

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the handwriting of *Al-Shaheed Mirzā Kāmil-al-Dehlawī* (d.1810 AD)

(*Al-Shaheed-al-Rābi*')



In memory of *Meer Hāmid Husain* and *Sayyid I'jāz Husain*



# TATHKIREH MAJEED

DAR AHWĀL SHAHEED

By

Sayyid Sibṭ-al-Ḥasan Ḥansawī

Translated by

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## Publishers Note

The team here at “The Indian Sub-Continental Literal Revival Centre” takes pleasure in the publishing of their first, of hopefully many English books. The centre aims in reviving the works of past scholars and academics from the Indian sub-continent. Till today we have published a number of books and magazines, however all in languages other than English.

There is no doubt that around the globe the most common used language is English. Therefore the writing and publishing of works in English is vital. The life histories of sub-continental scholars and their works is a topic rarely discussed, due its material either still being in manuscript form or in languages other than English.

There are thousands of books that have been written by the scholars of the sub-continent, however only a small number are available for us today. The rest have either been destroyed or are still as manuscripts in library shelves.

We ask *Allāh* to help us in this weighty and difficult task, so the world can see the efforts and hardships scholars have gone through in their service of religion.

Manager

*Tāhir ‘Abbās A’awān*



## Translators Note

There is no doubt that for every religion and school of thought one of the most important factors of their existence and survival is their heritage. Similarly, the *Shi'ah* school is rich in its heritage and its inheritance from its scholars. From the coming of Islām till today scholars have remained steadfast and persistent in their attempts in passing on the message of the most rightful of paths.

During the early months of coming to the Islamic seminary in the holy city of *Qum* we were blessed in meeting some scholars, we can honestly say will remain our friends till we are alive. Amongst them were *Sayyid Mohsin Kashmirī*, *Mujtaba Sirīnejād* and *Shaykh Tāhir 'Abbās Aa'wān* (May *Allāh* prolong their lives). *Shaykh Tāhir* a pious and humble individual and an expert in the textual works written by scholars of the Indian sub-continent. After writing his thesis came to the conclusion that the *Shi'ah* scholars of the sub-continent collectively have written approximately 40,000 books, yet only a minute number of them are in our hands today. This is what caused him to establish a research centre in quest of finding and reviving their works.

This made us realize that the topic of heritage and the authorships of scholars was something that was hardly ever discussed and something not many people had much information about. Therefore, after seeing its importance we decided to begin working in this field and started with this translation.

This book is a translation of the book “*Tathkireh Majeed dar Ahwāl Shaheed*” originally in Urdu written by *Sayyid Sibṭ-al-Hasan Hasawī*, discussing the life history of *Qādhi Nūrullāh Shushtarī*, entitled *Shaheed Thālith* (The Third Martyr). Even though there are other works about *Qādhi Nūrullāh*, experts suggest that this particular book is most detailed and complete in its mentioning's.

As the original book is in Urdu, we have tried our best in translating it into English which is easily understood by the majority of readers. Those

places where we believed were in need of further explanation we have clarified them in the footnotes, followed by “(Translator)”, so they are not mixed with the references of the author.

All non-English words have been transliterated in the form they are best pronounced, further details of which have been discussed in the “Note on Transliteration” section. Also, we have attempted to present the book, as was intended by the author, taking in to consideration what is most understandable in English.

After reading this book we hope people realize the hardships and struggles scholars of the past have bared in order to pass on to us the message of the *Ahl-al Bait* ('a.s) and they take an active role in propagating their efforts, so the world comes to know the value of *Shiaism* in terms of its knowledge and its effects on the world of various sciences till today.

We would like to take this opportunity in thanking our respected fellow brothers, other than those previously mentioned which include the likes of *Sayyid Qambar*, *Sayyid Hādi Radhawī* and *Sayyid Mohsin J'afarī*, who, even though might not be aware with their knowledge guided and helped us. Finally, I would especially like to thank my wife, as she, with her patience tolerance and support helped us through difficult times enabling us in completing this task.

We hope that *Allāh* (swt) accepts this unworthy effort of ours and gives us the opportunity in continuing in producing such works.

## Abbreviations

( <i>s.w.t</i> )	<i>Subhānaho wa Tā'ālā</i>
( <i>pbut</i> )	Peace be upon them
( <i>pbuh</i> )	Peace be upon him
( <i>'a.s</i> )	' <i>Alayh Salām</i> , peace be upon him/her
( <i>'a.r</i> )	' <i>Alayh Rahmah</i> , peace be upon him
( <i>r. 'a</i> )	<i>Rahmatullāh-alay</i>
( <i>ibn, bin</i> )	Son of
( <i>d.</i> )	Denoting the year of death
( <i>AH</i> )	After <i>Hijrah</i>
( <i>AD</i> )	<i>Anno Domini</i>



## Note on Transliteration

(Consonants)				(Vowels)
ء	‘	ط	t	Long : َ = ā
ا	a	ظ	th	ُ = ū or oo <sup>1</sup>
ب	b	ع	‘ <sup>2</sup>	ِ = ī or ee <sup>3</sup>
ت	t	غ	gh	
ث	th	ف	f	Short : َ = a
ج	j	ق	q	ُ = o,u
ح	h	ك	k	ِ = i,y
خ	kh	ل	l	
د	d	م	m	Doubled <sup>4</sup> : مّ = mm
ذ	th	ن	n	
ر	r	و	w or v	Diphthong <sup>5</sup> : وُ = aw
ز	z	ه	h	ِ = ay
س	s	ي	y	
ش	sh			
ص	s			
ض	dh			

<sup>1</sup> As “oo” is used in English, in words such as “soon”.

<sup>2</sup> Before the letters; a, ā, i, ī, o and ū.

<sup>3</sup> Similar to “oo”, in English “ee” is also used like “seen”.

<sup>4</sup> I.e. a consonant gemination mark.

<sup>5</sup> Meaning, when a word has to sounds. Similar to the words; “coin” and “land” in English.

- All Arabic words have been written how they are best pronounced<sup>1</sup>.
- The letter ة
  1. When at the end of a word is written as the letter ‘h’. For example, المتشابهة is written *Al-Mutashabih*.
  2. When in the middle, connecting to another word is written as the letter ‘t’. For example, هداية السبيل is written *Hidāyat-al-Sabeel*.
- ال, which literally means ‘the’ has been left in its original form meaning it hasn’t been taken out, even though it may seem as if the word ‘the’ has been mentioned twice. For example, ‘as mentioned in the *Al-Matn*.
- The letters ع and ء as mentioned are written as apostrophise (‘). For the letter ع it is placed before the letters best denoting its pronunciation and for the letter ء afterwards. For example, العلم is written *Al-‘Ilm* and المؤلف is written *Al-Mo’talaf*.
- All non-English words are in Italic<sup>2</sup>.
- Those place that the letter “t” and “h” have been separated by an apostrophy so that it is not confused with “th”<sup>3</sup>. For example, the word “فتح” has been transliterated as *Fat’h*

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<sup>1</sup> This may go against what may be the norm in Arabic-English transliteration.

<sup>2</sup> Including abbreviations.

<sup>3</sup> The letters ط and ذ.

### *Sayyid Sibt-al-Hasan Hansawī (1915-1978)*

*Molānā Sayyid Sibt-al-Hansawī* son of *Sayyid Faydh-al-Hasan Radhawī* was born in the *Fat'hpoor Hansaw* province close to *Ālābād*. He studied in the *Imāniah Madrissah* in *Banāras* to the rank of “*Yā Fādhiḷ*” under scholars such as: *Jawād-al-'Ulamā Sayyid 'Ali Jawād* and *Molānā Sayyid Mohammad Sajjād*. He passed the board exams for both Persian and Arabic. After completing his studies he became a teacher in some English schools and then later, moved to *Mahmoodābād* where he was the caretaker of the *Rājā's* library. Finally he went to the University of *'Ali-Gharh* and was the principle for the Eastern manuscript studies in the library of *Abu-al-Kalām* (ex-Lytton). *Sayyid* was amongst the great educated and knowledgeable scholars, an expert in book recognition, the science of *Rijāl* and history. Curiosity and research were of his most profound attributes.

Even during his travels on pilgrimage and *Ziyārah* his most enjoyable times were spent in libraries and around books. The majority of his works are on important and rare topics. It is due to his numerous services in the field of research and enquiry that research organizations such as: “*Muntadā-al-Nashr*” (*Najaf*), “*Tableeghāt Islāmī*” (*Irān*) and “*The Islamic Research Association*” (*Bombay*) as a sign of accepting with worthy works, all made him a member of their organizations.

When *Sayyid Saeed Akhtar Radhawī* met him for the first time in the *Āzād* library his way of welcoming and comforting him was a mirror of his piousness and humbleness. He was a man who cornered himself from the world and it seems this is what enabled him to produce such amazing articles and books. Something which is obvious for the world to see.

He was very attached to the shrine of *Shaheed Thālith* in *Āgrā* something the believers of his time were aware of and up until he passed away he was the “*Honorary Secretary*” of *Shaheed's* shrine<sup>1</sup>.

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<sup>1</sup> See, *Khurshheed Khāwar* by *Allāmah Sayyid Saeed Akhtar Radhawī*, India print, page 175 and *Matl'a Anwār*, Karachi print, page 250.

He has a book on the life of *Shaheed Thālith* which after being published was accepted and appreciated by the people. Its third edition was published in 1979.

It was in the year 1978 in '*Ali Gharh* that he passed away. From his fruitful and blessed life he was able to write many books, a list of which is as follows:

### Published Books (Urdu)

1. *Ithbāt Azādāri*
2. '*Azādāri ki Tāreekh*
3. *Falsifah Namāz*
4. *Izhat-al-Waswasah*
5. *Ith'hār Haqeeqat* (refuting the book *Shaheed Insāniyat*)
6. *Imām J'afar Sadiq awr Ishā'at 'Uloom*
7. *Arbi Marthiyah ki Tāreekh*
8. *Mihāj Nahj-al-Balāghah*
9. Numerous articles and treaties
10. *Hindu Qawm awr 'Azādāri*
11. *Āthār 'Ilmiyah 'Alawiyah*
12. *Kashf-al-Mahiyah*
13. *Fātih Khaybar*
14. *Pas Manthar Karbalā'*
15. *Sajd Ghāh*

16. *Dastoor 'Aroosi*
17. *Yazeed bin M'āwiyah*
18. *Sharikat-al-Husain*
19. *Taskeen Quloob*
20. *Mowarrikh Mas'oodī awr os ka Math'hab*

### Published Books (Arabic)

21. *Kashf-al-Dāhiyah* (Arabic elegies)

### Urdu Manuscripts

22. *Sh'hāb Thāqib Sharh Divān Hazrat Abu Tālib*
23. *Al-Dur-al-Manthoom min Kalām-al-Ma'soom*
24. *Lisān-al-Sidq*
25. *Qawl Sadeed*
26. Urdu translation of *Risālat-al-Huqooq*, including commentaries and explanations

### Arabic Manuscripts

27. *Al-Kutub wa-al-Maktabāt qab-al-Islām*
28. *Al-Kutub wa-al-Maktabāt fi Adwār-al-Tashay'u*
29. *Masālik-al-Mashāhid wa Taqweem-al-Maqābir.*



In the name of *Allāh* the Beneficent the Merciful

## Foreword

**T**he history of *Shi'aism* is the definition of oppression and sacrifice. From the coming of Islām, the family of *Mohammad* (pbut) and their followers were in a constant battle against enemy forces. A battle which others did not have to face. The sacrifices given were not just on an individual level. More, the attacks by the oppressors caused *Shi'as* to suffer in social affairs also. There's no tragedy that the *Shi'as* did not face at the hands of the enemy.

