Hazrat Ashraf Jahāngīr Simnānī (R.A.)
and his odd encounters in Sultanat-i-Bangālah:
‘Mīrzākhil Darbār Sharīf’ — a case study

A Thesis for M. Phil Degree,
Department of Islamic History and Culture,
Chittagong University.

Submitted by:
Mohammad Maksudur Rahman

Submitted to:
Prof. Dr. Shabbir Ahmed
Department of Islamic History and Culture,
Chittagong University.

Chittagong University, Bangladesh.

May, 2010.
I do hereby affirm with pleasure that Mr. Mohammad Maksudur Rahman undertook to research with my supervision on spiritual dimension of Islamic religion that pivoted in the main, the essentials of religious formalism into cultural aphorism in general. Out of the sanctified heredity Hazrat Ashraf Simnâni and his ecclesiastical and spiritual undertaking all over the Muslimdom—Hindustân, in particular brought him to the last, face to face with everything academic and cultural development, nay, certain socio-political handicaps standing on the way at Bangâlah, in particular which he had overcome without pertinent resources at hand necessary for struggle — armed and unarmed.

‘Mrîzâkhil Darbâr Sharîf’ established by Hazrat Sheikhul 'Ärefîn Moulânâ Mukhlesur Rahman along with his Sajjâdahnashîns of worldwide fame and renown, was found to have earned the title of ‘SHÂH JAHÂNGIR’ that found in currency only with the name of Hazrat Ashraf Simnâni beforehand. This evoked academic and otherwise interest in Similarity—never in terms of Comparision. We have unearthed here all the possible and probable linkages between the two that has led it far and wide in meaning and implication. We humbly wish and expect eternal bliss for all Here and Hereafter.

The researcher gifted with vast Islamic languages — Arabic, Persian, Urdu and Modern academic explorations in English, seemed to have creditably performed his job making further way-outs for the incumbent.
Acknowledgement:

In the present work 'Hazrat Ashraf 'Jahāngīr' Simnānī (R.A.) and his odd encounters in Sultanat-i-Bangālah: Mīrzākhil Darbār Sharīf — a case study', we have almost a new subject-matter in treatment without parallel, though works and writings on emergence of Sufism seem to be ample. In our research, we are however, obliged to a good many works contemporary and subsequent to its parallelism. Prof. Saiyid Abdul Bārī, a pioneering author found numerous followers of academic distinctions to whom we are deeply obliged. In this connection 'Tadhkirah', 'Malfūzāt' and 'Sirat' are worthy of being mentioned here. We are particularly grateful to the numerous libraries and establishments along-with the contemporary 'Narratives' found in Bengali, Urdu and Persian languages, not to speak of Arabic and English, in particular.

Sheikhul Islam Hazrat Moulana Hakim Saiyid Sikandar Shāh arduously put on record the passing events of Mīrzākhil Darbār Sharīf in the earliest almost as an eye-witness to whom our gratefulness is simply unending. A number of academic works side-tracked the cultivation of profound wisdom of great stalwarts who worked from the nook of Bengal all around the cultural centres scattered all along Hindustan — the chroniclers' and biographers' writing and editing the life-long struggle and contribution of the men distinguished in the acquisition of learning and culture whose scholarship was acknowledged all over Muslimdom and we are immensely benefited with their contribution; by that way we made our endeavour beneficial to inquisitive mind and researchers as a whole.

iv
We can fairly hope that this sort of works emerging afterwards, shall add to our knowledge and culture in its wide variety. We can however, desire and deserve the Divine bounty that will last longer and longer for all of the Seekers in this respect. May Allah fulfil it upto everybody's expectation.

Md. Maksudur Rahman

Mohammad Maksudur Rahman
Contents:

Acknowledgement. iv-v.
Forewords vi.
Introduction. 1-12.

CHAPTER-1

‘Mīrzākhil Darbār Sharīf’ – 13-81.
A Study of its Ancestral Genesis and Spiritual Establishment. 13-17.

SECTION -- B. Shāh Jahāngīr-II Hazrat Fakhrul ‘Ārefīn (d. 1339 A.H. / 1921 C.E.) 29-42.
SECTION -- D. Shāh Jahāngīr-IV Hazrat Tājul ‘Ārefīn (b. 1359 A.H. / 1940 C.E.) 48-72.
SECTION -- E. Monumental Description of Darbār Sharīf. 73-81.

CHAPTER-2


SECTION -- B. Certain 'Meeting-Points' between Hazrat Ashraf Jahāngīr and Hazrat Shāh Jahāngīr Sheikhul 'Ārefīn. 109-120.


II Union of both into concurrence & convergence of the 'Tariqahs' in multiple ways. 110.

III  A noble link-up and unity from a novel incident. 113.

IV Union of both with pre-dominant spirit of acquisition in the arena of 'Ilm and M'arifat. 117.

V Union of both via Imām Jāfar Sādiq. 117.


Part- I Rājā Kāns and Jalāl al-Dīn Mohammad Shāh--usurpation by Rāja Kāns and his sad end. 122.

Part- II Jalāl al-Dīn Abu al-Muzaffar Mohammad Shāh. 133.

SECTION -- D. The role of Hazrat Ashraf Jahāngīr Simnānī (R.A.) to the rescue of the nascent Muslim rule in Bengal under Iliyās Shāhī Dynasty. 142-147.

Part- I The Letter of Hazrat Nūr Qutb al-'Ālam to Ibrahim Sharqī. 142.

Part- II The Letter of Hazrat Simnānī (R.A.) to Ibrahim Sharqī. 143.

CHAPTER-3

Conclusion. 162-165.

Appendix. 166-240.


Appendix B. Spiritual Lineage of Mīrzākhil Darbār Sharīf. 170-223.


Appendix D. Geneology of Shāh Jahāngīr of Mīrzākhil Darbār Sharīf. 227-231.

Appendix E. Constant Tours and Travels highlighting the life-long struggle of Hazrat Shāh Jahāngīr IV (Q.S.A) 232-234.

Appendix F. The Chart of Routine Works and Observances. 235-237.

Bibliography. 241-269.
Introduction

In the spiritual development of Islam, individual discretion made headway leading to the emergence of *personaliae* with distinction of discourses and Sūfī-Pathways of their own. In the way of perfection a noble amalgam was effected as the great Masters demanded it to be as such. Very many stalwarts of Sūfī *Tarīqahs* are renowned to be the harbingers of the same; the name of Hazrat *Makhdūm-i-Jahāniān Jahān Gašt* Jalāl al-Dīn Bukhārī (d. 785 A.H. / 1384) got overwhelming reputation in this respect. Having being blessed with the ‘*Nimat*’ (نمت) from his illustrious father Hazrat Sheikh Ahmad Kabīr and from Imām Ābdullāh Yāfēī, author of *Rawd al-Riyyāhīn fi Hikāyat al-Ṣāliḥīn* (d. 768 A.H. / 1367 C.E.), he was dictated to visit Hazrat Rukn-i-‘Alam Rukn al-Dīn Abul Fatah Multānī (R.A.) (d. 735 A.H. / 1335), the progeny of Hazrat Bāhā al-Dīn Zakarīyā Multānī (d. 661 A.H. / 1262). As it is reported,¹ he, missing Kāba Sharīf on certain night in its usual spot repaired to Delhi to see Hazrat Mahmūd Nasīr al-Dīn ‘Rawshan Chirāg’ Dehlawī (R.A.) (d. 757 A.H. / 1356) and succeeded in his noble pursuit—thereby he is said to have combined in his person three illustrious *Tarīqahs*:

1) *Qādiriah* from Imām Yāfēī (R.A.)
2) *Sahrowardiah* from Rukn al-Dīn Multānī (R.A.)
3) *Chistīah* from Rawshan Chirāg (R.A.)

Out of fourteen *Silsilahs* he acquired even *Naqshbandiah* in his own self.² Not much latterly Hazrat *Shāh al-‘Ālamīn Makhdūm Bandegī Abdul Quddūs Gangūhī* (R.A.) (d. 944 A.H. / 1537 C.E.), Hazrat Sāyiḍūna...
Mīr Abūl Ulā (d. 1061 A.H. / 1651 C.E.) and Hazrat Hájī Emdādollāh Ṍuhājīr Makkī (R.A.) (d. 1317 A.H. / 1899 C.E.) amassed and accumulated all the current Tarīqahs in one which was renowned to be the crucible of all spiritual exercises.

In terms of cultural continuity, British Imperialism deeply appreciated the Stalwarts highly esteemed and respected by all and sundry. Though via media East-India Company, the Monarchical rule was found to be established, as usual, through tested agencies; and the local agencies were *prima-facie* fell upon the highly learned people of established reputation and the Zamindārs (Land-aristocrats) side-by-side. Needless to say, as early as, in the 19th Century local Muslim Aristocrats were, most of them, men of wisdom and spirituality. At the same time, strong men of 'head and heart' came forward to the great assignments with princely status—we find the predecessors of the illustrious family of Mīrzā Khil Darbār Sharīf, some of them, enjoyed top positions here and there in their long march from Central Asia to Hindustān. For long time, constant companions of Shāista Khān and his son Buzarg Umīd Khān (d. 1105 A.H. / Dec., 1693) very many scions of the family enjoyed and suffered from the aristocratic dooms to make at the end august survival of the personnel who dominated the intellectual firmament at home and abroad while the high-spiritual nomenclature was, in no way, weakened; rather rose up to the most celebrated title of 'Shāh Jahāngīr' in the arena of Spiritualism making linkages with so much dignified a savant as Hazrat Makhdūm ³ Ashraf Jahāngīr Simnānī (R.A.) (d. 832 A.H. / 1428).
Our concern for the title (Shāh Jahāngīr) to both came out to be supplementary and complementary attributes to add to the luster and repute of personaliae belonging to the most respectable family whose names and fames were renowned across the country and beyond.

Spiritual assemblage presented spectacular phenomenon in the middle ages up to modern times—‘Modernism’ in Islam is said to have deep and wider bearing with the scientific ages of modernism, though Spiritualism is considered to be the phenomenon of devoutness of piety and consecration—pure and simple. In this respect, ‘Mīrzākhil Darbār Sharīf’ possesses an unusual distinction of acquiring knowledge and wisdom of all kinds to its further limit in as much as the earliest Sheikhain (Shāh Jahāngīr I and Shāh Jahāngīr II ) accumulated and amassed all kinds of knowledge not to be qualified as Divine, Secular, Technical, Earthly and so on.

There is nothing to wonder to see that Shāh Jahāngīr I Sheikhol Ṭārefīn Moulānā Saiyid Mukhlesur Rahmān (d. 1302 A.H. / 1885), after finishing top acquisitions of Time-Honoured Degrees, he was immediately confined within the deep comer of his own village—Mīrzākhil, but never abstained from editing standard works current in high thoughts commenting on books of terminal knowledge of every kind—his comments and compositions are enumerated to the range of 70 to 100 in number.

Again, Hazrat Shāh Jahāngīr II Fakhrl Ṭārefīn Moulānā Ābdul Ḥai (R.A.) (d. 1339 A.H. / 1921) is called to be the Supreme Talent of an area that never had shown itself to be counted by none else than himself. While as a student, he had been extra-ordinary influential on his colleagues, classmates even on his teachers. It was current on everybody’s lips that his
teacher Állāmah Hazrat Ábdul Ḥai Ferungīmahallī (d. 1304 A.H. / Dec., 1886) as he was composing the Sharah of ‘Al-Hisn al-Hasīn’ {by- Imām Jazarī (R.A.)}, the total participation of his own student Moulānā Ábdul Ḥai Chātgāmī has been enclosed in the draft as in Arabic version. This conglomeration of the teacher and the taught has become proverbial in those good old-days. Moulānā Ábdul Ḥai dared to utter Aqūlu (أقول, i.e. ‘I say’ which meant interaliae the supplement in the main statement of Állāmah Jazari via Ferungīmahallī. This practice adequately drew the attention of the stalwarts which they appreciated and talked about as a novelty in the Frontier of exercising knowledge.

In a number of times, it is said Állāmah Rashid Ahmad Gangūhī (d. 1323 A.H. / 1905) read only three books of Hadith Sharīf with him and permitted him to teach the rest of Sīhāh Sittah and all his Masānīd and Marwiāt (Hadith Monographs). While in holy pilgrimage during 1893 he was chanced to see Hazrat Hājī Emdādu llāh Muhājīr Makkī (R.A.) (d. 1317 A.H. / 1899) and snatched time out of his business to read ‘Mathnawī Sharīf’ who readily bestowed on him the Ijāzat of Silsilah-i-Nizāmiah Quddūsiah and Silsilah-i-Sābiriah Quddūsiah.⁴

It is said that Hazrat Saiyid Ridwān took Moulānā Ábdul Ḥai under him to teach Dalāīl al-Khairāt. It is further known that his spiritual ancestor Hazrat Shāh Saiyid Emdād Ālī (R.A.) (d. 1304 A.H. / 1887) too read the book under him—this very fact convinced Shāh Jahāngīr II to read the same book again under him in his old age whereby, per chance, he heard Saiyid Riḍwan saying that for the last 45 years he has been teaching the book there without break.⁵
In fine, his discipleship with the illustrious savants of the time became renowned to be reciprocal in both *Ifādah* and *Istifādah*. Shāh Jahāṅgīr II was thus acknowledged to be Universal Teacher of the time and both the *Tarfain i.e.* Shāh Jahāṅgīr III and Shāh Jahāṅgīr IV magnificently contributed to the management, rearrangement of their forefather’s contributions in terms of Scanning, Microfilming and Editing thereof in perfect order.

Thus the ‘Mīrzākhil Darbār Sharīf’ acquired the time-honoured distinction which, other than otherwise, was a distinctive feature of the family—undertaking of cultivation of knowledge and culture. Needless to say, cultivation of knowledge has been identified to be the ‘*Hazz-i-Wāfīr*’ (حَةَظ وافِر) of the Divinity as stretched out for the benefit of entire creature—best of them to be the human being—along the Apostleship (رسالت). This particular phenomenon in the Darbār Sharīf was considered quite aptly fit in the classical mode of inculcation of Asceticism.

In the right track, this Darbār and its Associates are always found head-long busy with the acquisition of knowledge—academic and spiritual. People from the nook and corner of the world seemingly dumb-founded (صُم بكم about the scions of the family who all along put their earnest labour and enthusiasm towards the cultivation and inculcation of terminal wisdom. Surprisingly enough, this striking phenomenon made the Darbār distinguished with certain special features. Unlike otherwise, herein womenfolk are seldom to be met with publicly; even with the exclusive movements in their homeward congregation are few and far between. Promulgation and practice of *Shari‘ Pardah* (شرعی پردہ) are strictly maintained here without a parallel. Hundreds and thousands of people being engrossed in their particular duties
and assignments are full-time Devotees—they are found heardly answerable
to the tasks other than their own. From time immemorial, Fatiha and 'Urs
with Futūhāt, Khairāt (خيرات) and Tabarrukāt (تبركات) are timely and
neatly celebrated here as if to welcome in advance one in passing as soon as
it comes to an end.

Surprisingly, it was a singular Darbār that attracted through
centuries devotees and disciples from the farthest country (Sub-continent)
and many other adjacent regions where the connected people roamed about
and made so-joursns on their ways upward and downward journeys.

Since then, very many houses and homesteads are found ear­
marked as Mahfil Khānah (Dārah Ghar-
خانه خدام هند) Hindustāni Building,
Burma House, Akiyab-Arakani House, Asami House, Bombay
House, etc, etc.

It needs to be mentioned that the same Darbār was found to
maintain a huge structure of manpower—most of whom were / are busy
twenty-four hours to attend some sort of manual works of toughmost
implication. Hence, people use to say, evernew houses and homesteads used
to be constructed and reconstructed along with the pressing needs as and
when arose.

Over and above, Arbāb-i-Rushd-O-Hidāyat (the authenticated
sages of Darbār) sincerely wanted that the visitors from far-off places should
stay back there even for months together so that they can closely observe and
follow day-to-day Adhkār wa Ashgāl, 'Ībādāt wa Riyādāt (اذكار و أشغال، عبادات
ورياضات) of their own Mashāikh.
This, in fact, served as a ‘Spiritual Training Centre’ of a deep meaningfulness of the spiritual Services being done in and out of season.

The Khānqāh of Nizām al-Dīn Awliā (R.A.), they say, does have very much scanty parallalism in the subsequent Darbārs as they emerged but some certain Darbārs flourished laterly much more than usual while Mīrzākhil Darbār Sharīf in its growth and spread knows very little bounds as it is said to have been squarely widespread. This is why uptil now Mīrzākhil Darbār Sharīf, in letter and spirit, poignantly indicates purity of heart as much as it demonstrates cleanliness of mind and body together.

Certain illustrious person of majestic position, an established lawyer named Moulānā Ghulām Muzher Shāh (1875-1927 C.E.) there lived in Banaras while Shāh Jahāngīr II Fakhrul Ārefīn of Mīrzākhil Darbār Sharīf was chanced to so-journ there couple of days in a place near Purānī Ādālat beside Rangilā Shāh Mosque. Once he had dreamt that about 6-7 Dervishes appeared before him and wanted to know why he did not yet attend on the incumbent Dervish quartered beside and accept him as Spiritual Guide. In reply, he, as a mark of apology, stated that he was at that time bound up with shackles; hence he was undone. At this the chief of them beaconned him with the sword and no hindrance was left. Then he presented himself before the Dervish and urged him alongwith everything within and without. The Dervish felt pity upon him and quoted him with all felicitations. Nanē Mia(n) (Ghulām Muzher Shāh) at that time a student, seeker of knowledge was left nothing with formal ‘Ṭālīm-i-Tariqat’.
Long 18 years had passed in the meantime. Incidentally, his wife fell seriously and hopelessly ill. In utter frustration, she reminded him of a bygone incident of the advent of a holy soul from Chātgām (Chittagong) on whom he attended and was gracefully received. “Why don’t we try to have his graceful wishes as a last resort towards the healing?” Nanne Miā(n) immediately recollected the event and hopefully resolved towards the pursuit. He repaired the journey from Hindustān towards Mīrzākhil without delay and was present amidst the teeming millions along the overflow of the assemblage at the Darbār Sharīf. It so happened that there was the occasion of the 35th Urs Sharīf of Shāh Jahāngīr I. Shāh Jahāngīr II overseeing the crowd thus thronged before him, identified one particular person out of the lot and halloed him up. Shāh Jahāngīr II entreated him to remember that incident of by-gone days that he was rendered incapable of moving under heavy chains and shackles which was removed by the movement of a fingertip of a person with whom he had spiritual association. Now, to be sure, that very rescuer person was no other than Hazrat Makhdūm Ashraf Jahāngīr Simnānī (R.A.) himself that released him and provided a Transfer from his to latter (Shāh Jahāngīr II). Nanne Miā(n) recollected everything as clear as that wherein Shāh Jahāngīr II inculcated into him this grand occasion of ‘Transfer’ into the new Tarīqah through the grace of Simnānī (R.A.).

This incident seemingly impractical was out and out a spiritual phenomenon that occurred and Shāh Jahāngīr II readily actuated it in to-to. This sort of occurrence made extra-ordinary influence of practical union through a poignant Transfer which adequately points to the meaningful Linkages and reciprocal relationship of ‘head and heart’ that made both the Tarīqahs almost one and the same.
One thing is noticeable here that Hazrat Makhduam Ashraf Jahangir Simnâni (R.) had been active all along and did not fail to by-pass the potentiality of incumbent ‘JAHÂNGÎR’ to whose discipleship he was instrumental after more than half a millennium to add his own disciple to a Tariqah belonging to Shâh Jahangîr I; whereas, the case was seldom found that the ‘Transfer’ occurred otherwise making the Jahangîrî Tariqah ending into the same crucible of Spiritualism towards a happy union.

Here we find that the Silsilah of Ashraf Jahangir Simnâni continued along with his own name ‘Ashraf’ and as such it was renowned to be the Silsilah-i-Ashrafîah; whereas, in the Mirzâkhal Darbâr Sharîf the grand Silsilah became bereft of the Founder’s name and nomenclature and it continued without handicap as Silsilah-i-Jahangîrîah up to the unending times.\(^8\)
References:


3. *Makhdūm* is an Arabic word carrying deep respect and resonance with the predominant prerogatives of the *personliae* in terms of *Ahl-i-Bait*, in particular. General people, out of them puritanic Muslims tend to locate their piety in and around the personages of the same cadre. Mostly after ‘fall of Baghdad’ and beforehand as well, most notable families making the crux and cores of the Muslimdom were increasingly reputed to be the *Makhdūm* meaning that they *ifsofacto* deserve to be readily and rewardingly served by all around. Certain Persian poetry denotes incumbent and immediate fulfillment of total attendance upon those who perchance made their
emergence among the Muslim community—even the poet Kumait equated the self-same service as good as the ‘Ibādat and Itāāt to be performed by the faithful, in general. Prof. Khaliq Ahmad Nizāmī is well convinced to say that earlier Guides and Imāms are invariably called Makhdūms rather than Sheikhs that deserve intellectual and spiritual homage of the attendants, in general. cf. Khalique Ahmad Nizāmī, *Tarikh-i-Mashāikh-i-Chist*, Nadwatul Mussanefin, Urdu Bazar, India, 1372 A.H. (Muqaddamah).

4. It is to be seen that at the end of Nineteenth Century, while Deoband cultural Movement in spiritual and intellectual Islam occupying topmost positions all over the Muslim world, one of his students in Hindustān, nay, Bengal (farthest end of Chittagong named Hazrat Ābdul Ḥai) perchance joined in the holy pilgrimage travel of his illustrious Sheikh (Muhājjir Makkī) and availed himself of the opportunity to attend on the lecture of Mathnawī Sharīf as an when time permitted and obtained his Khilafat on *Silsilah-i-Nizāmīah Quddūsīah* and *Sābirīa Quddūsīah*. In the same tour, he had accomplished *Dalāil al-Khayrāt* from Saiyid Mohammad Ridwān known to be ‘Sheikh al-Dalāil’. The statement provided here pinpoints to the universal wisdom of a person belonging to the illustrious family of Mirzākhlī, was beyond doubt the eye-doll (عيون العقل) of intelligentia of Deoband who felt proud of his wisdom and name-sake -- pure and simple. His composition *Tahqīq al-Adābir fī Sima‘ al-Mazāmīr*—a book of critical study and wisdom ejected dumb-founding appreciation of all and sundry without denouncement for century as they call it. cf. Sheikh al-Islām Hakīm Saiyid Sikandar Shāh (R.A.), *Strat-i-Jahangīr*, Delhi Printing Works, Delhi, India, 1338 A.H. / 1920, pp. 1-4.


CHAPTER-1

‘Mīrzākhil Darbār Sharīf’ –
A Study of its Ancestral Genesis and Spiritual Establishment.

Astānah-i-‘Āliyah Jahāngīriah
Mīrzākhil Sharīf, Satkania, Chittagong, Bangladesh.
‘Mîrzâkhil Darbâr Sharîf’ –
A Study of its Ancestral Genesis and Spiritual Establishment

‘Mîrzâkhil Darbâr Sharîf’, as it is well known to the people throughout the Sub-continent and beyond since more than two centuries last, was located at the village of Mîrzâkhil, two Kilometers away from Satkania Headquarter, a reputed Trade-Centre widely connected with the Chittagong Seaport having linkages with far off entrepots and cross-wise emporiums scattered all over the British Indian Dominion.

Belonging to the Fatemite Stalwarts, the first person, a reverend sage named Hazrat Saiyid Jâfar (R.A.) was lodged in Bukhara in the twelfth century during Buaihid regime and his grandson Hazrat Jalâl al-Dîn Husain Bukhârî (R.A.) (d. 695 A.H. / 1296 C.E.) amidst sturdy movements journeyed up to Hindustân and reached Uch in the early 13th century; while Hazrat Saiyid Mohammad Gaus (R.A.) afterwards was settled at a place in Delhi, whence the family in their further flight reached Chittagong coastland- ‘Diyang’ by Karnafully River. For long they stayed up there with honour and dignity sometime with dignified assignments as Sheikh al-Islâm and Qâdî (Judicial Service). Needless to say, Satkania with its vast suburb and vicinity, since ancient times, used to furrow through Dalu River leading to the Port-city via Karnafully River thus making frequent touches with Diyang. This respected family moved to the village nearby Satkania bordered on hillocks to the west; and the rural area took after the ‘Khîl’ (barren land) of ‘Mîrzâ’, a renowned appellation within which the certain personnel was famous beforehand as the surname spells out.³
It is noteworthy that Hazrat Mīr Saiyid Jalāl al-Dīn Bukhārī II (R.A.), his brother Mīr Saiyid Jamāl al-Dīn Bukhārī, his son Hazrat Mīr Saiyid Afzal Bukhārī (R.A.) and his grandson Hazrat Mīr Saiyid Qutbullāh are commemorated in Diyang renowned as ‘Chahar Pīr Awliar Mazār’; Mīr Choto Saiyid Sāhib, his son Mīr Saiyid Habīb and his grandson Mīr Saiyid Ghulām Ālī (d. 1232 A.H. / 1817 C.E.) were settled at Mīrzākhil; Shāh Jahāngīr I Sheikhlū Ṭārifīn Mīr Saiyid Moulānā Makhlesur Rahmān (R.A.) (d. 1302 A.H. / 1885), his son Shāh Jahāngīr II Fakhrul Ṭārifīn Moulānā Saiyid Mohammad Ābdul Ḥai (R.A.) (d. 1339 A.H. / 1921 C.E.), his grandson Shāh Jahāngīr III Shamsul Ṭārifīn Moulānā Saiyid Mohammad Makhsusur Rahmān (R.A.) (d. 1391 A.H. / 1971) and his great-grandson Shāh Jahāngīr IV Hazrat Tājul Ṭārifīn Moulānā Mohammad Ṭāreful Ḥai (R.A.) (b. 1359 A.H. / 1940) at ‘Mīrzākhil Darbār Sharīf’; as the village took after the same name-sake of the homesteads of the chosen saints, as they were.5

Near about the region, the illustrious family flourished in name and fame sooner than usual. ‘Mīrzākhil’ by the name-sake denotes the homestead of Mīr Sāhib—a barren land (uncultivable) and mostly fallen land almost without habitat wherein somebody pioneered to settle and thus the area bears the particular name in accord with the owner—hence the large area took the appellation of ‘Mīrzā-Khil’, a belonging estate for the owner as a token of auspicious acknowledgement. And the region, remaining uninhabited for long, gradually became a good resort to which noted families flocked up.6
It may be remembered that in 1666 C.E. during Mughal Emperor Awrangzeb’s rule, he chose Hazrat Mīr Saiyid Jalāl al-Dīn Bukhārī, called ‘Baro Saiyid’ who placing him under Shāista Khān, arranged towards preaching Islam up to Chittagong and Southward; hence Chittagong was renamed ‘Islamabad’ wherein Buzurg Umīd Khān had had positive hand. In the struggle against the local Magh Chief, the age-worn Saiyid Mīr Afzal Bukhārī son of Hazrat Mīr Saiyid Jalāl al-Dīn Bukhārī laid his life. Afterwards, Mīr Saiyid Qutbullāh son of Saiyid Mīr Afzal Bukhārī asked his youngest son, called ‘Choto Saiyid’ to migrate, at least, for his own security.

On his (Choto Saiyid’s) way-out to Arakan, Mohammad Álī, the local Zamindar and fief holder, intercepted and made him stop and got him settled down at his own area, having wedded him with his own daughter; wherefrom Mīr Saiyid Habīb was born in the mid 18th Century. His (Mīr Saiyid Habīb’s) yet more illustrious son Saiyid Ghulām Álī, a noted pleader and ‘Secretary’ to the Munsif (Justice) in the Satkania Munsif Court (Estd.-1802) died in 1232 A.H. / 1817 C.E.. Mention may be made that he was blessed with a son, the most reputed sage and saint Moulānā Shāh Muhklesur Rahmān, the Founder of the ‘Mīrzākhil Darbār Sharīf’.
References:


This noted sage and saint was born on Monday, 28 November 1814 (15 Zilhadj, 1229 A.H.) and he expired also on Monday, 24 August, 1885 C.E. (12 Jilkad, 1302 A.H., at the age of 73).¹ Moulānā Mukhlesur Rahmān lost his father while still he was a baby of two and a half;² his mother, in her utter helplessness owing to the family-troubles and in the plight of utter abandonment, took the utmost care of the baby-lap, orphan child for hisʿIbtidāī Tālīm without any formal patronage and support whatsoever; but she was able to bring him up so much befittingly that the boy in his early teen-age was destined to set for CalcuttaʿĀliyah Madrasah (Established in 1780) for higher Tālīm, as nowhere-else was any formalʿDarasgāh’ available save and except one in the capital city under the East-India Company rule.

It is mentionworthy that his illustrious teachers named as

1. Āllāmah Āīn al-Dīn,
2. Āllāmah Ābd al-Jabbār Samarqandī and
3. Āllāmah Ābd al-Khāliq Samarqandī

were most luminaries in their fields.³

Amidst sturdy struggle and perseverance the boy creditably passed through the vulnerable stages under perfect care and confidence of the venerable teachers thereof, especially under the most filial and benevolent stewardship of Moulānā Mohammad Wajīh, the then Head Moulānā, in
particular, who is reported to have ousted a ‘sigh of relief’ with profound satisfaction in the triumphant achievement of his ‘pet-child’ Mukhlesur Rahmān who topped the list in ‘Fāzil’ having First Class First position with a Gold Medal and Scholarship in the year 1259 A.H. / 1843 C.E.. This young chap of self-built career, earning overwhelmingly outstanding acclaim from all and sundry, had to overlook the lucrative urges and requests from all around and instantly took up recluse to his age-worn mother, his only resort and First Teacher; his mother was living alone at a village of the farthest country-side.

Moulānā Mukhlesur Rahmān, earning the topmost Formal degree of its kind, ‘Mamāzul Muhaddithin’, happened to be the ‘Fore-runner’ of his age along the Muslim habitat-zone of Islamabad and Arakan, the South-Eastern Bengal sea-coast with the ‘capital heritage’ of cross-cultural profundity of the remote past.

He was highly respected to be called ‘Bara Moulana’ (the Chief Moulānā) widely acknowledged by the educated circle, Muslim and Non-Muslim alike. That distinction of knowledge and learning distinguished his position far above the human rung and ring-reach, while his great exalted self was betaken to settle down at a corner, quite out of the way beside a jungle as if to be lodged deep into Divinity and incorporal entity close to the Lord and far from human cry.

Moulānā Mukhlesur Rahmān, having passed the topmost degree in 1843 felt himself almost a total stranger amidst the host of the vast populace who remained for long, far off and unaffected from intellectual ‘fervour-flows’ of Institutions, numbering only five to six found in precarious
existence all along ‘Bangālah’ as a state or a Presidency. The general people simply marvelled at a person of ‘Top attainments’ as to what and how all these could be achieved by a petty young boy crossing the ‘Teen-age’. People in distress thronged in and around and attended on him for ‘holy water’ and Tābīḍh. Moulānā was simply perturbed with all these but he could not decline the public entreaties. Needless to say, his homestead soon turned to be the seminary where ‘Ulāmā’ and ‘Ṭulabā’ were found to crowd.

Back home in his beaming youth and living spirit in early time, he took to teaching at home as the scholar’s residence in those good old days invariably used to be ‘Darasgāh’ without delay. In this very formative period in his life, very many formidable handicaps were there that he had overcome with perfect care and confidence. So many and so much of his early performances of his intellect and wisdom having been lost untapped so far, very few can, still be referred to, as a mark of his meritorious contribution in the firmament of sciences and learning. They say, a good number of pupils ‘Ṭulabā’ of different ages and stages used to thronge in and waited upon him almost all the while, convenient to and more often than not, constraint on him. Old people are found to gossip and recollect how the flock of ‘Ṭālib-i-‘ilm’—all youngsters—were being helped by the general public to cross the ‘Dalū’ River in season and out of season in rainy days and flooding catastrophe in those good old days; when even ordinary people took utmost pains to help the disabled, the young pupils in particular. In this respect, of course, out of many, the illustrious names of Sub-Judge Āllāmah Wajhullāh ‘Sāmī’ of Chunati, Moulānā Ābd al-Haq of Kabul (Afghanistan), Munshī Akbar Ālī of Muradabad, Munshī Lutfullāh of Patiya, Muftī Āllāmah Abul Khair of Sadaha, Moulānā Hāfez Ābdul Qādīr of Noakhali are among those who attended his ‘Darasgāh’ at his holy ‘Khāṅqāḥ Sharīf’.
It is to be noted that he had travelled 'detour' all over the then-Islamic cultural centers of Hindustan (Kolkata, Patna, Bihar, Bhagalpur, Agra, Ajmeer etc.). Incidentally, the Chief Army Commandant of the time, on his keen interest for Arabic, Persian and 'Funūnāt' i.e. certain theological subjects submitted himself to the reverend Moulānā who had taught him for long six years in and around Kolkata.¹⁰

In Hindustān he, first of all, attended the hospice of Hazrat Āllāmah Burhān al-Haq Ferunghimahalli (d. 1286 A.H. /1869 C.E.) of Lucknow. He appealed to the Sheikh Burhān to accept him as disciple. Then the Sheikh declared that he missed him in the list of his own cycle; he would better get him enfolded within the rank and file under Hazrat Sheikhuł ‘Ālam Shāh Saiyid Emdād Ālī (R.A.) (d. 1304 A.H. / 1887). He (Sheikh Burhān) said, “You can fulfill your aspiration in his company and at his service. He is the illuminated soul. Of course, presently I would like to permit you to inculcate ‘Ḥizb al-Bahr’ to read and to teach”. So the seeker reached Bhagalpur and came to know that the Sheikh was in service as a Chief Judge (Sadr-i-Aālā) at Boxar. So he went there straight. The Sheikh got him instantly seated close to him and offered him to partake of his own ‘Huqqah’ (Hubble Bubble) that signifies the most extra-ordinary affection and respect shown to a stranger. Then the Murid, ‘Āllamah Mukhlesur Rahmān ardently performed all his spiritual obligations and to the utter surprise of both, he was found to have accomplished in all perfect enterprises and acquisitions and within the time-fabric of only six months in 1266 A.H. (10 Muharram) / 26 November, 1849 C.E..¹¹

21
At that time he had visited Hazrat Gaus al-ʿĀlam Shāh Mohammad Mahdī Farūqī (R.A.) (d. 1287 A.H. / 1870) of Chapra (at the behest of his own Sheikh), who is said to have written a letter to Shāh Emdād Ālī conveying Taslīm towards the Moulānā who was actually his spiritual grandson. Once upon a time, the Moulānā stated to his own eldest daughter Saiyidah Ulfat-un-Nisā, “The fearful effect of Hazrat Dādā Pīr Sāhib Qiblah Hazrat Mahdī Farūqī (R.A.) was so much so that I could never stand before him”.

Sometime, in extreme regardful submission, Hazrat Sheikhul ʿĀrefin (Q.S.A.) wanted the permission of the Sheikh to leave everything and sue for a life of Seclusion into the wilderness. At this the Sheikhul ʿĀlam (Hazrat Emdād Ālī (R.A.) replied, “Thou art ‘Shāh Jahāṅgīr’ (Master of the Universe). Very many countries shall be under your spiritual grip. Be at home devoted heart and soul to His remembrance”.

According to ‘Sirat-i-Fakhrul ʿĀrefin, “His tireless meditation and devotion to Almighty Allah overwhelmingly pleased his Pīr-o-Murshid who crowned him with the title ‘Shāh Jahāṅgīr’. Sheikul ʿĀrefin was his divine title that was blessed to him by Allah, the merciful for his high religio-spiritual accomplishments.”

