CHAPTER IV

THE QADIRIYA ORDER AND ITS SAINTS

The Qadiriya Order developed from the school of Junnaid and it was founded by Sayyad 'Abdul-Qadir Jilānī or Aljīlī (b. A.H. 471/A.D. 1078; d. A.H. 561/A.D. 1165), the Sultanul-Awliya. He received his religious education and imbibed sufistic attitude from the eminent saints of the time, namely, Shaikh Hammed, Shaikh Abu Ya'qub Hamadani and Qazi Abu Said Mubarak Makhzumi. Abnegation of self to the service of God, ecstatic mysticism bordering on hysteria, philanthropic principles developed to the highest degree without destruction of race or creed, intense charity, vigorous piety, humility pervading all actions and a gentleness of spirit have made this sufī saint the most popular and most revered saint of Islām.

1. His father's name was Musā. He is known as Jilānī as he was born in a village named Jilan (in North Iran). He died in Baghdad where his tomb lies.
He is credited with the performance of many miracles. He is usually called "Gauth-i-Azam". He is particularly well-known for converting a considerable number of Jews and Christians into Islam. He was respected for his piety, toleration, learning and powers of speech.

Sayyad 'Abdul Qadir was succeeded by his son 'Abd-us-Salam.

He worked as the principal of Hambelite School of Law in Baghdad and taught there subjects like fiqh and grammar. He was the author of the works entitled Futuh-ul-Ghaib, Ghurfat-ut-Talibin, Al Fathur-Rabbani and Jalal-ul-Khstir.

His another son, 'Abd-ur-Razzâq also lived a life of a recluse.


During the life time of Sayyad Abd-ul-Qadir, his several disciples carried on the propaganda of his tenets. Ali bin Al-Haddad obtained proselytes in Yemen, Muhammad-ul-Battish, a native of Baalbek, did the same in Syria and Muhammad bin Abd-us-Samad went to Egypt and declared himself to be the representative of this Order. As such, the Qadiriya Order had a wide influence in Iraq, Spain as well as Guinea. Its lodges (zavias) were established in Mecca and Madina. The Qadiriya Order was introduced into India by Sayyad Muhammad known as Bandagi Muhammad Gauth, a native of Aleppo who migrated to India and settled at Udhain A.H. 888 (A.D. 1482) and died there in A.H. 923 (A.D. 1517).

Several saints of the Order travelled throughout the country for the propagation of its

3. In Arabia it is called Halab. It is situated in Syria.
doctrines and they continued their work right up to their death.

The first among them who migrated to Gujarat was Sayyad Ghayth-ud-Din Qādirī. His father's name was Sayyad Muḥammad Shihāb-ud-Dīn who belonged to Baghdād. He was ordered in his dream by the Prophet Muḥammad himself to go to Ahmādbad and spread the tenets of the Order. Accordingly, he reached there in the reign of Sultan Mahmūd (A.D.1459-1511).

This religious order differs from others mainly in the rituals though it remains intact with its origin. Though the founder was a Hambalite, membership is by no means confined to that school, the Order is theoretically both tolerant and charitable. Saints of this order wore black felt.

They adopted the same colour for their boots and

1. Mir Muḥammad better known as Miyan Mīr, the spiritual guide of Sarā Shīkoh, the son of Shāhjahān belonged to this Order. He died in Lahore in A.H.1044 (A.D.1635). His tomb is still held in reverence (Sayyad Imām-ud-Dīn-Taḥkī-rat-ul-Anqab, p.41);

Sayyad Shāh ʿAbd-ur-Razzāq Qādirī who also belonged to this Order went to Bijāpur in the Deccan in the reign of Sultān Shāh Muḥammad (Contd..)
the muslin of their turbans. They call their
head-dress tāj (crown). There are turbans of
different forms, either from the manner in which
the muslin is folded or by the cut of the cloth
which covers the top of the head and which is
in six gores. They were four tarks in their
head-dress embroidered. Their Shaikhs have each
seven tarks.