For the love of the *Ahl-al-Bait* (pbut), this Islamic sect has withstood all kinds of hardships and difficulties. Nevertheless, till today they bear the slogan of patience and subdue. They are proud and hold their heads up with pride that, it is for this very love they are being exiled from their homelands, killed, slaughtered, being hung, buried alive, crushed between walls, have their tongues and other body parts cut off, have walls thrown upon them, being piled in chambers and confined rooms so they can't breathe, being thrown of mountains and hilltops, having their assets and properties seized, being drowned in rivers and wells, being killed by being deprived of basic and essential needs, having the doors of living facilities closed on them, not allowing their bodies to be buried, feeding their bodies to vultures, to the extent that their lives pass in prison cells, imprisoning them, taking their women and have them walk through the cities for the entertainment of the people. All these disgraceful and unlawful acts of cruelty were withstood by the believers of this school throughout centuries.

Despite all of this, they always came through the ashes satisfied and content. In the same way their *Imāms* (pbut) were poisoned or killed by the sword, their scholars were also executed in similar ways. The books of history bear witness to all this bloodshed and one with insight and wisdom is able to understand this.

In books such as *Shuhadā-al-Fadhīlah* by Allāmah ‘Abd-al-Husain al-Ameenī al-Najafī and *A’ayān al-Shi’ah* by Allāmah Mohsin al-Ameen al-‘Āmilī there is the mentioning of hundreds of scholars and intellectuals who, for the crime of being *Shi’ah* were brutally martyred. Amongst them, three personalities are considered as being extraordinary to others and because of this are more well-known. They are: *Shaheed Awwal*; *Shaykh Shams-al-Deen Abu ‘Abdullāh Mohammad bin Makkī-al-‘Āmilī*, the author of *Al-Lum’ah*, martyred in the year 786 (AH), *Shaheed Thāni*; *Shaykh Zain-al-Deen al-‘Āmilī*, the author of *Sharh-al-Lum’ah*, martyred in the year 966 (AH) and *Shaheed Thālith*; *Sayyid Nūrullāh Shushtarī* who was martyred in India in the year 1019 (AH).

This book discusses the life of *Shaheed Thālith* and includes a brief history of *Shi’a*isms propagation in India. The objective of writing this book is that we become aware of the people of our past, revive and refresh our memories of those who sacrificed their lives in the way of the rightful path. The book is a collection of numerous events and happenings that are preserved in authentic historical sources, the majority authors of which, belong to oppositional schools of thought. Anything mentioned is not without reference and that stated has not been taken from what is famous or generally seen to be correct. Everything discussed is the result of readings and studies from first hand sources. I hope *Allāh* certifies and accepts these efforts in the right of this great Martyr.

*Sayyid Sibṭ-al-Hasan*

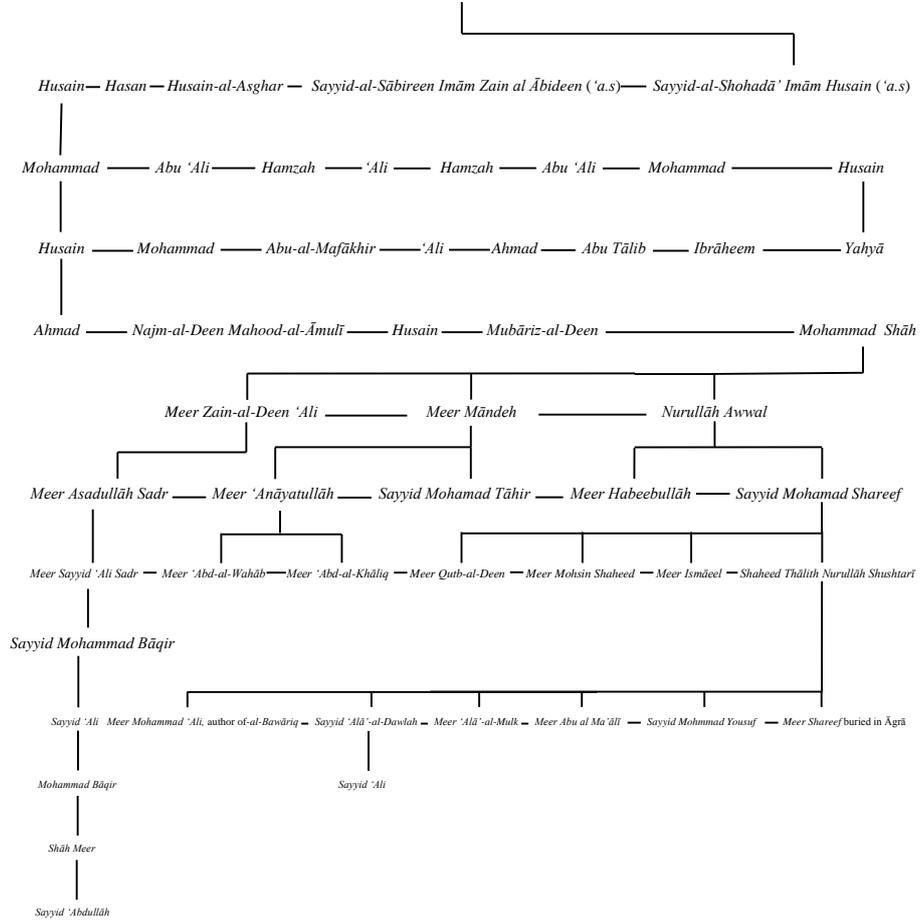
5<sup>th</sup> of September 1962

## The Family Tree of Shaheed

أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

“Whose root is firmly fixed and its branches (high) in the sky”

Ameer-al-Mo'mineen ('a.s)





In the name of *Allāh* the Beneficent the Merciful

حمداً لمن خصّ ذوی الشهادة بالسعادة، و الصلوة والسلام علی نبیه و آله خیر سادة

### *Shaheed's Hometown Shushtar and His Family*

*Shustar* is a famous city in the *Khūzistān* province of Irān and is renowned for its pleasant weather and climate. The famous poet *Nithāmī Ganjwī* in his books "*Khamseh*" and "*Haft Paykar*" mentions the weather of *Shustar* on many occasions:

همه عالم بهار شوشتری جائے گاه تدور و کبک دری

On the basis of the saying, "*the love for one's hometown is better than the wealth of Solomon*", *Shaheed Thālith* (r. 'a) himself describes his hometown, the city of *Shushtar* as, "*that residence of great belongings, the birthplace of this worthless*". He then says:

*"Dār-al-Mo'mineen Shushtar is a city which pleases the heart, like its name in beauty and complete excellence is a place (which gives) energy. A garden picked from heaven. Like its spring in goodness and blessedness"*

He continues:

جندا شہر شوشتر کزوی	ہر چہ جز اعتدال مہجور است
معتدل عالمی کہ ہچو بہش	زآفت و خزان دور است
دلکشای روضہ کہ ہچو سپہر	ساختش بر مشاعل نور است
در نظر ساکن سوادش را	ہر طرف صد بہشت و صد حوراست
از فلک طالب مرادش را	ہر نفس صد ہزار منشور است <sup>1</sup>

<sup>1</sup> *Majālis-al-Mo'mineen*.



## *Shaheed's Great Grandfather and His Propagation of Shi'aism*

This pleasant city of Irān was where the great grandfather of *Shaheed*, *Sayyid Najm-al-Deen Mahmood Husainī Mar'ashī Āmulī* migrated from his hometown *Āmul* in *Māzandarān*. In his time the leader (*Naqeeb*) of the *Sādāt*<sup>1</sup> was *Ameer Sayyid 'Adhud-al-Dawlah Husainī*, who alongside his leadership post was a very rich and wealthy individual. Other than one daughter, he did not have any other children.

*Ameer* saw the arrival of *Sayyid Najm-al-Deen* as a sign of good luck and gave him his daughter's hand. As a result, instead of *Āmul* of *Māzandarān*, *Sayyid Najm-al-Deen* became settled in *Shushtar* and became the leader and frontrunner of the *Sādāt*. From the Umayyad and Abbasid era till today, the majority of the people of *Khuzistān* and *Shushtar* belong to the *Sunnī- M'utazalī* school of thought.

After becoming settled here, *Ameer Sayyid Najm-al-Deen Mahmood Mar'ashī* began propagating and spreading the message of the *Ithnā' Ashariyah* school of thought. His efforts resulted in a vast number of people accepting the *Ithnā' Asharī* path. However, regardless of his hard work and struggles the majority of *Khuzistān* and *Shushtar* still remained on opposing faiths.

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<sup>1</sup> Denoting those from the bloodline of Prophet *Mohammad* (pbuh) (Translator).



## *Sayyid Nūrullāh I and His Propagation of Religion*

From the fourth generation of *Ameer Sayyid Najm-al-Deen Mahmood*, *Ameer Sayyid Nūrullāh I* was born, the grandfather of *Shaheed Thālith*. *Sayyid Nūrullāh I* in his time was considered amongst the finest and most elite scholars and was who elevated the foundational works of *Sayyid Najm-al-Deen* to their peak. So much so that due to his great struggles he was able to convert all the people of *Khuzistān* and *Shushtar* to the *Ithnā ‘Asharī* School.

In an attempt on continuing to spread the rightful message, he planned on travelling to India alongside his brother *Sayyid Zain-al-Deen ‘Ali*. They set out on this mission, but only reached the city of *Shirāz* and due to problematic circumstances were unable to reach India and turned back to *Shushtar*.

All throughout his life he remained busy in spreading the rightful path and consistently remained steadfast for the purification of internal affairs. Even though being the leader of such a great movement came with its materialistic benefits, this did not affect him in any way. He lived a plain and simple life and remained strong in his faith with the Almighty. The faithful people of his time remained in close contact, especially the virtuous *Sayyid Mohammad Nūrbakhsh* and *Shams-al-Deen Lāhijī*; the commentator of *Gulshan-Rāz*, who had a very dear and special relationship with him.

The *Mush‘ash’a* emperors consistently requested *Sayyid* to accept one of the high ranks of their rule. However, in order to stay away from the poisons of the world, he always refused. His precaution in such affairs was so much so, when *Sultān ‘Ali Mush‘ash’a* persistently requested he do the honor of accepting this position, he had to come up with a solution. He came to the conclusion that the best person for this role would be his brother in law and by him accepting, it would keep the *Sultān* quiet. *Qādhi ‘Abdullāh bin Khājah Husain Shustarī*, was not only his student but also considered as his spiritual son. During the uprising of

the *Mush'ash'a* emperors *Sayyid*'s age was more than ninety and was apparent from his physical appearance.

It was at this time *Sultān Deen-Panāh Ismā'eel Safawī* I conquered *Khuzistān* and became settled in *Shushtar*. After his arrival all great scholars and personalities came to visit him. However, *Sayyid Nūrullāh* (I), due to being weak and aged was unable to be present. *Qādhi Mohammad Kāshī* filled the ears of the *Sultān* against him and convinced him to believe the reason *Sayyid* didn't come to see him was because of the relations he had with previous rulers.

گل است سعدی در چشم دشمنان خار است      بنر پیشم عداوت بزرگ تر عیب است

This made *Shāh Ismā'eel* become wary and want to know what school the people of *Shushtar* belonged to. In their reply, instead of saying they were from the *Ithnā'Asharī* path, all the people of *Shushtar* said they belong to the same school *Sayyid Nūrullāh Mar'ashī* belongs to. This increased the King's urge to meet and become aware of who *Sayyid* was. The companions of the King who had already gone to visit *Sayyid Nūrullāh* (I), and were aware that he was ill and extremely weak informed the King of what the actual situation was. After hearing this, the King ordered, with the upmost respect and dignity *Sayyid Nūrullāh* was to be brought to him.

After his meeting with *Sayyid* he came to know the outrageous amount of work and effort *Sayyid* had provided in the broadcasting of the school of the *Ahl-al-Bait*. The King was overwhelmed with joy and it was certified for him, what the truth of the matter was. In the same manner that *Sayyid* was brought to the King, he was returned in a similar fashion.

