CHAPTER VI

THE SUHRAWARDIYA ORDER AND ITS SAINTS

The next dervish fraternity that was formed after the Chishtiya Order was the Suhrawardiya Order. There is considerable disagreement as to the chronology of the Suhrawardis and their descent. But the general opinion prevalent is that Shihab-ud-Din Abu Hafs 'Umar briefly known as 'Umar as-Suhrawardi was the founder of the Order. His birth is assigned to A.D. 539 (A.D. 1145) and his life is extended to A.H. 632 (A.D. 1234) when he died at Baghdad in his ninety-third year. His father's name was 'Abdullah. He pursued his study of mysticism under his uncle, Ab-ul-Najib Ziyä-ud-Din who was the successor of Wajih-ud-Din Abu Hafs. He finally settled in Baghdad and founded a khanqah there. He had mastery over every branch of knowledge and all sorts of sciences—secular.

1. He was known as Suhrawardi as he was born in a small town named Suhraward in Persia (Muhammad Qasim Firishta-Tarih-i-Firishta, p.85; Dārā Shikoh- Safinatul-Awliya, p.113.)
and religious, esoteric and exoteric. He was a voluminous writer in Arabic and produced a number of works. Kash-ul-Nasaih, Bahjat-ul-Asrar, and Awari-ul-Ma'arif are ascribed to him. He is said to have also written the Hikmat-ul-Ishraq and the Awari-ul-Haqaiq.

Shaikh Jalal-ud-Din of Tabriz, the disciple of the founder was the first to migrate to India. He made his way to Bengal where he established the Suhrawardiya hermitage and started to preach the tenets of his order, but soon after it in A.H.641 (A.D.1243) he died. The mission was then sponsored by Bahau-ud-Din Zakariya bin Isa (b.A.H.565/A.D.1172- d.A.H.666/A.D.1266). Originally, he had been a native of Multan and after going to Baghdad, he

1. Muhammad Kabir Darapuri - Tadhkirat-ul-Kiram wa Tarikh-i-Khulafa-i-Arab wa Hind, p.448 - Sayyad Pir Muhammad Shah Nur-ush-Shaikh (MS.)

2. Fazl Ahmad - Adhkar wa Abrar, p.66.

3. His grandfather, Kamal-ud-Din Ali Shah went to Khwarazm from Mecca and from there he went to Multan where he permanently settled (Muhammad Qasim Firishta - Tarikh-i-Firishta, p.65; Sayyad Imam-ud-Din - Tadhkirat-ul-Ansab, p.8).
had attached himself to the founder. After his return to his native town, he devoted some years to the propagation of the Order and died thereafter.

His work was carried on by one of his disciples named Sayyad Jalāl-ud-Dīn Surkhposh (b.A.H.595/A.D.1199- d. A.H.690/A.D.1291). He belonged to Bukhārā and settled at Uchh. He was the progenitor of a long line of saints. His descendants still guard his shrine.

The fame of Sayyad Jalāl-ud-Dīn Surkhposh was outshone by that of his grandson and successor Sayyad Jalāl known as Makhdūm Jahāniyān Jahāngashfca (b.A.H.707/A.D.1308). He received his khīra from Shaikh Rukn-ud-Dīn Suhrawardy, the son of the founder of the Order. He died on Thursday 10th Dhī-ul-Hajja A.H.785 (2nd Feb- A.D. 1383) at Uchh. His son-in-law

1. Sultan Firuzshāh Khaljī was his follower (Muhammad Kabīr Dānāpūrī- Tadhkira-ul-Kirām. Tārikh-i-Khulafa-i-Arab wa-Islām p.482;
2. He was so called as he is said to have travelled all over the inhabited part of the world — (Thomas William Beale- Oriental Biographical Dictionary, p.371;
3. Muhammad Qāsim Firishta- Tārikh-i-Firishta,p.78;
Sayyad Imam-ud-Dīn- Tadhkira-ul-Ansāb, p.121.)
and pupil, Sayyad Sharaf-ud-Din Mashhadi went to Broach in Gujarat and settled there. He died in A.H. 808 (A.D. 1406). After him, Sayyad Yahya bin 'Ali Tirmizi, who was the disciple of Sayyad Jalal Maghdum-i-Jahaniyan Jahangasht went to Baroda via Anhilwad Pattan and settled there. He devoted all his time to preaching the tenets of the order. He died in A.H. 850 (A.D. 1447) there and was buried on the bank of the Matariya Pond there.

Very celebrated saints like Sayyad Burhan-ud-Din Qurb-i-'Alam, Shah-i-'Alam and others, belonging to this order flourished in Ahmadabad and Anhilwad Pattan.

The saints of the order devote the major part of the day to the recitation of the Qur'an; they

2. He was a learned man and the author of several works like Majalis-i-Burhani; Mashghil-i-Jalali; Mashghil-i-Matlali; Mashgil-i-Burhani (Maulavi Miyan Muhammad- Haqiqat-us-Surat, p.22)
According to their doctrines, worldly wealth is not meant for enjoyment and pleasure and the life in this world is the last stage for every human being to pray God. The followers of this order take food and sleep only when it is absolutely necessary to maintain life. According to them, life should not be frittered away and all the time should be occupied in some work; people should not be without a friend; they should have full sympathy with the poor and should do all that they can for them; they should shun all sinful doings and should remember all the while the Creator who is omnipotent and omniscient.

1. 'Haî' and 'Qayyum' attributive names of God.
2. Surely Allâh commands you to make over trusts to those worthy of them—(Maulavi Muhammad Ali — The Holy Qur'ân, p.218.
3. Sayyad Muhammad bin Jalâl—Latâif-i-Shâhiya (MS.); Sayyad J'afar bin Badr-i-Âlam — Âmâl- wa Ashgâl (MS.)
Following are among the most venerated saints of the Suhrawardiya Order in Gujarat whose tombs lie in Ahmedabad and Anhilwad Pettan.

SAINTS LIE BURIED IN AHMEDABAD

Sayyad Burhan-ud-Din Abu Muhammad Abdullah Bukhari Suhrawardy, better known as Qutb-i-Alam and his descendants designated as Qutbiya.

Sayyad Burhan-ud-Din Qutb-i-Alam

Sayyad Burhan-ud-Din Abu Muhammad Abdullah was born in the morning of the 14th Rajab, A.H.790 (A.D.1388) at Uchh. To receive the happy news of his birth, his grand-father, the well-known Sayyad Jalal-ud-Din Mukhdum-i-Jahaniyan remarked, "The Qutb may the mine of Aqtab is born. His father's name was Nasir-ud-Din Abu Hamid Mahmud and his mother was Bibi Hajira who belonged to the family of Sayyad Qasim Husain of Delhi. His father died on 22nd Ramzan

2. Sayyad Abdur Rahman alias Shah Budha - Manaqib-i-Burhani (MS.)
3. She is also known as Sadat Khatun. She lies buried in Anhilwad Pettan [Muhammad Qasim- Safinat-us-Sadat (MS.); Sayyad Abdur Rahman alias Shah Budha-Manaqib-i-Burhani (MS.)]
4. Sayyad Jalal-ud-Din - Risala-i-Jalalî (MS.); Sayyad Safi-ud-Din Muhammad Shah Hussani Bukhari-Ansab-i-Jalalî (MS.)
A.H. 801 (A.D. 1399), when he was only ten years old; so he was brought up and was educated by his uncle Sayyad Sadr-ud-Din Mahmud Raju Qattal (b. A.H. 760/A.D. 1359- d. A.H. 827/A.D. 1424). He imbibed the spiritual knowledge too, from him. In A.H. 802 (A.D. 1400), he was sent to Nahrawala Pattan with his mother. His uncle bestowed upon him a 'khirwā', a sword and a pot which he had inherited from his ancestors. He was kept under the care of Shaikh Rukn-ud-Din Kan-i-Shakar, the grand-son of Shaikh Farid-ud-Din Ganjshakar, who bestowed upon him the title of Qutb-i-Ālam.

He studied various subjects in the madrasa of Maulana Ali Sher, the most learned and pious man of the time in Anhilwād Pattan. As the time passed

1. Which is now called Anhilwād Pattan. It was the capital of Gujarāt Saltanat.
2. Sayyad Burhan-ud-Din had two brothers, one was Sayyad Ala-ud-Din and another was Sayyad Abd-ul-Haq. They were sent to some other parts of India. [(Sayyad Abdur-Rahman a/ā Shah Budha- Manāqib-i-Burhānī (MS.))]
3. (Sayyad Muhammad Qasim- Safinat-us-Sadat (MS.)
4. Sayyad Hamid bin Rājū- Hidayat-ul-Talibin (MS.)
5. Sher Ali Qān̄ā Tuhfat-ul-Kirām, p.16.
on, his popularity as a sufi of high spirituality became known and more, when Sultan Muzaffarshah (A.H.810/A.D.1408- A.H.813/A.D.1411) of Gujarat heard about it, he went to pay his respects to him. But the Sultan had in his mind a doubt as to whether he was the grandson of Sayyad Jalal Makhdum-i-Jahanian Jahangasht. As such, before he wanted to gather some proof about his nativity; so, he said to his companions, "I think of three things, if he satisfies me these, about, I believe that he is the grandson of Makhdum-i-Jahanian Jahangasht. First is that he should not come out to receive me and should call me wherever he is seated; secondly, he should entertain me with whatever is ready in his house; and thirdly, he should put his turban on my head while parting."

When the Sultan knocked at the door of the saint, the latter's mother went there and said, "My son has come to learn three conditions proposed by you". Thereafter the news of the arrival of the
Sultan was conveyed to the saint. A message was sent to the Sultan to get in. Accordingly, he approached the saint; he found the face of the latter so glorious and dazzling that he could not help showing his respect and reverence. Then he sat there before him.

The saint ordered some inmate by his side to entertain the Sultan with whatever victuals were ready in the kitchen. Accordingly, a bread and some vegetables were served to him and he ate the same with relish. Thereafter the Sultan asked for leave of the saint. When he stood up to go, the saint said, "The turban of the fakir does not behove you; so I am sorry I cannot give you". Hearing this, a shivering sensation passed through the body of the Sultan. He threw himself down at his feet and begged for his apology.

In A.H.834 (A.D.1430), Sayyad Qutb-i-Álam went to Ahmadabad with his family at the request of Sultan Ahmadshah (A.H.813-846/A.D.1410-1442). The Sultan
received him with the following verse

\[
\text{تِلْبِسُ نَفْسَكَ بِزِينَتِ النَّارِ،}
\text{فَأَمْلِي لَكَ مَعْلُومَاتِ.}
\]

The Sultan was a poet and the verse was his own composition, so as to reward for the same, he demanded from the saint blessings. Sayyad Qutb-i-`Alam said, "My grandfather has already blessed you". But the Sultan said in reply, "It was for the prosperity of the kingdom and the royal family. I want them for that of this new city."

Then Sayyad said:

\[
\text{"الله ينفتض الجوهر،}
\text{الجوهر ينفتض الله."}
\]

The saint selected a place near the Juma Masjid at Asawal on the bank of the Sabarmati for settlement. Thereafter, in the same year, he happened to meet

1. "Burhan, the proof of our polar star our pattern and our guide The proof in whose convincing truth we and all men confide." (Mirza Muhammad Hasan Ali Muhammadkhan Khâtîmaṭi-Mirât-i-Anmâdi, p.27; `Abdul-Latif Pattani-Lataif-i-Burhâni (Ms.)

2. It means "The city will last for ever by the favour of God, the Merciful." (Mirza Muhammad Hasan Ali Muhammadkhan Khâtîmaṭi-Mirât-i-Ahmâdi, p.2; Shaikh Ali Qânû- Tawârikh-i-Tâhâfat-ul-Kiram, p.17; Sikandar bin Muhammad Manjhu-Mirât-i-Sikandari, p.46.)
Shaikh Ahmad Khattu, Maghribi who inquired of him whether anyone of his sons was named "Muhammad". The latter replied in the affirmative, adding that he was a person of talents and sharp memory. The Shaikh told him that he would turn out to be a fortunate man. After this incident, Sayyad Qutb-i-Alam once happened to go for a walk to a place called Batwā. He found it to be very pleasant so he purchased some land from its owner and decided to transfer his residence from Asawal to that place. But some of his children did not like the idea. Sayyad Qutb-i-Alam told them that the site of Asawal would be deserted in future and even bricks would not be found. Then he transferred his abode to Batwa. The very next day of his arrival there, he said in the language of uchh, after offering the morning prayer:

"..."

1. Batwā was the name of a shepherd who used to graze his herds in that place (Sayyad Abdur Rahman bin Shah Budha-Mansqib-i-Burhani (MS.)
2. Sayyad Abdur Rahman bin Shah Budha-Mansqib-i-Burhani (MS.)
3. It means "The smell of our own bones comes from this holy land" (Sayyad Abdur Rahman bin Shah Budha-Mansqib-i-Burhani (MS.).
Thereafter, the place was known as Qutbabad.

In A.H.840 (A.D.1437), Sayyad Qutb-i-Álam performed pilgrimage to Mecca. From there, he proceeded to Madina to pay a holy visit to the tomb of His Holiness Prophet Muhammad. There he uttered "As Salama-Álaikkum". There was a voice in reply from the invisible world which the people standing by also heard. It was

لا تقسم بين بدر ودری

So Shaikh ʿAbdullāh Madāni, a learned man of Madīna having come to know the incident approached the saint and requested him to act as an Imam in his mosque.

The saint died in the morning of Dhl-Hajj 7, 857 (A.D.1452) and was buried in Batwā.

---

1. i.e. "Don't stand in front of my son".
2. Mirzā Muhammād Ḥasan ʿAlī Muḥammad Khān-Khâtima-i-Mi-rāt-i-Āhmādi, p.281
There is a quatrain on 'Batwā' composed by Sayyad Jalāl Bukhārī in: "شیعہ", p.133.

١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠ ١٠٠

Sultan Qutb-ud-Din Ahmadshah (A.H. 854-861/A.D. 1451-58) erected a small shrine over his remains and Sultan Mahmudshah Begada A.H. 863-917 (A.D. 1458-1511) subsequently reared over it a magnificent mausoleum, which, in magnitude and design may be compared with that erected at Sojali near Mahmudabad in 1484, by Mubarak Sayyad.

The mausoleum of the saint at Batwa was a further step in the development of Ahmadabad architecture. It is in the foreign or arcuate style. The arch is used consistently throughout; it is not a screen of arches hiding a columnar interior, but one design uniform in all its parts. It supplies the place of the beam and gives in consequence, immensely increased dimensions to the building, and, it must be admitted, with considerable beauty and propriety of effect. The aisles are arched and vaulted throughout and the dome is raised high in the air by a second

2. The Journal of Royal Asiatic Society, p.131;
3. Commissariat- History of Gujarat, p.156;
   Hope and Ferguson- Architecture of Ahmadabad, p.89.
tier of arches. But the whole of the outer row of
piers, with their arches, have fallen, and the entire
mausoleum is at present in a somewhat dilapidated
condition. On a pillar in the great mausoleum, there
is a quatrain of Jalāl bin Mūhammad bin Jalāl Shāhī.

Sayyad Quthb-i-Ālam was a person of handsome
complexion. His skin was white. He had broad forehead,
black eyes, broad eyebrows, a long nose, black hair,
soft cheeks, thin lips and a thin neck. His gait was
attractive.

Sayyad Quthb-i-Ālam married thrice; first with
the daughter of Shaikh Rukn-ud-Dīn Kān-i-Shākar, his
tutor; after her death, with Sultan Khatūn, the

1. It means:
Quthb-Ālam, who is sovereign of the sphere,
Has by this Rauzā augmented the glory of the
Ere this the vault of the sky had no crown;
His Gumbaz became the crown of the spheres.

2. Sayyad ʿAbd-ur-Rahmān alias Budha- Manaqib-i-
Burhani (MS.)
the daughter of Khudavand Khan Siddiqui, the minister of Muzaffarshah, the Sultan (A.H. 809-812 (A.D. 1407-10), after her demise, he married Bibi Dhannan, the daughter of Karimkhan, the son of Khudavand Khan Siddiqui. He left behind him eleven sons namely, Naṣir-ud-Dīn, Shāh-i-Ālam, Sayyad Hāmid, Sayyad Makhdūm Sāfīh, Shaikh Muhammad, Shāh Amin, Sayyad Muhammad Zāhid, Shāh Salīm, Sayyad Muhammad Rājū, and 'Ilm-ud-Dīn. The saint's descendants were known as Qutbiyya.

Many miracles are attributed to Qutb-i-Ālam. One day, it so happened that he went out to perform ablution for the 'Tahajjud' prayer. He was groping in the dark when his foot struck against some hard thing and the following words came out of his mouth:

1. Sikandar bin Muhammad (Manjhu)-Mirat-i-Sikandari, p. 24; Sayyad 'Abdur Rahaan alias Shāh Budha-Manaqib-i-Burhani (MS.)
2. Sayyad Hāmid bin Rājū- Hidayat-uf-Ta'dibin (MS.)
3. i.e. "Is it iron or stone or wood?"
When some of his disciples saw it, the next morning there were all the three traits in it. People in throngs came there to see it. But, the saint instructed his disciples to preserve the same in a deep pit and never to take it out because whoever would do so would be childless. After some years a merchant who was one of the followers of the saint took it out saying that he would remain content to be childless, if only what the saint had said would come true.

When Emperor Akbar visited Ahmedabad, he saw this lithoxyl. He took a half of it and left in its place the remaining half which has been still preserved as an auspicious relic by his descendants.

Nowadays when people pay a holy visit to the shrine of the saint, they remain eager to perform

1. Mirzā Muhammad Hasan 'Ali Muhammadkhan Khātimāh-i-Mirāt-i-Ahmādī, p.26; Sikandar Muhammad Manjhū-Mirāt-i-Sikandārī, p.254; Sayyad Muhammad Qāsim bin 'Abdūr Rāhūmān Budha-Šafīnāt-ūs-Sadāt, (Ms.)

the rite of lifting it up and laying it again in its place so as to get their desire fulfilled according to the common belief of the followers of the saint.

In conformity with the usual practice, the Sajjādā-nashīn of Shah-ī-Ālam dressed in the red robe and red turban goes bare-footed every year on the day of the anniversary of the saint to his shrine and make an offering of flowers there with the recitation of the fātehā and thereafter the sajjādā-nashīn of Qutb-ī-Ālam dressed in the white costume and the white cap presents himself, them and both of them recite the fātehā and go near the lithoxyl to have a holy sight thereof.