They wear a rose as the sign of the tariq
(path) of the Order in their cap to which the
legendary history thereof is attached. It was
this:—Shaikh 'Abd-ul-Qādir Gilāmī was once
directed by Khizr (Elias) to proceed to Baghdād.
On his arrival there, the Shaikh 'Ali al-Wāhidī
al-Qādirī sent him a cap filled with water, the
meaning of which was that the city of Baghdād was
full of holy people and that it contained no
place for him. This occurred during the winter
season and no flowers there were in bloom. Shaikh

Contd... from 135 —

and died there in A.H. 1051 (A.D. 1542)
(Sayyad Imām-ud-Dīn - Tādhkiraṭ-ul-Ângāb, p. 41)
'Abd-ul-Qādir Gilānī put a rose in the cap signifying that Baghdad would afford a place for him. Seeing this all present exclaimed, "The Shaikh is our rose", and going to meet him, they conducted him to the city and showed him marked respect. This is the real origin of the Qādiriya Order.

The dervishes of this order allow their beards and mustachios to grow. They wear long hair in memory of the usage of his Prophet and several of his disciples. In this Order dances in sama are performed to the sound of soft music. Sad Shamsu-d-Din, one of the successors in the line of 'Abd-ul-Qādir Gilānī was the first to give an example of this kind. In A.D. 1170, he allowed the dervishes to tambourines, only, however, to mark the measure of their steps, and to sustain the vivacity of their movements.

In a tradition which is likely to be

1. Sād, possibly Sayyad Shams-ud-Din.
apocryphal, Ābd-ul-Qādir declared that assumption of his Khirqa was not absolutely necessary for entry into his order; personal attachment to himself was sufficient.

The saints of the order practise both 1 Phikr-e-Khafi and Bhikr-e-Jali. They hate music and singing. They wear green turbans; but one of their garments must be ochre-coloured. The recital of Durūd is a prominent part of their rites. They renunciate worldly attachments; they have untinged love for human beings in general and try to do good to them and they cultivate control over their carnal desires.

The following are among the most venerated saints of this order, whose tombs in Ahmedabad and Anhilwād Pātān are visited by a large number of people every year:

---

1. Lit. the silent and audible forms of worship of the Almighty.
3. Ābd-ul-Majid- Tasawwuf-i-Islām, p. 76.
SAINTS LYING BURIED IN AHMADABAD

SAYYAD GIATH-UD-DIN QADIRI

Sayyad Giathud-Din was born in Baghdad. The date of his birth is not known. His father's name was Sayyad Muhammad Shihab-ud-Din bin Sayyad 'Abd-ul-lah who descended directly from Sayyad 'Abd-ul-Qadir Gilani.

He received his early education and spiritual knowledge from his father. In a dream he was instructed by the Prophet Muhammad to go to Ahmedabad. Accordingly, he started for the place and arrived at it, during the reign of Sultan Mahmud Begda (A.H. 863/A.D. 1459 to A.H. 917/A.D. 1511). He took up the work of propagation of Islam in Gujarat. After some time Sayyad 'Ilm-ud-Din Chishti gave him his daughter named Râji Firoz in a marriage. Thereafter, he made up his mind to perform the pilgrimage of the holy cities of Mecca.

1. Vide p. 124
and Madīna and carried it out soon after. On his return journey he made a halt in Kutch en route to Ahmadābad. The ruler of the place despatched a troop to force him and his men to leave his territory. The leader as well as the soldiers behaved rudely with them. They bore all patiently but until at last the former received the return of their misdemeanour; all of them lost their vision. When the matter was reported to the king, he approached the saint in person and made an apology. On his entreaty to restore the eyesight to his men, the saint offered prayers to God and they got back their vision. Thereafter the saint and his people halted there for some days in response to the earnest request of the ruler. The latter made all arrangements of an escort to lead them in safety up to the limits of his region. Thus they reached Ahmadābad and the saint chose to live permanently in his monastery at Sarisimmī, a village situated in the Ahmadābad District.
He died on Safar 22 (A.D. 1491) and was buried by the side of his monastery.

The saint had a handsome complexion. He was a very learned man and was held in great respect by contemporary saints. He left behind him a son named Sayyad 'Abd-ul-Wahhab.

**SAYYAD 'ABD-ul-WAHHAB**

Sayyad 'Abd-ul-Wahhab, better known as Shah Jâv, was born in his father's monastery. Nothing is known about his birth-date.

Sayyad 'Abd-ul-Wahhab was a boy possessed of a wonderful retentive memory. In the madrasa, when the Maulawî started to teach him the readings of the Qur'an with two new words every day, he was surprised to mark that he always remained in advance.

He studied Persian and Arabic under his father. He received his spiritual knowledge, too, from him.