Once Hazrat Sheikhul ʿĀrefin in perfect gratitude stated, “The foundation of the Silsilah I have set up; but its accomplishment is to be dependent upon the ‘Choto Miā(n)’ (Hazrat Moulānā Abdul Ḥai laterly known to be the ‘Shāh Jahāṅgīr’ II Fakhrul ʿĀrefin)”.
Sheikh al-Islâm Hakîm Saiyid Sikandar Shâh (R.A.) in his work 'A Short Biography of Hazrat Fakhrul 'Arefin' says, "Hazrat Sheikhul 'Arefin was a follower of Qâdîry, Chisty and Abul 'Ulâiyî Tarîqah (system of Sufism) and was the founder of the Silsilah-i-Jahângîrî. His God-gifted title was Sheikhul 'Arefin and he received the title of Shâh Jahângîr from his Pîr-o-Murshid. On account of his profound erudition he was known as the 'Ship of Learning'. Thousands of disciples were enlisted in his Silsilah or system of Sufism."^{15}

Though the Moulânâ was heavily involved with 'Suluk' work and functions in solitude, it is surprising to find him authoring numerous books of world-wide recognition with which his connection remained cut-up ever since he had completed his study at Calcutta 'Aliah Madrasah in 1259 A.H. / 1843 C.E.. But he was busy with the tough competition found-in-currency of the time-honored exposition and explication of the works on ‘Funûnât’ i.e.

1) Sharah al-Sudûr fi Daf‘î al-Shurûr,
2) Al- Bidâyah fi Sharh al-Hidâyah,
3) Al-Nâfshât al-Qudsiah fi Sharh al-Risâlat al-Shamsîyah,
4) Al-Fath al-Qarîb fi Sharh Sharh al-Tahzîb,
5) Rahmatu Rabbi fi Sharh Dîwân al-Mutanabbi,
6) Al-Jawhar al-Nâzîm fil Hâshiat-i-‘ala Tatimmati ‘Abd al-Hakîm,
7) Usûl al-Gâyah fi Hall-i-Sharî al-Wâyghah,
8) Maqâsid al-Wilâyah fi Sharh Shawâhid al-Nabowah,
9) Ithâf al-Afâdil bi Sharh Sharh Miât-i-‘Amel,
10) Al-Jawâhar al-Munaddadah alâ Kitâb al-Zubdah,
11) Nîmas Samîr Sharh Saraf Mîr,
12) Al-Budûr al-Mushriqah alâ al-Sawâiq al-Muhriqah,
13) *Al-Darajāt al-Haḍarīyah fi Sharḥ al-Maqāmāt al-Hārīrīyah*,
14) *Al-Tuhfat al-‘Irīfīyah bi Tahshiyat al-Sharīfīyah*,
15) *Tarkīb al-Kaḥfīyah bi Hall Mushkilāt al-Tarākīb al-Wāfīyah*,
16) 'Ātā al-Habīb al-Nabī bi Sharḥ Mīr Qutbī,
17) *Iṭmām al-Nimāt Sharḥ Hidāyat al-Hikmat etc etc*.

Those books dealt with the Arabic Grammar, Philosophy, Islamic laws and Theology so comprehensively that the publications are still considered as Masterpieces on the related subjects. These books are used by 'Varsity Teachers, Scholars and Researchers as references for Thesis and Ph. D. degrees.

It may be mentioned that these Compositions, may be, he had worked out of his inherent and spontaneous urge and never under any bindings and benedictions of any sort as Ismā‘ī asserts—‘Any composition one makes out of his own, remains to be a legacy for eternity’.

In Sikandar Shāh’s word, “In worldly or spiritual knowledge, he was the greatest scholar of his age. He was popularly known as ‘Bara Moulānā’ to the people. He had high command in both the broader aspects of Islam—Sharī‘ah and Tarīqah that provided him the place of distinction among those personages who attained self abnegation and through it, communion with Almighty Allah. He had so sharp memory that sometimes he used to say “Once I go through a subject, I remember it’s gist for 14 years”.
Hazrat Fakhrul 'Ārefīn (Q.S.A.) said “My spiritual guide and father (Q.S.A.) always kept secluded from people and used to remain absorbed in meditation and contemplation of Almighty Allah, the Merciful. There was always kept a pitcher of water in his holy room that had always been found empty in the morning. He was never accustomed to sound sleep. If and when called by any body he used to respond instantly as if he was not at all asleep. He never had lethargic sleep. He spent long 30 years in hard and tireless spiritual exercises keeping aloof from the people”.

Hazrat Sheikhul ‘Ārefīn was very much industrious in matters of religion and spiritualism. There was a time when travel to Ajmeer Sharīf was very tedious and troublesome for lack of Rail-Communication. Hazrat defying the trouble and weariness of long journey left Chittagong for Ziārat to Ajmeer Sharīf and completion of that journey took him 6 months’ time.

Hazrat Sheikhul ‘Ārefīn had received the message of his demise thrice from the ‘Ālam-i-Gayib (Invisible World) before pangs of his death started. The book ‘Sirat-i-Jahāngīrī', where his profile has been described vividly, contains of his holy departure from this world. He mostly predicted “Monday will be the day of my demise. I like the day because on this day Hazrat Rasūl-i-Maqbūl (Sallallahu ’Alaihe Wa ’Ala Alihe Wa Sallam) breathed his last.

Hazrat Fakhrul ‘Ārefīn (Q.S.A.) said that reverend Hazrat Gaus Pak Sheikh Ābd al-Qādir Jilānī (R.A.) (d. 561 A.H. / 1166) wrote “Only rare Walīs are given ‘the message of death’. Each and every Walīullāh does not receive it. Only the distinguished Walīs deserve such message”. Since Hazrat Sheikhul ‘Ārefīn received of his eternal calls thrice, it can be asserted
without least doubt that Hazrat was leading and exalted among the distinguished *Wāliullāh*. In fact, he was one of those accomplished saints about whom reverend Hazrat *Gaus Pak (R.A.)* used the following adjectives.  

\[\text{(كائن بانين متصل منفصل ارضي سماوي)}\]

‘Eternal, Detached, Vanished, Worldly and Heavenly etc’.

Hazrat Sheikhul ‘Arefin (Q.S.A.) on receipt of divine call started preparations for eternal departure. He kept tk. 500/- as deposit for ‘*Kafan-Dafan*’ purpose. He used to announce to the visiting followers, “Take it certain that my departure is very imminent. My tomb would be built at the North-West corner of the pond adjacent to ‘Dāirah Ghar’ so that I can take care of attending and returning people of this holy *Darbār*. *Choto Mia(n)* is yet to complete his vast studies”.

When time for eternal departure drew very close, Hazrat advised the nearest available men, “Hand over my Bed, Pen-stand, Gaddi, Hukka, Stick, Books etc to Chota Mia(n). I appoint him my *Gaddīnashīn*. Ask him to look after my followers and disciples.”

In estimation of the Moulānā, Chronicles and *Mursiahs* (مرثیہ) in printed forms had been available for ages after his noble demise on Monday, 12 Zilk‘ad, 1302 A.H., 24 August, 1885 C.E. His youngest son Hazrat Shāh Moulānā Saiyid Ābdul Ḥai, known as Shāh Jahāngīr–II Fakhrul ‘Ārefīn, chiefly occupied his mental and spiritual concentrations (*Ruhānīyat*). Long after 19 years of the demise of his father, Moulānā Ābdul Ḥai succeeded the Khilafat (*Gaddīnashīnship*) while he was as ripe as 45 years in age.
References:


Shāh Jahāngīr-II

Hazrat Fakhru'l-‘Ārefīn

Hazrat Shāh Jahāngīr Fakhru'l-‘Ārefīn was born on Sunday, 14 Shawal, 1276 A.H.; 6 May, 1860 C.E.¹ Since his infancy, he was tutored under the consummate care of his reverend father, who being himself an accomplished Álim, is said to have communicated his prowess (prudence) and wisdom into his most beloved progeny, as it were, from ‘tissue to genetic blood cell’. The boy like his father had repaired for Calcutta ‘Aliyah Madrasah while still he was a teenager in 1875. As a student, he stayed in Kolkata for 3 years struggling with odd situations with an end and view that, “I must myself prove to be the able and worthy descendent of my illustrious reverend father, who is known to be the ‘Ship of learning and galaxy of scholarship’”—in as much as the Bara Moulānā had attained in his era endless renown as a student of extra-ordinary merit and acumen.²

Quite in the blooming youth, the Moulānā in utter instability but with profound inquest for learning and wisdom, traveled up to Lucknow in 1878 with a view to enrolling him in to Ferungī-mahal, the renowned center of learning in Hindustān.

Állāmah Ābdul Ḥai Ferungīmahallī (d. 1304 A.H. / December, 1886) known to be the ‘Fore-runner’ of ‘Máqulāt and Manqulāt’ in exhaustive study (terminal veracity of intellectual exercise and emulation) sized up with the occasion in the person of a young man from Bengal as if to
rediscover his own self in the boy quite alike and akin in name and
comenclature with himself. Out of his illustrious ‘Asātidhah-i-Kirām’, the
name of Ābdul Ḥai Ferungīmahallī pre-eminently crops up first with very
few to be the next, though the name of Moulānā Mohammad Nu‘aim
Ferungīmahallī (d. 13 Rabiussānī, 1318 A.H.) also follows the suit.³

Moulānā Ābd al-Ḥai Nadawī records in ‘Nuzhat al-Khawātir’ that
Moulānā Ābdul Ḥai Chātgāmī used to recite texts (Matan khani) under
Moulānā Nu‘aim Ferungīmahallī (d. 13 Rabi ussānī, 1318 A.H.) while they
attended and listened to the discourses all along.⁴

We find in him a rare example of serious and consummate reader
of extraordinary merit and marvel to be found solely in his ownself. Patna
Khudā Bakhsh Library was prodigially famous and popular with the
intellectuals and the reading Public as well. Shah Jahangir II, belonged to be
numbered few, is reputed to have studied the grand stock thereof. People say,
Khudā Bakhsh (d. 1908 C.E.), the Founder himself, wondered to have seen
the consummate reader exhausting the huge stock in his own time which he
(Khudā Bakhsh) had ‘dreamt’ it to be done sometime in days to come.⁵

Certain further reference is mentionworthy here that Shāh Jahāngīr
II, sometime, dreamt Hazrat Khidr (A.S.) who assured his inability to exhaust
the vast knowable things despite his mortal enterprise in which he is head-
long busy; Hazrat Khidr put into his mouth his own saliva and left him at
large.⁶
During his studentship, he ably participated in the discussion of his
teacher, Állāmah Ābdul Ḥai Ferungīmahallī, as he lectured on ‘Al-Hisn al-
Hasīn’ latterly he wrote a commentary on it; while he, a number of times,
referred to the comments and concordance of his student’s opinion and gave
him the title of Abul Khairāt’ (Master of all goodness). At that time Hazrat
Moulānā Ābdul Ḥai, himself acknowledged the acquisition of staple
knowledge of Al-Kutub al-Mutadāwalah (magnificent works of time-
honored importance and significance all over the Muslim-Dom) under the
tutelage of Állāmah Ferungīmahallī.7

The author of ‘Nuzhat al-Khawātir’ (a world-wide noted
compendium of Biographical works) Hakīm Ābd al-Ḥai Lucknavī, the father
of Állāmah Abul Hasan Ālī Nadavī makes a statement that astoundingly
combines Hindustānī galaxy with the illumination of its South-Eastern
compratriot—‘Bangālah’ through the illustrious name of Állāmah Ābdul Ḥai
Chātgāmī, (The Second Shāh Jahāngīr), the Sheikh of Mīrzhākil Darbār
Sharīf, as he says (و كنت مشاركا له في الأخيرين) “I happened to be the participant
(Fellow mate) with him in two terminal Books of ‘Universal wisdom’. Out of
very many things, he refers to him as ‘al-Sheikh, al-Fāzil, Ābdul Ḥai ibn al-
Sheikh Mukhlesur Rahmān al-Hanafī al-Sūfī al-Chātgāmī ahad al-Afsādīl al-
Mash-hūrin’; needless to say, the illustrious sage, refers to him, his fellow-
mate along-with his renowned father by name”8

Very many illustrations (حلية) are found in vogue; of which one
runs as follows:- Állāmah Ābdul Ḥai Ferungīmahallī, while writing ‘Sharah’
on ‘Hisn-i-Hasīn’ of Állāmah Shams al-Dīn Mohammad al-Jazari (R.A.), he
says, (آقول) denoting the authenticity of the write-up. Herein Állāmah Ābdul
Ḥai Chātgāmī dwells in great detail in a number of scripts terminating with
the asserting intonation (اخرجة الشيخان) endorsed by Ferungimahallī with a full name ‘Al-Mawlā, Abul Khaīrāt Ābdul Ḥai al-Chāṭgāmī’. Here a notable point none can afford to evade; one name is Abul Hasnat Ābdul Ḥai Ferungimahallī; another is the same intonation Abul Khaīrāt Ābdul Ḥai Chāṭgāmī. To add more wonder sometime his illustrious father Āllāmāh Mukhlesur Rahmān called him ‘Abul Barakāt’ in utter intoxication.9

In 1887, he journeyed towards ‘Ganguh’ in order to wait upon celebrated ‘Ālim Sheikh Rashid Ahmad Gangūhī (d. 1323 A.H. / 1905), one of the illustrious Founders of Deoband Seminary. Both the teacher and the taught are said to have impressed upon one another in terms of ‘Ifādah’ (إفادة) and ‘Istifādah’ (إستفادة).10 Being overwhelmed with his latent talent, Āllāmāh Gangūhī, while bidding farewell to his student, provided with all-out permission for the three books on Hadīth Sharīf— ‘Ṣaḥīḥ al-Bukhārī’, ‘Ṣaḥīḥ al-Muslim’ and ‘Sunan-i-Abū Dāūd’ along with the rest three and other ‘Masānīd’ and ‘Marwiyāt’ to teach.11 It is to be noted that Moulānā Ābdul Ḥai throughout his life used to remember his teacher’s utterance which he had often referred to “the text of the holy books is being read by Ābdul Ḥai and the explanations in context shall be made by my beloved student, as well”.12

During his stay for 10 months there (Ganguh), people found him occasionally seating in ‘Murāqabah’ on the holy tomb of Hazrat Shāh al-ʿĀlamīn Makhdūm-Bandegī Sheikh Ābd al-Quddūs Gangūhī (R.A.) (d.- 944 A.H. / 1537)—a most celebrated saint.13

Afterwards he returned to Lucknow. Āllāmāh Ābdul Ḥai Ferungimahallī (d. 1304 A.H. / 1886) being expired meanwhile, he was given the assignment to teach in the Seminary of Ferungimahal on behalf of his
renowned teacher. At that time vast number of students read under him, of whom the illustrious names of

1) Shamsul ‘Ulamā ʿAbd al-Bāqī Ferungīmahallī,
2) Shamsul ‘Ulamā ʿAbd al-Hamīd Ferungīmahallī (author of 63 eminent works),
3) Āllāmah Ābd al-Awal Jaunpurī (son of Moulānā Kārāmat Āli Jaunpūrī)
4) Āllāmah Ābd al-Walī of Julaitula, India may be cited."^{14}

The author of Nathr al-Jawāhir wa al-Durar fī ‘Ulamā-i al-Qarn al-Rabe Ashr refers to a Celebrity—ʿAbdul Ḥai Chātgāmī whose wisdom reigns supreme in the host of contemporary ‘Ulamā’ with a proverbial name and fame as a by far the best and profound scholar among his contemporaries.

On the retirement of Āllāmah Farūque Chiriakūṭī, Hazrat Fakhrul ṬĀrefīn Moulānā Ābdul Ḥai joined in 1889 the Madrasah-i-Chasmah-i-Rahmat as the Chief on the special request of its Secretary, Qāḍī Shamshād Ferungīmahallī. With profound name and fame to his credits, he served it for 6 years during which he performed the holy pilgrimage via Bombay in 1310 A.H. / 1893.^{15}

It is reported that sometime a British Collector while his visit into the institution, the Madrasah Authorities, as they flocked up to his reception, the Principal was requested to accompany them; while he was engaged in teaching ‘Bukhārī Sharīf’. Hence he instantly declined the request and resolved to quit. However, he returned home in 1312 A.H./1895. After constant undertaking of troubles and tribulations in the way of ‘Mārifat’ (مَرَفَت) he succeeded to his reverend Father’s Gaddī Sharīf in the year 1904 C.E. while the holy Succession was in void beforehand for two decades.^{16}
They say, the installation ceremony evoked the earnestness and enthusiasm of all and sundry i.e. ‘Ulamā, Mashāikh, Officers of top positions, Authoritative Jamindars and Merchants of all casts and creeds. For long, the occasion made ‘the talk of the people’ at large—this sort of celebration people never saw and heard of. Professor Shabbir reported to have heard from his celebrated father Moulānā Muzzaffār Ahmad—he always referred to Mīrzākhil Darbār renowned to be the Darbār of ‘HAZRAT SHĀH’. He, a number of times, explained it to be the rare and unprecedented an occasion in popular parlance that common people were perhaps afraid of uttering the holy name (Moulānā Ābdul Ḥai (R.A.); hence people referred to him as HAZRAT SĀHIB (a popular intonation of inevitable respect shown to a great sage and saint of super and supreme attainments in the firmament of wisdom and intellectual asceticism ever-achieved by any human Seeker.) rather than the actual name.

Chunuti, renowned to be a remarkable village of square reputation in terms of high literacy, generosity and ideal behavior, spared none if found beyond norms, roused as many remarkable learned men of honor and prestige who always felt proud to have had linkages with ‘Hazrat Shāh’ to whom even long afterwards very few were found to have come out with any critical tone, high or low in view of allegations and intimidations whatsoever.

People, common and complete in various aspects, wondered it for utmost simplicity of its celebrity with astonishing gravity of respect and devotion in the heart of men of all creeds and communities.
It may be noted that Shāh Jahāngīr II Fakhrul ʿĀrefīn was always found to be at perpetual unrest to see the spots in Hindustān where he had spent 24 years as a Student (1291-1305 A.H.), a Teacher (1306-1312 A.H.) and a Seeker (1313-1315 A.H.). Overwhelmingly struck up with unusual spiritualism and as a seeker, in 1906 C.E. he sat for Chittagong on way to Hindustān; and sojourned at Peskar Shāhib’s residence at Gatfarhadbeg staying upto a fortnight of 13 days. After that, he was inspired in a dream to go back home and he did it accordingly in right earnest.17

Contemporary seekers and savants flocked to him, in the meantime, resulting in an aura of a ‘Terminal Savior’. Thenceforward, people remembered those good-old days in terms of a ‘Grand Rescuer and Reliever of Man’ in crisis and coronation. Hundreds and thousands of people day and night, were thronged and surrounded with him to have his blessings—making him an absolute resort—the crowd could, by no means, be avoided and averted. This phenomenon of obligation made his stay indispensable through an unseen spiritual order, so to say. Close Associates and Devotees interpreted his very ‘stay-up’ [Khānah Nashīnī] in confinement at home till his demise i.e. joining the Supreme and Eternal entity ( قطب از جا نمی جنید).18 Hāziq al-Mulk Hakīm Mohammad Ajmal Khān of Delhi in his ‘fore-word’ to the booklet ‘Light of the world’ asserts, “One of the few holy sages of this age whom the Almighty has endowed with His grace and favour is the prominent and renowned saint Hazrat Moulānā Saiyid Shāh Mohammad Ābdul Ḥai Sāhib who is an embodiment of external and internal attainments. He has been diffusing among the people both temporal and spiritual knowledge of Islam for a long time in Chittagong (Islamabad). Thousands of persons are receiving light and guidance from his sacred personality”.19
It is to be remembered that this profound Scholar with deep devotion and ascetic assignments undertook to various and veritable intellectual exercises as a prolific Author of scholastic and monumental works with terminal veracity of up-standard Monographs—original and interpretative.

Such as

i) 'Tahqiq al-Adābīr fi Simāţ al-Mazāmīr’


iii) ‘Al-Anhār al-Manbūḥah ālā al-La`āli al-Masnūah’

iv) ‘Al-Ḥāshīah ālā al-T`aqqūbāt Ālā al-Mauzūʿāt’

v) ‘Al-Hawd al-Kawthar Sharh Nukḥbat al-Fikar’

vi) ‘Ḥāshīah-i-Zufrul Amānī Sharh Mukhtasar Al-Jurjānī’

vii) ‘Al-Fawāid wa al-Farā’id ālal Ḥaqīqāt li al-Nasāfī’

viii) ‘Ujūbat al-Zaman ālā Hashīah Mullā Hasan’

ix) ‘Tawālī l-Jabrūt ālā Sharh Musallam al-Thabūt’

x) ‘Al-Jummān wa al-Jawāhir Sharh Al-Ashbāḥ Wa al-Nazāir’,

xi) Rāhat al-Arwāh Sharh Muqaddamah Ibn al-Sulāh,

xii) Al-Faḍl al-Maṣūfūr ālā-Hāshīat Ābd al-Gafūr,

xiii) Husn al-‘Āfiyāh ālā -Hāshīat al-Kāfiyāh,

xiv) Tuḥfat al-Rākī wa al-Sājid fil Hāshīah ālā Sharh Mīr Zāhid

xv) Bidāyat al-Rahmat Sharh Hīdāyat al-Hikmat,

xvi) Bustān al-Muḥliḥīn Sharh Rawd al-Riyāhīn.

xvii) Takhīl al-Gāyāt ālā Nasb al-Rāyāh etc etc
All these works were published in Hindustān and many of them are extant in ‘Manuscript forms’ (مخطوطات); they are said to have been in circulation throughout the Seminaries of Kolkata, Rampur, Gazipur, Lucknow and Deoband, which are still found preserved and are available in different libraries concerned for public study and specialized consultations. Most of them are, however, missing in Bangladesh, Pakistan and Burma wherefrom demands are still pressing and frequent which we are in difficulty to meet. These rare collections are astonishingly found preserved intact [Published and Manuscript] lying stocked up in ‘topsy turby’— at sixes and sevens.

For the last three decades this Home-stock of ‘Rare Collection’ struck the sensitive mind of the illustrious scion of the family, the present Gaddīnashīn Hazrat Tājul Ṭārefīn Moulānā Mohammad Ṭāreful Ḥai, the Shāh Jahāngīr IV who at cost of energy unbound and unending sacrifice of might and money took to the rearrangement of the lot of Books through a charismatic undertaking that made the total enterprise of undying fame and reputation for the holy Darbār Sharīf and the forthcoming progenies, in particular. Quite a good many reliable sources established along the Darbār Sharīf aptly denote that from 1895 C.E. upto 1910 C.E (approximately 15 years) while he, the Shāh Jahāngīr-II Hazrat Fakhrul Ṭārefīn had been almost ‘confined’ but out and out open to the public at large, he composed as many as 117 works in Arabic and Persian—all compositions have been appreciated in the famous institutions of Hindustān, nay, all over the world at large. Some of those works were done on the terminal points with outstanding sagacity of highest intellectual inculcations that occupied the prime concerns of Top Scholars of the Muslimdom.
Hazrat Állāmah Abdūl Ḥafoil Ferungīmahallī is said to have authored a few illustrious books during the ‘Studentship’ of Fakhrul ‘Ārefīn. Certain works—herein it is noted that Hazrat Ferungīmahallī bestowed his own work Tarwīh al-Janān bi-Tashrīh-i-Hukmi Shurb al-Dukhān’ to his beloved student Hazrat Fakhrul ‘Ārefīn, who acknowledged the teacher’s gift which is up till now extant in a copy available in the ‘Home-stock’. ‘Ujubat al-Zaman ala Hashia-i-Mullā Hasan’ (i.e. ‘Wonders of the Age relating to Mulla Hasan’), ‘Tawāli‘ul Jabrūt Sharh-i-Musllam al-Thabūt’—the aforesaid works on ‘Metaphysical philosophy’, used to be regarded as supreme discourse developed under the behest of Mullah Sadra of Persia.

Undoubtedly, these themes used to be of ultimate erudition throughout the intellectual avenues quite apart from the top-philosophy of Metaphysical Studies and discourse prevalent in Europe following the Cartesian Philosophy.

The learned sages of the time awfully estimated “the Wonders of Enlightenment ‘vis-à-vis’ Charismatics that affected the much more than anything else in the arena of intellectual cultivation. In estimation of the Moulānā, Chronicles and Mursīahs (مرثیه) in printed forms had been available for ages after his noble demise at the age of 63 on Monday, 17 Zilhadj, 1339 A.H., 22 August, 1921. Hakīm Saiyid Sikandar Shāh opines, “There is a strange resemblance of the age and day with our holy Prophet who also expired at the age of 63 on Monday. His sacred tomb lies in his own village Mīrzākhil Sharīf in the district of Chittagong. His sacred Raoza (tomb) has become a
cherished place of pilgrimage for vast multitudes of humanity. So much so that before the great war, the A. B. Ry. authorities (estd.- 1895 C.E.) used to grant return concession-tickets to the pilgrims upto Dohajari Ry. station in Chittagong during his ‘Urs Sharīf (death anniversary) for several years together.’^24

Needles to say, supernatural events and occurrences having been profuse in number and variety, Moulānā is reported to have himself abhorred ‘Karāmāt’ (کرامات) and highly appreciated the ‘Isteqāmat’ (استقامة) *i.e.* standing stability in the way of Spiritual attainments.^25

It may be remembered that the renowned sage Sheikhu'l 'Ālam Hazart Shāh Saiyid Emdād Ālī (R.A.) (d.- 1304 A.H. / 1887) of Bhagalpur bestowed the most coveted Title ‘Shāh Jahāngīr’ on his disciple Hazrat Sheikhu'l 'Arefīn (Q.S.A) and communicated that the same title shall last along your subsequent seven progenies –come up with illustrious ‘Assignments’.^26

As a follow-up, Hazrat Moulānā Ābdul Ḥai (R.A.) used to be called Shāh Jahāngīr-II. His God-gifted title was ‘Fakhrul 'Arefīn’.
References:

1. His august ‘Birth-date’ was deemed almost heedless to the entire people – learned and devotees – to the last inquiries were heaped up as to his advent-date. Long long afterwards, the present researcher through his exalted father, the present Gaddīnashin Hazrat Tājul Ārefīn Moulānā Mohammad Āreful Hai came by a note-sheet written by Hazrat Sheikhul Ārefīn on his work ‘Manzūr al-Hudāt fi Shrah-i-Dastār al-Qudāt’, Ms., Mīržākhal Darbār Sharīf Library, Chittagong, Bangladesh, p. 192. It was found on record in Persian

2. Sheikh al-Islām Hakīm Saiyid Sikandar Shāh, Strat-i-Fakhrul Ārefīn, Vol. I, Kotob Khana-i-Rahimiah, Delhi, India, 1935, p. 31... The learned author aptly translated the young boy’s mind who aspired to be the great scholar as his exalted father was. People around used to say, this kid was illumine to be at par with his father who actually surpassed all in every thing; it is as majestic as charismatic in letter and spirit.


4. Allāmah Abd al-Ḥai Nadavi Hasani, Nuzhat al-Khawāṣir wa Bahjat al-Masāmī wa al-Nawāzir, vol. 8, Darul Arafat, Rai Berali, India, 1993, pp. 256-257... Nuzhat al-Khawāṣir proved to be a perfect compendium following the illustrious traditions belonging to Islam (Ibn al-Nadim, Al-Fihrist); the ‘Nuzhat’ covered up the most famous and illustrious ‘Ulamā found in greater Metro polices like Dehli, Rampur, Lucknow, Kolkata and Deccan etc. Moulānā Rahman Ali in his work Tadkira-i-‘Ulamā-i-Hind, (Trans. Mohd. Ayub Qādirī), Pakistan, Historical Society, Karachi, 1961, p. 124. pointed out that his contribution is ever memorable as he never spared the learned sages hailing from outside. He mentioned in particular the name of Moulāna Abd al-Ḥai al-Chātgāmī, who was referred to and highly appreciated here and there. In the passage of the book the write-up in question refers to Moulānā Abdal Ḥai as a veritable scholar almost ‘next to
none'; although Sheikh Mohammad Nu‘aim Ferungîmahallî deserves to be specially mentioned here who happened to be acknowledged to be the Next Man under whom Moulana Ābdul Ḥai read 1. *Hidayah*, 2. *Tafsîr-i-Baidâvi*, 3. *Musallam al-Thabût*, 4. *Al-Farâdî al-Sharîfîyâh*, 5. *Al-‘Aqâld al-‘Adudiyah*, etc, etc. Only this reference throws light that Allâmah Ābdul Ḥai Châṭgâmî alongwith very many others studied some illustrious books of *Ulûm* and *Funûn* under Sheikh Mohammad Nu‘aim bin Ābd al-Hâkîm Ferungîmahallî wherein the author himself was Sharîk-i-Dars (classmate).


42
Shāh Jahāngīr-III

Hazrat Shamsul Ārefīn

In and across the ancestral linkage comes up next to the august name-sake of Shāh Jahāngīr Shamsul Ārefīn Moulānā Saiyid Mohammad Makhirusur Rahmān (Q.S.A.), renowned as Țāhā Miā(n) Sāhib, attaining ‘Succession’ (Gaddīnashīnship) in the year 1940 (18 Zilhadj, 1358 A.H., 29 January 1940 C.E., Monday, during ‘Urs Sharīf’ along with the usual Khithāb (خطابة) Shāh Jahāngīr III. He was vested with it for long 33 years, over and above, his traditional preoccupation with the noble tasks of spiritualism and all that his special undertakings were seen into the filial pursuits of public works of egaliterianism in terms of constructing Highways, Tele-communication, Banks, Crossdams and the like. It is mention-worthy that he was born on Monday, 27 Jamādiussānī, 1334 A.H., 1 May 1916 C.E. and he performed Hajj on Friday, 1382 A.H., 1963 C.E. He joined his Creator on Monday, 24 Jamādiussānī, 1391 A.H., 16 August, 1971, 1st Vadra, 1378 Bangla.²

Hazrat Shamsul Ārefīn had his elementary education at home under the direct supervision of his reverend father Hazrat Fakhirul Ārefīn. After completion of the holy Qur‘an and other elementary books of religion, he at the age of 17 left for Kolkata for higher education. There he (Q.S.A.) got himself admitted in Madrasah-i-‘Ālia (estd. 1780 C.E.), the most noted Madrasah of the age. He studied hard and obtained distinction in studies there. He once himself said, “During studies I had developed such spirit that I
became determined to be an eminent scholar like my respected father and reverend grandfather”. But he was not allowed to pursue studies for long. He received a divine call to adorn the vacant throne of the holy Silsilah-i-'Āliah Jahāngirīah. Meanwhile, while he was in his respected mother’s womb, his reverend father once predicted, “This son will be divinely bestowed with celestial knowledge and erudition”.

Hazrat Fakhrul 'Ārefīn once declared to his followers and devotees, “One, among my sons whom Allah, the Almighty would choose and select as Sajjādanashīn will, at the age of twenty, manifest in him the qualities, virtues, manners, dispositions exactly similar to that of mine as well as my reverend father (Q.S.A.) and Pīr-o-Murshid. People will spontaneously speak out, “this son accurately and exactly strides along the footprint of his (Q.S.A.) reverend father and respected grandfather (Q.S.A.). And he will become my Sajjādanashīn, “His (Q.S.A.) spiritual learning will be divinely accomplished by Almighty Allah”.

Hazrat Fakhrul 'Ārefīn once said, “Spiritual teaching was mysteriously given to me by my reverend Pīr-o-Murshid after his holy demise. I will also offer such teaching to only one after I leave for Eternity”.

In the Hashia of Mathnawi Sharīf (Vol. 2, p. 180), it is said that “There are four awthad (the leaders of the saints) at the four different corners of the world (West, East, North and South) through whom these four corners will be eternally directed and guided. In the West there is Hazrat Sheikh Ábd al-Álim (R.A.), Hazrat Sheikh Abdul Ḥai (R.A.) in the East, Hazrat Sheikh Ábd al-Murīd (R.A.) in the North, and Hazrat Sheikh Ábd al-Qādīr (R.A.) in
the South. Among them, who is dominating the East is regarded as Hazrat Fakhrul 'Ārefīn, the reverend father of Hazrat Shamsul 'Ārefīn.

With regard to his nobility and magnificence, Hazrat Fakhrul 'Ārefīn also remarked, “He, who will succeed me as Sajjādanashīn after my eternal departure will attain even greater spiritual power and progress than me.” This holy remark by such an exalted saint assumes the transcendental glory and tremendous exaltation of Hazrat Shamsul 'Ārefīn, the Shāh Jahāngīr III.
References:


3. Ibid., pp. 25-27.

4. Ibid., p. 28.


Yet more illustrious a saint, gifted with grandiloquent workmanship succeeded to ‘Gaddīnashīnshīp’ in 1984 (24 Jamādiussānī, 1404 A.H., 26 March, 1984 C.E., Monday, during ‘Urs Sharīf) amidst the certain tumult and turmoil that he successfully over-came much to the seemingly insurmountable opposition. People wondered at his all-round capability as regards enshrined responsibilities befalling him with particular mention of the most painstaking entrepreneurship of reformulation of the Books and Manuscripts of all sorts lying awfully scattered in every nook and corner of different rooms that contained the volumes without any regular number whatsoever for identity and denotations. It goes to singular credit of the present ‘Sajjādanashīn’ Hazrat Moulānā ‘Āreful Ḩai, Tājul ‘Ārefīn Shāh Jahāngīr IV, who, within long 12 years of time-length searched, researched and intensified ‘the inquest’ towards identifying the Manuscripts and Monographs out of the huge lot, numbered upto 17 thousands copies composed on innumerable subjects of bygone past and up-coming Modernism. The up-to-date conditions in which the books and Rare Collections of the remote-past have been enlisted and rescheduled on ‘priority’, ‘rarity’, and different subject matter of the most importance and amplification attributed before and afterwards. Any visitor of Librarian - mindset and acumen will likely to stand still at the superb arrangement and placement of innumerable books of typical size from tiny one to tremendous volumes so much well-kept in order that the up-to-date science of Librarianship shall come short of all calculations and estimations.
approximate Audit may be put into estimation in terms of Binding of the Books, Rebinding thereof, Pasting, Lamination, Enlargement, Illumination, Leather-binding, Micro-filming and all that are likely to cost different specialized labor and skill which have been commissioned from different Sponsors of Books’ working and books-binding at the cost of huge expenditure up to the tune of lakhs of rupees at home and abroad.

This sort of sweatening labour ‘head to foot’ consumption, has been actualized under indescribable loss of energy and spirit, needs to be estimated and appreciated in terms of ‘LIBRARIANSHIP’ that has been initiated at first in British Museum in London. Out of very many related events one or two are considered quite apt to be described herein - ‘Tahqīq al-Adābir Fi Simāl al-Mazāmīr (‘تحقيق الاضابير في سماع المزامير’), one of the works composed in 1894 C.E., called to be one of the earliest compositions of Hazrat Moulānā Ābdul Ḥai, Shāh Jahāngīr-II, happened to be the most precious work found in 1922 C.E. into the remarkable list of ‘Valuable Finds’ of the Dhaka University Library Book Register; while the University was established in 1921 C.E.. The famous researcher, Dr. Ābdullāh called him and counted him in his book ‘Bangladesher Kheathanama Arabibid’ (‘The Most Illustrious Arabicist in Bangladesh’) underlining his contribution to be the supreme and notable work in Arabic in Hindustān, nay, in Arab Zone of Muslimdom. Besides, a good number of ‘Risālahs’ written by him and issued in different times (supporting and refuting burning issues of the time) which are still worthy of study available in the time-honored libraries of Hindustān; -- ‘Chasmah-i-Rahmat’, Deoband and Rampur etc. Throughout the decade (1986-1997) the venerable Shāh Jahāngīr-IV, left no stone unturned to gather all those rare works and installed them in the ‘Home-collection’. Researcher and Man of inquest can, by no means, afford to miss
the valuable stock that has been taken into ‘valuable collection’ made ready for study and academic inculcations of all and sundry.

Needless to say, the present Gaddīnashīn Shāh Jahānghīr IV took immediate steps one after another as soon as he could have traced it down over there into the Library. The collection of the ‘sanctified book’ has been made in as many ways as possible -- Scanning, Microfilming, Photocopying, etc. It may be mentioned that it was the holy family tradition to maintain ‘two big and ‘oversized trunks’ containing the most important works authored by them and certain world-famous works of ‘terminal wisdom’.