Qutb-ī-Ālam was the author of several works one of which was the Marhamat-nāma-i-Burhānī. It is voluminous. He has explained in it the difficult and knotty problems of sufism in such a clear and simple

---

1. The manuscript thereof lies with Sayyad Musāmmā Imām Haidar Bax, the present Sajjādah-nashīn of Sayyad Muhammad Shah-ī-Ālam Suhrawardy, Bukhārī.
way that readers of common understanding can scarcely fail to grasp the sense. He was also something of a poet; references to stray verses composed by him are found in different books. Following verses are of his own:

1.  

2.  

1. Sayyad Muhammad Qasim bin 'Abdur Rahman Budha - Safinat-us-Sadat (MS.)

2. Sayyad 'Abdur-Rehman Budha - Manaqib-i-Burhani (MS.)
Sayyad Na'ir-ud-Din 'Abul Hasan Mahmud, better known as Daryānosh was the eldest son of Qūṭb-ī-Ālam born in Anhilwād Pāttān in A.H. 709 (A.D. 1406).

He studied the Qur’an, the Fiqh and other subjects under his father and received the khirqa from Shah Rājū Qattāl, the uncle of his father whose mention has already come in the biography of Qūṭb-ī-Ālam.

He died in A.H. 884 (A.D. 1489) and lies buried by the side of the tomb of his father. His father held a very high opinion about him and composed the following verses about him:

He devoted all his time to the services of his father who before his death appointed him his

---

sajjadanshin. After the prayer of tahajjud, he often used to sit in divine contemplation and at times used to fall into ecstasy during which he continued to speak ََُٰٰٓٝ. Among his descendants, Sayyad Jalāl-ud-Dīn Shāh Shaikh Jīv, Sayyad Māhmūd Shāh Budha and Sayyad Shāh Hussain were very distinguished.

1. Sayyad 'Abdur Rahman bin Budha- Manaqib-i-Burhani (MS.)
Sayyad Jalāl-ud-Dīn Husain, better known as Shaikh Jīv was born in A.H. 853 (A.D. 1459) at Asawal in Ahmadābād. When the happy news of his birth was conveyed to Qutb-i-Ālam, his grand father, he said to his father Nasīr-ud-Dīn Mahmūd, "Well, here has come to our family, Jalāl (i.e. glory) of our ancestor Makhdūm-i-Jahāniyāh Jahāngasht. His uncle, the well-known Shāh-i-Ālam who immensely loved him bestowed upon him the khirga. While performing the ceremony of initiation, he said to his brother, Nasīr-ud-Dīn "Whatever I have attained, I am giving to him". After he was known as a saint, he selected a place for his abode at Batwa. He left this transitory world on Rabī‘ II, 17, 931 (A.D. 1524) and was buried at the same place by the side of the shrine of the saint Qutb-i-Ālam.

There are so many legends and miracles ascribed to the saint, Jalāl-ud-Dīn Shaikh Jīv.

Sultan Mahmūdshāh died in A.D. 1511 and Sultan Muzaffar ascended the throne. Some of the faithful followers of the saint, conveyed simultaneously to him the sad news of the demise of Mahmūd Shāh and the happy tidings of the accession of the successor to the throne. He did not condescend to pray for the peace of the departed soul nor did he congratulate Muzaffarshāh on his ascending the throne as it would have been but an act of formal courtesy. Instead, he spoke, "Our last meeting with the late Mahmūd Shāh was not congenial; and Muzaffarshāh is only a youth and is, besides, a dry scholar. He is such a kind of man who generally has neither any regard nor love for men of sanctity." The followers then told the saint that the kingdom of Gujarāt was entrusted to the ancestors of the Sultan—by his exalted house and so he should rather act on up to an established precedent. It matters little if
his father, Mahmūdshāh did not appreciate his blessings; but, the present Sultan Muẓaffarshāh was wise and learned and understood all the things. At last under pressure of their endeavours and entreaties the saint proceeded to Champaner. Hearing of his arrival, most of the ministers and nobles being his spiritual followers went forth to receive him and took him to the royal residence. They seated him near the Sultan's apartment. The chamberlain approached the Sultan with hasty steps and announced the coming of the saint. The Sultan who was not aware of the saint being in such close proximity said, "He pronounced against my father such a blighting curse; I wonder what he brings for me". These words reached plainly and directly the ears of the saint and they slung him to the quick. He at once turned back homewards without meeting the Sultan. After some days, the latter went to Ahmadabad. When on his way thither he reached the shrine of the saint, Qutb-ı-Ālam at Batwa, he did not, as was the want of the Sultans of Gujarāt, dismount to say his prayers at the grave of the saint, but simply
repeated his 'fatiha' on the horse-back and proceeded to the city. The saint also did not care for the Sultan. After some days about the time of the anniversary of the death of Qutb-i-Ālam, the Sultan fell sick. He ordered the royal kitchen to be taken to Sarkhej on the night of the anniversary and there to prepare food to feed the poor for the pacification of the soul of the departed saint. He said that he would himself follow the next morning. It was done accordingly. That night the saint Qutb-i-Ālam appeared to the Sultan in a dream and said, "Muzaffarkhan, why don't you come to my house?" The Sultan asked, "Where is your noble house?" The saint said, "At Batwa. He who goes to Shaikh Jīv's house goes to mine, and he who gladdens Shaikh Jīv's heart gladdens mine—Go, therefore to my house and the ailment that thou hast shall be changed into health." The very night the saint Qutb-i-Ālam also appeared to Shaikh Jīv in a dream and informed him that Muzaffarkhan was coming to his house and he was to receive him with kindness and place his hand on his head and back so that the
Almighty would bless him with good health. On the side of the Sultan as soon as he got up early in the morning, he made up preparations and started in a palanquin for Bawāh according to the instruction in the dream. On this side before the arrival of the Sultan, Shaikh Jīv talked with his companions what he had seen in the previous night in the dream. And accordingly he gave an order to the people in charge of his kitchen to cook the best of the viands taking the help of the best cooks in the town. After a few hours the Sultan arrived at Asāspūr1 and sent from there in advance a messenger to acquaint the saint with his arrival and to keep ready some food as he was hungry. After making a brief halt for rest, he proceeded. As soon as he reached the vicinity of the shrine of Qutb-i-Ālām, he descended from the palanquin and walked through the remaining distance. He paid a holy visit to the shrine. Thereafter when the Sultan and the saint met, the Sultan threw himself at the feet of the saint, who having placed his hand

1. At present the place is known as Īsānpūr.
on the head and back of the Sultan, took him into his arms. He then led him to his own residence where they expatiated on religious matters for some time. Then he brought out of his chamber the viands which both partook of with relish. The next morning after offering prayers, the Sultan said to the saint, "For some time past I was ailing and was losing my memory, but since yesterday, I feel better and I hope that the remaining will also soon disappear."

The saint prayed for his recovery. Then the Sultan requested him to give leave to depart from there and the saint bade him adieu. From that day the Sultan began to have implicit faith in the spiritual capacity of saints and dervishes.

Sayyad Shaikh Jîv also prophesied that Bahādur-khan would eventually succeed to the throne. On the other side, Sikandarkhan, Muẓaffarshāh's another son, having come to know all details about the prophecy of the saint, determined to slay his brother, Bahādur-khan who on getting the information arranged with trusted servants and partisans to flee. But before putting into
action the plan, he narrated the circumstances to
the saint and expressed his desire to go to Delhi, if
he gave him leave. The saint said in reply, "Let your
heart repose in God for He is the strongest of the
strong; if your enemy is powerful your guardian is
yet more powerful. The order to place you as the
sultan of Gujarat has been confirmed in your name
from the court of the King of Kings; only its time
has not yet come. Until then let your travelling kit
be loaded. Travel is lucky for you. Having completed
the admonition he granted his leave with the words,
"This is our last meeting. You will return here
speedily but you will not see me. Remember, never to
neglect pleasing my son, Sayyad Mahmud alias Shâh
Budha as in this will be your advantage."

Then in A.H. 931 (A.D. 1524) Bahâdurkhân left
for Delhi and the Shaikh retired to the permanent
abode in the same year according to his own statement.

1. Mirza Ali Muhammadkhân- Mirât-i-Ahmâdî, p. 28-
Sayyad Abdur Rahman alias Shâh Budha-Manâqib-i-
Burhânî (MS.)
Sayyad Mahmud Shah Budha was the son of the above Sayyad Jalal-ud-Din Husain Shah Shaikh Jiv. He was born in A.H. 883 (A.D. 1478) at Batwa. He studied Quran, the Fiqh, the Hadith under his father. Sayyad Mahmud committed to memory the whole of the Quran and could recite it in a melodic tone. It was also his practice to repeat by heart Ahad prepared by his great grand father, Makhdum Jahaniyan Jhangasht.

He lived a very austere life. He himself taught religious books to his disciples.

The prophesy of his father mentioned in the previous article proved to be true in his time. Sultan Muzaffarshah died and Sultan Sikandar descended the throne in A.H. 932 (A.D. 1325). Nobles and grandees gave him greetings. Other people expressed their joy; but the saint did not care to do so. So, some time after Sultan Sikandar sat on the throne in A.H. 931 (A.D. 1525) all the nobles and great men of his time gave him greetings. Sikandarkhan approached Shah Budha and said to him, "Your father is dead and his
disciples have become stray wanderers". Shah Budha said in reply, "The saint is not dead. Rest assured that the friends of God did not, but move as it were from one house to another house nor do his disciples wander in a distressed condition as you say. The prophesy of my father will surely come to pass. Your kingdom will prove to be like a mirage or a bubble. It has no foundation and will not last long."

On hearing this speech the Sultan became more displeased than ever with Shah Budha and withdrew the grant of Būtwa from him. Then he bestowed it on the saint, Sayyad Muhammad Bukhārī, one of the sons of Shāh-i-Ālam, but he, too, refused to accept it.

It is noteworthy that the truth of the prophecy soon became apparent. The whole duration of the reign of Sultan Sikandar was but two months and sixteen days when the traitor, İmâd-ud-Dîn Khush-qadam slew him, and seated on the throne, the youngest son of Mughaffar-shâh aged six years with the title Sultan Mahmûdshâh II. But the nobles were not pleased with this arrangement and having unanimously decided to depose the boy-king
And in the course of time, this plan was executed on Dhil-Qada 14, 952 (A.D. 1525).

The saint died on Dhil-Qada 29, 950 (A.D. 1543).

He lies buried in Batwa.

There are some miracles ascribed to him. Once it so happened that Malik Manjhlā, one of the nobles of Sultan Muzaffarshāh II approached the saint and requested him to pray to the Almighty so that he would grant him a child as he had had none so far though the major part of his life had been over. The saint said that such matters are predestined and that he would not be able to do anything in that connection. Malik continued to frequent the convent and reiterate the demand every now and then. Ultimately, one fine morning the saint said, "Be happy. You will have a male child!"

In the due course, he had one child and he took him before the saint for his blessings. Shāh Budha was pleased to see the child. He gave him the name Malik Qutb Muhammad and put rings into his ears.

1. Sayyad 'Abdūr Rāhmān- Manāqib-i-Burhānī (MS.)
Sayyad Shah Husain was born in A.H. 927 (A.D. 1520) at Batwa. He was the son of the above Sayyad Shah Budha. He studied the Quran, the Hadith and the Fiqh under his father who bestowed khirqa upon him. He devoted most of his time to offering prayers. Children used to come to him after his noon prayer for study. People including Sultan Mahmudshah II (A.H.944/A.D.1533/ A.H.961/A.D.1553) as well as his minister Asafkhân used to frequent this convent to get solution of their intricate problems.

The saint died on 25th Ramzan A.H. 903(A.D.1555) and lies buried in Batwa. He left behind him six sons named Sayyad Latif Muhammad, Sayyad Aziz Muhammad, Sayyad Muhammad, Sayyad Mir Muhammad, Sayyad Shah Hafiz and Sayyad Daud.

Upto the last pie in his house, he used to practise generosity. It is so said that a poor man hard-pressed about the expenses for the marriage ceremony of his two daughters approached the saint.

---

1. Sayyad AbduR Rahman- Manaqib-i-Burhani (MS.)
for help. The latter instructed his son to give over to him all the money that was in the convent.

Many miracles are attributed to the saint. Once while he was reading the Qurān at night in the light of the lamp, the oil therein was exhausted and there was no other one in the convent. The inmates were surprised to see that he poured water into the lamp and finished up the reading of the whole text of the Qurān in the light that continued thereby.

His eldest son Sayyad Iatif Muhammad (b.A.H. 956/ A.D. 1549 - d.A.H. 1012/A.D. 1603) was made Sajjada nashin. The ceremony was performed and conducted by his preceptor and tutor Sayyad Mubārak. He was known as Yusuf-i-Thānī as he was very handsome.

1. Sayyad 'Abdur-Rahmān- Manāqib-i-Burhānī (MS.)
2. He was a well-known saint of the time. He lies buried in Mahmudabad in Kaira (Mirāzā, Muhammad Hasan 'Ali Muhammad Khān Khātimān-Mirāt-i-Ahmādī, p.)
Sayyad Makhdum Shaikh Saleh was born at Anhilwad Sattan in about A.H. 924 (A.D. 1421). He was the fifth son of Sayyad Burhan-ud-Din Qutb-i-‘Alam. He received his education from his father and studied under him the Quran, the Hadith and the Fiqh. He lived a very simple life. Once Sultan Muzaffarshah Halim (A.H. 1511-A.D. 1525) desired to pay a holy visit to the saint as he was eager to know the ways of his life. Having sought permission, the Sultan went to his convent and expressed his satisfaction at the treatment he received from him. When the Sultan entered his cell he found nothing of the worldly things. The Sultan apologised for the biased ideas which he had in his mind, about the saint. Thereafter he continued to hold him in great respect and reverence throughout his life.

The saint died on Dhlilhajja 12, A.H. 920 (A.D. 1514) and lies buried on the west side of the shrine of His Holiness Qutb-i-‘Alam at Batwa.

1. Sayyad ‘Abdur-Rahman alias Shâh Budha-Manaqib-i-Burhâni (MS.)
He was an accomplished scholar and was an exoteric and spiritual object.

Sayyad Makhdūm was given a Parwānah by Sultan Mahmūd Shāh (A.H.944-962/A.D.1537-1554) with his own seal. It is as under:

In accordance with the fortunate, auspicious and elevated order (May it ever remain exalted), this Parwānah has been given to the effect that the inhabitants of the town of Qutbabad alias Batwa and also all the Imāms, Qāzis and kārkuns of the great city of Ahmedabad, should know that Ḥadjrat Shāh Shaikh Jīv had conferred the honour of succession on his younger son Sayyad Muhammad alias Shāh Manjhalā who was killed by his (elder) brother named Sayyad Bādā on that account. And it has been gathered from the eminent Sayyads and the heads of this family that, thereafter, Shāh Shaikh Jīv arranged that the banner of religious headship should pass to his grandson named Sayyad Sālīh Muhammad and

2. It is now in the possession of Sayyad Qutb-ud-Dīn who is at present in charge of the shrine of the saint, Qutb-i-Ālam.
he clothed him with the hereditary robe (khirqa) of succession and granted him permission to enrol disciples. Therefore, in accordance with the order issued through Masnad-i-ʻAlī Khān-i-ʻAzam Khudāwānākhān should now establish the honour of headship in the name of Sayyad Sâlīh Muḥammad in the first month of the twelfth year of our accession and he should grant the villages as detailed below to the Sayyad Sâlīh Muḥammad for the maintenance of the anniversary of the blessed Rauzās and the 'langars' there and he should not allow others any hand in this matter written on Shawwāl 7 955 (November 9, A.D. 1548), corresponding to the beginning of the 12th year of the accession.

Among the villages mentioned at the end of the 'Parwānā' as granted by the Sultan for the maintenance of the sacred monuments at Batwa are Mohā, Darār, Batwa, Nalol and Vanet.
Sayyad Shah Amin Muhammad was born at Batwa in about A.H. 844 (A.D. 1441). He was the seventh son of Sayyad Burhan-ud-Din Qutb-i-’Alam. He got his early education from his father and studied religious books under him. He also received the khirwa and the Khilafat from him.

The saint died in A.H. 885 (A.D. 1481) at Batwa and lies buried outside the shrine of his father.

It is said that on the night of his burial his younger brother Sayyad Muhammad Zahid dreamt a dream in which his elder brother requested him to take out gently his finger fixed between two planks of the coffin, but Zahid did not care for getting it interpreted. He saw the same dream thrice and so he opened the grave and found that the crushed finger of his brother was bleeding.

1. Sayyad ‘Abdur Rahman alias Shāh Ḥudha-Maṣaqib-i-Burhani (MS.)
Sayyad Muhammad Zahid was born at Batwa in A.H. 848 (A.D. 1445). He was the eighth son of Qutb-e-Alam. He received his early education from his father who continued to teach several religious subjects and bestowed upon him the khirqa.

Sayyad Muhammad Zahid left this world on Shaban 6, A.H. 892 (A.D. 1488) and lies buried in Batwa. He imparted instruction to the pupils in his monastery.

There are several legends connected with the life of the saint. Once a cow sold to a butcher fled away from him and went to the monastery of the saint. The butcher reached there for the demand but the saint refused to hand over the cow to him as he thought she sought shelter with him. He sent him back quite satisfied by giving him a big sum as the price of the cow. From that day the saint decided not to touch meat. In commemoration of the incident nowadays

1. Sayyad Abdur Rehman alias Shab Budha-Manaqib-i-Burhani (MS.)
people cannot pay a holy visit to his shrine after taking the meals containing meat. It is also said that his brother Shāh-i-‘Ālam, while on his death-bed called the saint by his side and said, "My Rajan-Jīv" salutes thee and expresses the desire to offer thee the keys of mysterious treasures with me. Sayyad Zahid spoke with a tremor in his voice, "What shall I do with the treasure"? Shāh-i-‘Ālam said in a joyful tone, "Indeed you are true to your name, Zāhid". With these words having drawn him near, he hugged him and gave kisses to him.

---

1. Lit. The Royal soul, i.e. God.

2. Lit. "The Pious".
Sayyad Shāh Saleem, the ninth son of Qutb-i-Ālam was born at Batwa in about A.H. 850 (A.D. 1446). From his very birth, he was sickly so his mother requested her husband to pray for his health. Qutb-i-Ālam said that there was nothing to worry about; he would turn out to be a healthy man with strong will-power and would be the father of several children. And ultimately it came true.

Sayyad Shāh Saleem studied the Qurān, the Fiqh and the Hadith under his father and also received the khirqa from his brother, Shah-i-Ālam.

He led a simple life and used to work as the Imām at the mosque of Batwa. He died on the 8th of the month Shābān; the year is not known and lies buried to the east of the Qutbiya shrine.

