining the alms-house attached to the dargah of Shaykh Nur Qutb-i-'Alam. 2 The Sultan used to come every year from Ikdalah to Pandwah to visit the Shrine of the Saint. 3 Shah Shuja (Son of Mughal Emperor Shah Jahan) made a fresh grant to Shaykh Kabir in the year 1058/A.D. 1648. 4

1. Tadhkirah, op.cit., part II, p.36.
3. Ibid. According to 'Abid Ali Khan, (Memoirs, p.113), 'Ala al-Din Husayn Shah made a grant of forty seven villages.
SHAYKH BADAR AL-ISLAM

He was a contemporary of Shaykh Nur Qutb-i-'Alam.\(^1\) The Riyad relates the following story about him. One
day he sat before Kans (Raja Ganesa) without saluting him.
When he was asked the reason for this conduct, he gave
an evasive reply. Another day, the Raja sat in a low
room having a narrow entrance door and summoned the
Shaykh before him. The Shaykh could realise the purpose.
He first put his foot inside the room and then entered
into it, without having had to bow his head. The Raja
got furious and had the Shaykh instantaneously put to
death.\(^2\) Mir Sayyid Ashraf Jahangir Simnani\(^3\) in his letter
to Sultan Ibrahim Sharqi of Jaunpur refers to two Shaykhs,
Hadrat Bad Alam and Badr-'Alam Zahidi. The latter has
been identified by Hasan Askari\(^4\) with Shaykh Badar al-Din
Zahidi, son of Khwajah Fakhr al-Din Zahidi, who was a
contemporary of Shaykh Sharf al-Din Yahya Maneri. The
mausoleum of Shaykh Badar al-Din Zahidi is at Bihar.

\(^{1}\) SH MB, p.110.
\(^{2}\) Riyad, pp.110-11.
\(^{3}\) Bengali Past and Present, 1948, p.36
\(^{4}\) Ibid. Note 28.
Probably the former may be identified with Shaykh Badar al-Islam.  

SHAYKH HUSAYN DHUKKARPOSH

According to the Bayaz of Mulla Taqyya, we know that Shaykh Husayn Dhukkarposh was a Khalifah of Sayyid 'Ala al-Haqq. While Raja Ganesa was perpetrating oppression on the Muslims he also shared the same. His son was slain by Raja Ganesa. Mir Sayyid Jahangir Simnani gave him consolation in one of his letters. It reads as follows:— "Those who traverse the path of God have many calamities to suffer from. They have to undergo many trials and tribulations ....... It is hoped through the spiritual grace of the souls of suharwardiya and Ruhania saints of the past that in near future that Kingdom of Islam will be freed from the hands of the luckless non-believers. The royal army is being sent from this side to render assistance and the result will soon become apparent. My Makhdum Zada (the son of my

1. SH MB, p.110.
2. Quoted by Syed Hasan Askari in Bengali Past and Present, 1948, p.36.
3. Ibid.
spiritual guide), "the blossoms of the garden of Alai and Khalida house" may rest assured of the help of this Darwesh."¹

Shaykh Husayn Dhukkarposh (dust-ridden) was the son of Makhdum Shah Husayn and Bibi Kamal, the female Saint of Kako in the Gaya district. She was the daughter of Hadrat Sulayman Langar Zamin and of Bibi Hadda, who was one of the fair daughters of the famous Jethuli Saint, Makhdum Shahab al-Din Pir Jagjot.² Shaykh Husayn Dhukkarposh maintained his Khanqah at Purnea.³

SHAYKH ANWAR

He was a Sufi Saint. He was the son of Shaykh Nur Qutb-i-Alam. It has been pointed out earlier that Shaykh Anwar was a martyr at the hands of Raja Ganesa.⁴ About his death, the Riyad stated as follows:– When the

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1. Bengal; Past and Present, 1948, p.37.
2. Ibid.
3. Ibid.
cruelties of Kans (Ganesa) passed all bounds, Shaykh Anwar complained to his father against the tyrant and said, 'It is a matter of regret that inspite of such a holy Saint of the time as yourself, Musalmans should be oppressed and ground down by the hand of this infidel.' Shaykh Nur Qutb'i-'Alam was at that time absorbed in prayer and meditation. On hearing the utterance of his son he got enraged and replied in a fit of anger, 'This tyranny shall cease only, when thy blood shall be shed on the earth!' Shaykh Anwar knew well that whatever came out from the lips of his holy father, was sure to pass.\(^1\) It so happened that Raja Ganesa banished both Shaykh Anwar and Shaykh Zahid (grandson of Shaykh Nur Qutb-i-'Alam) to Sunargaon. These inhuman cruelties were perpetrated on them, so that they might divulge the whereabouts of the hidden treasures of their forefathers. Shaykh Anwar was actually murdered at Sunargaon, and his sacred blood was shed on the earth, Raja Kans passed away from this world.\(^2\)

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2. *Ibid.* It is not possible to examine the veracity of this statement because no other source throws light on the date of their death.
SHAH GADA