Only some days had passed that *Qādhi Mohammad Kāshī* who plotted for the enmity of *Sayyid* to the King came into an angry confrontation with the King, which ended in him being killed. It's true when they say:

“Those who plot against the children of 'Ali will be plotted against themselves”

### The Authorships of *Meer Nūrullāh* (I)

The following are the books written by *Meer Nūrullāh*:

I. A commentary of the verse

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

II. A book in the science of medicine

III. *Sharh Zech-Jadeed*

IV. *Sad Bāb Ustarlāb*

The last book mentioned has mistakenly by some been accounted amongst the works of *Shaheed Thālith*. It seems the reason for this is them both having the same name. Therefore, the truth of the matter is that this book is not the work of the grandson, in fact, it is the work of the grandfather. An old manuscript of it is available in the manuscript section of the Muslim university



## *Shaheed's Family and Their Unaccountable Services in Sciences*

The brother of *Meer Nūrullāh I*, *Meer Sayyid Zain-al-Deen 'Ali*, who was briefly mentioned before, was also a very knowledgeable and educated individual. His son, *Shams-al-Deen Asadullāh* was one of his kind in his time. A master in both rational and traditional sciences, he was second to none. He was amongst the undisputed students of *Muhaqiq Thānī*, *Shaykh 'Abd-al-Āl Karakī*.

*Muhaqiq Thānī* granted him *Ijāzah Ijtihād<sup>1</sup>* and King *Tehmāsap Safawī* gave him the grand status of leadership. His works consist of:

- I. *Kashf-al-Hayrah*, in which he discusses the wisdom and reasons for the occultation of the *Imām* of our time ('a.s)
- II. A Persian translation of *Nafahat-al-Lahoot fi-L'an-al-Jibt wa al-Taghoot*
- III. A treatise discussing the lands conquered by Muslims
- IV. A treatise discussing the claims made by *Allamāh Hillī* in "*Al-Qawā'id*"
- V. A book in discussing if *Zainab* and *Ruqayyā* are from the lineage of the Prophet (pbuh)

His son *Meer Sayyid 'Ali* was also a leading cleric. After his father, he was given the role of being the head leader. This however did not last long, as after a few days he resigned from this position and went for the caretaking and services of the holy *Radhawī* shrine. It was during his custodian services that he passed away. From amongst this writings, the book "*Amal-al-Sunnah*" is most popular.

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<sup>1</sup> Authorising one to practice the extraction of Islamic laws (Translator).

His grandsons name was also *Meer Sayyid 'Ali*, who studied in the holy city of *Mash'had* and is accounted as one of the scholars from the top tier. *Shāh Abbās Safawī* also gave him an important rank in leadership. *Meer Asadullāh's* other son *Meer 'Abd-al-Wahāb* was also a scholar. In his father's time he remained busy in the maintenance, development and expansion of the lands they had inherited. Other than this is, in *Ihshām 'Aqeelī*, *Shāh Walī*, *Chamchagirān* and *Labānistān*, he paved rivers and lakes in aid of farming and cultivation. He built a fort and had refurbishment work done on a guest house, settled people who were needy of homes and populated villages. He also built gardens and parks that were funded by the *Sultān's* of Irān and they classed them as "revenue-free".

On behalf of *Shāh Tehmāsap* he was appointed the governor of *Dizfool*. In *Shushtar* he established a grand library that consisted of approximately 12,000 volumes. It was situated in a very big and firm building. All the books of which were cataloged by *Sayyid* himself. This included their names, the names of their authors, the dates they were written, their script, the type of paper and the color of the cover. In order to protect and preserve such a valuable library, a large piece of land was endowed, from which the expenses of the library were taken.

*Meer 'Abd-al-Wahāb* also was an ambitious poet and was entitled "*Sidqī*", as is suggested from his following stanzas:

صدقی دل شده برخاست که این کار منست

گفت آن کیست که در عشق کند جان قربان

## *Shaheed's* Father and His Converseness in Sciences

*Meer Nūrullāh* I had two sons; *Meer Mohammad Shareef* and *Meer Habeebullāh*. *Meer Shareef* was the respectable father of *Shaheed Thālith*. A master in rational sciences and a specialist in traditional sciences, the knowledge of whom was renowned around the globe.

He completed his studies under his eminence *Shaykh Ibrāheem bin Sulaymān Qateefī*. *Sheikh Qateefī* in his *Ijāzah* writes:

“*I did not benefit him, as much has he benefitted me*”

Amongst the authorships of *Meer Mohammad Shareef* are:

- I. *Risālat Ithbat Wajib*
- II. *Risālat Hifth-al-Sahāh* in Persian
- III. *Risālat Sharh Khutbah Shiqshiqiyah*
- IV. *Risālah dar Fan Munātharah*
- V. *Risālah Munātharah Gul wa Nargis*
- VI. *Risālat Mansh'āt*

He was also a very capable and worthy poet. The following are three *Rubā'iyāt* that not only show his skills in poetry, but are a reflection of his piousness and faith. The first two are about the occultation of the *Imām* of our time.

روزم همه در مشق جنون می گذرد	شب بی تو ز دیده سیل خون می گذرد
اوقات شریف بین که چون می گذرد	دور از شبم چنان بود روز چنین
دارد خبر از هم دل و جان من و او	ناگفته بهم سخن زبان من و او
بسیار سخن هاست میان من و او	بے واسطه گوش و زبان از ره چشم

Even though the third *Rubā'ī*<sup>1</sup> is about the Master of Martyrs ('a.s), it also mirrors the life of his son *Shaheed Thālith*. More, it is a illustration of what we find in the narration,

المومن ينظر بنور الله

*“A believer has insight to the present and future from the light of Allāh”*

and is for this very insight it has been said:

اتقوا فراسة المومن

See the following *Rubā'ī*:

شد خون تو سُرخ روی محشر تو	گر خون تو ریخت خصم بو گوهر تو
جز دشمن تو کس نبود ب رسر تو	سوز و دل از آن که گشته و چو شمع

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<sup>1</sup> Quatrain, a stanza of four lines, especially one having alternate rhymes (Translator).

## *Shaheed's* Brothers and Their Eminence

*Meer Sayyid Shareef* had four sons:

- I. *Meer Sayyid Nūrullāh II (Shaheed Thālith)*
- II. *Meer Ismā'eel*
- III. *Meer Qubt-al-Deen*
- IV. *Meer Mohsin Shaheed*

The knowledge, dignity, excellence and beauty of the honorable *Shaheed Thālith* are somethings the entire world is aware of. Till today the world is benefitting and making use of his books and countless efforts.

His brother *Meer Ismā'eel* was also an ocean of knowledge and wisdom. Renowned for his expertise in both rational and traditional sciences, the majority of which he had learnt from his father. He spent a lot of time worshipping and praying. Similar is said about his brother *Meer Qutb-al-Deen*.

*Meer Sayyid Mohsin* with his endless amount of knowledge was beautified and embellished with *Mohammadi* sciences. After finishing his studies under the supervision of his father, he went to complete his further studies with the great, *Molānā 'Abd-al-Wāhid*, a grand *Mujtahid* who lived in the holy city of *Mash'had*. He, similar to his brother *Shaheed Thālith* was also granted the honor of being martyred in the way of Islām. His martyrdom took place during the attacks in *Mash'had* by the Uzbekits.



## *Shaheed's Birth, Upbringing and Education*

All that previously mentioned was about *Shaheed's* righteous family who were blessed in having the best of both worlds. Both spiritually and politically they were second to none. From all aspects and in the eyes of the people, they were at the forefront of respect and dignity. In a household which was at the peak of honor and poise, in the year 956 (AH) equivalent to 1549 (AD) it was blessed with the birth of *Shaheed Thālith*. From the phrases, “مرد فاضل” and “فضل الهی” the year 956 is given

His childhood was not like that of other children. He did not spend his early years in playing and wasting time. More, from a young age he was attentive and ambitious in gaining knowledge and studying. It was in this young age he started his introductory studies under the renowned scholars of *Shushtar*. His teachers included the likes of *Meer Safī-al-Deen Mohammad* and *Meer Jalāl-al-Deen Mohammad*. His studies and education were all under the advice and supervision of his father *Sayyid Shareef*. This parental devotion was what resulted in *Shaheed* completing all his studies whilst he was only in his early twenties.

At the age of twenty four in *Rabi'-al-Ākhar* in the year 979 or 980 (AH), *Shaheed* left his hometown of *Shushtar* and travelled to the holy city of *Mash'had*. In the same year, in the month of *Ramadhān* he entered the holy city of *Mash'had*. Here, he became busy in studying mathematics and other sciences. He then admitted himself in the seminary of the grand *Molānā 'Abd-al-Wāhid*, where he remained benefitting and struggling in search of greater spirituality and knowledge for around another twelve years.



## *Shaheed* Travelling to India for Religious Propagation

The great urge and activeness of his ancestors in the spreading and propagation of religion was as a reminder for *Shaheed* ('a.r) whilst he was on his journey to fulfill similar goals on his way to India. Not to mention, that his great grandfather also intended on travelling to India, but due to troublesome circumstances, he only reached the city of *Shirāz* and was forced to return back to his hometown<sup>1</sup>. It seems this is the reason why they say:

*“If the father was unable, the son will be able”*

This same-named grandson in an attempt to fulfill the desire of his grandfather took it upon himself and travelled to India.

In the month of *Shawwāl* in the year 992 (AH) when *Shaheed* was 36 years old and was the supreme Islamic leader of his time, instead of choosing to remain in the relaxing conditions of his hometown, gathered his strength and will-power, to travel to a strange land for the soul purpose of spreading and preaching religion. Whilst, if he had chosen to stay in his hometown he would have been at ease and had a very stable position politically with the Suffavid dynasty. But, because he had the pure intention of broadcasting the message of the *Shi'ah* school of thought, even after arriving in India, he did not turn to the *Dakkan* governers. More, he went to the locality of the Mughal *Sultāns* where *Shi'aism* had not had the chance to be fully recognised and blossom.

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<sup>1</sup> As mentioned on page 29 (Translator).



## *Shaheed's* Great Status in the History of Propagating *Shi'aism*

In the history of India and the spreading of *Shi'aism* within it, there is no doubt *Shaheed Thālith* is one of a kind.

این سعادت بزور بازو نیست تا نه بخشد خدائے بخشنده

This factor is the reason for why *Shaheed* is different and unique in his role when compared to other scholars. In order to understand the extent and greatness of *Shaheed's* efforts it is important that one is aware of India's history in terms of *Shi'aism*. Therefore the following is a brief history of how *Shi'aism* came to India and the turns and twists it took coming here.



## India and *Shi'aism*

*Shi'aism* and its history in India is a lengthy tale. However in a nutshell so to speak, its birth was in the early days of the year 39 (AH) during the rule of none other than the Leader of the Faithful. It was then, *Sind* was under the rule and control of Leader of the Faithful '*Ali ibn Abi Tālib*'<sup>1</sup>.

During this time the outskirts of India were just being introduced to this rightful school of thought. "The lineage of *Shan-shab*" who were the friends of '*Ali* ('*a.s*) and the lovers of the *Ahl-al-Bait* ('*a.s*) were in control of the major areas surrounding India. From this family, it was *Shan-shab* himself who left his previous beliefs of Buddhism and accepted the rightful path at the hands of the Leader of the Faithful. He ('*a.s*) himself appointed him as the leader of that province on his behalf. At this time, there wasn't a mosque or pulpit that wasn't full of those who used to remember the Leader of the Faithful by unworthy and underserving words and it was here, that this Umayyad innovation was challenged and prohibited<sup>2</sup>.

Similarly, during the rule of the Leader of the Faithful there was a tribe by the name of *Jat* (who Arabs refer to as *Zat*) who were living in Irāq and were also the devotees of '*Ali* ('*a.s*). When the Leader of the Faithful conquered *Basrah*, it was a group from these *Jat*'s, the Leader of the Faithful made the treasures and protectors<sup>3</sup>.

Some of these *Jat*'s (seventy men) that were so madly in love, reached the point of *Ghuloo*<sup>4</sup>. Something that the Leader of the Faithful was displeased about<sup>5</sup>.

<sup>1</sup> *Futoof-al-Buldān, Balāthorī*, page 438, Egypt print.