He was very fond of Sama' and singing Qawwālis. Several times he fell into ecstasy and remained in that condition even for four days.

2. Sayyad 'Abdur Rehman alias Shāh Budha-Manṣiqi-Burhānī, (MS.)
There is nothing noteworthy about the remaining sons of Qutb-i-Ālam except about Shāh-i-Ālam whose biography will follow in the next chapter.
DISCIPLES OF QUTB-uD-ALAM LIES BURIED IN AHMEDABAD

SAYYAD UTHMAN SHAM-1-BURHANI

Sayyad Uthman entitled Shām-i-Burhānī was born in Badoli. He received his early education from his father Sayyad 'Alam who was an eminent saint of the time.

Sayyad Uthman left his native place at an early age for Ahmadabad where he stayed with Sayyad Burhān-ud-Dīn Qutb-i-'Alam and imbibed spiritual knowledge from him. The latter bestowed upon him the khīrqa. He passed the major part of his life in the service of the preceptor. As he was very eloquent he was chosen to preach religious doctrines to the followers. Sayyad Uthman, as a result, had a very big number of admirers in a very short time. So the preceptor advised him to have his separate convent and have his separate group for the propagation of the sect. Accordingly, Sayyad settled at Bahā-ud-Dīnpūr on the north side of the river Sabarmati and

1. Muhammad Qasim bin Shah Budha-Tabṣiratu-l-Matalib (M.S.)
before long the little village with thin population
developed into a thickly populated town so much so
that the original inhabitants complained before him
about the inconvenience to which they were reduced.
So the Sayyad left the place and pitched a woollen
tent on the other side of the river. It so happened
that one day he went to the river for his ablution
and desired to take water from it for his wife for
the same purpose. But he had no vessel with him. At the
very time a Hindu boy named Gadadhar happened to
pass by him with a brass jug. The Sayyad having
borrowed it from him filled it with water and took it
to his tent. While returning it to the boy he advised
him to have his abode in his neighbourhood but the
boy refused to do so on the ground that in that case
he would not have any income for his livelihood. So he said to him
"Go to the river with the jug". The boy on dipping
it found it full of gold coins. He ran to his father
with it and having handed it over to him, narrated
what had happened. So to fulfil the desire of the
saint, the father shifted the residence to the place suggested by him and in the course of time the place developed into a hamlet which was named after him Uthmānpur whose location is now near the well-known Gujarat Vidyapith established by Mahatma Gandhi in Ahmadābad.

The saint died in A.H.863 (A.D.1458) and lies buried in Uthmānpur.

Sultan Mahmūd Shāh Begada (A.H.863-917/A.D. 1459-1511) built a mosque and a mausoleum there to commemorate the saint.

The saint Shāh-i-phabet held him in so great a respect and once on a suitable occasion addressed him as Shām-i-Burhānī, by which name thereafter he became known.

Sayyad Uthman lived a life of voluntary poverty.

When his grandson, Sayyad Alam was betrothed to the daughter of Shaikh Daud (grandson of Shaikh Kan-i- Shaker, a well-known saint of Anhilwād Pattan, who

3. Sayyad Muḥammad Jafar- Ṣad Hikāyat (MS.)
was very affluent), the saint's attention was drawn
by one of the inmates of his convent to the unsuita-

bility of the match between the rich and the poor.

"Never mind", said the Sayyad. "The blessings of
Qutb-i-Alam will give what is required." And having
said so he went outside the shrine of his preceptor
and offered prayers. Suddenly he heard a mysterious
voice saying, "Brother, what is this poverty? Go
and spend as much as is required. I have given thee
the same hidden treasure that I had given to my son
Miyan Manjhla (i.e. Shah-i-Alam)" Immediately after
this Sayyad returned to his convent and having called
one of the inmates to himself instructed him to go to
the river bank and to bring money put at a particular
place as suggested by the voice. In this way he had
no financial difficulty up to the end of his life.

The Sayyad produced a number of works on
religious subjects, one of which is entitled Madariju-

I-Harij. He composed poems under the nom-de-plume
Uthman.

1. 'Ali Sher Qane- Tahfatu-l-Kiram, p. 20.
The following ghazal serves as an illustration:

1. Mirza Muhammad Ali Muhammad Khan- Khatimm-i-
   Mirat-i-Ahmad, p.32-33.
Shaikh 'Ali better known as Khatib kept himself engaged in the devotion to God from the age of twelve. He abstained from food obtained by manual labour and so he lived on fruits and wild herbs. For twelve years this condition continued until at last he heard the hallelujah of the seraphim. About his initiation into the sect it is so said that once when he was going to the bank of the Sabarmati to offer his prayer according to usual practices he was accosted by a mystic, "Ali! Be a Muslim". The Shaikh not understanding the meaning of this mysterious utterance, increased his physical mortification and rigid ascetism. Another time when he was passing by the same place with the same object he saw the mystic distribute cooked food among people. To his surprise he ran up to him and threw down. Then he sat on his chest and thrust a morsel into his mouth with every blow that he continued to give. Ultimately, he left him there with the words "Go away, Ali and be a Muslim".

The Shaikh panting and covered with dust returned
home and fell down in a swoon. But, when he came to his senses, the meaning of that mystic utterance occurred to his heart. He determined to become the disciple of some saint. At that time Hazrat Sayyad Burhan-ud-Din Qutb-i-'Alam and Hazrat Shaikh Ahmad Khattu Ganj-Bakhsh were well-known in Ahmadabad. As the former tolerated music, he would not go to him. So he went by a bullock-cart to Sarkhej to wait on Hazrat Shaikh Ahmad Khattu Ganj-Bakhsh. But the oxen stood still on the way and a mysterious hand pulled the Shaikh by the collar. "Let the beasts have their will," exclaimed the Shaikh, and the cart was drawn towards the convent of Hazrat Sayyad Burhan-ud-Din Qutb-i-'Alam! The saint was sitting at meals with his disciples when the Shaikh reached there. He was given a portion of food. Love for the Shaikh was kindled in his heart and he was admitted to the convent as one of the disciples.

The saint died at the age of 73 on 14th Rabi'ul-Awwal, and lies buried in the locality called Qadanpur in Ahmadabad.

1. Vide, p. 196  
2. Vide, p. 354  
3. Mirza Muhammad Hasan Ali Muhammad Khan-Khatim-i-Mirat-i-Ahmadi, p. 93 (Persian) -- cont'd. 238...
SHAIKH SIRĀJ

Shaikh Siraj, the successor of Shaikh 'Ali Khātīb, was born at Ahmadabad. He imbibed spiritual knowledge from his father who was the Khalifa of Sayyad Burhān-ud-Dīn Qutb-i-Ālam. He died in A.H. 958 (A.D. 1552) and was buried at the place called Manjhūrī in Ahmadābād. He was a physician and continued his medical practice even when he was known as a great Sufi.

Once the saint Shān-i-Ālam said to him in presence of Sultan Mahmūd Begāi, "A time will come when the Sultan will require your services for the psychological treatment of himself, wilt thou cure him?" And it so happened that a servant of the Sultan fell ill. The Shaikh was called and he treated him successfully. He then said to the patient, "When next dost wait on the Sultan, tell him to remember the saint's remark about the treatment of his brain."

Contd. from pg 237...
-Sayyad Imāmu-d-Dīn- Barkātu-l-Awliya, p.122.
1. Mirzā Muḥammad Ḥasan 'Alī Muḥammad Khān- Khatīmān-i-Mirāt-i-Ahmādi, p.94;
-Sayyad Imāmu-d-Dīn Barkātu-l-Awliya, p.122.
When Sultan Mahmud Begada heard much about the skill of the saint Shaikh Siraj in the medical treatment, he accompanied by the noble Aminu-l-Mulk went to pay a holy visit to him. When they reached the vicinity of the monastery, Aminu-l-Mulk proceeded in advance to inform the saint about the arrival of the Sultan. The saint was sitting in an old crazy cot. He expressed his joy at it. When the Sultan got in, the saint greeted him. In the course of the talk that ensued, the Sultan requested the saint to give him the proper guidance of living a life leading to salvation. The saint told him that it was extremely difficult for a king to devote his heart and soul exclusively to the service of God. But the Sultan with honest singleness of purpose said that he was ready even to give up his royal dignity for his soul's good; and the saint assured of his earnestness said that though one hour of his righteous life as a king was equal to a year of devotion as a saint, he would send him his advice in the course of the following day on which he was to act without doubt or question. The Sultan entrusted the
duty of conveying this message to Aminu-1-Mulk and went away. The message with which the saint charged that nobleman was of a nature to put to the severest test the Sultan's devotion to and faith in holy men. He asked for a high post in the royal service near the Sultan's person namely the post of the Chief Officer of revenue and accounts. The Shaikh girded a sword and went to court on horse-back. He was formally invested by the Sultan with the dress of honour.

After performing his duties for some time the Shaikh requested the Sultan to be given quarters near him and this also having been done he started to live near the Sultan's private apartments. The people of Ahmadabad lost all faith in the saint and began to speak of him openly as a designing impostor. But the real motive of the Shaikh in doing all this was to test Sultan's faith as well as to give him spiritual teaching, unobserved by the world. After some time when he found that the Sultan had made himself perfect in all his ways he sought his leave with a request never to meet him again and disappeared. May the mercy of Allah be on such saints!

Sayyad Khondmir Uraizi was born in Anhilwad Pattan. His father's name was Sayyad Budha bin Sayyad Qa'ub Uraizi. His mother Bibi Jiva was the daughter of Maulana Ziya who was a righteous and perfect gentleman. She brought up Sayyad Khondmir, tenderly. Whenever she nursed him, she used to pray to God, "May this child turn up to be virtuous, otherwise may his soul pass away!"

Sayyad Khondmir received his education in the Quran, the Fiqh and the Hadith as well as Khilafat from his uncle Sayyad Shadi bin Ya'qub.

When Sayyad Khondmir was two years and a half old his father breathed his last and he was brought up by his mother and his uncle. When he reached the age of twelve years, his uncle died. So, on account of the old quarrel between his father and another uncle, Sayyad Khondmir had to leave Anhilwad Pattan for

1. Uraiz is a valley near Medina so he was called uraizi.
2. She was a virtuous and pious woman. She lies buried at Bibipura, a locality in Saraspur (Ahmedabad).
Ahmadabad where he and his mother settled. Thereafter, he prosecuted his studies of religious subjects under His Holiness Sayyad Burhan-ud-Din Qutb-i-‘Alam and Shaikh ‘Abdul Fath.

Sayyad Khondmir imparted knowledge to the students of his convent and took up the work of propagation of Islam in Ahmadabad.

The saint's soul passed away to another world on Rabi‘ II 14, 874 (A.D. 1469) and lies buried at Bibipur in Saraspur, a suburb of Ahmadabad by the side of his mother.

Sayyad Khondmir used to say that he had divided the blessings which he had received from his preceptor into three parts; one for himself; another for his children and the third for good people in general.

Malik Shaban, the vazir of Sultan Ahmad (A.D. 1410–A.D. 1442) had implicit faith in Khondmir but his official engagements prevented him from paying homage to him regularly. Therefore, he used to depute his sanin-i-kaw Malik Khushbash to the saint for the same.

DISCIPLES OF QUTB-I-ÂLAM IN ANHILWAD PATTAN

SHAH HASAN FAQIH GAUHULWARA

Shah Hasan was born at Anhilwad Pattan. He was the son of Qaziul-Alam Qutb-ud-Din who had migrated to India from Samarkand. Shah Hasan studied religious subjects under his learned father and uncle and was well-versed in the interpretation of the verses of the Quran, the Hadith and the Fiqh. He was the favourite disciple of the great saint Sayyad Burhanud-Din Qutb-i-Âlam who addressed him as Gaupulwara.

Shaikh Ahmad Khattu also appreciated his visit to his convent.

Shah Hasan died in A.H.849 (A.D.1445) and was buried near the tank called Khan Sarovar in Anhilwad Pattan.

He established a small madrasa at Anhilwad Pattan and showed great zeal for converting Hindus into Islam.

1. Vide, p.146
2. Sayyad Nasiru-d-Din Muhammad Marhamatnema-i-Burhaniya
3. Shaikh Muhammad Qasim Qasida-i-Qasimi (MS.)
Shaikh 'Abdul-Latif, the favourite disciple of the saint Qutb-i-Ilam was born in Anhilwad Pattan. He took his early education from his father, Shaikh Jamal bin Sirāju-d-Dīn and studied the Qurān, the Hadith and the Fiqh under his preceptor.

Shaikh established a madrasa in Anhilwad Pattan and imparted education to the pupils studying there.

At the time of his death on Shabān 20, 877 (A.D.1572), he called to his side his disciple, Sayyad Kabīr-ud-Dīn Ahmad Jahānsbāh and said, "I will be in this world for next thirteen days; when I shall breathe my last, I should be given the funeral bath by four persons namely, you, yourself, my son, Sadr-ud-Dīn and Jalāl Muhammad Bhūrā. My book Risāla-i-Muaddib-i-Burhānī should be kept by the side of my grave".

On Ramzān 4, 879 (A.H.1472), he died while he

1. He was the disciple of Makhdum-i-Jahaniya Jahangashta and had come to Anhilwad Pattan in A.H.837 (A.D.1433) and died in A.H.845 (A.D.1441); he lies buried in Anhilwad Pattan - (Shaikh Abdul-Latif- Letā'īf-i-Burhānīya; Letā'īf-ī-Ātikāwal Arbā'īniya (MS.))

2. Vide, p. 247

3. He is known as Shaikh Sadan; he lies buried at Anhilwad Pattan - (Mirzā Ali Muhammad Khan-Mirāt-i-Ahmadī, p.77.)
was performing the rakṣāt of the Isha prayer.

The burial ceremony was completed according to his own instruction but the above-mentioned four did not remember to lay the book near the grave. When they started to return, an invisible voice reminded them of it.

His tomb is situated on the bank of the Khan Sargvar at Anhilwad Pattan.

The saint was very fond of reading over again and again the books like Jawahiru-l-Jalaliya written by Sayyad Sharfu-l-Haqq Al-Husain Mashadi, Mahaqibu-l-Qutbiya by Qazi Sharfu-d-Din, Risala-i-Makkiya by Qutbu-l-Minnatu-l-wa-d-Din Damishq and Futuhat-i-Makkiya by the famous sufi Ibn-i-'Arabi. The saint himself wrote several voluminous works. His Latā'īf-i-Burhāniya was completed within sixteen days on Shīr Qāda 24, 859 (A.D. 1456). He dedicated it to his preceptor, Sayyad Burhānu-d-Dīn Qutb-i-Ālam. His other works are:

1. Sayyad Kabi ru-d-Dīn Ahmad Jehānshāh-Dasturul-Khilafat (MS.)
2. Its full name is Latā'īf-i-Burhāniya Fi Latā'īfu-l-'Aleka' wal arbāniya. There is a MS. copy of it in the Pir Muhammadshah Library (Ahmedabad).
3. Vide, p. 446
Mansurul-Khilafat, Zadu-l-ashiqin and Tarqut-Burhaniya.

The last one is the collection of the sayings of his preceptor. The Zad-ul-ashiqin became very popular and so many commentaries have been written on it, among which Minnat-ul-Arifin by Sayyad Ahmad Shirazi and Halawat-ul-Arifin by Shaikh Abd-ul-Ghani are well-known. A number of miracles have been attributed to Shaikh Abd-ul-Iatif. He never accepted anything in cash or kind from anyone. Once in his house there was nothing to eat and his wife brought the matter to his notice.

At that time he consoled her by quoting the words of the Prophet, "..." and took her to his cell where she was surprised to see heaps of precious stones and pots containing liquid gold in place of those that she had put full of water. He told her to take as much as she needed. She removed from there to her place only pots and then contents continued to be spent by the descendants up to A.H.1042 (A.D.1632).

3. MS copy is with Sayyad Pyareshaheb belonging to Anhilwad Pattan.
4. " "
5. Sayyad Maqbu-l-‘Alam-Jumāt-i-Shahiya VOL.V, MS.
6. There are MS, copies of both in Pir Mama Muhammadshah Dargah Library of Ahmedabad.

* Lit. "Poverty is my pride".
@ Mirza Ali Muhammadkhan- Mirat-i-Ahmadi, p.77.
Sayyad Ahmad Jahānshāh was born on Ramzānu-l-Mubārak 27, 789 (A.D. 1387) at Mecca.

His father was Sayyad Tāju-d-Dīn, the son of Sayyad Nasīr-ud-Dīn Gauḍulwara. His mother, Bibi Rājī Firdaus was the daughter of Sayyad ‘Alā-ud-Dīn ‘Alī bin Sayyad Sad-ud-Dīn who led a pious life.

When Sayyad Ahmad was only a child, his father died; so with his mother he proceeded to Manekpur where he studied Arabic and the Qurān under a learned maulawi. He was in the habit of uttering different attributes of the Almighty even while he was engaged in play with children. Once it so happened that the city was infected with plague and the people were reduced to a helpless condition; so, some of them approached ‘Abdul Wāhid Chishti, the popular saint then and implored him for praying God to save them from the calamity. The saint sat in the muraqaba and it was revealed to him to advise them to approach the child, Sayyad Ahmad who was in a position to
avert the danger so they set out in search of him and ultimately found him out. They requested him entreatingly to pray God for their immunity from the calamity. Having heard them patiently, the boy asked for an axe and on being supplied with the same, he ran up into the jungle nearby. All people followed him. With the first stroke of the axe on a big piece of stone, water gushed out and having turned to the people told them to return to the city as they became immune from the epidemic. And really it became so.

When he was but a youth, his mother died; so, he left Mānskūr for Uchh where he attached himself to Sayyad Sadr-ud-Dīn Muhammad Rājū Qattāl Suhrawardy as one of his disciples. After some time he started to go on pilgrimage to Mecca via Gujarat and handed over to the saint, Burhān-ud-Dīn Qūṭb-ī-Ālam at Aūhilwad Pattan, the blanket that was the prophet's relic received by him from the preceptor. Qūṭb-ī-Ālam

1. Sayyad 'Abdur-Razzāq- Manaqīb-i-Ahmād Jahānshāh (MS)
2. Vide, p. 193
3. Vide, p. 197
4. Vide, p. 197
5. Mirzā Ḍāli Muḥammadkhan- Ṭirāt-ī-Ahmādī, p. 111; Sayyad 'Abdur-Razzāq- Manaqīb-i-Ahmād Jahānshāh (MS)
introduced Sayyad Ahmad to his uncle Sayyad Muhammad Khudâ Bakhsh who invited him to his house and kept him with himself for some days. Meanwhile he settled his marriage with the daughter of Makhdum 'Alam Ismail who was instructed by the Prophet in a dream to do so.

