The second fraternity in order of antiquity was the Rifāʿī Order which is usually explained as referring to some ancestor of its founder who belonged to Serves in Spain and lived in the tenth century A.D. Its founder Sayyad Ahmad Rifāʿ-ull-Kabīr, later on known as Ahmad-ur-Rifai, was born in A.H.512 (A.D.1106) and died in A.H.578 (A.D.1183) at Umm-i-Abida in the district of Wasiit near Basra, where his tomb lies. His father Sayyad Nurud-Din Ab-ul-Hasan ‘Alī-ul’Abbās (d.A.H.519, A.D.1126) died when he was only a child when he was of seven years of age. So he was brought up by his maternal uncle Mansur-ul-Battish who lived at Nahr Dakla situated near Basra. He was advised by his guardian to proceed to Wasit to study under

1. It may be questioned whether 'Weeping' rather than 'Howling' would not be a better term to describe this Order. In some places like Sarajevo these dervishes are known as 'those who weep'—(John F. Browne—The Dervishes, p.123.note 2)

2. He lies buried in Baghdad.
Abul Fazl Ali who was a learned man of the Shaf'i Sect. With him, he lived till he was 27 years old. He then received the khirqa of the order from his uncle Mansur, who set aside the claim of his own son in favour of Sayyad Ahmad.

Sayyad Ahmad married thrice and he had many daughters and three sons all of whom died in childhood. He was succeeded as the head of his Order by his sister's son Ali.

The first Rifai saint who came to India was Shaikh Baba Haji Rajab, one of the disciples of Sayyad Ahmad Kabir (d. A.H.646/A.D.1219) who died at Anhilwad Pattan where his tomb lies.

After him, Sayyad Najib-ud-Din 'Abd-ur-Rahim Mahbub-ul-lah bin 'Umar migrated to India. He at first settled at Anhilwad Pattan and later on he moved to Ahmadabad and died there. One of his sons Sayyad Ali who was born in Ahmadabad, preached

1. Sayyad Ahmad- Risala-i-Rifaiya (MS.)
   Khwaja Hasan Nizami- Fatimi Dawat-i-Islam, p.28.
2. His father's name was Sayyad Uthman.
the doctrines of the Rifā'i order all over Gujarat.

His son Shāh Mīnā went to Rānder which is situated near Surrat. He carried on the propagation of the tenets of his order there. He lived there till his death.

Shaikh Sheraf-ud-Dīn who settled at Asāwal was an eminent saint of this order. The people of Ahmedabad derived enormous benefit of his permanent stay there.

Sayyad "Abd-ur-Rahīm (b. A.H. 1070/A.D. 1660- d. A.H. 1132/A.D. 1721) established himself in Surrat where he died and his tomb lies there.

Only a few saints of this order settled and died in Ahmedabad and Anhilwād Pattan. Their banners are also black. Their belt is called alif-lam-and. Their mantle is called the ṭādhāli khirqa and it may be of any colour, its edging is, however, green.

1. Sayyad Ahmad- Risāla-i-Rifāya (MS.)
2. He was born at Madīna. His father's name was Sayyad Muḥammad.
4. It is from 'raḍhālāst' (baseless) and raḍhīl (vile), though its green edging is hardly consistent with this derivation, green being the distinctive colour of the Prophet's descendants.
The latter colour has its origin in the incident that the angel Gabriel once brought some happy tidings to the Prophet who from delight, turned round like the Maulawis and let fall his cloak. His disciples cut it into pieces and sewed the stripes round their own. Its colour was green.

Their cap is called tāj and is made of white cloth with twelve tarkas (sashes), each signifying a carnal sea abandoned. Some are of eight tarkas.

Their turban is black or of a very deep blue woolen stuff or muslin of a very deep green. It is called shamla or siah-sharif (wrapper or small turban).

Most of these shaikhs wear black garments; the mantle of the Prophet was green or black and so they follow his example. The black cloth thrown over their shoulders is called shadd (binding or girding). The investiture with it was of immense importance among the Riffā'īs.

1. In Egypt it is translated 'amice', and is synonymous with tailasan in the Coptic ritual (Adrian Fortesque-The Lesser Eastern Churches, p. 272). In India it is shamla (the tail of a turban). It is tempting to think that the 'tailasan means the tying of the tongue (lisān).

2. It should be noted that like shamla, this word seems to be imported from Egypt.
As in all orders, the Rifaiya Murids (neophytes) retire from the world and abandon all the pleasures of life entirely satisfied with Allah alone.

The neophyte is held to bring with him to the takiya a sheep or lamb for a sacrifice and it is sacrificed at the sill of the door by one of its neophytes. Its flesh is eaten in common by all the members of the takiya. The wool is made into a belt called taiband for the use of the neophytes.

The mangusey (mangosh in Persian) is the name of the ear-rings of the neophyte. If only one of his ears is drilled, he is called a Hasani from Hasan, one of the sons of Ali; if both, he is called a Hussaini, from his second son. This is left optional with him.