<sup>2</sup> *Tabaqāt-al-Nāsirī, Abu 'Umar Minhāj Jurjānī*, seventh edition, printed in *Bangāl* and *Tāreekh Frishtah*, vol 1, first article, page 27, *Nawilkishoor* publications.

<sup>3</sup> *Muqdamah Ayeen Haqeeqat Nama', Akbar Shāh Khān*, vol 1, page 55.

<sup>4</sup> Exaggeration. (Translator).

<sup>5</sup> *Rijal Kashī*, page 73, Bombay print.

In the books of *Maqātil*<sup>1</sup> we also find that, the Master of the Martyrs, *Imām Husain* ('a.s) in the land of *Karbalā* requested the enemy to allow him to travel to the land of India, but they refused<sup>2</sup>. This request of *Imām* ('a.s) clearly shows that there were the lovers of the *Ahl-al-Bait* ('a.s) in India and if he ('a.s) went there it would be a place where he would be at peace.

Other than this the *Ahl-al-Bait* ('a.s) also had other ties with the people of India. One of the wives of *Imām Zain-al-Ābideen* ('a.s) was a woman from *Sind*, who was the mother of *Zayd* "The Martyr"<sup>3</sup>. Alongside *Zayd* "The Martyr", many of his companions who were also killed and crucified were from India<sup>4</sup>.

During this era, '*Abdullāh-al-Ashtar bin Mohammad bin 'Abdullāh bin al-Hasan-al-Muthanā bin Imām Hasan* ('a.s) after the martyrdom of his father *Nafs-al-Zakiyah* in the year 145 (AH), alongside '*Esā bin 'Abdullāh bin Mas'ood Shi'ī*' came to India. It was here, next to the river *Sind* the *Abbāsīd* caliph, *Mansoor Dawāniqī* ordered for the killing of the Prophet (pbuh)'s progenies. The first of those who were killed was '*Abdullāh Ashtar*. His body was then thrown in to the river *Sind*. The son of '*Abdullāh Ashtar, Mohammad*, who was born in India and after the cruel and oppressive killing of his father at a young age, as an Indian lover of the *Ahl-al-Bait* ('a.s), came for the protection and security of India and its King. He respected India and its leader very much. This orphaned lover of the family prophet hood was then taken under the care of the King.

When the *Abbāsīd* caliph became aware of this, he ordered his governor of *Sind*, *Hishām bin 'Umar Thaghlabī* alongside a huge army to demand the protector of the *Sādāt* (the King) to hand him over. He added, if he did not accept, then his men should be ready and his life would be taken. After hearing this, the King was in no way ready to hand over the

<sup>1</sup> Books discussing the history of the martyrdom of the *Imāms* (Translator).

<sup>2</sup> *Al-Muthkhab fi Jam'a-al-Mirāthi wa al-Khutub*, Allāmah Shaykh Fakh-r-al-Deen Turayhī.

<sup>3</sup> *Kitāb-al-Mā'rif*, Ibn Qutaybah, page 73, Egypt print, *Zayd-al-Shaheed*, '*Abd-al-Razzāq Najafī*, page 5, Najaf print.

<sup>4</sup> *Maqātil-al-Tālibeyn*, *Abu-al-Farj Umawī*, page 105, Najaf print.

*Sayyid* to the enemy. In fact the protecting of the child of the Prophet was the very reason for his death and his reign was accounted as an *Abbāsīd* ruler ship<sup>1</sup>.

In the time of *Mansoor Dawāniqī*, when the killing of the *Sādāt* was becoming more open, the honorable, *Qāsim bin Ibrāheem bin Ismā'eel al-Deebāj bin Ibrāheem-al-Ghumar bin al-Hasan-al-Muthanā bin Imām Hasan ('a.s)*, in an attempt to save his life travelled to a place by the name of “*Khān*”, close to *Multān*<sup>2</sup>. Similarly, *J'afar bin Mohammad bin 'Abdullāh bin Mohammad bin 'Umar-al-Atraf bin Ameer-al-Mo'mineen ('a.s)*, whose life was also in great danger left *Hijāz* and came to *Multān*. However, he was not alone, with him were his thirteen children. All of whom endured numerous difficulties and troubles on their way.

On their arrival the King of the time welcomed him by kissing his feet and granted him the role of being the King and ruler of *Multan*. It was because of him and his children with their good deeds and morals, many people of *Multan* became *Shi'ah*. The *Sayyid*'s also learnt their language and adapted their norms and traditions, so much so it seemed that they were actually from *Multan*<sup>3</sup>.

This was not just a place of shelter or rescue for the *Sādāt*. As, even Hindus were accepting the path of the *Ahl-al-Bait* and were attending lessons where their teachings were being passed on. Similar to the time of *Imām J'afar Sādiq*, those thirsty for knowledge and wisdom regardless of the sect, culture or background would attend his (*'a.s*)'s classes. Amongst *Imām ('a.s)*'s students there was some Indian's also present. These included; *Faraj Sindī*, *Khallād Sindī*, *Abān Sindī* and others. Those mentioned are considered as the narrators and companions of *Imām J'afar Sādiq ('a.s)*.

An Indian physician, who was a master of philosophy and *Vedās* was ordered by *Mansoor* to come from India and be present in his palace. After discussions with *Imām Sādiq ('a.s)* on physics it became clear for

<sup>1</sup> *Tāreekh-al-Tabarī*, page 227, Egypt print, *Tāreekh-al-Kāmil, Ibn Atheer*, vol 5, page 220, Egypt print.

<sup>2</sup> *Al-Nizā' wa al-Takharsum, Allāmah Maqrizī*, page 74, Egypt print.

<sup>3</sup> *Umdat-al-Tālib, Jamāl-al-Deen Mohannā Dawoodī*, page 333, Bombay print.

him that this is the most rightful path and accepted the religion of Islām<sup>1</sup>. Gradually the believers in *Shi'aism* increased. The religion of Islām became so influential and effective, the famous historian *Al-Muqadasī* says:

*“There was a huge recognition of Shi'aism towards the end of the third, and the start of the fourth century”<sup>2</sup>*

Nevertheless, *Shi'aism's* open invitation, clear propagation and its positive effect on people, was a cause of worry for *Sultān Mahmood Ghaznawī* (d.423 AH). In order to stop this movement he brought his army into *Sind* and *Multān*, and by announcing the lovers of the *Ahl-al-Bait* as Atheists, found a way to allow him for shedding their blood.

In the sixth century, *Mullā Mohammad 'Ali*, whose shrine is located in *Kehrabāt* and who is famous by the name “*Peer Parvāz*” began to spread *Shi'aism* amongst Hindu businessmen who were known as “*Buhrah*”. *Mirāt Ahmadī* a book on the history of *Gujrāt*, reads:

*“Because Molānā Mohammad 'Ali belonged to the Shi'ah faith, everyone similar to him were on the same path. The majority were also strong and pious in their beliefs”<sup>3</sup>*

In the beginning the *Buhrah's* were either *Ithnā' Asharī* or *Ismā'īlī* and no one opposed them. However, during the time of *Muthafar Shāh Sultān*, the people of *Gujrāt* were also accepting the *Sunnī* school of thought. It is worth mentioning, it was not only Hindu businessmen that were accepting *Shi'aism*. More, the *Rājput* prince, *Sadeh Rāvjeḥ Singh*, who was the prince of *Gujrāt* also became *Shi'ah*. This great movement of *Shi'aism* was something the opposition weren't pleased about. Disapproving governments and rulers made numerous attempts to wipe *Shi'aism* off the map, but they were all unsuccessful.

<sup>1</sup> *Hadeeth Ahleejah and Hadeeth Mufadhal, Bihār-al-Anwār.*

<sup>2</sup> *Ahsan-al-Taqaaseem fi Ma'rifaḥ-al-Aqāleem, Al-Muqadasī, page 481, Europe print.*

<sup>3</sup> *Mirāt Ahmadī, page 130, Calcutta print.*

After *Sultān Mahmood Ghaznawī*, *Sultān Firawz Shāh Thaghluq* (d.790 AH) openly started the killing and massacre of the *Shi'ah* and burning their books to ashes, something he was proud of and considered as one of the best methods of getting rid of them<sup>1</sup>. As a result of this oppression the *Shi'ahs* were not allowed to openly preach and were forced to hide. During this era of server persecution, fanatical scholars from the *Ahl-Sunnah* school could not even stand the name of 'Ali ('a.s). If heard by anyone, they were labelled as an innovator and *Rāfidhī*.

Similarly, *Hamāyun* for the second time when conquering India was coming back to India from Irān, came across *Shaykh Hameed Mufssir Sunbuhlī*. *Shaykh Hameed*, was someone *Hamāyun* trusted a lot and had a lot of faith in. When he went in to the tent to welcome *Hamāyun*, he criticized him by saying:

“In your army I see everyone as being *Rafādhi*”

*Hamāyun* asks:

“On what bases do you have such views?”

*Shaykh* answers:

“All the men of your army are named after 'Ali ('a.s)”

This caused *Hamāyun* to show *Shaykh* his beauty in faith (appear as being *Sunnī* and oppose *Shi'ah*)<sup>2</sup>. From this meeting it is evident that this Islāmic era of India was not even prepared to hear the name of 'Ali ('a.s) and the extent to which the *Sultāns* were forced in order to maintain their respect. Not only this, *Shi'ahs* were seen as worthless people of no value, the disrespecting of whom was seen as something credible for religion.

When the knowledgeable *Sayyid Rāju bin Sayyid Hāmid Bukhārī*, who was famous for his spirituality, went to meet *Hamāyun*, as he was a great man as sign of respect *Hamāyun* wanted to personally welcome him. It was then, *Makhdoom-al-Mulk Mullā 'Abdullāh* deceived him by

<sup>1</sup> *Fatuhāt Firawz Shāhī*.

<sup>2</sup> *Mutakhab-al-Tawāreekh*, *Mullā Abdulqādir Badāyunī*, vol 1, page 468, printed.

saying that he is an innovator and *Rāfīdhī*, if the King goes to welcome such an individual it will be an insult to religion. These devilish whispers capsized the King and refrained<sup>1</sup> him from welcoming *Sayyid Rāju*<sup>2</sup>. This situation kept on getting worse till the beginning of the rule of *Akbar* “The Great”.

In his early days *Akbar* with his fanatical beliefs saw the killing of *Shi’ahs* as his religious duty. It was surprising that in his rule an atheist was allowed to live freely, but no *Shi’ah* had the right to stay alive. The palace historian of *Shāh Shujā’ bin Shāhjahān*, *Mohammad Sādiq Zabeerī Arzānī*, in his book “*Subhe Sādiq*” when mentioning *Qāsim Kahī* writes: (translation from Persian)

*“When King Akbar - after the ruling of Shaykh-al-Islām, Makhdoom al-Mulk - killed Mirzā Moqem Shi’ī and a group of Shi’as, the famous poet Ghazzālī Mash’hadī became very scared that he may also, be killed for the crime of being Shi’ah. As a result he went to seek advice from Qāsim Kahī on how his life could be saved. Qāsim replied by saying, he should similar to himself appear and show himself as an atheist, so his life no longer remained in danger”*<sup>3</sup>

From the *Akbarī* era, *Shaykh ‘Abd-al-Nabi Sadr-al-Sadoor* and *Makhdoom-al-Mulk Mullā ‘Abdullāh Shaykh-al-Islām* labeled the *Shi’ah* as the innovators. The historian *Mohammad Sādiq Zabeerī* says the following about *Shaykh al-Islām*:

*“Makhdoom-al-Mulk was extremely fanatical. He remained persistent in infuriating anyone who belonged to another school of*

<sup>1</sup> It is worth mentioning a happening that proves the greatness of *Sayyid Rāju*. When this event took place only a couple of days later the ruler of Lahore *Meer Hajī Sīstānī* imprisons *Makhdoom-al-Mulk*. He writes to *Shaykh ‘Azīzullāh Multānī*, to pray that he gets freed. *Shaykh* prayed for him and had a dream where he saw the holy Prophet and *Sayyid Rāju* was sitting on his lap. *Shaykh* asked the Prophet, *Mulla Abdullāh* is your follower, be attentive for his freedom. The Prophet turned to *Sayyid Rāju* and said, this is my son who was oppressed and hurt by *Mulla*. After writing down this dream *Shaykh* informed *Mulla* and after hearing this he repented and tried to please *Sayyid Rāju*. *Tufat-al-Kirām*, page 377. However, the following incidents clearly show the reality of his repentance.