A brief life-sketch of his student-life seems to be quite in-order here as an estimate thereof. Having completed his ‘Ibtedāī Tālīm’ at home under the benevolent care of his illustrious Spiritual Guide Shāh Jahānghīr III, he was betaken to ‘Garangiah ‘Ālia Madrasah’ (estd.- 1920) near-by where he obtained Fazil in 1960; then he joined ‘Darul ‘Ulum ‘Ālia Madrasah’ (estd. 1913 C.E.) of Chittagong and secured Kamil Degree in Hadith Sharīf in 1963. Out of his own curiosity, he immediately turned to Amirabad High School and matriculated in the year 1966 through incessant labor and rigorous attainment to cope up with the necessary syllabus and study within only 2 years and a half. It is to be noted that his spiritual preceptor Shāh Jahānghīr III undertook inhuman labor and care towards the fulfillment of his schooling that led upto his acquiring B.A. degree in 1970. Within the same tempo, he never stopped and took to Madrasah Education again till he achieved Kamil degree in Fiqh in the year 1973 from ‘Wājedia ‘Ālia Madrasah’ (estd. 1900 C.E.) as the young scholar thought himself in order to attain a holy ancestral linkage upto his great-grandfather (maternal) Muftī Yār Mohammad of Sadaha, a renowned celebrity of 19th century throughout the Bengal and out-side.3
Among his illustrious teachers the names of

**Gārangiah ‘Āliāh**

1. Shāh Allāmah Ābd al-Majīd (d. 1397 A.H.),
2. Shāh Allāmah Ābd al-Rashīd (d. 1415 A.H.),
3. Allāmah Sultān Ahmad (d. 1413 A.H.).

**Dārul ‘Ulūm ‘Āliāh**

4. Allāmah Mohammad Amīn (d. 1397 A.H.),
5. Allāmah Abul Fasīh Mohammad Furqān (d. 1397 A.H.),
6. Allāmah Shafīq Ahmad Arkānī, Ex-Principal.
7. Allāmah Mohammad Ismā’īl Arkānī (d. 1401 A.H.)
8. Allāmah Matīūr Rahmān Nizāmī (d.1407 A.H.),
9. Allāmah Ābd al-Mannān (d.?).

**Wājidiah ‘Āliāh**

10. Allāmah Ātīqullāh, son of Shāh Wājid Ālī Khān (d. 1426 A.H) need particular mention.

Most of his contemporaries in ‘Dārul ‘Ulūm ‘Āliāh’ and ‘Wājidiah ‘Āliāh’ refer to him as sound and sober boy; but he was in fact very much alert and alive to the circumstances prevailing all around. While in his prime youth, he put himself into all avenues of Academic reputation and extra-curricular aptitudes of all sorts. People still remember how young Moulānā Hazrat Shāh endorsed himself in Ansar Training, Survey and a number of professional undertakings and organized work of public utility in terms of building Crossdam, Local post office, establishing Agrani Bank, introducing
Electricity, T & T and development of Routes under Roads and Highways. Though the Darbār Sharīf owns in itself most time-old sanctity and reverence of the public at-large, the separate Households and Establishments earmarked for various people of different localities at home and abroad, were seen to exist from British Era, huge Construction works of all-out kinds and dimensions were started and accomplished by his sole initiative and undertaking. Even the illustrious tomb of surpassing beauty along with the expansion, innovation and renovation was done in 1974 C.E. by the present Sajjādanashīn, Hazrat Shāh Jahāngīr IV.

It is noteworthy that he was born on Wednesday, 17 Jamādiussānī, 1359 A.H., 24 July 1940 C.E.⁴ Leading a very strenuous life, he had voluntarily undergone super human sacrifice and suffering to attain appeasement of Almighty Allah. In prayers and worship his spiritual exercise reached the peak of austerity. Following his reverend forefathers seven Tarīqahs of Silsila 'Ālia Jahāngīrīah comprising⁵

1) Qādiriah Sahrowardiah,
2) Chistīā Qalandariah,
3) Naqsh-bandiah Abūl 'Ulāyiāh,
4) Firdawsiah,
5) Qādiriah Razzāqiah,
6) Nizāmiāh Quddūsiah and
7) Sābiriah Quddūsiah;

the present Shāh Jahāngīr, in fact, holds the most esteemed position in the domain of spiritualism. By following his advice and instructions innumerable people are achieving nearness of God and getting contented with the
attainment of worldly and eternal salvation. May Allah bestow on us the infinite favours and mercy of Hazrat Shāh Jahāngīr (Q.S.A.).

Our ‘Mamdūh’ (مموح) having been head-long busy with odd encounters ‘within and without’ the ‘Darbār’, was found undertaking constant journeys towards Holy Souls—dead and alive—lying scattered far and near inland and outside all over the Sub-Continent and beyond.⁶

He performed the holy Pilgrimage in the year 1398 A.H. / 1978 C.E., reporting as he did, the earnest visitation of the holy shrine (Rawḍah Mubārak) at the entry and on finishing Tawaf-i-Widā’a (طواف الوداع) for the second time spending 50 days through M.V. Ḥizb al-Baḥr. It so happened that sometime he was found near about Rawḍah Mubārak bare-footed and was inquired by somebody that it is strange that he was walking all-along bare-footed. In reply he submitted benignly, “The holy sanctuary deserves to be stepped on head (rather than on foot). To walk on foot as far less than the obligation it warrants”.⁷

One particular event, out of lot, is noteworthy as he thought, that on reaching Jeddah Sea-port, the then Govt. had declared that the Ship ‘Ḥizb al- Bahr’ won’t be allowed to reach the port as the sea-rule had been violated beforehand. At this, the pilgrims, all of them were starkly unnerved and the Young Visitor, Moulānā ‘Āreful Ḥai Shāh Jahāngīr IV aged 38 years entreated the Fellows-on-board to participate in the incumbent Isāl-i-Ṣawāb (Fatiha Sharīf dated 24 Zilk‘ad, 1398 A.H.) of Hazrat Shāh Jahāngīr III in order to seek Divine Blessings — ‘towards overcoming the crisis enabling our visit to the Rawḍah Sharīf if our prayer is granted as such’. Thus the prayer granted, they disembarked while the Shāh Jahāngīr IV along with
certain enthusiasts repaired to the Rawḍah Mubarak to start with the holy pilgrimage business.⁸

In passing, another incident two years after (1400 A.H. / 1980), needs particular mention that Saiyid Zain al-ʿĀbedīn Diwan Ḍīwān Ṭālī Khan, the then Gaddīnashīn having seen him (Hazrat Shāh Jahāngīr IV), in Ajmeer Sharīf during ‘Urs Sharīf’ (6 Rajab), expressed utmost satisfaction and recalled that incident (in his own word “Your Grandfather Shāh Jahāngīr II is said to have been blessed in the great desire of solicitation making his presence as a follow-up de-tour the holy pilgrimage in 1902 C.E.”). “You should round up the holy voyage with your visitation of the Hazrat Khwājah Hūsām al-Dīn Jīgār-Sūkhtah⁹ (R.A.) (d. 741 A.H. / 1341) who is the grandson of Khwājah Muʿīn al-Dīn Chisṭī (R.A.) (d. 633 A.H. / 1236).” Thus he perfumed it accordingly.¹⁰

It may be mentioned here that Hazrat Shāh Jahāngīr IV went to Hindustān five times (from 1400-1404 A.H. / 1980-1983 C.E.) with a view to visiting the holy souls of Pīrān-i-ʿIzām and in every visit he took utmost care to visit the holy shrines of


iii) Hazrat Sheikhlul ʿĀlam Shāh Saiyid Emdād Ālī (R.A.) (d. 1304 A.H. / 1887)¹¹

54
In Agra he also visited the shrines of

1) Hazrat Mîr Ābdullâh Ahrârî Naqshbandi (R.A.) (d.- after 1010 A.H. / 1601 C.E.), the illustrious spiritual guide (uncle and father-in-law also) of Hazrat Saiyiduna Mîr Abû 'Ulâ (R.A.)

2) Hazrat Shâh 'Ālâ al-Dîn Majdhûb (d. 953 A.H. / 1546 C.E.), a great saint during the reign of Mughal Emperor Humayun.

He took particular care to visit the shrine of

3) Hazrat Qutb al-Aqtâb Khwâjah Qutb al-Dîn Bakhtiār Kâkî (d. 634 A.H. / November, 1236 C.E.)

4) Sultân al-Mashâikh Mahbûb-i-Ilâhî Khwâjah Nizâm al-Dîn Awliâ (d. 725 A.H. / 1325 C.E.)

5) Hazrat Naṣîr al-Dîn Mahmûd Rawshan Chirâg Dehlawî (d. 757 A.H. / 1356 C.E.)

6) Hazrat Sultân al-Sho 'wara Amîr Khasrau (d. 725 A.H. / 1325 C.E.)

7) Hazrat Qâdî Hamîd al-Dîn Nâgîrî (d. 643 A.H. / 1246 C.E.)

8) Hazrat Saiyid Nûr al-Dîn Mubârak Gaznâbî (d. 670 A.H. / 1271 C.E.)

9) Hazrat Shâh Mohammad Farhâd Abû 'Ulâî (d. 1145 A.H. / 1732 C.E.)

10) Hazrat Sheikh Najîb al-Dîn Firdausî (d. 761 A.H. / 1360 C.E.)

11) Hazrat Khwâjah Bâqî Billah (R.A.) (d. 1012 A.H. / 1603 C.E.), called to be the ultimate link of the celebrated Mujâddidîah Tariqah.

12) Hazrat Hafiz Munshî Ābd al-Qâdir Dehlawî (d. 1378 A.H. / 1958 C.E.) who was an illustrious Khalifah of Hazrat Shâh Jahângîr II (d. 1339 A.H. / 1921 C.E.) and all that.¹²
In the same round of ‘Ziārah’ (visitation) he took utmost care for visiting the holy shrines of

13) Hazrat Shāh Ābd al-Haq Muhaddis Dehlawī (R.A.)
   (d. 1051 A.H. / 1641 C.E.)
14) Hazrat Shāh Ābd al-Rahīm Muhaddis Dehlawī
   (d. 1131 A.H. / 1719 C.E.)
15) Hazrat Shāh Walīullāh Muhaddis Dehlawī (R.A.)
   (d. 1176 A.H. / 1762 C.E.)
16) Hazrat Shāh Ābd al-Āziz Muhaddis Dehlawī (R.A.)
   (d. 1239 A.H. / 1824 C.E.)

— to name only a few — and very many celebrated Imāms and Mashāikh of Hindustān whose bountiful contribution made unending lustre in the all-out development process of the Muslim world (العالم الإسلامي) that remained without parity for long time.¹³

During this august visitation he paid a visit to the shrine

17) Hazrat Qutb al-Dīn Bīnā-i-Dil (R.A.) (d. 925 A.H. / 1519 C.E.) of Jaunpur,
18) Hazrat Sheikh Ābd al-Razzāque Lakhnavī (R.A.)
   (d. 1307 A.H. / 1889 C.E.),
19) Hazrat Moulānā Ābd al-W‘ali Lakhnavī (R.A.)
   (d. 1279 A.H. / 1863 C.E.),
20) Hazrat Moulānā Ahmad Anwārul Haque Lakhnavī (R.A.)
   (d. 1236 A.H. / 1821 C.E.)
21) Hazrat Moulānā Ahmad Ābd al-Haque Lucknavī (R.A.) (d. 1167 A.H. / 1754 C.E.) — all of the four illustrious sages are of ‘Silsilah-i-Qādiriah Razzāqiah’.
22) Hazrat Állāmah Ābdul Ḥai Ferungīmahallī (R.A.) (d. 1304 A.H. / Dec., 1886 C.E.), the illustrious teacher of Hazrat Shāh Jahāṅgīr II and writer of more than 110 books in Islamic Theology.14

While his so-journ in Delhi, the great Metro-police, he made particular journey up to the Mazār of

23) Khalīfa-i-A‘azam Hazrat Moulānā Hakīm Saiyid Sikandar Shāh (R.A.) (d. 1378 A.H. / April, 1959 C.E.) who complied ‘Sīrat-i-Fakhrul 'Ārefīn15 in four volumes and

24) Hazrat Makhdūm ‘Ālā al-Haque (R.A.), the Khalīfa of Hazrat Bahā al-Dīn Jakariyā Multānī (R.A.); while in Lucknow he visited the shrine of

25) Hazrat Nabī Riḍā Khan Sāhib (R.A.) (d. 1329 A.H. / 1911 C.E.), the most illustrious Khalīfah of Shāh Jahāṅgīr II; turning to Radowli Sharīf, he bestowed his particular Āqidat (عہدیدہ) upon the Mazār of his ancestral Sheikh

26) Hazrat Sheikh Makhdūm al-Mulk, Ahmad Ābd al-Haq Radawlavī (R.A) (d. 837 A.H. / 1434 C.E.) along with the reputed Wālī

27) Hazrat Sheikh ‘Āref Ahmad Radawlavī (R.A.) (d. 855 A.H. / 1451 C.E.)

28) Hazrat Sheikh Mohammad Radawlavī (R.A.) (d. 898 A.H. / 1493 C.E.)

29) Hazrat Saiyidunā Ābd al-Razzāque Ba(n)savī (R.A.) (d. 1136 A.H. / 1724 C.E.) in Ba(n)sa, Lucknow.

In Banāras he performed, as well, the ziārah of the famous shrines of

30) Makhdūm Shāh Taiyib (R.A.)

31) ‘Āshiq and Máshūq’ (the lover and the beloved) in Banaras
It needs special mention of the Mazār of

32) Qutb-i-Banāras Hazrat Moulānā Ghulām Muzher Shāh (R.A.) (d. 1346 A.H. / 1927 C.E.) whose turnover to the ‘Silsilah-i-Āliya’ Jahāṅgīrīah through a sublime Dream. 16

Last not the least yet more illustrious Sheikhs

33) Hazrat Makhdūm Abul Fatah Sadr al-Dīn Mohammad Bandah-Nawāz Gesū-Darāz (R.A.) (d. 825 A.H. / 1422 C.E.) in Gulbargah;

34) Hazrat Qutb-i-Kaokan (R.A.) in Mumbai;

35) Hazrat Saiyid Qamar Ālī Shāh Dervish (R.A.), an illustrious saint of the 14th Century in Pune; 17

36) Makhdūm ‘Ālā al-Dīn Ālī Ahmad Sābir Kaliarī (R.A.) (d. 690 A.H. / 1291 C.E.) in Kaliar;

37) Hazrat Shāh al-Ālamīn Makhdūm-Bandegī Sheikh Ābd al-Quddūs Gangūhī (R.A.) (d. 944 A.H. / 1537 C.E.) in Gangūh and

38) Āllāmah Rashīd Ahmad Gangūhī (R.A.) (d. 1323 A.H. / 1905 C.E.) 18 were visited spiritually as good as alive as they were.

At Panipath

39) Hazrat Bū-Ālī Qalandar Shāh, (d. 724 A.H. / 1324 C.E.) the descendant of Hazrat Imām Abū Hanīfah (R.A.) (d. 150 A.H. / 767 C.E.) and

40) Hazrat Shams al-Dīn Tark Panipathī (d. 715 A.H. / 1315 C.E.) 19 too met him in Esoteric and Ecstatic modes known only to them.

On the eve of his return journey he stopped at Bhagalpur Sharīf, Bihar and performed Zīārah of

58
41) Hazrat Shāh Saiyid Emdād Ālī (R) (d. 1304 A.H. / 1887 C.E.), the Sheikh of Shāh Jahāngīr I, next he visited
42) Hazrat Gaus al-ʿĀlam Shāh Mohammad Mahdī Farūqī (R.A.) (d. 1287 A.H. / 1870 C.E.),
43) Hazrat Shāh Mazhar Husain (R.A.) (d. 1271 A.H. / 1855 C.E.) and
44) Hazrat Hasan-Dūst Farhatullāh (d. 1225 A.H. / 1810 C.E.) at Chapra Sharīf and
45) Hazrat Makhdūm Shāh Hasan ʿĀlī-Sānī (d. 1224 A.H. / 1809 C.E.) and
46) Imām al-ʿĀrefī Makhdūm Munēm Pāk-bāz (R.A) (d. 1185 A.H. / 1771 C.E.) in Patna
47) Hazrat Sultān al-Muhāqqeqīn Makhdūm Sharf al-Dīn Yaḥyā Manerī (R.A.) (d. 782 A.H. / 1381 C.E.) in Bihar Sharīf
48) Hazrat Shāh Mīr Khalīl al-Dīn (R.A.)
49) Hazrat Shāh Saiyid Jāfar (R.A.)
50) Hazrat Shāh Saiyid Ahlullāh (R.A.)
51) Hazrat Shāh Saiyid Nizām al-Dīn (R.A.)
52) Hazrat Shāh Saiyid Taqī al-Dīn (R.A.)
53) Hazrat Shāh Nāser al-Dīn (R.A.)
54) Hazrat Shāh Saiyid Mahmūd (R.A.)
55) Hazrat Shāh Saiyid Faḍlullāh ‘Urf Saiyid Gussaī(n) (R.A.) at Kasba-i-Bar & Baradurī of Bihar;
56) Shāh Moulānā Ahmad Miā(n) (d. 1327 A.H. / 1909 C.E.) of Kolkata, the 1st son of Shāh Jahāngīr II in perfect ascetic devotion.

To add, to all stated above, his visit of the shrine of
57) Hazrat Makhdūm Ashraf Jahāngīr Simnānī (R.A.) (d. 832 A.H. / 1428 C.E.) and
58) Hazrat Ābd al-Razzāque Nūr al-Ām (R.A.) (d. 872 A.H.) at Kachawcha Sharīf be-speaks itself of laudatory linkage by all estimates.
Incidentally, he had the opportune-chance to join the 570th ‘Urs Sharīf of Hazrat Ashraf Simnānī (R.A.). It is well-known and widely-concerned a matter that beforehand none of 3 (three) Shāh Jahāngīrs, inspite of their serious will and urge for visitation, succeeded to reach Kachwacha because of the odd communications and situations unfavourable for them all. In 1981, Shāh Jahāngīr IV resolved in firm determination to fulfill the task and repaired from Bhagalpur Sharīf to Mungir, Fatehpur, Faizabad U.P. and succeeded in reaching Kachwacha Sharīf — most of the journey being covered by frequent changes of transports over and above the round-about Train-Journeys. Shāh Jahāngīr IV, by the grace of Almighty (in his words) joined the 570th ‘Urs Sharīf thereof (28 Muharram, 1402 A.H.). This incident apparently common in terms of Visitation, signified the most momentous event in the spiritual arena of the Great Darbār — the optimum linkage of Mīrzākhil Darbār Sharīf with Hazrat Simnānī (R.A.) as it has been typically put-on-record in the title of the research paper as it stands “Hazrat Ashraf Jahāngīr Simnānī (R.A.) and his odd encounters in Sultanat-i-Bangālah: Mīrzākhil Darbār Sharīf- a case study”

In fine, Shāh Jahāngīr IV, performed phenomenal visitations in keeping with the spirit of the wide-spread Ziyarah of Hazrat Simnānī (R.A.) as he had, sometime, gratefully acknowledged the sublime ‘meet’ with traceable saints found ‘underground and above’. (أحية وأمواتا).

Quite in line with the age-old tradition of the Sūfīs, Shāh Jahāngīr IV nourished the spirit of the same acquisition of bliss-bounty (فوض وبركات) for which he showed perfect acumen and auspicious aspirations found very few to compete with in this regard. Needless to say, we have undertaken here to pinpoint the Visitations (Ziārah) of Shāh Jahāngīr IV in order to illustrate
his involvement pursuing the (فيض) for illuminating his own ‘Self and Support’ towards accomplishment of the grave responsibility (زمه داري) thus had befallen him through the august Regency.

In the cycle of Visitations, his travel during 1402-1403 A.H. / 1982 C.E. to the zones known to be the ‘Pakistan’ at present deserves particular mention as the holy souls buried therein had connecting links to the cultural over-flow of the Classical Islam. He visited at least 18 holy souls lying scattered a far in different districts. He is known to have stayed as many as 47 days in Pakistan to perform the ‘Ziārah’. Subsequently a good number of descendants thereof made regular visitation to ‘Mīrzākhil Darbār Sharīf’ with ever-increasing number of Visitations and Visitors as well.\(^{22}\)

At Lahore, he paid homage to the holy shrine of the illustrious sage

i) Hazrat Dātā Ganj-i-Bakhsh Ālī ibn ‘Uthmān Hajwirī (R.A.) (d. 465 A.H. / 1072),\(^{23}\) the author of ‘Kashf-al-Mahjūb’ and


In Pakpattan, he made Ziārah of

iii) Hazrat Bābā Farīd al-Dīn Masʿūd Ganj-i-Shakar (R.A.) (d. 663 A.H. / 1264 C.E.) and availed himself as a participant of 740\(^{th}\) ‘Urs Sharīf. He is the spiritual grandson of Hazrat Khwājah Muʿīn al-Dīn Chistī (R.A.).

In Multān, he made special visit to the shrine of

i) Hazrat Bahā al-Dīn Zakarīyā Multānī (R.A.) (d. 661 A.H. / 1262)

ii) Hazrat Sadʿr al-Dīn ‘Āref’ Multānī (R.A.) (d. 684 A.H. / 1286)
iii) Hazrat Ruk^n al-Din Rukn-i-'Alam Abul Fatah Multânî (R.A.) (d. 735 A.H. / 1335 C.E.) who led the burial-prayer of Hazrat Mahbûb-i-Ilâhî (d. 725 A.H.).

iv) Hazrat Shams al-Din Sabjawârî (R.A.) (d. 675 A.H. / 1277 C.E.). He also performed the ‘Ziârah’ of

v) Hazrat Ábd al-Latîf Imâm Barrî Sarkâr (R.A.) (d. 1112 A.H. / 1700 C.E.) of Northern Zone;

vi) Hazrat Khwâjah Meher Álî Shâh (R.A.) (d. 1356 A.H. / 1937 C.E.), of Gûltarah;

vii) Hazrat Shâh 'Inâyat Walî (R.A.),

viii) Hazrat Suhailî Sarkâr (R.A.) (d. 1317 A.H. / 1900 C.E.) of Mujaffarabad, Azad Kashmir;

ix) Hazrat Khwâjah Sulaiman Tû(n)sabî (R.A.) (d. 1267 A.H. / 1850 C.E.) of Tû(n)sa;

x) Hazrat Sakhi Lâl Shâhbâz Qalandar 'Uthmân Marundî (R.A.) (d. 673 A.H. / 1275 C.E.) of Sihwan.

At Karachi, he visited the holy shrines of

xi) Shâh Saiyid Rahmat Álî (R.A.) (d. 1397 A.H. / 1977 C.E.);


Incidentally, both of them were illustrious Khalîfas of Shâh Jahângîr II Hazrat Fakhrul 'Arefîn.

Shâh Jahângîr IV Hazrat Tâjul 'Arefîn developing a particular insinuating interest in visitations, covered up a large number of holy souls at home and abroad—he visited very many illustrious saints of the country hardly ever-evading anyone of public importance or spiritual significance.
Of course, he visited the shrines of great Ascetics found in the country—namely

i) Hazrat Amānat Shāh (R.A.) (d. 1179 A.H. / 1766 C.E.) of Chittagong City,

ii) Hazrat Shāh Moḥsin ʿAwliā (R.A.) of Anwara,

iii) Hazrat Asgar Ālī Shāh (R.A.) (d. after 1313 A.H. / 1895 C.E.) of Sairtalī,

iv) Hazrat Shāh Saiyid Mohammad Yūsuf al-Qādirī ʿKashmīrī Bābā (d. 1359 A.H. / 1940 C.E.) of old Dhaka, and specially the illustrious Sheikhs who were acknowledged to be the Khalīfahs of Shāh Jahāngīr II.

All these seemingly extravagant performances occurred and distinguished his life-long achievements were activated before his acknowledgement as a heir-apparent to the sanctified pedestal of Khilafat. He succeeded to the esteemed ‘Gaddīnashīnship’ in the year 1404 A.H. / 1984 C.E. while he was 45 after 13 years of vacuum following the demise of his ‘Spiritual Guide’ Shāh Jahāngīr III Hazrat Shamsul ʿArefīn (R.A.) (d. 1391 A.H. / 1971). He immediately put himself to the tasks of reforms and reconstructions falling overdue relating to Darbār within and without.

It is to be remembered that the Establishment works of ‘Mīrzākhīl Darbār Sharīf’ has been done (and are still being done) in keeping with the Forms and Formats enunciated by the Ancestors long before which used to be regarded as unique and unparallel as the like of which was found very few and far between. In this respect, mention may be made of the building of

i) ‘Mazār Sharīf’ (built in 1885),

ii) ‘Masjid’ (Mosque— built in 1912),

iii) ‘Khānqāh Sharīf’ i.e. ‘Dāirah Ghar’ (first erected in 1851),
iv) Two Shāhī Gates of Mazar Sharīf (named as ‘Bāb al-Salām’ and ‘Bāb al-Rahmat’— both are erected in 1988).

v) ‘Baworchi Khānah’ (first erected in 1895),

vi) ‘Vandār Khānah’,

vii) ‘Hindustāni Building’ (built in 1360 A.H. / 1941 C.E.),

viii) ‘Buland Darwāzah’ (rebuilt in 1991)

ix) Mazār of Deputy Sāhib (first erected in 1975)

x) ‘Lamba Ghar’ (erected in 1965),

xi) ‘Ansar Ghar’ (erected in 1965),

xii) ‘Teener Ghar’ (erected in 1994),

xiii) ‘Lakrir Ghar’,

xiv) ‘Thailardiper Ghar’,

xv) ‘Barumchara Ghar’,

xvi) ‘Teknafer Ghar’,

xvii) ‘Mosonir Ghar’,

xviii) ‘Hat-hazarir Ghar’

xix) ‘Mehmān Khānah’ (erected in 1927)

xx) ‘Natun Veeta’

e.tc. were all these rebuilt, reformed, reconstructed and renovated. The huge cost of maintenance thereof is estimated in public lore as matters of Sarkari Khajana (Govt. Treasury). Over and above, the large number of constructions as well, may be counted in and about ‘Andar Bari’,

Namely:

i) ‘Baro Ghar’ (Home stead)

ii) ‘Bawarchī Khānah’

iii) ‘Dīwār Khānah’ (seclusion maintained by walls)

iv) ‘Murgi Khānah’

v) ‘Naya Ghar’
all these were meant for dwellers of different classifications — ‘Amīrs’, ‘Nawwābs’, Dignified status and position holders, Rural Zamindārs and Chiefs irrespective of race and religion. It may be mentioned here that the ‘Andar Bari’ was, in no way, erected as pucca building which is considered overdue to be as such since long before.\(^{29}\)

Hazrat Shāh Jahāngīr IV has, to his credit, been keeping the old intact, all the sanctuaries, homesteads and necessary Establishments as and when the needs and requirements arose at the cost of huge Funds to meet the Expenditure recurring and repeated in and out of reason. From time immemorial, ‘Urs, Zīrat, Up-turn of Hajatis and countless ‘Mannatkaria(n)s’ make their presence daily that adds to the problems already are there where ‘the Man in the front rank’ (i.e. Sajjādahnashīn) has to manage all these phenomenal Observations (the number of ‘Urs-being 41 and the number of Fatiha being 24) in perfect sanctity.

Even Islamic Days-Nights of celebrations (i.e. Shab-i-M’iraj, Shab-i-Barat, Shab-i-Qadar, Āashura, Milādunnabī, Eīd-ul-Fitr and Eīd-ul-Āzhā) along with innumerable Fatiha-Darūd (i.e. daily 3 times Fatiha Khani) Pāhela Badra, Sasta Badra and Nabam Badra — commemorating the Death-dates of Shāh Jahāngīr I, II & III — are ceremonially observed by him which are considered rare and impossible in the famous Darbārs here and there now-a-days. Unlike other found in innumerable numbers who are acknowledged to be the professionals, Shāh Jahāngīr IV, is very much keen to Discipline and up-keepment of ‘Shariah’ and upholding Social Customs in perfect serenity. Having been himself astutely following and observing tit-bits of ancestral modes of Restrictions and Obligations in day-to-day affairs sometime he comes out with exceptional vintages assuming tight-up venerations within family etiquettes and effulgence.
References:


9. The appellation ‘*Jigar-Sûkhtah*’, a Persian diction, means roasted and burnt heart owing to his severe self-mortification. It is said that a certain cat overwhelmed with the fragrance / smell of a burnt-roast fell on the floor in its pursuit and found simply a man in
total dedication and service while there was nothing of the sort of roasted or burnt thing. It is to be mentioned that he was the grandson of Sultan al-Hind Hazrat Khwajah M’u’in al-Dīn Chisti (R.A.) (d. 633 A.H. / 1236) and through a sublime dream became the disciple of Mahbūb-i-Ilāhī Khwajah Nizām al-Dīn Awliā (R.A.) (d.- 725 A.H. / 1325). Please see for his detailed life Dr. Zahir al-Hasan Shārib, Mu’in al-Hind, 2nd Ed., Tāj Publishers, Delhi, India, 1979, p. 41.


12. Ibid., pp. 34-51.

13. Ibid., pp. 35-36.


15. Moulana Shihāb Ullah Khan (1887-1950), the scion of the family of Deputy Bari, the most erudite poet (Persian and Urdū) of East Bengal while he translating his illustrious writings in this regard fortunately jotted down a short life sketch of one, renowned as Sheikh al-Islām Hakīm Saiyid Sikandar Shāh, the illustrious student of Háziq al-Mulk Hakīm Ajmal Khān as he undertook to write down as many as four ‘Narratives’ which deserve to be regarded as full-pledged chronologies and biographies of two illustrious sons of Bengal, in particular, perfect in all modern science and learning of the day.
known to Hindustān and the entire Muslim world, nay, the cross-currencies of learning and wisdom hereditary to Greek, Latin and Chinese Scholarships.

Originally a disciple of Shāh Jahāngīr II, he referred to the issuance, growth and prevalence of the family right from Madina Monowwarah upto their advent in Hindustan (Delhi) and holding high offices as well as performing grave responsibilities under Bengal Shahi rule for almost near-about half a millennium afterwards. Sikandar Shāh, a noted Physician by profession – head-long busy with actuating public good locked his fate with a spiritual entity making wonders as he hailed from Banaras and pursued the most honourous job in constructing and reconstructing a spiritually-esteemed Darbār named ‘Mīrzākhil Darbār Sharīf’ with its entire Associates and day-to-day affairs in respect of Celebrity and circumstantial occurrences of all sorts – It is worthy of mention that over and above the regular Islamic observations, the huge cultural entreaties and spiritual phenomenon were brought in tit-bits into regular descriptive narratives like of which is rare in any religious literatures of the world—Bengal, in particular. As research-students we have thoroughly studied the monographs and sometime felt over-impressed that Sheikh al-Islām Sikandar Shāh left no chronologies in Arabic, Persian, Hindi, Turkish and all that unread and heavily utilized his thought with multi-coloured approaches and interpretations of enlightened authors and the monumental books like Hulyat al-Awliā wa Tabqāt al-Asfāl, Akhbār al-Akhyār Fi Āsrār al-Abrār, Khāzīnat al-Asfāl and the like. Modern chronologies with up-to-date methodologies of all sorts are quite apt to be read along with the same - as they say- his wordings, proverbs, estimates and Āqidat (inward respect to the sheikh) may be overwhelming in spirit but never in letters. Out of his translators and commentators Shāh Abul Hasan Mustafizur Rahmān Khān (1880-1975), Deputy Magistrate and Deputy Collector, well versed in multiple languages spoke highly of him and earnestly believed that ‘the more numerous learned like him are there on earth the more shall be the profundity of cultural grace for humanity at large’.

He is recorded to have been born in 1880 and he died in 1959 enjoying a consummate life of 80 years in full. His works are available at hand and widely read by the people at large and those are published in Delhi, Karachi; while Bengali translations of the same in huge volumes have also been published from Bengal – Dhaka, Chittagong etc. His works--widely popular in original Urdu--were for very many times demanded to
be Hindustani version of different types. Even non-Muslim learned Sadhs and Yogis are reported to have taken immense interest in the same.

Devotees are found to opine that the similarity between Hazrat Ashraf Simnani and Shāh Jahāngīr of Mīrzākhl Darbār is traceable, as well, in the incident of Nizām al-Dīn Garib al-Yemeni who compiled and brought into description the detailed life-sketch of Hazrat Simnānī; likewise Hazrat Sikandar Shāh immersed to have put into record the fundamental events and circumstances that centered from the farthest end of Chittagong, extended throughout Bengal and the entire cultural Centers of Hindustān namely Kolkata, Lucknow, Gazipur, Ganguh, Bansa, Radawli, Patna, Mirat and the like. In short, the learned circles of Hindustan, Iran, Afghanistan and the Middle East were said to be informed of and aware with the learned contributions of the Pirān-i-Ézām of Mīrzākhl Darbār Sharīf and this was only possible and traceable through the writings of Moulana Hakīm Saiyid Sikandar Shāh (R.A.), the solo entity who put forward his pursuits day and night into the books that are well-kept for the readers under the titles of

1. Sirat-i-Jahāngīrī,
2. Sirat-i-Fakhīr al-'Arefīn,
3. Kalām al-Tayb Tarzamah Futāh al-Gayb and


It is mention-worthy that the Mazār of Hazrat Qamar Ālī Shāh Darvīsh (R.A.) is located at Shivapur, about 15th kilometers from Pune. This Dargāh has two huge stones of 100 & 70 kilograms which can be lifted by reciting the sacred name of Qamar Ālī Shāh Dervīsh (R.A.) in one breath. Out of the two stones one can be lifted up by a group of seven people using just one finger each, with all the seven of them saying Qamar Ālī Dervīsh in one breath. The other stone can be lifted the same way, the only difference is the people in the group should be eleven. People of all religions visit the Dargah. Certain Bengali verses conveyed the thought as follow: One of the illustrious disciples of Hazrat Shāh Jahāngīr II, named Shāh Ābd al-Jalīl Shikdar renowned as 'Khsrau-i-Darbār' rendering in Bengali says:
(Oh! My bereaved Heart, thoughts on (your) preceptor not yet fulfilled; you failed to recognize the Lord Preceptor. Lo! In the name of (my) preceptor the great stone is found afloat —. of course, not all can trust it.) vide. Shāh Ābd al-Jalīl Shīkdar, Prayu Parichaya. 8th edition, Al-Aqsa printing & packages, Ctg, 2003, p- 15, song no- 17.

Állāmah Rashīd Ahmad Gangūhī (R.A.) happens to be the one of the founders of illustrious ‘Deoband Madrasah’ (estd. 1870) and a renowned Muhaddis and Faqih thereof. Shāh Jahāngīr IV, made his special visitation to the tomb of Gangūhī because of spiritual and vital relation of his ancestor Shāh Jahāngīr II with him, in particular. Hazrat Fakhru l-Árefīn Moulaṇā Ābdul Ḧai happens to be the beloved student and close attendant of the Sheikh Gangūhī with whom he studied Saḥīḥ al-Bukhārī (d. 256 A.H. / 870) and Imām Muslim (d. 261 A.H. / 875), Sunan-i-Abū Daūd (d. 275 A.H. / 889) and Sunan-i-Nasāī (d. 303 A.H. / 915) in total perfection so much so that the Sheikh issued a personal certificate in his own handwriting (annexed in the present thesis, p. 238) and bestowed Ijāzah to read with Sīhāh Sittah and the rest of the Masānīd and Marwīāt and the like, while he did not read Sunan-i-Tirmīzī (d. 279 A.H. / 892) and Sunan-i-Ibn-i-Majāh (d. 273 A.H. / 887) under him. But he was permitted to teach the same, as it were, the Sheikh himself taught him in person.

