CHAPTER III

THE CHISHTIYA ORDER AND ITS SAINTS

The Chishtiya order was founded by Abu Ishaq, Shami who died in A.H.329 (A.D.940) at Chisht in Sistan (East Iran), where his tomb lies. He was the ninth in descent from Hazrat Ali. He went on foot to Baghdad from Shami (Syria) and lived in the monastery of Mumshad Abu Dinuri. On seeing Abu Ishaq the saint remarked "you will be known as Chishti and your order as Chishtiya from today onwards. At the instruction of the saint, subsequently Abu Ishaq left for Chisht and settled there.

1. He died in A.H.298 (A.D.910); he lies buried in Baghdad (Khaliq Ahmad - Tarih-i-Mashah-i-Chisht, p.136; Farid-ud-Din Attar - Madhkariat-ul-Awliya (MS);


3. He was born at Sistan, near Khurasan. He was the son of Khwaja Ghayth-ud-Din Hasan who was a Sayyid and a disciple of Shaikh Uthman Haruni, a well-known Sufi of his time (d.A.H. 632 - A.D. 1235) who lies buried in Khurasan (Abd-ul- Haq Muhadadi-Dehlavi - Akhbar-ul-Akhyar, p.9; Muhammad Qasim Firishta -
The saints belonging to this order (or rather sect) became so eminent that the fraternity thereof spread far and wide. The order is of importance in India and Khwaja Mu'in-ud-Din Muhammed Chishti, the Aftab-i-Mulk-i-Hind (or Sun of the Kingdom of India) (b.A.H.537/A.D.1142 - d.A.H.633/A.D.1236), At Baghdad, he was acquainted with Majm-ud-Dan Kubera Shihab-din Suhrawardi 'Abd-ul-Qadir Jilani and a large number of other Sufis. He lived for a long time in Khurasan. He was a great traveller. He followed the army of Shihab-ud-Din Ghorii to India in A-H.529 (A.D.1192). After moving about in Lahore and Delhi (A.D.1193) he ultimately reached Ajmer and died there in A.H.633 (A.D.1236). His tomb became one of the most popular places of Muslim pilgrimage in India.

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Among his successors, the following were famous in India:

1. Qutb-ud-Din Bakhtiyar Kaki (d.A.H.623/ A.D.1226), who lies buried near the Qutb Minar in old Delhi and Baba Shaikh Farid Shaker Ganj (b.A.H.584/ A.D.1189 - d.A.H.679/ A.D.1265), whose tomb is at Fak Fateh and Nizam-ud-Din Awliya (b.A.H.634/ A.D.1238 - d.A.H.725/ A.D.1325). The last one was the successful preacher of the order. He founded a Chishtiya Khanqah in Delhi where he died. He left two spiritual successors; one was Nasir-ud-Din Mahmud known as Chisagi-Dehlvi (d.A.H.757/ A.D.1352) and the other Shaikh Kamal-ud-Din

1. He was born in Aush near Baghdad (Muhammad Qasim Firishta - Tarikh-i-Firishta, p.29);
2. 'Abd-ul-Haq Muaddith Dehlawi - Akhbar-ul-Akhbar, p.26; Khaliq Ahmad - Tarikh-i-Mashaiikh-i-Chisht, p.147;
3. He was born near Khonwal in the neighbourhood of Multan. His father had come to Multan from Kabul and settled there -Muhammad Qasim Firishta - Tarikh-i-Firishta, p.30;
4. It is situated midway between Multan and Lahore (Khaliq Ahmad - Tarikh-i-Mashaiikh-i-Chisht, p.148)
5. He was born in Badayün (U.P.); his father Shaikh Ahmad bin Daniyal had left Gazna and settled there (Muhammad Qasim Firishta - Tarikh-i-Firishta p.30);
Yaʻqūb Chishti who was the first to come to Gujarat to propagate his order.

The neophites get themselves initiated into the order while living in the society. To offer prayers in groups and to recite the Qurān-i-Majīd daily as the means to purify the heart constitute their idea of devotion to God. In repeating the confession of Faith, they lay peculiar stress on the word 'Ilāllāh' which they utter with great vigour while shaking their heads and the upper part of their bodies. They prefer to sing and hear religious songs. The congregation is worked up to a high pitch of devotion by recitation of hymns and often people sink down exhausted. They constantly repeat the name of Hazrat ʻAlī whom they hold in great respect. They give prime importance of

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to ḫawakkul on God and forgiving faults of others. They try to suppress anger. They keep the candle of learning and knowledge burning and avoid friendship with people of power. They are punctual in their duties. They content themselves with what they get and do not desire to have more than one essential. They wear coloured clothes, especially those dyed with ochre or acacia bark. They keep two pieces of long hair. They drape a cloth around their neck and carry a stick in their hand whenever they move about.

Of Chishtiya order, the following were among the most venerated saints whose tombs situated in Ahmadābād and Anhilwād Patān are visited by a large number of people.

1. Khāliq Ahmad - Ṭāriḵ-i-Maḥsaikh-i-Chisht, p.270-71; Sayyad Fir Muḥammad Shaḵ -Narwūsh-Shayḵūk (M.S.); Shaikh Ḥasan Muḥammad Chishti - Risālā-i-‘Arba‘a (M.S.);

SAINTS LYING BURIED IN AHMADABAD

SHAikh MAHmUD ALIAS BABA DHOkal CHISHTI

Nothing is known about the birth-date and birth place of Shaikh Mahmud who was better known as Baba Dhokal.

He received spiritual instructions in Delhi under Sultán-ul-Masháikh Nazám-ud-Din Awliya (d. A.H.725/A.D.1325), a very well-known saint of the Chishtiya order who lies buried in Delhi. After his arrival in Ahmedabad, he chose Baba Tawakkul as his spiritual guide.

Baba Dhokal played an important role while the foundation of Ahmedabad was laid. He was one of the twelve Babas selected by Shaikh Ahmad Khattu to play jointly with four Ahmad for the prosperity of the city. He preached Islam and his Chishtiya order in Ahmedabad. He died on Rajab 20 and was buried outside the Delhi Gate on the Dudheahwar Road in Ahmedabad.

1. Details about him will be found in following pages.
Numerous miracles are attributed to Bābā Dhokal. Once there was an immense scarcity of rains in Ahmadābād, so people approached him for help. The following words dropped out of his mouth:

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Within a few moments, the sky was covered up with dark clouds and there was a downpour of rains. People by way of deep gratitude prepared dhokla (a variety of delicious victuals—common among the people of Gujarat) and distributed among beggars. From then onwards some people visit his tomb when they feel the danger of the failure of crops due to the scarcity of rains and distribute at that time dhoklas in commemoration of the event.

1. 'Abd-ur-Rahim Lalā Modūd Chishti – Mukhbir-ul-Awaliya (M3.)
BABA BARAKULLAH GHISHTI

Nothing is known about the birth-date and birth-place of Baba Barakullah. His father's name was 1 Makhdum Ataullah. He received spiritual instructions from Shaikh-ul-Mashaikh, Miazm-ud-Din Awaliya of Delhi. When he reached the age of discretion, he was sent by his preceptor to Ahmedabad to propagate Islam and establish a Chishtiya convent there.

Acting up to the order, he reached Ahmedabad and established a convent in whose madrasa he himself taught religious subjects. He became celebrated as one of the most famous scholastics and theologians. He was held in respect by Saint Qutb-i-Ilam to such an extent that he was induced to have the title of 3 Shah-i-Alam conferred upon his son, Sayyad Muhammad by him only.

1. He lies buried in Hajipura, opposite Musamah's graveyard, Shahi-bagh, Ahmedabad; (Abd-ur-Rahim Rashid Lala Modubai Chishti -Mukhibir-ul-Awliya(MS.)


3. Details about him will be given in following pages.
Baba Barakullah left this world on Dhil-Hajja 30, 845 (A.D. 1442) and was buried in Hajipura, a locality in Ahmedabad.

He was very fond of music. He used to hold the *Sama* in his convent and several times used to have the state of *waad*. There is a convention that visitors to his holy sepulchre distribute bread covered with honey among the beggars sitting there.

**SHAIKH RAHMATULLAH CHISHTI**

Shaikh Rahmatullah was born at Maadu in Malwa. He was the son of Shaikh ‘Aqilullah also known as Mutawakkullah who was the disciple of Khwaja Rukn-ud-Din Chishti known as Kān-i-Shakar. Shaikh Rahmatullah received the *khirqa* from his father

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3. Vide, p. 125
who was deputed to Ahmedabad to preach the doctrines of his sect. So having reached there he established a convent on the bank of the Sabarmati. In it he kept himself engaged in giving tuition to the pupils of the Madrasa. Several saints gathered together there and held discussions on religious and philosophical topics.