---

His father died when he was of 25 years of age; and thereafter on account of the instruction of the Prophet Muhammad in a dream, he left the native village for Ahmadābād and lived with Sayyad Yāḥūb Husain Chishti. He became his disciple and imbibed day by day more and more spiritual knowledge from him. Sayyad Yāḥūb having found him to be a person of great talent gave him his daughter Habibiya Bībī Rāḥīm in marriage.

Thereafter, he established a monastery of his order at Khānpūr (in Ahmadābād) where he imparted training in religious subjects to pupils in the Madrasa attached thereto.

He died on Rabī I-11,935 (A.D. 1529) and was buried near the monastery.

1. 'Abd-ur-Raḥīm Lālā Modūd Chishti - Mukhbir-ul-Awliya (MS.)
Sayyad ʿImām-ud-Dīn - Tārīkh-i-Awliya, p. 559;

2. Sayyad ʿImām-ud-Dīn - Tārīkh-i-Awliya, p. 559;
Maulwī Abū Turāb Muḥammad - Maḥbūb zi Almānān Tāzkiya-i-Awliya-i-Dacca, p. 516;
He was extraordinarily handsome so he was called by some as Yusuf-i-Kāni, whenever he moved out he kept a veil over his face to avoid an evil eye.

One of his followers described him in a qasida in the following manner:

1. The second Joseph.
3. `Abd-ur-Rashid Ṭālah Modūd Chiṣṭī - Mukhbir-ul-Awliya (MS.)
Sayyad Qutb-ud-Din was born at a place called Pathah in the Daccan. His father's name was Ab-ul-Fath Asad-ul-lâh and his mother was Bibi Malaka-i-Jahân.

He received his early education as well as spiritual knowledge from his father after whose death he proceeded to Ahmadâbad during the reign of Sultan Mahâdurshâh Gujarâtî (A.H. 932/A.D. 1526- A.H. 943/A.D. 1537). Here he attached himself to the Qâdiriya monastery situated near the Gaekwâr Havelî in Jamâlpûr (in Ahmadâbad) and lived there till his death. He died on Rabî II 20,960 (A.D. 1554) and was buried within its enclosure.

1. Muhammad Amir Sahab - Manaqib-i-Jamâliya (MS.)
2. 'Abd-ur-Rashîd Lâlâ Modûd Chishti - Mukhbir-ul-Aqliya, (MS.)
Sayyad Shah Jamal's father Sayyad Mar-ud-Din 1
Husain who descended from Sayyad 'Abd-ul-Wahhab
bin Sayyad 'Abd-ul-Qadir Gilani left his native
place and came to India. He settled at Pathri near
Ahmadnagar in the Deccan where Sayyad Shah Jamal
was born.

He studied the Arabic language under his
learned father and imbibed the sufistic knowledge
from him. When Sultan Bahadur Shah Gujarati (A.H.
932/A.D.1525 - A.H.943/A.D.1536) during the course
of his invasion to the Deccan went to pay a holy
visit to the saint in A.H.936 (A.D.1529), the
latter did not pay any heed to him. The nobles
accompanying him having wondered at the cold
reception of the Sultan by the saint inquired of

1. He was born in A.H.857 (A.D.1453) and died in
A.H.892 (A.D.1486); (Shaikh Bahadur Alias Sheikh-Hui-
mian - Haqiqat-us-Surat, p.25.
2. Vide p.132
3. 'Abd-ur-Rashid Lala Modud Chishti - Mukhibir-ul-
Awliya (MS); Sayyad Imam-ud-Din Barakat-ul-
Awliya, p.77.
the Sultan about the reason. The latter said in reply, "I have come here with resolute determina-
tion to put the saint to death if he would behave
with me politely; but when I approached him, I
saw two lions with their fore-paws on his shoulders
and wide-open eyes gazing at me. I was horrified
and paid due respects to him. Sultan Bahādurshah
then craved his apology and requested him entreat-
ingly to accompany him to Ahmadābad. He agreed to do
so and on his arrival here the Sultan made all
arrangements for his settlement.

Sayyad died on Shaban 22, 971 (A.D.1563)
and was buried in a place near the locality now
known as the Raikhad Gate (in Ahmadābad).

