CHAPTER VII

THE MAGHRIBIYA ORDER AND ITS SAINTS

This Maghribiya Order is so called from the name of its founder Shaikh Abū Shu'āb Mādyānī Maghrībī who belonged to Trablas-ul-Jazāir. He is said to have met Khwājā Khizr many times and talked about the ranks of walis. His tomb lies at Mādyān in Iran.

Shaikh Abū Shu'āb's successor was Abū Muhammād Sālīh Dakkākī who was sent by the former to Baghdād where he studied Ḥadīth under Sayyad Ābd-ull Qādir Jīlānī. Abū Muhammād's successor was Abū ʿAbbās Quraishi, who in turn was succeeded by Shaikh Muḥammad Kimi.

Shaikh Bābā Ishaq (A.H.775/A.D.1374) was the first to introduce the Order into India. After completing his religious education he had proceeded to Kim where he had joined the Maghribiya hermitage convent established by the aforesaid Shaikh Muḥammad Kimi. The Shaikh conferred the khilafat on Bābā Ishaq Maghrībī.

1. Shaikh Ahmad Khattū- Risala-i-Ahmadiya Fi-Manaqib-i-Mashaikh-i-Maghribiya (Ms)
After the demise of the Shaikh, the Shaikh's other disciples of the hermitage started to harass him in one way or the other for some of them thought that their claim to the Sajjādā-nashīnī had been superseded in favouring Baba Ishaq with the position. The Baba bore all hardships created by them patiently. But, ultimately, he became helpless and one day visited the shrine of his preceptor to seek refuge.

The next morning he found a bag of money lying there. Baba Ishaq picked it up and distributed it to the inmates of his convent to appease their grievances. But they did not change their attitude so one mid-night he left the place for Ajmer.

He lived at the mausoleum of Sayyad Mu'in-ud-Dīn Chishti. After some time, he proceeded to Khattū and preached his order there.

As he was celibate he adopted Shaikh Ahmad Khattu as his son. In the course of time he appointed him, his

1. Ab-ul-Fazl- A'in-i-Akbari, p.220; Shaikh Mahmud Iriji-Tuhfat-ul-Majalis (MS)
2. It is a village near Nagore in Marwar - (Abd-ul-Hai- Yad-i-Ayyam, p.43.)
spiritual successor. He was the first to start the propagation of the Maghribiya Order in Gujarat in A.H.832 (A.D.1422).

The Maghribis travel from place to place to act up to the hadith of the Prophet. They are very regular in the observance of the five daily prayers. They attach much importance to the Friday congregational as well as nightly prayers.

They believe in non-violence so much so that they are careful to protect the lives of ants as well. They hold in respect every creature of God. In their heart, there is always the presence of the name of God. The absence thereof means to them the loss of prayers offered during seventy years. According to their tenets every one should have control over his or her 'nafs' and there are as many ways to reach God, as there are inhalations and exhalations in a minute.

2. Lit. Lower self.
They exhort, "Be with God and it is possible, be with the friends of God; attain every kind of knowledge from every place and even go to China for the purpose.”

Following are the saints of this order, who lie buried in Ahmedabad and Anhilwad Pattan:

SAINTS LYING BURIED IN AHMEDABAD

2 3 4 5
SHAikh MALik Ahmad KHAttU MagHRibi GANJBakhsh

Sheikh Malik Ahmad Khattu Maghribi known as Ganj Bakhsh was born in Delhi in A.H. 738 (A.D. 1338) during the reign of Sultan Muhammad Tughlaq (A.H. 725/AD. 1325-A.H. 752/AD. 1357). His original name, Nasir-ud-Din was changed for Shaikh Ahmad by his preceptor,

1. Shah Wajih-ud-Din- Shajra-i-Hazrat Makhdum Shaikh Ahmad Khattu (MS);
   - Sheikh Ahmad Khattu- Risala-i-Ahmadiya Fi Manaqib-i-Mashaiikh-i-Maghribiya (MS);
   - Sheikh Mahmud 'Iriji- Tuhfat-ul-Majalis (MS).
2. His father Malik Ikhtiyar-ud-Din was a distant relative of the Sultan Musharraf Tughlaq. He was one of the nobles of the court and had the title of 'Malik' L-Shaikh Mahmud Iriji-Tuhfat-ul-Majalis (MS).
3. As he passed his childhood at Khattu in the vicinity of Ajmer, he was so called (Ismail bin Ibrahim-Risala-i-Ahmadiya, p. 352).
4. As he belonged to the Maghribiya order of the sufis, he was so called.
5. He was so called because he received the treasure of bounties from Sayyad Makhdum Jananiyan Jhangasht which he used to give generously to the people - [Sayyad Muhammad Ja'far bin Jalal- Sad-Hikayat (MS).]

