CHAPTER XII

ISMAILI SECT AND ITS SAINTS
SAINTS LYING BURIED IN AHMADABAD

The sixth Imam Ja'far as-Sadiq ("the veridical") the great grand-son of al-Husain originally nominated as his successor his eldest son, Isma'il, but afterwards being displeased with him (because, as some assert, he was detected indulging himself in wine; he revoked this nomination and designated another of his sons Mūsā al-Kāzim (the seventh Imam of the Sect of the Twelve) as the next Imam. Isma'il died during his father's lifetime. But some of the Shi'a refused to withdraw their allegiance from him, alleging that the nomination could not be revoked, and that even if he did drink wine this was done deliberately and with a high purpose, to show that the "wine" forbidden by the Prophet's teaching was to be understood in an allegorical sense as spiritual pride. So the Ismailis

1. Rashīd-ud-Dīn Fāzlullāh- Jama'i-Tawārīkh.
also sometimes called Sabi’üns (Seveners) hold that upon the death of Imam Jafar as-Sadiq, the Imamate devolved on Isma’ili’s son Muhammad (surnamed al-Maktum, the hidden or unrevealed), and not on Ja’far’s son, Musa al-Kazim generally believed by the other Muslims. Muhammad al-Maktum was succeeded, according to the Isma’ilis by Ja’far al-Musaddaq whose son Muhammad al-Habib was the last of the unrevealed Imams.

The Isma’iliyya sect bore several other names like Fatiimi (esoteric sect), Taliimi (doctrinaire) because, according to its tenets, the true taliim, i.e. teaching could only be obtained from the Imam of the Time), Fatiimi (owing allegiance to the descendants of Fatima) and Qirmat (Carmatian). They are also nicknamed Hashshisheen or those who use a kind of intoxicating drug (hemp), which was corrupted into

2. So called because the followers kept him concealed to escape the persecution of the Abbasides.
3. Hamdan Qarmat was a da’i after whom it was named.
4. By their foes especially in Persia they were very commonly called simply Malahida (impious heretics) and later after the New Propaganda of Hasan Sabbah, Hashishi (hashish-eaters).
"assassins" by Europeans. The Bohoraa and Khojas (followers of H.H. the Aga Khan) are branches of the same stock.

Until the appearance of 'Abdullah bin Maymun al-Qaddah in about A.H. 260 (A.D. 873-4) the sect of the Ismailis had been merely an ordinary sect of the Shiites distinguished from others by its recognition of Muhammad the son of Ismail as the last Imam and by its profession of that allegorical doctrine of which this Muhammad, or perhaps his grand-father Jafar as-Sadiq had been the author.

To 'Abdullah bin Maymun al-Qaddah is generally ascribed the origin of the Isma'ili power and organization. He claimed to be a Prophet and performed prodigies which his followers regarded as miracles, pretending to traverse the earth in the twinkling of

an eye and thus to obtain knowledge of things happening at a distance. From his native village he moved from place to place and finally settled at Salamiyya near Hims (Emessa) in Syria. From there he sent his dā'īs to the country about Kūfā. He died in A.H.261 (A.D.374-5).

Their doctrine hinges to a large extent on the number of seven, and, to a less degree, on the number twelve; the numbers which are written plain in the universe and in the body of man. Thus there are seven planets and twelve zodiacal signs; seven days in the week and twelve months in the year; seven cervical vertetræ and twelve dorsal; while the number seven appears in the Heavens, the Earths, the Climes and the apertures of the face and head (two ears, two eyes, two nostrils and the mouth).