The saint left this world on Jamadi II 22, 880 (A.D.1475) and was buried in Ahmedabad in the locality which was, after his name, known as Shaikhpura.

The saint was a religious guide of Sultan Mahmud Begda A.H.863-917 (A.D.1458-1511) who built a mausoleum on his tomb. His brother Shaikh Sadullah was also an eminent saint. He was buried by the side of his tomb. His other two brothers Hasan Sarmast and Shaikh Nasrullah led a pious life and devoted all their time to the propagation of Islam in Broach, Khandesh and other districts.

1. Mirza Ali Muhammad Khan - Mirāt-i-Ahmādī, p.67; Sikandar Manjhu- Mirāt-i-Sikandari, p.77;
Shaikh Jamál-ud-Dīn better known as Jamīm was born in Ahmādābād. Nothing is known about his birth-date. He was the son of Shaikh Māhmūd also called Shaikh Rājān Chishti who taught him Persian and Arabic and also imparted to him religious education. He committed to memory the whole of Qur’ān at the age of nine. When he was in his teen age a learned man of Gīlān, named Shaikh Husain inquired of Shaikh Rājān as to why the Almighty designed in His creation five fingers on every human hand and neither less nor more. The boy, Jamīm pertinently replied:

1. Jīlān, the Arabic word for Gīlān is a name of a city between the Caspian and Būhīm.
Shaikh Jamal-ud-Din devoted all his time to imparting education to pupils in the madrasa of his convent and never left Ahmadabad for the whole of his life.

The saint left this world on Dhi-l-Hajja 20, 940 (A.D. 1533) and lies buried in the place called Shaikhpura in Ahmadabad.

He produced a number of works in prose on different subjects. His Risala-i-Mudhakira is on the subject of religion. He deals in it with fundamentals of Islam.

He was also a poet of no mean order and composed Ghazals under the nom-de-plume "Jamman".

The following Ghazal is from his collection:

1. Situated near the present Gandhi Bridge on the river Sabarmati.
HAZRAT MYAN BADA CHISHTI

Nothing is known about Hazrat Myan Bada's birth-place. He was the son of 'Abdul-Qâsim who was known as Maulâna on account of his profound learning and erudition. He was the descendant of the Khalîfa Abû Bakr Siddîq.

Saintly qualities were inborn in him. Once, when he was but a child, his mother asked him to get her fire from the neighbouring house for cooking. Though the boy being ignorant of the property of fire brought it in his hands. To the surprise of all present there, there was no effect of fire and his hands remained unscorched. Inhabitants in the vicinity considered the incident as a miracle and thenceforth they began to respect him as a holy person. In the course of time, he became the disciple of Taj Muhammad Qurashi about whose whereabouts no details are available and studied the tenets of the Chishtiya Order. Later on, after the death of his preceptor he took to the work of
propagation of Islam in general and the principles of his order in particular in Ahmadabad.

He died on Muharram 20, 955 (A.D. 1549) and lies buried in Tajpur, a locality in the city of Ahmedabad.

QUTBUL-IRSHAD SHAikh AHMAD KABIR

MUSHTAQ-UL-LAH CHISHTI

Qutb-ul-IRshad Shaikh Ahmad Kabir better known as Mushtaq-ul-Lah was born in Ahmadabad in A.H. 883 (A.D. 1479).

He was the son of Shaikh Nasir-ul-Din II Chishti who gave and imparted him early education and spiritual knowledge respectively. He also bestowed upon him the Khirqa of the Chishti Order.

He built a convent in Shahpur and he used to teach pupils in the madrasah that was attached to it. So many fakirs and dervishes visited the place and took shelter in it.

The saint left this mortal world on Rajjab 26, 963 (A.D. 1555) and was buried by the side of his convent.

SHAikh Hasan Muhammad CHiSTI

Shaikh Hasan Muhammad was born in A.H. 930 (A.D. 1523) in Ahmedabad. His father's name was Shaikh Ahmad who was also known as Miyan Jiv and his mother, Bibi Khadija who was the daughter of Miyan Sher Malik bin Shaikh Yusuf, a well-known saint of the time.

When Shaikh Hasan was about two years and half old, Shaikh Muhammad bin 'Ali Nurbaksh en route to Mecca for pilgrimage made a sojourn in Ahmedabad. Meanwhile, when he visited the convent of Miyan Jiv, he chanced to see the child in company of his father. Shaikh Muhammad remarked, "This boy will turn out to be a great saint and will acquire mastery over every branch of knowledge.

1. Shaikh Hasan Muhammad - Risalah-Arba'un (MS.);
   Shaikh 'Abdur-Raabid Lila Modud Chishti (MS.)
   Mukabli-ul-Awliya
Shaikh Hasan imbibed the spiritual knowledge from his uncle Shaikh Jamal-ud-Din Jamman. He attached himself to Shaikh Muhammad after the latter's return from the hajj and became his disciple.

The saint established a convent at Shāhpur in Ahmadābād where he continued to teach the tenets of the Chishtiya Order to his followers up to the end of his life, which took place on Saturday 28th Dhūlqādā 982 (A.H.1574) and was buried at Shāhpur.

He wrote a commentary on the Qurān called Tafsīr-i-Muhammadi and annotated the Tafsīr-i-Baiżāwī. His book entitled Muzhat-ul-Arwāh on

mysticism became very popular. His Risālat-ul-Arbaun is a compilation containing several risalāt on different topics. His Hashiyat-ut-Talwīh is a glossary on the At-Jaftazad-at-Talwīh.

Shaikh Hasan Muhammad had a big number of followers among whom there were several nobles and wealthy men of Gujarat. Ahmadshāh III (A.D.1554-1560), the Sultan was pleased to make a grant of Asārwā and other villages for his maintenance.

The stone mosque near the Shahpur Gate in the city of Ahmadābād, now-a-days known as Chishti-ya Masjid was built by this saint. It took eight years to be completed. Its edifice is one of the finest examples of the Indo-Saracenic style. The sum spent after it in all amounted to eleven hundred rupees. There is the following couplet

1. There is a MS. copy of the work in the Pir Muhammad Shah Library, Ahmadābād.
2. The book is written in Arabic language.
SHAikh MUHAMMAD CHISHTI

Shaikh Muhammad better known as Shams-ul-Haqq-wa-d-Din was the son of Shaikh Hasan Muhammad whose biography has been related above. He was born in A.H. 956 (A.D. 1549) in Ahmadabad.

His mother Bibi Umman Jani was the daughter of Shaikh Ata-ul-lah bin Aman-ul-lah, a direct descendant of Shaikh Azizullah, the eminent Sufi of his age.

He studied the fiqh, the hadith and other religious subjects under his father. He could recite from memory the whole of the quran.

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When he succeeded his father, some of his disciples desired to produce before Akbar (A.D. 1556/A.D. 1605) the sanads issued by the Sultans of Gujarat to his ancestors for the upkeep of the Chishtiya convent and so they inquired of the Shaikh whether he had any. "Dervishes", remarked the Sheikh in reply, "should not be behelded to temporal rulers. The true King of Kings - God, the Almighty gives enough to His creatures". Being pressed again, he washed the writing of all the sanads that he had and threw them into the reservoir of his convent. Then he left the city and went to his own mosque on the banks of the Sabarmati. He made a point to go to the convent only for the Friday prayers. He continued to do so for some years until at last people were so much enamoured of him to learn about his miraculous powers that they approached him in a group and having entreated him to pardon them and to return to the convent, they brought him back.
One day while the saint was sitting in his convent, a mysterious voice struck to his ears saying, "We bestow upon thee the title of Qutb". As a result, the Shaikh remained in a state of trance for three days and on Ramaṣṭan 26, 1002 (A.D.1592), he ordered one of his attendants named Wali to bring some vegetables and sugar and to keep them in his room. Next morning at an early hour Sharif 2 ʿAbd-ul-Qādir ʿIdris visited the convent and greeted him as Qutb. Thereafter, the place was thronged with people. Sharif ʿAbd-ul-Qādir distributed sugar 3 and vegetables to them.

The saint died on Rabi-ul-Awwal 29, 1040 (A.D.1630) and was buried at Shāhpūr in Ahmadābād.

2. The details about him will come in following pages.
The saint left behind him four sons - Shaikh Hasan Muhammad, Shaikh Mahmud, Shaikh Siraj-ud-Din wad-Din and Shaikh 'Aziz-ul-lāh.

The eldest son died of the shock on hearing the sad news of the sudden demise of his father. The second son was a saint. He survived his father only for a short time. Shaikh Siraj-ud-Din was well-versed in several different religious subjects. He gave up his claim to succession in favour of his nephew Muḥammad Shaikh Yāḥyah. He died in A.H. 1050 (A.D. 1630). The youngest son could recite the Qurān in a melodious tone. All the brothers were buried in the same graveyard at Shāhpūr.