Contd.. 355...
Bābū Ishāq, who was the founder of the Maghribiya Order in India.

Regarding the contact of the boy Nasir-ud-Dīn with Bābū Ishāq Maghrībī, it is said that the latter, according to the dream of the previous night, instructed his disciple Mawlānā Ṣadr-ud-Dīn, the grandson of the famous Sūfī Mawlānā Shihāb-ud-Dīn Hamadānī to procure for him a child of a particular type of complexion which he was shown in the dream by Prophet Muḥammad.

Accordingly the disciple went to Dindwānā where a weaver had a boy got from a caravan that had found him wandering on some road during the journey. Finding him to be of the same complexion as described by Bābū Ishāq, he requested the weaver to hand over the urchin to him as his preceptor needed him. The latter expressed his helplessness in acceptance of the proposal as he himself had no male issue. The Mawlānā told him that if he did

Contd., from p.354.

6. Mawlānā Muḥammad Qāsim- Mīrāt-ul-wusūl war-Rasūl Malfūz-i-Aḥmad Maghribī (MS)
1. Shaikh Mahmūd Iriji- Ṭūḥfat-ul-Majālis (MS)
not part with the boy, he would incur the displeasure of the saint and would be entangled into some grave difficulty. Being afraid of the befalling calamity he told him to take away the boy. Babu Ishaq was greatly pleased to get his desire fulfilled. At that time the boy was only four years of age and Babu Ishaq was an old man of 31 years. He was treated by him as his own son. It was the practice of Babū Ishaq not to take meals in the absence of the boy.

He himself taught him some religious and philosophical subjects and engaged Qāzī Hāmīd-ud-Dīn Nāgorī to instruct him in others. Furthermore, he arranged for the training of the boy in archery, wrestling and fencing.

From daily activities of the boyhood, peculiar traits of his character indicated that he was born to be great. There is a notable incident of the period


2. Maulānā Muhammad Qasim - Mirqat-ul-wusul-war Rasūl Malfūs-i-Ahmed Maghribī (MS)
when he was only eight years old. It so happened that Shaikh `Abdullah, a friend of Babu Ishaq from Khurasan reached Khattu to pay his respects to him. When he arrived at the monastery there was nothing in the kitchen to serve him in his dish. Babu Ishaq was reminded of the goat on whose milk Ahmad lived and whom the latter loved intensely. But, he could not slaughter it without informing the ward. On enquiring of him about all owing him to do so, the latter said, "Even if you kill me, I do not mind." Then the goat was slaughtered and dainty victuals were prepared out of the meat thereof. But Ahmad while taking meals, purposefully absented himself from the majlis. The guest insisted on having the company of the boy at the dinner. So Ahmad at last attended it but refused to enjoy the meals prepared from the meat of the same goat on whose milk he was brought up.

After being free from taking dinner, Babu Ishaq

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1. The name of that goat was Putli (MS) Shaikh Mahmud bin Sad Iriji- Tahaf-ul-Majalis (MS)
spoke in a lofty tone "Help me, oh saints, prophets and pious people". Shaikh Abdullah raised an objection to the statement saying "First of all prophets should have been referred to, and then saints". Babu Ishaq suggested to inquire of Ahmad about the verity of the statement. On being done so, Shaikh Ahmad opined that the progress should be from a low thing to a high thing. This reply was appreciated by Shaikh Abdullah with the remark, "A day will come when the boy shall attain eminence all over the world".

When Ahmad was 12 years old, he chanced to go to Delhi with Babu Ishaq. There one day, he went for a walk to Chahar Bagh. Accidentally a young man dressed in the military uniform approached him saying "Oh Malik Nasirud-Din, you are my brother; our parents are alive and their hearts are full of woes since you left them; so kindly accompany me to them". But Ahmad walked towards Babu Ishaq with hasty steps. The youth followed him and narrated the same details before Babu Ishaq, and

1. Shaikh Mahmud Irijii- Tuhfat-ul-Majalis (MS)
as the proof thereof he said, "I remember that he has a mole on his shoulder." On verifying his statement, it was found to be true.

Babu Ishaq enquired of him as to how Nasir-ud-Din was separated from the family. He told him that once their maid-servant had taken the boy out for recreation and all of a sudden at that time, there was a tremendous storm in Delhi. She lost her way and did not return. In spite of long search of the child, no whereabouts could be traced so far. Babu Ishaq advised Ahmad to go to his father, but he refused to do so and accompanied him to Khattu.