Sayyad Ahmad made a halt there for five months more with his wife and set forth to complete his aim, and passed twelve years in Mecca and Madina. One night during that period the Prophet appeared to him in a dream and said to him, "My son! Return to Naherwâla and serve the people of Gujârât; whosoever looketh at thee, God will forgive his sins and whosoever payeth visits to thee, his place shall be the paradise; and whosoever visiteth thy tomb shall have redemption on the day of resurrection."

Accordingly, Sayyad Ahmad returned to Anhilwâd Pattan with three hundred followers who joined him on the way. He lived at the Lunsâwâdâ Street in

1. Mirzâ 'Alî Muhammad Khan- Mirât-i-Ahmadî , p. 76; Abdur Razzâq- Manaqib-i-Sayyad Ahmad Jahânshâh (MS)
Anhilwad Pattan till his death. The saint, Qutb-i-Ālam and his son, Shah-i-Ālam were in Anhilwad Pattan at that time. They respected him as they had once seen him in a dream lie in the lap of the Prophet as if he was his beloved son.

The great saint died on Dhul-Hijja 9, 599 (A.D. 1494) and lies buried in the mosque near his residential place.

So many miracles of Sayyad Ahmad are found recorded in books. Once it so happened that a man dead-drunk was virulent in his abuses to local people and the saint. The eyes of Sayyad Ahmad fell on him. He approached him and said, "The Almighty desires that you should be guided to the true path." These words had wonderful influence on the man; he knelt down before the saint. After that time numerous followers gathered together round him.

The saint was the author of several works like Safimat-ul-Ānšāb and Dastūru-l-Khilāfat-Fi Ādāb-i-Mashīkht, all of which are in Persian.

1. Vide, p. 452

Cont'd... 251.
Sayyad Kabir-ud-Din Ahmad was born in Anhilwad Pattan in A.H. 598 (A.D. 1494). He was the son of the great sufi, Sayyad Nasir-ud-Din Mahmud bin Sayyad Ahmad Jahnshah. He acquired his primary education from his father and studied other religious subjects under other learned people of Anhilwad Pattan. His father bestowed upon him the khirqa.

Sultan Muzaaffarshah of Gujarat (A.H. 917/A.D. 1511-A.H.932/A.D. 1526) and Sherkhân Faulâdî, the governor of Anhilwad Pattan were staunch supporters of the Mahdawiya Sect and the saint openly declared the followers of that sect as heretics. Sherkhân could not tolerate it. In A.H.932 (A.D.1526), he chopped off the saint's head with a sword, one day while he was engaged in offering prayers. He was buried at Anhilwad Pattan. He was a learned man and was the author of several books among which one was Manâzilu-l-Awliya.

Contd... from 250...

3. ‘Abdur Razzaq-Manaqib-i-Sayyad Ahmad Jahnshah (MS)
4. Their MS copies are with Sayyad Piyareshâbeh Gulâm Muhammad Jahnshâbeh; one of the descendants of the saint living in Anhilwad Pattan.
1. Sayyad ‘Abdur Razzaq-Manaqib-i-Ahmad Jahnshah (MS)
Sayyad Muhammad, better known as Shah-i-Alam
the son of Sayyad Burhan-ud-Din Qutb-i-Alam was born
on Monday, 7th Zil Qada 817 (10th January A.D. 1415) at
Anhilwad Patten.

Once while Sayyad Muhammad was a child, it so
happened that Amir Sayyadani, a well-known saint of
the time met his father at his residential place and
in the course of the talk, he referred to his son,
Sayyad Muhammad in the following words of the dialect
of uchh:

بيهاردوبيس هند هي

At about the same time, Amir Sayyad Kamal
Qazwini-, the local saint happened to be the guest of
his father and had an opportunity to see Sayyad

1. Sayyad Muhammad Qasim- Safinat-us-Sadat (MS);
2. "This boy is the saint of India" - Sayyad Muhammad
   Farar- Sad-Hikayat (MS)
Muhammad while the latter was engrossed in playing with other urchins. All of a sudden, the boy hearing a cry of a woman coming from the neighbouring house, uttered

"When these words struck to the ears of Amir Sayyad Kamal Qazwini, he ran up to him and kissed his forehead saying, "You will turn out to be a great saint and the family of Makhdūm-i-Jahāmān will be celebrated throughout the world.

Before Sayyad Muhammad reached the age of sixteen years he acquired mastery over various branches of learning as well as Persian and Arabic. He learnt ethics and theology from Maulana Junaydi. He had to the memory the whole of the Qur'an. Once when Sultan Ahmadshâh (A.D. 1410-1442) paid a holy visit to Qutb-i-Álam, Sayyad Muhammad happened to be there. The Sultan inquired of the saint how far the

1. Sayyad Muhammad Maqbul-i-Álam-Jumát-i-Sháhiya (MS)
2. Sayyad Muhammad Jafar- Sad Hikayat (MS)
boy studied religious subjects. The father requested the Sultan to examine him; so the latter desired to know from him the interpretation of the verse

\[ \text{بلاً من الله إلا لله إلّا لله إلّا لله إلّا لله}

The boy’s answer was so complete that the Sultan was greatly elated.

Sayyad Muhammad received his khīra and khilāf at of the Suhrwardiya Order from his father who also instructed him to approach Shaikh Ahmad Khattū to accept the Maghribiya Order. So in A.H. 634 (A.D. 1430), he proceeded on foot from Asawal to Sarkhej where the Shaikh had his abode. The latter hearing about his arrival, sent to him a piece of leather to sit on, but Sayyad Muhammad on account of the respect for the Shaikh sat only on ground. After some time the Shaikh went out of his cell to receive him. He found the guest’s face resembling that of

1. Sayyad Maqbul-i-‘Alam-Jumat-i-Shahiya, Vol. IV (MS)
2. Sayyad Muhammad Jafar bin Badr-i-‘Alam-‘Amal-wa-Ashghāl (MS)
3. On the bank of the Sabarmati
the Prophet Muhammad. He handed over to him his own clothes to wear. This was in a way a suggestion to follow his order. Then he gave him liberty to utilise all the spiritual treasure which he had inherited from Makhdum-i-Jghaniyan Jahangasht.

Sayyad Muhammad was, thereafter, sent by his father, to Shaikh Barakullah, the celebrated saint of the Chishtiya Order. When he reached the convent of that Shaikh, he found the latter busy erecting brickwalls of his cell with the help of his disciples. Sayyad Muhammad, too, joined them in the work and with a basket full of mud and bricks on his head, he approached the Shaikh. As soon as the latter's eyes fell on him he called out to him, "Welcome, Sha'ri-Alam, the royal canopy on your head appears quite nice".

1. Sayyad Muhammad Jafar Sad Hikayat (MS)
2. He was the disciple of Shaikh Nizam-ud-Din Awliya of Delhi. He went to Ahmadabad to establish a Chishtiya convent and to propagate the order there. He died in A.H.845 (A.D.1441) and lies buried in Hajipura near Shahibag (Maulawi Abû Turâb Muhammad - Tadhkira-i-Awliya-i-Deccan, p.176.)
Then he got down from the wall and took him to the residence of his brother, Shaikh 'Atāullāh. From there, he sent back Sayyad Muhammad with a pot full of baked beans, asking one of the inmates of to accompany him and to turn back from the place where a dumb, deaf, blind man and lifeless things would be heard uttering, "Shāh-i-Ālam Shāh-i-Ālam".

When Sayyad Muhammad and the inmate reached the Three Gates of Ahmadabad, a blind, deaf, dumb and lame beggar, playing upon a drum approached Sayyad Muhammad. He got back his eyes, audition, utterance and power of walking and shouted out "Shāh-i-Ālam, Shāh-i-Ālam".

People of that area gathered together round Sayyad Muhammad and exclaimed, "Shāh-i-Ālam, Shāh-i-Ālam".

From there, the person who had accompanied him, returned according to the instruction of Shaikh Bārakullāh Chishtī.

Sayyad Muhammad narrated before his father all the details of the incident. From that time there has been a very famous adage amongst the Gujarātīs:
Thenceforth, Sayyad Muhammad was known as Shāh-i-ʿAlam. The saint married twice. It so happened that Jāmjūnā, the king of Sīnndh had two daughters named Bibī Mughalī and Bibī Murkī. It was decided that Bibī Mughalī, the more beautiful one should be married to Sayyad Muhammad and Bibī Murkī to Sultan Muhammad Shāh II, the then Sultan of Gujarat. So Jām Jūnā sent them to Gujarat with his son-in-law, who was given a specific instruction to give them in marriage after performance of the proper ceremony. First the latter approached the Sultan, who, on seeing the girls found Bibī Mughalī to be more beautiful and so he asked for her hand. The maternal uncle of the girl to please the Sultan agreed to do so without any reluctance, not caring for the proper execution of the instruction of Jām Jūnā. Then he proceeded to meet

Shāh-i-ʿAlam and told him what had happened in the case of the elder girl. The latter consulted his father about the matter. Qutb-i-ʿAlam predicting the future said:

1. It means "You are given both" (Sayyad Muḥammad Jāfar-Sad Hikayat (MS). It is stated in Sikandar Manjhu's Mirāt-i-Sikandari (p. 66) in the words (Oh son, you have both in your luck)

Accordingly Shāh-i-ʿAlam was married to Bibi Murki. As ill luck would have it, the Sultan died after forty days of the birth of his son Fathkhan who ascended the throne of Gujarat with the title Mahmuddshāh (Mogada). Bibi Mughalī had to seek shelter with Shāh-i-ʿAlam as Qutb-ud-Dīn, her step son was reported to be busy with a conspiracy to put an end to the life of her son Fath Khān. In the meanwhile, Shāh-i-ʿAlam's wife Bibi Murki died and so he told Bibi Mughalī to leave his house as there was no other female inmate. As such she met her maternal uncle and in conformity with her desire, he sought the consent of Jam Jūna to marry her with Shāh-i-ʿAlam.

2. She lies buried in Ahmadabad at the locality called Manek Chawk now better known as Rāni-kā-Hazira.
Accordingly, their marriage was solemnized.

Thereafter, it so happened that once the saint found Bibi Mughali sweep the bed-room with her hairlocks. So he asked her for the reason. She replied, "I wish that my son, Fathkhan should become the Sultan of Gujarat."

The saint spoke out, "It has already been ordained by the destiny. He is to ascend the throne of Gujarat."

Shāh-i-ʿAlam left this transitory world during the month of Jamādī II 880 (A.D. 1475) at his residence Rasūlābād in Ahmadabad. He lies buried there. A dome was constructed long after the saint's death A.H. 937-38 (A.D. 1531-32) by Tājkhān Nariyānī, a nobleman of the court of Mahādurshah and it is said to have taken ten years to complete. The floor of the central area was paved with black white and grey marble screen, beautifully carved, about four feet high. The dome of the

1. 'Ali Akbar- Majma-ul-Awliya (MS)
2. Sayyad Muhammad Jāfar-  Ṣad Ḥikayat (MS)
3. It was founded by the saint himself. Since his time it has been inhabited by his descendants and by Sayyads. None of the Nāzims or officers troubled the inhabitants. These people lived comfortably and gradually made fine houses and gardens— (Mirzā Muhammad Ḥasan 'Ali Muhammad Khān- Mirāt-i-Ahmādī, p. 14.)
mausoleum was also at one time richly decorated inside, with pearls. This monument is pleasing in design and retains even today to a great extent the character of the local Ahmadabad style of the period. On its dome there are tall metal finials terminating with the pipal leaf, the cognizance of the rulers of the Ahmadshahi Dynasty.

Shah-i-Alam is so popular amongst Muslims that the month according to Hijri calendar in which his death anniversary comes is popularly known in Gujarat as the month of Shah-i-Alam.

The Masjid of Shah-i-Alam which is of a much later date, is said to have been erected by Muhammad Salih Badakhshi. There are at either end, minarets begun by another noble, Najabat Khan only in the 17th century and completed after his death by the third.

Contd.. from 259..
Sikandar Muhammad Manjhu- Mirat-i-Sikandari, p.83; Mirza Muhammad Hasan Ali Muhammad Khan Khutma Mirat-i-Ahmad, p.38.
5. He had a title of Majlis-i-Sami Khan-i-Azam and he also populated the Mohalla of Tajpur within the city walls of Ahmadabad which goes by his name (Sinkander Muhammad Manjhu- Mirat-i-Sikandari, Mirat-i-Ahmad, p.38.
1. According to the Bombay Gazetteer, Ahmedabad, p.210.)
(Ch.XIV, p.286), A gastric Khan, the brother of Nur Jahan who had accompanied the Emperor Jahangir in A.H.1026/A.D.1618 to Ahmadabad got the dome ornamented with precious stones.
The mosque partakes of the usual type of such buildings in other parts of India, and can scarcely be said to belong to the Ahmadabad style. The remaining building of importance in the sacred enclosure is the Diwan Khānā (or assembly hall), the first erection of which is ascribed to an earlier period but it was restored by Muzaffar Shāh II, the last of the Sultāns of Gujarat (A.H. 967-980/A.D. 1560-1573).

On the day of Šah-i-‘Alam’s anniversary, a very large number of people visit the shrine and offer flowers and the Fātiha. On the new moon day of the month of the ‘urs, people gather together there to see the new moon. On this occasion the Sajjānānshān of the dargāh dressed in red costume and a turban on his head distributes sweet balls as tabarruk to all who present themselves.

The saint left behind him five sons and four daughters. Two of them named Shah Muhammad Rājū and Sayyad Beg Muhammad, better known as Shāh Bhīkan were
distinguished. As the elder of the two Shah, Muhammad Rājū (b. A.H. 835/A.D. 1433) received the sufi's robe from his father direct, he was addressed as 'brother' by his father. From his early days, he was devoted to sufism and used to offer daily a thousand rakats of prayers, half of them in a sitting position owing to his physical weakness. His anniversary is celebrated on the eve of Muharram.

He is buried outside the Shāhiya Shrine with three of his brothers.

Shāh Bhīkan died only at the age of nine or ten. A curious story of his death is recorded by the author of the Mirāt-i-Sikandari on the authority of Malik Fakhr-ud-Dīn, the son-in-law of Sultan Ahmad, who heard it from his father Malik Saif-ud-Dīn. Says the Malik, "I was born as an outcome of Saint Qutb-ī-‘Ālam's blessings. Once, in my childhood, I swooned, and men took me to be dead. Mad with sorrow, my father ran to the saint, his preceptor, who then lived at


2. p. 52
Asāwal, taking with him the cap and the sūfi's genealogical tree, determined to give them back and abjure his fealty if the saint failed to revive his child. The saint referred him to his son, Šah-i-Alam, who consoled my father, bidding him accept the Divine decree. "Wilt thou reply in the same way in the matter of intercession in the next world?" answered my father, provoking him. The saint ignored this reply and went home. Then my father went to young Šah Bhīkan and persuaded him to speak to his father, the saint Šah-i-Alam. "Art thou prepared," said the saint to his son, "to offer thyself for a sacrifice?" "Yes, my father," replied the boy, even as Abrahām's son; and he went into a room, where the saint prayed thus in Hindi:

\[
\text{And lo! Bhīkan died on the spot. The saint came out and spoke to my father thus: } \text{"Go home, and see thy son who is perchance in a swoon and not dead." Afterwards my father learnt of the sudden death of his}
\]

1. It means Lord! here is a goat in exchange, make a change in the natural state.
saint's son, and was grieved thereat. Shah Bhikan is buried with his mother, Bibi Murki in the tomb of Jam Juva on the west of the city by the riverside. 14th Rajab is the date of his anniversary.

Shah-i-Alam's face was so handsome and awe-inspiring that all who saw him bowed down before him. Somebody reported this to Maulana Alam, the local learned man of the time. To ascertain it he went in person to him. On hearing of his arrival, the saint went out to receive him. As soon as Maulana's eyes fell on the saint's face, he could not help bowing down. He expressed his apology for the mistake he committed in not believing the fact. The saint said in reply only this much -

Shah-i-Alam used to put on silken dress and lived in pomp. He was very fond of different scents and applied one especially on fridays.

1. Sayyad Maqbul-i-Alam- Jumah-i-Shahiya, Vol.IV (MS)
2. Sayyad Muhammad Jafar- Sad Hikayat (MS)
The saint used to pass his time in retirement for six days of the week and devoted it to divine contemplation.

It was his usual practice on the day of the ‘Id to invite at dinner relatives and friends. Those who could not attend were supplied with their dishes at their places. He never omitted this custom up to the end of his life and was very rigid in observance thereof.

The saint was a learned man of his time and was the author of so many authentic books like - Risālá Dar Sair, Jamʿuṭ-Ṭarqu-ī-Burhāniya, Risāla-i-Sādiqiya, Risāla-i-Mafāteeh-i-Khazānullah, Risāla-i-Muhammadīya, Tawfīḥu-l-Awliya. All are in Persian and deal with subjects like religion, culture and sufism.

Shāh-i-Alam was so prompt and intelligent in acting up to the occasion that even when he was about twelve years of age, he was employed by his father to work as a mediator to settle a long-standing dispute.

1. Sayyad Muhammad Jāfar-Ṣad Hikāyat (MS.)
It so happened that Sultan of Malwa, Mahmud Khalji (A.H.839-873/A.D.1435-1468) attacked Gujarat and he being religious-minded desired to have the spiritual help from some saint. During those days, Shaikh Kamal Malwi with whom he was intimately connected, lived in Ahmadabad. Mahmud Khalji thought of beseeching blessings from him for the fulfilment of his object. So he sent a letter to him entreating him with immense humility to pray for his victory in the fight against Qutb-ud-Din (A.H.855-862/A.D.1451-1458), the Sultan of Gujarat. The latter was in the prime of life. Hearing of the attack, he ran up to the celebrated Qutb-i-Alam and said, "It is not hidden from you that Sultan Mahmud Khalji has attacked Gujarat with a resolute determination to win a victory; you know that it has been due to the blessings of yours and your fore-fathers that Gujarat has remained in the possession of our family". Qutb-i-Alam said in reply, "The origin of all the trouble is the offence caused by Shaikh Kamal Malwi as the result of the hasty and short-sighted policy of
sighted policy of your father. Still I will find out a way. You need not worry." At that time, Qutb-i-ʿAlam sought the help of his son Shāh-i-ʿAlam in this important matter. He deputed him to Shaikh Kamāl with this message: "In truth, the old Sultan was blame-worthy but the son should not be visited upon with the sins of his father. Persuade, therefore, the Sultan and tell him to make a peace and treaty with Mahmūd Khaljī and to return to his capital". But the Shaikh was loath to interfere. He did not pay any heed to the message and so Shāh-i-ʿAlam left the place. After some time, he was again sent by Qutb-i-ʿAlam with the words: "The saint should act up to the divine order in the Qurān-i-Sharīf and forgive people as exhorted in it

1. Sultan Qutb-ud-Din's father was Sultan Muḥammad Shāh bin Sultan Ahmad. It had so happened that Sultan Mahmūd Khaljī had sent five hundred gold ashrāfis to Shaikh Kamāl in advance and had promised him to pay him three crores of Gujarati Tankas, in case he blessed him, with the conquest of Gujarāt. But spies informed Sultan Muhammad to the effect and the latter ordered a search and confiscated the gold ashrāfis found with the Shaikh's Qurān. The angry Shaikh cursed the Sultan and sent words to Sultan Mahmūd Khaljī to attack Gujarāt—(Sikandār Manjhu-Mirāt-i-Sikandāri, p. 51.)