The saint executed the duties of the Pesh Imam in the Chishtiya Mosque at Shāhpūr. After the 'Asr prayers, he usually went to the shrine of his father to recite the fātiha. Thereafter he attended the madrasa attached to the convent and taught

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The saint was a voracious reader and read books late at night in the moonlight. At times, he moved about on the bank of the Sābarmatī bare-footed and bare-headed uttering 'Yā Allāh' at every step.

The saint had very good command over Persian and 'Arabic. He wrote in Persian, Minhāj-i-ʿAshiqān, a book on Sufism and Chehal Risāla, a collection of forty tracts of mysticism. His work in Arabic entitled the Jawāhir-ul-Ulūm contains the interpretation of sufistic maxims. There are several other works written by him like Basātinul-Ḥāshiya, Aṣrūr-ul-Anwār and Fuyūz-ul-Quds.

A number of miracles are attributed to the saint. In A.H.1027 (A.D.1617), when Jahāngīr visited Ahmadābād, he paid a holy visit to the Shaikh. The latter received him with great respect.

2. ʿAbd-ur-Rashīd Iltī Hūdūd Chiṣhti- Mukhbir-ul-Awliya, (MS.)
At that time, a lion that was kept in the cage got out of it. All present were scared and tried to flee away hither and thither. But the beast, looking towards the Shaikh approached him as a dog wagging its tail and placed its head on the Shaikh's feet.

Once when he paid a holy visit to the shrine of Khwāja Naṣīr-ud-Dīn Chirāg in Delhi, he requested all the attendants of the shrine to leave the place and he alone entered the sepulchre. He then sat in the murāqaba. Suddenly in the Khwaja's grave there was a crack in the middle which widened gradually and the Shaikh entered it. After some time he got out of it with a bread and sweets in his hand with the glorious face. After some time the people round about, to their utter surprise, found the tomb with a scarf thereon. The news spread throughout the city and the citizens ran up to the spot. Jahangir (a.1605-27)

1. Mirza Muḥammad Ḥasan ʿAlī Muḥammad Khān - Khātimaḵ-i-Mirat-i-Ahmadi, p.77
2. The scarf is still on the tomb of Khwāja Naṣīr-ud-Dīn Chirāg-i-Delhi.
was at that time at Ajmer. When he was informed about this incident he invited the Shaikh to his court. The latter went there and when Jahangir offered him rich presents, he refused to accept all except the fief of a village. The saint visited the shrine of Khwaja Muḥammad-Dīn Chishtī and offered a ṭātiḥa and returned to Ahmadābād in A.H.1023 (A.D.1614).

'Īsā CHISHTĪ, THE DISCIPLE OF HASAN MUHAMMAD

'Īsā Chishtī was born in Delhi but his birthdate is not known.

In response to an invitation from the Subedar of Gujarat, Murtaḍākhan Bukhārī during the reign of Emperor Jahangir, he went to Ahmadābād with his two companions Sayyad Hamdah and Nawāb-khān. 'Īsā met Shaikh Hasan Muhammad Chishtī and became his disciple. He started to live in the

consent while his friends accepted employments offered by the Subadar.

'Isa studied religious subjects under his preceptor who bestowed upon him the khiraa.

'Isa remained attached to the convent for the end of his life. He was buried in Burhan-ul-Mulk Chakla, now known as Insawada, a locality in Ahmadabad.

He was not only a saint but also a very good poet and composed verses in the Gujari language under the non-de-plume 'Isa, mostly in praise of Shaikh Hasan Muhammad Chishti.

As follows there is a specimen:

حسن حسن پر اپنی کئی دلائل وال کبیر سیدونی ساری کئی دلائل

1. 'Abd-ur-Rashid Ilaa Modud Chishti - Mukhbir-ul-Awliya (MS.)
The father of Qāzī 'Ala-ud-Dīn 'Isā better known as Iḥtīf, was Shaikh Ābd-ur-Rahīm bin Shaikh Muhammad. He had migrated from Syria and had settled in Radhanpur, where Qāzī 'Ala-ud-Dīn was born in A.H. 950 (A.D. 1543).

After the completion of his primary education he was sent to Ahmadābād by his father for the study of religious subjects. He attached himself to the convent of Shaikh Muhammad Chishti and became well versed in several sciences; one of his instructors was Mawlānā 'Ala-ud-Dīn Tārī, a reputed scholar of the time.

Qāzī imbibed his spiritual knowledge from Shaikh Hasan Muhammad Chishti. After finishing all that he desired to attain, he chose to stick to the same convent. He left this mortal world on 14th

1. It is a village in the Banaskantha District.
2. Vide p. 61
Rabiu-th-thānī A.H.1002 (A.D.1595) and lies buried in the present Rukn-ul-Mulk-pura, also known as Shahpur Chaklá, Qāziwādā in Ahmadābād.

He was very fond of holding discussions on different topics and so frequented the place of Shāh Wajih-ud-Dīn ‘Alawī, the contemporary saint. The saint produced several books on different subjects. They are the Naqaliyāt, the Dībācha-i-Qānūn and a Risala on Sama and Tawakkul.

Myān Khūb Muḥammad Chishtī

Myān Khūb was born in A.H.942 (A.D.1535) in Ahmedābād.

He left the world in A.H. 1023 (A.D.1614) and was buried in the locality called the Khārū Darwazā in Ahmadābād. As a poet, he wrote under the nom-de-plume Khūb. He narrated in poetry all

1. 'Abd-ur-Rashīd Lālā Modūd Chishtī - Mukhbir-ul-Awliya (MS.)
the sayings of his spiritual guide, Shaikh Kamal Muhammad Chishti (d. A.H. 979/A.D. 1572).

He also wrote several other works. He completed on the 2nd Shabān A.H. 986 (A.D. 1578), a work in verse called Khub Tarse in the Gujarati language.

The following verses give an idea of its subject matter:

He defined sufistic terms in his 'diwan' in the following manner:

1. There is a MS copy thereof in the Pir Muhammad Shah Library, Ahmedabad.
He completed his Risala-i-Khulass-i-Mojuddat on the 12th Rajab, A.H. 1014 (A.D. 1605) as can be known from the following verses at the outset of the book.

1. The MS. in the Sir Muhammad Shah Library, Ahmedabad
His Risālah-i-Ṣulh-i-Kull, on the subject of Sufism was completed in A.H. 1016 (A.D. 1607) as he himself says in the verse in the work:

At one place therein he says:

"A sufi should speak less, sleep less and eat less". And, he further says, "God is the root and people are the trees".

His Hifz-i-Marātib is a master-piece on the subject of metallurgy.

As follows are some verses from the work:

About iron, he says:

1. The MS in the Pir Muhammad Shāh Library, Ahmedābād.
About gold, he says:

In the same manner, he describes other metals like salammoniac (سَلاَمْمُنايْصَة), ore (نَحْلَاء), gum (مَخْمَصَة) and alum (بُطْسَكَرْ) etc.
His Shersab-i-Jam is a commentary on the Jam-i-Jahan-nama.

Following verses from it are cited below:

His Risālā Bhāw Bhed written in the Gujarī language deals with mysticism. Some of the verses from it are cited below.
He had immense liking for the work the Gulshan-i-Rāz of Shabīshārī and has often quoted verses therefrom in his different works.

**Shaikh ʿAlī Muttaqī**

Shaikh ʿAlī Muttaqī better known as Muttaqī only was the son of Shaikh ʿAbū Muhammad bin Shaikh Hasan who was one of the descendants of Salman the Persian, one of the most notable disciples of the Prophet. His spiritual guide was Shaikh Muhammad Chishti. It was his practice to collect only slack vegetables thrown to the river side by green grocers and prepare eatables thereupon. In his old age, he became a cripple. He breathed his last on

and was buried in the old Asawal Rajab 2, 1040 (A.D. 1630) on the bank of the Sābarmati opposite to the tomb of Shāh Bihkman and behind the present Calico Mills. People in his days used to attribute to him superhuman powers.

MYĀNKHĀN CHISHTI

Nothing is known about the birth-date and birth-place of Myānkhan. He was the disciple of Shaikh Nizām-ud-Dīn of Nārūnl who lies buried at Khattū.

After the latter's death he met Khwaja Khāṭūn Āli Tāj Chishti of Nāgor who initiated him into his order. The lineage of his discipleship goes upto Khwaja Masīr-ud-Dīn Chirāg-i-Delhī.

Myānkhan constructed a cell near Multānpūr and lived in it. He never allowed a stranger to enter it. If some person knocked at his door, he

1. At present, the locality is outside the Jamālpur Gate, near the Bāwā Iuluvi graveyard.
3. He was the disciple of Shaikh Khānum Chishti (b.A.H.940/d.A.H.997), (Dārāshikoh-Safinat-ul-Awliya, p.193.)
inquired from inside whether it was his first visit and if the answer was in the affirmative, he gave an interview for a short time and sent him back. When the same visitor approached him for the second time, he refused to have anything to do with him.