Sayyad left behind him five sons, viz:
Amin-ul-lāh, Sūfī-allah, Husain-ud-Dīn, Badr-ud-
Dīn and Yātīm-ul-lāh. The youngest one was a

---

1. ʿAbd-ur-Rashīd Lālā ṭūl Chishti- Mukhbīr-ul-
Awliya, (MS.)
2. Mirzā Ṭāhir Muḥammad Ḥasan Ṭāhir Muḥammad Ḥasan-
learned man and succeeded his father in the line.

Sayyad Shah Jamal mostly remained engaged in teaching the Qur'an, the Hadith, the Fiqh and other religious subjects to the pupils in his monastery.

SAYYAD SHAH 'ABD-UL-JALIL QADIRI

Sayyad Shah 'Abd-ul-Jalil was the son of Sayyad Shah Gīyath-ud-Dīn Qādirī, who descended from Sayyad 'Abd-ul-Wahhāb bin 'Abd-ul-Qādirī Gilānī.

Nothing is known about his birth-date. He acquired his early education and sufistic knowledge from his father.

He devoted most of his time of the day to prayers. The remaining part he passed in giving tuition to pupils of the madrassa attached to the monastery. It was his practice to stand on one leg in devotion to God at night.

1. Maudūlī Abū Turāb Muhammad - Tārikh-i-Awliya-i Deccan, p.241;
The saint died in A.H. 983 (A.D. 1576) and was buried in Jamīlpur, now known locality of Ahmedābad.

He was very handsome in appearance. He despised worldly things. Once a man drew near his cell to show him the ingredients used in the preparation of alchemy. He refused to accept it, saying, "My body is the alchemy". Then he picked up a piece of iron lying by his side. To the surprise of those who were present, the iron piece was changed into gold. The visitor seeing this miracle became his disciple.¹

Sayyad Shāh Aḥd-ul-Jalīl left behind him a son named Burhān-ud-Dīn who was born in Ahmadābad.

He received his early education from his father and spiritual knowledge from his grand-father, Shah Ghiṭhū-ud-Dīn II as well as from Sayyad Yāḥyā bin Sayyad Khondmūr, a distinguished saint of the time.

He established his monastery in Ahmadabad and never went out of it. He devoted all his time to teaching pupils in the madrasa attached to his monastery. The day on which he was to die, early in the morning, he called his successor and disciples to his side and said, "I will breathe my last immediately after the prayer", and it did happen so. That day was Safar, 10, 1015 (A.D. 1606). He was buried in the locality called Khanpur (in Ahmedabad).

Sayyad 'Ata Muhammad Qadirî

Sayyad 'Ata Muhammad better known as 'Ata-ud-Din descended from Sayyad Abd-ul-Qadir Gilani. His father's name was Ibn-Al-Farid who was considered as a well-known Arabic scholar in Gujarat in his days. He imparted the education and sufiistic knowledge to his son.

2. Dr. B.M. Tirmizi - The Contribution of Gujarat to Arabic literature (typed copy).
In A.H. 942 (A.D. 1535) the emperor Humayun invaded Gujarat, Sultan Bahadurshah Gujarati (A.H. 932/A.D. 1526 to A.H. 943/A.D. 1537) fled to Cambay. The saint accompanied him there and later on proceeded to Mecca for pilgrimage. After passing some years there, he returned to Gujarat and devoted all his time to prayers in his monastery in Ahmadabad.

He died there on Rabī' I 1, 986 (A.D. 1518) and was buried in Jamālpūr (in Ahmadabad).

He left behind him five sons namely Sayyad ʿAbd-ur-Razaq, Sayyad ʿAli Naṣīr-ud-Dīn, Sayyad Muhammad, Sayyad ʿAli and Sayyad Ahmad.

Several times the saint observed fasts for days together and usually he lived upon either a cup of milk or soup of some vegetables or mutton.

The saint was a poet and composed verses in Arabic. His two works entitled ʿAjubatuzzamān and Nādiratīd-Daurān became very popular after his death.

2. Maulawi Muhammad Gauṭh bin Hasan-ʿAzkār-wa Abrār;
Sayyad Amin-ud-Din Qadiri was born in Ahmedabad in A.H. 878 (A.D. 1474).

His mother's name was Zinat Begam whose father was the descendant of Sayyad Sultan Ahmad Kabir-ud-Din Rifai.

Sayyad Amin-ud-Din received his education as well as sufiistic knowledge from his father Sayyad Abul-Fazl Qutb-ud-Din Qadiri.

He passed all his time in contemplation in the monastery established by his father.