19. Saiyid Sabah al-Dīn Ābd al-Rahmān, Bajm-i-Sūfīah, Matb’a-i-Ma’arif-i-Daarul Mussanefin, A’azamgarh, India, 1989, p. 285. — The learned author referred to ‘a cupful of milk’ presented to Hazrat Bu-Ālí Shāh Qalandar (R) by Hazrat Shams al-Dīn Tark Pānīpathī (R) that made numerous tales of multiple significance. Here, in particular, Hazrat Shams al-Dīn Tark Pānīpathī (R) is said to have made a symbolic emblem to the fact that our Sheikh Ālí Ahmad Sābir Kalīrī (R.A.) (d. 690 A.H. / 1291 C.E.) made herein spiritual bounty full to the brim as the cupful of milk — Mysteriously it has come to light that Hazrat Bu-Ālí Shāh Qalandar (R.A.) smiled at the sight thereof and instantly picked up a few petals and put on the cup and returned to the Sheikh Shams al-Dīn (R.A.) which he realized and appreciated very much — it meant to him that Sheikh Bu-Ālí Qalandar indicated by this act that, “I am here quite like petals on the milk being
fully aware with the ‘bliss-bounty’ accorded here-in to-fore. Hence I am unconcerned.”

cf. Moulānā Hakīm Saiyid Sikandar Shāh, op. cit., vol-I, Kotob Khana-i-Rahimiah, Delhi, India, (Bengali version- vol. 1, p. 391) — the learned author noted therein that ‘the cupful of milk’ has been referred to numerically as to the different incidents of multiple import making it of popular events of ascetic meaningfulness that the Shāh Jahāngīr II narrated the incident in full and implored that the Sheikh Bahā al-Dīn Zakariā Multānī (R.A.) (d.- 661 A.H / 1262 C.E.) made it clear that his stay in Multān like the petals of rose making no disturbance whatsoever—it was their motto to be in the midst of Sūfīs without any semblance of ‘personality- clash and cult’.


21. Ibid., p. 73.


23. Hajwiri (R.A.) is renowned to be the earliest author available of Sūfī Literature. He has, of course, contributed to the time-honored subject matters of different kinds and categories. His work ‘Kashf’ is considered not only earliest in the arena of Sufism but also happens to be the first book of its kind in Persian. Hazrat Nizām al-Dīn Awliā (R.A.) said, “Anyone without ‘Murshid’ (Spiritual Guide) will get him through the study of ‘Kashf-al-Mahjūb’. As the popular parlance goes, Khwājah Mu’in al-Dīn Chisti (R.) (d. 633 A.H. / 1236 C.E.) happens to be the first ‘Pioneer’ Sūfī in Hindustān, while he himself is found to perform ‘Chilla Kashi’ (چلہ کسی) (جلو کسی) near the Mazār of Hazrat Dātā Ganj-i-Bakhsh (R.) (d. 465 A.H. / 1072 C.E.). After performing the Forty-days’ so-journ (I’itikāf) upto the entire satisfaction, he abruptly spoke out the verse:

(Thou Art) Bestower of Universal and spiritual resources phenomenal with the Divine light; for Weaklings the Perfect Guide and for the Perfects the Mentor”.

24. Dr. Ḍabd al-Hamīd Qureshi, op. cit, PP. 84-87.

26. It may be mentioned here that Shah Jahangir I Hazrat Sheikhul ‘Arefin and Shah Jahangir II Hazrat Fakhrul ‘Arefin had numerous Khalifahs scattered on the farthest regions of the Subcontinent and beyond—namely Kabul of Afghanistan; Kanpur, Lucknow, Banaras, Delhi, Rampur, Mirat, Bihar of India; and Karachi of Pakistan and the like ———- this phenomenon being traceable early in the 18 century may be considered to be the earliest occurrence with a Sheikh resident in rural corner of Bengal.


28. Moulana Mohammad Maksudur Rahman, *Tuhfat Ahi al-Nuhah bi Tadhkirat al-Khulafa*, Jahangiri Printers, Chittagong, 2009, pp. 1-4... It is to be noted that this exalted Darbar maintained from the earliest era certain Documents of Family Prerogatives in terms of ‘Wasiat Namah’, ‘Khilafat Namah’ etc. The ‘Khilafat Namah’ in question, refers to a list of Khalifas of Shäh Jahangir II which is an accomplished document put-on-record and acceded to it by illustrious living sages contemporary and immediately close to the Demise of Shäh Jahangir II. The number of Khalifas of Shäh Jahangir II amounts to 34 in total — some of them, of course, died before their Sheikh and most of them afterwards. 11 (eleven) out of them happened to be illustrious personnel, by all estimates, hail from outside — all of them were the dignitaries of time-honored respect and resource.

As a brilliant student of unprecedented calibre Hazrat Sheikhul 'Arefin, accomplished the top-most ‘Study’ current at that time in Madrasah Education that was celebrated as a First class First (Gold Medalist). Instantly, he was offered to preside over different Education Institutions throughout the country at large; at the same time, he became the Instructor of the then Chief of Staff for Arabic, Persian and the like.¹

Along with him (Chief of Staff) he reached Lucknow ‘de-tour’ the Indian Headquarters of intellectual exercises and met, perchance, Hazrat Allāmah Burhānul Haque Ferungimahalli (d. 1286 A.H. / 1869 C.E.) who was a stalwart linked up with Silsilah-i-Qādiriah-Razzāqiah.² He offered himself to his (Burhānul Haq’s) discipleship who (Burhān), in turn, urged him to wait on Hazrat Sheikhu ‘Alam Shāh Saiyid Emdād Ālī, the Nawāb of Bhagalpur and the Chief Justice of Boxar. “Over and above, I permit you with the assignment of instruction of Ḥizb al-Bahr to read with the students as well. This way, I do hope, your mental quest shall be gratified upto the satisfaction of all.” Thus the mission was fulfilled and he was taken into deep confidence and was bestowed ‘Khilāfat’ within his stay there for six months.³

As he got back home, he found his ancestral dwellings already preoccupied and his wife was left within a thatched hut; at this, he/as rudely shocked and resolved to leave the country for good. The same news ran a far while the then renowned Deputy Ābd al-Hamīd Chowdhury flocked to Kolkata without delay.

¹
²
³
Having caught hold of him in the way, he (Deputy) urged him (Hazrat Sheikhul 'Arefin) to come back homeward promising him the portion of his own land necessary for his dwellings. He returned home and set forth the *Khānqāh Sharīf* of ‘Mīrzākhil Darbār Sharīf’ the like of which was, at that time, found few and far between. In 1894, Hazrat Fakhrul 'Ārefin Moulānā Ābdul Ḥai, Shāh Jahāngīr II, is credited to have been lodged in the ‘*Hujrah*’ closed to *Khānqāh Sharīf*--- needless to say, the ‘*Khānqāh Sharīf*’ constructed by Shāh Jahāngīr I, was not known in detail ‘the how and whatabouts’ of itself. Of course, this much is widely known that in it the most illustrious sons as pupils attended on the Hazrat Sheikhul 'Ārefin, Shāh Jahāngīr I; of whom

i) Állāmah Ábd al-Haque of Kabul (Afghanistan),  
ii) Hafej Ábd al-Qādir of Noakhali.  
iii) Munshī Akbar Álī of Muradabad.  
iv) Munshī Lutfullāh of Patiya.  
v) Munshī ‘Ālim al-Dīn son of Állāmah Áīn al-Dīn, the illustrious teacher of Shāh Jahāngīr I himself.  
vi) Állāmah Abul Khair of Sadaha

and the like deserve particular mention here to have been profusely benefited as ‘*Talib-ul-’Ilm*’ in the same ‘*Khānqāh*’.

The *Hujrah Sharīf* attached to it, held him (Sheikhul 'Ārefin) in all his spiritual undertakings.

As an occurrence in the local sayings that- sometimes, a lighted pillar elongated upto the sky from his housetop made the huge populace thinking that the holy house was under fire. They rushed in and reached there while they found Shāh Jahāngīr I at home without effect whatsoever – people were assured of nothing fearful like that and they went back in utter amazement for the light as being spiritual-pure and simple.
Needless to say, the Mazār of Shāh Jahāngīr I, was made of stalks with a thatched roof on it in 1885.⁸

Shāh Jahāngīr II, sometimes, in a rainy night while asleep at main house (Andar Bari) that his father (Hazrat Sheikhu'l Ārefīn) called his attention to the fact that his son staying inside with all comforts while he himself is exposed to heavy rainfall. At this, Shāh Jahāngīr II, consulted his respected mother as to the dream and started forthwith in reconstruction of the ‘Mazār’ in tin-shed to cover.⁹
It may be described, in passing, that Shāh Jahāṅgīr II, while his visitations on beautiful ‘Mazārs’ of Hindustān, it struck in his mind to build up his father’s likewise – but he was disabled, as he said, “The same construction required the sum of money falling short of 12 taka only”– and he checked himself up from undertaking the project as the fund for that particular work was running short of that simple amount of money Tk. 12/- only.

The book Sīrat-i-Fakhrul ‘Ārefīn contains a key-sentence... “This year the Khāņqāh, the building of Darbār Sharīf has been completed.”10 The year needs to be determined while the trace thereof was not available. Side by side, another letter addressed to the Shāh Jahāṅgīr II, by Shāh Enayat Ālī Pheskar regretting inavailability of the crafts men according to his choice, indicated that the letter dated 1910 that the construction was still under process. Considering everything in this connection, we have located ‘the year of construction’ in question to be the year 1911 C.E. / 1329 A.H. at the latest.

Shāh Jahāṅgīr II sat for construction with the masonry and tools men locally available at ease in cheap rate. He himself asserted, “I started the work with the materials that I was able to manage.” Even he claimed himself to be the poor and always was afraid of getting involved in scarcity of materials. He was a keen student of Geometry and he utilized it in practical field much to the surprising hordes of engineers to whom the total structure, afterwards, shown for comments.11
The Mosque constructed by him composed of certain peculiar elements *i.e.* windows in networks were set-up on the Northern and Southern walls and a door centered on the Eastern side with two larger windows on both of its wings; on the West were two large openings of architectural form ending with a peak upward; while the *Mihrāb* was usually on *Qiblah* with a beautiful binding-cord-like fastening round it outside.

It is put on record that he constructed as many as 3 (three) pucca-like mosques in all.\(^\text{12}\)

The *Khānqāh Sharīf* was, in origin, gifted with numerous shelves and *Kulungis*. It was flanked on North and South with two apartments renowned to be *Hujrah*; while at the same time on the Southern side there was an apportioned space where the distinguished disciples from distant lands were accommodated when there was hardly any particular ‘homestead’ like Hindustāni Building, *etc.* People, in large number, at that time, stayed in sun and rain around the *Mazār* space and on the verandah of the *Khānqāh*. It needs mention here that the Southern part of the *Khānqāh* housing the Disciples for long, turned out later on to be the *Hujrah* of Shāh Jahāngīr IV, as is to be seen now-a-days. The *Hujrah* of Shāh Jahāngīr III attached on the Southern side was, in origin, a construction simply grafted outside the Southern wall, which was in course of time was erected en-masse with the *Khānqāh* itself.
Shāh Jahāngīr I, Hazrat Sheikhum ʿĀrefīn on his return home, dug the pond adjacent to the Eastern side of homeground. Another pond, as well, was excavated at *Ander Bari* to meet the household requirements (*Mastūrāt*). It is to be mentioned that the first pond of *Khānqāh Sharīf* was narrowed by Shāh Jahāngīr IV through filling up on the West for larger accommodation in the Central Ground to hold the ever-growing visitors and devotees.
The large tank situated to the North of Mazār Sharīf was dug by Shāh Jahāngīr II, with a huge expenditure (in 1908) for beautification and filling up the low land that made the spacious ground to hold latterly the present Mazār Sharīf and the adjacent upland.

The vast construction works of Khāngāh Sharīf (Dāirah Ghar), Mazār Sharīf, Mosque, Bawarchī Khānah (Cooking place) were accomplished accordingly by Shāh Jahāngīr II, who, of course, seemed to be otherwise engaged in organizational works of the Establishment-over and above his Academic and Spiritual Undertakings throughout the country, nay, the whole Sub-continent.

The phenomenal ‘Hindustānī Building’ (estd. 1360 A. H. / 1941 C.E.) looking like a monumental work of peerless size and grandeur in terms of spiritual congregation and ascetic affiliation that was found ever-expanding throughout Bengal and beyond turned out to be the first of its kind with a ‘Hindustānī’ name-sake. In 1965, another building called ‘Lamba Ghar’ (Length 210 feet, Breadth 20 feet) that accommodated at least 500 (Five hundred) devotees in their typical spiritual services (عبادات ورياضة) was constructed in absentia during the life-time of Shāh Jahāngīr III, while the total work in perfect design and demonstration was materialized under close and absolute supervision of Hazrat Moulānā Āreful Ḥai, Shāh Jahāngīr IV, while he was simply 25 years old, a young man of youthful heterogeneity for Mundane affairs and activities. The accommodation provides no wooden plank whatsoever rather every occupant with his status is compelled to lie on earth along with necessary furnishings.
Until the Modern times of Electricity etc, the management of Cooking, Preparations and Entertainments was a phenomenon simply imaginable. The number of cauldrons made of bronze and brass are now 53 in number; the plates are 2700; the huge pots are 124; the huge Rekabis are 53 and the innumerable utensils are always ready for use – all of them are housed in Vandār Khānah and Bāwarchī Khānah. Over and above, huge containers without number are always readily kept and preserved in the reservoirs and granaries for which separate arrangements with assignments are maintained in perfect order. Apart from that, huge number of movable containers and carriages made of bamboo and cane are prepared round the year and stocked for use as and when necessary. Mention is to be made of the slaughtering space wherein edible animals are slaughtered and prepared constantly for cooking during Fatiha and ‘Urs Sharīfs. For fuelling purpose huge stocks of woods are procured throughout the year. Rice with relevant foodstuffs are always kept preserved for at least five hundred consumers a day not to speak of the occasional congregations and observances of periodical celebrates. At least, 6 (six) Generators- big and small- are kept ever ready for work. Needless to say, at least 24 (twenty four) sections / departments are found always at work day and night, if necessary.

Since by-gone days definite avenues of expenditure are determined with particular funds for each which can be hardly alterable for replacement.\textsuperscript{13}
References:


4. Upon this the Sheikh paid up in cash as a price of the portion which was paid up in full in 670/- Rupees as the Registered Document (Regd. in 1853) denoted. The dwelling land was provided with by the Deputy as if it was forced upon him (Sheikhul Ṭārefīn Moulānā Mukhlesur Rahman) and the Moulānā accepted it under duress. The document relating to it is furnished within the appendix (pp. 239-240) which reflects and translates the whatabout thereof.


CHAPTER-2

Hazrat Makhdūm Ashraf ‘Jahāṅgīr’ Simnānī [R.A.]
(d. - 832 A.H. / 1428 C.E.).

Majār Sharīf of Hazrat Makhdūm Ashraf Jahāṅgīr Simnānī (R.A.)
Kachwacha Sharīf, Faizabad, UP, India.

82
Section- A

A short biography of Hazrat Ashraf ‘Jahāngīr’

Simnānī [R.A.]
(d. 832 A.H. / 1428 C.E.)

The running proverb in Arabic is said to be a ‘catch-a-word’ [found currency on the common tongue]; anyone falling into Basra reached Hindustān.

اينا وصل البصرة بلغ الهند

According to ancient versions, Hind, out of all, was widely and deeply known to the outer world—Arabs, for that matter, Arabian Peninsula was universally known to the Sub-continent ‘Hindustān’ in particular. Central Asian hinterland frequently used on way to Hindustān touched on Simnan, a tiny principality under Muslim-rule having proud-heritage of antiquity. Known to be the thriving abode of Khalid Bermaki, the illustrious ancestor of the Wazir Family during Abbasid regime, Simnān produced another illustrious scion of the family Hazrat Mīr Saiyid Ashraf Jahāngīr Simnānī [R.A.] (d. 832 A.H. / 1428 C.E.) by name, who relinquished the ruling authority on the throne and set for Hindustān while he was still young man of only 25 years of age. Needless to say, half a million after the conquest of Sind [during 712 A.D.] the flow of the savants and the sages up to Hindustān was said to be not much interrupted, which was again overwhelming on the ‘Fall of Baghdad’ [1258 A.D.] i.e. at the early second half of the 13th Century.

The earliest traceable event of his outing de-tour is found put on record in Iraq, where he had visited the Mazār of Hazrat Saiyiduna Gaus Pak [R.A.] (d. 561 A.H. / 1166)1 and afterwards repaired the journey on foot and
reached the ‘Uch’ where he was immensely blessed with the ‘Suhbat-o-Faij’ of Sheikh Rukn al-Dīn Abul Fath (d. 735 A.H. / 1335 C.E.) under the close supervision of Hazrat Makhdūm Jahānīān Jahān-Gasht Saiyid Jalāl al-Dīn Bukhārī [R.A.] (d. 785 A.H. / 1384).

There from, he set for ‘Hermain Sharifain’. He stayed for long days in the service of Imām Ābdullāh Yāfe’yī [R.A.] (d. 768 A.H. / 1367). He made travels far and near till he reached back upto Hindustān during the reign of Sultān Mohammad Tuglaq, the Delhi Sultān while he attended on the Darbār of Hazrat Nasīr al-Dīn Mahmūd Rawshan Chirāgh [R.A.], (d. 757 A.H. / 1356 C.E.) the Principal Khalīfah of Mahbūb-i-Ilāhī Sheikh Nizām al-Dīn Awliā [R.A.] (d. 725 A.H. / 1325). Herein he was vested with assignments to conduct the associates and attendants of Darbār to pursue and promote the Chistīah Tariqah for a good long many days. Without much delay, he sat for the Darbār of Makhdūm Jahānīān Jahān-Gasht [R.A.] wherein Makhdūm Jahānīān warmly received him and bestowed on him the square responsibility on his behalf. Thenceforward, he took to Mulk-i-Bangālah. ‘Mulk-i-Bangālah’ since long time-past became renowned to have been the hospice for numerous preachers, sages and savants belonging to the different Tariqahs as their prominent harbingers that evoked the enshrined sanctity of the holy souls thereof and took up the way of tedious journey for unknown destiny -- “Bangālah”.

Sheikh Ālā al-Dīn ‘Ganj-i-Nabāt’ (d. 800 A.H. / 1398) [latterly renowned to be Sheikh Ālā al-Haque Maneri] alongwith his distinguished Associates got out of the town only to receive and welcome him. The Sheikh enthusiastically covered the journey up to his own and arranged for his comfort so much so that the traveling man on the street instantly felt at home.
“What a good fortune and happy hour it is! That long afterwards’ waiting a Seeker can fulfill, perchance, his long-cherished hope!”

Professor Saiyid Ábd al-Bari while giving detailed description referred to the following extracts in particular:

“Hazrat Ashraf Simnānī [Q.S.A] passed 4 years of tormenting experience pervasive in the Darbār that was noted for corporeal labor and hardships beyond measures. With total submission to utmost perseverance with ‘Etiquettes and Formalities’ of the Darbār very soon he rose to eminence, nay, pre-eminence and won the title of ‘JAHĀNGĪR’, the most coveted title from a great saint of imperial glamour. The event has become memorable with his own composition of the ensuing verses:

مرآ از حضرت پیر جهانبخش
خطاب آمد که ای اشرف جهانگیر
کنون گیرم جهان معنوى را
که فرمان آمد از شاهم جهانگیر

“It felt to my great fortune from His Highness, my preceptor (Álā al-Haque Ganj-i-Nabāt) who was reputed to be ‘the bestower of the world’, as he addressed me with ‘Jahāngīr’ i.e. all-pervading controller of the Universe. Through-which I chanced to see in to the esoteric world as it is. Thus I got the exalted Ordinance from my preceptor to be myself ‘all pervading controller of the Universe’.”
In this context there is an incidence of profound spiritual value that seems to be a parallel as follows:

“Sometimes, Sheikh Álā al-Dīn tartly acknowledged his spiritual attainment and bestowed on him the invaluable ‘Kirquah’ (cloak) received from his own Sheikh Akhī Sirāj [R.A.] via Mahbūb-i-Ilāhī Khwājah Nizām al-Dīn Awliā [R.A.] (d. 725 A.H. / 1325 C.E.), which he himself awarded him (Simnānī), as a gift, in acknowledgment of the perfectness and superiority in apex, as an when Sheikh Akhī Sirāj al-Dīn (R.A.), as soon as he was found by the Sheikh to be at the highest stage of attainment. At this, Sheikh Simnānī received everything in absolute humility with perfect satisfaction and inexplicable contentment. But it so happened that the next day Hazrat Simnānī gave out the priceless Gift to a Faqir, [i.e. wretched attendant of the Darbār]. It struck otherwise the Disciples of the Darbār as to the fact that so much invaluable a gift bestowed on him by his Sheikh that had had the auspicious (‘Mutabarrak’) linkages along the blessings bestowed upon him by none else than one, known to be ‘Mahbūb-i-Ilāhī’, the leading sage allover the Muslimdom.

This sort of murmuring in respect of the bestowal in the long run reached the hear of Sheikh Álā al-Dīn ‘Ganj-i-Nabāt’ who instantly said, “Ask it from Ashraf”. Because, a divinely linked-up man cannot do anything useless.” In way of explanation Sheikh Simnānī spoke out “The Gift shall have to be either ‘Ain’ or ‘Ghair’ (selfsame or not) of my beloved Pīr-o-Murshed. In case, I am concerned with other than the Sheikh (selfsame of his holy person), it shall be of no use at all. In that case ‘Nisbat-i-Sheikh’ (نسبت شيخ) will be simply meaningless. Hence to get rid of it is the principal and primeval way, ‘to get along with him in sole and spirit’ rather than going for
the thing-outward taken for show-off in popular parlance”. Needless to say, the same attitude used to be indispensable for principle of Spiritualism (روحانية) that was found in practice with the classical sages and savants.

Then the Sheikh [R.A.] expressed absolute satisfaction at this and prayed for him to be blessed with endless flavors spreading squarely far and wide the entire world over”.

Having all the graces of the Sheikh, he bent up his mind to leave for Jawnpur asper the noble consent of his Sheikh. It may be mentioned that the ‘Farewell Ceremony’ was so much memorable as good as a princely farewell. On his way upward, he made his so-journ at Mohammadabad having stayed at Manier for sometimes. Thenceforward a noble Sheikh, Shirājī-i-Hind Sadr al-Dīn, attended on him on the way and blessed him with high-spiritual attainment. Out of all, a distinguished sage known as ‘Sheikh-i-Kabir’ Sarwarpuri (the father of Durr-i-Yatīm- در يتيم) followed the suit along his renowned Follower and ‘Sāhib-i-Asrār’ [the Mastermind].

Then he returned to Hindustān via Yemen where he met Sheikh Ābdullāh Yafēī who incidentally read out to him certain verses of the noted saint Abū Saʿyīd Abul Khair that impressed upon him with the gist note that ‘anyone on closing days recites the same verses is released from agony and altercations’. Right at the same time at Jilan, a young boy named Ābd al-Razzāq [not much distantly related—a nephew from maternal aunt’s side] sued for discipleship; short of which he never rested satisfied who afterwards reached the ‘top-point’ of spiritual attainments so much so that he owned his inner-most confidence to be succeeded to his arch-representative ‘Khalīfah’-
renowned to be ‘Nūr al-ʿAin’. It may be mentioned that Nūr al-ʿAin was chosen to say pre-burial prayer (Janāzah) on the holy soul.¹³

Hence forward, he made his way upto Makkah Muāzzamah, meanwhile he had been to Damascus, and proved his sagacity on occasions with the learned circles therein; where he met Imām Ābdullāh Yafeyī (d. 768 A.H. / 1367 C.E.) and kept himself in constant touch with the assembly of the Imām and his learned discourses and he came across with Sheikh Saiyid Ālī Hamdani (R.A.) at the same time. He accompanied Saiyid Ālī Hamdani upto ‘Jabal al-Fatah’ of Egypt in order to be associated with ‘the band of Dervishes’ that had assembled there.¹⁴

Then he turned towards Yemen and was blessed with the august company of Sheikh Abul Gais Yemenī (R.A.).¹⁵ In the same place, Sheikh Nizām al-Dīn Yemenī also met him.

These happenings were put on record with a year 750 A.H. / 1347 C.E., in which he was put up with Yemen wherefrom he set for Hindustān— and straightway made himself present at the Darbār Sharīf of Pandua, his ultimate destination. It may be mentioned that on his way to Jaunpur he was received by a noted family of traditional aristocracy-- Malek Mahmūd being its Head, offered him a plot of land that was considered pleasant for settlement by the Sheikh and it, afterwards, turned to be the Kachwacha Sharīf, his homestead.¹⁶

An inhabitant thereof was a renowned Yogi, reputed for his arch magic and mesmerism, having large number of followers and devotees known as Chelas was immediately impressed by the holy soul converted to
Islam and took to his discipleship. Malek Mahmūd, as well, constructed a hospice (Khānqāh) for the Sheikh and brought his kith and kin into the noble fold of the Sheikh who named it ‘Ruh-ābād’ and bestowed the title ‘Kasrat-ābād’ on the ‘Khānqāh Sharīf’ and the quarter (حجره) fixed for him was named with ‘Wahdat-ābād’.

Having reached Ayodha, a youth named Shams al-Dīn accepted his discipleship, who was afterwards renowned to be Shams al-Dīn Fariyād-Ras. i.e. Shams al-Dīn, the Rescuer.

On his arrival at Lucknow, Sheikh Abul Muzaffār Mohammad, the most illustrious sage and the noted poet, composed a ‘Qasidah’ on him.

His reputation being spread squarely, he was betaken to Lucknow where he met Sheikh Sāfī al-Dīn known to be the Abū Hanīfah II, who immediately courted his discipleship. The Sheikh bestowed on him blessings in terms of learning, in particular.

The second travel of the Sheikh towards Hermain Sharifain in the year 770 A.H. / 1367 C.E. was very much noteworthy. Sheikh Shams al-Dīn Fariyād-Ras was eager to accompany him but was debarred and put him towards enlightening the people with spiritual development there.

Prof. Bari opined that details of the travel though are not available he referred to his stay at Ahmadābād wherein a sage, Sheikh al-Islam, versatile in astrology and cosmology debated on certain problems--almost irrelevant with the pursuit of Sheikh; and the Sheikh retorted with comments, “My bussiness is ‘Wafā (وفا)’ i.e. the fulfilment of Devine commandments
and yours is ‘Jafā (جفا)’ i.e. untoward allegations. Now we are concerned with neither with ‘Wafā’ nor with ‘Jafā’; rather we are face to face with ‘Safā (صفا)’ (inner purification, esoteric development).²²

Needless to say, our Sheikh used to be confronted with peculiar questions everywhere which he intelligibly faced with contextual argumentations. In the long run, ‘Sheikh al-Islam’ eventually yielded to him. He stayed for long two years at Gujrat and enlightened the people at large. At a result, the task, difficult to be done by the kings with authority of forces was achieved through his passionate sincerity. A large number of devotees being enfolded, he composed the Risālah (booklet) Ashraf al-Fawāid with an eye to improve their enlightenment.²³

On his way-back to Ruhābād, he had been to ‘Gulbargah Sharīf’ for his usual Faizyābī (فِيضيابی). Almost ten thousand people being brought to his fold, he got their names enrolled in a Register, seemingly an unprecedented work up to the time. According to the version of ‘Ashraf’, the disciples having been innumerable, the same sort of Registers was thrown into water by himself.²⁴

In the year of 779 A.H. / 1375 C.E. on the death of ‘Sheikh-i-Kabīr’ Sarwarpurī, he patronised his son Sheikh Mohammad with open heart and bestowed on him the title of ‘Durr-i-Yathim’ (unique pearl) and made him the Successor (Khalīfah). It may be remembered that this ‘Sheikh-i-Kabīr’ in his youth dreamt a holy soul of Devine Beauty as if to become to his disciple and remained in quest of the same for long. It so happened that he (Sheikh-i-Kabīr)’ attended on ‘Chirāg-i-Hind’ but found the person unlike that he dreamt.²⁵
Having passed long days there he flocked to the Darbār of Hazrat Ashraf Jahāngīr Simnānī while his reputation was at the apex. The Sheikh got him in and declared to all, “This is the young chap, of whom my Sheikh (Hazrat Ālā al-Haque Manerī) predicted to be the ‘Sher-i-wilāyat’ (lion of sainthood). I had been looking for his advent”. It is to be mentioned that this news being reached, Chirāg-i-Hind minded it rudely and cursed Kabīr ‘to face death’ as he transgressed here from to be enfolded there”. As Mīr Simnānī heard it, urged the new disciple to utter something as he liked. Accordingly Sheikh-i-Kabīr stated, “Hājī Chirāq shall die first”. It happened as such while Sheikh-i-Kabīr too died five years afterwards. 

In the year 782 A.H. / 1381 C.E. the Sheikh stayed in ‘Kachwacha’, during Ramadan enormous populaces were enshrined with his Devine treatment. His compassionate hospitality was as proverbial without parity across Hindustān, nay, throughout Asia in entirety.

In 782 A.H. / 1381 C.E. he again set for Panduah to attend on his Sheikh. Meanwhile, he had been to Bihar where incidentally, Hazrat Sheikh Sharf al-Dīn Ahmad Yaḥyā Manerī (d.- 782 A.H. / 1381 C.E.) expired and he was chosen to say pre-burial prayer on him in accordance with the ‘Wasiat’ made by the Sheikh beforehand. (The ‘Wasiat’ contained three conditions (a) The man has to be a Sayid as per pure pedigree, (b) He has to be an abdicator of the throne, (c) He has to be an expert of Seven Qirāts. None else than Hazrat Simnānī was found accomplished with three conditions). He thoroughly studied the ‘Maktūbāt’ and well-utilized them all.
According to **Ashraf** -- his third travel is no less noteworthy than the rest. The author made a striking emphasis on it by referring it to the tours of Hazrat Khidr (A.H.) that no where-else likelier tours have been accomplished by a holy soul than the present Sheikh in the person of Simnānī (R.A.). In this third travel, he was accompanied by a man of established reputation to whom went the credit of composing ‘Latāîf-i-Ashrafī’, the fundamental narrative of Sheikh’s biography. Sheikh Bad‘ī al-Dīn Shāh Madar (d. 838A.H. / 1429 C.E.), Master of prevailing esoteric achievement, too had the privilege of his company for a while.\(^{30}\)

After having visited Rum and Syria he betook himself to Palestine, the traditional holy city. Following the crusades warfares and the consequent instabilities along the Ayubites and Jangis the vast Muslim populace were under the ghastly over-powering of the Christians. Hazrat Simnānī inculcated into them the spirit of the Fait (إيمان) and Islamic Enthusiasm while they were suffering from utter helplessness for inimical atrocities before the Turkish onward march therein. Hazrat Simnānī (R.A.) restored confidence and enlightened the wayward mystics and agnostics. This very yeomen service has been latterly referred to with adequate appreciation.\(^{31}\)

After his second come-back to Hindustān he again visited **Gulbargah** where in Hazrat Bandah-Nawāz Gesū-Darāz (R.A.) (d.- 825 A.H. / 1422 C.E.) had already stayed. His pre-occupation with Gujarat, in particular, denoted the incessant undertakings of the Sheikh towards material upliftment of teeming millions of the area.\(^{32}\)
Unlike others, ‘Ashraf’ pinpointed his Fourth Travel towards Syria, Persia, Rum and Transoxiana, the hot bed of the prevailing cross-currents of universal import, heaped up and rose out from the Era of Sultan Baizid up to Taimurlane’s (d.- 1398 C.E.) encroachments. At that time one person said to be versatile in science and letters came into conflict with the Sheikh on the point of preference of ‘Tariqah’ to ‘Shariah’. Hazrat Simnānī (R.A.) challenged him to point-out any tiny action of the Savants contrary to the ‘Shariah’. In that case, he (Simnānī) shall readily accept his opinion. Verily he mentioned, Tariqah is the self-same of Shariah itself and none is different from either. As a matter of fact, The Savants sifted out of the glorious ‘Quran’ all that are amenable to character-building and purification of the spirit within and without.33

It may be mentioned that the Sheikh al-Islam of Rum too came into conflict with him – he had been jealous of his all pervading honour and reputation and was up to harassing him with tit-bits of complexities of ‘Shariah’ in the open forum but instantly failed and surrendered to his feet with humility and apology.34

It is, as well, put on record that once he had been at Jame Mosque of Damascus wherein Qāḍī-zādah Mohammad Rūmī (scion of the illustrious Qaḍī of Rum) and Makhdūm-zādah-i-Moulānā Rūm (the son of Moulānā Jalāl al-Dīn Rumī)35 were present. Certain person stated that a man claiming to be the Mahdī-i-Ākheruj-Jamān; at that the Sheikh retorted that the credentials available in the ‘Traditions’ (Akhbar wa‘Āthār) have to be considered in letter and spirit. He further demanded the person to be met. The man turned up the next day. He cast his look on him and entreated, “The same blessings (to be Mahdī) could not be achieved by claim, pure and simple. Allah, the
Merciful shall bring forth the august signs of him whom He bestows the similar blessing. Never get yourself into that whirlpool”. Instantly, that man repented and shunned up the claim.\textsuperscript{36}

He visited \textit{(Ziārat)} all the shrines of the Prophets (peace be upon them) at \textit{Bait al-Muqaddas}. Ascending on the peak of \textit{Tūr} (جبل الطور) whereby he was chance to meet \textit{Iblis}—he wanted to know why he (the Satan) declined to prostrate before Adam. He replied, “I am a genuine lover. Why should I prostrate other than Him?” Hazrat Simnānī explained that he (the Satan) failed to get at the mystery (راز) of desire of the beloved. His (Allah’s) command was to serve His beloved (محبوب). The lover is duty-bound to carry out his Master’s advice. It implies that one’s disappointment verily lies in His satisfaction. Hence, one’s satisfaction is simply useless and irrelevant there.”\textsuperscript{37}

The Sheikh was keenly aware with reputation of \textit{Hāfiz Shīrāzī} (d. 800 A.H. / 1398).\textsuperscript{38} Accordingly, he went there and met the sage. The Sheikh was up to visit every nook and corner of the world wherever the spiritual esoteric were traceable. He turned back up to Simnan from Shiraz and found his mother already dead and his brother (Mohammad Aāraf) on the throne.\textsuperscript{39}

Thence he visited Transoxiana and met the \textit{Sajjādanashīn}, the man vested in the line of \textit{Khwājah Ahmad Yasowī}, the worldwide reputed saint. In the same travel, he met \textit{Khwājah Bahā al-Dīn Naqshbandī} (d. 791 A.H. / 1388). At that time he was asked by somebody, “Up to whom your Silsilah does reach”? In reply he said, “Silsilah does reach nowhere; Suluk- \textit{i.e.} theosophical lineage concerns no Silsilah but it relates to ‘Esoteric’ line-up (سلسلة معنوى).”\textsuperscript{40}
It is to be noted that one of ‘Taimurs’ generals named Amīr Ālī Beig gained his holy company and was awarded the title of (ابو المكارم) Abū al-Makārim by the Sheikh- who was entrusted with the assignments of Tablig-i-Dīn and guidance of the people of Samarqand. He was found over-concerned with the people of any talent and genius whom he grasped to be put for public service of egalitarian business of welfare in the world—Here and Hereafter; the same was aptly urged by Āllāmah Iqbal as he says:

(نگاه عشق دل زنده کی تلاش می‌کند)

It means that “a passionate insight is up to trace down the souls alive”. Sometime, one of his devotees named ‘Kamal Yugi’ was out to meet natural call amidst heavy snowfall. With clearance and ablution (وضوء) the man was left almost stunned with severe coldness; the Sheikh instantly apprehending it as such, forthwith, asked the attendance to trace down his what-about and it was found that the man was almost solidified from ice-stroke. Then and there he was brought and put under heat till he was restored in natural order.

It so happened that certain Dervish in a large assembly thereof tartly spoke of wonders of the world and exclaimed, “The provision (Rijq) is certain and determined. Why do people roam about inquest of it”? At this Simnānī explained, “When Allah Himself maketh us move-about, there is no way-out otherwise. It is astounding to note, How queer the Dervish is! He finds nothing else than the quests for food-provision (رزق) save and excepting it so much and so many are there all around”.