Once it so happened that Shaikh Muhammad Chishti (b.A.H.956, A.D.1559/A.H.1050, A.D.1630), taking leave of his father, Shaikh Hasan Muhammad Chishti, proceeded to visit Myāṅkhan. The latter in conformity with his practice said from inside, "Who is there?" Trembling with emotion, Shaikh Muhammad spoke in a harsh tone, "How long wilt thou go on repeating "Who is there"?

Myāṅkhan recognised the visitor's voice and at once opened the door. He received him with reverence and sat with him to talk over the matter for which he had been there.

Myāṅkhan died on Jamādi I,5 and lies buried in the locality known as Multānpur near the big mosque built by Malik Maqsūd on the bank of the

1. Vide, p.6
Shaikh Farid-ud-Din Chishti was born in Ahmadabad. Nothing is known about his birth-date. His father Nasir-ud-Din was an accomplished scholar. He imparted to him the primary education but after his death he received spiritual knowledge from his elder brother, Shaikh Yahya Chishti who at a later stage bestowed upon him, the khirqa.

He was very fond of travelling from place to place and in the course of his journey, he propagated the tenets of his Chishtiya Order. He went to Gulbarg in the Deccan to pay a holy visit to the shrine of Sayyad Muhammad Gaisudaraz and reached there on the day of his 'urs. The attendants there did not pay any heed to him. So having felt annoyed he approached the tomb of Sayyad Muhammad Gaisudaraz and said:

1. Mirza Muhammad Hasan Ali Muhammad Khan - Khatima-i-Mirat-i-Ahmedi, p.84.
When he completed his appeal for help, he saw a hand rising out of the tomb and coming towards his head. The people present were astonished to observe this incident. They made loud shouts to greet the Shaikh who at once left the place for Bijapur and ultimately proceeded to Ahmadabad. He passed his last days there. The saint died on Safar 16, 1090 (A.D. 1679) and was buried in Shahpur.

Shaikh Rukn-ud-Din al-Haqq Wad-Din Ahmad was born in A.H.1059 (A.D.1649) in Ahmadabad. His father Shaikh Muhîy-ud-Dîn Abû Yusuf Yâhîya taught him theology, logic and such other subjects. He committed to memory the whole of the Qur'ân at the age of eight. He married Râjî Murâd Bakht who was the daughter of the eminent saint, Shaikh Fath Muhammâd. While his father was going on pilgrimage to Mecca, he accompanied him upto Surat that was known as Bandr-i-Mubârak in those days. While parting with the father he expressed his desire to go with him for the pilgrimage. But the latter said in reply, "you should live in Ahmadabad and serve the people there. It is the will of God and you should resign yourself to it." Then he bestowed a gold embroidered khîrqa on him.

1. He was a learned saint who was born in A.H.1010 (A.D.1601) in Ahmedabad. In the last days of his life, he went on pilgrimage to Mecca and Madîna, but he did not return and after fourteen years died there in A.H.1101, (A.D.1689) (Mirzâ Muhammâd Hasan 'Alî Muhammâd Khân - Mirât-i-Ahmâdî, p.113)

The saint passed the morning hours in teaching Hadith, Fiqh and the recitation of the verses of the Qur'an to the pupils of the madrasa and most of the remaining time of the day to reading and writing books on religious subjects.

He died on Rabi' I, 14, 1115 (A.D. 1703) and was buried at Shāhpūr in Ahmadābād.

He left behind his six sons—namely

He despised money and whenever he had it from some source, he at once distributed it to those present by his side at the time.

He was a very good poet and composed verses in Persian under the nom-de-plume Rūkn-ud-Dīn. Some specimens of his verses are cited below:

\[
\text{سن اسحاق لیل دین رسول مسی است
رکن الیس را کر و بهبود کن است}
\]

He left behind him six sons namely Shaikh Jamal-ud-Din Haqq Wad-Din Jamman Thani (IInd), Shaikh Abdu-r-Rashid Shaikh Husam-ud-Din Muhammad Farrukh Sufi, Shaikh Saleh-ud-Din Chishti; Shaikh Sad-ud-Din; 2 Shaikh Abd-ur-Rahim.

Shaikh Jamal-ud-Din better known as Jamman II, son of Rukn-ul-Haqq was born in A.H. 1088 (A.D. 1678) at Ahmadabad.

He studied Arabic, the Hadith, the Fiqh and other religious subjects under his father who made a present of the khirqa to him. He committed the Qur'an to memory at an early age.

At the time of his death he called his brother, Shah Farrukh by his side and bestowed the khirqa upon

1. Munir Muhammad - Shajrat-ul-Mahmudiya, p. 139.
2. He died when he was but a child.
and appointed him his Sajjadahin. He breathed his last on Rabi' II 6, 1124 (A.D. 1712) and was buried by the side of the convent of his family. Though his constitution was very weak and delicate, he used to offer daily a thousand rakaat at night in addition to the usual five daily prayers.

He used to invite well known Qawwals to his convent as he was fond of hearing Qawwals. He devoted his spare time to teaching pupils of the madrasa in the convent. He was a man of erudition and started to write books at a very early age. He also composed poems in Persian under the nom-de-plume 'Chishti'.

Following are the specimen of his Gazals:

- دره به ندری کی می‌پردا ان‌ان‌وی‌و دریان شیرورا
- چرخ زرمال تویش گیشان
- درمان زنای ونیش یی‌کی
- یک هر شیش قیصر شی‌کی
- می‌حی و ولیامت شی‌کی
- یک‌رنگ در نیاز عاطفان است
- کرتشم یاز عاطفان است
- چه که تفت بوسف
- نیان سیوی تنی جنی
He wrote commentaries on several works like
the Jāmī-Jahānāma and the Maratibul-Ārifīa.

Shaikh Ḥāṣām-ud-Dīn alias Muḥammad Farrukh
was born in A.H.1099 (A.D.1678) in Ahmedabad.

It so happened that at first he was named Ḥāṣām-ud-Dīn; but when his grand-father, Shaikh Muḥiyy-ud-Dīn Ābū Yūsuf Yaḥya was informed about his birth at Madīnā, he sent a cap and other dress for him with a letter proposing to name him Muḥammad Farrukh.

1. Muḥammad Munīr - Shajrat-ul-Mahmūdiya, p.147.
2. It is a Persian manuscript. Its author's name is Muḥammad bin ʿIzz-ud-Dīn Maḥfīzl. It is written in A.H.19785. It is a book on Taṣawwuf. Its Ms. copy is in Fir Muḥammad Shāh Library, Ahmedābād.
He took his early education from his father and imbibed spiritual knowledge from Sayyad Muhammad Mashhadi, as well as from his own brother Jamāl-ud-Dīn Jumman Thānī (Ilmd).

After he completed the course of all that he wanted to attain, one night in his dream, he received a divine order to the effect that he was to act as the Qutb of the time. Sayyad Muhammad Jalāl Bukhari and Sayyad Muhammad Mashhadi were the well-known saints who had also achieved the stage of receiving divine knowledge. As such, having been informed about Shaikh Hāsam-ud-Dīn's getting the Qutb-ship of the time through mārifat, they went to the latter's convent and expressed their joy in complimentary terms. The saint offered them sugar crystals and the following verses struck to their ears.

قطب اقتضى بقدر قلبه الزمت
رودي تؤثر بما تشاء منته
وردي زوجي بحذف نفسي
خلقي از قطبيت فرحه وراء

Shaikh Hāsām-ud-Dīn left this transitory world on Hajj 25, 1175 (A.D. 1761) and lies buried in the locality known as Shāhpur in Ahmedabad.

Saint left behind him two sons, Shaikh Rukn-ud-Dīn Haqvad-Dīn Ahmad Thāni and Shaikh Salāh-ud-Dīn Chishti.

Shaikh Hāsām-ud-Dīn was a Persian poet and composed gazals under the nom-de-plume "Ṣūfī". The following ghazal is considered to be one of his finest:

Shaikh Rukn-ul-Haqqwa-d-Din Ahmad was another son of Shaikh Hāsām-ud-Dīn. He was born in A.H. 1141 (A.D. 1728) in Ahmedābād. He received his early education from his learned father who finding him fond of studies kept him by his side for all the time and taught him as many subjects as possible. In the end, Shaikh Hāsām-ud-Dīn appointed him his successor. Thereafter, the latter taught the Hadīth and the Fiqh to the inmates of his convent.