<sup>2</sup> *Tufat-al-Kirām*, *Meer ‘Ali Sheerqānī Tahtahwī* 1203 (AH), page 376, written in the year 1181 (AH).

<sup>3</sup> *Subhe Sādiq*, 10<sup>th</sup> card, 472, preserved in Muslim university.

*thought to that of his own and by calling many Iranians as Shi'ah and Rāfidhī, had the King order for them to be killed”<sup>1</sup>*

Also, the fanatical *Sunnī* historian, *Mullā ‘Abd-al-Qādir Badāyunī* who refers to *Shi’as* with the most unworthy of words, writes:

*“Mullā ‘Abdullāh Sultānpoorī, who King Akbar named Makhdoom-al-Mulk and gave the rank of Shaykh-al-Islām to, was very active in propagating the Sunnī ideology. He was a radicalistic Sunnī (to the extent), many Shi’ah, Rāfidhī and people of corrupt faith were sent to their final destination (hell)”<sup>2</sup>*

*Shaykh ‘Abd-al-Nabi Sadr-al-Sadoor* and *Makhdoom-al-Mulk Mullā ‘Abdullāh*, also tried to have *Shi’as* suffer and troubled economically, so by staying poor and financially weak it would result in their destruction. *Shaykh Fareed* the son of *Shaykh Ma’roof*, lived in the time of *Akbar* and during the reign of *Jahāngeer* and *Shāhjahān* he was granted a number of high posts. He says, *Shaykh Mubārak* in the beginning was being suffocated and choked by his poor lifestyle. His situation got so bad, he was forced to go to *Shaykh ‘Abd-al-Nabi* and *Madhdoom-al-Mulk* along with his five sons. Here he expressed his difficulties and financial problems and requested for a piece of land, so it would improve his living standards and allow him to be free to work in religious sciences.

(Because) it was famous *Shaykh Mubārak* and his sons belonged to the *Imāmia* school of thought they were betrayed and deceived. When they were being taken away, it was said to them:

*“If your (financial) state was to get better, it would mean the progression and improvement of the Imāmia faith. Therefore, it is better you continue living the way you already are”<sup>3</sup>*

These were the law-makers of the so called “Islamic law”, who believed the crime of being *Rāfidhī* was sufficient enough for being

<sup>1</sup> *Subh Sādiq*, 10<sup>th</sup> *Matl’a*, page 459.

<sup>2</sup> *Muntakhab-al-Tawāreekh*, vol 3, page 71, printed.

<sup>3</sup> *Tathkirat-al-Khawaneen*, manuscript folio 12, 1259 (AH). Written in approximately 1060 (AH), Muslim university library.

chastised. Likewise, *Mirzā Moqem Isfahānī* and *Meer Ya'qoob Kashmirī* were also given hard times by this political wrath<sup>1</sup>. *Meer Habsh* was also caught in the net of being *Rāfidhī*, and was the cause of him being killed<sup>2</sup>. The oppression of this time reached a level that *Shi'as* no longer had permission to be buried in Muslim graveyards. When the grand scholar of his time, *Meer Murtadhā Shareefī Shirāzī* was buried in the graveyard of *Khusro*, *Shaykh-al-Islām* offered a decree which was followed by the orders of the King, saying the grave of this poor *Sayyid* was to be dug up and his body to be taken out<sup>3</sup>.

Also, *Mullā Ahmad Shi'ī*, for the crime of being *Shi'ah* was killed at the hands of *Fulād Bayg Barlās*. After his burial, *Faydhī* and *Abu-al-Fadhl* arranged for the protection of his grave so the enemy would not come and dig it up. However, irrespective of their efforts, the grave was dug up and his body was set on fire<sup>4</sup>. *Mullā Badāyuni* recalls *Mullā Ahmad* as a “dog” and “pig” and refers to his dead body as an impure corpse. These are the ethics of our historians and their writings!

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<sup>1</sup> *Muntakhab-al-Tawāreekh*, *Mullā 'Abdulqādir Badāyuni*, vol 2, page 124.

<sup>2</sup> *Muntakhab-al-Tawāreekh*, *Mullā 'Abdulqādir Badāyuni*, vol 2, page 255.

<sup>3</sup> *Muntakhab-al-Tawāreekh*, *Mullā 'Abdulqādir Badāyuni*, vol 2, page 99.

<sup>4</sup> *Muntakhab-al-Tawāreekh*, *Mullā 'Abdulqādir Badāyuni*, vol 2, page 364.

## Positive Conditions for the *Shi'as*

Together with these tragic events, it was in this century the situation for *Shi'as* started to improve and as a result gave them a chance to breathe freely. From 903-931 (AH) *Meer Shehdād* was busy in freshly spreading and propagating the message of *Shi'aism* in Multān<sup>1</sup>. It was here, *Sayyid Rāju bin Sayyid Hāmid Bukhārī* openly preached the *Shi'ah* faith. In Kashmir *Meer Shams-al-Deen 'Arākī* broadcasted *Shi'aism* and *Yousuf 'Ādil Shāh* made similar efforts in *Bijāpoor, Dakkan*.

Also, for the first time in India's history, during the month of *Jamādi-al-Ulā*, in the year 908 (AH) Friday (*Jumua'h*) prayers were openly congregated. Its sermon consisted of praise and blessings upon the twelve holy *Imāms* and the call of prayers included, "*Ash'hadu-ana-'Aliyaw-wali-yullāh*"<sup>2</sup>.

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<sup>1</sup> *Mirāt-al-'Alām, Bakhtāwar Khān*, fourth section, page 82, manuscript.

<sup>2</sup> *Basāteen-al-Salāteen, Ibrāheem Zabeerī*, first *Bustān*, page 19.



## The Dominance of *Shi'as* in *Akbar's* Court

As a result of the teachings and education of '*Anāyatullāh Shirāzī* and *Mullā Fat'hullāh Shirāzī*, *Yousuf 'Adil Shāh Dakkanī* chose the *Shi'ah* faith. Afterwards, it was the same *Mullā Fat'hullāh Shirāzī* who comes in to *Akbar's* court and develops relations with *Shaheed Thālith*. It was now that *Akbar* for his benefit was seeking freedom and was in search of a way to break the shackles that his fanatical beliefs were torturing him with. Now, the effects of the upbringing by his mentor, *Bayram Khān Turkamān Shi'ī* started to come through. This change was what initially caused the *Shi'as* of the court to overpower and dominate his court.

*Hakeem 'Abdufat'h Gilānī*, *Mullā Fat'hullāh Shirāzī*, *Hakeem Hamām*, *Abu-al-Fadhl 'Alāmī*, *Abu-al-Faydh Faydhī Fayādhī*, *Mirzā 'Abd-al-Raheem Khānkhānān* are all those that believed and belonged to the *Shi'ah* school of thought. It was because of the efforts of such individuals *Akbar* announced for the freedom of all sects. This was the best chance *Shi'aism* had to develop and grow. The historian '*Abu-al-Qādir* who was also present in the court of *Akbar*, under the heading, "*Shi'as* dominating and *Sunnī's* dominated" beautifully illustrates this *Shi'ah* advancement<sup>1</sup>. Also, it was the best time for a *Shi'ah* scholar to invite the people and propagate the school of the *Ahl-al-Bait*.

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<sup>1</sup> *Muntakhab-al-Tawāreekh*, *Mulla 'Abdulqādir Badāyunī*, vol 2, page 315.



## The Coming of *Shaheed* to *Akbar*'s court and Him Proving the Value of *J'afarī* Jurisprudence

The coming of *Shaheed Thālith* to India was a strike of good luck. On his arrival he gave *Abd-al-Fat'h Gilānī* the honor of being his host. *Akbar* was fed up with the mistreatment by the *Sunnī* clerics, and after hearing the prestigious and honorable attributes of *Shaheed*, granted him the role of being "The Judge of Judges" in Lahore. *Shaheed* accepted this post as he believed it to be his responsibility to make the most of this opportunity and show the world the wonderful colors of *Shi'ah* jurisprudence. *Shaheed* agreed to accept the request of *Akbar* with one condition. He says:

*"I will not be bound to the Hanafī, Shāfa'ī, Mālikī or Hanbalī jurisprudential schools. More, I will offer rulings and settlements according to the jurisprudential ability I have attained from the J'afarī school of thought"*<sup>1</sup>

By giving decrees in accordance to *J'afarī* jurisprudence not only was he able to fulfill his duties, he was able to convince the people and scholars of the four other schools that it is not possible with the presence of all the difference of opinions amongst the four schools that they are all correct. Meaning, because the *J'afarī* school was one and so in depth, it is much more worthy. This was also a good way of getting rid of many misconceptions people had about *Shi'aism*.

It is clear, the way in which *Shaheed* introduced the jurisprudence of the *Ahl-al-Bait* was in a way no one else had done before. His goal was not just to publicize the *J'afarī* jurisprudence, more his mission had so much more meaning. He was able to show the world that this is a means of unity for all and what they had heard about the *J'afaria* school was false and unfoundational. This allowed the people to sense and feel the unity for themselves. It wasn't the case that the *Sunnī* scholars of the time

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<sup>1</sup> *Khatimat-al-Mustadrak, Allāmah Noorī.*

did not know *Shaheed* was *Shi'ah*. As, from the scholars of the court to *Akbar* himself, all were aware of *Shaheed* belonging to the *Shi'ah* faith. *Mullā 'Abd-al-Qādir Badāyunī*, whose pen has not praised even a single *Shi'ah*, when he mentions *Shaheed*, not only does he praise and remember his righteous attributes, he makes clear that he was a *Shi'ah*. He says:

*“Even though Qādhi Nūrullāh Shustarī is from the Shi'ah school of thought, he is an individual of great piety, faith, knowledge and patience. He is the author of many great works, the likes of which include an indescribable foreword on the un-dotted commentary of the Qur'ān by Shaykh Faydhī. He was a poet and his poems and poetry are very pleasant”*

Also, when remembering the time *Shaheed* was appointed judge, *Badāyunī* says:

*“By right! The corrupt law-givers and judges of Lahore were refrained and stopped due to his efforts from taking bribes”<sup>1</sup>*

Here the famous *Sunnī* scholar and historian *Mullā 'Abd-al-Qādir* of *Akbar's* court is clearly saying that *Shaheed* was *Shi'ah* and the attributes that he gives when praising him clearly show, in his time he was considered as being someone at the highest level of justice and righteousness. Note, this evidence that *'Abd-al-Qādir Badāyun* is giving, is not in the favor of *Shi'ah*. More, it is the complete opposite. He says: *“Even though he was Shi'ah”*, he had such great attributes. Implying, he believed *Shi'as* did not have such characteristics and the fact *Shaheed* is *Shi'ah* and has such attributes was something that surprised him.

It is also important to mention, with the situation the *Shi'as* were in as a whole, for a *Shi'ah Muftahid* to take the responsibility of giving rulings and settlements from his own school was not only courageous, but also dangerous. This was a weighty task that *Shaheed* took on his shoulders. The eyes of the *Sunnī* scholars must have been glued on *Shaheed* all the

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<sup>1</sup> *Muntakhab-al-Tawāreekh*, vol 3 pages 137-138.

time. In an attempt to find something that was lacking in one of his decrees or rulings, or be against one the four schools, so they could plot against him and take away from him, his position of from being the leading judge.