Babu Ishaq before his death bestowed upon Shaikh Ahmad the khirqa and the cap with the words "Babu Ahmad, I am leaving you and I am leaving this world, now say something". The Shaikh recited these couplets from the Bostan of Sadi:

1. Maulana Muhammad Qasim - Mta-ul-wasul war Rasul Malfuz-i-Ahmad Maghribi (MS)Persien-
Shaikh Mahmud bin Sad Irri-Tahfat-ul-Majelis (MS)
and Bâbâ Ishâq breathed his last with the following words on his lips

پاکی با وقیم پاکی با وقیم

This happened on Shāban 17 A.H. 776 (A.D. 1374).

He was buried in Khatū. Thereafter on 29th of the same month the saint took to a corner of retirement with forty dates and a pot full of water for ablution. The day on which the period ended was Ḥid. He did not come out and so at the request of people, the police officer of the place broke open his cell and found him in a very weak condition. With all possible care, he was taken for the Ḥid prayer.

No longer Shaikh Ahmad remained bound to the spot and left for Delhi. He settled there in the Khânjahān Mosque. When Sultan Firozshāh Tughlaq (A.H. 752/A.D. 1357) learnt the news of his arrival there, he met him to receive blessings from him.

During those days so great a saint like Makadûm

1. Maulâna Muhammad Qâsim- Mirgât-ul-wâsul war Mâsûl Malfûz-i-Ahmad Maghrîbi (MS)- Shaikh Mahmûd Irijî- Tehfût-ul-Majâlis (MS)
Jahāniyān Jahāngasht also had happened to be in the city; he too paid a visit to him and remarked -

When he crossed his thirties he made up his mind to make a pilgrimage to Mecca and Madina and started for Cambay on horse-back. He was greeted by the high and the low, all along the way. At Maharwala (Anhilwād Pattan) Malik Muḥammad Sultanī Rastikhān alias Farhat-ul-Mulk (A.H.778-793/A.D.1377-1392) the nāẓim treated him with great reverence and respect. When the saint proceeded on his journey he sent a message to his son at Cambay to make all the necessary arrangements for him with regard to his voyage to Mecca. And it was so done.

Near Aden, the saint having been informed that the ship was facing a dangerous storm and it was about to sink, recited

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\text{بِحَافِظِانِ حَقِيقَةٍ بِرَقَبِ الْحَمِيمِ نِعْمَةً يَا عَلَى}
\]

and to the surprise of the pilgrims, the captain

1. Shaikh Mahmod bin Ṣād Irijī- Tuhfut-ul-Majālis (MS); Maulana Muḥammad Qāsim- Mīrzat-ul-wusul war Rūshūl Malfūz-i-Aḥmad Maghribi (MS)
immediately after declared that all were safe. From Jedda the saint travelled on a camel up to Mecca. Having completed all the rites of the pilgrimage there he proceeded on foot to Madīnā. He happened to meet thereafter there Tāj-ud-Dīn who was the Imam of the Khānjahān mosque at Delhi. He also accompanied him. In Madīnā they put up in a mosque of Madīnā. All pilgrims engaged themselves in making arrangements for their meals but the saint was as usual busy with his ‘tasbīh’. He believed that his host Prophet Muhammad would take care of him. After some time, a man presented himself at the gate of the mosque with a dish full of dates, inquiring about the guest of the prophet. The saint approached him saying he himself was the required person. Having put the dish in his hand, the person disappeared. The saint ate some of the dates and distributed the remaining among all who were present there. They expressed immense surprise at the incident.

1. Shaikh Mahmūd Irījī- Tūḥfat-ulMajālis (MS.)
After passing some days, he reached Hirat where he met Shaikh Shihāb-ud-Dīn Khayāwānī. On his further journey, he spent his time in the company of Shaikh ‘Abdul-Awwal and Shaikh Hussam-ud-Dīn, the disciples of Shaikh Shihāb-ud-Dīn Suhrāwardy. He spent in their company many years and having left them, he started his back journey and passed through Samarqand, Balkh, Tabrez and Aden. He made a halt at Uchh where he offered the Fatihā at the tomb of Hazrat Makhdūm Jahāniyān Jahāngasht who had left the world during his absence in India. Then he met Sayyad Rājū Qāttāl, the successor and the Sajjada-nashin of the saint.