According to the doctrine of the Ismā'iliyya Sect, God has no attributes. He is incomprehensible.

and beyond human knowledge and the universe has been created by a number of divine emanations such as universal intelligence, universal soul, primal matter which forms the world and receives the impress of forms, of which the ideas exist in the universal intelligence. Space and time are two necessary primitive entities. Human salvation is in union with the universal intelligence, which must be acquired through its earthly incarnation, called Nātiq (Speaker) and of Universal Soul named Asūs (foundation) or Samit (Silent). The former manifests the revealed world and the latter its inner meanings. Such are 'Ādām, Noah, Abūhām, Moses, Jesus and last Muhammad and their Samit such as Shees, Sam, Ismā'īl, Ḥārūn, Peter and 'Alī. Below these are Hujjat (Proof) and below Hujjat, Da'i (propagandist). Sertadept is taught the doctrine in the following stages:

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(1) T'anees (familiarity) in which the good aspect of his present religion is shown with the suggestion that it is much better than what he has believed; (2) Tajarrus (investigation in the same), (3) Tashkîk (doubts in his believed theories); (4) Rabt (connection) with something higher; (5) Tâliq (suspension); (6) Tâdîs (allegorical explanation of the Ismâ'iliya doctrine; (7) Tâsîs (foundation or grounding in which the Ismâ'iliya doctrine is clearly explained; (8) Mâshâsiq bil-'Imâm (taking a vow and becoming a regular number of the new faith; and (9) Khala' and Sakh (deposing and coming out of all previous dogmatic restraints.

There are the degrees of initiation through which, according to his capacity and aptitude, the proselyte is successively led by the dâ'î.

The dâ'î commonly adopted some ostensible profession such as that of a merchant, physician, oculist or the like, and, in this guise arrived at the place
where he proposed to begin operations. In the first instance his aim was to impress his neighbours with a high idea of his piety and benevolence. To this end, he was constant in alms-giving and prayer until he had established a high reputation for devout living and had gathered round him a circle of admirers. He began gradually and cautiously to propound his doctrines to those people. The primary aim of the da'i was mainly to secure from the proselyte allegiance ratified by a binding oath and expressed by the periodical payment of a tribute of money.

The Shi‘a Bohoras in Gujarat had their origin in the preaching of some Isma‘ili da‘is. The first of them is commonly stated to have been ‘Abdullah and to have been sent from Yaman which was a big centre for the Isma‘ili propagation of the ancient time. It had trading relations with India. ‘Abdullah landed in Cambay in A.H.460 (A.D. 1067) and initiated an active
propaganda. The head of the sect resided in Yaman and the Bohoras made pilgrimages to him there, paid tithes and referred their disputes for settlement, but in A.H. 946 (A.D. 1539) Yusuf bin Sulaiman migrated from Yaman to India and settled in Sidhpur. About fifty years later, a schism occurred after the death in A.H. 1588 of Daud bin 'Ajabshah, the then head of the sect. The Bohoras of Gujarat chose as his successor, Daud bin Qutbshah and sent news of the appointment to their co-religionists in Yaman but the latter supported the candidature of a certain Sulaiman, who claimed to be the rightful successor in virtue of a formal mandate from Daud bin 'Ajabshah. Sulaiman came over to Gujarat but found his claim rejected by all but a small number of Bohoras. He died in Ahmadabad. It is also said one Mulla Muhammad Ali came to Cambay where he found the people believing in a chief saint. The Mulla paid

2. He lies buried in Cambay and known as Pir-i-Farwaz.
homage to him, learnt the language of the people and in secret began to unfold the beauties of Islam to the saint who in the course of time became a believer and with him some of his chosen followers as well as the minister of the Raja. This little band of early converts kept its Islam secret through fear of the Raja. One day, the Raja, being informed of his minister's change of creed, all of a sudden, entered his house and saw him praying, "What meanest thou by this kneeling and this falling on the ground?" asked the Raja. The minister, by God's grace, not losing his presence of mind, gave a ready reply, saying that he was moving up and down in looking for and avoiding danger from a snake. The Raja looked at the corner of the room and lo! a serpent was there.

The minister again received his master's confidence and in the course of time was able to persuade the Raja to believe in Islam. The Raja, too, kept his creed secret; but, after his death he was
buried as desired by him and not burnt as the heathens do. Now, the Mullā being a shia, the converts naturally adopted the shia creed. These shia Bohoras are divided into following sects; Dāudia, Sulaimān, Ālia, Hajumia, Zaidia, Ismā'īlia.