Being off from the third tour from ‘Mamalik-i-Islamiah’ (Muslim-dom) he set for Uch for the third time where he had been first to meet Hazrat Makhdūm Jahāniān Jahān Gasht (d. 785A.H. / 1384 C.E.). Eventually, he
visited Dagestan where Emperor Taimurlane sued for his attendance on his foot and sent a deputation. The Sheikh enfolded some of them and entrusted with the assignments of spiritual enshrinement.\textsuperscript{44}

It may be noted that on his (Timor’s) expedition of Delhi in 800 A.H. / 1398 C.E. the Sheikh was present therein after his return from the 4\textsuperscript{th} travel. Thence forward Simnānī witnessed the downfall of the ‘Tuglaq Sultānat’. Again he visited Pandua. In the mean time his Sheikh ‘Ālā al-Dīn Ganj-i-Nabāt (R.A.) expired and he participated in the Succession ceremony of ‘Hazrat Nūr Qub-i-ʿĀlam’ following his father and sheikh’s demise.\textsuperscript{45}

According to ‘Lataif-i-Ashrafī’, the successors of the Sheikh are reported to have fallen-out regarding the succession where Sheikh Nūr al-Haque emerged as a pre-eminent claimant which case the Sheikh Simnānī promoted—it so happened that the Sheikh Simnānī had been present in ‘Fātiha-Khānī’ in the resultant tumult; he took Nūr al-Haque to a distant hill-side and urged him to bring the discordant here and to declare that whosoever can call up the hill to move and the hill obeying the call can make a case in favour of the man-in-question to succeed. No sooner had he (Simnānī) finished the talk than the hill started moving. Than the Sheikh asked the moving hill to be stand still as—‘I am talking to Makhdūm-zādah at present’. The next day the contending parties accordingly presented themselves there. The Second party tried their utmost to get the hill moving but utterly failed; as soon as the ‘Sheikh Nūr al-Haque’ ipher e, the hill started moving and thus his claim proved in right earnest and he was installed as such. Thus his reputation spread far and near bringing the contemporary Sultān’s homage and respect in his favour.\textsuperscript{46}
Last but not the least, Hazrat Simnānī’s retorts are ‘so much’ and ‘so many’ that none can afford to ignore them out of which one instance needs to be mentioned here a new. In his last travel at Jaunpur, he happens to be, as usual, almost surrounded with the sages and saints of the locality; while Ibrāhim Sharqī (renowned as Sultān al-Sharq, d.1436 C.E.) started his sovereign rule on Jaunpur, Qaḍī Shihāb al-Dīn Daulathābādī⁴⁷ called Malik al-‘Ulamā, in the court under high impression of the Sheikh managed to organise a meet between the Sultān and the revered Sheikh. As a result, all the princes of Sultān along with the entourage were enfolded into the blessed Fold. Principal ‘Ulamās too were encircled around him. The Sultān showed him utmost respect and was heavily impressed, though he was himself a disciple of Hazrat Makdūm Jahānīān Jahān-Gasht (d. 785 A.H. / 1384 C.E.). His spontaneous submission along with priceless presentation made the Sheikh well-convinced though he regretted humbly to excuse him for his refusal thereof.⁴⁸

The Sheikh was thus always found head long busy with nerve-taking issues and problems of all kinds related to ‘Aḥkām-i-Shariāh’ and mundane affairs of all sorts and thus he turned to ‘be-all and end-all’ for all and sundry. It so happened that in the pressing untoward questions once he uttered, “The people, all in all are Slaves of my Slave”. It was taken for a highfalutin and highbrowed excellence provoking the mass sentiment as well as the grudge of the ‘Ulamā’ till it reached the Sheikh making him utterly anguished. Even Qaḍī Shihāb al-Dīn Daulatābādī entreated him with the otherwise reactions of the ‘statement’ he uttered.
The Sheikh in usual sobriety explained it with universal implication of its meaning along with an illustration. As a matter of fact, people, in general, are found to be the slaves to ‘whims and passions’ (هوا ووس) and I, by the grace of Allah, got my ‘whims and passions’ captivated. In this way too people are, indeed, being slaves to their ‘whims and passions’ are slave to the same which I have already captivated in to-to. Consequently, they are ‘ipsofacto’ slaves of my slave quite in fitting with the famous maxim:49

“Once a King requested a Dervish (savant) to ask something from him. In reply, he (Dervish) sent to the King a quatrain (رباعی)

اً حرص وهو دو بنده دارم
در ملك خدا بهشام
تو بنده بندگان مانی
از بنده بندگان چه خواهم

It means that, “Greed and passions are two natural instincts turned to be my slaves. In the territory of Allah, I am myself the King. Thou art the slave of my slaves. Why I shall ask from ‘the slave of slaves’! Incidentally, the Sheikh refers to the same diction of a by-gone saint whose quatrain bears the same retort as he himself did. Verily, this very extempore response of the sheikh to a tough-most allegation speaks out his all-round wisdom and erudition. In this way, a circumstance of revering repercussions was cooled down in respect of the Sheikh and his wisdom.50
In closing days, he was hardly found spared from his usual business and preoccupation that he always undertook to carry out himself. Very few persons of square qualities of ‘head and heart’, like his, are traceable to have encountered with so many stalwarts—dead and alive and renowned spots throughout his world-wide journeys across the Muslim Dom.

In those good old days, frequent and cross-wise travels along far-fletched frontiers of the numerous lands and countries were far from the range of possibility while the Transport was so much meagre and inadequate. Hence his biographer Prof. Bari’s assertion as to the fact that ‘whole of the world seemed to have contracted ‘space-wise’ from all around to facilitate ‘cross-wise’ journey’s on the part of the noble soul’ is true to the letter. The learned author further emphasized that no comer of Central Asia, Middle East, Asian Regions and the Sub-continent, in particular, was deprived from the bliss-bounty of this celebrated holy soul.

It is mention-worthy that this wide and frequent travels were, by no means, related with or referred to so-called ‘Tourism’ adopted in quest of pleasure and entertainment whatsoever. All his biographers almost unanimously agreed on the point that his was a most passionate and susceptible heart to share with the grievances and afflictions of the people—down-trodden and up-stationed—all ranks and file. In the annals of Hindustān, a man of so vast and deep sacrifice, arch laborious and straggling personnel, Spiritual agitator are hard to be found.
Though Hazrat Ashraf Simnani was heavily involved with ‘Suluk’
work and functions in solitude, it is surprising to find him authoring
numerous books of world-wide recognition. Such as

1. *Al-Ashrafīyah* in Arabic Grammar,
2. *Al-Fatāwā al-Ashrafīah*,
4. *Al-Fusūl fī al-Usūl*,
5. *Sharḥ Fusūs al-Hikam*,
7. *Kanz al-Daqāiq*,
8. *Bahr al-Adhkār*,
9. *Fawāid al-Ashraf*,
10. *Bashārat al-Dhākirīn*,
11. *Tanvīh al-Ikhwān*,
12. *Hujjat al-Dhākirīn*,
13. *Al-Awrād al-Ashrafīah*,
14. *Sharḥ Āwārij al-Ma`ārif*,
15. *Qawāid al-Āqāid*,
16. *Risālah Manāqib al-Khulāfā* and
17. *Tahqīqāt-i-Īshq* etc, etc.\(^{52}\)
 References:

1. Shâh Jahângîr I Sheikhul ‘Arefîn Moulâna Muhklesur Rahmân, Sharh al-Sudûr fi Dafâ al-Shurûr, Mujtabai Press, Kolka, India, 1322 A.H. / 1904, p. 96... Hazrat Sheikhul ‘Arefîn stated that Spiritualist and Ascetic scholars hardly ever-missed to mention the fact that the Central Asian Ascetics who for long large in number and usually put themselves into the pursuit of Ulûm al-Sulûk as soon as the formal acquisition in terms of Ulûm al-Fiqh was over. Side by side, these Seekers (Tullâb) never afforded to miss the holy shrines of the stalwarts in Iraq even there are references that Novices and Young-Scholars started their Ziarah with Imam Abu Hanifah and his followers, who in their eyes happened to be the ‘ascetics par excellence’. Cf. Husain Nasar: Mystics Celebrities Across the World, Isik Kitabeches, Istdambul, 1973, pp. 229-230; Frithjof Schuon: Mystics Celebrations and its undertaking in Implications, California, 1979, pp. 401-404.

2. Prof. Saiyid Ábd al-Bari, Ashraf Jahângîr, Danish Book Dipu, Faizabad (U.P.), India, 1981, p. 19... The learned scholar mentioned that Hazrat Ashraf Jahangir was immensely benefited as a disciple under the canopy of Sheikh Rûkn al-Dîn Abû Fath who at that time disseminated science and learning of every kind for the serious seekers far and near.

3. Islamic Scholars—modern and medieval---referred to his name for innumerable authorship of great works of sagacity such as Rawd al-Riyâhîn fi Hikâyât al-Sâlehin, Mir’ât al-Janân, etc. Shâh Ábdal Ázîz Muhaddis Dehlavî never shrank from calling him ‘al Imâm’; short of which he believed himself as if to have committed a crime.

4. John A. Sobhan, Sufism—its Saints and Shrines, Lucknow, India, 1938, p. 41... Earliest writers are found confounded whether Hazrat Makhdûm Jahâniân Jahân-Gasht was widely known through the visit of Hazrat Nasîr al-Dîn Mahmûd Rawshan Chirâg; even John Sobhan casually remarked that Rawshan Chirâg, too, has become famous and illustrious at the same time having come-in-contact with Makhdûm Jahâniân. Khaliq Ahmed Nizâmi in a passing reference wonders to what extent both the cases are reciprocal-supplementary and complimentary.
5. Sheikh Álā al-Haq was the son of Sheikh Asad of Lahore. He was the disciple of Sheikh Akhī Sirāj Āaina-i-Hind. Sheikh Akhī, when he received order from his Pîr-o-Murshid Sheikh Nizām al-Dīn Awliā, to go to Bengal, represented that he was no match for Álā al-Haq. Nizām al-Dīn Awliā replied that Álā would in time become his (Sheikh Akhī’s) pupil. Álā al-Haq is said to have taken the title of Ganj-i-Nabāt (store of refined sugar). Sheikh Nizām al-Dīn Awliā took exception to this title, because he thought the title was taken to place himself (Álā al-Haq) at par with his (Nizām al-Dīn Awliā’s) teacher Hazrat Sheikh Farīd al-Dīn Mas’ūd who took the title of Ganj-i-Shakar (store of sugar). So, Nizām al-Dīn Awliā cursed Álā al-Haq, ‘May God strike him dumb’ Álā al-Haq could free himself from the curse only after he became the humble pupil of Sheikh Akhī. Sheikh Akhī Sirāj used to travel on horse-back; the pupil Álā al-Haq followed him with a hot pot on his head so that he could provide his teacher with hot food on demand. As a result, Álā al-Haq became bald.


6. The self-same verse has been quoted in almost all life-sketches, beginning to end ‘Latāif-i-Ashrafi’, in particular that happens to be the earliest traceable biographical write-up found in currency; ‘Latāif’ by Sheikh Nizām al-Dīn Yemenī, Nusrat al-Matabe, Delhi, 1295 A.H. / 1878. This chronicle seemingly petty, is of enormous significance; the author Nizām al-Dīn Yemenī happens to be the disciple of the Sheikh. As a matter of Fact, the same write-up remained in manuscript from for long till it was published in 1878. It is further worth-mentioning here that Mr Abu Ahmad Ashrafi (Gaus-i-‘Ālam
Hazrat Ashraf Jahāngīr Simnānī (R.A.), Ashraf Jahāngīr Academy, Ctg, 1996, p. 54) identified the author Nizām al-Dīn Garīb Yemenī to have belonged to the ascetic fold in 750 A.H. / 1347 and obtained 58 years of holy association under the Sheikh Simnānī; hence this description merits evidential significance as a potential document.


8. Regarding ‘Alqāb’ _i.e._ ‘Titles’ very many interpretations and implications are in currency. Since long past with and without it, the ‘Sheikhs’ are held to be the architect of *Kawānid-Duniyā*. Accordingly, they are found to allocate specific and particular authorities to the Supreme Commands as *Gaus, Qutb, Awtād* and *Abdāl* etc. Likewise, among these titles ‘JAHANGIR’ pronounced in favour of Hazrat Ashraf Simnānī that has been put-on-record for the first time involving uncommon and unusual significance thereof. Dr. Jilani dwelling upon the title in detail referred to the concise and specific meaning thereof. ‘Jahāngīr’ means overpowering check and maintenance of thing. It is to be noted that in his devotion during the *Lailat al-Barāt*, Hazrat Ashraf Simnānī passed no time without auspicious Services till the house all around was heard vibrated and reverberated with the self-same word ‘Jahāngīr’. Henceforward the title continued to be awarded and rewarded for the reserving subsequence; while Shāh Jahāngīr I happens to be the next. Dr. Saiyid Mohammad Ashraf Jilani, *Saiyid Ashraf Jahāngīr Simnānī Kī ‘Ilmī, Dinī awr Ruhānī Khidmat ka Tahqīqī Jaizah*, A Ph.D. Thesis, University of Karachi, Pakistan, 2003, pp. 80-82.; Bankey Behari, *Sufis Mystics and Yogis of India*, 3rd Ed., Bombay, Bharatiya Vidya Bhavan, 1991, pp. 17-27.; Jalāl al-Dīn Ābd al-Rahmān Al-Suyūtī, *Al-Khabr al-Dallāl alā Sujūd al-Qutb wa al-Awtād wa al-Abdāl*, Dar al-Kotob al-Ilmiyah, Lebanon, 1418 A.H., pp. 1-4.; Állāmah Shams al-Dīn Ābd al-Rahmān Al-Sakhavi, *Nazm al-Laāl fi Hadith al-Qutb wa al-Awtād wa al-Abdāl*, Lucknow, India, n.d., pp. 17-24.


15. It may be remembered that Allāmah Yūsuf Nibhānī in his work titled ‘Jāmē Karāmāt al-Awliā’ reported that on certain occasion Imām Yafei (R.A.) while attending on the Rawdah Mubarak of Hazrat Saiyiduna Rasūl Maqbul (peace be upon him) there was a response from thereof directing him to earn blessings of Ten Awliās—five alive and five dead of Yemen—-and uttered the name of Sheikh Abul Gais to start with (JAI V). It is said that the verse was acquired as stated above—that means—“In the forthcoming days Abul Gais shall be preceptor of all those who do not have the preceptor”. It will not be irrelevant here to mention that this Sheikh Abul Gais in his early age had been a professional robber. Sometime, it so happened that he was lying in wait of the gang of travellers (قافلہ). Incidentally he heard from within, “Thou art waiting for a gang and Somebody-else is waiting on Thee”. Instantly, he was alerted giving up the evil ways and turned to asceticism. (Nibhānī, Jāmē Karāmāt al-Awliā, vol. 2, Al-Maktabat al-Siqāfiah, Beirut, Lebanon, 1991, p. 251.


17. Ibid, p. 31; Saiyid Sabah al-Dīn Ábd al-Rahmān, Bazm-i-Sūfiah, pp. 521-522;


20. Ibid, p. 34. Thereby the entire family was renowned for scholarship far and near; to the same family belonged the learned and illustrious Sheikh, Hazrat Ábd al-Quddūs Gangūhī, the last-link to the entire Chistīah Nizāmiah Quddūsiah and Chistīah Sābirīah.


22. Ibid, p. 35.


35. Hazrat Jalal al-Dīn Rumi (1207-73 C.E.), who lived in Afghanistan, Persia and Turkey in the thirteenth century, is one of the leading exponents of Sufism, the mystical movement within Islam. A religious scholar, preacher, teacher and Sufi leader, on whose teachings the Mevlevi Sufi order of Whirling Dervishes was founded, he produced a vast outpouring of poetry, prose and letters. His most famous work, the *Mathnawī*, a narrative poem of 25,000 verses in six volumes, is widely considered to be the greatest spiritual masterpiece ever written. In fact, Rumi, one of the most celebrated mystics of all time, turned to poetry in order to convey his deep spiritual experiences. His language is that of love and it speaks to us today as it did 700 years ago, surpassing the confines of time and culture.


37. Ibid, p. 41.

38. Hāfīz, whose given name was Shams al-Dīn Mohammad (c. 1320-1389), is the most beloved poet of Persia. Born in Shiraz, he lived at about the same time as Chaucer in England and about one hundred years after Rumi. He spent nearly all his life in Shiraz,
where he became a famous Sufi master. When he died he was thought to have written an estimated 5,000 poems, of which 500 to 700 have survived. His Divan (collected poems) is a classic in the literature of Sufism. The work of Hafiz became known to the West largely through the efforts of Goethe, whose enthusiasm rubbed off on Ralph Waldo Emerson, who translated Hafiz in the nineteenth century. Hafiz’s poems were also admired by such diverse writers as Nietzsche, Pushkin, Turgenev, Carlyle and García Lorca; ever Sherlock Holmes quotes Hafiz in one of the stories by Arthur Conan Doyle. In 1923, Hazrat Inayat Khan, the Indian teacher often credited with bringing Sufism to the West, proclaimed that “the words of Hafiz have won every heart that listens.” More than any other Persian poet, it is perhaps Hafiz who accesses the mystical, healing dimensions of poetry. Because his poems were often ecstatic love songs from God to his beloved world, many have called Hafiz the ‘Tongue of the Invisible.’ For an account of his life and times... A.J. Arberry, Classical Persian Literature, Ruskin House, London, 1938, pp. 17-24; Paul Smith, Hafiz, Tongue of the Hidden: Poems from the Divan, New Humanity Books, Melbourne, 1986; Claude K. Streit, Hafiz, Tongue of the Hidden, Viking, New York, 1928.


40. Ibid, p. 42.


42. Ibid, pp. 42-43.

43. Ibid, p. 45; cf. Ábd al-Rahmān Chistī (d. 1094 A.H.), Mir’at al-Āsrār, pp. 1052-1053.

44. Ibid, pp. 45-46.


46. Ábd al-Rahmān Chistī (d.- 1094 A.H.), Mir’at al-Āsrār, pp. 1169-1170.

47. Shāh Mubin Ahmad Farūqī Radawlavī, Shakhsīyat wa Strat-i-Hazrat Makhdūm al-Mulk Shāh Ábd al-Haq Sāheb-i-Tawshah (R.A.), Radawlī, Barabunkī, India, 1973, p. 63...


Section-B

Certain Meeting Points between Hazrat Ashraf Jahāngīr and Hazrat Shāh Jahāngīr of Mīrzākhil Darbār Sharīf

An account of ‘meeting-points’ between the two Harbingers belonging to certain Tariqahs, is of great importance and implication for Socio-Cultural exploration of any subject matter on point of socio-logical consideration.

The covetous title, ‘SHĀH JAHĀNGĪR’, meaning all pervading authority and control all over the Universe, is said to have been bestowed upon a number of perfect disciples by their illustrious Sheikhs. It may be mentioned, in this connection, that Sultanul Masihhi Khwājah Nizām al-Dīn Awliā (R.) (d. 725 A.H. / 1325) happens to be the First to avail that,¹ of course, Hazrat Ashraf Jahāngīr Simnānī (R.) too was renowned with the same title that won him the universal name and fame on account of that.² Almost more than half a millennium afterwards Shāh Jahāngīr Hazrat Moulānā Muklesur Rahmān (Sheikhul ‘Ārefīn R.A.) was also awarded the same ‘title’ which was a most celebrated I for the Sheikh who prized it utmost as a glaring attainment in the Way of Allāh.³

It is noteworthy and glaring fact that all three stalwarts belonged solely to Chishti Silsilah in as much as their pathway (Tariqah) flourished unlike the rest, all-over Hindustān with the pre-dominant spirit of ‘Ilm (knowledge) and M‘arifat (Spiritualism).
It is concurrently narrated that on the 10th Muharram, 1266 A.H., corresponding to 26th Nov., 1849 C.E., on a fine morning Hazrat Shāh Jahāngīr Sheikhul 'Ārefīn disclosed the Award being bestowed upon him in the state of surpassing contentment and resplendent state of his mind and soul.⁴

Needless to say, on this point it earned an ‘Occasion of Celebrity’. As a matter of fact, with the same title both the sages being blessed made a ‘meeting-point’ in the achievements of their holy souls. Here in a researching student finds the common points in the two; wherein lies the ‘research-paradigm’ of the ‘Binding-Cord’ for the Duet appeared in the Surname of our pursuit.— ‘Hazrat Ashraf ‘Jahāngīr’ Simnānī (R.A.) and his odd-encounters in Sultanāt-i-Bangalāh : Mīrzākhil Darbār Sharīf – a case study’.

The most important phenomenon lies in the concurrence and convergence of the Ways i.e. ‘Tariqahs’ more than one to which both of them find linkages in multiple ways. Hazrat Simnānī (R.A.) (d. 832 A.H. / 1428) belonged to Chistīah Tariqah through his Sheikh ‘Ālā al-Hoque Ganj-i-Nabāt (d. 800 A.H. / 1398) in the main, that ended upward up to Sultanul Hind Khwājah Muʿīn al-Dīn Chistī (R.A). (d. 633 A.H. /1236 C.E.) via Hazrat Akhī Sirāj ®,(d. 758 A.H. / 1357).⁵ At the same time, he had been gifted with Suhbat and Ijazah from Hazrat Makhdūm Jahāniān Jahān-Gasht (d. 785 A.H. / 1384) Jalāl al-Dīn Bukhārī (R.A), reputed to be the illustrious Sheikh of Qādirīah-Silsilah.⁶
Incidentally, Sheikhul ‘Arefīn Moulānā Mukhlesūr Rahmān Shāh Jahāngīr I (d. 1302 A.H. / 1885) is connected through his preceptor Sheikhul ‘Ālam Shāh Saiyid Emād Ālī (R.A) (d. 1304 A.H. / 1887) up to Sultān al-Hind Khwājah Mu’in al-Dīn Chistī via-Hazrat Khwājah Khīḍr Rūmī (d. 750 A.H. / 1349) and renowned to be the Chistīah Sheikh as such.7 His connection, however, with Hazrat Saiyiduna Gaus Pak Ābd al-Qādir Jīlānī (d. 561 A.H. / 1166) is cognizable through Sheikhus-Shuyukh Shihāb al-Dīn Sahrowardī (d. 632 A.H. / 1235) via-Saiyid Mubarak Gajnāvī (R.A).8 This, well, proves the union of both into Chistīah Tariqah and Qādirīah Tariqah as well.

Moreover, his relation with Firdawsīah Tariqah9 through Sultān al-Muḥaqqeqīn Sheikh Sharf al-Dīn Yaḥyā Man‘erī (d. 782 A.H. / 1381 C.E.) and the famous Naqshbandiah Tariqah10 through Sartāj-i-Āgrah Hazrat Saiyidena Mīr Abul Úlā (d. 1061 A.H. / 1651 C.E.— the Founder of Abul Úlāyah Tariqah) is found to be poignant with ever-more significance leading to their conjunction within the Naqshbandiah Order. This very phenomenon of ‘Linkages’ of the Individual Sheikh into multiple orders— Qādirīah, Chistīah, Naqshbandiah and Firdawsīah etc, is to be found in vogue in the said linkages discernible at the outset along with the same occurrences.

In the same tradition, yet more illustrious successor emerged in the holy person of Hazrat Fakhrul ‘Arefīn Shāh Allāmah Ābdūl Ḥai, Shāh Jahāngīr II (d. 1339 A.H. / 1921 C.E.), his credentials in terms of Career and Calibre beggar description.
The Moulānā got installed to succeed his father in 1904 while he had been put to wait since 1885. Initially, he is linked up with Hazrat Saiyiduna Gaus Pak Ābd al-Qādir Jīlānī (R.A) through his son Hazrat Ābd al-Razzāq (d. 603 A.H.) via the great sage Hazrat Ābd al-Razzāq Ferungīmahallī (d. 1307 A.H. / 1890), author of innumerable illustrious books. As it had had happened that at a certain time a galaxy of scholars gathered together at Ferungīmahal; while Hazrat Ābd al-Razzāq Ferungīmahallī was spiritually connected with Hazrat Ābd al-Qādir Jīlānī (R.A.) via Hazrat Ābd al-Wālī Ferungīmahallī (d. 1279 A.H. / 1862), the Sheikh of Āllāmah Ābdul Ḥai Ferungīmahallī (R.A.) (d. 1304 A.H. / 1887 C.E.) also. At the same time, Shāh Jahāngīr II Moulānā Ābdul Ḥai, as a tutor of Shams al-‘Ulamā Ābd al-Baqī Ferungīmahallī and Shams al-‘Ulamā Ābd al-Hamīd Ferungīmahallī became close to Hazrat Ābd al-Razzāq Ferungīmahallī being blessed with ‘Baiāt and Ijāzah’. Thus, owning the Qādiria Silsilah again in this way Shāh Jahāngīr II performed holy pilgrimage in the year 1310 A.H. / 1893 C.E. and chanced to attend on Hazrat Hajī Emdādullāh Muhājir Makkī (R.A.) (d. 1317 A.H. / 1899) as his pupil for Mathnawī Sharīf, while he had attended on Moulānā Rashīd Ahmad Gangūhī in Gangūh beforehand.

Incidentally, Shāh Jahāngīr II expressed his extreme desire to be connected with Silsilah-i-Nizāmiah Quddūsiah and Silsilah-i-Sābirīah Quddūsīah, which the Sheikh (Hazrat Hajī Emdādullāh Muhājir Makkī (R.A.) readily bestowed on him at the same time.12

Apart from ‘the meeting points’ i.e. linkages ascribed to and stated above, some certain periphareal incidents going together are worthy of consideration in this respect.
A noble link-up and unity from a novel incident

Sheikh al-Islām Hakīm Saiyid Sikandar Shāh, by profession he was a noted physician (Hakīm), the keen student of celebrated Ḥāziq al-Mulk Hakīm Ajmal Khān (1868-1928), resident of Kanpur spiritually attained superb development, who had been the constant participant and attended the Mīrzākhil Darbār Sharīf as an when occasions provided him with the opportunity. To him went the credit of compiling the incident thereof in the name of Sīrat-i-Jahāngīrī (published-1919) leading to his illustrious work Sīrat-i-Fakhrul 'Ārefin¹³ (published 1934) covering a period of about 107 years chiefly under the dictation of Shāh Jahāngīr II. As a matter of fact, his narration with direct conversation and ‘hearsay’ from those who had survived up-to his time, making his work as one of the up-to-date records available for modern researches based on data put-on-record.

Needless to say, the writer as an ‘eye-witness’, made his narration a contemporary evidence scientifically wrought-up to receive universal acceptance (Qabilāt-قبولیت). To follow a particular narration, one incident deserves revaluation here. It is said that¹⁴ Moulānā Ghulām Muzher (1875-1927 C.E.), an established lawyer joined Shāh Jahāngīr II as a disciple. In 1898, Shāh Jahāngīr II, was occasioned to have stayed for thirteen days at Banaras in a place near Purānī Ādālat (Old Court). Then Moulānā Ghulām Muzher informed of the advent of the Sheikh, become some what curious and indeed dreamt that a Great saint with a sword at hand beaconing him and charged him as to why he did not go to attend the Darbār of that famous sage staying at the 2nd story lying close to his. He instantly excused himself that he had been chained ‘head to foot’. Thereupon, the Shiekh seemed to have moved the sword and asked him to attend without bar; at this Ghulām Muzher Shāh rushed towards him and got himself enrolled within his
discipleship. This busy man engrossed in his multiple assignments almost forgot every thing; it was so occasioned that his wife (Bībī Safīyah) fell seriously ill. Moulānā Muzher in utter helplessness found no way out. At length, his wife pitied upon him and asked him to remember the incident of his joining an illustrious Sheikh coming from Chātgām to sue for Allah’s mercy through him. At this Muzhar Shāh recollected the incident of long-past and instantly set for Chittagong in 1919. Incidentally, at Mīrzākhil there was the 35th ‘Urs Sharīf’ of Hazrat Shāh Jahāngīr I (i.e. 12th Zilkad, 1337 A.H.). As it happened, Shāh Jahāngīr II facing the huge populace thronged before him pointed Muzhar Shāh out of the lot and urged him to narrate the past ‘Dream’ that had led him to be here this day. Hazrat Shāh Jahāngīr II added, “The man with a sword you saw was none else than Hazrat Ashraf Jahāngīr Simnānī (R.A.) who spiritually wanted you to join the Tariqah of a sage in order to get you transferred from a Tariqah up to a new one.”

Verily this incident makes noble union through a novel ‘way-out’ between which there lies ‘Nisbat’ which is exclusive into definite and particular traits and characteristics. It denoted, ipsofacto in spirit, yet another ‘link-up’ between the two (Hazrat Ashraf Jahāngīr Simnānī (R.) and Hazrat Sheikhul ‘Ārefīn Shāh Jahāngīr I).

With reference to the holy dream stated in detail, it has come to light that as Moulānā Ābdul Ḥai Shāh Jahāngīr II, addressed Nanne Mia(n) i.e. Moulānā Ghulām Muzher Shāh, “After eighteen years you turned up here and in reality your shackles in chain (being cut clear off) are no longer—the holy souls you saw in dream there had been among others that celebrated saint Hazrat Makhdūm Ashraf Jahāngīr Simnānī (R.A.), on whom you attended earlier as a disciple. He himself got the shackles clear off and pave
the way for you to catch hold of the cord and thus got you transferred back
into the same line as if through the ‘Joint-venture’ i.e. the ‘Binding Cord’ of
the same \textit{Tariqah}. This very statement is self-explanatory to the ‘meeting
point’ as we find it to be as such.

Apart from that the self same pronouncement of Shāh Jahāngīr II, himself is a positive indicator of our view. Shāh Jahāngīr II added further,
“My spiritual father (Sheikhul ‘Ārefīn Hazrat Mukhlesur Rahmān) was
spiritually bestowed with the title ‘\textit{Jahāngīr}’ in as much as Hazrat Simnānī
(R.) too had been gifted with the coveted title ‘\textit{Jahāngīr}’. In the title of both
the sages there lies the self-same unity. This is the remarkable characteristic
in particular (\textit{Khusūsiyat-i-Khās})’.\textsuperscript{16}

This very novel incident point out in his (Shāh Jahāngīr II) own
word that a great savant gifted with high-culture of multiple languages and
lofty status, Deputy Faizullāh Khan (d.-1919 C.E.) very recently had passed
away making a great vacuum in the ‘Darbār’ for which the Sheikh (Shāh
Jahāngīr II) had been in utter anguish ever since. The learned Shiekh made
welcome appreciation of \textit{Nanne Meah} (Moulānā Ghulām Muzher Shāh) to be
brought into the fold after long 18 years as a ‘Marked Substitute’ (\textit{تدعیل
البدل}) for
the loss beforehand. The Sheikh said, “Hence the august transfer from the
previous to the present”. So, Hazrat Fakhrul ‘Ārefīn urged him to visit
‘\textit{Kachwacha Sharīf}’, the Mazār of Hazrat Simnānī (R.A.) on his way
back—where upon Sheikh Ghulām Muzher visited ‘\textit{Kachwacha Sharīf}’
accordingly and stated that this time he experienced spiritual amity in
acumen of unprecedented divinely bliss that erased certain persisting
confusion leading to the meaningfulness of the divinely gifted title of the
holy souls.\textsuperscript{17}
In response Moulānā Ghulām Muzher, Nanne Meah composed a pretty long poetry of which a particular couplet depicts heart-rendering homage.¹⁸

فیضان لطف شاه جهانگیر کیا کہوں ہے
صدقے میں انگے جادے ایمن ملا مجھے
آنکھون سے چلکے چوہم در شیخ العارفین ہے
جس در به حق سے نور کا خرمن ملا مجھے

What is to be said about the overflow of the graces of Hazrat Shāh Jahāngīr! Through his bounty I got my mainstay blessed and secure. Go ahead and kiss through eyes the doorsteps of Sheikhul 'Ārefīn from which noble pathway the lighted attire (پرچم) I have been gifted with”.

This incident seemingly impractical was out and out a spiritual phenomenon that occurred and Shāh Jahāngīr II readily actuated it in to-to. This sort of occurrence made extra-ordinary influence of practical Union through a poignant Transfer which adequately points to the meaningful linkages and reciprocal relationship of ‘head and heart’ that made both the Tariqahs almost one and the same.

One thing is noticeable here that Hazrat Makhdūm Ashraf Jahāngīr Simnānī (R.) had been active all along and did not fail to by-pass the potentiality of incumbent ‘JAHĀNGĪR’ to whose discipleship he was instrumental after more than half a millennium to add his own disciple to a Tariqah belonging to Shāh Jahāngīr I; whereas, the case was seldom found that the ‘Transfer’ occurred otherwise making the Jahāngīri Tariqah ending into the same crucible of Spiritualism towards a happy union.
It is also noticeable that both Hazrat Simnānī and Shah Jahāngīrs of Mīrzākhil Darbār Sharīf despite, their deep devotion and ascetic assignments, undertook to various and veritable intellectual exercises as the prolific authors of scholastic and monumental works with terminal veracity.  

Along with all that hewed up to the formation of illustrious Linkage is to be considered in terms of ‘pedegree’ and geneology that bound up in direct and positive connections between the two, emerged as a predominant line-up of the paternal associations making both of the singular stock and staff one and the same inflow of the ‘Ahl-i-Bait’, the harbinger of spiritual heritage in Islam that made itself all the more accurate and approving phenomenon of holy linkages in between.

We can, well, state rather than assert the fact that Hazrat Ashraf Simnānī (R.) happens to be the 20th progeny of Ahl-i-Bait vide Ismā’īl Aāraj while Hazrat Shāh Jahāngīr Sheikhul ‘Ārefīn, the founder of Mīrzākhil Darbār Sharīf is the 30th progeny of the one and the same vide Hazrat Imām Mūsā Kāzim (A.) both meeting in the self-same entity of Hazrat Imām Jāfar Sādiq (A.).
References:


4. Ibid., p. 9.

5. See Appendix- A.


7. We have described this connection in Appendix-B under Silsilah-i-‘Āliyah Chishtīyah Qalandariah Jahāngīrīah.

8. We have described this connection in Appendix-B under Silsilah-i-‘Āliyah Qādirīah Sahrowārdīah Jahāngīrīah.

9. We have described this connection in Appendix-B under Silsilah-i-‘Āliyah Firdawsiyah Jahāngīrīah.

10. We have described this connection in Appendix-B under Silsilah-i-‘Āliyah Naqshbandiyah Abul ‘Ulāyiah Jahāngīrīah.
11. We have described this connection in Appendix-B under *Silsilah-i-ʿĀliyah Qādirīyah Razzāqīyah Jahāngīrīyah*.

12. We have described these two connections in Appendix-B under *Silsilah-i-ʿĀliyah Nizāmīyah Quddāsīyah Jahāngīrīyah* and *Silsilah-i-ʿĀliyah Sābirīyah Quddāsīyah Jahāngīrīyah*.

13. A typical Narrative of minute details with numerous sources i.e. mostly living persons through whom he reached the ‘dead-past’ by constant Questions and Hearsays.


17. *Ibid.*, p. 89; Incidentally, this researcher has been blessed with the Ziarah of Moulānā Shâh Ghuḷām Muzher in Banaras during his visit to the holy shrines of the illustrious Sûfis of India in 2009.


19. We have mentioned earlier in this dissertation vide Chapter no. 1&2 some works of Hazrat Makhdûm Ashraf Jahāngīr Simnānî of Kachawcha Sharîf and Shâh Jahāngīr I & Shâh Jahāngīr II of Mîrzâkhil Darbâr Sharîf.

20. Towards establishment of linkages, this put-forward made the last never the least link is to be taken for granted as a sound and solid ‘datum’ that referred to the ‘Ṣâdāt’ in Bengal which was widely copied by the earliest chroniclers ranging from Ibn al-Jawzi upto Ferungīmahalli Schools that found varied acceptance for the subsequent writers whom innumerable authors of the Darbâr duly followed in different write-ups based on perfect narration acceptable to all.


21. We have described this linkage in Appendix-C&D.
Section- C

The ‘Odd Encounters’ of Hazrat Ashraf Jahāngīr Simnānī (R.A.) in Sultanat-i-Bangālah

From now on, we have to busy ourselves with the ‘Odd Encounters’ that befell the struggle of Hazrat Ashraf Jahāngīr Simnānī I and his Associates in spiritual enterprises rather than the Political Encounters in which his consummate endeavour achieved glorious results of square significance which were rarely expected out of that unorganized and unarmed community of ascetic fraternity—pure and simple.