He passed away and died in A.H. 1005 (A.D. 1597) and lies buried by the side of the tomb of his father in the locality called Jamalpur, Ahmedabad.

1. Vide p. 176
2. Muhammad Munir Sahab- Manaqib-i-Jamaliya (MS)
Sayyad 'Abd-ul Khālīq was born in A. H. 990 (A. D. 1533) in Ahmadābād. His father's name was Qutb-ud-Dīn Qādirī and his mother Bībī Rābiyyā who was the daughter of Malik Kābir, a pious man.

He studied the Fīqh, the Hadīth and other religious subjects under his father.

Once in a dream, he found himself being offered a khirqā by Sayyad 'Abd-ul Qādir Gīlānī. And so he attached himself to the Qādiriyah monastery in Ahmadābād and lived in it for the whole of his life. He worked as a mawlawī in madrasa situated within its precincts.

He left the world on Jamādī I 13, A. H. 1015 (A. D. 1606) and was buried near the Gāekwār Havelī at Jamālpūr (in Ahmadābād).

1. Vide p. 132.

2. 'Abd, ur, Maḥbūb Lālā Moḍūd Chishti - Mukhbaqr-ul- Awliya (MS).
Sayyad Fakhr-ud-Din Abü-ui-Khalîq Akbar was born in Ahmedabad in A.H. 956 (A.D. 1551). He was the son of Sayyad Faizullah who was the descendant of Sayyad Shah Jamal-ud-Din Pathri. His mother's name was Bibi Râbiâ. She was the daughter of Rajâ Muhammad, one of the nobles of Gujarât.

He received his early education and spiritual knowledge from his father. He committed to the memory the Qurân at a very early age. Later on, his father appointed him his successor and bestowed upon him the khirqa. He followed his father and remained attached to the Qâdiriya order for the whole of his life.

He died in Ahmedabad in A.H. 1051 (A.D. 1642) and lies buried in the locality known as Jamalpur (in Ahmedabad).

1. Muhammad Amir Šahab- Manâqib-i-Jamâliya (MS)
Sayyad Ab- ul- Fażl Qutb- ud-Dīn Qadiri was born in Ahmedābad in A.H. 1050 (A.D. 1641).

He was the son of Sayyad Ab- ul- Fatḥ Imam- ud- Dīn Muhammad who was an eminent saint of his time.

His mother's name was Rahmat- un- Nisa Begam. She was the daughter of Sayyad Fażl- ud- Dīn, a descendant of Sayyad Yatīm- ul- lah bin Shah Jamāl- ud- Dīn Qadiri Faṭhī.

He received his education as well as spiritual knowledge from his father who bestowed upon him the Khīrqa of the Qadiriya Order.

He worked as a maulawī in his madrasa attached to the monastery in Jamālpūr.

He died on 14th Rāżān A.H. 1132 (A.D. 1721) and lies buried by the side of the monastery.¹

¹ Muhammad Amīr Saḥab- Manāqīb- i- Jamāliya, (MS)
Sayyad Fir Muhammad Shah was born at Bijapur in the Decaan on Shabān 15, 1100 (A.D. 1688). His father’s name was Sayyad Amin-ud-Din who was better known as Sayyad Ḍāli bin Ḍāla Ḍāla-ud-Dīn. His mother, Shāh Bibi belonged to the family of Sayyad Muhammad Gīsūdarāz. The father of Sayyad Fir Muhammad Shāh 'Abd-ur-Rahmān was died before his birth and so his uncle brought him up and educated him. He committed to memory the Qurān when he was aged only seven years and during the Ramadan of the same year, he acted as the Imam to respect the request of the people attending prayers and recited the tarawīh.

His uncle initiated him to the Qādiriya Order. After some time, he paid him the expenses to go to Mecca for the study of the Hadīth, the Fiqh and other religious subjects. There he joined the madrasa

1. Vide, p.39
2. Muhammad ‘Alī Moallidnāma (MS); Sayyad Fir Muhammad Shāh- Risala-i-Khilāfat-i-Šarf (MS)
3. The congregatory prayers offered during the night in the holy month of Ramdān.
attached to the Kaba where he studied under 'Abd-ur-Rahman bin Muhammad Zabbi, Abu-Muhammad Jamal-ud-Din Tartā, Shaikh Muhammad, Muhammad bin 'Umar Salīm, Muṣṭafā bin Fath-ul-Mulk Meeci (the author of Tarikh-i-Mecca) and others. All of them were very well-known for their erudition. He remained engaged there for thirteen years and after the completion of the course, he returned to India and settled in Bijēpūr. But in A.H. 1123 (A.D. 1712) at the suggestion of his uncle he proceeded to Ahmedabad and made a halt of some days, at the Bibi Mosque of Rajpūr (in Ahmedabad). After some time he shifted to the Khushkullāh Pole at Hālūpūr to live with some of his followers and ultimately to the Jāmi Mosque in the Manek Chowk where he settled permanently.