During the reign of the Emperor Aurangzeb, these shias were persecuted so they could not openly profess their beliefs and they have kept their religious books hidden. However, this much is known that they count their months according to the Hindu calculation. For example, their first of Ramazān falls on the Hindu Padwa, one or two days before the new moon is visible. Consequently, their Ramazān is completed on the 28th or 29th of the ordinary Ramazān of the Muslims and they celebrate their 'Id festival separately. The saints of this sect are lying buried in Ahmadābād.

SAINTS LYING BURIED IN AHMEDABAD

MAULAWI HASAN HUSAM-UD-DIN

Nothing has been known about the birth of Maulawi Hasan Husam-ud-Din. His father's name was Sulaiman.

He took his education under and imbibed spiritual knowledge from Sayyadna Ali of Anhilwad Pattan who deputed him to Ahmadabad to preach the tenets of Islam there.

He lived the life of a fakir and delivered religious sermons to his followers after the 'ishâ prayer.

He had to confront the opposition of a person named Jafar who claimed to be the leader and chief preceptor of the community. But after some time people realised that they were misled by the latter and they accepted Maulawi Hasan as their spiritual head.

The saint died in A.H.358 (A.D.1455) and was buried at Saraspur in Ahmadabad.

1. Ismai'lji Hasan Ali- Akhbar-ud-Dostil Akramin, p.76.
His son Mulla Rajabshah Jamal-ud-Din was born in Ahmadabad. Nothing is known about his birth date.

His father gave him early education and bestowed upon him the khilqa. From the commencement of his life as a saint, he propagated the tenets of his sect in villages in the vicinity of Ahmadabad. He was a fluent speaker and could quote the ayats from Qur'an and give illustrations from the Hadith at proper places and proper occasions. So he was very popular among the masses for the delivery of his preachings. He earned an honest livelihood by the sale of soaps.

In the beginning of his career Sultan Muzaffar (A.H.917/A.D.1511- A.H.932/A.D.1526) had a very high opinion about his erudition and used to invite him to the meetings that were convened by him for discussions on religious subjects. After some time, some Mullâs who were against him on account of religious differences poisoned the mind of Sultan against him and as a result the matter reached such a stage that he was executed.
by the royal order at Kaparwang. His dead body was brought to Ahmadabad and was buried in Saraspur, now a suburb of Ahmadabad. The descendants of his followers say that some of the people who carried his dead body became entirely cured of incurable diseases from which they had been suffering.

SAYYADNĀ JALĀL

Nothing is known about the birth of Sayyadnā Jalāl. His father's name was Hasan. When he was a child of the school-going age, it so happened that his grandfather Maulawi Ahmad who was a businessman had been to Yaman in connection with his business and there he chanced to have a meeting with Sayyadnā Yusuf, the son of Sulaiman who was an eminent learned man of the time there.

In the course of the talk Maulawi Ahmad sought for his advice about the education of Sayyadnā Jalāl and the latter advised him to send him to him and it

1. i.e. the father of his mother.
was so done. He studied there the commentaries on the Qurān, Fiqh, the Hadīth and other religious subjects.

After the death of his preceptor, he left Yaman for Ahmadābād to serve the Bohora community and the people of Gujarāt.

In accordance with the instruction of his spiritual guide—at the time of his death Sayyadnā Jalāl established a monastery in which he himself taught Arabic. The saint died on Rabī‘ul-Ākhir 16, 975 (A.D. 1568) and was buried at Saraspur in Ahmadābād.

He had inherited from his ancestors immense wealth and property which he utilised for the welfare of the poor and in spread of education. He often used to say "Money is hoarded by Kāfirs".

1. Ismā‘īlī Shahāb-ud-Doṣṭil Akramīn, p. 107-08.
His son Sayyadī Amīnī was born in Ahmadābād. Nothing is known about his birth date.

He received his spiritual knowledge from Sayyadna bin Quṭbshāh Dāud. He devoted to offering prayers most of the time of the day and night.

The saint left this world for the next on Shawwal 13, 1919 (A.D.1032) and was buried in Saraspur, a suburb in Ahmadābād.

He was well-versed in Fiqh and had wonderful knowledge of the Hadith. He wrote many original works and commentaries on several religious books. Some of them are Hisāb-ul-Mawāris, Sawāl-wa-Jawāb Fil-Fiqh, better known as Masā’il-i-Amīnī, Al-Hawāshī and Al-Muntakhab Fil-Fiqh.

