CHAPTER X
THE 'IDRūSIYA ORDER AND ITS SAINTS

The 'Idrūsiya Order was founded by Sayyad 'Abdullah 'Idrūs (birth A.H.805/A.D.1405) at Hazramut death A.H.865/A.D.1462). His tomb lies at Trem in 'Arabia. His eldest son Sayyad Abū Bakr proceeded to Aden where he established the 'Idrūsiya monastery and preached the doctrines of his order. He lived there till he died there in A.H.912 (A.D.1507). His tomb can still be seen there.

Sayyad Shaikh, the grandson of the founder Sayyad 'Abdullāh left 'Arabia by sea and reached the part of Sūrat in A.H.958 (A.D.1552). He proceeded to Ahmadābād and ultimately settled there.

1. When he was born, his father Abū Bakr said, "My 'Idrūs is born, he will be a saint and will have the power of practising miracles. Today is the day of 'Idrūs."-[Mawlānā Miyān Muhammad- Haqīqat-us-Sūrat, p.36]
2. Name of a city in 'Arabia.
3. It is a port of 'Arabia.
4. It was a famous port of Gujarat in olden days and was known as Bandar-i-Mubārak.
In A.H.989 (A.D.1532) Sayyad Muhammad, the grandson of Sayyad Shaikh settled at Surat and died there. His tomb still lies there. His sons became popular all over Gujarat and had their followers mostly in Bijapur. Sultans of Gujarat held them in great respect.

2. 'Abdul-Hai- Yad-i-Ayyam.
SAINTS LYING BURIED IN AHMADABAD

SAYYAD SHAikh IBN 'abdULLAH Al-'IDRUS

Sayyad Shaikh, better known as Al-Idrus was born at Trem near Hazramüt in Arabia in A.H.919 (A.D.1514). He was the son of Sayyad `Abdullah. His mother's name was SayyadaM Fadhlul-lah. In his young age in A.H.941 (A.D.1535) he went to Mecca with his father where he studied Hadīth, Fiqh, the Quran-i-Majlīd and other religious subjects from Shaikhu-l-Islām Shihāb-ud-Dīn bin Muhammed for a long period.

After his return to his native place, he continued his studies under 'Allama Faqīh `Abdullāh bin Muhammed.

After the death of his father in A.H.956 (A.D.1497) he started for India and reached the port of Surat in A.H.958 (A.D.1499). He built a mosque

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1. His grand father Abu Bakr Sakram observed the day of his birth as [البدوم (النوروز)] meaning 'Today is the great festival' Muhammad bin Abu Bakr Shillī-Mashraw-ul-Rawi, Vol.II, p.119.
there in A.H. 971 (A.D.1564). He lived there upto A.H. 974 (A.D.1567) and left for Ahmadābād as he was invited by Sultān Mahmūd, the son of Latīfkhān. Thereafter he passed some months of the year in Ahmadābād and some in Sūrat.

About the incident of his death in A.H. 990 (A.D.1583) it is said that some people recited some mārthiyās in his presence. When they finished their recitation, he took out his own diary and asked a person standing by his side to read one from it to them. Thereafter, the Shaikh remarked, "Whenever I hear some māršiya being recited, I feel afraid that some person will die in the near future." And to the surprise of all who heard this remark, the Shaikh himself left the transitory world two months after this incident on Ramaḍān. He lies buried in Jawāhārīwādā in Ahmadābād where he lived.

   'Abdur-Rashid Dālā Modūd Chishti-Mukhbir-ul-Awliya(MS)
Sayyad Shaikh did not like any formal observance of etiquette current among the common people during those days. He used to say, "If some one kisses my feet, I feel that he is thrusting an arrow into my eye. And if some one kisses my hand, I feel that he is slapping me on my face."

Several miracles are attributed to the Shaikh. Shaikh Hamīd, the son of 'Abdullāh Sindhī recorded some in a booklet and Shaikh Shihāb-ud-Dīn Ahmad bin 'Alī wrote a book entitled 'Nuzhat-ul-Ikhwan wan-Nufūs' on the same subject.

The Shaikh founded a madrasa in which he worked as a teacher. People from distant and near places came there to study. He was a voracious reader and wrote in Arabic a number of books like 'Aqīd-un-Nabawī was-Sirr-ur-Rasūl-i-Mustāfa, Tunfāt-ul-Murīd, Sirāj-ut-Tawhīd,

They are on religious subjects.

He had also a poetic bent of mind and has left a *Diwan in Arabic* under the nom-de-plume "Shaikh".