Even with all their efforts no claims could be made against *Shaheed* and it was due to this, neither during the time of *Akbar* or *Jahāngeer* he was never over thrown. After *Akbar*, the scholars started plotting and speaking against *Qādhi Nūrullāh Shustarī* to *Jahāngeer*. They would say, he is a *Shi'ah* who was giving rulings according to their jurisprudence. *Jahāngeer* replied by saying that their criticisms were baseless as during the time of the Godly leader (*Akbar*) it was already agreed, if *Qādhi* was to offer any type of ruling or settlement it would be on the basis of his *Ijtihād* in *Shi'ah* jurisprudence<sup>1</sup>.

This shows, the way in which *Shaheed* introduced and presented *Shi'ah* jurisprudence was in a way that no other scholar had done before. There is no doubt that *Shaheed's* efforts in spreading *Shi'aism* in India was one of its kind. Surely, if it wasn't for his initial works this sect would no longer have existed. Due to this, *Shaheed* is seen as the one who set and strengthened the foundations of *Shi'aism* in India and as a result of his infinite struggles, the *Shi'ah* path remained strong.

The propagation and spreading of *Shi'aism* was something supported by many throughout time. This included, *Fātimī*, *'Adil Shāhī*, *Nithām Shāhī*, *Qutb Shāhī* governments that remained supportive in the provision and sustenance of the *Shi'ah*. Nevertheless, for the support of *Shaheed* (*'a.r*) there was no government or worldly power that helped, more it was down to the presence of *Shaheed* himself and the purity of his intentions that enabled him to do what he did. In the time of *Shaheed*, differing scholars would write books in an attempt to refute and disprove the *Shi'ah*. Some of these books were brought from *Mā-wa-rāun- nahr*<sup>2</sup> and *Hijāz* to India and were considered as assets of great value.

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<sup>1</sup> *Khatimat-al-Mustadrak, Allāmah Noorī.*

<sup>2</sup> Transoxiana (Translator).

Books were subjected and based on those topics that they (the opposition) believed could be used to propagate against *Shi'as*. Even the *Sufi's* were taking an active role in opening the doors of exaggerated and false views about *'Ali ibn Abi Tālib ('a.s)*. With this being the situation, *Shaheed* saw it as his responsibility to answer and refute these misconceptions.

## The Refutational Works of *Shaheed* on the Opposition

*Mirzā Makhdoom Nāsabī* wrote the book *Al-Nawāqidh-al-Rawāfidh*, refuting the *Shi'ah*. Within a short period of time the book was spread around India and strengthened the views of fanatical *Sunnī*'s. Because of the effect it was having it was necessary for its answer to also be written quickly. *Shaheed* became attentive of this and in the month of *Rajab* in the year 995 (AH) after only seventeen days he wrote its answer by the name, *Masā'ib-al- Nawāsib*.

A copy of *Al-Nawāqidh-al-Rawāfidh* reached *Shaykh Mubārak* the father of *Abu-al-Fadhl* and *Faydhī*. When he came to know that *Qādhi Nūrullāh Shuhtarī* was writing its refutation, he had a huge desire to read his work. He was so ambitious to do so, when the first draft of a section would get complete, *Shaykh Mubārak* would take it and after studying it he would have his scribe copy it down.

*Shaheed* in his discussions with *Meer Yousuf 'Ali Akhbārī Ustrabādī* writes:

*“The deceased Shaykh Mubārak, an elite and knowledgeable academic of his time was amongst those who had a copy of Al-Nawāqidh-al-Rawāfidh. When he came to know that I was writing its answer he did not let following drafts and corrections take place until he had read it. He would then have his writer copy it and would pray for the opportunity to broadcast it”*<sup>1</sup>

In these discussions *Shaheed* also writes, *Ahmad Bayg* the ruler of Kashmir, after studying the book *Al-Nawāqidh-al-Rawāfidh* by *Mirzā Makhdoom* began polemic debates and put forward the criticisms and blames against the *Shi'as* to the people. Other than this he had many debates and dialogues with *Mullā Mohammad Ameen Kashmirī Shi'ī*, all of which caused disruption and discourse within the *Shi'as*. As *Mullā Mohammad Ameen Kashmirī Shi'ī* already knew *Shaheed* from when

<sup>1</sup> Answer no. 10 *Meer Yousuf 'Ali*, compilation of letters of *Yousuf 'Ali Akhbārī* and *Shaheed Thālith*, compiled by *'Abd-al-Raheem Baghdādī, Āsafiyah* library, theology section, manuscript no. 1184.

they met in Kashmir, he requested for *Shaheed's* book which answered the false claims of *Al-Nawāqidh-al-Rawāfidh*. He writes:

*“The book Masā’ib-al-Nawāsib is an amazing compilation of discussions, if you don’t send it to me then on the day of Judgement I will complain to your grandfather (Imām ‘Ali ‘a.s)!”*

*Shaheed* then wrote another draft of *Masā’ib-al-Nawāsib* and gave it to *Mullā Mohammad Ameen Shi’ī*. After *Mullā Ameen* had the chance to study it, he was able to over-power and defeat the *Sunnī* in debate. Likewise, this book became a reason for the empowerment of the *Shi’ah* in Kashmir.

Moreover, a sign of this books acceptance in the eyes of the Leader of the faithful (‘a.s) was an event that took place with *Mullā Mohammad Ameen*. He himself quotes:

*“Three days before this book reached me, I saw Ameer-al-Mo’mineen in my dream. I saw, my master tied a big sack of arrows with a bow, after three days I received a copy of Rad Nawāqidh and with the help of those arrows I over powered the enemy”*

It was at this time, the opposition was using their books as a way to refute the *Shi’ah* school of thought. One of their arguments was, *Shi’aism* is a new-born sect which was founded in the time of *Shāh Ismā’eel Safawī I*, and did not have any sort of history before that. In response to this baseless claim, *Shaheed* in the year 998 (AH) started the writing of a large book, by the name of *Majālis-al-Mo’mineen*.

This was completed in the city of Lahore in the year 1010 (AH). The book clearly states and illustrates the *Shi’ah* progression and movement in knowledge, literature, spirituality and politics. It was something that was accepted not only by those in support of *Shaheed* (*Shi’as*) but also by the opposition (*Sunnī*). This was to the extent that they (*Sunnī*’s) made use of it in their own books. To prove this, there are many evidences that can be given, however, due to this books compactness it is not worth mentioning them.

*Majālis-al-Mo'mineen* is not just an encyclopedia which discusses, history, biographies of *Shi'ah* personalities, *Sultāns*, leaders, ambassadors, scholars, academics, poets, authors, classifiers, the pious, *Sufīs*, books, authorships, tribes and communities. More, another weighty side to it, is its great inclusion of theological and polemic discussions.

In the year 1042 (AH), when according to *Shaheed* himself, he became weak and skinny like a used water skin. Within a short period of only seven months he wrote a refutation on the book *Ibtāl-al-Bātil*, by the famous *Ahl-Sunnah* scholar *Ibn Rozbahān* and named it *Ihqāq-al-Haq*. *Ibtāl-al-Bātil* was written refuting *Allamāh Hillīs* book *Kashf-al-Haq wa Nahj-al-Sidq*. *Ihqāq-al-Haq* was what forever broke the back of the *Ashā'irah*. *Allāmah al-Hāj Mohammad J'afar Kaboodar Ahāngī* in his book, *Mirāt-al-Haq* writes:

*"It is justifiable, what I heard from teachers such as, Mirzā Abu-al-Qāsim Qummī and Mirzā Mohammad Mehdi Tabatabāī Shehristānī, when they used to mention Qādhi Nūrullāh's knowledge, information, research and detail, his efforts in presentation and discussion. The way in which he has refuted and answered the claims of Ibn Rozbahān. I believe that if Allāmah Hillī himself wanted to refute Ibn Rozbahān, he wouldn't be able to it the way Qādhi Nūrullāh has"*<sup>1</sup>

This great scholar in another place says:

*"The status and worth of the books Ihqāq al Haq and Majālis-al-Mo'mineen is so much that the likes of Muhaqiq Muhaddith Molānā Mohammad Taqi Majlasī I say, it is compulsory for every Shi'ah to posses these two books"*<sup>2</sup>

In the latter days of *Shaheed*, the book *Sawāhiq Mohraqah* by *Allāmah Ibn Hajar Haytamī Makkī* reached India. This caused a big roar within the *Ahl-Sunnah*. In its answer *Shaheed* wrote *Sawārim Muhraqah*.

<sup>1</sup> *Mirāt-al-Haq*, Persian, page 97, printed.

<sup>2</sup> *Mirāt-al-Haq*, page 109, printed.

All in all, it is clear, in defending of the *Shi'ah* school of thought *Shaheed* has written many weighty and spectacular books. Books that show the reality and truth of *Shi'aism* and are the answers to the false claims and blames that really do break the teeth of the opposition.

## *Shaheed Not Observing Taqiyyah*<sup>1</sup>

*Shaheed* ('a.r) did not observe *Taqiyyah* and did not hide his faith. He had the belief that it was necessary for him to show and make apparent his beliefs and theological views. Similarly to what I mentioned, *Mullā 'Abd-al-Qādir bin Mulook Shāh Badāyunī* clearly says that he was someone who belonged to the *Shi'ah* school of thought and his beliefs were not concealed.

*Shaheed* was criticized by *Meer Yousuf 'Ali Akhbārī Ustrabādī* for not preserving *Taqiyyah*. In his answer to this *Shaheed* ('a.r) evidently and clearly states:

*“The hiding of faith for such a slave in Dar-al-Mulk India in the leadership of a just government and leader is not a place of Taqiyyah. And if it is a place of Taqiyyah it is not compulsory on such (a slave) like me. As (a slave) like me being killed whilst helping the rightful path is a cause of respect for religion. Islamic authority and law has not given permission to such (as me) to observe Taqiyyah. However, one who is not in such circumstances and it is not logical for them to do so then religion allows them to practice Taqiyyah.”*<sup>2</sup>

According to the views of *Shaheed* it is clear that if one finds himself under the rule of a just leader (*Akbar*), then it is not worthy of them to observe *Taqiyyah*. And if one is killed in such a path, then it is a cause for the respect of religion. Moreover, the sacred Islamic law allows such people to do so and refrains those who are unknown, unrecognized, or who are unable in helping religion or cannot give logical and sane answers.

In conclusion, the *Shi'aism* of *Shaheed Thālith* is not something in need of being described. His countless efforts in supporting and defending religion were what he saw as being the blessings of his martyrdom. He gave no importance to his comfort and well-being and his

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<sup>1</sup> Islamic dissimulation (Translator).

<sup>2</sup> Answer no. 10, in his letters with *Meer Yousuf 'Ali*.

whole life passed in the devotion, service and reviving of religion. He himself says:

خوش پریشان شده با تو نگفتم نوری  
آفتق این سرو سامان تو دارد درپے<sup>1</sup>

*Ihqāq-al-Haq, Majālis-al-Mo'mineen, Masāib-al=Nawāsib, Sawārim Muhrakah*, these are those assets that became the cause of “a disaster waiting to happen” and in the words of *Shaheed*:

“In the end resulted in that what I feared”<sup>2</sup>

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<sup>1</sup> *Tathkireh Subh Gulshan.*

<sup>2</sup> The beginning of *Majlis* no. 5.