Qanā'at-tašā is the name given to the stone.

1. The precise meaning and significance of the word 'taiband' are obscure. 'Tā' in Arabic means 'fold' and in Persian 'ta kardan' means 'to cross' or 'to traverse'. It was a common Eastern practice for suppliants to wear a halter in token of submission; so it can also be equated to dahband and explained to mean a cord placed round the disciple's neck. But the word 'tahband' in Persian means a strip worn round the loins and dahband seems to be a corruption of that word. 'Dahband' may possibly mean both 'sash' and 'turban' or any thing folded round any part of the body, and 'taiband' may be a corruption of it.
which they wear in the centre.

This is figurative of the means which poor dervishes use to appease the cravings of their stomachs for food. Instead of one stone, there may be so many as four in number, though it is supposed that before the dervish is called upon by hunger to compress his stomach with so many, the one over the other, Providence will have procured him food.

The shape of the cap of the Rifai previous to his making the ba'lat (final initiation) - when he accepts of Hazrat-i-Rifai as his Pir and the actual head of the takiya as his Murshid (or Shaikh) - is a perfect circle or rather two circles, the one within the other, and between the two are in the initial letters of the words composing his six tarks.

Contd. from 180.

though the existence of tailasan in Coptic Arabic points to its formation from the Arabic word ta'li with the Persian - band. Burton describes the taylasan as a scarf thrown over the head, with one end brought round under the chin and passed over the left shoulder (Fiflrimage, Pt.III, p.315.)

1. The idea underlying the term is self-surrender. The observance consisted in placing the hand in the ruler's open hand. When a woman is initiated into a religious order in India, the end of her shawl is placed in the Pir's hand (Firzâdâ Muhammed Hussain in Journal Punjab Historical Society, I, p.140).
Within these is another circle, much resembling a wheel with its spokes. After the initiation, a cap somewhat similar, differing only in form, is used.

The Rifāʿī dervishes devote most of their time to the dhikr (reading or reciting the verses of the Qurān and fikr (mental contemplation). The Rifāʿī as he howls the dhikr supposes that he is spiritually drawn nearer to God. He, by a series of mental contemplation and fervid efforts, returns to the divine spirit of Allah. In dhikr, they recite the fatiha and the second sura entitled Bakr. The Ism-i-husna (the Beautiful Names of God) are used as invocations. They are ninety nine in number and figure on the tasbih (rosary). There is still another list, reaching to as many as 1001.

1. The Muslim rosary has ninety-nine beads and is divided into three equal parts by small oblong separators. Each bead recalls an attribute of the Divinity and the kalima is repeated at each separator; but, most people are content to ejaculate 'Allah' at each bead. A good deal of variety characterises Muslim rosaries. Thus Moulavis use one of Kehmuba (amber). But all fakirs use these two as well as the tasbih of variegated glass and the sang-i-maqsud (stone of purpose) of yellow stones (Indian Notes and Queries, Vol.IV, p.146)
In this order, the exercise of samī' each holds the other by the hand, putting forward always the right foot, and increasing at every step the strength of the movement of the body. This is called the daur (dance or rotation). The duration thereof is arbitrarily; each one is free to leave when he pleases. Every one, however, makes it a point to remain as long as possible. The strongest and most robust of the number and the most enthusiastic strive to persevere longer than the others. They keep their heads uncovered, take off their turbans, form a second circle within, the other, entwine their arms within those of their brethren, lean their shoulders against each other, gradually raise the voice and without ceasing repeat 'Ya Allah!' or 'Ya Hu!', increasing each time the movement of the body, and not stopping until their entire strength is exhausted.

The Rifā'īs use fire in their devotions. Their practices embrace nearly all those of the other orders. They are divided into five different scenes, which last for more than three hours. The first
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commences with praise which all the Darvishes offer to their Shaikhs, seated before the altar. Four of the most ancient come forward the first and approach their superior, embrace each other as if to give the kiss of peace and next to place themselves two to his right, and two to his left. The remaining Darvishes in a body, press forward in procession, all having their arms crossed, and their heads inclined. Each one, at first, salutes a profound bow to the tablet having the name of the founder inscribed on it. Afterwards, putting his two hands over his face and his beard, he kneels before the Shaikh, kisses his hand respectfully, and then they all go on with a grace step to take their places on the sheep-skins spread in a half-circle around the interior of the hall. Then they chant the takbir and the fatihah. Immediately afterwards the Shaikh pronounces the words, 'La Ilaha ill' Allah' and repeats them incessantly, to which the Darvishes repeat 'Allâh!' in a particular prescribed manner.
The second scene is opened by the Hamdi (from 'hamd' i.e. praise) Muhammad, a hymn in honour of the Prophet, chanted by one of the elders placed on the right of the Shaikh. During the chant, the dervishes continue to repeat the word 'Allah' in a prescribed way. A quarter of an hour later, they all rise up and approach each other, all observing great precision of measure and cadence in their movement. In the midst of the exercise, they cry out the words, 'Ya Allah' followed by that of 'Ya Hu'. Some of the performers sigh, others sob, some shed tears and others perspire big drops.