In the latter part of his life, it was his practice to distribute seasonal fruits to the poor people. He breathed his last on Shābān 25, 1198 (A.D. 1778) and lies buried by the side of his convent.¹

He was known for having powers of practising miracles. Some people were envious of him and declared him to be a hypocrite. They made a plot to defame him. They gave out that a certain person

¹ Munir Muhammad - Shajrat-ul-Mahmūdiya, p. 167.
named Ibrahim was dead and prepared a bier. Then they asked that person to remain laid therein restricting his movement as nil as possible. Then they selected the road to the graveyard passing by the convent. When they reached janaza prayer there, the saint came out and having offered the janaza prayer went inside. There and then those people who formed the procession broke into laughter and opened the coffin asking Ibrahim to get up. But to their utter surprise they found him to be in a dead condition. The plotters entreated the saint to forgive them for their evil deed. The latter again offered the janaza prayer. Thereafter, all hailed Rukn-ul-Haqq wad-Din as a great saint.

He left behind him one son named Abd-ur-Rashid Lala Modud.

Shaikh 'Abd-ur-Rashid better known as Modūd Lalā, another son of Shaikh Rukn-ud-Hāq was born on the 6th Rajab, A.H.1168 (A.D.1748) in Ahmedābād. He completed the study of the Qurān, the Fiqh, the Hadith and other religious subjects under his father at the age of sixteen. He imbibed the spiritual knowledge from his grandfather Shīh Farrukh who bestowed upon him the khirqa.

In the year A.H. 1242 (A.D. 1827) when his end drew near, he asked the inmates of the convent to call his son Khūbmyān who was away from him at Dholqa and when the latter came up by his side, he handed over the key of his cell to him and pointed out to him to use a particular piece of cloth as the coffin preserved by him. Immediately after that he breathed his last. On unfolding that cloth, people found on it the words "I will enter the tomb with this coffin on Rajab 3." And it was so. He was buried on the site of his convent.

The saint left behind him two sons; Khūbmyān
Chiabti ani Shaikh Muxa-ud-Din Majzub.