Some specimens of his verses are given below:

1. Sayyad Muhī'ūd-Din Abdul Qādir- An-Nūr-us-Safīr An Akhbāril Qaranil Mahir, p. 326 – Abdur-Rashīd Lālā Modūd Chishtī- Mukhbir-ul-Awliya (MS)
He has written a na'īt

نَّا لِبِلَ وَلَدَ الْرَسُولِ الْمُصْطَفَّيْنِ مَيْهِيَ - مِلْسَالَةُ تَقُولُ عَلَى مَرْجِيَةِ النَّبِيِّ

اِمْرَةُ عِلَّمَةٍ - يُوَّرِسُهُ - زَوَافُ حَمَّامٍ فَرْدٍ لَّهَا الْطَرِيقَةُ

شَكِرُ قُلْتَ وَالْبَرَزْوَانَ - كَيْمٌ لَّنْ يَسْقُهُ هُوَ نَسْبِهُ - يَسْقُهُ هُوَ نَسْبِهُ أَوْلِدَاءُ غَدِّهَا
Sayyad Muḥyūd-Dīn ʿAbdūl Qādīr was born on
Thursday, Rabiʿ-1-Awwal 20, 978 (A.H. 1571) in
Ahmadābād. A fortnight before his birth, his father
Sayyad Muḥyūd-Dīn ʿAbdūl Qādīr was the only son surviving the parents.
He started his studies under his father. He was very
intelligent. He derived the benefit of his contact with
pursuing his studies. He availed himself of his mother's collection of books as well. He received the khirqa from his father and succeeded him. He established a convent in Ahmadabad and worked as a teacher in the 'madrasa' attached to it. He had a big number of disciples among whom were Sayyad Jalil Allama Jamal-ud-Din Muhammad bin Yahya Shami, AlMakki, Shaikh Kabir Badr-ud-Din Hasan bin Daud Kokani, Salih Faqih Ahmad Ibn Faqih Walli Muhammad and Shaikh Fazil Shihab-ud-Din Ahmed.

Sayyad Muhir-ud-Din left this world on Muharram 10 1039 (A.D. 1630) and his tomb lies by the side of his father's mausoleum at Jawharwada in Ahmadabad.

He was a reputed saint. Shaikh Ali Muttaqi said about him that India did not incur divine wrath on account of the existence of two personalities, Shaikh

Sayyad Abdul-Rehman alias Jaiba Sahib - Tarih-i-Ain-i-Manus Fi Ahwal-i-Idrus (MS).
Muhammad Chishtī and Sayyad Muhī-ud-Dīn Ṭabdūl-Qādir in it.

Sayyad Muhī-ud-Dīn Ṭabdūl-Qādir wrote numerous books all in Arabic. His first poetic work entitled Al Ḥadīq-ul-Haẓrāt was written when he was only twenty years of age; it is the 'nast.'

Another work deserving a mention here is Munta-khab-ul-Muṣṭafā min Akhbār-i-Mawālid-i-Muṣṭafā. Arabic scholars are well acquainted with his Kitāb-ul-Minjān Marifat-ul-Mirāj. The Al-Awzā-ul-Iṣṭif fī Ah-i-Borish-Sharīf is the history of the martyrs of the battle of Ḍabīr. The Asbāb-un-Najāt wannajat fī Aḏhkar-uth-Thānīa was-sabāh is a book of prayers. The Ad-Durr-us Samīn fī Bayān-ul-Muhim throws plenty of light on the religious beliefs current during those days and Futūḥat-i-Qudsiyā fī Khirāṣ-ul-Idrāsiyya is counted upon as the best among all the works of the saint. The Tārif-ul-Aḥyā-ba-Faiz-ul-Aḥyā was written in response to the desire

1. Ṭabdūr-Rashīd Lālā Ṭala Bāla Modūd Chishti- Mukhbir-ul-Awliya(MS)
expressed by his father, Shaikh Abdullāh and in it, he appreciated the learning and philosophy of Imām al-Ghazālī. He has given his autobiography in the Khidmat-us-Sādāt. His An-Nūr-us-Sāfīr An-Akhbārî-l-Qara'llū Ashir contains the history of Gujarat. As such most of these and other works of the saint are on religious subjects.

The saint was also a poet and had a Diwan composed in Arabic; it is entitled "ArRaważ-ul-Ariz wal Faiz-ul-Mustafīz":

Some verses from it have been quoted below as specimens:

**Translation:**

By sending love to all the world,
In every era, in the ages,
When the days will die away,

The head which carries the words of God,
With the sword of the one who is wounded,
In 'Allāh's name.