In A.H.801 (A.D.1399) he was in Delhi at the time of the occupation of the imperial capital by the great conquerer, Timur Lāng. The victor had granted quarter to the people of Delhi and had appointed his men to collect the ransom. On account of the harsh

1. Shah Wajih-ud-Dīn Alawi- Shajra-i-Haḍrat Makhdūm Shaikh Ahmad (MS)
2. It is in Multan- Pakistan.
3. Shaikh Mahmūd bin Sād Iriji (MS)
methods adopted by them, some of the citizens refused to pay it and a few of Timur's men were slain. The wrath of Transoxian barbarians was thereupon kindled and he gave orders for the capture and slaughter of the inhabitants of the city. On the fourth day, Timur ordered all the inhabitants to be made prisoners and to take them all to Transoxiana. Eventually, Shaikh Ahmad Khattū went along with the army for intercession with Timur for prisoners and had an interview with the great Timur. He impressed him with his saintly ways and learning. He had also discussions with the learned men accompanying the Transoxian army. Ultimately, he secured the tyrant's mercy on all the prisoners.

Ultimately, the saint left for Gujarat and in A.H.302 (A.D.1400) arrived at Anhilwād Pattan. Zafarkhān the governor appointed by Tughlaq Sultan, received him with great respect. The saint proceeded to the Deccan

and when he reached Broach, Burhān-ul-Mulk Ṭāṭārkhan approached him to convey the message of Zafarkhan not to leave the province. The saint agreed to his request. Zafarkhan granted him in fief a village named Utīlā near Dholqa and ordered Qāzī Khānū to make all arrangements with regard to his settlement.

The saint ultimately chose a site at Sarākhēj about six miles south-west of the city of Ahmadābād for his permanent residence.

In A.H. 812 (A.D. 1410) Ahmadshah, the son of Zafarkhan alias Muzzafṣarshah, a youth of twenty ascended the throne. Within a few months of his accession, he desired to build the city in consultation with his spiritual adviser, Shaikh Ahmad. By the aid of the holy Shaikh Ahmad, Alkhiyar Khwajā (or Elijah) was invoked to appear and from him permission was obtained to found

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1. The mysterious personage known to Muslim hagiographers is believed to be of the family of Noah and the son of a king. He is said to have descended to the regions of darkness (zulmat) where he discovered the fountain of life and quaffed its water. As a result, according to the belief, he is still alive in the flesh and may occasionally be seen in sacred places such as Mecca and Jerusalem.
a city on the site desired. But the sanction was
coupled with the strange condition that four men, all
bearing the auspicious name of Ahmad, be found, each
one of whom should on no single day have omitted the
observance of what is called the "canonical" noon-day
prayers. The saint and the Sultan themselves had each
fulfilled this condition, and a search through Gujarat
yielded other two, Malik Ahmad and Mullâ Ahmad. First
Shaikh Ahmad Khattû lined out with his own hand the
future city's western border, then the Sultan the
eastern, and lastly, Malik Ahmad and Mullâ Ahmad the
north and south sides.

These four Ahmads are said to have been helped
by twelve Babas, namely, Baba Khoju, Baba Iaru, Baba
Kamal, Baba Ali Sher, Baba Mahmud, Baba Tawakkul,
Baba Lului, Baba Ahmad Nagori, Baba Ladh, Baba Dhokal,
Baba Sayyah.

1. He is buried in Anhilwad Pattan.
2. He is buried in Pathânwadâ, Kalûpur, a locality in
   Ahmadabad.
4. These four lie buried at Dholka.
5. Baba Ali Sher and Baba Mahmud lie buried at Sarkhej.
6. He lies buried in Naqirabad, Shâhibâg, Ahmadâbad.
7. He lies buried at Manjhumâ, outside the Jamâlpur
   Gate, Ahmadâbad.
8. He lies buried near the Nalband mosque, Khâs Bazar.

Contd. 367...
In the year A.H. 849 (A.D. 1449) after the prayer of 'Id-ul-Fitr all of a sudden, the saint fell seriously ill. Muhammadshah bin Ahmadshah (A.H.845/A.D.1441 to A.H.855/A.D. 1451) learnt this news and ran up there. Finding that the end of the saint was very near, he burst into tears. The saint consoled him and swooned. After some time, he came to his senses and called his disciple Salah-ud-Din near him and told him to tie up the turban on his head. He then took him in his armpit and uttered, "Wherever you will be, you will see me". He then declared him as his 'khalifa' and gave blessings to the inmates of the convent. Immediately after that he breathed his last. This happened on 1 Shawwal 14. He lies buried at Sarkhej.

Contd. from 366.
9. He lies buried near the Halim wicket at Shahpur in Ahmedabad.
10. He lies buried between Shahpur and Dehli Gate on the Dudheshwar Road in Ahmedabad.
11. He lies buried at Viramgam.