He had the following of a number of people of the Bohra community.

Once occasion it so happened that there was a person named Zain-ul-Ārifīn bin Ākhond 'Abd-ul-Āzīz who tried to make propaganda against him and

win over the people of that community to his side. So the saint was enraged. Some of his favourite followers prevented Zain-ul-\-Arifin from doing so by threats of severe punishment. When this matter was brought to the notice of Jawanmardkhan Babi, he issued an order to present Sayyad Pir Muhammad before him. His brother, Anwarkhan, the disciple of the saint pleaded not to disturb the saint in any way and it was so done. But when the matter was reported to the Sayyad he felt so insulted that he became unconscious; that condition continued for three days and nights and at last on Jamadi I 27, 1163 (A.D. 1749) he bade farewell to the mortal world. He was buried at the place known as Salah-\-ud-\-Din's Haveli, in Ahmadabad. His disciple built a mausoleum and the mosque.

It was the practice with the saint to go out of the precincts of the mosque only once a day to offer the fatiha at the Dargah of Shah Wajih-ud-\-Din

1. That site is known as Pir Muhammad Shahr Road.
Aîawi situated at Khâmpûr. While returning there-from he used to stop for some time at the hut of an old pious woman whom he held in great veneration. Once it so happened that she asked him to stay with her. The saint said in reply, "By the grace of the Almighty a day will come when I will have my permanent abode here". And the words came true when he was buried there.

In A.H. 1156 (A.D.1743) when Jawânmardkhân Bâbî took possession of Ahmadâbâd, his brother Anwarkhân Bâbî went to the saint and requested him to accept him as his disciple. The saint was reluctant to do so. But as Anwarkhân insisted upon the request he yielded. According to his custom in his convent he was required to go begging from door to door. When it was known that he was the brother of Jawânmardkhân, people were pleased to give him good things in charity. When the saint found that he passed through the ordeal successfully, he initiated him

1. A locality in Ahmadâbâd.

2. Abû Zafar Madâvi- Târikh-i-Aqdas, p.120; Sayyad Pir Muhammad Shân- Diwân Mûrû-sh-Shu-yûkh (Mîs)
into his order. When Jawanmardkhan learnt this, he sent some men to arrest the saint. But no sooner did their eyes fall on the saint, they were so dazzled by his personality that they forgot to execute their duty and returned without doing anything. When Jawanmardkhan himself accompanied by a small troop went to the Jama Masjid at Manek Chowk, he had another kind of experience. He could not distinguish the saint from others because all who were present appeared to be of one and the same form, so he also had to return disappointed.

The saint had wonderful memory and could recapitulate after one perusal the contents of the whole books that he had read.

He wrote works like Nūrush-Shuyūkh and Risāla-i-Moammat in Persian.

He was a poet and composed ghazals under the nom-de-plume "Aqdas". He left a diwan and a poetic work named Mukashifat in Persian and Ishqullah in Gujarati which he composed in A.H. 1146 (A.D. 1733) on the subject of mysticism. In it he expressed his ideas on different subjects as follows:
دوسرہ سبق اب کا کس سبیں ئی دیگرہ پورہ اپنے شخار
سکر زیادہ سبیں جن کا سبیں دیگرہ زیادہ انغماس ر
ہور جا گئی ہے کہ وہ ناکے کے ناکے خاک بہار
اس بیوہ بر سبیں ناک کو جن با خوش هیرو نیکا امین انتہا

کھڑی کیا جاکہ پیر جو کوئی چن اپنہ دم
اس کا سبیں بھاہد جن دیگرہ جزیرہ کی پیا اک دم
جب ناک کوئی جن سبیں نیکا کرن سب کا کاہر
ئے کا کیا تکمیل سبیں دیگرہ نیکا کرن سب کا کاہر
لیا کہ نبی کے دیگرہ نیکا کرن سب کا کاشان