It is said about him that he so kept himself engaged in prayers night and day that he did not care for his family. So his wife approached his preceptor Sayyadī Dāud and related the whole case to him. The latter instructed her not to keep oil in lamp. At
night she did accordingly. Seeing no light Sayyadī Aminji asked his wife for the lamp but she expressed her inability to get one as there was no oil in the house. So Sayyadī Aminji himself took the lamp and having poured water into it, lighted it up and he started his prayers. Next day his wife again went to Sayyadna Daud and narrated before him all that had happened the previous night. The latter said to her in the persuasive tone, "His prayers have been accepted by Allah and now you should dutifully serve him and should bear no grudge. There is an order from Allah, too, for women to serve their husband." Accordingly, thenceforward, she lived with Sayyadi as a docile wife for the whole of her life.

1. Isma'ilī Hasan 'Alī- Akhbar-ud-Doṣtil Akramīn, p. 201.
Sayyadnâ Dâud Qâzi-ul-Hâjât

Sayyadnâ Dâud, better known as Qâzi-ul-Hâjât, was born in Ahmadâbad in the morning of Thursday, 11th Muharram 930 (A.D. 1525). His father's name was Sayyadnâ 'Ajabshân, a man of piety.

Sayyadnâ Dâud, during his very childhood, was sent to Yaman where he learned the Arabic language and studied Qur'an, Hadith and other religious subjects under a learned man, named Sayyad Yusuf in a monastery there. He imbibed his spiritual knowledge from Sayyadnâ Jalâl there. After his return to Ahmadâbad, he engaged himself in preaching Islâm. The Mughal Subadar harassed Sayyadnâ Dâud so he left the city for Agra to complain against him before Emperor Akbar (A.D. 1572-1606). On being granted an audience, Akbar was greatly impressed in the discussion with him. Then he made all the arrangements for his return journey and sent an order to allow him to proceed without any molestation from anybody.
He passed the remaining part of his life as a teacher in a madrasa. He died on Rabī'-ul-Awwal 27, 997 (A.D. 1590) and was buried in the grave-yard of the Bohora community in Ahmadābād. He was very popular as a skilful physician.

**SAYYADNA DĀUD BIN QUTBSHĀH**

Sayyadna Dāud was born on Rabī'-ul-Akhār 23, 946 (A.D. 1540) in Ahmadābād.

His father Qutbshāh was a person of only ordinary means and used to maintain the family with the income he could have from the shop of his own.

He took his early education from his father and studied fiqh, Hadith and other religious subjects under Sayyadna Dāud bin 'Ajabshāh. He committed to memory the whole of the Qurān when he was only ten years of age.

He married Hawwā, the daughter of Muhammad bin 'Alī.

Thereafter, in A.H.966 (A.D.1560) he proceeded to Yaman.

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to prosecute his studies and imbibe spiritual knowledge. There he became a disciple of a very learned and pious man named Sayyadnā Yusuf.

When Sayyadnā Daud bin Ajabshāh, his preceptor died in A.H.997 (A.D. 1590), he was appointed as his successor. Thereafter, the confirmation from Yaman was sought.

At this juncture Shaikh Sulaiman of Radhanpūr arrived from Yaman at Ahmadabad and claimed as Dai of the Bohora community. Ultimately Shaikh Sulaiman sent an appeal to Emperor Akbar (A.D. 1572-1605) to intervene in the dispute about his claim. Accordingly, Akbar issued an order for producing the Sayyadnā Daud before him but he had disappeared and no clue to his whereabouts could be had. So the Emperor threatened his followers that they would be driven out of the State on their failing to present the saint before him. Hakīm Ālī, one of the favourite courtiers of the Emperor remained as the security for the life of the saint. As the result the latter on being informed all in detail by his followers on Jamādi-ul-Ākhīr 2v, 1006 (A.D. 1598) in
Ahmadābād expressed his readiness to present himself before the Emperor and in company of his two sons and some select followers, he went to Lāhore. But the Emperor had left the place for Kashmir, so all of them proceeded to that place. There on being convinced of the saint's innocence, Akbar sent them all back with respect and reverence and issued an order to punish his opponents for harassing him unnecessarily. After returning to Ahmadābād, he gave up all his activities and retired to a corner to live a life of loneliness.