1. Mawlana Muhammad Qasim- Mirat-ul-wusul war Rusul Malfuz-i-Ahmad Maghobi (MS); Shaikh Mahmud bin Sa'd Iriji- Twhfat-ul-Majalis (MS)
Sultan Muhammadshah II (A.D. 1442-51) started the work of erecting a splendid mausoleum over his tomb in A.H. 854 (A.D. 1446). It was completed in A.H. 859 (A.D. 1451) by his son and successor Sultan Qutb-ud-Din Ahmadshah II (A.D. 1451-58).

Its imposing structure is the largest of its kind in Gujarat. Over the main entrance of the mausoleum, the following verses in Persian are inscribed on marble:

\[
\text{کرکف المدی پر یزد ریزشود}
\text{داخان و میر نجم چرخ یزد شفورد}
\text{ان کارتش جدید ولست کیم}
\text{کرکوف زمین نه سرموزیمود}
\]

The sarcophagus in the centre of the building is divided off from the rest of the interior by a screen of brass panels worked in beautiful patterns. The

1. The quatrain has been rendered thus:

When the ocean of Ahmad's palm pours forth its pearls,  
The skirt of hope becomes the treasure of Farviz;  
No wonder if, in order to bend before his shrine,  
The whole surface of the earth raises its head.  

Two Persian words in the last line, viz: Sar-khez form a paronomasia or play upon the name Sarkhez - J. Burges Muhin-Archer of Ahmadshah, Pt. I, p. 48.
exterior walls of the mausoleum are also panelled with trellised windows of perforated stone work in every variety of design. The Rauza is surmounted by a large central dome which supports as its finial a brass pipal leaf as in other royal buildings of the Ahmadshahi rulers. The great monument stands on an elevated platform which is approached on one side by an exquisite little pavilion raised on sixteen pillars.

On his tomb a silver chain has been hanging but nothing has been known as to who put it there. It is so said that a thief got in to steal it. On his touching it, it went up and he fell there dead. According to the belief prevalent among the people living there it got doubled in the course of time.

In the vicinity of the mosque mausoleum there are the mosque and the tank whose construction had been started under the special care of the saint. But it had remained incomplete; so it was finished later on by Sultan Muhammadshah II.
This mosque has an area about half that of the Jamī Masjid of Ahmadābād. It differs from those of an earlier date in having no arched facade and in the roof being of uniform height throughout and without minarets. But the mosque has the perfection of architectural design; and its beauty is due to its chaste simplicity and classic restraint and indeed, considered on its merits as a pillared hall.

The saint had fair complexion. In his youth he himself used to shave his head.

Shaikh Ahmad Khattū is deemed even today to be the most eminent of the Muslim saints who lie buried in Gujarāt. He was and even now is known as 'Chirāgh'! His preceptor, Babu Ishaq had so high a regard for him that he designated him as Qutbul-Aqṭāb.

1. He was a very good wrestler and was an expert at the arrow shooting. As such he was very bold by nature and often used to say  

1. Maulānā Muḥammad Qāsim- Mīrgāt-ul-wuṣūl war Rūsūl Mālfūz-ī-Aḥmad Maghrībī (Ms)  
2. Shaikh Muḥammad bin Sa'd Iriji- Thawfīq-ul-Majālīs (Ms)  
3. It means "Where there is a danger, there is my abode"- Maulānā Muḥammad Qāsim- Mīrgāt-ul-wuṣūl war Rūsūl Mālfūz-ī-Aḥmad Maghrībī (Ms).
The saint was a very good singer. He was very fond of hearing qawwalis and used to fall into the condition of 'wajd' while he attended the function of saw. He was also a poet and had his nom-de-plume 'Ahmad'. Following verses are the specimens of his composition:

He was very witty by nature and there are many incidents of repartees narrated about him.

Once, while he was distributing money among beggars, a poet was by his side. The latter remarked, "This is a very good practice bestowed upon idlers by God". The saint recited his following verse in reply:
His following ghazal was daily recited by one of his disciples named Shaikh Mahmūd Iriji. The saint composed the following ghazal and recited it in the presence of his disciples:

Shaikh Mahmūd Iriji after hearing it stood up and requested the saint to read the last couplet containing the nom-de-plume but he said, "I don't want to be known as a poet."