The everlasting, everlasting,

In the days of the people, the days of Shajā'ī,
Nearer to the heart of the one who is near.
قالت حاسنة تطبيق طريقي - ركبت بسما لا يرى ولا يبرى ومغيرة
من شيع كلا تجدي ومن مذهب دب شيعة

فساً بني الفانيا لسانا لابب ليفن أليف أليفه وفي قتيت من منطقة الغزب دينية - وقيدت من دقة خفية سردت
دابنا ليست فليس طارككوه - ومنى امردت برود رائبة ي نق

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Muhammad bin Muhammad bin 'Abdur-Rehman Al Mili, Al Makki

Muhammad was born in a place called Sa'eed near Hezr-matt on Shaban 6, A.H.856 (A.D.1453). As he passed the major part of his life in Egypt he was known as Al Mili. His father's name was Muhammad bin 'Abdur-Rehman. His mother was a slave-girl and she died when he was only a child. The father then brought him up. He himself looked after the education of the child and taught him philosophy and Arabic.

After the death of his father he squandered away immense wealth and abundant property left by his father and as a result he was reduced to poverty. In that condition, he left his native place for Sa'eed and from there he reached Mecca. He lived with Allama Hafiz Shams-ud-Din Sakhawi and studied under him the authentic works on Hadith like Al Muwatta written by

1. Imám Malik, Sana'nu-t-Tirmizi by Muhammad bin 'Isa,

2. He was the son of Anas and was born in Madina in A.H.95 (A.D.714). He was one of the four Imáms of the Sunnis who are known as the founders of the faith. He died in A.H.179 (A.D.795) and lies buried in Madina in the cemetery called Al-Baqia—[Thomas William Beale—An Oriental Biographical Dictionary, p.178].

Contd. 442...
After a long stay in Mecca, he proceeded to Yaman where he worked in a madrasa to teach the Hadith. He left that place and reached Ahmedabad during the rule of Sultan Mahmudshah (A.H. 863-917/A.D. 1459-1511). The Sultan having been pleased with his learning and piety fixed for him an annual grant which he regularly received up to his death. And further he honoured him with the unique title of Malik-ul-Muhaddith which had never been given to anybody else before.

The saint died in A.H. 919 (A.D. 1514) and was buried in a place which is now known as Zaveri Wad (Jawhari-wada) in Ahmedabad.

He left behind him only a daughter who was married in Cairo so he bequeathed his property to a child adopted by him.

Muhammad was a very voracious reader. His fame as a man of learning spread throughout India.
Shaikh Allamah Shihab-ud-Din Ahmad, the son of Shaikh Badr-ud-Din was born in Egypt in A.H. 903 (A.D.1498).

He took education under Shaikh-ul-Islam, Zakariya Anseri, Shaikh Allama Burhan-ud-Din bin Abi Sharif, Shaikh Nur-ud-Din Mahalli, Shaikh Kemal-ud-Din Tawil, Shaikh Zain-ud-Din Gazi and Shaikh Nur-ud-Din Matihi who were the shining orbs in the literary firmament.

He went to Zubed in Yaman in A.H. 936 (A.D.1530) where he happened to meet Shaikh-ul-Islam Abul-Abbas and lived with him. He imbibed spiritual knowledge from him. Having been pleased with his pleasant habits, he bestowed upon him the 'khirqa'. He left that place in

Footnote of p.442:
2. Sayyad Mian Din Abdul-Qadir- An-Nur-us-Safir An Qaranil-Ashir, p.102-03.
A.H. 938 (A.D. 1532) with the permission of his preceptor and first reached Surat and then to Ahmadabad where he settled.

He died in A.H. 992 (A.D. 1585) at the age of 90 years and was buried in Turbat-ul-Arab which is known as Kochrab, now a suburb in Ahmadabad. He was a learned man and a versatile writer. His voluminous work, Minhaj fi-l Fiqhin-Nabawi in an authentic work on theology; his Umdah fi Hadith Arbaeen Navabah is the collection of forty hadith and his Ajrumya is the book on grammar. Several other minor works were written by him. He was a poet and composed verses in Arabic. His Diwan contains ghazals and Qasidas.

In the following verses he has given the dates of the birth and the death of the well-known traditionist, Imam Bukhari.

1. Originally it was Kucha-i-Arab, a lane or street in which Arabs lived.
Some of his well-known verses are as follows:

1. Sayyad Mut'ud-Din Ab$ul Qadir- An M ir-us-Safir
   An Akhbaril-Qaran-i41-Ashir, p*405-06.
'UMAR BIN MUHAMMAD HUSAIN

'Umar bin Muhammad Hussain was born in A.H. 979 (A.D. 1572) at Trem. His mother Maryam was the daughter of an eminent saint Shaikh Hussain bin 'Abdullah Idrūs.