2. It means "those who spend (benevolently) in ease as well as in straitness and those who restrain (their) anger and pardon men and Allah loves the doers of good to others (Muḥammad Allī-ʿHoly Qurān, p. 180 Ayat 133.)"
This time, the Shaikh treated him very rudely. So Shāh-i-‘Alam turned away in disgust from him and said to his father, "Shaikh Kamāl's attitude is inhuman and I will not go again". But Qutb-i-‘Alam persuaded him to go and try once more as the matter was for the welfare of the people. This time when he conveyed the message of his father that he should forgive the Sultān for the sake of Prophet Muhammad, Shaikh spoke in reply, "For seven years I have prayed for Sultan Mahmūd Khaljī who is the friend of the people of God; so I cannot do anything; otherwise now, and cannot help one whose father had never cared for dervishes and had harassed me. You may therefore go and speak to your father in my name that the arrow has been shot, naught can now be done". Shāh-i-‘Alam smiled and quoted this verse of Rūmī:

"اول راست قری ازار، نابفرخانه کردند زرّاه"  

His sharp reply stung the Shaikh to the quick; so

1. It means, "God hath so blessed the favoured in his sight, that they can stay the arrow in its flight".
he said, "Is this the sport of children?" Then Shaikh Kamāl raised his right hand up with a roll of paper in it. He, then, handing it over to Shāh-i-Ālam, spoke, "Exaggeration in this matter is of no avail. Go, you, back and recount the details to your father". The blood of saintlihood that ran in Shāh-i-Ālam's veins waxed indignant by this reply. He snatching up the roll of paper from his hand, tore it into pieces and said, "This writ without authenticity of my father is a scrap; and there is no seal on it from my ancestor, Prophet Muhammad". Then the Shaikh realized his mistake and became unconscious after uttering the words "The Sayyad's son hath prevailed". He, thereafter, never came to his senses and committed his soul to God. When this was reported to Qutb-i-Ālam, he said, "Oh, Manjhan, thou has acted a bit hastily. You should have observed more patience.

The matter was reported to Sultan Mahmud but he continued to advance. He captured several parts of Gujarat and put to slaughter a number of people. Sultan Qutb-ud-Din became nervous and requested the old saint either to go in person with his army to the field or depute his son Shāh-i-Ālam so that the auspicious presence of either would bring him victory.

Ultimately Shāh-i-Ālam was sent to the field. The armies of both continued to fight and the third day, Sultan Qutb-ud-Din entreated him to grant him his sword as a mark of favour but Shāh-i-Ālam said that he should content himself with the blessings, as the sword if not properly taken care of, would do him harm rather than do him good. The Sultan tried to assure him that he would be careful not to allow any slight to be meted out to such a holy token. But the saint said, "A day would come when such an event would certainly come to pass". Hearing this the Sultan's eyes were filled with tears; so the saint tied up the sword round his waist. It was reported to
the Sultan at this time that Mahmūd Khaljī possessed an elephant as big as a mountain and as fierce as a giant, known as "Qassāb". Shāh-i-Ālam having examined all the elephants of the Sultan's stables, chose from amongst them a middle-sized one who had no reached the age of rutting. He then rubbed his hand on his head saying "On, Shudani, by Allāh's help rip open the belly of Qassāb". Then quoting the following couplet:

\[ \text{he placed on his bow an unfeathered and blunt arrow and shot it towards the supposed direction of Sultan Mahmūd's crown. As the result, it fell down from his head and he fled away bare-headed.} \]

\[ \text{Shāh-i-Ālam then returned to Ahmadābād and related the details to his father who was pleased to know them.} \]

---

1. Myān Sikander Muhammad Manjhu- Mirāt-i-Sikandari, p.50.
2. Sikander Muhammad Manjhu- Mirāt-i-Sikandari, p.56.
Then, he having left Sultan Qutb-ud-Din's camp, asked him to vow some offering to the souls of the prophets. The Sultan assured him to offer gold tankas in the memory of every one of the prophets. The saint said that it was too big a sum. The Sultan insisted that he would give. The saint said "Let the tankas be of silver instead of gold". The Sultan agreed to do so. After the victory, the Sultan sent 70,000 silver tankas to Shah-i-Alam as an offering, but the saint returned them with a message that the number of the tankas required for the prophets was far greater. The Sultan remained silent and disregarded the agreement. Shah-i-Alam then made an arrangement to distribute one lakh and twenty-five thousand tankas of silver among the poor. One day the Sultan suppressing the mention of the circumstances under which he had vowed an offering of the tankas said to Qutb-ud-Alam that he had sent seventy thousand tankas for charity to the young.
saint, but the sum did not get the honour of being accepted and was returned. The saint's father remonstrated with his son on the matter, saying that in the matter of charity there ought to be no haggling. But Shâh-i-‘Alam remained silent. This circumstance however led to a disagreement between the Sultan and the saint which developed as time went on.

The saint used to deliver the khutba on every Friday after offering prayers in the mosque of Rasûlâbâd and used to be the programme of Samb' and in it Qawwâlis were recited. He often held there meetings for religious discussions which were generally attended by Myân Makhdûm, Maulâna Yusuf, Qâzi Abdûllâh and such other learned men. Once Maulâna Sadâr-i-Jahân met him at Rasulabad at the insistence of Myân Makhdûm, the disciple of Shâh-i-‘Alam. In the

1. The saint was very fond of hearing the popular Qawwâlî with the matla Sayyad Muhammad Maqbul-‘Alam-Jumât-i-Shâhiyâh, vol. 2. Vide, p. 308
2. Vide, p. 308
3. He was the son of Maulâna Ahmadâbâd, a learned man of his time. He could recite the Qurîn in a melodious tone.
4. contd., next page.
course of the talk that took place between the
saint and Maulâna Sadr-i-Jahan, the former asked,
"What sayest thou about the angels seeing their
Lord God?" Maulâna said, "In the Quran, God says
whosoever expects to meet his Lord, he should do
good works and serve none save his Lord." Further,
the saint said, "Now this is the general proposi-
tion; why then should the angels be excluded?" The
Maulâna answered, "Because the angels have no
bearing power to withstand the dazzling light of
God; while man can stand against the rays of His
effulgent glory." The saint said, "God is powerful
and if he imparts bearing power to angels they can
also see God." Ultimately, he said that he would
not entertain such types of talks without the
references of authentic books. Shah-i-Álam sent for
the risâla entitled Ruyst and showed it to him.

4. contdd. from 273...
He had a sweet voice and could recite the Qurâän
in a melodious tone.

5. He was a learned man of his time and a tutor of
Myân Makhdûm who was the disciple of Shah-i-Álam
He lies buried at Nûrganj in Jamalpur (Ahmedabad)

1. Qurâän Ch.XVIII (The Cave), 1st verse.
Maulana replied that he was not prepared to accept the authenticity of that book.

The saint then started another topic and said, "God says in the Qur'an, "And if Allâh should amplify the provision for His servants they would surely revolt on the earth"; yet we find that Solomon, Joseph and Zul-Qarnain had ample provision and they did not revolt but lived a life of devotion and righteousness. How dost thou then interpret the Qur'anic verse?". The Maulana gave an explanation. But the saint said, "There is what a particular commentator says, but he has been criticised". The Maulana then gave another explanation, which, too, was refuted. So they proceeded with critical remarks on the authorities cited. At last, after the tenth explanation had been refuted, the Maulana yielded and requested the saint to give his own interpretation. "Listen then", said the saint, "In Arabic books it is laid down that when an action

1. Qur'an Ch.XLIII

قال الله تعالى في سورة مريم لحِيبَة لِيَاعْدَمْ الذَّيْنَ أَصْبَحُوا الْإِنْسَانَ
is referred to a definite actor, it must be such that it suits that actor, e.g. "The Amir built the city. Here 'built' must mean 'built a fine city, worthy of the rank of an Amir'. So, when the Almighty God doth not say 'I' 'We' or 'He' would give in abundance; but God gives in abundance; so it must mean to such an extent worthy of the Almighty that would bring about a revolt'. But no such abundance has ever yet existed - if he gave to a mortal not only thousands of worlds but millions, it would still be nothing compared with His power to give; hence there is no scope for any revolt and the general proposition of the verse holds good". The Maulānā was pleased to hear the interpretation and explained with wonder "Verily thy knowledge is inspired. Spoil not thy labour by my unfounded remarks".

There are so many miracles ascribed to him, which have been recorded in books. As said heretofore, the saint looked after Fathkhan, later on known as Mahmudshah Begada and he took personal interest in imparting him education. Fathkhan, the then boy was frequently saved by the saint from trouble created by Sultan Quṭb-ud-Dīn, the ruler of Gujarāt and his foster brother. To the explicit demand of the Sultan to hand over the prince Fathkhan to him, the saint flatly refused to do so, saying, "You are the Sultan and you may get hold of his person wherever and whenever you may find him". Foiled in this attempt, Quṭb-ud-Dīn made up his mind to possess himself of his brother's person by stratagem. He employed spies to watch the lad and himself moved out to the palace of Khędpur, near Rasūlābād, where the saint lived, in order to be near at hand for action. On one occasion, he sent Rānī Rūp Manjarī, his favourite wife, who was a follower of the saint, to visit the saint with a party of eunuches and instructed her to enquire
for Fathkhan and to seize him and carry him away. The Rani saw the boy sitting near Shāh-i-ʿAlam and attempted to take him with her. The saint smiled and said, "Today Bibi, you are seizing Fathkhan with the hand, but a day will come when he will win your hand. On hearing the saint's words, the Rani gave the boy's hand, and having returned to the Sulṭān begged his pardon saying that however much she searched she could not find a clue to the whereabouts of Fathkhan. Another day, the spies brought intelligence to Qutb-ud-Din that Fathkhan was at his lessons with Shāh-i-ʿAlam. The Sultan at once mounted a fleet horse and having reached the saint's place of residence was about to enter his cell, he was stopped by one of the porters. "Do you stop me from paying my respects to the saint?" cried the Sultan in a loud voice. When Shāh-i-ʿAlam heard this, he called out to the porter to let the Sultan pass, and said to Fathkhan, 'Read on, old man', and the

1. Myān Sikandar Muhammad Manjhu- Mirāt-i-Sikandari, p.65.
boy of ten at once assumed the appearance of an old
man with grey hair and brows and a bent back. Sultan
Qutb-ud-Din remained sitting on the carpet for a few
minutes, but finding that there was none else except
the saint and the old man there, he took leave and
went away. Later on he vented his wrath on his spies.

On another occasion it so happened that Fath­
khân owing to the fear of Sultan Qutb-ud-Dîn, was
required to be kept in female attire. Once while
Fathkhân was on the balcony with his maid-servant
some spies acquainted the Sultan with it. The Sultan
ran up to him immediately. His maid-servant was
frightened and she hurried to the saint to inform
him. He said, "Do not fear. How can he catch a lion"?
The Sultan caught him by his hand. One of the maid­
servants shouted, "She is the daughter of some
nobleman". But the Sultan opened his trousers and
found him having a female organ, he at once kept off
his hand and went down. He narrated the case to his

attendants. They said, "Any way she should be brought down". The Sultan again went up and caught hold of Fathkhan's hand. To him, his hand seemed to be like the paw of a lion. He at once left the place and ran away. Thereafter, he never repeated an attempt on his life.

Being disappointed in his design, the saint became the target of the wrath of the Sultan. But he himself became a victim of it. It so happened that in an intoxicated condition, he proceeded to Rasulabad with his special troop and ordered it to devastate the place. Immediately after it a mad camel came into the midst. The Sultan unsheathed his sword and while giving a blow on the camel therewith he missed the aim. As a consequence he was severely wounded in the thigh and ultimately he succumbed to

1. Myan Sikandar Muhammad-Mirat-i-Sikandari, p.66. Sayyad Muhammad Jafar-Sad Hikayat (MS)
2. It is said that it was the same sword that was presented by the saint at the time of the battle against Mahmud Khalji—Sikandar Muhammad-Mirat-i-Sikandari, p.67. Sayyad Muhammad Jafar-Sad Hikayat (MS)
Sultan Mahmud Begada (i.e. formally Fath Khan) used to devote the greater part of his time during his old age to devotion and penitence and tears of mortification and prayers were ever on his lips. One day Malik Sarang, his minister asked him, "Why with the proud possession of such a kingdom as that of Gujarat, do you wail and cry?" The Sultan said, "Ohi Insensate, my patron Shah-i-Alam used to tell me that the end of Mahmud would be Mahmud (i.e. praiseworthy). Now, however much I strive for such an end I do not see in myself worthiness for it."

During the time of Shah-i-Alam, Qazi

---

1. It is also related that one day the Sultan ordered the male population of the city of Ahmadabad, not to go out of their houses and to keep their windows closed as he wanted to go about, showing the city to his harem. A man suddenly emerged out of a back alley. In a transport of rage, the Sultan struck him a blow with his sword, the man at once disappearing, it fell on his knee - [Myan Sikandar Muhammad-Mirat-i-Sikandari, p.67-68.]

2. He founded the locality known as Sarangpur, the suburb of Ahmadabad.

Najm-ud-Din was a high officer-in-charge of religious ordinances in the city of Ahmedabad. Once he went to Rasulabad to culminate his legal decrees against the saint who used to put on a silken dress and was apt to hear music. The Qazi had kept the order in the folds of his turban to issue to him. When he reached the place, Shah-i-Alam was, according to his usual practice, in a retired place devoting his time to divine contemplation. He was allowed to approach the saint only when he was called by the saint before him. However, the personality of the saint dazzled him so much that he forgot himself and without any reluctance prostrated himself before him with immense humbleness. The saint happened to have been dressed that day in the cap and the cloak both of rough wool. No sooner had the Qazi taken his seat, the saint asked him what brought him there. He handed over the paper to the saint who when
unfolded it found it to be black; so the Qāzī was lost in amazement. At that time a stick lying in the cell attracted the alchemistic glance of the saint and it turned into an ingot of pure gold. The saint asked the Qāzī to appropriate it, as he had a large family to maintain. The Qāzī said, "I do not want gold but communion with the Almighty which now I find that I will obtain through the guidance of no other saint but you". The saint retorted, "But, I love music and musical instruments and silken costume and only he who accepts them can be my friend." The Qāzī yielded and requested him to forgive his past conduct. While walking through his cell, he picked up a piece of rope and a small stick lying on the ground and tied them on his waist. He was going to the mosque. The Qāzī accompanied him. In the way, the rope assumed the form of a golden belt, the stick, that of a poniard with a jewelled hilt and his dress looked as if made of the texture and stuff of gold embroidery.

1. Sikandar Muhammad Manjhu- Mirat-i-Sikandari, p. 30; Mirza Muhammad Akhtar- Tadhkira-i-Awliya-i-Hind, p. 156.
Some say that the cause of Rao Mandlik adopting Islam was that when in A.H.877 (A.D. 1472) Sultan Mahmud Begada conquered Junagadh and brought Rao Mandlik as captive with him to Ahmadabad, one day Rao Mandlik happened to pass through Rasulabad where he met Shah-i-Alam and he was so impressed by his talk with him that he accepted Islam.

Sayyad Jalāl-ud-Dīn Māh-i-Ālam

Sayyad Jalāl-ud-Dīn better known as Māh-i-Ālam was born on the Žul Qāda 6, 950 (A.D. 1544) at Ahmadābād. He was the son of Sayyad Hasanmyān, a descendant of His Holiness Shāh-i-Ālam. His mother Khundā Gauhar was the daughter of Malik Khīr. He acquired his primary education from his father and imbibed spiritual knowledge from Sayyad Sher Muḥammad. He studied religious subjects under Shāh Wajīh-ud-Dīn Alawī for some time. His father bestowed upon him the Sufi’s robe. When in A.H. 980 (A.D. 1572) Emperor Akbar, the great, conquered Gujarat, the saint, through the recommendation of Khān-i-Āzam, the then

1. Vide, p. 409
2. Khan-i-Āzam commonly called Mirza ‘Azīz Koka or Kokaltāsh, on account of his being foster brother and playmate of Akbar; for his mother whose name was Jījī Begum was Akbar’s wet nurse. He was one of the best generals of Emperor Akbar who, in the 16th year of his reign, conferred on him the title of Khan-i-Āzam. He held the government of Gujarat for several years. He died at Ahmadābād in A.H. 1033 (A.D. 1624) in the reign of Jahāngīr. His remains were transported to Delhi and buried close to his father’s mausoleum near Nizām-ud-Dīn Awīlī. Thomas William Beale—Oriental Biographical Dictionary, p. 387.

* Sayyad Jalāl-ud-Dīn, son of Sayyad Hasan, son of Sayyad Abd-ul-Ghafūr, son of Sayyad Ahmad, son of Sayyad Rajū, son of Shāh-i-Ālam.
Subedar of Gujarat, was appointed the head of the Shahias and custodian of the shrine of His Holiness Shāh-i-Ālam. The saint died on Ẓil Qāda 14, A.H. 1003 (A.S. 1595) and lies buried at Rasūlābād.

The saint never cared for maintaining with himself even requisites. He parted with necessary utensils of daily use when he found that somebody stood in need of them. Once it so happened that he was invited to dinner by the great saint Sayyad Abū Ṭurāb Shīrāzī in the season of winter. Weather was chilly on his way and a poor man unable to bear the shivering cold, begged for clothing from the Sayyad. The latter at once took off the cloak worn by him and handed it over to the fellow. Then he proceeded on the journey and reached the destination. When dinner was being served, the host asked one of the attendants to provide the Sayyad with a rug. But

there was none there at hand. In the meanwhile, some
disciple of the Sayyad appeared there with a rug to
hand it over to him.

SAYYAD MUHAMMAD MAQB-ŪL-ĀLAM BUKHĀRĪ JALĀLĪ

Sayyad Muhammad Maqb-ūl-Ālam better known as
Jalālī was born in Ahmadābād in A.H. 975 (A.D. 1568).