He was a poet and composed poems in Persian with the nom-de-plume "Chishti". Two of his verses are cited below:

```
بیا بشت، کسی نه چنین می‌خواهست
کلمه یه‌یم، کنادر روزه‌‌زند
نی‌رح ریه‌یمان، معتی
برنام هر طبق، فیروزه‌‌زند
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He was a versatile writer. His Mukhbir-ul-Awliya contains biographies of the saints of Gujarat. His other works are Rabi-ul-Maraj; Fusus-ul-Hikma and Futuhat-i-Majhi.

1. 'Abd-ur-Rashid Modūd Iṣlāḥ Chiabti - Mukhbir-ul-Awliya, (MS.)

2. There is a MS. copy of the same work in the Royal Asiatic Society Library of Bombay.

SAYYAD PIR MASHAÎKH CHISHTÎ

SAYYAD PIR MASHAÎKH was born in Jantral on Rabiul-'Aakhir 14, 1060 (A.D. 1651). His father’s name was Fazil Shah bin Sadr-ud-Din. His great grandfather Sayyad Mashâikh bin Rahmatullah belonged to Lahore but came over to Kadi (in Gujarat) and settled there. The family was the direct descendant of Sayyad Ismaiîl bin Jafar Sâdiq.

Sayyad Pir Mashâikh lived with his father in the hamlet called Mominpura near Kadi. He lost his father when he was only nine years of age. Immediately after that, he declared to have seen Prophet Muhammad in a dream embracing him. He started his studies when he was aged twenty years and within a short period he could have the command on Hindî, Gujarî and Persian.

1. It is a village situated near Pattan in Gujarat. He himself refers to it in the following verse:

(Sayyad Pir Mushâikh - Noornâma (MS.)

2. He lies buried in Mominpura.
He was initiated into the Chishtiya Order by Shaikh Tazdil Saleh Chishti. Pir Mashālk left Mominpura for Ahmadābād in the latter part of his life and settled in the locality called Chahār Toda in Sārangpur, now one of the main wards of Ahmadābād.

He left this transitory world on the 25th, Muharram and lies buried in the above-mentioned place of his settlement.

When Aurangzeb was in the Deccan A.H.1095 (A.D.1653), Sayyad Pir was with him. On some occasion, when the emperor happened to meet him in his leisure time, he requested him to pray for his victory. The saint said, "On the 4th Dhilqada, there will be a sudden rainfall, and the enemy will have to withdraw his army." These words came to be quite true. Thereafter on another occasion, when the emperor invaded Golconda in A.H. 1098 (A.D.1686)

1. He was the disciple of Shaikh Tāj-ud-Din Muḥammad ʿIbrāhīm Chishti who had come to Gujarat for some days to preach the tenets of the Chishtiya order. - Sayyad Pir Mashālk - Noormā (MS).

he was very particular to act up to his counsel in every detail. He was a poet and prose-writer and wrote all his works in the Gujari dialect. His nom-de-plume was "Mashāikh".

His Noornama contains biographies of Muslim saints; his Maqtūlnāma is a marthiyah on Hazrat Imām Hussain; and his Akhlāq-i-Nābil is the biography of Prophet Muhammad. In the Mathnawī entitled Gazwāt, he has narrated religious wars fought by Prophet Muhammad. There are several other small poems composed by him. They are Mirājnāma, Visālnama and Imān-i-Mufassil.

He has given in the following verses why he selected the Gujari dialect as the vehicle for the expression of his ideas:

\[\text{Verse:}\]
\[
\text{/an} \, \text{瓜瓜} \, \text{）み} \, \text{宮} \, \text{宮} \, \text{宮} \, \text{宫} \, \text{宫} \, \text{宫} \, \text{宫} \]
\[
\text{育} \, \text{育} \, \text{育} \, \text{育} \, \text{育} \, \text{育} \, \text{育} \, \text{育} \, \text{育} \]
\[
\text{育} \, \text{育} \, \text{育} \, \text{育} \, \text{育} \, \text{育} \, \text{育} \, \text{育} \, \text{育} \]
\[
\text{育} \, \text{育} \, \text{育} \, \text{育} \, \text{育} \, \text{育} \, \text{育} \, \text{育} \, \text{育} \]
What led him to compose so many works has been summed up as follows:

The following verses have been cited from his diwan as a specimen of his composition:

1. Sayyad Pir Mashaikh - Noornema (MS.)
Maulana Ahmad Chishti

Maulana Ahmad was a Kurd and was born in Kurdistan. Nothing is known about his birth-date. His father, Maulana Sulaiman had migrated to India and had settled in Ahmadabad. He had been a co-pupil of Shaikh 'Abd-ul-Haqq of Delhi. He was the author of several voluminous works.

Maulana Ahmad received his education from his father and studied metaphysics and the Hadith under Maulana Wali Muhammad and Mathematics under Shahi Qubad better known as Diyanatkhân. He imbibed spiritual knowledge from the well-known Shaikh Farid Ganj Shakar. Thereafter, he took to preaching Islam in Gujarat and devoted the whole of his life to that work.

He died in the afternoon of Monday, the 21st Jamadi II, 1102, (A.D. 1691) and was buried by the side of his father behind the mosque of Musa Suhag in the locality known as Shahi bagh in Ahmadabad.

He was an accomplished scholar. Of his
numerous works one was entitled Fuyūz-ul-Quds which is on the subject of scholastic theology. The contents of the work are considered to have been the inspired matter.

**SHAikh 'ALI RAZA SIRHINDI CHISHTI**

Shaikh 'Ali Raza was born in Sirhind. He left that place at a young age for Ahmadābād and met Shaikh Yahyā Chishti who gave to him religious instruction and later on bestowed the khirqa upon him. He also appointed him his successor. While offering prayers, he often used to fall intoeastway that continued even for the whole night.

The saint left this mortal world on Dhulqāda 21, 1142 (A.D. 1729) and lies buried near Jawāharpūra in Ahmadābād.

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2. It is a town of the East Punjab State. Once it covered a wide area including Ambala and Patiala and between A.H. 956 (A.D. 1550) and A.H. 1111 (A.D. 1700), city was a flourishing Mohgul centre. It was completely destroyed by Sikhs in A.H. 1175 (A.D. 1763). There are fine ruins but the place is otherwise now of no importance (Everyman's
His eldest son Muhammad Shah who was a scholar and calligraphist erected a dome over his tomb. The villages of Kochrab, Sundhel and Rahnas now within the limits of the city of Ahmadabad, were granted as a fief to the family.

SHAikh KHubMYÂN, son of Maulââ 'Abd-ur-Rashîd Modûd Lâlâ Chishtî, was born in A.H. 1203 (A.D. 1788).

He took his early education and imbibed spiritual knowledge from his father. When he attained the age of discretion, he proceeded to Delhi to pay a holy visit to the shrine of Nizâm-ud-Dîn Awliya, the Chirâg-i-Delhî, and after returning from there, he resumed his usual work of preaching the tenets of the Chishtiya Order. He was gifted with the power of speech and was a well-known dialectician.

Contd. from p. 100...
1. Originally it is Kucha-i-'Arab meaning 'the Lane of 'Arabs'.
He died on Thursday, the 9th Bhi14-Qa'da, 1257 (A.D. 841) and was buried on the next day, after the Friday prayer on the site of the convent.

He left behind him three sons Qibk-i-`Alam, `Adam-ul-lāh, Shaikh Burhān-ud-Dīn and Shaikh Fakhr-ud-Dīn.

SHAIIKH MAHMUDMYAN CHISHTI

Shaikh Mahmūd better known as Thānimyān was born in Ahmadābād on Jamādi-ul-Awwal 15, 1232 (A.D. 1816)

His father, Shaikh Hasan Muhammad taught him a number of subjects like logic, Persian, grammar, prosody and Hadīth. He committed to memory the whole of the Quran.

1. Muhammad ʿUnūr-ud-Dīn Chishti - Kitāb-ul-Mahmūd, p.24;
   Munir Muhammad - Shajrat-ul-Mahmūdiya, p.185
He passed most of his time in prayers while he stayed indoors.

On Zil-Qada 14, 1278 (A.D. 1861) he started for a tour to Hyderabad to pay a holy visit to the shrine of Sayyad Muhammad Shah-i-’Alam. He took his way passing by Rasulabad. Thereafter, he proceeded to Batva to receive blessings from the shrine of Sayyad Burhan-ud-Din Quṭb-i-’Alam. From there, he passed through Mahmudabad, Nadiad, Baroda, Surat, Poona, Sholapur and Gulbarga en route to his destination.

He reached Hyderabad on Muharram 7, 1279 (A.D. 1862). There he stayed in the darqah of His Holiness Husain Shah Wali. He was accorded by the inhabitants warm welcome. He delivered sermons to the people who flocked to the place, every

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1. Abd-ur-Rashid Lelā Modūd Chishti - Mukhbir-ul-Awliya (MS)
2. It is situated in Daccan.
3. Vide, p. 252
4. Vide p. 196
5. Now known as Mehmadabad is situated in the Kaira District and lies on the W.Rly. line.
morning and evening. People were enamoured of him and did not like to leave his company. But without informing them, all of a sudden, he took a decision to cut short his stay there and returned to Ahmadabad. However, his conscience remained biting for this action of his, which he later on thought to be undesirable and so he again went there in A.H. 1301 (A.D. 1882). At that time an interesting event took place. Munir Muhammad, the author of the Shajrat-ul-Mahmudiya had a severe stomachache. He tried several medicines but none had any effect; so he approached the saint and requested him to treat him. In reply, the saint spoke, "There is nothing to worry about"; and to the surprise of the author, he was quite alright after some time.

After returning from Hyderabad, the saint put off his earthly body in 1305 (A.D. 1883) and lies buried in the locality known as Shahpur in Ahmadabad. 

The saint was a man of erudition and wrote several voluminous works, out of which one entitled Tabsīratu-l-Tauḥīd deals with sufistic topics. Following is the passage from it:

His Sharḥ-i-Gulistān, the commentary on the Gulistan of Madī is well-known.

Sultan Sayyad Haji Hud Chishti

Sultan Sayyad Haji Hud was born in A.H.416 (A.D.1025) at Hanfur, a village near Dimashq (Damascus). His father Sayyad Awwana better known as Abdullah Subuhi bin Sultan Sayyad Zahir named him Haji Hud as directed by Prophet Muhammad in a dream. When he attained the age of fourteen he became a 'Hafiz' and completed the study of Fiqh, Hadith and Arabic grammar and literature. Thereafter, he got a high post of administration in the government of Samarqand. But his mind was not inclined to his duties and he was regular in the observance of daily prayers. One day in his dream, Prophet Muhammad advised him to resign his post and solely devote himself to the service of human beings. The Sultan Haji Hud left Samarqand the very next day for Mecca pilgrimage. When he reached