A person with the poetic bent of mind recited the following Hindi verse before the saint:

لا جا نن کر کا و جی سا ب بین بی بی بی
سای سر سر سا کو را کا را ی بایا

1. Shaikh Mahmūd Iriji- Tuhfat-ul-Majalis (MS)- Maulana Muhammad Qasim- Mirqat-ul-wasul war-Rasul- Malfuz-i-Ahmad Magribi (MS)
The saint observed ex-tempore in reply the following:

Once a girl with collyrium in her eyes, approached the saint; he did not like it and so said:

Once, when the well-known saint Khwaja Qutb-ud-Din Bakhtyar Kaki fell ill and remained bed-ridden for a long time, his relatives approached Shaikh Ahmad and requested him to pray for his recovery from the long ailment. He did so and told them to convey the following couplet to him:

He wrote a book in Persian named Irshad-ut-Talibin

1. Shaikh Mahmud Irjii- Tuhfat-ul-Majalis (MS)
in which he has given the history of fourteen orders of Sufis. He also translated the Holy Quran into Persian. His "Risāla-i-Ahmadiya", a work in the Arabic language contains the tenets of the Maghribiya order and the biographical sketches of some Shaikhs belonging to it. The book was dedicated to Sultan Ahmad, the founder of the city of Ahmadabad.

There are so many legends ascribed to the saint about his nature. Once, while he was asleep a man reached his bed with a dagger to murder him. The Shaikh suddenly awoke at the very time and finding him on the point of thrusting the dagger into chest questioned, "Who are you?" The man turned away and disappeared from there, but the inmates of the convent chased him and caught him. They produced him before the saint. The latter told all people to go away leaving him there. Then the saint enquired of him about his name and the object with which he was there with a dagger. The man

1. A manuscript lies in Pir Muhammadshâh Library, Ahmadabad.
2. The manuscript is still lying in Khaneqâh at Sârkhej.
3. Ismâ'îl bin Ibrâhîm- Shareh Risâla-i-Ahmadiya (MS)
confessed all his guilt. The saint forgave him and sent him away after giving some money.

Once a rich person presented to the saint a cow of nice appearance. He put her under the care of Taj-ud-Din. But the ungrateful fellow sold her away to some butcher. She could make her escape from the grip of the latter and approached running to the saint with the butcher following her to catch her again. She started yelling. When the butcher narrated before the saint what had happened, the latter persuaded him to leave her there and accept back the money of the purchase given to Taj-ud-Din.

Once, a cunning person living in the guise of a fakir begged alms from him. The saint gave him two Panjgani. The greedy fellow was not satisfied and spoke in a suppressed tone. The undeserving are given gold and I, a deserving one, only two Panjgani. The

1. Shaikh Mahmud Iriji- Tuhfat-ul-Majalis (MS)
2. Mawlana Muhammad Qasim- Mirqat-ul-wasl ul war Ruhul-Malfuz-i-Ahmad Maghribi (MS)
3. The name of a copper coin current in those days.
saint said in reply, "I have no concern with it. It is given by God to me to transfer it to the deserving. But what is there tied on your back? The pretender did not speak a word and went away. But it so happened that he succumbed to the fatal pain that started in his stomach at the very moment. Malek Shaikhen, the police officer, happened to be there. During the inquiries made by him he found a small bag full of a hundred tankas tied to his back. When the event was narrated to Ahmadshah, he said only this much, "He is a great saint and his blessings are with me and with my kingdom!"

In A.H. 825 (A.D. 1423), Sultan Ahmad returned to his capital after vanquishing Shah Hoshang's Mughal forces. It is related that two months before this, Sultan Ahmad had written from his camp at Sarangpur to Shaikh Ahmad Khattu to send his blessings. The latter had informed him in reply, "In triumph and glory you shall return to your capital, God willing, in the year..."

1. Shaikh Mahmud Irifi- Tuhfat-ul-Majalis (MS)
A.H.826 (A.D. 1424) and so it happened.

Sayyed Jalāl Bukhari, better known as Jalāli has written some couplets in praise of the saint.

The couplets are as follows:

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\begin{align*}
\text{فیض شاه رسل عیسی مسیح} & \text{ - } \\
\text{کبیر تفریح زبانه میاد} & \text{ - } \\
\text{میلید شیر عظیم نیست} & \text{ - } \\
\text{پیرمرد مرزمن گلوست بیا} & \text{ - } \\
\text{ادیب و عیوم و دبکه} & \text{ - } \\
\text{اهم حمیست چون درم} & \text{ - } \\
\text{خادم و هفه حیة (الرسو)} & \text{ - } \\
\text{میانی شاه مائظم از آن ایود} & \text{ - } \\
\text{معم گوهر جلای فیش برومات}
\end{align*}
\]

Shaikh Salah-ud-Din was born in A.H. 824 (A.H. 1422) in the city of Lās situated in the region of Afghanistan. Originally, he had been the son of a Hindu named Tukajīv who had become a convert. The story about his conversion goes that once when Shaikh Ahmad Khattū had been reading the Qurān, he approached him, "Welcome Bābā Tālib", said the saint, "and in the name of Allāh, the Beneficent, the Merciful, learn the precepts". Then the saint took a few draughts from a cup full of water and gave the remaining to him. Thereafter the saint made the present of a copy of the Qurān to Tukajīv and the latter instantly started to study it. He continued to live there and devoted himself to the service in that convent.