Shah Gada, who propagated Islam in the district of Maldah in West Bengal. The shrine is situated in old Maldah, in the vicinity of Gaur and Pandua. There are two Arabic inscriptions attached to his shrine. One of these two inscriptions sheds a partial light on the Saint's death. This inscription runs thus:

Translation: He upon whom be peace (i.e. Muhammad) said, "Allah builds a palace in the paradise for him who builds a mosque (in this world)." During the reign of the great and exalted Sultan Nasir-u-'d-Duniya Wa-'d-Din Abu-'l-Muz'affar Mahmud Shah, the Sultan, this mosque has been built by Hilal the servant of the "Dargah". (This tablet has been) written on the nineteenth of the month of Shaban, may the blessings of this month be universal of the year 859 A.H. (=1455 A.D.).

From this inscription, Dr. Enamul Haq, thinks that this Saint died before 1458 A.D., because Hilal,

1. HSB, p.178.
the servant of the "Dargah" built the mosque in 1455 A.D. 1

SHAYKH ZAHID

About Shaykh Zahid, Shaykh Nur Qutb-i-'Alam said, "The drum of the virtues of Zahid shall resound till resurrection-day? 2 He was the grandson of Shaykh Nur Qutb-i-'Alam and son of Shaykh Rafaq al-Din. He was also banished by Raja Ganesa to Sonargaon along with Shaykh Anwar. He was also oppressed by the officials of Raja Ganesa to divulge the whereabouts of the treasures of his fore-fathers. When they attempted to take the life of Shaykh Zahid, the latter stated that in a certain village a large cowl was hidden. The cowl was found out but it contained only one gold-coin. On enquiry Shaykh Zahid said, "Apparently someone has stolen it." But it is said that it was the outcome of miracle. 3 After the death of the Kans

1. HSB, p.178.
2. Riyad, pp.115-16.
3. Ibid.
(Ganesa), when Jalal al-Din Muhammad (the converted son of Ganesa) assumed sovereignty, he called back the Saint Shaykh Zahid from Sonargaon paid him every respect and honour, and rendering him services, was very often in attendance upon him.¹

He is lying buried at Pandwah in the precincts of Chhoti Dargah² and died in the year 860/1455.³

SHAH ISMAIL GHAZI (d. 1474 A.D.)

Tradition has it that the head of the Saint was buried at Kantaduar in Rangpur district and the body at Madaran. In the district of Rangpur, there exist at present as many as four dargahs.⁴ In this dargah there is an ancient Persian manuscript, written in 1633 A.D. in the custody of its "Khadim."⁵ Pir Muhammad Shattari biographer of Shah Ismail Ghazi writes as follows about the Saint:

3. SHMB, p. 112.
4. An account of this saint is obtained from Risalat-al-Shuhada. See J.A.S.B., 1874, pp. 215 ff.
5. Ibid.
Shah Ismail Ghazi, a descendant of the Prophet, was born in the holy city of Makkah. He was a devout follower of religion and spent his time in preaching and teaching. He travelled through many parts of India, he arrived at Lakhnawti, the capital of Sultan Rukn al-Din Barbak Shah (1459-1474). Sultan Rukn al-Din Barbak Shah was then busy to find out ways and means for controlling the flood in the vicinity of Gaur. He engaged all engineers and craftsmen for the purpose, but failed. At last following the advice of Shah Ismail Ghazi, he came out successful. This brought the Saint to the notice of the Sultan. The Saint was then appointed to conduct warfare in different frontiers of his Kingdom. He defeated Gajapati, the Raja of Orissa and wrested from him Mandaran. Raja Kamesvara of Kamrup was defeated by him and was forced to pay tribute to the Bengal Sultan. Shah Ismail Ghazi was appointed as the governor of the newly conquered territory. He governed the territory with strict justice tempered with mercy and promulgated good laws acceptable to his heathen and Muslim subjects. Thus, within a short time, he endeared
himself to all classes of people living under the benevolent rule.

At this time, One Raja Bhansi Rai, a Hindu Commander of Ghoraghat sent a false information to the Sultan that Ismail Ghazi had entered into an offensive and defensive alliance with the Raja of Kamrup and intended to set up and independent Kingdom. The Sultan got alarmed and at once ordered for beheading the Saint without a further investigation into the matter. Thus, in the prime of life, this warrior Saint, who did so much for the Muslim Sultanate, was beheaded by the order of the Sultan in 878/ A.D. 1474.

SHAH JALAL DAKINI (d. 1476 A.D.)

Shah Jalal Dakini was the disciple of Shaykh Piyarah. According to Late Hakim Habib al Rahman, he is lying buried with his followers within the precincts of the present Government House at Dacca. The area was

2. Akhbar al Akhyar, p. 173
formerly known as Moti Jheel. The Mausoleum of the Saint is an one-domed structure.¹

He was one of the greatest of holy personages of his time. He came to Bengal, sat on the throne like kings and exerted great influence upon the people. The Sultan of Gaur became suspicious of his power and beheaded him.