Madīna, he was directed another time by the Prophet in a dream to go to India and to settle in Gujārāt for the propagation of Islam. So the Sultan acted up to the direction. On his way, thither, he happened to be at Chishti where he stayed for a longer time at a Chishtiya monastery. He came into contact with eminent Sufis like Khwaja Nasīr-ud-Dīn Abū Yūsuf and Khwaja Qutb-ud-Dīn Modūd Chishti. He became the disciple of the former. Then he left the place and arrived at Anhilwad Pattan in Gujārāt in A.H. 485 (A.D. 1093) in the reign of the Hindu King Karan of the Solanki dynasty. He pitched his tent in an open land opposite to the royal temple. While he was in the act of offering prayers, a lion jumped out of the temple and attacked the saint. Subsequently, another more powerful lion appeared on the spot and as if avenged his wrong doing of attacking the saint on him by killing him. When the incident was narrated before the Solanki King, he at once issued

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1. Vide, p. 47
present an order to the saint before himself. The person who was deputed to carry out the royal order, became a convert to Islam at the very sight of his personality.

Before a long time passed, he had a big number of followers who accepted Islam as their spiritual guide.

When Karan learnt it, he paid a visit to Sultan Sayyad with a retinue and begged an apology for whatever had been done by him in his connection. He was allowed to found a monastery with a madrasa attached thereto.

Sultan Sayyad left this world on Rajab 15, 536 (A.D. 1141) and was buried near the Khan Sarover Gate at Pattan. The word Ishqallah yields the date of his death.

1. Shaikh Muhammad Qasim bin Shaikh Fath-ul-lah Ansari - Qasida-i-Qasimi, (MS.)
SHAikh AHMAD DEHLAWI ALIAS BABU DEHLIYA

Shaikh Ahmad known as Babu Dehliya was born in Delhi. His birth-date is not known. His father's name was Shaikh Muhammad. He acquired his early education from his father and became the disciple of Shaikh Muhíy-ud-Din 'Alí Chishti.

Leaving Delhi, he started on foot for Gujarat. On his way he made himself very popular by rendering services to the poor and the needy. It was in A.H. 533 (A.D. 1138) that he arrived at Anhilwad Patan. There he stayed at the monastery of Sultan Haji Hud. He devoted all his time for 22 years to offering prayers and the work of the welfare of humanity.

During this period he happened to meet Siddharaj Jaisingh (A.H. 538/A.D. 1139), the then ruler of the Solanki Dynasty of Gujarat.

As the king had already become well informed about the religion of Islam by Sayyad Muhammad Brahmi of the Order, he received Shaikh Ahmad

1. Vide, p. 166
2. Vide, p. 499
Dehliya with great honour and reverence.

The saint died on Dhūl-Hajj, 10, 555 (A.D. 1160) and was buried in the vicinity of the tomb of Sultan Sayyad Hağî Hûd near the Khân Sarowar Gate in Pattan. A mausoleum was erected on his tomb in A.H. 969 (A.D. 1562). There is the following inscription on his tomb:

فارما مزد شير الدورِ لمنور هدایت و لروده الهباره شیخ المجد
اللهیر باهتدی، ادیم و علی بن ولی بن ناصر ابن ادیم ابن الیه کوره،
بناه شیخ میرزا میرزا ضریح بن شیخ محمدرضا.
وفات شیخ عضد

Shaikh Mu'zzi-ud-Din Sulaiman was the son of Shaikh 'Ala-ud-Din in whom Sultan 'Ala-ud-Din Khalji had an implicit faith. No date of his birth is available. At an early age, Muizz-ud-Din became a disciple of the well-known Sufi of the time, Shaikh Farid-ud-Din Ganjshakar. He reached Anhilwad Patan when Sultan 'Ala-ud-Din Khalji was on the throne of the Delhi Sultanate. On a night, it so happened that Sultan saw in a dream, Prophet Muhammad ordering him to lead an expedition against Raja Karan of Naharwala as he showed an antagonistic attitude against Muslims. Next night, he dreamt another dream and in it saw the Prophet as well as His Holiness Ali, the former exhorting him to invade Gujarat and the latter placing a sword in his hand. When the eyes of the Sultan opened, he found the sword in his hand. So he at once rose up, offered his morning prayers and prepared for an expedition to Gujarat. In those days, Shaikh
Muizz-ud-Din chanced to be in Delhi to pay a holy visit to the shrine of Khwaja Quṭb-ud-Dīn Bakhtyār Kākā (d. A.H. 664/A.D. 1265). On being informed about Shaikh's presence there, he approached him to solicit his blessings. He narrated before him his dreams - "I also have been commanded by the Prophet to follow thee and have been promised martyrdom", said the Shaikh smilingly.

The Sultan was pleased to hear it and on his request, Shaikh accompanied the Sultan who immediately after led an expedition to Gujarat. The Shaikh was with him all the time. The first battle was fought at a place called Pura Anawada in Patan. Numerous Rājpūts were slain in the battle which lasted for twenty days. At last the Muslim army was repulsed. So the Shaikh having learnt this nominated his son Shaikh Fuzail as his successor, who at once reached the battle field and took part in fighting. He killed thirty three men of Karan and he himself having received in all fifteen arrow-wounds and three
swords-cuts to which he succumbed. This took place on Muharram 12, 714 (A.D. 1314) and he was buried near the Khan Sarowar tank in Anhilwad Patan.

Makhdum Shaikh Uthman Hisam-ud-Din Multani Chishti

Shaikh Uthman, known as Hisam-ud-Din Multani was born in A.H. 639 (A.D. 1241) in Multan. His father Shaikh Dawud was a descendant of Khalifa ‘Umar Faruq and was a learned man of the time. He was very careful about the education of the son and he himself gave him the necessary training in his childhood.

When Shaikh Uthman came to Delhi from Multan he stayed with Sultan-ul-Mashaikh Nizam-ud-Din Awliya; and imbibed spiritual knowledge in his company. At that time, his religious guide said, "Renounce the world; renounce the worldly riches". Shaikh Uthman spoke in reply, "I will renounce the populated area and will live in a solitary place on the bank of some river if you so order me."

The preceptor advised him to go to Anhilwad Patan and live there as others do. Furthermore, he
instructed him to proceed to Mecca first where he would see the Prophet. Accordingly, Shaikh Uthman performed the pilgrimage of Mecca and Madina and returned to Delhi and lived within the compound of the Jama Masjid, where he conducted the daily prayers and remained busy teaching different religious subjects to the pupils in the madrasa attached to the mosque.

On hearing about the promulgation of the order of Muhammad bin Taghlaq about shifting the capital from Delhi to Devgiri, Shaikh Uthman proceeded to Anhilwad Patan and chose his permanent abode there.

The saint died on Dhi-l-Qada 7, 736 (A.D. 1336) and lies buried in the same place. The saint very much liked to be addressed as fakir. He earned his livelihood by dealing in cloth. He distributed half

1. 'Ali Akbar - Majmaul Awliya (MS);
Muhammad 'Abdullah - Akhbar-ul-Akhriyay Fi Asfār-ul-Abrār, p. 87;
of his earnings to the poor. He took his meals only once a day. He prepared two breads in the evening; one he gave to the beggar that approached him the first and the other he kept for himself.

His dress consisted of a lungi, a piece of cloth to cover his body and a cap.

QAZİ İLM-UD-DİN CHISHTİ

Qazi İlm-ud-Din Chishtî was born in A.H. 672 (A.D. 2283) at Uchh. His father's name was Qazi Âin-ud-Din bin Najm-ud-Din Siddîquî. He acquired his education under Sayyad Sadr-ud-Din Râju Qattâîl, at Uchh and thereafter imbibed the spiritual knowledge too, from him.

He settled in Anhilwâd Patân by order of his spiritual guide to serve the people there and to preach Islam. He was the contemporary of Shaikh

1. Maulâvî Abu Turâb Muhammad - Târikh-i-Awliya-i-Dacca, p. 280;
2. Sayyad Imâm-ud-Din - Târikh-i-Awliya, p. 428;
3. Vide p. 197
Rukn-ud-Din Chishti Kān-i-Shakar. Both of them were close friends.

The saint died on Ramzan 20, 760 (A.D. 1353) at a very old age and was buried in Anhilwad Patan.

He was a very learned man. He was well versed in Arabic and Persian. He had the special study of the Figh and the Hadith. He could recite the Quran in a very melodious tone.

SAYYAD HUSAIN KHINGSAWAR

Sayyad Husain was born in A.H. 663 (A.D. 1264) at Ghiyathpur which is situated near Delhi. He was known as Khingswar as he was very fond of riding on white horses.

His father Sayyad Mahmud knew Arabic and Persian very well and so he taught the same to Sayyad Husain. Thereafter he went to Delhi and became the disciple of Nizam-ud-Din Awliya. Later on he was ordered by his preceptor to go to Gujarat.

 Accordingly, he reached In company of his master Anhilwād Patān in A.H. 730 (A.D. 1330) when he was aged sixty seven. He started to preach Islam in that place as well as in the rural area around. After some time he established a monastery there. He taught the Fiqh, the Ḥadīṯ, the Quran-i-Majīd and such other subjects to the pupils of the madrasa, attached to it.

The saint left this transitory world on Jamād I, 798 (A.D. 1395) at the age of 135 lunar years and was buried on the western bank of the Sahastraling tank in Patān.

Many miracles are attributed to him - Once it so happened that the then king of Anhilwād Patān inspite of repeated requests of the saint pursued his tyrannous practices; so the latter prayed to God to show His mercy to the people. The following night while the king went to bed, he was shocked to find a number of serpents and scorpions there. He

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called servants to remove them but their efforts were of no avail. Somebody suggested that Sayyad Husain should be consulted in the connection. The perplexed king himself ran up to him and implored him to free him from the curse, assuring him that he would change his ways. The saint offered prayers to God and everything was alright. The king bestowed many villages in the vicinity of Anhilwad Paifian upon Khingsawar.

MAULANA YAQCUB MAHBUB-I-ALAM CHISHTI

Maulana Yaqub better known as Mahbub-i-Alam was born in Khurasan. He was the son of Shaikh Khwajgi. He migrated to India and acquired his spiritual knowledge from Shaikh Zain-ud-Din Daud Shirazi, the successor of His Holiness Burhan-ud-Din Gharib of Daulatabad. He studied thoroughly the Fusus-ul-Hikam and other books of the famous saint Muhiy-ud-Din Ibn-‘Arabi (D.A.H. 638/A.D. 1240) and he committed to memory some of them.

1. Maulawi Muhammad Gauth-Adhchar wa Abrar, p. 117.
From Daulatabad, he proceeded to Anhilwad Patan by order of his preceptor and lived in the company of Haji Rajab. In a discourse that took place between him and Qazi Kamal-ud-Din, one of the eminent learned men there, on the subject of Sama', he expressed his views in favor of the necessity of Sama' in the Sufi monastery. As others discarded his view, he was driven out of the city. So Maulana preferred to go to Madina to pay a holy visit to the tomb of Prophet Muhammad. There he was directed by the Prophet in a dream to go back to Anhilwad Patan and serve the people there. On his return, Maulana found the Qazi and others to be quite in agreement with his views so much so that after some time, all became his disciples.