He was the son of aforesaid Sayyad Jalāl Māh-i-
'Ālam. His mother Amina was the daughter of Sayyad
Naṣrullāh.

He received his education as well as the
1
sūfī's robe from his father.

Sayyad Muhammad had two wives, one ʿĀlam Khātūn
who was the daughter of Sayyad Ahmad, one of the
saints of Ahmadābād and another Ummatu-l-Habīb who
was the daughter of Shaikh Fath Muhammad Gaznawi.

1. Mirzā Muhammad Hasan ʿAlī Muhammad Khān -
Khātima - Mīrāt-ī-Ahmādī, p.41.
2. Hashim bin Kamāl-ud-Dīn Karārī- Sahāifus-Sādāt (MS)
He left this world on Rajab 12, 1045 (A.D. 1636) and lies buried at Rasulabad. The prophet's two footprints are fixed on his grave.

He had six sons among whom Sayyad Jalāl-ud-Dīn Muhammad Maqsūd-i-Ālam was distinguished.

Sayyad Muhammad used to distribute every Friday as alms five hundred mahmūdis giving two to each man. Once he had only twelve coins with him which were distributed by his disciple 'Abd-ush-Shakūr among six persons according to the usual practice of the saint and nothing was left for the remaining people. So the Sayyad sat in 'muraqabāt' and all of a sudden he received through one of his sons from Khwāja 'Abdul-Hasan Jumlat-ul-Mulk, a purse containing two thousand mahmūdis. He handed it over to one of the disciples for distribution among the people present.

1. Mirza Muhammad Hasan 'Alī Muhammad Khān- Khātime-i-Mirāt-i-Ahmadi, p. 41;
2. Hāshim bin Kamal-ud-Dīn Karāri- Sahā-i-fus-sādāt (MS)
3. Mahmūdi was a silver coin equal to about eight and a half pence English.
The saint was very fond of reading books and devoted all his spare time in his personal library. He was an accomplished scholar as well as a versatile poet. He wrote ghazals, qaṣidas and rubāis under the nom-de-plume, Jalālī.

The following is the ghazal from his Diwān:

The qasida of the saint with the matla became very popular among his followers.

* This manuscript dated A.H. 1030 (A.D. 1620) lies in the Pir Muhammad Shāh Library in Ahmadābād.
As follows are some of his verses from the qasida composed by him in praise of Shāh-i-Ālam.

In his following rubāi, he expresses his love for Hazrat Ali

The saint wrote Jumāt-i-Shāhiyā, dealing with Friday prayers and commentaries thereof. His 

Letāīf-i-Shāhiyā written in Arabic contains verses full of admonitions.

In his Aṣkār-ul-Āthar there is the history of his ancestors.

1. It is in the library of the Qāzi of Ahmadābād. 
2. It is in Fir Muhammad Shāh Library
3. Sayyad Jāfar Badr-i-Ālam- Rauzāt-i-Shāhiyā (MS-Arabic)
He translated the Qurān-e-Shafīʿī into the Persian language at the request of Emperor Jahāngīr when he paid a visit to Ahmadābād in A.H.1027 (A.D. 1617).

**SAYYAD JALĀL MAQṢŪD-Ī-ĀLAM RĪZĀ**

Sayyad Jalāl Maqṣūd-ī-Ālam, better known as Rīzā was born on the night of Saturday 15th Jumādī II A.H.1003 (A.D.1595) at Rasūlābād. He committed the Qurān to memory when he was only eleven years of age. He studied the Hadith literature under Maulānā Ḥasan of Sīstān and Shaikh ‘Abdul ʿĀzīz, the disciple of his father. He always remained by the side of his father to provide him with the necessaries. He acquired sufistic knowledge from him. His father also loved him tenderly.

2. A town situated in Iran.
In the reign of Shahjahan he was given the command of six thousand horse and a governorship so that he might be in a position to do good to the people. With all this wealth and honour, however, he lived a life of a sufī, a sufī devoted to God and awake at night, offering prayers to God. During the last days of his life, he went to Lahore and died a sudden death on Rabi II 20, 1059 (A.D. 1640). His remains were brought to Ahmadābād and were buried at Rasūlābād by the side of the tomb of his father.

He was a Persian poet and composed verses under the nom-de-plume "RIDHA".


In the following verses he declared his father to be his preceptor and spiritual guide in the following manner:

His following rubai has been given as a specimen of his composition:

---
Sayyad Jāfar Badr-i-‘Alam, the son of afore-said Sayyad Jalāl Maqsūd-i-‘Alam was born on Shābam 12, A.H. 1023 (A.D. 1615) at Rasūlabād. He studied the Hadith, the Tafsīr and other religious subjects under the personal care of his father and committed to memory the whole of the Qurān when he was seven years of age.

He received the ṣūfī’s robe from his father.

He was offered the governorship of Gujarat by Emperor Shāhjahān but the saint refused to accept it and recommended to appoint his brother Sayyad ‘Ali Rizvīkhān instead to the post.

This learned saint retired to the permanent abode on Dhu-l-Ha’ijja 9, 1085 (A.D. 1675) and was

He was buried at Rasulabad.

He was an accomplished scholar. He wrote several works, one of which entitled "Rauzâh-i-Shâhî" comprises twenty four volumes; the first contains the autobiography of the saint and the last four deal with traditions and the commentaries of the Qur'ân.

He was a calligraphist and was very rapid at writing so much so that he could copy out the whole Qur'ân in fifty four hours.

He was a poet and composed ghazals in Persian under the nom-de-plume "SAFA".

1. Mirzā 'Ali Muḥammad Khān- Khātima-ī-Mīrāt-ī-
    Ahmādī, p. 44.

2. Ṣanwādī Ṣaḥīḥ Muḥammad - Tadhkīra-ī-Awliyā-ī-
    Dīgān, p. 238.
Sayyad Muhammad Mahbub-i-Alam, better known as Shah-i-Alam Thani, the son of Sayyad Jafar Badr-i-Alam, a renowned saint of the time, was born on Rabia I 2, 1047 (A.D. 1637) at Rasulabad. He was educated by his father who bestowed upon him the khirqa.

When Emperor Akbar came to Ahmadabad and paid a holy visit to the shrine of Shahiya (Shah-i-Alam), he signed the firman of trusteeship. The Sayyad who was then nine years old, was overjoyed.

"Art thou so much pleased to see the firman written in gold and lining letters?" said the Emperor to the young Sayyad. "Your Majesty", answered the Sayyad, "Thank God, our pockets are full of gold, but my joy is due to my having a look at Your Majesty's own signature".

About the strange incident of his death,
Maulana Nur-ud-Din, one of his disciples has narrated that in the month of Jumadi II, he paid a visit to his preceptor Mahbub-i-Alam who said to him, "My time to go will be on the day of the annual gathering of the Shaikhs." He was then confined to bed and his condition grew worse on the 19th of the month. He passed the whole day in offering prayers and inquiring about the holding of the annual gathering. In the afternoon, on being informed that the Shaikhs and Ulamas had assembled, he ordered Shaikh Nur-ud-Din to install his son Sayyad Jafar Majid Alam as his successor and then he died reciting the attributes of God on Wednesday the 19th of the Jumadi II, 1110 (A.D. 1699). He was buried by the side of his grand-father at Rasulabad.

Sayyad Muhammad Mahbub-i-Alam devoted most of his time to reciting verses of the Qur'an. He had the Quran-i-Sharif to his heart and he was wont to recite the whole of it once a day in the
month of Ramzan.

He was a great scholar and the author of many religious works. He also wrote commentaries on the Quran, one in Persian quoting the authority of the Ahl-i-Bāghi. His commentary on the traditions called Zinat-un-Maṣūṭ is well-known.

His Jām-ul-Maṣḥāgil written in Persian is a collection of his preachings.

Sayyad Muhammad Maḥbūb-i-ʿĀlam Shāh-i-ʿĀlaṁ Thānī was given a Sanad by Mughal Emperor Aurangzeb for the expenses of the shrine of Hazrat Shāh-i-ʿĀlam Awwal and for the maintenance of Sajjadāhnashīn and his descendants. But Sayyad Muhammad, the Sajjadāhnashīn went to Delhi in person and urged Aurangzeb

2. Ahl-i-Bāghi, meaning the 'People of the Home' (Of Muhammad) is the designation usually given to Fatima and Ali and their children and descendants. This is the name by which ʿĪmām-i-Khāṣīmān invariably designates them and their followers and disciples (Amīr ʿAlī- Spirit of Islam, p.462).
3. There is one Ms. copy thereof in the Pir Muḥammad- shāh Library in Ahmadābād.
to transfer the Sanad in the name of his son Sayyad Jalāl Hamīd-i-Ālam. The emperor after hearing him, bestowed a fresh Sanad in the name of Sayyad Jalal Hamid-i-Ālam which bears the seal of Viceroy Jafar-khan, dated A.H. 1080 (A.D. 1670), the 11th year of the reign of the emperor.

The villages Bāsna, Isanpūr, Sārsa, Bāsna Buzurg and Sālijra were given for the expenses of the shrine of Shāh-i-Ālam Awwal and for the maintenance of the Sajjādāhnashīn and his descendants. The Sanad is in Persian and still preserved with the present Sajjādāhnashīn Sayyad Musamīn Imām Haidar Bux.

His son Sayyad Jalāl-ud-Dīn Hamīd-Ālam was born on the 2nd of Jumādī I A.H. 1062 (A.D. 1653). He studied under his father and also imbibed the spiritual knowledge and received the khirqas.
He died a premature death on Dhul Hijja 20, 1114 (A.D. 1703) and was buried outside the shrine at Rasulabad. His son, Sayyid Jafar was made Sajjadahnashin. He was a learned man and wrote works mostly on religious subjects, one of which entitled Mirat-i-Urruya, deals with the interpretation of dreams and the other entitled Miftah-ul-Hajat is regarding the active life.

SAYYAD JÄFAR MAJID-I-ÁLAM

Sayyad Jäfar, better known as Majid-Álam was born on Rabi‘II 13 1081 (A.D. 1671) at Rasulabad. He studied the Quran and other religious subjects under his father, Sayyad Jalal Hamid-i-Álam, the son of Mahbub-i-Álam.

He died in A.H. 1109 (A.D. 1698) and was buried in Rasulabad at the foot of his father's grave.

He was a learned man and was often subject to trances and at such times whatever he predicted proved true.

His eldest son, Sayyad Muhammad Mahmud Álam was godless in his youth but later on he repented and was made sajjadahnasin by his father.

He breathed his last on Shaban 26, 1149 (A.D. 1739) and was buried in the Shahiya shrine at Rasulabad. He left no issue. So Sayyad 'Abdush-Shakur, the son of his brother, Musa, was made the sajjadahnasin of the shrine.

1. 'Abdul-Jabbar Khan Balkapuri- Awwal-i-Dacca, p. 88. Shajra-i-Shahiya (MS).
QĀZĪ HAMMĀD

Qāzī Hammād also known as Qāzi-ul-ʿAlam was born in A.H. 846 (A.D. 1442) at Saraspur, now a suburb of Ahmadābād. His father, Qāzī Muhammad bin Khatīb Mahmūd was the disciple of Sayyad Burhān-ud-Dīn Qūṭb-ī-ʿAlam. About his birth, it is so said that his father had no issue; so he went to his preceptor to pray God for giving him one. Sayyad Qūṭb-ī-ʿAlam sent him to his son, Shāh-ī-ʿAlam to request him for the same. So he approached him and did so. Shāh-ī-ʿAlam, taking his right palm into his hand wrote the letter 'C' of the Arabic alphabets thrice in a line on it. These letters connoted the names of the three sons he would have during the ensuing few years with the names Hammad, Hamīd, and Hamīd. These words came true and Qāzī Hammād was the eldest. He studied under Sayyad Muḥammad Shāh-ī-ʿAlam up to his age of twelve years. Then for twelve years more, he served

1. This title was bestowed by his preceptor.
as a soldier fighting for the faith. While leading a soldier's life, he always spoke the truth and ate only what he earned by lawful means. If anybody served him with food unlawfully got, he refused to taste or vomitted it forth. Even his horse, so they say, had the same characteristic taken from his master.

He never budged from the path of morality. After completion of twelve years in that service, he gave it up and passed most of his time in devotion to God. He slept but for a short time at night.

During the last part of his life, he was wont to sit behind a curtain and one of his disciples used to read out requests on which the Qazi passed categorical orders - "We accept", "We refuse". And, therefore, the Ulamas charging him with blasphemy, wrote a fatwa and persuaded the Sultan to take his life. If his brother, Qazi Hamid, known as Jabulanda signed the fatwa, as
Mansur's death warrant was signed by Junaid, I shall pass an order for his execution, remarked the Sultan, so the Ulama went to Qazi Jalanda who begged the Ulama to wait; for he hoped that his brother would listen to his advice and repent. Accordingly, he approached him and advised him to change his ways. "Do I speak myself or does God speak through me?" said Hammad. And speaking these words, he pronounced a curse, "Myanj, the mischief-monger, him we remove from this world". That Myanj was a teacher of these three brothers, so Qazi Jabulanda pleaded for him, but Hammad was so angry that he refused to listen to him, saying "Kill the monster before it bites". While they were thus

1. Husain bin Mansur Al-Hallaj was brought up at Shushtar, travelled widely in India, Khurasan, Transoxiana and Turkastan and finally settled at Baghdad where he became a follower of Junaid, a famous Sufi saint. In the end the orthodox party rose against him and charging him with blasphemy on his declaration of "Anal-Haq" (I am the Truth-God) obtained the assistance of the minister Abdul Hasan Ali bin Isa. Thereupon, the Khalifa al Muqtadir-Billah, ordered his imprisonment and he was at last terribly tortured and put to death at Baghdad - Farid-ud-Din Attar - Tadhkirat-ul-Awliya (MS).
talking the news of the sudden illness of Myanji reached the ears of Qazi. "Have pity on him", Qazi Jabulanda said. "Let him come to me; if he abstains from signing the 'fatwa' he shall be saved", said Hammad. Qazi Jabulanda then went to Myanji and informed him of what had happened but Myanji calmly replied, "For sixty two years I have faithfully and firmly followed the law and in my last moments, I will not prove false to it. I know I shall be cured if I went to Hammad, but for the honour of the Law, I gladly offer my life". So saying, he breathed his last. On the third day after his death, all the three brothers as well as other pupils of the said teacher went to his grave to offer wreaths.

Hammad was thrown down twice as he offered his flowers; the remaining members of the party looked meaningfully at him. Collecting himself Hammad remarked "He was my teacher and had a claim over me, were it not so, I would have deprived him of the pleasures of the next world too". The grave appeared
for a moment as if to tremble and then the flowers
offered by Hammad, a third time rested on it.

While Qāzī Hammad was running his thirtysixth
year, he dreamt a dream in which he saw Sayyad Abdul
Qādir Gīlānī, Khwāja Muīn-ud-Dīn Chishti and Shāh
Madār who said to him, "Oh Hammad, your time for death
has drawn near. If you desire, you may catch hold of
the hand of one of us three so that you will be led
to the divine court". Hammad said, "I have caught
hold of a hand of Shāh-i-Ālam, if he will not do so,
I will approach you." The next morning the Qāzī with
his khīrqa which had been given by his preceptor went
to the shrine of Shāh-i-Ālam at Rasūlābād. He put
the khīrqa there and said, "My end is near, I have
come to you, you may lead me to the court of God".

An invisible voice struck to his ears, saying "Don't
speak more; remain silent; Prophet Muhammad is

1. Mirza Muhammad Hasan Ali Khan Khatima-i-Mirat-i-
Ahmādī, p. 50; Abdur Rashid Lāla Modūd Chishti-
Mukhbir-ul-Awliya (M$).
2. He was given a cap in khīrqa.
3. At that time Shāh-i-Ālam was dead and the mausoleum
also was not built - Sayyad Muhammad Jāfar -
Sad Hikayat (M$)
waiting for you". Immediately after this, the soul of Qâzî flew away from his body.

This happened on the Shawwâl 22, 882 (A.D.1478). He lies buried at Sârangpûr, a locality in Ahmâdâbâd. His son, Nâmatullâh constructed a dome over his tomb.

The personality of Qâzî Hammad was so awe-inspiring that people did not dare to look straight at him and whoever did it lost his senses.

1. Seyyed Muhammad Jâfar- Sad Hikâyât (MS).
   But according to the Mukhbir-ul-Awliya by Ābdur Rashîd lâlâ Modûd Chishtî (MS), the date is Shawwâl 21, 901 (A.D.1496).

2. Ābdur Rashîd lâlâ Modûd Chishtî- Mukhbir-ul-Awliya (MS)
Maulana Ahmad, better known as Myān Makhdūm

was born in A.H. 817 (A.D. 1397) at Ahmadābād.

His father, Burhān Ibriḥīm, was the great grand son of Muhammadkhan Ghori, one of the descendants of Sultān Shihāb-ud-Dīn Ghori (A.D. 1173/1206).

His great-grandfather Muhammadkhan lived in Delhi and worked as the governor of Nagore. Burhān Ibriḥīm proceeded from there to Ahmadābād, the father of Maulāna Ahmad, and settled there. He became the follower of Shaikh Ahmad Khattū, the great saint of the Maghrībiya order. He had no male issue so he requested the saint to pray for him so that he would have one. The saint did so and God blessed him with one who was named Ahmad to commemorate the incident. Ahmad acquired his early education from his father and had to his heart the whole of

---

1. He belonged to the mountaneous district of Ghur which is situated in the hills between Gazna and Herat. The Sultanate of Delhi Ch. VIII, p. 71-A. L. Srivastava.
3. In Mārwār.
4. vide, p. 357
the Qurān at the age of twelve. He studied the religious subjects like the fiqh, the hadith, etc. 1 under Maulānā Sadr-i-Jahān. When he grew up, he was appointed as the minister by Sultan Qutb-ud-Din and he performed his duties of the responsible position very efficiently for twelve years. Thereafter, he met the saint, Shah-i-Ālam at Rasūlābād and imbibed spiritual knowledge from him. The latter appointed him his khalifa and put the management of his property and the convent in his charge. In appreciation of his ability he designated him as Myan Makhdum.

All the time he passed in company with the saint. After the death of his preceptor he left Rasūlābād for Tājpur, a locality in Ahmadābād and established a convent there. He worked as a teacher in the madrasa attached to it. He died there at the

1. Vide, p. 274
2. ʻAbāur Rasshīd Lālī Modūd Chishti - Mukhābār-ul-Awliya (MS)
age of sixty four on Rabid II, 22 889 (A.D. 1469). He
lies buried there.