He died on Jamādī-ul-Ākhīr 25, 1021 (A.D. 1613) at the age of 75 years and was buried in Bībipūra, a locality in Ahmadābād.

Shaikh Adam better known as Safi-ud-Din was born in A.H. 966 (A.D. 1560) in Ahmadābād.

His father's name was Tayyabshah. He took his primary education under a learned man named Sayyadnā Yūsuf bin Sulaimān and afterwards studied Hadith and Fiqh under Sayyadnā Jalāl. He imbibed the spiritual knowledge from Sayyadnā Dāud bin Qutb-shāh. The saint worked as the Imām of the mosque. He, after his long illness, died on Rajab 7, A.H. 1050 (A.D. 1624) in Ahmadābād and was buried in the graveyard of the Bohora community in Ahmadābād.

The saint was a poet and composed verses in Arabic. He also wrote several works in prose. Some of them are as follows:

1. Davatīl-Hadiyā fī Jawāhirāt-i-Hind
2. Nibrāsuṭorūs Fī Marifatil Nafūs
3. Vīcè, p. 483
Sayyadna Qutbkhān was the son of Daud Burhān-ud-Dīn bin Qutbshāh. He received his education and spiritual knowledge from Sayyadna Qāsim Zain-ud-Dīn who had good command on the Arabic language. He made it a rule for himself to complete the reading of the Qurān every day. He permanently settled at Sarangpur where he had a 'madrasa' too. He worked as a 'maulawi' in it.

During the Subadarship of prince Aurangzeb, some learned people of Ahmadabad alleged that Sayyadna Qutb-ud-Dīn belonged to the Bohora community, the rites of which are not in conformity with the Sunnat. So Prince Aurangzeb ordered the fozdar Shāhbeg to keep him in custody. Later, in accordance with the fatwa passed/the muftis on demand from Aurangzeb, he was hanged at Kārenj. His dead body was buried at the bank of the Sabarmati. But, after some time the followers of the saint dug it out from there at night and buried it at Bibipura in Ahmadābād on Jamādi-ul-Ākhir 27, 1056 (A.D. 1647).

1. Myān saheb Muḥammad ʿAlī- Mosam-i-Bahār, p.278.
Sayyadnā Pirkhān Shuja-ud-Dīn was born in Ahmadābād. He was a very enthusiastic student. He was very particular about his regular studies so much so that even on the following night of his marriage ceremony, he attended as usual the classes of his teacher, Shaikh Ādam who said, "Tonight is the night of enjoyment for you." Pirkhān said in reply, "I have more interest in the acquisition of knowledge than the pleasure derived during the night following the marriage ceremony."

He imbibed his spiritual knowledge from Sayyadnā Qutb-ud-Dīn and was appointed his successor. After some time Pirkhān was taken into custody for some crime though he had nothing to do with the case. Later on, he was presented before Prince Aurangzēb, the Subadār of Ahmadābād. He in turn sent him to Emperor Shāh Jahān (A.D. 1627-1658) who was in Lāhore at that time. The emperor was pleased to have discussion
with him and arranged to send him back with an escort. At this time, Ghairatkhan was in charge of the Subadarship of Ahmadabad. The opponents of Pir Khan approached him and reported that he could secure the release of himself and his companions by duping high officers with bribery. The Subadar without making any investigation issued an order for the re-arrest of the saint and wrote a petition to Emperor Shāh Jahān at Jahānbad, acquainting him with all details. For eight months he remained in the custody and he was released when an imperial order came to do so. Thereafter, he was treated with honour by the government officers. On khal-Qada 165 (A.D. 1656) the saint had a sudden attack of stomach-ache and succumbed to it. He was buried in Bibipura, a locality in Ahmadabad. Ismailji bin Mullā Rāj of Jāmnagar succeeded him in conformity with the will of the saint.