## The Time of *Jahāngeer*

Now the time had come, when the justness and fairness of *Akbar* reached an end and *Jahāngeer* comes to throne. Even before coming to reign *Jahāngeer* had already made clear the elements of his rule. It was to *Shaykh Fareed Bukhārī Naqshbandī* he confessed that he would go against the policies of *Akbar* in order to support the *Sunnī* ideology. Once *Jahāngeer* became ruler, the advisor of *Shaykh Fareed*, *Shaykh Ahmad Sarhandī* mentions this in his letter, clearly specifying this point:

“امروز که نوید زوال مانع دولت اسلام و جلوس بادشاه اسلام بگوش خاص و عام رسید اهل اسلام بر خود لازم دانستند که ممد و معاون بادشاه باشند و بر ترویج شریعت و تقویت ملت دلالت نمایند”

Meaning,

“Today the news of the refrainer (*Akbar*) who was an obstacle in forming an Islamic government passes away and the “Islamic leader” *Jahāngeer* coming to throne reaches the ears of everyone. All those belonging to the religion of *Islām* saw it as their duty to be at the service of the new King in order to reform religion and guide the people”

Hence why *Shaykh Sarhandī* writes:

“There was a rush of “the helpers of *Islām*” in the court of *Jahāngeer* and discussions on getting rid of the innovators (*Shi'ah*) and disbelievers began”

*Jahāngeer* himself was very fanatical in his religious imaginations. This reckless thinking was passed down to him from his teacher, *Meer Kalā Muhaddith Akbarābādī*, the author of *Sam-al-Fawāridh fī Tham-al-Rawāfidh* and *Ehkām Sab-al-Shaykhain*. Similarly, *Qādhi Mohammad Aslam Harawī* and *Shaykh Ahmad Fārooqī Sarhandī Naqshbandī*, the author of the book *Rad Rawāfidh*, was someone who saw the *Shi'as* as

being worse than disbelievers<sup>1</sup>. It was due to the education and teachings of such fanatics which made *Jahāngeer* even more fixated, he couldn't

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<sup>1</sup> *Qādhi Mohammad Aslam* is who believed the burning of *Shi'ah* books as his belief itself, and was who burnt the book, *Al-Kaḥf* of *Shaykh Kulaynī* to ashes openly on the road. (*Māthir-al-Umarā'*). *Shaykh Ahmad Sarhandī Nakshbandī*, famous by the name, *Mujaddid Alif Thānī*, had the view *Shi'as* were disbelievers and it was permissible to kill them. In the beginning *Jahāngeer* on the basis of his eleventh letter, in which he has mentioned his lofty rank which described as being greater than that of the first caliph. (*Makboobāt Imām Rabbānī*). *Jahāngeer* then became angry with *Sarhandī*, as by this the respected caliph's were being insulted. But towards the end it was the same *Jahāngeer* who started believing in him. In the time when *Shaykh Mujaddid* was living amongst his army he used to listen and take a lot of notice. *Jahāngeer* would gift and give valuebles to them as a sign of his appreciation. It was this *Shaykh Ahmad Mujaddid Sarhandī* about whom *Shaykh Mohammad Ikrām Hanafi* quotes:

*“Other than defending the religion of Islām his contribution towards refuting innovation were some of his major works”*

It was now, *Shi'ah Islām* had found its way to Irān and the east of Irāq. In India the Kings beloved wife and the prime minister were also of *Shi'ah* faith. The country was filled with *Shi'ah* beliefs and ideology. *Shaykh Mujaddid* after sensing this danger tried his best to oppose this movement. He wrote a treatise by the name *Rad Rawāfidh*. In his “*Maktoobāt*” he opposed and criticised the new (*Shi'ah*) faith. Also, wherever he, his students or followers would go they would oppose *Shi'aism*. This is the reason why even after the impact he had from his wife *Noorjahān* and her brother *Āsif Khān*, the *Shi'ah* beliefs were unable to be propagated throughout India. The propagating of Islamic law, the methodology of *Naqshbandia* sect, the balancing of Islamic law with the *Sufi* ideology (*Tareeqah*). Other than opposing *Shi'aism* another of his great works was the reviving of Islām. *Rood Kawthar*. He goes on to say:

*“We already mentioned, the writings of Shaykh Mujaddid include refutations such as “Rad Rawāfidh. The opposing of Shi'ahism and its beliefs played a vital role in his teachings and (he) in the “four caliphs” we was not ready to hear anything which may be degrading” Rood Kawthar, page 221.*

He then say:

*“Similarly regarding Shi'ahs the views of Mujaddid Ailf Thānī had views that were very harsh and fanatic and believed them to be Kāfir. His son Khājah Mohammad M'asoom” in a letter to Owrangzayb classes the Shi'ahs as being those who it is compulsory to kill. Rood Kawthar.*

He continues (the author of *Rood Kathar*) in his margin notes:

*“The thoughts of Mujaddid Naqshbandī were extremely fanatical about the Shi'ah. He in a letter to Shaykh Fareed, who amongst the close companions of Jahāngeer, closer than anyone else. It was because of his efforts Jahāngeer came to throne and was whom over powered the opposition so he could do so. This was another reason why Jahāngeer had a lot of trust in him. He was from the Naqshbandī school, a devotee of Khājah Baqī billāh and a true follower of Shaykh Mujaddid”*

He writes:

*“Without a doubt the corruption of the (Shi'ah) discussions is more corruptive than that of the disbelievers. Amongst all the innovative sects they (Shi'ah) are the worst! Those that have enmity with the companions of the Prophet. Allāh in the Qu'rān remembers such people was disbelievers”. Rood Kawthar page 378.*

bear to see a *Shi'ah* at any kind of high rank. Once he said to *Meer Sayyid Jalāl*, who was amongst his close companions and living in a state of *Taqiyyah*,

*“If in reality your beliefs are of the Imāmia faith then, get rid of them!”<sup>1</sup>*

However, being in *Taqiyyah* saved him from this danger and it was he who later took the position of *Sadr-al-Sadoor*. As mentioned, the *Shi'aism* of *Shaheed* on the other hand was crystal clear, this is why in order to watch over and keep an eye on his activities, *Jahāngeer* gave him the role of “*Meer 'Adl*” in his army. The struggles and hardships that *Shaheed* has bared in the propagating of religion, no one knows them but himself.

Now that “Indian Islām” was in such danger, it was necessary to remove the veil of its falsehood and reveal its reality. *Shaheed* says:

*“My time (in the Mughal era) was like a jinxed and sinister old women (referring to the Islām of this time) it increases my grief and makes my blood boil, to the extent that I came to believe that this Hind<sup>2</sup> is the same Hind, the liver-eater (the wife of Abu Sufyān and mother of Mu'āwiyah) who ate the liver of my great uncle Hamzah (the uncle of the*

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These are some of the efforts made to try and wipe *Shi'ahism* of the map. It was these enemies of the *Shi'ah* that brainwashed him and all the policies that he was acting on were made up by such fanatics. The reality is, *Jahāngeer* was caught up in the nets of the *Naqshbandī's*, about whom *Shaheed Thālith* has clarified.

*Khājah Bahā-al-Deen Naqshband* who is said be the visegerant of *Allāh* from whose black soul bounties and requests are granted. The author believes that from this sect no one was *Sunnī*, but a misguided minority called *Naqshbandī*. Whom were steadfast in betraying *Sunnī's* and portraying *Abu Bakar* as the founder of the *Sufī* sect. *Majālis-al-Mo'mineen*.

Therefore, sometimes *Shaheed* in *Majālis-al-Mo'mineen* recalls them by “The Innovators of the *Naqshbandī* sect” and in other places as “the small misguided sect”.

It is obvious the way in which this sect had misguided and deceived *Jahāngeer*.

<sup>1</sup> *Tathkirat-al-Khawāneen, Shaykh Fareed Behkarī, manuscript, folio 123 Alif.*

<sup>2</sup> Denotes India in Persian and Arabic. (Translator)

*Prophet). But it was the love of the Ahl-al-Bait that Allāh kept me going''<sup>1</sup>*

From what has been mentioned it is clear the extent to which this great warrior was troubled and disturbed in India. In reality the time of *Jahāngeer* was a painful and tragic prison for him in *Āgrā*, hence why this city in his eyes was so discouraging and disheartening for him, and was a place where the satanic webs of fraud and deception were adorned

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<sup>1</sup> Towards the end of *Ihqāq-al-Haq*.

## His Martyrdom

On the 18<sup>th</sup> of *Jamādi-al-Ākhar* in the year 1019 (AH) correspondent to the 7<sup>th</sup> of September 1610 (AD), after the continuous false claims and deception of the opposition, the fanatic scholars offered the decree for his killing. Their evidence for proving this were the books *Shaheed* had written in defending his faith and at the age of 63 due to the orders of *Jahāngeer*, *Qādhi Nūrullāh* was martyred.

Professor *Siri Rām Sharmā* in the book, “The Religious Policy of the Mughal Emperors” writes:

*“Because Qādhi Nūrullāh was an effective and active Shi’ah author. Due to the order of Jahāngeer he was killed by being struck by a mace”*<sup>1</sup>

Also, the contemporary historians from the time of *Jahāngeer* have blamed the killing of *Shaheed* being the fault of the *Jahāngeerī* court. This includes the likes of the highly ranked and renowned historian *Shaykh Fareed* the son of *Shaykh Ma’roof Sadr Sarkār Bakkar*. He writes:

*“Qādhi Nūrullāh was the judge and leader of the army a competent and capable individual who was killed after a meeting called by the people of the Jahāngeerī court”*<sup>2</sup>

Likewise, *Taqi-al-Deen Awhadī Bulyānī* who also lived during the time of *Jahāngeer*, in the biographies that he has written, when mentioning the people from *Āgrā* writes:

*“During the early rule of Jahāngeer he was killed due to his orders by a spiked mace”*<sup>3</sup>

*Taqi Awhadī*, who was in *Āgrā* at the time of *Shaheed*’s martyrdom clarifies that he was killed by being struck by a mace. From the

<sup>1</sup> The Religious Policy of the Mughal Emperors, page 80.

<sup>2</sup> *Thakhrat-al-Khawaneen*, manuscript, folio 111, is preserved in the Muslim university library.

<sup>3</sup> *‘Arafāt-al-‘Āshiqeen*, vol 2 page 777, manuscript is preserved in the *Khuda Bakhsh* library, *Bankipoor*.

mentioning's of another historian from the time of *Aurangzayb 'Ālamgeer*, a comparable take on the way of *Shaheed*'s killing is presented. Similarly, *Mohammad bin M'otamid Khān Hārathī Badakhshī* writes:

*“Qādhi Nūrullāh Shustarī Mar’ashī an ‘Allāmah, literary, theologian, jurisprudent of the Ithnā’ ‘Ash’ariyah school. Came to India. The author of Majālis-al-Mo’mineen, Ihqāq-al-Haq and other books, was killed by a metal mace by the orders of King Jahāngeer”*<sup>1</sup>

Some *Ahl-Sunnah* scholars, also clarify that *Jahāngeer* had his tongue ripped out from his mouth. The author of *“Al-Mutamayyiz bil-Mahk ‘an Ghishh Qadhiyat-al-Fadak”*, after praising and admiring *Jahāngeer* writes:

*“During his interrogation Qādhi was silent and Sultān Jahāngeer was full of rage”*

*Jahāngeer* said to *Qādhi*:

*“If you don’t break your seal of silence and answer my questions I will have your tongue pulled out”*

(Nevertheless he stood firm in his right and remained submerged in the way of *Allāh*). It was in this silent state that his tongue was taken out. After which his (sacred) body without being washed<sup>2</sup> and without a shroud was left on a dunghill (outside the city) to be publicized.

It is not farfetched if these two tragic events actually took place, if one takes in to account the peak of *Jahāngeer*'s oppression. First being struck on the back with a spiked mace and secondly having his truth-speaking tongue pulled out.

Despite this, during the rule of the Mughal emperors other historians such as: *Mahammad Bakhtāwar Khān*, who lived in the time of

<sup>1</sup> *Tāreekh Ayeeneh Mohammādī*, vol 2. Manuscript folio 453, written in 1161, in the handwriting of the author. Preserved in the *Rāmpur* library.

<sup>2</sup> Refers to the washing of the dead body, *Ghusl-al-Mayyit* (Translator).

‘*Ālamgeer* and passed away in 1094 (AH) in his book, *Mirāt-al-‘Ālam* (written in the year 1117 (AH), *Wāle Dāghistānī*, the contemporary of *Mohammad Shāh* in the book *Riyādh-al-Shu‘arā’* (written in the year 1140 (AH) *Meer ‘Asgharī Bilgrāmī* in *Sahā’if Shrā’if* (written in the year 1231(AH) with the addition of other historians and biographers, all write that the martyrdom of *Shaheed* was because of the oppression and cruelty of *Jahāngeer*.