There are very few parallel historical events—these ‘Odd Encounters’ were considered much more than ‘Interference’ in the annals of the History of Bengal.

Unlike the encounters hitherto occurred between the contenders and spirants for the throne leading to the change of Rulers (from Muslim to Non-Muslim) was few and far between—this happens to be the glaring exception in the ascendance of Raja Ganesha on the Muslim Dynastic rule in Bengal—like of which did never occur throughout the Muslim rule in Hindustān.¹ Needless to say, this very event made extraordinary tumult and uproar all over the Muslim-dom wherein the Sultan of Jaunpur, ʿĪbrāhīm Sharqī’s involvement through the entreaties of Sūfī fold headed by Hazrat Ashraf Jahāngīr Simnānī, Nūr Qutb al-ʿĀlam and the like.²
It is quite in perfect order to devote our pursuit for the rise of the family of Kāns (Ganesha). Prof. Mohar Álī analyzed the total perspective of the rise of Ganesha with a particular reference to his encounter with Ibrāhīm Sharqī in his latest explications which emerged as a grand book of volumes.³

Part- I

RĀJĀ KĀNS AND JALĀL AL-DĪN MOHAMMAD SHĀH—

1. Usurpation by Rājā Kāns and his sad end.

The usurpation of power by Rājā Kāns is the most intriguing episode in the history of Muslim Bengal. The origin and background of his rise to power in the Ilyās Shāhī court at Fīrūzabād (Pandua) is not definitely known; though it may be assumed that his rise in general was due to the policy of the Ilyās Shāhī rulers in entrusting Hindus with positions of responsibility and trust----- a policy against which some of the Ulamā’ had of course uttered timely warnings.⁴ The contemporary Arab historians Ibn Hajar al-’Asqālanī and Al-Sakhāwī refer to the incident, but they do not give us any detail, concentrating as they do their attention more particularly on the conversion of Kāns’s son to Islam and the latter’s succession to the Sultānat of Bengal under the name of Jalāl al-Dīn Mohammad Shāh. The information supplied by the later Delhi historians like Nizām al-Dīn Ahmad Bakhshī, Abū al-Faḍl and Firishta, is sketchy and incidental, and is also faulty in respect of chronology and facts. The only detailed information about the episode is supplied by Ghulām Husain Salīm in his Riyād al-Salātīn (written about 1788 A.C.) and by Dr. Hamilton Buchanan, who compiled his account about 1810 on the basis of a manuscript history found at Pandua. Based on local traditions and facts preserved in the families of some Sheikhs who were contemporary with the Rājā, these two accounts are more reliable that the rather careless and casual notices in the Delhi chronicles. Moreover these
two accounts are corroborated in their essential features by the contemporary Arab historians mentioned above. On the basis of these two sets of accounts we may obtain a tolerably clear idea about the episode.

The Riyād al-Salātīn calls Kāns the “Rājā of Bhaturiā”. This territory has not yet been clearly identified. Blochmann thought it to be somewhere lying to the east of Malda. All the authorities, however, name the usurper as “Kāns”, the Arab historians calling him “Kas” or “Fandu”. It was E.V. Westmacott, an English civil servant at Dinajpur in the early seventies of the nineteenth century, who first suggested that “Kāns” should be read “Ganesh”, who was most probably a Rājā of “Dynwaj” or Dinajpur. Subsequent writers accepted this suggestion and began to use the revised name “Ganesh” instead of Kāns, one of them even holding that the Rājā’s name was carelessly written in the Persian manuscripts “with Kāf instead of Gāf”, and that no Hindu could “name his son Kansa, the tyrant who tried to murder the god Krishna”. It is, however, a little strange that all the contemporary or near-contemporary historians should have been uniformly careless in writing the name, particularly when the sound of the Sanskrit or Bengali letter Ga could be easily represented, phonetic subtleties apart, by the Arabic letter Ghain or the Persian letters Ghain and Gāf. Moreover, the assumption that “Kāns” stands for ‘Kansa’, the tyrant of the Hindu mythology, is purely imaginary. If the historians meant the name to be Kansa, they would have added an alif with the last letter sin (کانسا), as is the general practice in writing such names in Arabic and Persian. Hence the suggestion of Col. Dalton that the name “Kāns” stands for “Kons” or “Konch”, the “same as Koch (Koch Bihar)” seems more plausible. “Koch is often pronounced with a nasal twang”, rightly points out Blochmann, “as if it were spelt Köns.” Kuch Bihar lies to the north–east of Rangpur and at that time bordered the Sultānat of Bengal. It is not unlikely that a chieftain of
Kuch origin was offered the position of a noble for some consideration at the Ilyās Shāhī court. Clearly the expression ‘Rājā Kāns’ appears to be a popular or surname, rather than the full and original name of usurper, and it is obviously more reasonable to use the name as written by all the historians than to attribute a general carelessness on the part of all of them.

The rise of Rājā Kāns has to be understood against the background of the overall political situation in the subcontinent at that time. The Ilyās Shāhī Sultānat came into being more or less as a sequel to the troubles and rebellions that beset the later years of Mohammad Tughlaq’s reign. In order to resist the attempt of the next Tughlaq Sultān, Fīrūz Shāh Tuglaq, to recover Bengal, Ilyās Shāh and his son Sikandar Shāh had perforce to make local recruits and rally the support of local Hindu Chiefs. It is significant that Baranī speaks about “mouldy looking Bengali Rājāhs” in the army of Ilyās Shāh when he unsuccessfully met Fīrūz Shāh Tughlaq’s army in Bihar. This dependence upon local recruits might explain the appointment of Rājā Kāns, and probably some other nobles, at the Ilyās Shāhī court. The seemingly unexpected good relationship which both Ilyās Shāh and Sikandar Shāh cultivated with the Tughlaq Sultān even after his clearly unsuccessful campaigns in Bengal rather suggests that the Bengal Sultāns were not quite unaware of the inherent danger of their policy of dependence upon Hindu elements. Secondly, the break-up of the Tughlaq Sultānat at the time and the rise of a number of succession Sultānats, of which the Ilyās Shāhī Sultānat itself was one, left the Muslims divided and weakened throughout the subcontinent. And the disintegration and isolation of the Muslims were complete when, shortly after Fīrūz Shāh Tughlaq’s death, Timur Lane sacked Delhi in 1398 A.C. Rājā Kāns, who was undoubtedly an intelligent and ambitious person, did not fail to keep an eye on the course of developments. Particularly the rise of the Hindu Kingdom of Vijaynagar on
the ruins of the Tughlaq authority in the South about this time must not have escaped Rājā Kāns’s attention who seems have been actuated by a similar desire to supplant Muslim rule in Bengal too.

The rise of the Rājā was thus neither an unintelligible nor an unconnected event. As indicated above, he came to prominence in the Illiyās Shāhī court towards the close of Ghiyāth al-Dīn A’azam Shāh’s reign. Whether the latter was murdered by Kāns, as related by the Riyād, or died peacefully, the murder of his able minister Khān-i-Jahān Yaḥyā shortly after the Sultan’s death in 814 / 1411-12 brought Kāns in the forefront of the struggle for power. During the short reign of Saif al-Dīn Hamza Shāh it assumed a more acute form. The Rājā either removed Hamza Shāh from the throne and killed him, or concentrated power in his hand by completely relegating the prince into the background. This led Shīhāb al-Dīn, a mawla of Hamza Shāh, to oppose the Rājā. For a time Shīhāb succeeded in overpowering and confining the Rājā, and in taking power in his hand under the name of Sultan Shīhāb al-Dīn Bāyazīd Shāh. Ultimately, however, the Rājā gained the upper hand, overthrew and killed Shīhāb in 817/1414, and “openly ascended the throne after crushing the Islamic party in the state” and also killing, most probably, Bāyazīd’s son ‘Alā’ al-Dīn Fīrūz Shāh, who kept up the resistance to Rājā Kāns’s usurpation for sometime, as is evidenced by his coins issued from Mu’azzamabad and Sātgāon in 817. The struggle thus lasted for at least four years, from 814 to 817, in the course of which the minister Khān-i-Jāhān Yahyā, Sultan Saif al-Dīn Hamza Shāh, the latter’s slave and Sultan Shīhāb al-Dīn Bāyāzīd Shāh, and his son, prince ‘Alā al-Dīn Fīrūz Shāh, besides presumably others, fell bloody victims to the machinations of the Rājā.
Coming to the throne as he did for the purpose of supplanting Muslim rule, Rājā Kāns followed a systematic policy of elimination and persecution upon the Muslims, particularly those who mattered in public affairs. “Oppression and bloodshed followed;” writes the Riyād, “he tried to kill all Muslims, and had many learned men murdered.” It is related that Sheikh Badr al-Islām and his son Faid al-Islām, who refused to pay homage to the Rājā, were summoned at court and on their persistence in refusing to acknowledge his supremacy, were executed. The same day a boat-load of learned men were also drowned to death at the orders of the Rājā.  

He also destroyed many mosques. The subsequent developments, as narrated by both the Riyād and Hamilton Buchanon are as follows. The persecution and oppression of the Rājā at last drove the Muslims to rally round Sheikh Nūr Qutb al-ʿĀlam, the leading Sheikh in Bengal at the time. The latter then addressed an appeal to the Jaunpur Sultān, Ibrāhīm, detailing the plight of the Muslims in Bengal and imploring him to come to their rescue. Accordingly the latter marched with his army into Bengal and pitched his tent at Sarāi Fīrūzpūr. Unable to resist the Jaunpur forces, and seeing no other way out of the crisis, Rājā Kāns submitted to Nūr Qutb al-ʿĀlam and begged him to intercede with the Jaunpur Sultān. The Sheikh consented to do so if only the Rājā embraced Islam. The latter at first agreed to do so, but being misled by his wife, offered his son, Jadu, to be converted and placed on the throne. The Sheikh then converted Jadu to Islam, gave him the name Jalāl al-Dīn Mohammad, placed him on the throne and then persuaded the Jaunpur Sultān to withdraw from Bengal. After the latter’s withdrawal, however, Rājā Kāns confined his son, and in order to reinstate him into Hinduism, “made several hollow cows of gold, threw Jalāl into the mouth of one, and pulled him out behind; the gold was then distributed among the Brahmans. He hoped that the boy would thus return to his old faith. But as Jalāl had been converted to Islam by a Sheikh like Nūr Qutb al-ʿĀlam, he remained faithful to his new
belief and the talk of the infidels made no impression upon him”. Rājā Kāns now again commenced to persecute the Muslims. His persecution reached the climax when he arrested Nūr Qutb al-‘Ālam’s son Sheikh Anwar, and his brother’s son Sheikh Zahid, both of whom were banished to Sunargaon. After some time Sheikh Anwar was executed at the Rājā’s orders. That very day, however, Rājā Kāns was overthrown and killed by his son Jalāl al-Dīn who then succeeded to the throne.

The outlines of the episode thus given in the Rīyād and Buchanan’s account agree well with the numismatic evidence that has come to light and with the account of the contemporary Arab historians. Coins of Jalāl al-Dīn Mohammad dated 818 and 821 to 823 have been discovered, with gap for the years 819 and 820; whereas some coins with Bengali characters and issued by “Danuj Mardan Dev” and “Mahendra Dev” with the Saka dates 1339 and 1340, corresponding to 820 and 821 A.H., have been discovered. On these coins “Danuj Marden” and “Mahendra” describe themselves as “devoted to the feet of Chandī” (Hindu goddess Kālī). It has been reasonably suggested that “Danuj Marden Dev” is the name which Rājā Kāns assumed after capturing the throne and that “Mahendra” was most probably a younger son of Rājā Kāns. Now, several points emerge clearly from these coins.

First, Jalāl al-Dīn’s coins dated 818 clearly prove that his conversion and assumption of the royal privilege of issuing coins took place in that year at the latest, that is only a few months after the usurpation of power by Kāns. Obviously the latter could not continue for long in his ill-gotten power in the first instance and that within a short time events took such a turn that he had to step down and allow his son to embrace Islam and issue coins in his new name of Jalāl al-Dīn. Nothing short of physical force
and a real threat of annihilation could have compelled the ambitious Rājā to accept this position. Hence the story of Sheikh Nūr Qutb al-'Ālam’s intervention and the advance of the Jaunpur army upon Bengal cannot but be true. Secondly, the gap in Jalāl al-Dīn’s coinage for the years 819 and 820, coupled with the existence of Danuj Marden Dev’s coins of 820 confirm the account of the Riyād and of Buchanan that after the departure of the Jaunpur forces Rājā Kāns betrayed his pledge, placed Jalāl al-Dīn under restraint, probably trying to readmit him into Hinduism by performing some prescribed rites, and began himself to exercise royal power by issuing coins in his newly assumed name of “Danuj Mardan Dev”. Thirdly, the fact he did away with the Hijrī era and Arabic character, used the Saka era, and assumed the “highly significant”\textsuperscript{18} title of “Danuj Mardan Dev” and one “Devoted to the feet of Chandāī”, the Hindu goddess of bloody vengeance upon all her opponents, tend only to emphasize the correctness of the Riyād’s statement that the Rājā was bent upon banishing Islam and the Muslims and in carrying out a systematic persecution upon them. Lastly, the reappearance of Jalāl al-Dīn’s coinage from the year 821 shows that reaction against Kāns’s oppressive rule developed within a couple of years and that he was definitely overthrown in 821. Obviously the Muslims rallied round Jalāl al-Dīn, who was steadfast in his faith and who led the revolution against his father and recaptured the throne after putting him to death. That the Rājā was violently overthrown and killed is not only stated by the Riyād, but also by the contemporary Arab historian Ibn Hajar al-‘Asqalānī who specifically states that Jalāl al-Dīn Muḥamed revolted against his father and killed him.\textsuperscript{19} That the transition was anything but peaceful is also suggested by the coins of “Mahendra” of the Saka year 1340 (821 H.). According to Stapleton and others, Mahendra was a younger son of Rājā Kāns who was set up as a rival king by Hindu ministers but who, before long, had to give way to Jalāl al-Dīn.\textsuperscript{20}
Thus Rājā Kāns’s attempt to supplant Muslim rule was frustrated. Considering the time and circumstances in which he acted, he was definitely a bold and adventurous person and his persecutory role was not also unnatural. Some modern Hindu scholars have, however, attempted to offer apologies for the Rājā. The foremost of these is the late Sir Jadunath Sarkar’s “modern reconstruction of the history of Ganesh”, as he calls it. It is avowedly based on his “historical imagination”, because, according to him the Riyād and Hamilton Buchanan’s account were not reliable and because he thought “no inscription of Ganesh or Jalāl al-Dīn…. Nor any fifteenth century writing about them” were forthcoming. The existence of the contemporary Arab historians’ accounts on the subject and the discovery of at least two Inscriptions of Jalāl al-Dīn should at once render Sarkar’s interpretation obsolete. Yet some of his inconsistencies and the way in which he has in effect accepted and then distorted the facts supplied by the Riyād and Hamilton Buchanan may be noted. Sarkar imagines that by virtue of his “ability and experience” and his personal infantry “Ganesh naturally became the de facto ruler of the state” when Ghiyāth al-Dīn A’zam Shāh left “only raw youths for his successors”. This, says Sarkar, “naturally set up against” the Rājā “the mothers of the other princes and the disappointed nobles who followed the fortunes of the latter. Plots against Ganesh and attempts to stir up civil war resulted and the ipher Sultan may have been lured into rising against his regent….. At the very last, Ganesh, (now an old man), assumed the crown himself in 817 A.H..” It should be at once pointed out that the usurpation by Kāns was undoubtedly due to the inefficiency of Ghiyāth al-Dīn’s successors and the division and disunity among the Muslim nobility, besides the overall political situation in the subcontinent indicated above, and that Kāns might even have drawn some Muslim nobles to his faction; but the suggestion that “naturally” became the de facto ruler simply because of the weakness of the princes and that he was rather an unwilling occupant of the
throne in consequence of plots and risings against his “natural” position of de facto ruler and “regent” is obviously far too much of an apology for him. All the extant sources rather show clearly that he came to occupy the position which he did by clever machinations resulting in a series of murders. If Kāns became the de facto ruler after Ghiyāth al-Dīn A’zam Shāh’s death, it was by. No means without calculated moves on Kāns’s part. Secondly, Sarkar characterizes the accounts of the Riyāḍ al-Salātīn and of the Pandua manuscript which Hamilton Buchanan used as “pious frauds”. Yet Sarkar accepts directly or indirectly all the essential facts in these two sources and then distorts them in his own way. Thus he accepts the fact of Sheikh Nūr Qutb al-‘Ālam’s invitation to the Jaunpur Sultān but then casts doubt on the latter’s having come in person and then hastenes to add that “that does not necessarily mean that no general of the Jaunpur kingdom led an army into Bengal.” Having said so Sarkar ingenuously suggests that the “Jaunpur force went back, probably for a money consideration and certainly on the promise that Ganesh would convert his son Jadusen to Islam and make him Sultān of Bengal in his own place.” Now, whether the Jaunpur Sultān did personally come or sent an army under a general is not that important as is the fact that the Jaunpur intervention was brought about by Nūr Qutb al-‘Ālam’s appeal. That being the position, it is not understandable why that army should have withdrawn without having made a satisfactory settlement of the question which had necessitated their coming here. Sarkar does not indicate any source wherefrom he got the hint of Kāns’s having recourse to bribery in order to ward off the danger. In fact, Sarkar projects this imagination of his in order to lend support to his another imaginary point that Jalāl al-Dīn (Jadusen) embraced Islam after Kāns’s death. In this connection Sarkar twists the vague expression of Firishta, which has long been regarded as faulty on this subject. Yet Sarkar accepts the Riyāḍ’s story about the purificatory ceremony for readmitting Jalāl al-Dīn into the fold of Hinduism and then
adds: “we may be quite sure that the backward Hindu society of those early
days refused to accept *sudhi* (reconversion to Hinduism) however richly
gilt.” Clearly Sarkar here fails to see his own inconsistency; for the
question of the purificatory ceremony does not arise unless Kāns’s son had
embraced Islam as condition precedent for the withdrawal of the Jaunpur
forces. That Jalāl al-Dīn (Jadusen) embraced Islam at the latest by 818 is
proved by his coins of that date which, according to Sarkar’s own admission
is much prior to Kāns’s death. But then Sarkar presents his skillfully woven
inconsistency to his readers in order to press his next imaginary point that
“Kāns died in old age, not murdered by his son Jalāl al-Dīn as piously
imagined by Ghulām Husain Salīm on the ‘gossip of some’ (*ba qautil-i-bāże*)
and that Jalāl al-Dīn went over to the Muslim society because he was not
accepted by the Hindus.” As pointed out above, Ghulām Husain’s statement
in this regard has for its solid support the categorical statement of the
contemporary historian Ibn Hajar al-‘Asqalānī who unequivocally mentions
that Jalāl al-Dīn revolted against his father and killed him. Sarkar’s rendering
of Ghulām Husain’s phrase “*ba qautil-i-bāže*” is palpably tendentious; its
plain meaning is not “gossip of some”, but “according to another statement”
which, as it is now clear, has reference either to the contemporary account
noted above, or to some other work based on it. Obviously it was not Ghulām
Husain Salīm who indulged in “pious imagination”, but rather Sarkar who
piously imagines a peaceful death for Rājā Kāns. In fact Sarkar accepts
directly or indirectly all the material facts supplied by Ghulām Husain Salīm,
such as Nūr Qutb al-‘Ālam’s appeal to the Jaunpur sultān, the latter’s march
upon Bengal, Rājā Kāns’s submission to the demand of the *Sheikh*,
conversion of Kāns’s son to Islam, the story of the purificatory ceremony,
etc., but Sarkar distorts each item of these facts with his imagination in order
to bring home, as it appears, his main thesis that the Rājā was popular with
the Muslims and did not persecute them. Yet, it is only against the
background of the Rājā’s persecutory role that these facts become intelligible. As already pointed out, it was only natural on the Rājā’s part to turn against the Muslims. The very legend “devoted to the feet of Chandī” inscribed on his coins is an eloquent testimony to the spirit of his regime. The contemporary historian Al-Sakhāwī categorically states that Jalāl al-Dīn repaired and renewed the mosques destroyed or harmed by his father, thereby indicating that his father destroyed mosques.29 Sarkar indeed falls back on Firishta’s indirect remark about the Rājā’s alleged popularity with the Muslims but ultimately admits indirectly that the Rājā did persecute the ‘Ulamā’. Sarkar concludes his laboured apology for Kāns thus: “The charge against him of having vowed to extirpate the Ulamā and Sheikhs which we find only in the monkish legends of Pandua and Malda, clearly sprang from his attempt to reduce the overgrown and unruly Muslim monastic orders to obedience and to squeeze out of them a portion of vast treasures they had accumulated by beguiling Sultān Ghiyāth al-Dīn ‘Āzam Shāh in his old age and taking leases of the administration of districts (like Satgaon). Their position was exactly parallel to that of the Buddhist monks to whom the Emperor Asoka gave away all his state treasures in his dotage.”30 In this Sarkar in effect admits the truth of Ghulām Husain’s statement about Kāns’s persecution of the ‘Ulamā’, particularly his execution of Nur Qutb al-‘Ālam’s son Sheikh Anwār for his alleged knowledge about hidden treasures at Sunārgāon. In doing so, however, Sarkar makes a very miserable attempt to kill two birds, the Buddhist monks and the Muslim Sheikhs, at one throw. Whether Aśoka did actually give away all his treasures to the Buddhist monks is a moot question, but Sarkar’s innuendo against the Muslim Sheikhs is utterly unwarranted. The Sheikhs of whom we get information through various sources did not in any way form themselves into such institutions as the “monastic orders” of Medieval Europe, nor were they, by all accounts, such greedy wealth-seekers as Sarkar would have us believe. Be that as it
may, it is clear that even in his laboured and inconsistent apology Sarkar admits all the facts mentioned by the *Riyād al-Salatīn* and the Pandua manuscript of Hamilton Buchanan though he arbitrarily characterizes them as “monkish legends” and “pious frauds”.

To conclude, Rājā Kāns was no innocent and unwilling participant in the episode, nor was he a friend of the Muslims. Taking advantage of the position of influence in the Muslim court which Ilyās Shāhī liberalism had afforded him, he made a deliberate and vigorous effort to emulate the founders of the Vijayanagar kingdom in the south and to supplant Muslim rule in Bengal. He did not succeed, and had his nemesis at the hand of his own son who not only did away with him but also shattered his dream of consolidating a “Chandī-dom” by himself embracing Islam and furthering its cause in a way comparable only to the record of Ghiyāth al-Dīn ʿAẓām Shāh. Whether Jalāl al-Dīn went over to the Muslim society because the so-called “backward” Hindus of the time did not receive him within their fold is nowhere on record; but the very fact that he succeeded in alliance with Islam and the Muslims goes to show that the Muslim elements in the country, the nobility and generality combined, constituted by that time the preponderating factor in the body politic as against the non-Muslims and others.

**Part II**

**JALĀL AL-DĪN ABŪ AL-MUZAFFAR MOHAMMAD SHĀH**

After conversion to Islam Rājā Kāns’s son ‘Jadu’\(^{31}\) was given the “Mohammad” and was enthroned under the title “Jalāl al-Dunyā wa al-Dīn abū al-Muzaffar Mohammad Shāh al-Sultān.” As mentioned above, his earliest coin is dated 818/1415 on the obverse of which the above-mentioned title is recorded and on the reverse he is described as “Helper of Islam and
the Muslims." On another variety of coin of the same date he is described as the "Helper of the Amīr al-Mu‘minīn, and aid of Islam and the Muslims". These expressions are significant in the context of the circumstances under which he came to the throne. These coins also establish indisputably, despite the different views of historians regarding the time and circumstances of his conversion, that he embraced Islam and was enthroned at least in that year, so that the usurpation of Kāns did not last in the first instance for more than about a year, the last coins of the preceding Sultan Shihāb al-Dīn, and of another prince named Fīrūz Shāh, being dated 817/1414. Jalāl al-Dīn’s effective rule began, however, from 821, after the final overthrow of Kāns and the pretender “Mahendra”, most probably a younger son of the latter. The intervening period from 819 to 820 witnessed Rājā Kāns’s second attempt to grab power. The triumph of Jalāl al-Dīn marked in fact the victory of the Islamic party. It also indicates that despite his capture of power Rājā Kāns could not carry the people with him and that the Muslim population in Bengal had by that time formed the decisive factor in moulding its political destiny.

Jalāl al-Dīn proclaimed aloud the principles of Islam in the state and himself adhered to the Hanafi madhab (school of Shari`at). He reconstructed and repaired the mosques and similar other buildings destroyed or mutilated by his father, and also erected new ones. Like Sultan Ghiyāth al-Dīn A’zam Shah, he also sent money etc. to Makka, particularly in the year 832 / 1429, for distribution there and built an impressive madrasa in that holy city. These benevolent activities at Makka were only an extension of similar measures of the Sultan in Bengal. An inscription dated 5 Jamādi I 835 / 12 January, 1432 and found at Sultānganj in the Rajshahi district records the construction of a Jāmi ‘Mosque-cum-madrasa in that year by his governor of Sutia bearing the title of Malīk Sadr al-Millat. Sutia was an
important trade centre, described in the inscription as *Khās* territory (crown land), at the confluence of the Ganges and the Bhagirathi in the Murshidabad district. The Sultān also beautified the city of Pandua with many splendid structures and it flourished so much under him that, in the words of the *Riyād*, “it cannot be sufficiently described.” About the year 822 H. he transferred the capital from Pandua to Gaud which city also he adorned with similar architectural monuments, particularly a mosque, a reservoir, the ‘Jalālī tank’ and a *Sarāī*.

For raising his status as an independent Muslim Sultān Jalāl al-Dīn established diplomatic relationship with the Timurid ruler Shāh Rukh of Herat and the Mamlūk ruler of Egypt, al-Ashraf Bārsbāy. In the Sultānganj inscription noted above Jalāl al-Dīn is found using both the titles of *Sultān* and *Amīr*. It may be mentioned that this latter title is not found on any of his coins. It has therefore been suggested that he used this title in order to placate the Timurid ruler who did not recognize the ‘Abbāsid Khalīfa of Egypt and who bore the title *Amīr*, “an intermediary step between Sultān and Amīr al-Mu’minīn.” Sometime after having established the madrasa at Makka Sultān Jalāl al-Dīn sent gifts and presents to al-Ashraf Bārsbāy of Egypt and asked for a letter of nomination from the Abbāsid Khalīfa there. This request was granted and a formal letter of nomination, together with a robe of honour was sent to him through two messengers named Muhmīl and Bargūt in 833/1440. The Sultān put on this robe and sent a letter of acknowledgement, together with money-gifts for the Khalīfa and presents for the Sultān al-Ashraf Bārsbāy. Jalāl al-Dīn also used to send gifts regularly to an worthy ‘ālim of the time, Sheikh ‘Alā’al-Bukhārī who lived in Egypt and Damascus. After having received the letter of nomination from the Khalīfa, Jalāl al-Dīn issued a new coin in 834/1431 assuming the title of *Khalīfatullāh* for himself. This is very significant. It may be pointed out that because of the disintegration of
the ‘Abbasid Khilāfat some Muslim jurists of the time like Ibn Jama and Ibn Khaldūn had suggested that there could be delegation of Caliphal prerogatives and that there might have even two imāms at one and the same time if there was sufficient distance between the two to preclude any possibility of conflict of jurisdiction. It has been suggested that the Sultan of Bengal exploited this legal subtlety and assumed the title of Khalīfāt Allah in order to outbid his contemporary Sultan of Jaunpur who merely assumed the title of Khalīfāt Amīr al-Muʾminīn and inscribed the name of the ‘Abbāsid Khalīfa on his coins. “It was undoubtedly a constitutional issue. It could not be solved without the support of the ‘Ulamā’ of Bengal.”

Sultan Jalāl al-Dīn had a peaceful reign of about two decades. From his coins and inscriptions it is clear that he exercised his authority over the entire territory inherited from Ghiyāth al-Dīn Aʿzam Shāh including eastern Bengal (Muʿazzmabad) and Chittagong. It speaks much for his ability and sagacity that he could completely identify himself with the Muslims and win over the ‘Ulamā’ and Sheikhs with whose support and cooperation he not only raised his own status but also that of the Sultānāt of Bengal in contemporary eyes. By establishing mosques and madrasas, and by his patronage of the ‘Ulamā and the Sheikhs at home and abroad, he truly carried on the traditions established by his predecessor Sultāns, notably Ghiyāth al-Dīn Aʿzam Shāh. Though a convert, he did not at the same time exhibit any narrowness of vision, nor any unintelligent zeal against non Muslims. He even patronized persons of merit among the latter. It is no record that he patronized persons of merit among the latter. It is on record that he patronized a Hindu scholar named Brihaspati, bestowing presents and titles upon him, and also helped a number of Brahmans. Towards the close of his reign he nominated his son Ahmad as crown prince and allowed him to issue coins in his name. A silver coin of Ahmad dated 836 A.H. / 1432-1433 C.E.
has been discovered. On the basis of this coin and also on the basis of Jalāl al-Dīn’s hitherto discovered coins which only go up to the year 834 scholars have hitherto assumed that the Sultan died in 835 A.H. / 1431-32 C.E.. But this is not correct. One of Jalāl al-Dīn’s inscriptions is in fact dated Jamāḍī 1, 836 which shows that he was reigning at least up to that year. Moreover, both Ibn Hajar al-Asqalānī and Al-Sakhāwī specifically mention that he died in Rabi’ ii, 837 and that he was succeeded in that year by his son Ahmad.
References:


2. It is mentionworthy that after the holy demise of Hazrat Álā al-Haque Manerī in the Succession-case Simnānī was destined to play determinant role in deciding the succession of Hazrat Nūr Qutb al-‘Ālam *viz-a-viz* his brother Aázam Khān, the noted vizir.


6. Ziauddin Desai (op. cit., p. 201-202) reasonably supposes that the name “Fandu” might have been a confusion for Panuda.


11. That the isolation of the Bengal Sultanat from the centre of Muslim power was an important factor in Kāns’s calculation appears clearly by his prompt submission as soon as the Muslims succeeded in getting the help of the Jaunpur Sultān. See below.

13. H.B. II, p. 121. Dr. A.H. Dani tries to show, by an interpretation of the *Tabaqāt-i-Akbāri*‘s expression استناداً إلى أنه that Kāns did not in fact assume kingship (“The House of Rājā Gānesh in Bengal”, *J.A.S.B.*, letters, vol. VIII, No. 2, p. 127, 135); but this view is not correct and is categorically contradicted by the contemporary Arabic sources and other historians.


22. See *infra*, pp. 161-162.


According to Riyāḍ al-Salātīn, his original name was Jadu. Fīrishta calls him “Jatmall” or “Jaimall”, the MSS differ.

J.A.S.B., 1873, p. 267, plate viii, no. 4.

Obverse: جلال الدين والدين أبو المظفر محمد شاه السلطان ناصر
Reverse: الإسلام والمسلمين خلخ الله ملكه
Margin: ضرب هذه السكة... السنة

Ibid. The Arabic expression is: ناصر أمير المؤمنين غوث الإسلام والمسلمين


Ibid. Also Ibn Hajar al-Asqalānī, op. cit. The latter writes: وأرسل إلى مكة بأموال يرصد بها سنة اثنين وثلاثين.


M.A. Ghafur, op. cit., pp. 60-61.

Ibid. Al-Sakhwāī (Al-Ḍawu’ etc., vol. VIII, p. 280) also writes: وأرسل الشرف باسباني صاحب مصر بهدية واستدعى العهد من الخليفة فجهز له مع تشريف ٍلأرسل الخليفة هدية وكتبت هدياه متوصلة بالعلاء البخاري بمصر ودمشق.

Thus while Ibn Hajr al-‘Asqalānī used the words طلب التقلید al-Sakhwāī uses the expression طلب التقلید الاعهد, both meaning, however, a request for nomination as successor or deputy. The names of messengers are mentioned by the former as Muhmil and Bargūt, whereas the latter mentions that the robe and letter of nomination were sent by the hand of “Sharīf”, which might mean the name of a person, or a title signifying connection with the prophet’s family.


41. M.A. Ghafur, *op. cit.*, p. 64.


Section-D

The role of Hazrat Ashraf Jahāngīr Simnānī (R.A.) to the rescue of the nascent Muslim rule in Bengal under Iliyas Shāhī Dynasty:

In the prevailing circumstances that the usurper Rājā Kāns having thus established himself as a monarch, he opened up ruthless atrocities and oppressions against the ruling elements under the Iliyas Shāhī Dynasty wherein great ʿUlamā and Sages became immediate target for the cruelties of Rājā Kāns so much so that people, at large, particularly ʿUlamā and Mashāikh at the helm of affairs, became the wholesale martyrs throughout the nook and corner of the country. Hazrat Nūr-Qutb al-ʿĀlam alarmed at the situation wrote down a letter to Ibrāhīm Sharqī, the Sultān of Jaunpur supplicating his endeavours to attack the usurper in rescue of the nascent Muslim rule under Iliyas Shāhī Dynasty. This event made extraordinary uproar that involved the attention of Hazrat Ashraf Jahāngīr Simnānī (R.A.), an ascetic of supreme authority at that time. At this Ibrāhīm Sharqī approached Hazrat Simnānī (R.A.) regarding whatabout the situation in currency. Herefrom a great significance emerges out of the clarification which Ibrāhīm Sharqī wanted to explicate out of ‘Sheikh’s opinion’ in this regard.¹

Part-1

The Letter of Hazrat Nūr Qutb al-ʿĀlam to Ibrāhīm Sharqī

The letter written to Ibrāhīm Sharqī by Nūr Qutb al-ʿĀlam, the illustrious Sheikh depicts the whole affairs as such in a nutshell. In the letter, the Saint expresses his remorse at the ascendancy of infidels and the misfortunes that befell on the followers of Islam. The saint regrets at what
had taken place and asks everybody to pray to god. Although the saint does not mention the name of Ganesh (i.e. Rājā Ganesa); he writes very clearly about the oppression of the infidel over the Muslims. For example, he writes, "How strange is the affair and astonishing the time that in the river of God, the Unapproachable and unmovable a ruffle has come and thousands of doctors of religion and learned men and ascetics and devotees fell under the command of an infidel, a zaminder of 400 years." Again he writes, Alas! Alas! O, how painful! with one gesture and freak of independence He caused the consumption of so many souls, the destruction of so many lives, and shedding of so much of bitter tears. Alas! woe to me, the sun of Islam has become obscured and the moon of religion has become eclipsed."

**Part- II**

**The Letter of Hazrat Simnānī (R.A.) to Ibrāhīm Sharqī**

Prof. Karim in his *Social History of the Muslims in Bengal* quotes the letter written by Simnānī (R.A.) to Ibrāhīm Sharqī in to-to. The letter interalia stands out as such:-

"If the sons and descendants of these holy personages and particularly the son and family members of Hazrat Qutb ‘Ālam, are rescued from the clutches of the black infidels with your aid and assistance and the courage and bravery of your troops it would be an excellent thing.........I, the afflicted Dervish of the ‘Alai order congratulate you on the firm resolve that you have made and I offer my prayer for the deliverance of Bengal from the hands of the infidels. I have already recited the *Fatiha* prayer to God to render justice. As your object and that of your nobles is to free the land of Bengal and to champion the cause of Islam, if God wills you will achieve your aims in the best manner possible. As the firm resolve and the sound
judgment of the king are directed towards helping the cause and satisfying the heart’s desire of the son of Hazrat Makhdūm you should not neglect showing favour to that dear holy personage and you should never refrain from meeting him and fighting for his cause”.

It may be recalled that Hazrat Simnānī (R.A.) was aware of Ibrāhīm Shāh Sharqī since long time; and met him a number of times beforehand. On the other hand, Ibrāhīm Shāh Sharqī, as well, was very respectful and fearful of his stature and ever-spreading name and fame in the East. Over and above, Nūr Qutb al-‘Ālam and Sultān Ghiyāth al-Dīn A`zam Shāh had been discipies of Kāzī Hamīd al-Dīn Nagorī who was perchance closely associated with Sheikh Álā al-Haque Manerī to whom Sultān Ibrāhīm Sharqī too was very respectful in alliance and cross-alliances developed between them all.