He took his primary education from his father; but when he attained youth, he went to Sawāhil in Tunisia for being initiated as one of the disciples of the same saint. It was in A.H. 1001 that there he heard about the fame of the eminent saint and learned man Sayyad Muḥi'ud-Dīn 'Abdul Qādir living in Ahmadābād. So he took a decision to see him and at once started for Ahmadābād. Having arrived there he lived in the saint's convent and started his studies. The saint was immensely pleased with all his activities and noble ways of life and so he bestowed upon him the khirqa and appointed him a teacher in the same madrasa. He continued to work there till his death. He died and was buried at the place now

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called Jawhariwādā in Ahmadābād.

The saint was a poet and composed several qasīdās in praise of his spiritual guide in Arabic. As follows are the maxima of his two qasīdās in Arabic:

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\text{منا كرح بن شهيبا قصيما - \\
(وفاتا للرس))}
\]

\[
\text{نافس كرحي وس عدو الفا - \\
كح ورخان حالا بدنا}
\]

'Umar was a physician too and treated the sick without any distinction free of charge.

1. Muhammad bin Abi Bakr Shilli-
Abdul-Muatti, the son of Shaikh Hasan, was born in A.H. 905 (A.D. 1500) in Mecca where he was brought up and educated.

He studied the book ‘shifa’ and Sahih Bukhari under his tutor Zakariya Ansari who was a learned man of the time there.

When he reached the age of discretion, he left for Hazramaut and lived there. In the last part of his life, however, he started for India and settled in Ahmadabad. He was appointed maulawi in a madrasa.

Thereafter, Abdul-Muatti received the khirqa from Shaikh bin Abdullah. He left this world in A.H. 989 (A.D. 1582) and lies buried near the tomb of Said Sultan Habashi near Lal Darwaza in Ahmadabad.


2. Sayyad Muhidyud-Din Abdul-Qadir was one of his pupils who studied Sahih Bukhari under him.

3. He is also known as Sidi Said. He was the chief of the army and was getting 15000 dinars as his pay. He built the mosque with three jalis of beautiful
He was well-versed in several subjects like Fiqh, logic, Hadith and the commentary on the Holy Qur'an. He was a prolific writer. He was the author of *Asma'ur-Rijāl al-Bukhāqi* which he unfortunately did not live to complete. He has treated the subject very exhaustively.

He was also a poet and composed verses in Arabic.

In the following couplets, he has dealt with the fundamental principles of Islam:

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هنماً مَنْ عَنْمَ اسْمَهُ - دُنَالَ منْ الْرِّبَاءِ أَمِرُ التَّمْيَزَ - دِعَامُ الْعَلْلَا دُقَّتُ النُّكَبَ - دِعَامُ مَعِيْحُ وُرَأَرَ لِحُبِّ
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His following couplets contain all the names of twelve Imams.

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بِمَحْشَرِهِمْ وَعَلَّ الْبَيْلِ - دِيْباً بْيَلِيْيِنُمْ ثُمَا عَلَّ رَبَّهُمْ الْعَلَمَ
جَعْرُوْسُى عَلَى دِرْبِكُمْ - دِيْبَانْ مُحَرِّمَةَ ذِي الْوَسْطَ
يَاكُلَ بَيْتِ صُلُى الْلَّهُ بِجَمَعِ - دِيْبَانْ مُحَشََّطَ كُفُّ الدَّخَالِ فِي أَطَام
فَرْحُ وُدِّعَكُمْ قَدْ خَضَعَ فِي أَطَام - دِيْبَانْ بَيْتِ رَحِمَانَ رَحَّمَكُمْ
بِتَأْفُرُ جَاهَةُ جَمِيْعِ مَلَكِ - دِيْبَانْ بَيْتِ سِلَى رَحَّمَكُمْ
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Contd. from p.448.

archaeological designs. The middle jālī was so beautiful and attractive that the English ruler took it away and preserved it in the famous museum of London. He died in
Very nicely he has described the rose in the following couplet:

Very nicely he has described the rose in the following couplet:

Contd. from p. 449.

A.H. 984 (A.D. 1577),

To celebrate the victory of Changizkhan over Ahmadabad, he writes:

\[
\begin{align*}
\text{لا تقبل النمر منبر} & - \text{ عان لمعركة} \\
\text{نسر من الله} & - \text{ والسحر ملغمة} \\
\text{النمر طلعة} & - \text{ النمر طلعة}
\end{align*}
\]

The following couplets which he composed to send to Shaikh bin Abdullah as a specimen giving the proof of the poetic talent of the poet. The rhyming word ًةب has a different meaning in every couplet.

1. The saint's son Ahmad was also a poet and learned man of his time. He composed the following couplets on the same subject "Tea".

After writing this poetry, he wrote

Though he wrote numerous qasidas, only three of them became popular and are read with interest even now.

In all the three, he has eulogised Muhiyud-Din 'Abdul-Qadir. Firstly, he composed to celebrate his birthday, secondly, while he was sick, and thirdly, when he recovered from it.