One day Sultan Ahmad, the founder of Ahmadābād paid a visit to Shaikh Ahmad Khattū and saw Tukajīv by his side. The saint introduced him to the Sultan who informed the saint that that person, i.e. Tukajīv had
a younger brother named Maulājīv. The saint sent Tukājīv for him and when he produced him before the saint, the latter instructed Maulājīv to go to Lās and return to Ahmadābād with both the wives of Tukājīv. Accordingly, he reached Lās when he was informed that one of the wives of Tukājīv had given birth to a son. Maulājīv brought both the wives and the child to Ahmadābād. But the child became an orphan within three months. The saint took possession of the child and named him Salāh-ud-Dīn. The child turned out to be a pious youth who devoted his time to the services of the saint. When the latter was on his death-bed, Sultan Mahmūd and Qāżī ‘Abdul-Haï visited him; the Sultan asked him to nominate as his successor, one who should keep the lamp of saintlihood burning. Pointing to Salāh-ud-Dīn, the saint answered, "This son of mine definitely will do it". The Sultan, after a pause, remarked, "It is the task of great responsibility and will not be adequately fulfilled by this feeble youth. Qāżī ‘Abdul-

1. Shaikh Mahmūd Irijī- Thīṉf̱at-ul-Majālis (MG)
Hai deserves the post in every way. "Feeble", exclaimed the saint. "No, the boy will turn out to be equal to the occasion. Think not that I shall be dead and gone. Verily the lovers of God are immortal." Hearing these words the Sultan took the hand of Salah-ud-Din in his own and put it on his head. The saint himself tied up the turban on Salah-ud-Din's head and prayed for his long life. Shaikh Salah-ud-Din fulfilled all the wishes of his preceptor and turned out to be an eminent saint. Immediately after this, he left the world. He died on Rabī' I, 22, and lies buried at Sarkhej at the feet of Shaikh Ahmad Khattū Ganjbakhsh.

1. Shaikh Mahmūd Iriji- Tāhāfat-ul-Majālis (MS)
Shaikh Mahmud was born in Irij. His father Sad was one of the descendants of Hazrat Bahau-ud-Din Zakariya.

He took education under Shaikh Taj-ud-Din Irij, the disciple of Makhdum Jahangisht who advised him to renounce the world. One day a barber was called by him to shave Mahmud's head, but, later on, he changed his mind and instructed him to go to Ahmadabad where his spiritual guide would arrange for it. He reached Ahmadabad and halted at Bhandeerpura. Next morning he went to pay a visit to His Holiness Shaikh Ahmad Khattu at Sarkhej. To his surprise, an inmate of the monastery named Baramad met him in the way and said, "My master has sent me to receive you." "No," answered the Shaikh.

1. Irij, also known as Erachh, is situated in the north of Jhansi District (Robert Burn- The Cambridge History of India, Vol.IV, p.185)
3. Vide, p. 192
4. Vide p. 191
5. When Shaikh Mahmud came to Ahmadabad, his spiritual guide Shaikh Ahmad Khattu Ganjakhsh shaved off his head.-
6. Shaikh Mahmud Irij- Twift-ul-Majalis (MS)
7. It is now known as Bhandri Pole. It is situated in the area called Kalupur in Ahmadabad.
"I am not that person. I am a stranger here and it seems you are mistaken." That person said, "Our preceptor has instructed us to address you as Mahmūd Iriji." Amazed at the incident the Shaikh followed Baramad and when he reached the place and saw the saint, he fell at his feet. He was treated as a guest in the convent. He had two more meetings with the saint who in the end said, "An invisible voice directed me to retain you here as my adopted son". Mahmūd Iriji acceded to his proposal and requested his companions to part with him and seek their own course of life. Afterwards, he arranged to call his wife from his native place Īraj and settled permanently at Bhandeरīpūr in conformity with the instruction of Shaikh Ahmad Khattū.