The mausoleum over his tomb was built by one
of the nobles of Sultan Mahmud Begada (A.H. 863-917/
A.D. 1459-1511). He held the saint and his abode so
holy that he never passed urine or stools nor did he
spit within the precincts of Rasulabad.

1. Mirza Muhammad Hasan Ali Muhammad Khan -
Khatera-i-Mirat-i-Ahmadi, p.47.

2. Abdul Rashid Lal Modud Chishti - Mukhbir-ul-Awliya
(MG)
Maulana 'Imad-ud-Din was born in Tarum, His original name was Muhammad. About his birth the history tells that his father was a merchant of Tarum. He migrated to India for the sale of a pavilion made of embroidered silk ornamented with gold wires and pearls. It was not bought by the emperor of Delhi and so he proceeded to Ahmadabad and approached the saint, Shah-i-Alam. The latter paid him for the pavilion nine lacs in Persian coins from his cushion.

The merchant receiving such a large sum was immensely pleased and entreated humbly before him to bless him with a son. In reply, the saint said, "God will give thee a son, who will be a pillar of the faith; let him be called after my name, Muhammad".

After staying there for some more time, the merchant returned to Tarum, and in the due course, his wife gave birth to a son whom he named Muhammad.

---

1. It is a town situated near Shiraz in the province of Khurasan (Shaikh Abdul Qadir An-Nurussafir An Akhbarul Qaranil-Asnur , p.204.)
When the child reached the age of discretion, somebody narrated before him the whole event mentioned above. He immediately made up his mind to reach Gujarat to pay his homage to the saint and imbibe spiritual knowledge from him. But on his arrival at the destination, he was greatly disappointed to hear that the saint had left this transitory world long before. Thereafter, he studied religious works under Malik Qutb-ud-Din and became his disciple. He passed so religious a life that he was known as "Imad-ud-Din" (the Pillar of Religion). He then made his permanent settlement in Ahmadabad and devoted his time to teaching pupils in the madrasa attached to the convent.

The saint died in A.H.900 (A.D.1495) and lies buried in Rasūlābād.

Shaikh Wajih-ud-Din and Allama Qazi 'Isa were his well-known disciples.

1. He was one of the chosen disciples of the saint Shāh-i-Alam (Sayyad Muhī-ud-Dīn Ābdul Qādir- An-Nūrsāfir An Akhbar-ul-Qarani-l-Ashir, p.204.)
Qāzī Mahmūd Gujarāṭī

Qāzī Mahmūd was the disciple and successor of Sayyad Muḥammad Shāh-i-ʿAlam under whom he studied the Qurān, the Fiqh, the Hadīth and other religious subjects.

This saint's death took place in A.H. 920 (A.D. 1515) and he was buried at Rasūlābad. He was a great scholar and composed poetry in Persian. Some of his ghazals are very popular among qawwāls.

Following are very popular couplets from one of his ghazals:

SULTAN SHAH GHAZNI

Sultan Shah Ghazni was born in about A.H.559 (A.D.1456). When he was young he lived as a free booter and people quietly submitted to whatever he said. About his initiation into the sufi order it is said that once Myan Makhdum, a disciple and the steward in the convent of the saint Shahn-i-Alam went to the city with eighty four gold mohurs which were received every day from the persons and the places pointed out by the saint and which were spent on the daily expenses in the convent. Sultan Shah appeared on the spot and forcibly snatched away the money from Makhdum who returned home and informed the saint about it. "The seed of regard is sown in his heart", said the saint smilingly. Some time after, the saint followed by Makhdum, was driving in a carriage and the people in the way were respectfully saluting and

1. According to the Khutima-i-Mirat-i-Ahmadi, he died at the age of 63 in A.H.922 (A.D.1517), so this is the approximate date of his birth.
2. Each weighing 17 tolas.
kissing his feet. Those who were riding on horse-back alighted to pay homage to him. But Sultan Shah who at that time happened to pass there, arrogantly turned from the saint and rode on haughtily not caring for the saint. "Seest thou this fellow", said Makhdūm. "If it pleases Almighty", calmly answered the saint. "Such persons will serve as sweepers for poor humblemen like thee". Suddenly Sultan Shah was thrown off his horse and with him fell his pride and his haughtiness. He repented and next day waited on the saint and came his disciple. The saint in order to purify the heart of his royal disciple, ordered him to clean the kitchen pots and to receive instructions in sufism from Māyān Makhdūm. In the course of time, he imbibed sufistic knowledge and was acknowledged as a great sufi.

Several miracles are attributed to him. He died at the age of sixty three on Monday Safar 20, 922 (A.D. 1517) and was buried near the Raihind Gate within the rampart of the city of Ahmadābad.

1. Mirzā Muhammad Ḥasan ʿAlī Muhammad Khān- Khātima-i-Mirāt-i-Ahmadi, p.49-
SHAikh KHALIL MUHAMMAD BAMBANI SUHRAWARDY

Nothing is known about the birth-date and birth-place of Shaikh Khalil Muhammad Bambani. He was the son of Shaikh Nur-ud-Din Bambani who was the disciple of Shaikh Qutb-ud-Din, one of the well-known saints of Ahmadabad.

Shaikh Khalil Muhammad acquired his early education from his father and studied the fiqh, the hadith and other religious subjects under the saint Shāh-i-‘Ālam. He also received the khirqa from him and embraced the Suhrawardya order. He continued to preach the principles of the order for the whole of his life.

He died on Shabban 26, 1033 (A.D. 1625) and lies buried within the precincts of the mosque at Tājpur in Ahmadābadd.

1. All Bambānī saints are called Suhrawardy because their great grand-fathers embraced the Suhrawardiya Order from Makhduum Jahāniyān Jahangashta-Abdur Rashid Lālā Modūd Chishti- Mukhbir-ul-Awliya-


2. ‘Abdur Rashid Lālā Modūd Chishti- Mukhbir-ul-Awliya-
QĀZĪ SAYYAD ISMAIL ISFAHĀNĪ

Nothing is known about the date and the place of birth of Qāzī Sayyad Ismail. His father Sayyad Burhān gave him early education. He was a pious and dignified person.

He was appointed Qāzī of Broach. When the saint Shāh-i-ʿAlam halted at Broach en route to Nandurbar and Sultānpūr, he waited on the saint, became his disciple and discarded the turban usually worn by the Qāzī.

One day the following verses from the Qurʾān were recited by one of the disciples before the saint Shāh-i-ʿAlam, while Qāzī Sayyad was present: "And their Lord shall make them drink a pure drink". The Qāzī as if eager to taste it remarked, "Is that drink material and really drinkable or does it mean something else?" Answered the saint smilingly, "It is earthly and can be tasted". Said the Qāzī, "If it can be tasted in this world, thou art my preceptor".

1. Qurʾān, Ch. LXXVI: 21.
one who has received it - and I hope thou wilt be pleased to bestow on me a portion of it. "I shall see", replied the saint, "wait on me regularly at the time of midnight prayer, perchance thou mayest be given this drink". And the Qāzī waited upon him and was blessed with it one night. And he said, "The first intoxicating effect of it is this that God hath revealed to me the real nature of Heaven and Hell". Qāzī died on Rabi I 26 and was buried at Badūpur in Ahmadābād.

Khwaja Ahmad was born in Ahmadabad. He was the son of Khwaja Dosan, a popular saint of the time. He imbibed his early education as well as spiritual knowledge from the saint, Shāh-i-Ālam who bestowed upon him the title of "Miskimullah".

He devoted his whole life in Ahmadabad to imparting religious instruction to his followers.

He died on Shawwal 13 and lies buried at Shāhpūr, a locality in Ahmadabad.

Khwaja Ahmad was a man with firm determination and strong moral power. Even the saint, Shāh-i-Ālam was pleased with his character and was one day led to make a remark.

Quatrains:

1. Mirzā Muhammad Hasan 'Ali Muhammad Khan- Khâtima-i-Mirat-i-Ahmadi, p.54 (MS)
Sayyad Jâfar Bâdr-i-Ālam- Rauzât-i-Shâhiyâ (MS)
THE DISCIPLES OF THE SUHRAWARDIYA SAINTS
LYING BURIED IN AHMADABAD

SHAH MUSA SUHAG SUHRAWARDY

Shah Musa also known as Suhag was born at Awadh of the present Uttar Pradesh. He received spiritual knowledge from Shah Sikandar Buda Suhrawardy who also bestowed upon him the khirqā.

Once while he was in Delhi he went to pay a holy visit to the shrine of His Holiness Mīzām-ud-Dīn Awliya Mahbūr-Ilahi. There he saw women singing songs in accompaniment of the beating of the drum. Thinking that the practice though irreligious, was allowed by Mīzām-ud-Dīn Awliya, he remained silent.

After some days he went to Mecca for pilgrimage. During the night before the day of his departure from Mecca for Madīna, he had a dream in which he was informed that he would be discarded from the Prophet's religion. In the morning he revealed the matter to an old and experienced Shaikh in the caravan. The

1. Vide p. 49
latter interpreted it in the words, "The prophet does not desire to meet you as you are not well conversant with the practices of his spiritual son, Nizām-ud-Dīn Awliya in Delhi". Shāh Mūsā was at once reminded of the incident of the women who were singing in accompaniment of the beating of the drum before the shrine of Nizām-ud-Dīn Awliya.

The Shaikh instructed him to return to the shrine of that saint in Delhi and to beg forgiveness for the mistake committed by him. After Shāh Mūsā returned to India, he tried to act in the same manner as he had observed the women doing by the side of Nizām-ud-Dīn Awliya's shrine; he wore bracelets on his wrists, got his beard and moustaches shaved off, applied collyrium to his eyes and put a nose-ring in the nose and ear-rings in the ears. Then he procured a drum and went to the shrine of the Mahbūb-i-Ilāhī. There he danced with rotations in accompaniment of the beating of the drum till he attained the condition of the 'hāl' (ecstasy). When he recovered his senses, people told him to put off the female
attire. But he did not pay any heed to their words and continued to wear that female dress.

After passing some time there, Shāh Mūsā proceeded to Ahmadābād and made his permanent abode there. On account of the persuasion of the Qāzī of the city, he took off his female dress and successfully put on a white male one. Both of them then went to the great mosque. After performing ablution Shāh Mūsā during the course of offering prayers uttered Allah-o-Akbar, and he was found by the attendants in his usual female red-coloured dress. When the prayer was over, the saint spoke:

The incident of his death is very popular among the people of Ahmadābād even today. It so happened that there was a draught in the city of Ahmadābād so Mahmūd Begadā, the Sultan of his time

1. Khwāja Bādr-ud-Dīn Gaznawī-Shāvāhid-i-Mīzāmī (MS)
2. Sayyad Imām-ud-Dīn-Tārīkh-i-Awliya, p. 779;
   Mirzā Muhammad Akhtār-Tadhkira-i-Awliya-yi-Hind, p. 152.
called upon the Qāzī of the city and asked him to pray God for the Rainfall. The Qāzī said, "Shāh Mūsā Subhāg must be requested for the purpose; his prayers will bring down rain". So both of them approached the saint. The latter was at that time in the midst of eunuchs busy playing upon the drum and singing songs. On being requested by the Sultan to offer prayers for rainfall, he said, "ultimately he yielded to the earnest entreaty of the Sultan and looked up towards the sky, uttering the words "

Having uttered these words when he was about to break down his bangles on the stone nearby, there was a torrential rainfall and the streets of the city were over-flooded by water. It continued to rain, so the people were in the straitened condition. The Sultan approached again to Shāh Mūsā to put an end to

1. Sayyad Jāfar Badr-i-Ālam- Rauzat-i-Shāhiya (MS); Sayyad Imām-ud-Dīn-Tārikh-i-Awliya, p.778.
that calamity of the heavy rain. The saint prayed for the same and the rain stopped. Before long, he prayed that the ground might gulf him up. His prayer was granted by the God and the ground nearby opened and he disappeared in it. When the place was dug by the order of the Sultan his head was seen but immediately after it again disappeared in another place. In the same manner the place was dug four times and the head was seen every time. Ultimately the Sultan ordered the attendants to put flowers as an offering at the place where the head was seen the fourth time. But again it was seen out of the enclosure of the mosque, uttering the words "I do not want any offerings".

This happened on Rajab 10, 853 (A.D. 1450).

Having heard the sad news, the contemporary saint Sayyad Muhammad Shāh-i-Ālam dispatched Myān Makhdūm with a piece of cloth for his coffin, directing him not to allow people there to remove the bangles from his hands. His instructions were followed and

1. It is in the area called Shāhibāg now.
2. There are four tombs at present (Gazetteer of Bombay Presidency, Ahmedabad Vol, IV-Ch.XIV,p.281.)
he was buried at the place, now known as Shāhibāg in Ahmadābād.

The followers of Shāh Mūsā are known as "Sadā Suhāgan". They put on female clothes, a nose-ring in their nose, an ear-ring in their ears and bangles in their wrists.

Within the enclosure of the aforesaid mosque there was a very old and large champa tree. Since the happening of the incident of his death, it had been the practice with the visitors to take green glass bangles in numbers 7, 11, 13, 21, 29 or 126 in conformity with their means and importunity and to hang them on the branches and twigs of that tree. They believed, "If the saint favours us, the champa tree will snatch up the bangles and will wear them on its wrists (Branches and twigs). For the last several years the tree has been no more there. However, childless ladies still go there to get the blessing of the holy soul for having an offspring and put as an offering bangles in

the same numbers mentioned above. Newly married couples also visit the place with bangles of green colour and put as an offering some of them there and the bride wears the remaining herself.

KHAWĀJA SHAIKH KABĪR-UD-DĪN TARQĪN

Khwāja Shaikh Kabīr-ud-Dīn was born in Nagore. The date of his birth is not known. His father's name was 'Azīz-ud-Dīn who was the son of 'Abdul Mahmīn, the direct descendant of Shaikh Hamīd-ud-Dīn Nāgorī

1 Suhrwardy. Khwāja received his education as well as spiritual knowledge from his father who later on appointed him his successor.

He passed the major part of his life at Nāgor but in his last days on account of the quarrel with the local people he had to leave it and go to Ahmadābād. There he established a monastery and preached Islām.

He died in A.H. 858 (A.D.1455) and was buried near the Sehārangpūr Gate in Ahmadābād.

1. He was appointed Rāji of Nagor. He was the disciple of Shaikh Shihab-ud-Dīn Suhrwardy. He died on 9th Ramzan A.H.678 and was buried in Bela: [Mufī Mīhrām Sharāz, Sahab - Khāzīn al-Asbīt fi. Wl. I p.208]

Nothing is known about the birth-date of Sayyad Muhammad Murad but he was born in Ahmadabad. His father's name was Sayyad Sharaf-ud-Din Mashhadi. He was the khalifat of Sayyad Makhdum Jahaniyan Jahangasht. Sayyad Muhammad Murad received his early education from his father who when he attained the age of discretion, sent him to Sayyad Muhammad Mahbub-i-Alam Shah-i-Alam Thani at Rasulabad. There he imbibed the sufiistic knowledge as well as the khilafat from the saint.

He was very fond of teaching and so he devoted all his spare time to imparting education to children in the madrasa at Nawtar in Ahmadabad up to the end of his life. His tomb is situated at the same place.

1. He lies buried in Broach.
3. He was the grandson of the well-known saint Shahi-Alam (Bombay Gazetteer. Part I, p. 17).
4. Sayyad Sharaf-ud-Din Mashhadi- Malfuz-i-Sayyad Muhammad Murad (MS)
Maulānā Nur-ud-Dīn Nūrullāh Zarīḥ

Maulānā Nur-ud-Dīn was born in A.H. 1064 (A.D. 1657) at Ahmadābād. He was the son of Shaikh Sālīḥ. He acquired his primary education from his learned father and imbibed spiritual knowledge from Sayyad Maḥbūb Ālam, better known as Shāh-i-Ālam Thānī who bestowed upon him the khirqa.

The saint went to Mecca in A.H. 1143 (A.D. 1731) and the next year returned to Ahmadābād. He was alive thereafter for 12 years and died in A.H. 1155 (A.D. 1743). He was buried in Astodia, a locality in Ahmadābād.

He was a very learned man and so people called him 'Allāmah. He wrote a number of books of commentary on different works like Tafsīr-i-Kalāmullāh, Tafsīr-i-Nūrānī, Tafsīr-i-Baḍāwī, Shahr-i-Sāhī Bukhārī, 'Hāshiya-i-Qadīmāḥ and Shahr-i-Maṭhnawī-Maulānā Rūm.

His fame as a talented Arabic scholar spread far and wide and people flocked to the seminar that he held from time to time. It was his practice to provide with lodging and boarding all who visited his convent.

**SHAikh MUHAMMAD SāliH PIRBĀBĀ**

Shaikh Muhammad Sālih better known as Pirbābā was born in Ahmadābād. His birth-date is not known. His father Mawlānā Nur-ud-Dīn was a well-known saint of the time. From him he received the spiritual knowledge and later on the khirqa.

At the age of seven he could recite the whole of the Qurān with apt intonation.

Shaikh Muhammad Sālih was once invited to his court by Prince Muhammad Āzam Shah (A.H. 1113-1116/A.D. 1701-05), the then Subadar of Sūjarāt and was requested by the latter to recite the Sūrah entitled "Ar-Rahmān". When he acted up to the order the prince was immensely pleased to hearken to his sweet and
melodious recitation and bestowed on him a robe of honour, a big sum of money and the village of Tajpur in the Pargana of Viramgam as a fief. Farrukh Siyar and Muhammad Shāh also invited him to Delhi to enjoy his grand performance of recitation of the Qurān when they were the rulers. They conferred on him various presents inclusive of the elephant.

The saint died in Delhi on Jamādī II 16, 1147 (A.D. 1735). His coffin was brought to Ahmadābād and was buried by the side of the tomb of his grandfather.

He was deemed to be superior to every one of his contemporaries in learning.

After some years of his death, his surviving father Mawlānā Nur-ud-Dīn saw him in a dream telling, "I possess the title of 'Murād Bakhsh' which gives the year of my death and I declare that the offering to my soul should be 'Thulī' 'Whosoever desireth to gain his object fulfilled should relish it and recite the fatihā for me.'