It so happened that Ibrāhīm Shāh Sharqī along with top courtiers—‘thirty’ in number—attended the Darbār of the Sheikh Simnānī -- the scenario was amazing for all—Sultān supplicated the Sheikh for good wishes so that his forces already despatched to conquer the ‘Fort Zanada’ be successful. At this the Sheikh offered him a token of sanctity which he brought home and read himself, “What a Great Sayid, Álī Janāb, Maqāsid Māb (purpose maker) that is available in this country!” The Sultān convinced of the victory, made it a celebrated occasion. Likewise, another narration relates that sometime within 3 days afterwards, the great Sultān alongwith his family-off-springs—big and small—turned up in the Darbār and urged for spiritual affiliation. Now the Sheikh unmindful of the applause and celebration uttered, “It is the Sultān to whom the congratulation evermore due.” In retort, the Sultān uttered, “Credit must be gone to the celebrated Sheikh who, in fact, materialized everything through me, the dormant destitute.”
Amidst the prevalent situation, the Iliyās Shāhī Kingdom already rendered fraudulent, utterly needs soccor from all around – where Sharqī Power in practice came out instantly. Though, there Rājā Kāns got himself established almost as a sovereign power and succeeded in his ruthless atrocities undoing the Muslim authority everywhere. Circumstances assumed and cropped up such a dimension that anything short of material might and mien can stand anyway- herein from an unseen quarter emerged a personality— Hazrat Makhdūm Ashraf Jahāngīr Simnānī and his comrade Hazrat Nūr Qutb al-‘Ālam through their ‘Fraternity’ proved a Thunderbolt for the knaves and rogues under Rājā Kāns who sooner than usual tumbled down under the spiritual might of Simnānī and Nūr Qutb al-‘Ālam as they happened to be yoked under the Sheikh ‘Alā al-Haque Manerī (R.A.) d.- (800 A.H. / 1398).

Hazrat Makhdūm Ashraf Jahāngīr Simnānī (R.A.), the centurian spanning over almost two centuries of world-wide phenomenon as far as spiritualism in its unending expansion is concerned. His activities called to be the ‘prima-facie’ involved Continental tours across the minute far-off localities hitherto known in terms of frequent visitations of the holy souls; his was almost exceptional in terms of recurrences and frequencies. According to his biographers, the life of the Great Sheikh was full of events unbound. Consequently, the chroniclers were found pre-occupied with his ‘Sawāneh’ (life-sketch) in which his ‘Birth-date’ evaded astute attention making it almost confused and confounded. Accordingly, his ‘Death-date’ amidst multifarious cross-currencies of the history, sometime, prognosticated the similar confusion as they came up to the fore in the writings of different authors. Verily, in spite of assumed differences, his role and status asper his ‘Odd Encounters’ remain all the same.
References:

1. Ibrāhīm Sharqī gave extraordinary importance upon his opinion thinking that Hazrat Simnānī, a descendant of a Dynastic rule shall be a veritable person to advise in this crisis; as he himself has, to his credit, a sound administrative experience which he gave up without coercion whatsoever. It is to be noted that Sultan Ibrāhīm Sharqī deeply felt the importance of consultation with the emerging political tumult, as he thought, Sultan Ashraf Jahāngīr had the honorous experience of ruling Simnānī for long and his abdication afterwards. In the present situation, his advice was found to be vital for Sharqī’s advancement against the usurper; hence Ibrāhīm Sharqī particularly sought the Sheikh’s opinion for his armed struggle against the mighty Iliyās Shāhī Kingdom found the usurper’s hegemony and atrocity of all sorts. Needless to say, the Sultan of Simnānī in his young age led the expedition against the Mongols and won victory.


3. Dr. Ábdul Karim, Social History of the Muslims in Bengal, (Down to A.D. 1538), Chittagong, 1985, pp. 30-31… The learned author opines that the following three letters of Mīr Saiyid Ashraf Jahāngīr Simnānī throw light on Bengal:
   a. One letter to Sultan Ibrāhīm Sharqī of Jaunpur.
   b. One letter to Sheikh Nūr Qutb Alam.
   c. One letter to Sheikh Husain Zukkarposh.

These letters are very important as they refer to the political condition of Bengal during the interregnum of Rājā Ganesh and the resultant invasion of Bengal by Sultan Ibrāhīm Sharqī of Jaunpur. But the chief importance of the letters lies in the fact that they open before us the hitherto unknown chapter of the Muslim movement in Bengal, particularly the activities of the Sūfīs of various orders. Reports about the various cultural centres developed round the Khāṅqāh and Chillahkhānas of Bengal Sūfīs are also available in these letters.

Section- E

A critical study of the ‘Death-date’ of Hazrat Makhdūm Ashraf Jahāngīr Simnānī (R.A.)

Spiritual functionaries of top order are hardly traceable here with so much working tempo and action oriented enthusiasm all along his long life he lived without a parallel, for more than a century. Having thus narrated certain events of far-reaching consequences we are now up to the point of his noble demise connected with spectacular instructions for the followers while his death-date is still, found shrouded in mystery, that needs to be ascertained; hence and here our research is apt to more at that end.

So far we studied, the profuse and manifold events we mentioned along his life-sketch are natural and circumstantial making him a historical personage quite apart from the ordinary biographies of the sages that found popular currency up to that time; hence ‘the death time’, according to Hosain Nasar, ‘far more important’ than ‘the birth-date’- as he explained, the death-date in question is consequence of his vast attainments, activities that made him a ‘Historical person’. It is on this point that we are prone to and careful for making a ‘critical study’ (Tahqīq) of his life-sketch, the ‘Death’ in particular.

Fortunately, we came by a priceless dissertation accomplished by Dr. Saiyid Mohammad Ashraf Jīlānī for his Ph.D. thesis in the University of Karachi, Pakistan, in the year 2003 under the title of ‘Saiyid Ashraf Jahāngīr Simnānī Kī ‘Ilmī, Dīnī awr Rūhānī Khidmat kā Tahqīqī Jāizah’ (حضرت سید اشرف جهانگیر سمنانی کی علمی، دینی اور روحانی خدمات کا تحقیقی جائزہ)
Unlike the very many of its kind, the author followed the latest Methodology as he reviewed, not uncritically the renowned works and widely-read books related to his life-bound literature; the learned research deserves to be copied in to-to.

As he says,2 “There is a difference of opinion in the ‘birth-date’ and ‘death-date’ of Hazrat Simnānī (R). Even ‘Latāif-i-Ashrafī,’ the fundamental work acknowledged by all, fails to mention the ‘birth-date’. And certain Biographers put forward different views as to his birth and death dates are as follow:-


808 A.H. as ‘death-year’.

(2) Shāh Wajh al-Dīn, *Bahr-i-Zakhkār*,

808 A.H. as ‘death-year’.


Year of Birth-770 A.H., Year of Death- 871 A.H..


“He died in 28 Muharram, 808 A.H.. He lies buried in Kachwacha and it is the spot of common visitation”; as it is available in *Mahr-i-Jahāntāb*”.


Year of Death 808 A.H. / 1405 C.E.
But all these years of Death stated above, are never uniform and almost topsyturvy in character; and none of the chroniclers seemed to have undertaken required labour and adequate care for ascertainment of the dates, rather they copied the dates found in the previous ‘writes-up’; as a result, the ‘death-date’ 808 A.H. continued unabated until Saiyid Ashraf Wahid Kachawchawi proved it to be wrong by his work, ‘Hayat-i- Saiyid Ashraf Jahángîr Simnâni’. Six years afterwards, Saiyid Ashraf wrote ‘Ashraf Simnâni’ and got it first published in 1981 wherein he criticized some certain
evidences of Saiyid Ashraf Wahid and passed the way far further research, though he, too, falsified the date 808 A.H."

Dr. Mohammad Ashraf opines, “Except the two authors, none ever put their mind to the same problem. Therefore, I would, hereby, state the documents concerned and would make due discourse thereon.”

The chronicle, ‘Ashraf Simnānī’ states that,³ ‘Mir‘āt al-Asrār’ (author: Ābd al-Rahmān Chistī) happens to be the first book recording 808 A.H. as a death-date. It is based on a `Qit`ah’.⁴  

جُون سيد إشرف أن شاه جهانگیر

در جان به سلک وصل حق سفت

خرد آز بهر تاريخ وصلالش

بوصل حق دهد جان منتهي گنت

“When Saiyid Ashraf Jahāngīr filled the life-pearl wreathed into the fold of God, in quest of the death-date, the wisdom indicated that for ‘Eternal meet’ the life is ‘ending’ (منتهي)’.”

Out of the word ‘Muntahā’ death-date is derived from ‘Abjad’– 808 A.H..

Afterwards, in ‘Bahr-i-zakhkhār’⁵ the date was recorded accordingly as 808 A.H. (Bahr-i-Zakhkhār was composed after Mir‘āt al-Asrār).

It is known through ‘Ashraf Simnānī’, that the death-date 808 A.H. was taken from ‘Mir‘āt al-Asrār’ recorded ‘first of all’ as it comes out from the text.
Next, ‘Bahr-i-zakhkhār’, ‘Khazīnāt al-Asfīā’ and all other books were composed afterwards. And the same ‘wrong-in-thought’ perpetrated and it was literally copied in to-to.

The books recorded 808 A.H. are countable to be about 10 (ten) in number. Apparently, it is considered to be true; but the studies (تحقیق) of Dr. Wahid Ashraf, too revealed it to be wrong. He points out to a person named Hushang Khan Ghori, King of Malwah, contained in a certain letter of ‘Maktūbāt-i-Ashrafī’.

The letter clearly denotes that it was addressed to him by the Sheikh on the occasions of his (Hushang’s) coronation ceremony (رسم تاج) in terms of wishing and blessings.

The letter containing the starting words that mean ‘the event’ is like someone ornamenting the throne, *i.e.* as good as the august occasion to be spread over all around centering the person of Hushang. May Allah save him—All these indicated lofty and grandiloquent bliss conferred upon the king.

According to ‘Tabqāt-i-Akbārī’, vol. 3, p. 289, Hushang captured Malwah in 809 A.H.. While ‘Firistāh’ recorded the year of enthronement of the king to be the 808 A.H.. Another event as stated by Dr. Wahid Ashraf indicates that succeeding his father in 808 / 809 A.H. he was made captive by Muzaffar Shāh Gujrati and became free in 810 A.H. and afterwards he captured Mandu (the capital of Malwah) and celebrated the ‘enthronement ceremony’.

152
Eventually, *Firishtah’s* records denote against it as he writes, “After Delwar Khan his son Alph Khan ascended the throne with the name of Hushang and all the courtiers and principle organs of the kingdom took ‘Baiatu’ (بیعت) on him promising the total submission. It was not much later that the new king was informed of the advent and encroachment of Muzaffar Shāh Gujrati. It is said that Hushang got his father Delwar Khan dead through poisoning and likelier news reached Muzaffar Shāh who was friendly with his father and called him brother (بھائے); hence he resolved for expedition against Hushang as a token of punishment for the crime. Accordingly Hushang got out of ‘Fort Dahār’ to face the invader. Both of them fought a sanguinary battle in 810 A.H. wherein Sultān Muzaffar won.

According to *Firishtah*, Sultān Hushang Khan and Sultān Muzaffar Shāh fought each other in 810 A.H.. Hushang was defeated and captivated. Dr. Wahid Ashraf deduced out of the event the year 810 A.H. to be the year of his freedom and opined that he was enthroned in 810 A.H. or sometime about it afterwards and Ashraf Jahāngīr Simnānī wrote to him the letter in the same year (810 A.H.). That means, as he thought, that the letter was written after 808 A.H. while he himself stated that Hushang’s father died in 808 and or in 809 A.H..

In view of it, Hushang won the throne in either 808 or in 809 A.H.. In the case of Delwar Khan’s death in 808 his son Hushang was likely to have succeeded him forthwith while he was face to face with emergent problems of ruling the state. In utter needs of new principles and solutions, the Sheikh Simnānī might have issued the letter of ‘guidelines’ on his demand as such; and the letter was written in 808 A.H.. In case, Delwar
Khan died in 809 A.H., it may be said that Hushang succeeded him in 809 A.H.. So, the letter was issued in 809 A.H..

In the same condition Dr. Wahid’s argument becomes strong as he thought that the Hazrat Simnānī survived after 808 A.H..

Now we are giving below the arguments of Dr. Wahid Ashraf in detail.  

Dr. Wahid extends the life of the Sheikh even after 825 A.H.. He narrates, through *Latāif-i-Ashrafi* and *Makhtūbat-i-Ashrafi* and refers to his travel at *Gulbargah* wherein the reference to Hazrat Gesū-Darāz was extant. Again, in a letter written to Hamīduddin it is mentioned that in the same travel the Sheikh and Gesū-Darāz made discourses on latter’s contribution and compositions.  

It is further to be noticed that the first travel found both of them in mutual contact; whereas in the second travel there is no reference to Gesū-Darāz rather his grandsons Shāh Yadullāh and Shāh Safiullāh came in contact with the Sheikh.

Dr. Wahid Ashraf derives the fact out of it that:-  

(a) The Sheikh’s first travel occurred in 804 A.H. as Gesū-Darāz traveled to *Gulbargah* in 804 A.H. and stayed there.

(b) When the Sheikh reached Gulbargah for the first time, Gesū-Darāz already wrote his *Kitāb ‘Sīrat al-Nabi’*, while the same book was written (as a matter of fact) in 810 A.H.. It denotes that the first travel of the Sheikh occurred in 810 A.H..

(c) In his second travel the Sheikh did not mention the name of Gesū-Darāz; in its place, he is said to have met his grandson Shāh Yadullāh and Shāh Safiullāh and the death of Hazrat Gesū-Darāz occurred in 825 A.H.
This indicates that the second travel of the Sheikh might have taken place after 825 A.H. / 1422 C.E.

Dr. Jalānī concluded out of the circumstances stated above whatever results Dr. Wahid Ashraf had made out of it are not worthy of acceptance.

"Because, there is nothing found as an evidence to support the fact that the Sheikh did not die in 808 A.H.. He wrote that the first travel of the Sheikh occurred after 804 A.H., because Saiyid Gesū-darāz reached Gulbargah from Delhi in the same year. Dr. Wahid Ashraf appears to have concluded from the premise— When the Sheikh made his first travel the date was to be after 804 A.H., naturally the second travel is to be after 808 A.H.. Consequently, he was alive even after 808 A.H.. We can not regard it as evidence; may be he has made first travel in 805 and the second in 807 A.H..

Therefore, 'the 1st conclusion (a)' and its results is not worthy of acceptance.

And 'the 2nd result (b)' is also not free from doubt. According to his narration in the first travel of the Sheikh, Hazrat Gesū-Darāz had already completed writing of book 'Sirat al-Nabi' and the book was written after 810 A.H.. As a result, it appears, as if he had traveled the first time to Gulbargah after 810 A.H.. It may be mentioned here that 'Hazrat Gesū-Darāz completed writing the book in 810 A.H., is left by Dr. Wahid Ashraf without any reference whatsoever."

"Hence, it can hardly be said that the book-in-question was written in 810 A.H. it is possible that the same has been done beforehand. If any
document (positively) had been at our hand supporting the fact that the book had been written in 810 A.H. or afterwards we could conclude the survival of the Sheikh after 810 A.H. onwards.

In ‘the 3rd phase(c)’ Dr. Wahid Ashraf’s conclusion as to his missing the name of Hazrat Gesū-Darāz, too does not hold water as an argument. As the author basing his thought on missing of Gesū-Darāz in the same travel mentioned meeting Shāh Yadullāh and Shāh Saftullāh, which indicates again Hazrat Gesū-Darāz being dead in 825 A.H., the Sheikh survived in 825 A.H. and afterwards. It is never to be established that Gesū-Darāz died in 825 A.H. when the second travel of Sheikh Simnānī took place and the name of Gesū-Darāz was not mentioned therein—simply non-mentioning of the name of Gesū-Darāz never indicates that the Sheikh was dead. Because anybody’s absence (to be mentioned) is never the evidence of his death. It is evermore possible that during the Sheikh’s 2nd travel Gesū-Darāz might have gone away elsewhere; may be, he had been in the similar travel and all that. So, to conclude his (Gesū-Darāz’s death) out of it is never worthy of approval in historical estimate.”

So long we had been pre-occupied with the differences occurred as to his ‘Death-dates’. According to Husain Nasar, known to be a noted historical philosopher, difference of opinions -‘huge and hazy’- certainly provides scope for ‘longevity’ of life-span rather than ‘the shorter’ one; hence in the researching modes, we are bound to follow the conclusion of Dr. Shamim Ashraf that was based upon his sharp and shrewd analysis of the probable gaps traceable in the arguments of Dr. Wahid Ashraf.

According to him (Dr. Shamim), among all 75 letters of the Sheikh the letter no-45, in fact, was a response to the letter written by Nūr Qutb al-
‘Ālam that had referred to the atrocities of the King Kans. So, connecting it with the date of Kans’s living cannot result in the fixation of the life-span of the Sheikh Simnānī.\textsuperscript{13}

“What prominently comes out as such, that the theory of Sheikh’s writing letters within 817 to 821 A.H. cannot stand valid for the particular letter numbered 45, denoted the fact otherwise—the Sheikh Simnānī wrote no letter at all whatsoever to Kāns.”

“Herein, the statement of Nizām al-Yamenī (qtd. in \textit{Saiyid Ashraf Jahāngīr} by Dr. Saiyid Mohammad Ashraf) gives out the positive fact stated in the \textit{Latifah} No. 56 vide (\textit{Latāif-i-Ashrafi}).\textsuperscript{14} The same stated that Saiyid Ābd al-Razzāque \textit{Nūr al-‘Āīn} lived 120 years. Explaining it in detail that he courted discipleship while he was 12 years and for 40 years he was pre-occupied with the ‘\textit{Rushd-wa-Hidāyat}’ \textit{i.e.} spiritual guidance and the rest of his life he set up to the service of the Sheikh Simnānī. It is a fact accepted by all that the Sheikh \textit{Nūr al-‘Āīn} died in 872 A.H. Now deducting 40 from 872 A.H., comes up 832 A.H. and it is in keeping with the natural estimate that Hazrat Simnānī lived up to 832 A.H. / 1428 making his life-span 120 years in total.\textsuperscript{15}

The life-time (Birth and Death) of a note-worthy saint of world-wide repute so great as Hazrat Ashraf Simnānī, is apt to be thronged in multifarious facts and facets; hence something different in nature is likely to emerge in this connection which none can afford to overlook. Making the discussion concerned, in length and breadth, the chroniclers fixed up the death-date of Hazrat Nūr Qutb al-‘Ālam being 818 A.H. / 1415 C.E. round
which revolve many other connecting events that have got direct bearing upon and consonance into the same.

It is historically put on record that at the ‘death-bed’ of Hazrat Simnānī at Kachawcah people flocked there form all around where the name of Nūr Qutb al-‘Ālam deserves particular mention. In utter anguish Hazrat Nūr Qutb al-‘Ālam noted the meritorious services of the Sheikh in Hindustānī Islam, nay, the entire Muslim Dom—“the world of Islam still demands and desires far-more longer stay of your good self”. At this, the Sheikh Simnānī humbly uttered, “My allotment of ‘Khidmat’ was perhaps fulfilled and the coming-time left for all of you which I cherished to be all the more blissful”. 

These utterances prima-facie (as it appears) point to the almost closing hours of Simnānī’s life-time. Dr. Wahid Ashraf and Dr. Jilānī carried into effect details of data, available at hand, and undertook almost inhuman labour towards the similar target—moulding and remoulding all of them as if towards the lengthening of the life-span thereof up to 832 A.H. / 1428 C.E..

Over and above, both the illustrious authors happened to be the far-later in time-sequence who elaborately utilized the previous works found at hand; but they furnished no data at all towards any tendency whatsoever that might pinpoint to the lengthening of life-time any longer than 808 A.H. / 1405 C.E. far-from any ground betaking the date up to 832 A.H. / 1428. In ultimate analysis, the argument seems to be inadequate to stand firm to run along with the ‘passing-references’ available in ‘Tabaqāt-i-Akbari’ and ‘Tārikh-i-Firishtah’ and the like.
It may be noted here that the event connected with Delawar Khan and his son Hushang Khan in terms of ‘Inheritance’ and ‘Coronation Ceremony’ etc needs to be wrought-up to fit in with the emerging chronology contributing to the expected date of Hazrat Ashraf Simnānī’s death-date—in plain historical methodology this sort of unending labour of events connected with particular epoch to be made extendable with a death-date of a historical personage as great as Simnānī, is to make the plain history over-loaded with things non-historical.
References:


9. Jamī‘ul Akhtar Ashrafī, *Gaus-i-‘Ālam Hazrat Ashraf Jahāngīr Simnānī*, Ashraf Jahāngīr Academy, Chittagong, 1996, p- 43. The learned author, on the other hand, made them both (Simnānī and Gesū-Darāz) alive at the same time making discourse mutually.


11. Dr. Jilānī, *op. cit.*, pp. 31-32.


It may be remembered that Hazrat Sharf al-Dīn Ahmad bin Yaḥyā Manerī (R.A.) (d. 782 A.H. /1381 C.E.) lived for 120 years, the same case was with Hazrat Bandah-Nawāz Gesū-Darāz (R.A.) (d. 825 A.H. / 1422) and Sharf al-Dīn Bu Ḍūʾ Qalandar (d. 724 A.H. / 1324); even Ābd al-Razzāque Nūr al-ʿAīn lived for 120 years without doubt making the same event simultaneously for the same length of life that, in deed, was the case though shrouded in mystery, emerged as factual happening in as much as Allah willed.


Conclusion
Conclusion

By His grace, we have rendered the vast theosophic explorations of Simnānī into academic profile alongside his otherwise involvements that were found strikingly significant within the fabric of vital reformulation of spiritual and historical analysis of the period in question. Moreover, we have ventured to bring into lime-light the cultivation of the formal and terminal wisdom alongwith the inculcation of refined and virtuous Theosophy of top-order. We have also tried to thrash down the exalted ideas of classical theosophy upon the grand scholarship of a Darbār, Mīrzakhil by name wherein laudable accretions are steel found to be going on unadulterated. Meaningful linkages were however traced down between the two. The same epithet 'Jahāngīr' concurrent with Hazrat Simnānī in the common nomenclature where his intercepting role saved Islamic rule and culture with ever-increasing vitality of Islam as a whole, in Bengal, in particular. Needless to say, particularities found therein were widely common amidst the spiritual culture of by-gone days that laterly faced enormous distortions; hence they were kept outside the purview of the Theological instructions and Theosophical orders that have grown up side-by-side. Of course, the same category of contradictions expected to revitalize 'Shariāh', marred the cultural phenomenon promoting the religio-cultural order in the long run. We have propounded the contribution of those stalwarts that historically promoted the cultural Islam.

Hazrat Simnānī’s role in very many cross-currents of the history shall remain starkly alive in the arena of Muslim rule in Hindustān and
Bengal, in particular. As we explained throughout the thesis, though precise in appearance, but deserves to be considered evermore important for the development of spiritual Pathways—countless and evergrowing. Mîrzâkhil Darbâr Sharîf, as a case, is found to be very much conjoined up with classical aura of *Ahl-i-Bait* on top and in utter flourishment it maintained almost living attachments to the already widely pronounced *Tariqahs* i.e. *Qâdiriah, Chistîah, Naqshbandîah, Sahrowardiah, Firdawsiah* and the like; while with *Abul-‘Ulaiah*, in particular, it has close relation with *Sâbiriah Quddûsiah* (of Gangûhî), *Nizâmiah Quddûsiah* and *Razzâqiah* along with total stalwarts flourished along Ferungîmâhâl, Saharanpur, Jaunpur, Delhi and Kolkata. Along with certain particularities (*Simâd-*), they say, it is almost the solo Darbâr that had kept originality and unaltering formality in the spirit of real asceticism in the long walk of centuries.

Quite surprisingly, it sticks to *Īṣāl-i-Ṣawâb Mahfîl* (*Fātiha wa Ni‘âz* and *Aârâs*), over and above, making particular stress on Islamic *Ayyâm* and *Layâlî* in terms of *Milâd-un-Nabî, ‘Ashûrâ, Lailat al-Qadar, Lailat al-Barâ‘at* and the like. It needs particular mention that every day and night—all the time—there occur *Majâlis* and *Mahfîl* of *‘Adîyâh* (ادعية) along with hundreds and thousands of people sharing the *Tabarruk* round the clock.

From the very beginging, owners of the title unusually did not rest satisfied with spiritual bounty as they attained rather they put themselves forward to the acquisition and extension of knowledge and wisdom in the top most seminaries—here, there and everywhere.
Mīrzākhil Darbār, in popular parlance, is treated of late, in particular to have belonged to Bidāti Stock (nakedly innovative in trait and character); in reality, it is a ‘view in the air’ — anybody visiting the shrine shall stand dumb-founded witnessing the picture otherwise.

In the Post-Modern estimation nothing bereft of social service and Egaliterianism is to be held outside the purview of humanism. In fact, the said Darbār and its architect (Gaddīnashīn) is found always doing social services of all kinds—official, institutional, mechanical and monumental. His life, most of it, passed in qualifying the jobs of public-works—the beneficiaries are usually helpless men in the street. As for instance, construction of Cross-Dam, Irrigation, Hospital, Bank, Post-office, compulsory Survey-training, Public Defence etc. So, immense numbers of populace are its beneficiaries which are never banned against the Fold. The striken phenomenon is so much impressive that the custom is running as such as it had started long before.
## Appendix: A

### Spiritual Lineage of Hazrat *Makhdūm* Ashraf Jahāngīr Simnānī (R.A.)**

<table>
<thead>
<tr>
<th>No.</th>
<th>Holy Name</th>
<th>Date of Holy Death</th>
<th>Place of Holy Mazār Sharīf</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.</td>
<td>Hazrat <em>Sultānul Mashāikh Mahbūb-i-Ilāhī</em> Khwājah Nizām al-Dīn Awliā (Q.S.A.)</td>
<td>18 Rabīussānī, 725 A.H. / 11 April, 1325 C.E.; Wednesday</td>
<td>Giyaspur, Delhi, India.</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Date/Day</td>
<td>Location</td>
</tr>
<tr>
<td>-----</td>
<td>-------------------------------------------</td>
<td>-------------------</td>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>14.</td>
<td>Hazrat Khwājah Abū Ishāq Shamī Chishtī (Q.S.A.)</td>
<td>14 Rabiussānī, 320 A.H. / 30 April, 932 C.E., Wednesday</td>
<td>Siriya (Shaam)</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Date of Death</td>
<td>Place of Death</td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>---------------</td>
<td>----------------</td>
</tr>
</tbody>
</table>
References:

Appendix : B

Spiritual Lineage of Mīrzākhil Darbār Sharīf

As we stated earlier, there are 7 Silsilahs running in ‘Mīrzākhil Darbār Sharīf’.

1. Silsilah-i-’Āliyah Qādirīah
   Sahrowārdīah Jahāngīrīah
2. Silsilah-i-’Āliyah Chishtīyah
   Qalandarīah Jahāngīrīah
3. Silsilah-i-’Āliyah Naqshbandīyah
   Abul ‘Ulāyiah Jahāngīrīah
4. Silsilah-i-’Āliyah Firdawsīyah
   Jahāngīrīah
5. Silsilah-i-’Āliyah Qādirīah
   Razzāqīah Jahāngīrīah
6. Silsilah-i-’Āliyah Nizāmīyah
   Quddūsīah Jahāngīrīah
7. Silsilah-i-’Āliyah Sābīrīyah
   Quddūsīah Jahāngīrīah.

We are adding here all ‘the Holy Names’ and ‘the dates of Holy Birth & Death’ and ‘the locations of Holy Masār Sharīfs’ of the accomplished Saints of those ‘Seven Tarīqahs’ of Silsilah-i-’Āliyah Jahāngīrīah, who are 153 in number.
### Silsilah-i 'Aliyah Qadiriah Sahrowardiah Jahangiriah

<table>
<thead>
<tr>
<th>No.</th>
<th>Holy Name</th>
<th>Date of Holy Birth</th>
<th>Date of Holy Death</th>
<th>Place of Holy Mazār Sharīf</th>
</tr>
</thead>
<tbody>
<tr>
<td>No.</td>
<td>Name of the Rehmatul-Lil-Alameen</td>
<td>Date and Time</td>
<td>Place</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>---------------------------------</td>
<td>---------------</td>
<td>-------</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Sheikhul 'Alam</td>
<td>6 Zilq'ad, 1304 A.H. / 28 July, 1887 C.E., Thursday</td>
<td>Qāḍī Walī Chawk, Bhagalpur Sharīf, Bihar, India.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hazrat Shāh Saiyid Emdād Āli (Q.S.A.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Hazrat Gaus al-'Alam Shāh Mohammad Mahdī Farūqī (Q.S.A.)</td>
<td>7 Jamadiul Awwal, 1287 A.H. / 4 Aug., 1870 C.E., Thursday</td>
<td>Karim Chawk, Chaprah Sharīf, Bihar, India.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Hazrat Shāh Mazhar Husain (Q.S.A.)</td>
<td>1195 A.H. / 1781 C.E.</td>
<td>Karim Chawk, Chaprah Sharīf, Bihar, India.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Hazrat Shāh Hasan-Düst Farhatullāh (Q.S.A.)</td>
<td>1167 A.H. / 1754 C.E.</td>
<td>Previous night of 10 Shaban, 1225 A.H. / Sep., 1810 C.E., Monday</td>
<td>Karim Chawk, Chaprah Sharīf, Bihar, India.</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Date</td>
<td>Place</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>-----------------------------</td>
<td>-----------------</td>
<td>--------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Hazrat Shah Mîr Saiyid Khalîl al-Dîn (Q.S.A.)</td>
<td>19 Zilq`ad</td>
<td>Mîr Mahallah, Kasba-i-Baraduri, Patna, Bihar, India.</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Hazrat Shah Mîr Saiyid Jâfar (Q.S.A.)</td>
<td>24 Rab`i-ul- Awwal</td>
<td>Kasba-i-Baraduri, Patna, Bihar, India.</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Hazrat Shah Mîr Saiyid Ahlullâh (Q.S.A.)</td>
<td></td>
<td>Mahallah-i-Baraduri, Bihar, India.</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Hazrat Shah Saiyid Nizâm- al-Dîn (Q.S.A.)</td>
<td>4 Muharram</td>
<td>Mahallah-i-Nayi Saraye, Baraduri, Bihar, India.</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Hazrat Shah Mîr Saiyid Taqî al-Dîn (Q.S.A.)</td>
<td></td>
<td>Mahallah-i-Baraduri, Bihar, India.</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Hazrat Shah Saiyid Nâsir al-Dîn (Q.S.A.)</td>
<td></td>
<td>Mahallah-i-Baraduri, Bihar, India.</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Hazrat Shah Saiyid Mahmûd (Q.S.A.)</td>
<td></td>
<td>Mahallah-i-Baraduri, Bihar, India.</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Hazrat Shah Saiyid</td>
<td>5 Jamâdiussânî</td>
<td>Mahallah-i-</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Name and Title</td>
<td>Date</td>
<td>Place</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>----------------</td>
<td>------</td>
<td>-------</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Hazrat Mīr Saiyid Nūr al-Dīn Mubarak Gaznavī (Q.S.A.)</td>
<td>1 Muharram, 670 A.H. / 16 August, 1271 C.E., Sunday</td>
<td>East side of Hawāl-i-Shansī, Delhi, India.</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Mahbūb-i-Sobhani Qutb-i-Rabbani</td>
<td>1 Ramadan, 470 A.H. / 24</td>
<td>11 Rabiussānī, 561 A.H., / 18 February,</td>
<td>Baghdad Sharif, Iraq.</td>
</tr>
<tr>
<td></td>
<td><strong>Gaus-i-Samdani</strong></td>
<td><strong>March, 1078 C.E., Sunday.</strong></td>
<td><strong>1166 C.E.; The night after Jum'ah.</strong></td>
<td><strong>Hazrat Sheikh Abū Sa'īd Mubārak Ibn Ālī Makhzumī (Q.S.A.)</strong></td>
</tr>
<tr>
<td>---</td>
<td>-------------------</td>
<td>---------------------------------</td>
<td>----------------------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>26</td>
<td>Hazrat Sheikh Abul Hasan Ālī Ibn Mahmūd Hankarī (Q.S.A.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Hazrat Sheikh Ābd al-Āzīz Tamīmī (Q.S.A.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Hazrat Sheikh Rahīm al-Dīn ‘Ayaḍ (Q.S.A.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Date &amp; Location</td>
<td>Details</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>----------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Hazrat Saiyidut Täyefah Abul Qāsem Sheikh Junayid Baghdađī (Q.S.A.)</td>
<td>946 C.E.; Thursday, 19 Shawwal, 298 A.H. / 26 June, 911 C.E.; Friday</td>
<td>Maqbara-i-Shuniziah, Baghdad, Iraq.</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>Hazrat Imām Jáfar Šādiq (A)</td>
<td>77 A.H. / 696 C.E.; Madina Manawwarah</td>
<td>15 Rajab, 148 A.H. / 10 Sep., 765 C.E., Jannat-ul Baqī’ (Beside his Father &amp; Grand</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Birth - Death dates</td>
<td>Date of Death</td>
<td>Location</td>
</tr>
<tr>
<td>-----</td>
<td>-----------------------</td>
<td>------------------------------</td>
<td>---------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>38</td>
<td>Hazrat Imām Ālī Zainul ’Ābedīn (A)</td>
<td>37 A.H. / 657 C.E.</td>
<td>Muharram, 94 A.H. / Oct., 712 C.E.; at the age of 57 years old</td>
<td>Jannat-ul Baqī’ (Qubbat-ul ‘Abbās) Madina Manawwarah, K.S.A.</td>
</tr>
<tr>
<td>41</td>
<td>Hazrat Saiyiduna Rasūl-i- Maqbūl Mohammad Mustafā (D.S.)</td>
<td>2 Rabi-ul- Awwal, 22 April, 571 C.E.; Monday</td>
<td>12 Rabi-ul-Awwal, 11 A.H. / 4 June, 632 C.E.; Monday</td>
<td>Madina Manawwarah, K.S.A.</td>
</tr>
</tbody>
</table>
N.B: There is another *Silsilah* [from Hazrat Abū Mahfuz M’arūf Karkhī (Q.S.A.) to Hazrat Amirul M’omenin Ālī Murtadhā (A)] without above-mentioned ‘Shajrah Sharīf’.

<table>
<thead>
<tr>
<th>No.</th>
<th>Holy Name</th>
<th>Date of Holy Birth</th>
<th>Date of Holy Death</th>
<th>Place of Holy Mazār Sharīf</th>
</tr>
</thead>
<tbody>
<tr>
<td>35</td>
<td>Hazrat Abū Mohammad Habīb ‘Ajamī (R.A.)</td>
<td></td>
<td>3 Rabiussānī, 156 A.H. / 7 March, 773 C.E.</td>
<td>Baghdad, Iraq.</td>
</tr>
<tr>
<td>38</td>
<td>Hazrat Saiyiduna Rasūl-i-Maqbūl Mohammad Mustafā (D.S.)</td>
<td>2 Rabi-ul- Awwal, 22 April, 571 C.E.; Monday</td>
<td>12 Rabi-ul-Awwal, 11 A.H. / 4 June, 632 C.E.; Monday</td>
<td>Madina Manawwarah, K.S.A.</td>
</tr>
</tbody>
</table>
There is another *Silsilah* from Hazrat Abul Farah Tarsusi (R) to Hazrat Abu Bakar Mohammad Ibn Dalaf *Shibli* (R.A).