پاک چلیا کہا بھر سبیں ناک چن تھا ناک چن تھا
ہو تک ناک چن تھا ناک چن تھا بھر سبیں ناک چن تھا

دل کے مفاہم

پیس پھوٹ 6 یں لود جا کہ گرمن تنسر سبیں بھرہ تاہ سبیں
دیگر سبیں کر طلب خبیض اس با یہ تاہ سبیں

پرچم کری 3 یں بھرہ تو سبیں بھرہ یہ تاہ سبیں
پرچم کری 3 یں بھرہ تو سبیں بھرہ یہ تاہ سبیں

کہ کہ لبیدی آہ سبیں اس با یہ تاہ سبیں

پرچم کری 3 یں بھرہ تو سبیں بھرہ یہ تاہ سبیں

ہر بچنے سبیں لبیدی آہ سبیں بھرہ یہ تاہ سبیں

اس  ذری سبیں تو بک چن اب بہار نیکا یہ دوقوف

پیس
(Fire)

Wind}

Published (161)
Complexion of Prophet Muhammad:

His mode of the expression of the praise of the Almighty is evident from the following verses:

The following are the verses showing the poetic talents of the saint:

(162)
1. Sayyad Pir Muhammad Shah - 'Ishq-ul-lāh (MS.)
following verses are the specimens of his Persian couplets:

1. 

Sayyad Fur Muhammad Shah – Shajra-i-Urujiya (MS)

2. 

Shajra-i-Qadiriya (MS)

3. 

Makshifa-i-Aqdas (MS)

4. 

Risala-i-Khilafat Durbar (MS)

Risala-i-Khilafat Sharf (MS)
1. سید پیر محمد شاه- میر احمدرحمان خان (م.س.)
2. " " " " - ریسالہ-پیر گنج (م.س.)
3. " " " " - فرما (م.س.)
4. " " " " - ریسالہ-پیر گنج (م.س.)
1. Sayyad Fir Muhammad Shah - Shajra-i-Qadiriya (MS.)
2. " " " " - Makhshifa-i-Aqdas (MS.)
Specimens of his Ghazals in Persian:

Another one

1. Sayyad Fīr Muhammad Shāh - Makāshīfa-i-Aqdas (MS.)
2. " " " " " - 'Ishqullāh (MS.)
3. Sayyad Abūzafar Nadvī - Tadhkīra-i-Aqdas, p.72
specimen of his poems called Mukhamma:1

1. Sayyed Abūzafar Naqī - Tadhkira-i-Aqdas, p.72,73
SAINTS OF ANHILWAD PATAN

SAYYAD TĀJ-UD-DIN QĀDIRĪ

Sayyad Tāj-ud-Dīn descended from Shaikh 'Abdul Qādir Gīlānī. His father's name was Sayyad Ismā'il. He acquired his early education, spiritual knowledge as well as his kirdaq from his father—He committed to heart the Quran at his very early age.

Previous to the day of his death, he informed Sayyad Qasim, the son of Sayyad Mahmūd Barāhiya, the jagirdar of the place who remained in close contact with him that he (Tāj-ud-Dīn) would leave this world the day after and it did happen so on Jamādī I, 10 A.H. 1007 (A.D. 1598) and was buried in Anwarpūr, near the old fort at Anhilwad Patan.

He was a scholar and taught religious subjects to the pupils in his monastery.

1. Maudūdī Muhammad Gauf bin Hasan—Adhkār wa Aḥzār, p.442.
Maualana Muhammad, a zealous reformer of the Bohra community, was born in A.H. 914 (A.D. 1509) at Pattan. His father by name Jahir was very wealthy and was a well-known businessman.

Maualana Muhammad took his primary education in Pattan under Maualana Sheikh Nagori, Sheikh Burhan-ud-Din Samhudi and Yadulla Sohi. He had the Quran-Sharif by heart at an early age. The quest for knowledge urged him to go to Mecca in A.H. 944 (A.D. 1538). There he studied Hadith, Fiqh and other religious subjects. During the period he, Hazrami, Abu Ubaidullah Zubaidi, Sayyad Abdullah came into contact with Shaikh Abdullah Idriis Adani, Kh, Jarullah bin Fihad Maani, Shaikh Barkhurdar Sindhi, Shaikh Abul-Hasan Bakri, Shaikh Ali Ibn-Ihaq Madani and Shaikh Ali Muttaqi a master of Hadith who accepted him in his Qadiriya and Shazi orders.