1. Mirzā Āli Muhammad Khān-Khātima-i-Mirzāt-i-Ahmādī,
2. A kind of sweet food prepared from the husks of wheat.
Nothing is known about the birth-date and birth-place of Malik Muhammad Ikhtiyar. But it is certain that his family was rich and had close relationship with Sultan Mahmud Begada. He received his spiritual knowledge and the khirqa from Mullā Kabīr. About the renunciation of the worldly life of Malik, it is so said that one day he was passing in a planquin through Mithāpur, a locality in Ahmadābād. There was a tamarind tree on the road, the cool shade of which tempted him to go under it, to protect himself from the scorching sun of the noon day. He sat there and gave himself up to sleep. When he awoke, he saw that in the corner of the mosque nearby, a mullā was busy teaching children. He went there. He made his ablution and offered prayers with the mullā. After the prayers the mullā

1. The disciple of Shaikh Hamīd-ud-Dīn Nīgorī, one of the most famous saints, lies buried between Raipur and Saraspur, Ahmadābād. [Mirzā 'Ali Muḥammad Khān- Khātima-i-Mirāt-i-Ahmādī, p.59.]
continued to gaze at Malik in such a way that on account of his powerful influence, Malik lost his senses. Having regained his consciousness after some time, he got up and went home. The next morning he again met the mulla under the tamarind tree. Having passed some time with him, he returned home. For some days he continued to do so. Ultimately, the mulla asked him why he frequented the place. After having a talk for a long time he advised him to decide once for all whether he preferred the renunciation of worldly pleasures or not. In reply, Malik requested him to give some time to decide into the matter and returned home. He called for all servants and maidservants and relieved them after paying their dues. He was very careful to gratify the desires of the female servants in connection with social expenses. Then he approached Mahmūd Begada and had a talk with him about his decision. The latter having shown the inventory of all his valuable possession inclusive of horses, elephants, ornaments, cash money and
estates told him to make use of the same in whatever way he would think to be proper but to give up the idea. Malik said finally that he had the whole of his life been serving the Sultan, but that thence-forward he wanted to serve the Creator of the Sultan. He, having completed the sentence left the place and returned home. The Sultan called Daryakhân and Alifikhan, the friends of Malik and recounted to them what had happened. They took the inventory and went to Malik’s place to persuade him to change his mind. On learning about their arrival, Malik at once sent for a barber and got his beard and moustaches and eyebrows clean-shaved. He then handed over the charge of all the property in the house to his wife and permitted her to remarry. But she rather preferred to follow him in all his ways of life. She collected all her ornaments and jewellery and put them before her slave-girls. She put on a simple dress and accompanied

1. He was one of the ministers of the Sultan.
2. He was also one of the ministers of the Sultan.
her husband. Then both presented themselves before Daryākhan and Alifkhān who had been waiting outside and passed by them without caring for having a talk with them.

The Malik betook himself with his wife to the Shaikh. The Matter received him with the couplet:

\[ 
\text{तो कर बोल थौड़ा बोल न है जो सादुं करेंगे} 
\]

and sent Malik's wife inside where there were some women and sent words to them by way of introducing her that she was no less than the wife of Ibrāhīm Adham of the day. He then initiated Malik into his order. Malik then rendered so humble a service in his austerity that he used to bring bare-footed the water of the Sabarmati for the Shaikh. Though people in the beginning used to consider him insane, he earnestly adhered to his humble mode of life. Before

1. Mirzā 'Ali Muḥammad Khān- Miḥāt-i-Ahmādī, p.59. He was a famous saint who from being one of the richest men of Balkh became a dervish for love of God-Mīyān Manjhu- Miḥāt-i-Sikandari, p.62.
long, people round about commenced to venerate his pious life and started to approach him for soliciting his blessings. After some time he changed his ways. He started to ask for money from his proselytes to help the poor therewith in private without keeping anything for himself. But that action lowered the opinion of all about him. They began to call him a greedy faqir. But he was careless about all that as he rather wanted to avoid their company. Later on, he received the title of "Muhammad Ikhtiyar" from the court of the king of kings.

One day Shāh-i-‘Alam, the eminent saint met Malik at some place and requested him to bestow his holy robe upon him. "Only saints", said Malik, "can do so". "But you are one of them", said the saint. And so Malik put his cap on his head and the saint handed over his shirt to Malik.

Malik died in A.H. 944 (A.D. 1537) and was buried at a place near the present grave-yard of the Bohras between Rāipur and Saraspūr in Ahmedābād.

Malik's nature was saintly even while he used to lead a worldly life. On one occasion, Sultan Mahmūd Begada conferred on his favourite courtiers ranks and titles. All accepted the same with intense gratitude. But Malik Muḥammad refused to accept the same saying that his name Muḥammad was sufficient for him; no appendage would add to his worth or repute anymore.

1. Like Panj Hazārī
2. Like Khān
3. Miyan Manjhu- Mīrāt-i-Sinkandarī, p.63
Sayyad Yaqub was born in Ahmadabad. Nothing is known about his birth-date. His father Sayyad Khondmir was a learned man. He was very particular about his son's education and as such he himself took pains after it and taught him various subjects. When Sayyad Yaqub was in his prime, his appearance was very attractive. Once he came into contact with Malik Muhammad Ikhtiyar who found him to be very intelligent and pious hearted expressed his desire before his father to accept him as his disciple. Sayyad Khondmir agreed to the proposal and it was so done. Thereafter, Malik Muhammad altered his name and called him Khond Saeed instead.

One day Malik was so delighted with his pleasant and congenial nature that he was about to put the cap worn by himself on Khond Saeed's head. But the lad politely refused to accept it, pointing out with the finger to Malik's son as he deserved it all the
1. Videug, p. 331
2. His name was Malik Miskin.
more. Thereafter Sayyad Yaqūb left the place and proceeded home and met his father. The latter did not appreciate the action of Khond Saeed and advised him to approach him with some fruits, put the same at Malik Muhammad's feet as an offering and make an humble and earnest entreaty for the reversion of the favour to himself. Khond Saeed acted up to the words of the father. In reply, Malik Muhammad spoke, "Little Khond, thou needest it not; it is the elder Khond who needs it. I should have given it to my own son; but we are the trustees of the Divine treasure and we offer it to him whom He directs us to do. Thanks due to Him that thou art chosen". And having uttered these words, Malik put his cap on the head of young Sayyad. Sir spoke the latter with a suppressed voice, "I feel for Miskin, your son. I pray, you must make some arrangement for him". "My son", replied Malik, "It will be your responsibility now". And Sayyad gave the cap to Miskin.

1. i.e. The father of Sayyad Yaqūb.
Sayyad Yaqūb was contemporary to Shāh-i-ʿAlam, the well-known saint of the time. They were bosom friends of each other. In a state of ecstasy both of them exchanged their apparel and embraced each other saying we are becoming successors to each other.

The saint left the transitory world on Zūlqa'āda 2, A.H.927 (A.D. 1522) and lies buried in the locality known as Bibipura in Ahmadābād.

Sayyad Yaqūb had a very big number of followers from all classes of people like kings, nobles as well as common people. They visited his monastery and received his blessings on various occasions. Sayyad Yaqūb was very regular in his daily observance of duties and so he often used to say "Neglect of daily practices is worse than the death for dervishes".

1. Mirzā ʿAlī Muhammad Khān- Mirāt-i-Ahmādī, p.42
Sayyad Ahmad was born in Anhilwad Pattan in A.H. 871 (A.D. 1467). His father Sayyad Jafar bin Sayyad Ahmad had gone there from Sind and had lived in the monastery of Shaikh Abdul-Latif bin Shaikh Jalal-ud-Din Naharwali Suhrawardy. There Sayyad Ahmad had acquired religious education as well as studied the art of reciting the Qur'an under him. Having served him faithfully for a long period, he had received the khirqa from Shaikh Abdul-Latif. Sayyad Jafar then went to Ahmedabad with his family and settled at the place known as Astodia. But on a sudden on receiving the sad news of the death of his brother at Thatha, he left his son Sayyad Ahmad aged only twelve years under the direct care of his elder brother and went to Sind not to return to

1. His great grandfather Sayyad Abu Abdullah Sayyad Mahmud, a native of Madina went to Shiraz in A.H. 611 (A.D. 1215) and settled there. Another of his ancestors Sayyad Abd-Hassan Muhammad in A.H. 786 (A.D. 1385) went to Mecca and after performing pilgrimage migrated to Thatha in Sind and lived till his death—L'Abdur-Rashid Lalé Modúd Chishti-Mukhibur-ul-Awliya (MS)— Sayyad Ahmad bin Rafi'ud-Din-Futuhat-i-Ahmediya wa Rafi' Malfuz-i-Khandani (MS.)

2. Nowadays known as Astodia.
Ahmadābad.

Sayyad Ahmad's mother, Bibī Zainab, better known as Bibijiv who was the daughter of Sayyad Nūr-ud-Dīn bin Sayyad Husain, was the woman of great piety.

Sayyad Ahmad received his early education from his father. He committed the Qurān by heart at the age of seven. Other education was attained by him from the learned saints of Anhilwād Pattnā, especially those belonging to the madrasa of Hazrat 'Abdūl-lātīf bin Jālāl-ud-Dīn. Thereafter, he devoted most of his time to the study of Islamic philosophy and worship of God. Every night he used to recite half of the Qurān.

Sayyad Ahmad went on pilgrimage to Mecca on foot by land. During his perilous travels, at times he had no food and lived on leaves of trees and grass.

After he returned from there in A.H. 926 (A.D. 1519) it so happened that Rana Sang, the king of Chitod

1. 'Ābdūr-Raḥīm Iṣlāḥ Modūs Chishti- Mukhbir-ul-Awliya(MS) Mawlawi Abu Turāb Muḥammad 'Ābdūl Jabbār-Taqdīk-i-ʻAuṣūr-i- Dacca, p.78.
2. Sayyad Ahmad bin Rafi-ud-Dīn-Futūhāt-i-Ahmadiya wa Contd.. 342..
attacked Ahmadnagar, plundered the city and made captives several girls of Sayyad families. He took them with him to Chitod and gave them training in dancing for his own pleasure and enjoyment. When the matter was reported to the saint, he declared that he would remain closed in his cell till the Sultan of Gujarāt would make those girls free after defeating Rāmā Sang. The saint kept his doors closed against the public for twelve years and used to get out only on ‘Īds and Fridays. At last Bahādurshāh, the Sultan of Gujarāt led an army to Chitod and having defeated Rama freed those Sayyad girls. When it was reported to the saint, he started to live his usual life.

He seldom went out and remained rather engrossed in worship and giving sermons to the public at his monastery.

Contd. from 341..
He died on Sunday Safar 16, 942 (A.D. 1536) and lies buried near the Astodia Gate, a locality in Ahmedabad. He led a simple life and did not accept any help from anybody. He was well-versed in Persian and Arabic. He had a very melodious voice and people liked very much to hear him recite the Qur'an.

Once it so happened that a thief entered his house at night but did not get anything worth stealing and was going back. All of a sudden the saint awoke. Having called him out, he gave him a dish which he used to cover his pot of water and remarked, "None should go disappointed from the house of a Fakir".

A number of miracles have been attributed to him.

Once Sultan Mahmud Begada stood in need of a mango out of season for some purpose. His men failed to procure one though they tried every nerve. At last, the Sultan himself approached the saint and made a request for the same. The latter instructed him to go to a particular place and get it. He did so and found it there.

1. Abdur-Rashid Ilâlah Modud Chishti- Mukhbir-ul-Awliya(MS)
2. Abu Muhammad Musleh-Awliya-i-Daccan awr Qur'an,p.36.
3. Contd. 344
Sayyad Jalāl-ud-Dīn Muḥammad Shīrāzī

Sayyad Jalāl-ud-Dīn Muḥammad was born at Ahmadābād in A.H. 904 (A.D. 1499). His father, Sayyad Ahmad Jāfar Shīrāzī imparted to him primary education and later taught him religious subjects. When he became young, his father bestowed upon him the khirqa and advised him to go to Chāmpāner. Accordingly he reached there and entered government service. When his father died (in A.H. 942/A.D. 1536) he again shifted to Ahmadābād and continued to carry out the mission of his father. The saint left this world on Zīlqāda 6, 943 (A.D. 1537) and lies buried near the tomb of his father at Astōdia.

The saint worked as a mawlawi in the madrasa attached to the monastery which had been established by his father. He was a good writer and wrote a commentary on the Qurān.

Continued from p. 343

1. It is situated in Panchmahal district.
2. *Abdur-Rashid Modud Lāla Chīghtī- Mukhbir-ul-Awliya (MS)
3. Sayyad Ahmad bin Rafī'-Futuhat-i-Ahmadiyyā wa Rafī'-Malfug-i-Khandani (MS) Muhammad
Sayyad Rafi'ud-Din, better known as Kunzullah, was born in Ahmadabad in A.H. 932 (A.D. 1527). He was the son of Sayyad Jalal-ud-Din Muhammad who was an eminent saint. His mother's name was Bibi Fatima, better known as Dhaniyani. She was the daughter of Sayyad Shihab-ud-Din, a well-known saint. So in his blood he received piety from parents.

Kunzullah lost his father when he was a suckling of only six months. He received his early education as well as spiritual knowledge from his grandfather Sayyad Ahmad Jafar Shirazi.

Sayyad Rafi'ud-Din married with Bibi Aminat-ul-wali, the daughter of Hamid-ul-mulk, the brother of Asafkhan. When his grandfather Jafar Shirazi appointed him his successor, he made a request to Sharafkhan, the minister to take care of the boy till he would

1. 'Abdur-Rashid Lala Modud Chishti-Mukhibir-ul-Awliya(MS)
2. Sayyad Ahmad bin Rafi'-ud-Din-Futuhat-i-Ahmad-i wa Rafi'(MS)
3. He was the follower of Sayyad Jalal-ud-Din Muhammad-Abdur-Rashid Lala Modud Chishti-Mukhibir-ul-Awliya(MS)
attain the age of discretion.

The saint left this transitory world on Zil-Qa‘adah 21, 981 (A.D. 1574) and lies buried in the locality Astodia (now known as Astodia) in Ahmadabad. He left behind him four sons named Sayyad Jalāl-ud-Dīn Husain alias Sayyad Jalal IInd, Sayyad Gulām Muḥammad, Sayyad Gulām Jāfar and Sayyad Ahmad.

Kunzullah lived a very hard life of abstinence and was in the habit of repeating often the following verses taught to him by his grandfather:

The saint was an accomplished writer. He wrote the Tafsir-Sūra-i-Yūsuf. His Futuhat-i-Rafī‘ wa Ahmādī contains the history of his family. Sayyad Rafī‘-ud-Dīn’s eldest son, Sayyad Jalāl-ud-Dīn Husain was also a saint who received his khirqa from the well-known saint of the time Sayyad Shah Shoeb. He died in A.H. 1036 (A.D. 1627) and lies buried near his father’s tomb.

1. Abdur Rashid Ḵānazād Modūd Chishtī-Muḥbīr-ul-Awliya (MS)
2. The manuscript lies with Qāzi Nur-ud-Dīn at Broach.
3. ’Abdur-Rashīd Ḵānazād Modūd Chishtī-Muḥbīr-ul-Awliya (MS)
Shaikh Shah Jamāl-ud-Dīn was born in Ucheh.

He was the son of Shaikh Jalāl-ud-Dīn and nephew of Shaikh Hisām-ud-Dīn Multānī both of whom were well-known saints of the time. He received his early education, spiritual knowledge as well as the khirva from Makhdūm Jahāniyān Jahānsarā.

He migrated to Anhilwād Pattan in the year A.H. 737 (A.D. 1336) and lived with his aunt, Bibi Aminā.

He worked as a teacher in the monastery founded by his uncle and also worked for the propagation of Islam.

He left this transitory world on 9th Rajab, A.H. 745 (A.D. 1344) and was buried near the mausoleum of his uncle Shaikh Hisām-ud-Dīn at Anhilwād Pattan.
Sayyad Muhammad better known as Sayyad Khuda Bakhsh was born in Multan. He was the son of Sayyad Nur-ud-Din Husain Gauth-ul-warā and the uncle of the famous saint, Sayyad Ahmad Jahānsḥā. He studied the Fiqh, the Hadith and the Quran under his father. He received the khirqa from Sayyad Sadr-ud-Din Muhammad Rajū Quttāl.

He migrated to Anhilwād Pattan in A.H.802 (A.D.1399) with Sayyad Burhān-ud-Dīn Qutb-i-Ālam by the order of his spiritual guide and took up the work of the propagation of Islam in the place and its vicinity.

He died on Jamādi II 5,847 (A.D.1444) and was buried on the bank of the Sahastralinga Tank at Anhilwād Pattan. He was a renowned theologian and traditionist.

1. It is a title which means "a perfect servant of the people"
2. Vide p. 147
4. Vide, p. 96
5. Sayyad Ahmad Jahānsḥā-Dastūr-ul-Khilāfat (MS)
MAKHŪM ĀLAM SAYYAD MUḤAMMAD

Sayyad Muḥammad better known as Makhdūm-i-Ālam was born in Anhilwād Pattan on Rajab 17, 755 (A.D. 1363). He was the son of Sayyad Isma‘īl, a descendant of Maulānā Ya‘qūb Naharwālī who directly descended from Imam Muṣā Kāzīm.

During the seventh year of the age of Sayyad Muḥammad, once it so happened that his father bought wheat for his monastery from a farmer. It was of red colour. So the boy inquired of the father "Why is it of red colour?" The farmer said, "It is because four blood streams have gone into its growth, one is of the farmer, the other of the earth, the third of the bullocks and the fourth of the Sun".

Sayyad Muḥammad was wonderfully impressed by the reply of the farmer on his mind and as the result he gave up the food of wheat for ever.

His father himself gave him primary education

1. Sayyad Ahmad Jahānshāh- Fawāid-i-Tariqat Fī Ādāb-i-Haqīqat (MS)
and imbibed spiritual knowledge from him while the khirqa was bestowed upon him by Makhdūm Jahāniya

Jahāngasht

Zafarkhān was sent by Sultan Firozkhan to Anhilwad Pattan to punish Niṣām Mufarrih better known as Rāstikhan. He succeeded in driving him out from there. Thereafter, he, after offering prayers in the Jāmā' mosque paid a visit to Makhdūm-i-Ālam. The latter blessed him and presented him the dagger belonging to Makhdūm Jahāniyān and said that Rāstikhan would be a victim to that dagger and he himself would one day be the Sultan of Gujarat. Next day, Makhdūm-i-Ālam met Zafarkhān and narrated to him the incident as to how the Jāmā' mosque had been built by Alafkhān Sanjar. He then requested him to construct a dome with a minaret over the mosque and the Khan defrayed all the expenses of the construction. The saint died on Jamādī-ul-awwal A.H.882 (A.D.1478) and was buried in Anhilwād Pattan.

1. Vide, p. 193
2. This mosque has no existence now but the author of the Mirā'ī-Ahmadī said it was in a good condition—Baroda Gazetteer—Vol.II, p.584.
3. Sayyad Ahmad—Dastūr-ul-Khilafat (MS)

Jahāngasht