CHAPTER XIII

OTHER SAINTS WHO DID NOT FOLLOW ANY ORDER

SAINTS LYING BURIED IN AHMADĀBĀD

SHAĪKH ʿABDUL-MALIK BAMBAṆĪ

Shaikh ʿAbdul Malik was born at Bambān, a place in Arabia. His father’s name was Shaikh Mahmūd who descended from ʿAbbas, the uncle of Prophet Muhammad. He studied Persian, Arabic, philosophy and various religious subjects. He imbibed the spiritual knowledge from Qutb-ud-Dīn, the disciple of Imam Sahābi Misrī who was a distinguished traditionist.

Shaikh ʿAbdul-Malik migrated from his native place to Ahmadābād. He was very fond of teaching pupils so he devoted all his time to this honest and pious profession.

He died in A.H. 970 (A.D. 1563) and was buried in the locality known as Saraspūr in Ahmadābād.

The saint was an eminent scholar and was well-versed in several religious subjects. He was also a renowned traditionist.

1. Maulāna Ḥanāfī Muḥammad Abbāsī Muftī of Ujjain situated in C.P. was one of his students- Sayyad Imam-ud-Dīn-Tārīkh-i-Awliya, p. 578.
Sayyad Shāh Ābbās

Sayyad Shāh Ābbās was born in Mashhad. Nothing is known about the date of his birth. He received his early education in the madrasa of Mashhad. In the year A.H. 1020 (A.D. 1612), he proceeded on pilgrimage to Mecca where he spent five years. He received the order of the Prophet Muhammad in a dream to go to Ahmadābād.

Accordingly, he arrived there in A.H. 1026 (A.D. 1618) and settled permanently. He passed all his time in divine contemplation. He died in A.H. 1063 (A.D. 1654) and lies buried in Manjhūrī on the bank of the Sabarmatī in Ahmadābād.

He built up a stone mosque at Manjhūrī where it stands to this day.

The saint was a learned man and wrote some small works on religious subjects.

Contd. from 495.

1. The site is near the present Calico Mills outside the Jamālpūr Gate on the bank of the Sabarmatī.
SAYYAD 'ABDUL FATH 'ASKARĪ

Nothing is known about the birth date and the birth place of Sayyad 'Abdul Fath 'Askari whose lineage goes back to Imam 'Askar. He studied the Quran, the Fiqh, the Hadith and other religious subjects under Shaikh Al-Hadād who lived in Kohistan.

Sayyad devoted his whole life to imparting religious education to all the pupils who came to his convent at Shāhpūr in Ahmadābād.

He died on 15th Muharram A.H. 1090 (A.D. 1680) and was buried within the precincts in his own convent.

Sayyad was a poet and had 'Fattah' as his nom-de-plume.

As follows there is a specimen:

اٍسرارِالله فتح جان - فتحہ سین اہرامہ بہان
البیاد سین فوت النفیلین - سمیہت ای پی یو ہیں کہ ہیں

1. Abdur-Rashid Lala Modud Chighti- Mukhib-ul-Awliya (MS)
SAYYAD MUHAMMAD ʿALĪ

Sayyad Muhammad ʿAlī was born in Ahmādābād.

He led the life of a recluse from his youth. He took up his abode in the mosque built by Afzal Khan Bambānī, the vezīr of Sultān Mahmūd II of Gujerāt. He passed his time in divine contemplation there. All of a sudden he left India for making a pilgrimage to the holy cities of Mecca and Madīna.

The saint died on Sunday night 7th Safar A.H. 1153 (A.D. 1741) and lies buried within the enclosure of the mosque near Jamālpur Gate in Ahmādābād.

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1. Near the Jamālpur Gate.

The birth place and the birth date of Sayyad Muhammad are not known. He used to live in the guise of a Brahmin. He came to Anhilwād Pattan in the fortieth year of the reign of Raja Sidhraj Jēhsing (A.H. 538 / A.D. 1338) and took up a service in the royal kitchen as a cook. It was after a period of twenty years that the secret was disclosed that a Muslim worked as a Brahmin cook in the royal kitchen for so long. The Rājā became so enraged that by his order the culprit was ordered to be thrown into burning fire. When it was so done, to the surprise of those present on the spot, a heap of roses was found in place of fire. On hearing the incident the king sent special men to arrange to collect those flowers in a sheet and to bury them by the tank named Sahastra Lānga in Anhilwād Pattan.

Shāh Muḥammad Maqsūd, better known as Ḥāji Mīyān, was born at Anhilwād Pattan. His birth date is not known. He took his education and received the khirqa from his father Mīyān Qudratullah.

He established in Anhilwād Pattan a monastery in which he taught religious subjects to pupils and preached Islām there and in the vicinity.

The saint died on 6th Zul-Haj A.H.1257 (A.D.1842) there and was buried in locality called the Kālī Bāzar there.

He left two sons namely Shāh Muḥammad Nūr-ud-Dīn and Shāh Muḥammad Thānī. The latter succeeded the saint.

1. He lies buried in the Kālī Bāzar Street in Anhilwād Pattan—Shaikh Bahādur alias Shaikhūmān Saheb—Haḡīqat-us-Sūrat, p.110.
2. He died in Sūrat, on 7th Jamādiu-l-Awwal A.H.1267 (A.D.1852) and was buried there—Shaikh Bahādur alias Shaikhūmān Saheb—Haḡīqat-us-Sūrat, p.110.
3. He died in A.H.1277 (A.D.1861) and was buried in the mausoleum of Sīrāju-l-Awliya in Anhilwād Pattan—Shaikh Bahādur alias Shaikhūmān Saheb—Haḡīqat-us-Sūrat, p.110.
Shah Mahmud Thani, better known as Babemyan, was born in Anhilwad Pattan. He was the son of Shah Muhammad Maqsud who migrated from Surat and settled at Anhilwad Pattan. There he established a monastery and made the propaganda to accept Islam.

Shah Mahmud received his education as well as the khirqa from his father and became his successor after his death.

He never went out of his monastery except for offering the Fatiha at the tombs of his ancestors.

He died on 23rd Dhi Qadar 1277 (A.D. 1861) and lies buried near the tomb of Siraju-l-Awliya in Anhilwad Pattan. The saint had one son named Hajimyan Saeheb who became his successor.

1. He died in A.H. 1257 (A.D. 1842) and is buried in Kali Bazár, a locality in Anhilwad Pattan—Shaikh Bahadur alias Shaikhumyán Saeheb-Haqiqat-us-Surat, p. 109.
3. He died in A.H. 1311 (A.D. 1895) and is buried near his father in the monastery of Siraj-ul-Awliya in Anhilwad Pattan—Shaikh Bahadur aliases Shaikhumyán Saeheb-Haqiqat-us-Surat, p. 110 (Persian).
Shaikh Sadr-ud-Din Multani was born in Multan but his birth date is not known. His father Shaikh Umar Faruqi gave him education in the Qur'an, the Fiqh and the Hadith. He left Multan for Nagor and preached Islam there. He married the daughter of the Raja of Nagor and settled there. His maternal uncle Makhdum Hisam-ud-Din of Anhilwad Pattan hearing of this called his sister Amena (the mother of Sadr-ud-Din) and arranged to give them a house in Anhilwad Pattan to live in. There he worked as a tutor in the madrasa of his maternal uncle. He died at Anhilwad Pattan and was buried by the side of the mausoleum of his maternal uncle.

1. Vide, p. 113