The royal army beheaded the Shaykh and his followers. According to Akhbar al-Akhyar, while his followers were being killed, he exclaimed, "Ya Qahhar" (O Destroyer, meaning God), but while he was himself killed, "Ya Rahman" (O Merciful) and after his execution his head called out "Ya Allah" (O God).² The date of his execution is 881/A.D. 1476.³

Ibrahim Qawwam Faruqi in his Sharfnamah was devoted a few verses in praise of one Jalal al-Din Wa'l-Duniya. Dr. N.B. Baločh identifies this Jalal al-Din

¹. Asudgan-i-Dhakah, Dacca, 1946, pp.32 ff.
². Akhbar al Akhyar, p. 173
with Shah Jalal Dakini. The English translation of the verses are as follows:—

"Bravo! the paradise is a pinnacle of the palace of your high rank; its door may correctly be called "Jannat al-Mawa." The authority of your antagonist is fleeing before you just as wild deer. Your high position has touched the heaven just as Wamaq caught hold of the skirt of 'Adhra. The heavenly angels as well as I, say every moment on the throne of God that thou art the great Jalal al-Din wa'l-Duniya."

SHAYKH HUSAMU-'D-DIN MANIKPURI (d.1477 A.D.)

He was born in Manikpur (Koda) in the district of modern Purnia. He was a disciple and Khalifah of Shaykh Nur Qutb-i-'Alam. Among the Bengali disciples of Nur Qub-i-Alam, Shaykh Husamud-Din was the most eminent of them all. His malfuzat have been compiled

2. Ibid.
by his followers and given the name of "Rafiq" al-
Arefin"\textsuperscript{1} or "the Friend of the Gnostics". It is said
that after he received his spiritual education from
his teacher, he observed fasting for seven years.\textsuperscript{2} His
active participation in the missionary propaganda
made him famous in Bihar and Bengal. He started a
new order called the "Husamiyah Order". He died in
882/A.D. 1477\textsuperscript{3} at Manikpur in U.P. India.\textsuperscript{4}

**SHAH 'ALI BAGHDADI** (death before 1480 A.D.)

The tomb of this Saint is in the village of
Mirpur in Dacca. Adjoining to the dargah, there is
an old mosque which contains an inscription in Arabic.
This inscription records that the mosque was built in
the year 885 A.H. 1480 A.D. during the reign of Yusuf
Shah (1478-1482 A.D.).\textsuperscript{5} Generally we are observing

\textsuperscript{1} Akhbar al-Akhyar, p.176.
\textsuperscript{2} Khazinat al-Asfiyah, Vol.1, p.400
\textsuperscript{3} Ibid, p.401. Prof. Hasan Askari, on the authority or
Akhbar al-Asfiya puts his death on 15th Ramadan
853 A.H.(Proceedings of the Pakistan History Conference,
Dacca Session, A.D. 1953, Reprint Section, p.2).
\textsuperscript{4} Abdul Karim, SH MB, p.113.
\textsuperscript{5} Journal of the Asiatic Society of Bengal, Old Series,
that almost all mosques adjoining to "tombs" in Bengal, were built after the death of the Saints or during their life time. And Hence, we are not agree with Mr. B.C. Allen, who says, that the Saint died in 1577 A.D. But due to the lack of reliable historical evidences we reach to this conclusion that according to said inscription Shah Ali Baghdadi died before the year 1480 A.D. Probably he was an inhabitant of Baghdad which his title indicates.

**SHAH LANGAR**

Shah Langar, lies buried in Mu'azzampur within the jurisdiction of the police station Rupganj in Dacca. A mosque was built near the tomb during the reign of Shamsu-'d-Din Ahmad Shah (1431-1442 A.D.). From the above fact we are of the opinion that the saint was either a contemporary to Shamsu-'d-Din Ahmad Shah, or he died before the Sultan.

Dr. Enamul Haq says, "While we had been at Mangalkot in 1930, the "Khadim" or caretaker of the shrine of this Saint informed us that the darvish came to Mangalkot from Gujrat not after a very long time following the conquest of Mangalkot by 18 darvishes, and that he came to the place with a view to visit the tombs of his predecessors whose name and fame reached his native land Gujrat long before. After his arrival at Mangalkot, he did not like to leave it owing to the sanctity of the place, acquired from the association of the 18 darvishes."

Besides, this, no definite date is available about the life and activities of the Saint. There is a mosque near the tomb of this darvish, which contains the following inscription in Persian:

1. HSB, p.191.
"When this mosque was built by the grace of Inayit,
Then it turned to be a K'abah, a respectable place of Islam.
An aerial voice from an aerial being came for its date,
'It is the place of worship for mankind!
1225 A.H. = 1810 A.D.

From this, we are of the opinion that, this mosque was built long long after the death of Shah 'Abdullah Gijrati who came to Mangalkot at a time not later than the sixteenth century A.D.