After a pause of some minutes, a third scene follows. It is performed in the middle of Ilahis (spiritual cantiques composed almost exclusively in Persian by previous Shaikhs). They are chanted by two elders on the right of the Shaikh. In the assembly, if there is any strange dervish, he is given the place of honour through politeness during the movement.
After a new pause, the fourth scene begins. Now all the dervishes take off their turbans, form a circle, bear their arms and shoulders against each other and thus make the circuit and strike their feet at intervals against the floor, then all spring up at once. They continue the dance during the ṭilāḥiṣ chanted alternately by the two elders to the left of the Shaikh.

The fifth scene is the most frightful of all, the wholly prostrated condition of the performers becoming converted into a species of ecstasy which they call ḥalāt. It is in the midst of this abandonment of self or religious delirium that the members like those of other fraternities can perform strange feats, such as swallowing glowing embers, living serpents and glass, or passing needles and knives through their bodies. They can also eat arsenic and other poisonous substances without having any fatal result. Also thanks to the fury of their frenzy and to the amazing boldness which they deem or merit in the eyes of the Divinity, they strike the points of
their mace against their breast and eyes, aim sword-blows on their backs, thrust a spit through their sides or into their eyes, and cut out their tongues which on being put back in their mouths reunite. It is even said that they are able to cut off their head and fix it again in its place with saliva and what is equally strange is that there is no danger of haemorrhage, or if it does occur, the performer is said to be wanting in his capacity. The wound is healed by the application of saliva, for when they are being initiated, the spiritual guide rubs a little of his own saliva on their tongues and says "Wield the mace on yourselves without fear and if you are cut, apply your own spittle to the wound and it will quickly be healed by the influence of your Pir Ahmad". 
SAINTS LYING BURIED IN AHMADABAD

SAYYAD NAJIBU-D-DIN 'ABDUR RAHIM

Sayyad Najibu-d-Din 'Abdur-Rahim, better known as Mahbubullah, was born in Haveza in Arabia in A.H. 687 (A.D. 1289). His father's name was Sayyad 'Umar Hubeshullah. He acquired his education and spiritual knowledge from his father. He was very fond of studying religious subjects so he proceeded to Mecca and lived for some time there. On receiving an order in his dream from Prophet Muhammad to go to Anhilwad Pattan for preaching the tenets of Islam, he acted upon it. After some time he left the place for Ahmadabad where he devoted the remaining part of his life and died in A.H. 823 (A.D. 1427). He was buried in Sultanpur outside Raipur Gate, Ahmadabad.

1. (Shajra-i-Rifa'iyya (MS.))
2. He was one of the descendants of Sayyad Ahmad Kabir, a founder of Rifaiyya Order (Shajra-i-Rifa'iyya (MS.))
3. Maulana Sayyad Ibrahim bin Faizullah Samarqandi-As-Safinstu-l-Ahmadiyya (MS.)
Shaikh Muhammad better known as Baba Haji Rajab was born in Rome. His birth-date is not known. When he attended the age of discretion, he happened to meet the great saint, Sayyad Ahmad Kabir Rifai who was at that time in the city named Bataha in Syria. He was so attracted by the saint's company that he remained attached to him and imbibed spiritual knowledge from him.

The work allotted to him in the monastery by Sayyad Ahmad Rifai was that of a cook. One day it so happened that when the time for serving meals to his preceptor came, the ladle having been misplaced, Rajab could not find it. So he recited a part of the verse from the Quran,

\[ \text{فَلَنَّاِ یَا ۡ رَبّ ۜ مَّغِرَّ بَيْنَا ۖ اِنَّا ۡ عَلَیٰهِمُّ ۡ اَپْرَابِیمِیُّ} \]

and used his own hand for the purpose. His hand

1. Vide, p. 77
2. We said: "Oh fire! be a comfort and peace to Abraham". This event, no doubt, kindled the fire of opposition against Abraham; but it did no harm to him and he remained in peace - (Muhammad Ali - The holy Quran, Ch. 17, P. 652, Surah 69)
did not receive any injury. When the whole incident was reported to Rifai, he said, "Now you have become a perfect saint." Then, he bestowed upon him the khirqa and directed him to go to India. He gave him two date-seeds instructing him to settle where they would grow.

Rajab after migrating to India planted these seeds at many places but they did not take root anywhere. Finally, in A.H. 616 (A.D. 1219) when he reached Añhilwad Pattan, he made the same experiment. Having found the expected result coming out of it, he settled there. He died there on Rajab 12 A.H. 680 (A.D. 1271) and was buried at the place where he usually sat for the prayer.

He made many disciples there and taught them religious subjects like the Fiqh and the Hadith.