In his last days the saint led quite a secluded life in meditation. He died on Jamadi II 12, A.H. 800 (A.D. 1397) and lies buried on the bank of the Saraswati in that city.

He was a learned man well versed in Fiqh and Hadith and worked as a teacher in the madrasa attached to the monastery in which he lived.

SAYYAD AHMAD

Sayyad Ahmad was born in Anhilwad Patan. Nothing is known about his birth-date. His father Sayyad Mahmud was a learned man. He acquired his early education from his father as well as from different learned people of Patan. He received his spiritual knowledge from his uncle, Sayyad Hussain Khingsawar. The latter at the time of his death bestowed upon him the khilafat, exhorting him to remember that the dervish should remain engrossed in divine meditation in a secluded corner and should leave that place only when compelled by indispensable circumstances. The saint acted up to the same up to the end of his life.


2. Vide: p.116
Once it so happened that at Anhilwad Patan 'Aziz-ul-lāh, the well-known disciple of Rukn-ud-Din Kān-i-Shakar held a religious gathering on the day of the urs of His Holiness Farīd-ud-Dīn Gaṅgīshahār and invited Sayyad Ahmad to attend it. But the latter expressed his inability so as to be faithful to the last desire of his preceptor.

When 'Aziz-ul-lāh informed this to Shaikh Rukn-ud-Dīn Kān-i-Shakar, the latter remarked that the majlis should have been held in some jungle where Sayyad Ahmad could have very well attended it. When it was so done Sayyad Ahmad agreed to attend it. But while going there from his place he nominated his younger brother, Sayyad Ya'qub as his successor saying that he would not return and he would bid adieu to this world. Accordingly, while he was reciting a qawwālī in the meeting he fell into the state of wajd on finishing the following verse:

The saint swooned and remained in that condition up to the time of the 'Asar. Again prepared himself for the prayer. While he was prostrating on the prayer-carpet, his soul left his body. This took place on Muharram 6, 814 (A.D. 1411) and he was buried in the mausoleum of his uncle, Sayyad Husain Khingsawār on the bank of the Sahastraling Tank in Anhilwad Patan.

SHAIKH SIRAJ-UD-DIN CHISHTI

Shaikh Sirāj-ud-Dīn was born in Delhi. His birth-date is not known. He studied the Quran and the Hadith under his learned father, Allama Makhdum Kamāl-ud-Dīn bin Shaikh Abd-ur-Rahman and imbibed spiritual knowledge from Shaikh Nasir-ud-Dīn Chishti Chirāg-i-Delhi. He married Bibi Safiya, the daughter

1. Lit. Afternoon prayer.
2. Maulavi Muhammad Gauth-Adhkār wa Abru, p.155-56; Sayyad Imām-ud-Dīn Tārikh-i-Awliya, p.200
3. He received his khirga from Khwaja Mizām-ud-Dīn Awliya Badāmī. He died in A.H.756 (A.D.1256) and was buried in Delhi.
of Shaikh Yahya bin Shaikh 'Abd-ul-Latif Darya-naushe.

He became so much heart-broken as the result of the death of his preceptor in A.H.757 (A.D. 1356) that he did not like to stick to Delhi and so left it for Patan. Sultan Firoz Shah Bahmani (A.H.800-825/A.D.1397-1412) of the Deccan heard about his fame and sent his personal men with an offering of costly gifts and seventeen thousand rupees to give to him along with a letter of invitation to him to favour him with a visit to his capital and also to make a permanent abode there. But the saint did not accept it as it was not in conformity with the principles of Sufis to go from one place to another for worldly benefits. Then he established a monastery in which he devoted all his time either to prayers or teaching religious subjects to pupils.

The saint left the world on Jamadi I, 21 A.H.817 (A.D. 1414) and was buried at Barkatpura in

1. The son of Sultan Daud Shah.
Pattan.

The saint was a poet and composed verses in Persian under the nom-de-plume Siraj as in the following verse:

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\text{"باد دیگری این که بی‌سراری آن فنده نمی‌بیش از دو بار."}
\]

1. **SHAIKH 'ILM-UD-DIN CHISHTI**

Shaikh 'Ilm-ud-Din was born in Anhilwad Patan. His birth-date is not known. He was the son of Shaikh Siraj-ud-Din popularly known as Shaikh-ul-Islam. His family members claimed to be the descendants of the Khalifa 'Umar Fārūq.

He took his early education from his father and from other learned people and imbibed spiritual knowledge from His Holiness Makhdum Sayyad Muhammad Husain Gusdaraz Chishti. From his very childhood

2. Shaikh Siraj-ud-Din Chishti- Diwan-i-Siraj(MS)
He used to pass his time in the company of fakirs. He lived for seventeen years in the solitary corner of a forest in the vicinity of Anhilwad Patan. He established Chishtiya monastery with a madrasa attached thereto at Anhilwad Patan. He himself taught pupils Hadith, Fiqh and other religious subjects in it.

The saint died on Safar 26, 819 (A.D.1416) and was buried in the street named Barkat-pura in that city. He preached the tenets of Islam to the people of Anhilwad Patan and placed round about it.

**SHAIKH RUKN-UD-DIN KĀN-I-SHAKAR**

Shaikh Rukn-ud-Din better known in Gujarat as Bābā Farīd was born in Anhilwad Pātan in A.H. 707 (A.D.1307). He was called Kān-i-Shakar. He was

the son of *Ilm-ud-Din Muhammad bin ‘Alī-ud-Dīn Yūsuf bin Badru-ud-Dīn Sulaimān bin Makhdum Farīd-ud-Dīn Masūd Ganjshakar.

He took his early education from his father and studied 'fiqh' 'hadith' and other religious subjects under Shaikh Zāhid Chishtī who also bestowed upon him, khirga.

When Sayyad Muhammad Gisūdarāz, the well-known saint reached Anhilwād Pattan, Kān-i-Shakar met him and had with him frequent discussions on sufism and various religious subjects. In the course of the talk, Gisūdarāz said to him, "Now-a-days people do not receive inspiration and revelation as Bāyazīd Bistāmī and Junaid Baghdādī did. The

1. He was the well-known saint of the Chishtiya Order. He was known as Ganjshakar as he transmuted salt into sugar. He died in A.H. 679 (A.D. 1280) and was buried in Ajodhan, Pak Pattan—(Muhammad Qasim—Tārikh-i-Farishāt-p-29).

2. He was a saint of the Chishtiya Order. His proper name was Sadr-ud-Dīn Muhammad Husain but was commonly called Muhammad Gisūdarāz on account of his having long locks of hair. He was born at Delhi in A.H. 721 (A.D. 1321) and died in A.H. 822 (A.D. 1419). He lies buried in Gulbarga (Hasanabād) in the Deccan.

3. His original name was Taifūr and he was the son of Isā Ibn Adam. He was the founder of the Taifūriya Order. He was born in A.H. 160 (A.D. 776) and died in A.H. 231 (A.D. 845) —Contdd.. 127..
The Kan-i-Shakar said in reply, "It is because during those days people did not bind a purse round the waist as they do now."

Sayyás Muhammad Gisúdaráz was embarrassed to hear the words as he himself had one. He untied it and threw it away.

When the moment of the death of Kan-i-Shakar was approaching near, a mysterious voice declaring the sad demise passed through the city of Anhilwad Patan and whoever heard it, ran up to the spot to attend to the burial ceremony. This took place on Shawwâl 22, 842 (A.D. 1438).

He was an accomplished scholar and Sultán Ahmad Shâh, the founder of Ahmadâbâd was his follower.


4. He was a celebrated ascetic whose father was a glass blower of Mihawand. He was born and brought up in Baghdad. He made 30 pilgrimages to Mecca on foot. He died in Baghdad in A.H. 298 (A.H.910) and lies buried near the tomb of his master and maternal uncle Sari Saqti - (Thomas William Beeke- Oriental Biographical Dictionary, p.703).

1. Maulavi Muhammad Gaubbin Hasan-Adhkar wa Abrar, p.37
2. Mirza Ali Muhammad Khan- Mirat-i-Ahmadi, p.75
Shaikh Mahmūd better known as Rājan was the son of Shaikh 'Ilm-ud-Dīn Chishti. He acquired his early education as well as spiritual knowledge from his father. He was initiated into the Chishtiya Order by Zāhid Chishti to the Maghrībiya Order by Shaikh Ahmad Khattū and to the Shattāriya Order by Shaikh Qāzan.

He went on foot on a pilgrimage to Mecca and Madīnā. After passing some days there, he made a journey of Egypt, Syria, Bukhārā, Qandhār and several other places. He had occasions to come across a number of eminent saints and people of erudition with whom he held discussions on multi-fariable religious subjects. Ultimately, he settled himself at Anhilwād Patān.

1. Mawlād Ḥādī Ālī- Manāqīb-i-Hāfizīya, p.27.
His death took place there on Safar 22, A.H. 900 (A.D. 1494) and he was buried there. So long as he was in his monastery he devoted his time to teaching religious subjects to the pupils of the madrasa attached to it.

SHĀH QĀZĀN CHĪṢṬĪ

Shāh Qāzan's original name was Sayyad Husain. He was born at Anhilwād Patān. He acquired his early education and received the khirqa from Shaikh 'Īlm-ud-Dīn Chishtī.

Once he happened to meet Sayyad Ahmad Jahān Shāh and had a discussion with him on the subject of Sufism—Sayyad Ahmad Jahānshāh was so much impressed by the intelligent arguments put forth by Sayyad Husain that while parting he bestowed upon

3. Vide p. 247
him as a present his cap and after some time he appointed him his khalifa. 1

The saint died on Shawwal, A.H. 911 (A.D. 1505) and was buried on the bank of the Khansarwar Tank in Anhilwad Patan. 2

**SAYYAD NASIR-UD-DIN MAHMUD**

Sayyad Nasir-ud-Din Mahmud was born in Anhilwad Patan on Rajab 15, A.H. 825 (A.D. 1421). 3

His father's name was Sayyad Ahmad Jahanshah who was an eminent saint of the time. He took his early education from his father and learnt the recitation of the Qur'an, too, from him. Thereafter, he imbibed spiritual knowledge from Shaikh Qazan Chishti who, later on, bestowed upon him the khalifa-khirqa.

He established his monastery in Anhilwad Patan in which he himself gave instructions to pupils. He

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1. Sayyad Ahmad Jahanshah- Dasturu-l-Khilafatdar Adabu-l-Mashikhat (MS.)
3. Vide p. 247
4. Vide p. 129
preached Islam in Anhilwād Patān as well as places round about.

The saint died on Rajab 27, A.H. 916 (A.D. 1510) and was buried at a place outside the Motīshāh Gate in Anhilwād Patān.

He was a good writer and wrote works like Murāqibutṭalibīn Fī Miūt-ul-Ārifīn, Fawaid-ul-Ṭariqat Fī Adab-i-Haqiqat and Iraḥād-ul-Dhākirīn, an Arabic book on the subject of Dhikr.


2. Sayyad Kābir-ud-Dīn Ahmad Shāikh Jahānsbāh - Raużat-ul-Ausāb (MS.)