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>27</td>
<td>Hazrat Abul Farah Tarsusi (R.A.)</td>
</tr>
<tr>
<td>28</td>
<td>Hazrat Sheikh Abul Fadl Abd al-Wahid Ibn Abd al-Aziz Tamimi (R.A.)</td>
</tr>
<tr>
<td>29</td>
<td>Hazrat Abd al-Aziz Tamimi (R.A.)</td>
</tr>
<tr>
<td>30</td>
<td>Hazrat Abu Bakar Mohammad Ibn Dalaf <em>Shibli</em> (R.A.)</td>
</tr>
<tr>
<td>No.</td>
<td>Holy Name</td>
</tr>
<tr>
<td>-----</td>
<td>-----------</td>
</tr>
<tr>
<td>1</td>
<td>Hazrat Shāh Jahāngīr Tājul ʻArefin Saiyid Moulānā Mohammad ʻAreful Hai (Q.S.A.)</td>
</tr>
<tr>
<td>5</td>
<td>Sheikhul ʻĀlam</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
</tr>
<tr>
<td>7</td>
<td>Hazrat Shāh Mazhar Husain (Q.S.A.)</td>
</tr>
<tr>
<td>8</td>
<td>Hazrat Shāh Hasan-Ｄūst Farhatullāh (Q.S.A.)</td>
</tr>
<tr>
<td>No.</td>
<td>Name of the Saint</td>
</tr>
<tr>
<td>-----</td>
<td>------------------</td>
</tr>
<tr>
<td>11</td>
<td>Hazrat Shāh Mīr Saiyid Khalīl al-Dīn (Q.S.A.)</td>
</tr>
<tr>
<td>12</td>
<td>Hazrat Shāh Mīr Saiyid Jāfar (Q.S.A.)</td>
</tr>
<tr>
<td>13</td>
<td>Hazrat Shāh Mīr Saiyid Ahlullāh (Q.S.A.)</td>
</tr>
<tr>
<td>14</td>
<td>Hazrat Shāh Saiyid Nizām al-Dīn (Q.S.A.)</td>
</tr>
<tr>
<td>15</td>
<td>Hazrat Shāh Mīr Saiyid Taqī al-Dīn (Q.S.A.)</td>
</tr>
<tr>
<td>16</td>
<td>Hazrat Shāh Saiyid Nāser al-Dīn (Q.S.A.)</td>
</tr>
<tr>
<td>17</td>
<td>Hazrat Shāh Saiyid Mahmūd (Q.S.A.)</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
</tr>
<tr>
<td>-----</td>
<td>------------------------------</td>
</tr>
<tr>
<td>18</td>
<td>Hazrat Shäh Saiyid Faḍlullāh ‘Urf Saiyid Gussayī(n) (Q.S.A.)</td>
</tr>
<tr>
<td>20</td>
<td>Hazrat Shäh Najm al-Dīn Qalandar (Q.S.A.)</td>
</tr>
<tr>
<td>21</td>
<td>Hazrat Mīr Saiyid Nūr al-Dīn Mubārak Gaznāwī (Q.S.A.)</td>
</tr>
<tr>
<td>24</td>
<td>Hazrat Qutb al-</td>
</tr>
<tr>
<td>No.</td>
<td>Name and Titles</td>
</tr>
<tr>
<td>-----</td>
<td>-----------------</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
</tr>
<tr>
<td>32</td>
<td>Hazrat Khwājah Abū Ishāq Shāmī Chishtī (Q.S.A.)</td>
</tr>
<tr>
<td>34</td>
<td>Hazrat Khwājah Abū Hubaira Basrī (Q.S.A.)</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
</tr>
<tr>
<td>-----</td>
<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>38</td>
<td>Hazrat Khwājah Abd al-Wahid Bin Zaid (Q.S.A.)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Date and Location</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>38</td>
<td>Hazrat Khwājah Abd al-Wahid Bin Zaid (Q.S.A.)</td>
<td>22 Safar, 177 or 178 A.H. / June, 793-794 C.E.</td>
<td>Old Graveyard of Ka`ba Sharif, Makkah Sharif, K.S.A.</td>
</tr>
</tbody>
</table>
### Table of Holy Names and Dates

<table>
<thead>
<tr>
<th>No.</th>
<th>Holy Name</th>
<th>Date of Holy Birth</th>
<th>Date of Holy Death</th>
<th>Place of Holy Mazār Sharīf</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Hazrat Shāh Jahāngīr Ṭājul 'Ārefīn Saiyid Moulānā Mohammad 'Ārefūl Ḥai (Q.S.A.)</td>
<td>17 Jamādiussānī, 1359 A.H. / 24 July, 1940 C.E., Wednesday</td>
<td>Present Sajjādah-Nashīn Sāhib Qiblah-i-ʿĀlam (Q.S.A.)</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Date</td>
<td>Location</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>----------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>15 Zilhadj, 1229 A.H. / 28 Nov., 1814 C.E., Monday</td>
<td>Mīrzākhil Sharif, Satkania, Chittagong, Bangladesh.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>6 Zilq'ad, 1304 A.H. / 28 July, 1887 C.E., Thursday</td>
<td>Qādi Walī Chawk, Bhagalpur Sharif, Bihar, India.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>7 Jamadiul Awwal, 1287 A.H. / 4 Aug., 1870 C.E., Thursday</td>
<td>Karim Chawk, Chaprah Sharif, Bihar, India.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>13 Rabiussānī, 1271 A.H. / 3 January, 1855 C.E., Wednesday</td>
<td>Karim Chawk, Chaprah Sharif, Bihar, India.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Previous night of 10 Shaban, 1225 A.H. / Sep., 1810 C.E., Monday</td>
<td>Karim Chawk, Chaprah Sharif, Bihar, India.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>28 Rabiul Awwal, 1224 A.H. / 13 May, 1809 C.E., Saturday</td>
<td>Khwājah Kela(n)Ghat, Patna Sharif, Bihar, India.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Name of Imam</td>
<td>Date of Death</td>
<td>Event Details</td>
<td>Location</td>
</tr>
<tr>
<td>-----</td>
<td>--------------</td>
<td>---------------</td>
<td>---------------</td>
<td>----------</td>
</tr>
<tr>
<td>14</td>
<td>Hazrat Saiyiduna Mīr Abūl ʿUla (Q.S.A.)</td>
<td>990 A.H. / 1582 C.E.</td>
<td>9 Safar, 1061 A.H. / 31 January 1651, Tuesday</td>
<td>Agra Sharif, India.</td>
</tr>
<tr>
<td>15</td>
<td>Hazrat Mīr Ābdullāh Ahrārī (Q.S.A.)</td>
<td>22 Ramadan,</td>
<td>22 Ramadan,</td>
<td>Agra (Bank of the Jamuna River), India.</td>
</tr>
<tr>
<td>17</td>
<td>Hazrat Khwājah Ābd al-Haq</td>
<td></td>
<td></td>
<td>Sind, Hyderabad, India.</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Date Details</td>
<td>Location Details</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>-------------------------------------------</td>
<td>--------------------------------------------------</td>
<td>------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Hazrat Khwājah Ubaidullāh Ahrār (Q.S.A.)</td>
<td>Ramadan, 806 A.H. / March-April, 1404 C.E.; Taskhand</td>
<td>Kandkaran Sharīf, Samarpand, Uzbekistan.</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Hazrat Khwājah Álī Ramītīnī ʿUrūf Khwājah Ázīza(n)</td>
<td>29 Rabi-ul-Awwal, 895 A.H. / March, 1490 C.E.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Q.S.A.)</td>
<td>Location</td>
<td>Date</td>
<td>Location</td>
</tr>
<tr>
<td>---</td>
<td>----------------------------------------------</td>
<td>-------------------------------</td>
<td>---------------------------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>30</td>
<td>Hazrat Abul Qāsem Ābd al-Rahmān Gargānī (Q.S.A.)</td>
<td></td>
<td>450 A.H. / 1058 C.E.</td>
<td>Kashan City, Iran.</td>
</tr>
<tr>
<td>31</td>
<td>Hazrat Abul Hasan Ālī Kharqānī (Q.S.A.)</td>
<td>Kharqan,</td>
<td>10 Muharram, 425 A.H. / 10 Dec., 1033 C.E.; Tuesday</td>
<td>Kharqan, Iran.</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Date</td>
<td>Location</td>
<td>備註</td>
</tr>
<tr>
<td>-----</td>
<td>-------------------------------------------</td>
<td>-----------------------------</td>
<td>-----------------------------------------------</td>
<td>-----------------------------------------------</td>
</tr>
<tr>
<td>33</td>
<td>Hazrat Imām Jāfar Ṣādiq (A.)</td>
<td>77 A.H. / 696 C.E.;</td>
<td>Madina Manawwarah, K.S.A.</td>
<td>(Beside his Father &amp; Grand Father) Madina Manawwarah, K.S.A.</td>
</tr>
<tr>
<td>36</td>
<td>Hazrat <em>Amirul M`omenin</em> Abū Bakar Siddīq (R.A.)</td>
<td>22 Jamādiussānī, 13 A.H. / 25 Aug., 634 C.E., Tuesday; at the age of 63 Years old</td>
<td>Inside the <em>Rawdah Sharif</em> of Madina Manawwarah, K.S.A.</td>
<td>(D.S.)</td>
</tr>
<tr>
<td>37</td>
<td>Hazrat Saiyiduna Rasūl-i-Maqbūl Mohammad Mustafā (D.S.)</td>
<td>2 Rabi-ul-Awwal, 22 April, 571 C.E.; Monday</td>
<td>12 Rabi-ul-Awwal, 11A.H. / 4 June, 632 C.E.; Monday</td>
<td>Madina Manawwarah, K.S.A.</td>
</tr>
</tbody>
</table>
## 4

**SILSILAH-I- ‘ĀLIYAH FIRDAWSIYAH JAHĀNGĪRĪAH**

<table>
<thead>
<tr>
<th>No.</th>
<th>Holy Name</th>
<th>Date of Holy Birth</th>
<th>Date of Holy Death</th>
<th>Place of Holy Mazār Sharīf</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Sheikhul ’Ālam</td>
<td>6 Zilq`ad,</td>
<td></td>
<td>Qaḍi Walī Chawk,</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Date</td>
<td>Location</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>-------------------------------------------</td>
<td>--------------------</td>
<td>-----------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Hazrat Sháh Mazhar Husain (Q.S.A.)</td>
<td>1195 A.H. / 1781 C.E.</td>
<td>Karim Chawk, Chapra Sharif, Bihar, India.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Hazrat Sháh Hasan-Düst Farhatulláh (Q.S.A.)</td>
<td>Previous night of 10 Shaban, 1225 A.H. / Sep., 1810 C.E., Monday</td>
<td>Karim Chawk, Chapra Sharif, Bihar, India.</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Name and Titles</td>
<td>Prayer</td>
<td>Place of Death</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>----------------</td>
<td>--------</td>
<td>----------------</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Hazrat Shāh Mīr Saiyid Khalīl al-Dīn (Q.S.A.)</td>
<td>19 Zilq’ad</td>
<td>Mīr Mahallah, Kasba-i-Ba(r)d, Patna, Bihar, India.</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Hazrat Shāh Mīr Saiyid Jāfār (Q.S.A.)</td>
<td>24 Rab‘i-ul-Awwal</td>
<td>Kasba-i-Ba(r)d, Patna, Bihar, India.</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Hazrat Mīr Saiyid Mubarak Ḥusainī (Q.S.A.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Hazrat Mīr Saiyid Ashraf ‘Urf Mīr Saiyid Mīr (Q.S.A.)</td>
<td>5 Ramadan, 1169 A.H. / June, 1756 C.E.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Hazrat Shāh Rukn-i-‘Ālam Nizāmiyah (Q.S.A.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Hazrat Shāh Aḥūb Fāṭah Hidayātullāh Sar-Mast-i-Nizāmiyah (Q.S.A.)</td>
<td>29 Ramadan</td>
<td>Seetapur, India.</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Hazrat Makhdūm Shēkih ‘Ulā ‘Urf Shēkih Qādī (Q.S.A.)</td>
<td>2 Ramadan, 1139 A.H. / 23 April, 1727 C.E., Wednesday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Hazrat Ayub Kāhī</td>
<td>19 Shabān,</td>
<td>Kuh-i-Rasna</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rukn al-Dīn Firdawsī (Q.S.A.)</td>
<td>14 Shaban, 793 A.H. / 26 July, 1391 C.E., Tuesday</td>
<td>Jeddah, K.S.A.</td>
<td></td>
</tr>
<tr>
<td>----</td>
<td>--------------------------------</td>
<td>--------------------------------------------------</td>
<td>----------------</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Hazrat Khwājah Abū Ahmad Aswad Dainurī (Q.S.A.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Date and Location</td>
<td>Location</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>-------------------------------------------</td>
<td>--------------------------------------------------------</td>
<td>------------------</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Hazrat Saiyidut Tāyefah Abul Qāsim Sheikh Junayid Baghdaðī (Q.S.A.)</td>
<td>19 Shawwal, 298 A.H. / 26 June, 911 C.E.; Friday</td>
<td>Maqbara-i-Shuniziah, Baghdad, Iraq.</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>Hazrat Imām Saiyid Álī Ibn Mūsā Riddā (A)</td>
<td>11 Rabi-ul- Awal, 153 A.H. / March, 770 C.E.; Madina Manawwarah</td>
<td>Mashhad-i-Muqaddas, Iran.</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>Hazrat Imām Jāfār</td>
<td>77 A.H. / 696</td>
<td>15 Rajab, 148</td>
<td>Jannat-ul Baqī’</td>
</tr>
<tr>
<td>Name</td>
<td>Date of Death</td>
<td>Details</td>
<td>Location</td>
<td></td>
</tr>
<tr>
<td>--------------------------------------------------</td>
<td>---------------</td>
<td>---------</td>
<td>------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Ṣādiq (A)</td>
<td></td>
<td></td>
<td>C.E.; Madina Manawwarah</td>
<td></td>
</tr>
<tr>
<td>Hazrat Imām Mohammad Bāqir (A)</td>
<td>58-59 A.H. / 678-679 C.E.;</td>
<td>10 Zilhadj, 117 A.H. / 6 January, 736 C.E.;</td>
<td>(Beside his Father &amp; Grand Father) Madina Manawwarah, K.S.A.</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Holy Name</td>
<td>Date of Holy Birth</td>
<td>Date of Holy Death</td>
<td>Place of Holy Mazār Sharīf</td>
</tr>
<tr>
<td>-----</td>
<td>---------------------------------------------------------------------------</td>
<td>--------------------</td>
<td>--------------------</td>
<td>------------------------------------------------</td>
</tr>
<tr>
<td>1</td>
<td>Hazrat Shāh Jahāngīr Tājul ʿĀrefīn Saiyid Moulānā Mohammad ʿĀreful Hai (Q.S.A.)</td>
<td>17 Jamādi’āsānī, 1359 A.H. / 24 July, 1940 C.E., Wednesday</td>
<td>Present Sajjādah-Nashīn Sāhib Qiblah-i-ʿĀlam (Q.S.A.)</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Hazrat Moulānā Ahmad Anwārul Haq</td>
<td>26 Shaban, 1236 A.H. / 29 May,</td>
<td></td>
<td>Bāg-i-Maulavi Anwār, Ferungi</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Date and Details</td>
<td>Location</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>----------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------------</td>
<td>----------------------------</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Hazrat Moulānā Ahmad Ābd al-Haq Lucknavī (Q.S.A.)</td>
<td>27 Rajab, 1102 / 1103 A.H. / April, 1691 / 1692 C.E.</td>
<td>Mahal, Lucknow, India.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>9 Zilhadj, 1167 / 27 Sep., 1754 or C.E., Friday</td>
<td>Bāg-i-Maulavī Anwār, Ferungī Mahal, Lucknow, India.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rahīm Ba(n)sabī (Q.S.A.)</td>
<td>6 Shawwal, 1136 A.H. / 28 June, 1724 C.E.; Wednesday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Hazrat Shāh Husain Khudānamā (Q.S.A.)</td>
<td>7 Muharram, 1087 A.H.</td>
<td>Burhanpur, M. P., India.</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Hazrat Shāh Amanullāh (Q.S.A.)</td>
<td>2 Muharram, 919 A.H.</td>
<td>Delhi, India.</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Name and Status</td>
<td>Date</td>
<td>Location</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>----------------</td>
<td>------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Hazrat Shāh Saiyid Bakhsh Farīd Bakkārī (Q.S.A.)</td>
<td>15 Ramadan, 895 A.H.</td>
<td>Bahkar,</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Hazrat <em>Sheikh al-Islām</em> Shahjalal Qādirī (Q.S.A.)</td>
<td>7 Saban, 889 A.H.</td>
<td>Deoband, India.</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Hazrat <em>Sheikh al-Islām</em> Bahā al-Dīn Ansārī (Q.S.A.)</td>
<td></td>
<td>Dawlatābād, Awrangābād, Deccan, India.</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Hazrat <em>Sheikh al-Islām</em> Saiyid Abul Ābbās Ahmad (Q.S.A.)</td>
<td></td>
<td>Dawlatābād, Awrangābād, Deccan, India.</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Hazrat <em>Sheikh al-Islām</em> Shāh Mūsā Qādirī (Q.S.A.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Hazrat <em>Sheikh al-Mashāikh</em> Mīr Saiyid Álī (Q.S.A.)</td>
<td>23 Shawwal</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Hazrat <em>Sheikh al-Islām</em> Mīr Saiyid Ahmad Baghdādī (Q.S.A.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Date and Location</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>-------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Babul Har ‘b [Inside the Mazār Sharif of Hazrat Imām Ahmad (R.A.)] Bagdad Sharif, Iraq.</td>
<td>6 Shawwal, 603 A.H. / 12 May, 1207 C.E. Saturday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Mahbūb-i-Sobhani Qutb-i- Rabbani Gaus-i-Samdani Hazrat Sheikh Saiyid Muhi al-Dīn Ābd al-Qādir Jīlānī (Q.S.A.)</td>
<td>1 Ramadan, 470 A.H. / 24 March, 1078 C.E., Sunday</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Baghdad Sharīf, Iraq.</td>
<td>11 Rabiussānī, 561 A.H. / 18 February, 1166 C.E., The night after Jum’ah.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hankar Sharīf Tiunisia, (Sham).</td>
<td>1 Muharram, 486 A.H. / 7 Feb., 1093 C.E., Tuesday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Hazrat Sheikh Abul Farah Mohammad Ibn Ābdullāh Tarsusī</td>
<td>15 Rabi-ul- Awal, 407 A.H. or 3 Shaban,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tarsus, Turkey.</td>
<td>Tarsus, Turkey.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Date &amp; Location</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>-----------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>Hazrat Saiyidut Tāyefah Abul Qāsem Sheikh Junayid Baghdādī (Q.S.A.)</td>
<td>19 Shawwal, 298 A.H. / 26 June, 911 C.E., Friday</td>
<td>Maqbara-i-Shuniziah, Baghdad, Iraq.</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Imam Name</td>
<td>Year of Birth</td>
<td>Place of Birth</td>
<td>Year of Death</td>
</tr>
<tr>
<td>-----</td>
<td>------------</td>
<td>---------------</td>
<td>----------------</td>
<td>---------------</td>
</tr>
<tr>
<td>37</td>
<td>Hazrat Imam Musa Kāzim (A)</td>
<td>770 C.E.; Madina Manawwarah</td>
<td>824 C.E.</td>
<td>24 Rajab, 183 A.H. / 3 Sep., 799 C.E.; Friday; at the age of 55 years old.</td>
</tr>
<tr>
<td>38</td>
<td>Hazrat Imam Jafar Sadiq (A)</td>
<td>77 A.H. / 696 C.E.; Madina Manawwarah</td>
<td></td>
<td>15 Rajab, 148 A.H. / 10 Sep., 765 C.E.; Friday; at the age of 71 years old</td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Year</td>
<td>Date</td>
<td>Place</td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>------</td>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>No.</td>
<td>Holy Name</td>
<td>Date of Holy Birth</td>
<td>Date of Holy Death</td>
<td>Place of Holy Mazār Sharif</td>
</tr>
<tr>
<td>-----</td>
<td>-----------</td>
<td>--------------------</td>
<td>--------------------</td>
<td>---------------------------</td>
</tr>
<tr>
<td>1</td>
<td>Hazrat Shāh Jahāngīr Tājul 'Ārefīn Saiyid Moulānā Mohammad 'Ārefūl Hai (Q.S.A.)</td>
<td>17 Jamādiussānī, 1359 A.H. / 24 July, 1940 C.E., Wednesday</td>
<td>Present Sajjādah- Nashīn Sāhib Qiblá-i-‘Ālam (Q.S.A.)</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Name and Date of Birth</td>
<td>Date of Death</td>
<td>Location</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>------------------------</td>
<td>---------------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Hazrat Shāh Ābd al-Hādī Amruhawī (Q.S.A.)</td>
<td>4 Ramadan, 1199 A.H. / 11 July, 1785 C.E.</td>
<td>Amruhah, Muradabad, India.</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Hazrat Shāh Āzud al-Dīn (Q.S.A.)</td>
<td>7 Rajab, 1172 A.H. / 6 March, 1759 C.E.</td>
<td>Amruhah, Muradabad, India.</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Hazrat Shāh Mohammad Makkī (Q.S.A.)</td>
<td>996 A.H.</td>
<td>Ilahabad, India.</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Hazrat Shāh Mohammadā (Q.S.A.)</td>
<td>1107 A.H. / 1695-1696 C.E.</td>
<td>India.</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Place</td>
<td>Date and Details</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>-------</td>
<td>------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Ilahabad (Q.S.A.)</td>
<td>Hazrat Sheikh Abu Sa'yid Gangugh (Q.S.A.) at the time of Sunset 2 Rabiussani, 1049 A.H. / 2 Aug., 1639 C.E.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Hazrat Makhdum Jahania (n)</td>
<td>Hazrat Makhdum Jahania (n) 14 Sh’aban, 707 A.H. / 16 Feb., 10 Zilhadj, 785 * Üch, Multan, Pakistan.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Name of the Sage/ blessed one</td>
<td>Date of Death</td>
<td>Place of Death</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>--------------------------------</td>
<td>---------------</td>
<td>----------------</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Jaha(n)-gasht Saiyid Jalāl al-Dīn Bukhārī (Q.S.A.)</td>
<td>1308 C.E.; the night before Friday</td>
<td>Chirāg Dehli, Delhi, India.</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Hazrat Nasīr al-Dīn Rawshan Chirāg Dehlawī (Q.S.A.)</td>
<td>675 A.H. / 1276 C.E., Awad City</td>
<td>18 Ramadan, 757 A.H. / 22 Sep., 1356 C.E. Wednesday</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>C.E.</td>
<td>Date</td>
<td>Place</td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>------</td>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>28</td>
<td>Hazrat Khwājah Moudūd Chishtī (Q.S.A.)</td>
<td>430 A.H. / 1039 C.E.</td>
<td>1 Rajab, 1133 C.E.</td>
<td>Chisht, Afghanistan</td>
</tr>
<tr>
<td>32</td>
<td>Hazrat Khwājah Abū Ishāq Shamī Chishtī (Q.S.A.)</td>
<td>430 A.H. / 1039 C.E.</td>
<td>14 Rabiʿus-Sanī, 320 A.H./30 April, 932 C.E., Wednesday</td>
<td>Siriya (Shaam)</td>
</tr>
<tr>
<td>No</td>
<td>Name</td>
<td>Birth Date</td>
<td>Burial Place</td>
<td></td>
</tr>
<tr>
<td>----</td>
<td>------</td>
<td>------------</td>
<td>--------------</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Hazrat Khwājah Abū Hubaira Basrī (Q.S.A.)</td>
<td>287 A.H. / 10 Oct., 900 C.E.; (Life-time 120 years.)</td>
<td>Basra, Iraq.</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>Hazrat Khwājah Sultān Ibrāhīm Ibn Adham (Q.S.A.)</td>
<td>262 A.H. / March, 876 C.E.</td>
<td>Siriya (Shaam).</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>Hazrat Khwājah Ābd al-Wahid Bin Zaid (Q.S.A.)</td>
<td>177 or 178 A.H. / June, 793- 794 C.E.</td>
<td>Old Graveyard of Ka’ba Sharif Makkah Sharif, K.S.A.</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>Hazrat Amir al-M’omenin Álī</td>
<td>602 C.E.</td>
<td>Najaf Sharif, Iraq.</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>Murtadā (R.A.)</td>
<td>January, 662 C.E.; Friday</td>
<td></td>
<td></td>
</tr>
<tr>
<td>----</td>
<td>----------------</td>
<td>--------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>213</td>
<td>Hazrat Saiyiduna Rasūl-i- Maqbūl Mohammad Mustafā (D.S.)</td>
<td>2 Rabi-ul-Awwal, 22 April, 571 C.E.; Monday</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>12 Rabi-ul-Awwal, 11 A.H. / 4 June, 632 C.E.; Monday</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Madina Manawwarah, K.S.A.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Table: Silsilah-i-‘Aliyah Sābīriyah Quddūsīyah Jahāngīrīyah

<table>
<thead>
<tr>
<th>No.</th>
<th>Holy Name</th>
<th>Date of Holy Birth</th>
<th>Date of Holy Death</th>
<th>Place of Holy Mazār Sharīf</th>
</tr>
</thead>
<tbody>
<tr>
<td>No.</td>
<td>Name</td>
<td>Date</td>
<td>Place</td>
<td>Remarks</td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>------</td>
<td>-------</td>
<td>---------</td>
</tr>
<tr>
<td>4</td>
<td>Hazrat Hājī Emdādullāh Muhājir Makkī (Q.S.A.)</td>
<td>22 Safar, 1233 A.H. / 1818 C.E.</td>
<td>Jannat-ul-Mu'alla (Beside the Mazār Sharīf of Hazrat Rahmatullāh Muhājir (R)) Makkah Sharīf, K.S.A.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Hazrat Shāh Nūr Mohammad Janjanawī (Q.S.A.)</td>
<td>1201 A.H. / 1787 C.E.</td>
<td>Janjana City (Beside the Dargah Sharīf of Hazrat Saiyid Mahmūd (R)), Muradabad, India.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Hazrat Shāh Ābd al-Rahīm Shahīd Wilāyati (Q.S.A.)</td>
<td>27 Zilq`ad, 1246 A.H. / 9 May, 1831 C.E.</td>
<td>Pinjar, Mulk-i-wilayāt, India.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Hazrat Shāh Ābd al-Hādī Amruhawī (Q.S.A.)</td>
<td>4 Ramadan, 1199 A.H. / 11 July, 1785 C.E.</td>
<td>Amruhah, Muradabad, India.</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Hazrat Shāh Āṣud al-Dīn (Q.S.A.)</td>
<td>7 Rajab, 1172 A.H. / 6 March, 1759 C.E.</td>
<td>Amruhah, Muradabad, India.</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Hazrat Shāh Mohammad Makkī (Q.S.A.)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Name</td>
<td>Date and Details</td>
<td>Location</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>-------------------------------------------</td>
<td>------------------------------------------------------------</td>
<td>--------------------------------</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Hazrat Shāh Mohammadī (Q.S.A.)</td>
<td>1107 A.H. / 1695-1696 C.E.</td>
<td>India.</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Hazrat Sheikh Abū Saʿyīd Gangūhī (Q.S.A.)</td>
<td>2 Rabiussānī, 1049 A.H. / 2 Aug., 1639 C.E.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Hazrat Shāh al-ʿĀlamīn Qutb al-Aqtāb Ābd al-Quddūs Gangūhī (Q.S.A.)</td>
<td>23 Jamādiussānī, 838 A.H. / 2 Feb., 1435 C.E., Monday; Radawli Sharīf</td>
<td>Gangooh Sharīf, Uttar Pradesh, India.</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Hazrat Sheikh Ārif Ahmad Radawlavī (Q.S.A.)</td>
<td>815 A.H. / 1412 C.E.</td>
<td>Radawli Sharīf, Lucknow, India.</td>
<td></td>
</tr>
<tr>
<td><strong>Jamān</strong></td>
<td><strong>Sheikh Ahmad Ábd al-Haq Radawlavī (Q.S.A.)</strong></td>
<td><strong>1434 C.E. Tuesday, Between Ásr and Magrib (Shahr-i-Haq, p. 142)</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Hazrat Quth al-Aqtāb Khwājah Qutb al-Dīn Bakhtīār Kākī Úshī (Q.S.A.)</td>
<td>14 Rabi-ul-Awwal, 634 A.H. / Nov., 1236 C.E. Meher Wali Sharīf, Delhi, India.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

217
<table>
<thead>
<tr>
<th></th>
<th>(Q.S.A.)</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td>Hazrat Khwājah ʿUthmān Hārūnī (Q.S.A.)</td>
<td></td>
<td>6 Shawwal, 617 A.H. / 11 Dec, 1220 C.E.; Friday</td>
<td>Jannat-ul-M’u’allah, Makkah Sharīf, K.S.A.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>526 A.H. / 1132 C.E.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>430 A.H. / 1039 C.E.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Hazrat Khwājah Moudūd Chishtī (Q.S.A.)</td>
<td></td>
<td>1 Rajab, 527 A.H. / May, 1133 C.E.</td>
<td>Chisht, Afghanistan</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>430 A.H. / 1039 C.E.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>390 A.H. / 1046 C.E.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Hazrat Khwājah Abū Mohammad Abdāl Chishtī (Q.S.A.)</td>
<td></td>
<td>4 Rabiussānī, 411 A.H. / August, 1020 C.E.</td>
<td>Chisht, Afghanistan</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>430 A.H. / 1039 C.E.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Hazrat Khwājah Abū Ahmad Chishtī (Q.S.A.)</td>
<td></td>
<td>1 Jamādiussānī, 355 A.H. / May, 966 C.E.</td>
<td>Chisht, Afghanistan</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>430 A.H. / 1039 C.E.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Hazrat Khwājah Abū Ishaq Shāmī Chishtī (Q.S.A.)</td>
<td></td>
<td>14 Rabiussānī, 320 A.H. / 30 April, 932 C.E.; Wednesday</td>
<td>Siriya (Shaam)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>430 A.H. / 1039 C.E.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>Hazrat Khwājah</td>
<td></td>
<td>14 Muharram,</td>
<td>Dainur Sharīf,</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>430 A.H. / 1039 C.E.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Name</td>
<td>Date and Details</td>
<td>Place</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>------------------------------------------</td>
<td>-------------------------------------------------------</td>
<td>---------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Hazrat Khwājah Abū Hubaira Basrī (Q.S.A.)</td>
<td>7 Shawwal, 287 A.H. / 10 Oct., 900 C.E.; (Life-time 120 years.)</td>
<td>Basra, Iraq.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>Hazrat Khwājah Ábd al-Wāhīd Bin Zaid (Q.S.A.)</td>
<td>27 Safar, 177 or 178 A.H. / June, 793- 794 C.E.</td>
<td>Old Graveyard of Ka’ba Sharīf Makkah Sharīf, K.S.A.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Bibliography
A Bibliography of Selected Books

Arabic:


10. Ferunğîmahallî, Ābdul Ḥai, Abul Hasanât : *Turb al-Amâsil bi Tarâjum al-
Afâdîl*, Dabdaba-i-Ahmadi Press, Lucknow, India, 1303 A.H.

11. Ferunğîmahallî, Ābdul Ḥai, Abul Hasanât : *Zajr al-Nâs álâ Inkârî Athri
Ibn-Ábbâs*, Mustafâî Press, Lucknow, India, Safar, 1303/ Nov, 1885.

12. Ferunğîmahallî, Ābdul Ḥai, Abul Hasanât : *Al-Fawâid al-Bahiyah û


Lebanon, 1427 A.H. / 2006.

Akhbâr Man Zahab*, Dâr al-Kotob al-`Ilmiyah, Lebanon, 1st Ed., 1419 
A.H.

17. Ibn al-Jawzi, Jamâl al-Dîn Abû al-Furj Ábd al-Rahmân, Muhaddis Álâmâmah (d.

18. Ibn Kathîr, Abûl Fida’ Ímâduddîn, Imâm (d.- 774 A.H.) : *Al-Bidâyah wa al-
Nihâyah*, vol. I-IX., Dâr al-Fikr, Beirut, Lebanon, 1418 A.H.

vol. I, ʻUthmanîa Press, Egypt, 1307 A.H.

20. Al-ʻIîdrus, Sheikh Abd al-Qâdir : *Târîf al-Âhvâ bi Faḍâil al-Ihvâ*, Dâr al-


45. Al-Ṭabarī, Muḥibb al-Dīn Ahmad Ibn Ābdullāh, Imām (d. 694 A.H.):

46. Al-Tādefī, Sheikh Mohammad Ibn Yahyā:
   *Qalāid al-Jawāhir fi Manāqib al-

47. Ṭāsh Kubrā Zadah, Ahmad b. Mustafā:
   *Miftāḥ al-Saʿādah wa Misbāh al-
   Siyādah*, vol. I & II, Dar al-Kotob al-ʿIlmiyah, Lebanon, 1422 A.H.

48. Al-Yaḥī, Abū Mohammad Ābdullāh, Imām:
   *Mīrāt al-Janān wa ʿIbrāt al-

49. Al-Yaḥī, Abū Mohammad Ābdullāh, Imām:
   *Rawḍ al-Riyyāhīn fi Hikāyāt al-
   Ṣāleḥīn*, Maimunia Press, Egypt, 1307 A.H.

50. Al-Dhāhibī, Abū Ābdullāh Shamsuddin Mohammad, Imām (d. 748 A.H.):
   *Tadhkira al-Huffāz*, vol. I-IV., ʿUmmul Qurā, Egypt, 1304 A.H.

51. Al-Zubaidī, Saiyid Mohammad, Āllāmah:

---

**Persian:**

1. Ābd al-ʿAlī ʿAlamābādī, Durri:

2. Abul Faḍl:
   *Āvin-i-Akkārī* (Ed. By H. Blochmann), Kolkata, 1877.

3. Abul ʿUlāī, Sheikh Yaḥyā:

4. Al-ʿAlvī, Saiyid Sadr al-Dīn Ahmad:
   *Rawāḥ al-Mustafā min Azhār al-
   Murtadā*, Ahmadi Press, Kanpur, India, 1307 A.H.

5. Amīr Khusrau:
   *Qīrān al-Sādaīn*, (ed. Moulavi Mohammad Ismail), Aligarh, 1918.


**Urdu:**

1. Ábd al-Barī, Prof. Saiyid : *Ashraf Jahāngīr*, Danish Book Dipu, Faizabad (U.P.), India, 1981.


250


44. Mushir Ahmad Kakori: *Sirat al-Ashraf*, vol. I & II, Barqi Press, Lucknow, India, 1370 A.H. / 1951 C.E.


253

63. Saiyid Ábd al-Ḥai Ashrafā : *Awrād-i- Ashraft*, Kefayat Press, Faizabad (U.P.), India, 1353 A.H.

64. Saiyid Mohammad Bulāq : *Rawdāh-i-Aqṭāb*, Muhib-i-Hindi Press, Delhi, India, 1309 A.H.


78. Wahīd Ashraf Kachawchavi, Dr.: *Ḥayāt-i-Saīyid Ashraf Jahāngīr Simnānī*, Sarfaraz Qawmi Press, Lucknow, India, n.d.


**English:**


38. Gold Ziher : *Mohammad and Islam*.


56. Le Bon : *La Civilization des Arabes*


87. Shaikh Abdul Qadir al-Jilaane : *The Secret of Secrets*, Muslim Media, Delhi, India.


Bengali:

9. Banerjee, Rakhal Das: *Banglar Itihas*, vol. II, Kolkata, 1324 B.S.

262


24. Karim, Abdul (Sahitaya Bisharad): *Ghayan Sagar*, Bangiya Sahitaya Parishad, Dhaka, 1375 B.S.

25. Majumdar, R.C.: *Bangaladesher Itihas*, Kolkata, 1352 B.S.


42. Sharma, K.P.: "Banglar Itihas (Nababi Amal)," Kolkata, 1308 B.S.
44. Mr. Abu Ahmad Ashrafi: "Gaus-i-‘Alam Hazrat Ashraf Jahāṅgīr Simnānī (R.A.)," Ashraf Jahāṅgīr Academy, Ctg, 1996.

**Encyclopaedias**


**Thesis:**


**Manuscripts:**


265


Journals & Periodicals:

1. *Banglai Bhraman*, vol. 2, Published from the East-Bengal Railway Authority, 1940.
14. *Indian Historical Quarterly*, Kolkata.
15. *Islamic Culture*, Hyderabad, Dhaka, India.
17. *Journal of the Asiatic Society of Bengal*, Kolkata.

268
**Dailies:**


**Websites:**