Shaikh Mahmūd died on Rajab, 10 A.H. 865 (A.D. 1458) and was buried in Bhandeरīpūr, a locality in Ahmadābād.

1. Mirzā Muhammad Hasan Ali Muhammad Khān- Mirat-i-Ahmadi, p.22; Shaikh Mahmūd Iriji- Tahfot-ul-Majalis(MS)
He left behind him two sons—Muhammad and Ismail.

He was a poet and composed verses in Persian as well as in Gujari under the nom-de-plume "Mahmūd".

As follows are specimens of his poetical composition:

\[ \text{Poem text in Persian} \]

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1. Shaikh Mahmūd Irijl-Tāhfat-ul-Majālis (MS)
2. **
He gives the explanation of سَمَاء in following verses:

سَمَاء آرَمَ جَانٍ رَنِيْبَتْ نَزَت،  
کسی دو نگرانه را جان بیا چنست
سَمَاء جَانِ بِهَرُتِ ۶۲ بِهُرُتِ عَرَقَی اَسُمَّ،  
۶۲ نگرانه را جان بیا چنست

As follows is one of his rubais:

1. Shaikh Mahmūd Iriji- Thahfat-ul-Majalis (MS)
2. Shaikh Mahmūd Iriji- Thahfat-ul-Majalis (MS)
His another fine quatrain:

\begin{verbatim}
با نمک تویه لا یومن شن سری در نسبت
یاد میکردم از آن شبها کرد، یاد می کرد
ما خواه و دوست نمی پرسی گردن پیوند حال
در یارتر کردم دوری یا تب بر ضوای فرزند
\end{verbatim}

He could compose extempore Dohrās.

As follows are given as the specimen:

\begin{verbatim}
2
صبری یادرب ابیل لای اوی کر
ابن نامه بهم یاراداکرون
\end{verbatim}

This second one was much liked by Shaikh Ahmad Khattu and so he often asked Qawwāls to sing it. And he used to have the condition of 'wajd'.

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1. Shaikh Mahmūd Iriji- Tāhfaṭ-ul-Majālis, p.141
2. ibid, p.179.
3. ibid, p.86.
BABA 'ALI SHER MAGHRIBI

Baba 'Ali Sher was born in Turkey. When he attained youth, he migrated to India and lived in Bengal. But, in response to the call from Shaikh Ahmad Khattu, he left that place for Sarkhej and settled there. He received his khirqa from him.

He wore no clothes but whenever his preceptor visited his convent he called for a piece of cloth with the words

لا ركعت لى ضربة ورقة

and covered himself therewith.

The Baba led a life of a mystic drawn by divine grace and given entirely over to contemplation.

He died in A.H. 850 (A.D. 1447) and lies buried in Sarkhej.

He was one of the twelve Babas who took part in laying the foundation of the city of Ahmadabad.

1. "Lit" Bring me clothing for the Tower of Islamic Law cometh
His grand mausoleum is a square in shape with a huge dome over it and has a walled enclosure.

People make a solemn religious vow to offer things there for the fulfilment of their wishes and after getting the same they pay a holy visit there on Thursdays with sweets or cocoa-nuts and flowers as a token to give up the same. Then they recite the 'fatiha' standing before the holy tomb and retire. But they are not allowed to stay overnight within the precincts of the mausoleum.
Qāzī Ahmad Jodh

Qāzī Ahmad, one of the four founders of Ahmadābād, was born in Anhilwād Pattan. His birth-date is not known. He was the son of Sayyad ʿAlī, better known as Sulaimān Faqīh, who was a learned man of the time and was the grand-son of Khalīl-ullāh alīs Farīd.

He studied the Fiqh and other religious subjects under his father. He imbibed his spiritual knowledge from Šaikh Ahmad Khattū Ganjbakhs.

He was later on appointed Qāzī of the city of Anhilwād Pattan by Sultan Ahmadshāh (A.H.813/A.D.1411-A.H.345/A.D.1443).

The saint died on 10th Shawwāl A.H.840 (A.D.1437) and was buried inside the Khansarowar Derwaja at Anhilwād Pattan. The expenditure of the construction

1. Sayyad Imām-ud-Dīn- Tārīkh-i-Awliya, p.490; Šaikh Muḥammad Qāsim- Qāsid-i-Qāsim (MS)
of the mausoleum on his tomb was defrayed by Gauiuwara Ḥasan Faqih in A.H. 1026 (A.D. 1617).

The saint established a madrasa in Anhilwad Pattan and worked as a teacher in it. He remained a celibate throughout his life.

Sayyad Burhān-ud-Dīn Qutb-i-Ālam was his contemporary and they were very intimate.

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