   Shaikh Abdulwahab Risala Manaqib (MS.)
So deep was the love of Shaikh 'Ali Muttaqi for his brilliant pupil that he regularly made correspondence with him even after the latter returned to Anhilwād Pātān in A.H. 950 (A.D. 1544).

Maulānā Tāhir tried to do away with certain heresies from the Bohra community by preaching.

It so happened that the Mahdāvī movement was going on with full force in Anhilwād Pātān during those days and the leader thereof was Sayyad Khondmir, a disciple of Sayyad Muḥammad Jawānpūrī. Maulānā made a protest against it and tried to convince people of his views with arguments and illustrations from the Hadith.

Maulānā wrote a risāla entitled Naṣīḥat-ul-Wīlāyat in which he exhorted the people to refrain from heresies and choose the right path and deviate

1. Maulānā Muḥammad bin Tāhir - Majmū‘-l-bāḥār (MS.)
   There are several letters in the work showing the close relations between the two.

from the wrong one. He criticised the Mahdawi doctrines therein. He sent a copy of this pamphlet to Sherkhan and Musakhân who were the strong supporters of the movement. The perusal of the book so infuriated them that they decided to arrange for a conspiracy to murder Maulānā Muhammad Tāhir.

To carry out their heinous plan they sent some boys before Maulānā in guise of the pupils of the same madrasa who made a sudden attack on the Maulānā and stabbed him. The wounds inflicted were so deep that they were recovered after twenty days; undaunted, the Maulānā continued his protest against the Mahdawi sect, but failed to change the atmosphere. As a pledge and as a challenge, he vowed not to put on the turban on his head till he had accomplished this self-imposed task. But, at last, in A.H. 980 (A.D. 1576), when Akbar the great (A.H.976/A.D.1572) A.H. 1015 /A.D.1606) conquered Gujarat, he specially called Maulānā to his presence
and requested him to start to put on the turban. Mirza Aziz Koka, the governor appointed by Emperor Akbar, was an admirer of the Maulana who as such received good support from him in executing his mission; but, before long, he was called back to Agra and the Mahdawi sect began to flourish once again. So Maulana went to Ahmadabad for consultation with His Holiness Shah Wajih-ud-Din about the matter. The latter advised him not to go to Agra to complain before the Emperor; however, he could not suppress his sentiments and left for Agra. On his way when he halted at Malwa, some people who were the followers of the Mahdawi sect, conspired to put him to death, but they failed to execute their plan. But in his further journey, he was murdered by some Mahdawis in cold blood. His body was brought to Anhilwad Pattan by his sister's son and was buried there.

Maulānā Muhammad bin Tahir established a madrasa in which he himself taught pupils. As instructed by his preceptor, he prepared ink for the use of his pupils. As follows are the names of some of his pupils who turned out to be eminent personages:

Abul-Bashar Muhammad Faqīlahab, Shaikh Ziau-d-Din bin Muhammad Gauth Gwaliary, Shaikh Daud bin Sheikh Husain, Maulānā Muhammad Ishāq, Miyan Jalāl Bukhārī, Maulānā Shah Muhammad Ḥasan, Maulānā Sheikh Muhammad Shattārī, Shaikh Jīvan Sūrtī, Shaikh Abdullah Ḥādī Ahmadabādī, Shaikh Farīd Kasīb and several others. The Maulānā was among the author of several Arabic works. From them

"Majmāʿ-1-Bihār contains explanatory notes on all the six correct books on traditions.

1. 'Ali Muhammadkhān- Mirāt-i-Ahmidi, p. 77 (Hereinafter)
2. Shaikh 'Abdulwahab- Risālā- Manāqib (Ms.)
3. It is in Fīr Muhammad Shah Library, Ahmadābād.
(175)

There are others like Asma'ır-Rijāl, Tadkhīratu-l-Mażūṭ, Chehal Hādīth, Ḥāshiyya-t-Sāhih Būkhārī, Minhājus-Salikin, Tabqēt-i-Hansfiyāh, Sharā-Shariyāh, Kifayatu-l-Muṭṭerin, Risāla-i-Muṣḥatu-l-Wilāyat, Ḥāshiyya (Maqāsidu-l-Wusūl and Al-Muṭṭaṣimīn.

1. It is in Pir Muhammad Shāh Library, Ahmadābād
2. 
3. 