## Excerpts from the History of His Martyrdom

During the rule of *Shāhjahān* the famous *Abu ‘Abdullāh Mohammad Fādhil Hanaftī Tirmithī Akbarābādī* 1102 (AH), in the year 1020 (AH) wrote the book *Mukhbir-al-Wāsileen* (from its name the date it was written is taken out). When mentioning *Shaheed Thālith*'s martyrdom he has some couplets that are worth mentioning. He writes:

میر نور اللہ عالی انتساب      زین زمانہ بادل آگہ شدہ  
سال قتلش منظر الحق زد رقم      عدن جائے میر نور اللہ شدہ

In the first and fourth couplets the name of *Shaheed* is mentioned. In the second there are a total of eighteen letters, which are equivalent to the eighteenth day of the lunar month. The first two words of the third couplet are “*Sāle Qatlish*” which are seven letters which indicate the seventh day of the week, i.e. Friday. In the middle, without the name of the author “*Muth’har-al-Haq*” there are five letters in “*Zad Raqam*”, which indicated the fifth month of the year, *Jamādi-al-Ākhar*. Finally from the fourth couplet the death date 1019 is extracted.

The following is the second excerpt from *Mukhbir-al-Wāsileen*, where *Qādhi* is remembered as the martyr of *Allāh*:

میری عالی جناب نور اللہ      ود نیلو خصال و نیک سرشت  
سال ترحیل آن شهید خدا      شد رقم نور ماه اوج بہشت

1019

This is the third excerpt of *Shaheed*:

سال تاریخ قتل آن خوشرو      از جہان نور رفت وائے بگو  
میر نور اللہ چو شد محو حق      سال قتلش خواستم از قلب خود

گفت قلم سال قتل او بگو      میر نور اللہ زیب عدن شد<sup>1</sup>

1019

Similarly, from “*Sayyid Nūrullāh Shaheed Shud*” and “*Afdhal-al-Ibād*” the date of his martyrdom is extracted.

The following is the dated excerpt by his son ‘*Alā*’-*al-Mulk*:

سراکبر آفاق میر نور اللہ	سپر فضل و وحید زمانہ پاک سرشت
بنیمہ شب ہشت و ده از جماد دوم	ازین خرابہ روان شد بسوی قصر بہشت
چودل ز فکر طلب کرد سال تاریخش	خرد بصفحہ و ہر افضل العباد نوشت

1019

After all the painstaking tests and patience, *Shaheed* (‘*a.r*’) was granted the lofty rank of martyrdom. On the 18<sup>th</sup> of *Jamādil-al-Ākhar* in the year 1019 (AH), equivalent to the 7<sup>th</sup> of September 1610 (AD). In the excerpt by his son “*Beneemeh Shab*” has been mentioned, clarifying the specific time that *Shaheed* was killed.

The majority of the *Sultān*’s and corrupt rulers, for their merriment would make their nights their days and it was on this basis that *Mā’wiyah* told his alcoholic son *Yazeed* “*for the wise the night is like day*” and is most suitable time for acts such as; love, drinking and dancing. Likewise, the alcoholic, *Jahāngeer* would also spend his nights busy in drinking and unlawful acts. This is why it is possible that *Shaheed* was killed after being brought into the court at midnight and in the darkness of the night his scared body was taken outside the city and left in the forest. Being killed in a strange land is bad enough, but after being killed his body being left without being washed and without a shroud and then be taken and thrown in the forest is oppression on top of oppression!

<sup>1</sup> *Mukhbir-al-Wāsileen*, pages 91-92, printed 1249 embossed print.

After the passing of some days, the people who lived around this jungle buried *Shaheed's* body. But this only happened once the oppressive ruler gave permission for them to do so. The protector of *Shaheed's* grave was his son (may *Allāh* bless him). However, not long after, in the fifth month, *Rabī- al-Awwal* 1020 (AH) he also passed away and was left to rest alongside his father<sup>1</sup>.

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<sup>1</sup> *Mehfil Fidaws.*



## Pleasant Answering Proved His Intelligence and Instantaneous Knowledge

In the childhood of *Shaheed* an event took place that really illustrates *Shaheed's* intellect and knowledge which is worth mentioning. When *Sayyid Fādhil 'Iz-al-Deen Fadhlullāh Yazdī* was returning back for pilgrimage and came to meet his uncle *Meer Asadullāh Sadr*, *Shaheed* was also present. *Shaheed* himself says, *Sayyid Fādhil* mentioned the events and happenings of his pilgrimage. During this *Sayyid Yazdī* praised *Shaykh Abu-al-Hasan-al-Bakrī-al- Shāf'ī*, a famous scholar from *Hijāz*. *Sayyid* says he also had the chance to listen to the difficulties in Islamic laws from both the *Shi'ah* and *Sunnī* schools that the people were facing. He goes on to say that he was able to give them an answer for all their questions. Then *Shaheed* asks:

*“What do Shi'as mean when they say that Prophets were infallible at all times, both before and after their prophet hood, when before they were Prophets there was no laws or commandments for them to be infallible?”*

*Shaykh Shāf'ī* replies, what *Shi'as* mean by this is the pure build and nature of the prophets is such, that even if they existed in a time before the coming of any commandments they would have been flawless and would not have done any actions that were incorrect.

*Shaheed* says that even though I was only young boy and was studying the introductory books in *Hikmat*, he felt in his heart that he had a better answer for this and the urge to say it, didn't allow him to remain quiet. He turned towards his uncle and after seeking his attention says, in order to answer this criticism, the *Shi'as* are not in need of what the *Shaykh* of the *Ahl-Sunnah* has said. The *Shi'ah Imāmiah* foundational beliefs are based on the fact of the goodness and badness of things. Therefore, using this formula of goodness and badness in the light of wisdom they would have been responsible for their deeds, even before

the coming of any commandments they would have been questioned about their actions.

After hearing this from a young boy both *Fādhil Yazdī* and the honorable *Sadr* were very pleased and came to know the level of his intelligence and intellect<sup>1</sup>.

*Mullā 'Ismatullāh Lāhorī* a renowned *Sunnī* scholar of his time one day came to meet *Shaheed* in Lahore. He says the holy verse الحلقوم اذا بلغت proves that the soul is body, as if it was not then it reaching the “Larynx” would not have any meaning. After hearing this *Shaheed* replied, in this holy verse before بلغت the word رُوح has not been mentioned for the pronoun of بلغت to return to رُوح. More, the verse is more evident in proving that the pronoun of بلغت goes back to القلوب, similar to the verse بلغت القلوب الحناجر. After hearing this *Mullā Lāhorī* was left astonished.

*Chalapī Tabrizī* who belonged to the *Sufī* sect, was considered a luminary of his time and was deeply respected by *Akbar* “The Great”. He wrote a book on *Tanāhī Ab'ād* and in his view proved this point. His book came into the hands of *Shaheed*. Which led him to write a book refuting his proofs for this view. When he saw *Shaheed*'s critique, he was unable to answer him. This however, gave him the opportunity to criticise him in front of *Akbar* “The Great”. He had the belief, *Shaheed* in his answer referred to him by “اجلاف” and because of this *Chalapī* complained to *Akbar* saying, *Nūrullāh Shustarī* considers him to be from the “Roughnecks”. The King ordered for *Shaheed* to come to the court and said to him that it was not worthy of him to refer to *Chalapī* as “”. *Shaheed* tranquilly replied that *Fadhil Chalapī* read “اجلاف”<sup>2</sup> as “اجلاف” and it is he who as a result of his inaccurate understanding has accounted himself as being from the “Roughnecks” not me. So if he wants to complain against me or not is up to him. After hearing this convincing answer the King was satisfied and *Chalapī*'s true colours were shown.

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<sup>1</sup> *Mehfil Fidaws 'Alā-al-Mulk.*

<sup>2</sup> Meaning successor (Translator).

During the rule of Akbar, one day *Shaheed* was at the house of *Shaykh Faydhī*. Coincidentally *Mullā ‘Abd-al-Qādir* was also present. He was fully aware of *Shaheed* being *Shi’ah*, hence why on the basis of “teasing a lion is better than teasing the good” he started debating with him. During these talks the discussion took a turn to the verse of the cave and the debate stretched a lengthy time. *Shaheed* proved the point that the verse was not in the praise of the first caliph. As, from the conversation, what comes directly to mind is its meaning in terms of its lexical definition and not the meaning which is understood from its idiomatic definition. The idiomatic definition is something that latter scholars of *Hadeeth* have fabricated themselves and in no way does it prove this. *Shaheed*, to prove his point mentioned many proofs and evidences. After hearing them *Mullā Badāyūnī* was unable to answer and all that was left for him to try and prove his point was referring to the famous *Ahl-Sunnah* commentary of the *Qur’ān*, “*Tafseer Nayshapoorī*”. Nevertheless, throughout the debate the weighty proves and points of *Shaheed* led him to overpower and conquer his opposition.

*Badāyūnī* says:

“As usual, due to his foul habits”,

even though he had nowhere to turn, *Faydhī* announced that what *Shaheed* has said was correct and gave the order in *Shaheed*’s favor, clarifying that the verse is not a virtue of the first caliph. Afterwards *Shaheed* recorded this debate in the form of a treatise by the name “*Kashf-al-A’awār fi Tafseer Āyat-al-Ghār*”.

In *Majālis al Mo’mineen* under the heading “*Lemūlfah*” *Shaheed* has the following couplets:

بس کن حدیث غار کہ عاراست نزد عقل      آن حزن و بی قراری شیخ معمرم<sup>1</sup>

<sup>1</sup>*Majālis-al-Mo’mineen*, *Majlis* no. 6, page 298, Irān print.

The works of *Shaheed* are not only on sciences such as *Tafseer*, *Hadeeth*, jurisprudence and the principles of jurisprudence. More, his works also include writings on philosophy, geometry, astronomy, literature, grammar and other rational sciences, which are apparent from the list of his authorships.

In medical sciences, *Shaheed* was also a master, second to none. The famous *Molānā Tusī Shustarī* in the praise and virtues of *Shaheed* has a lengthy poem, the start of which begins:

چنان زمانه زارباب فضل وارد عار      که علم را نبود جز بجبهل استظهار

From the poem by *Mulānā Toosī*, the all-embracing knowledge of *Shaheed* is illustrated. The following is a selected part from it:

مسبحان زوایای این کبود حصار	زبام عرش ندای کنند لیل و نهار
که بادتاابداندر پناه فضل خدای	سر صدور افاضل زعمر بر خوردار
خلیل خلق و میجامد و کلیم قدم	فرشته طینت و یوسف خصال و خضر شعار
سحاب چرخ شکوه آفتاب کیوان قدر	محیط کوه وقار آسمان بحر ایثار
جمال چهره دین نور دیده اسلام	سپهر فضل و معالی جهاجهان حلم و وقار
فروغ نور الهی امیر نور اللہ	که دانش از او مستضی است لیل و نهار
زہے ضمیر تو خورشید عالم اسرار	کمال پیش کمال تو ناتمام عیار
سپهر دست تر گرفته دجله موج	زمانه طبع ترا خوانده قلزم زجار
جهان بہر تو مشغوف و تا ابد مشغوف	خدا زخضم تو بیزار و از ازل بیزار
تو علتی و فنون فضائلت معلول	تو مرکزی و فنون افاضلت پرکار
زہی مدارج قدرت برون زحد قیاس	زہی مکارم ذاتت فزون زحد شمار
دل علیم تو انواع فضل را جامع	کف کریم تو میزان جود را معیار

کفت بصورت ابری بود که بر سر خلق  
 دلت بمعنی بحری بود که هر موجش  
 زاستقامت رای و اصابت نظرت  
 چنان وجوه خطا گشتی از ضمیرش محو  
 زبسکه هست ترا در فضائل استطلاع  
 زفیض علم حصولی رسیده کار بان  
 ترا بهندسه و هیئت آن تبحر است  
 بسی عجب نبود از کمال جنسیت  
 زبس فروغ تو است از اصول مستنظ  
 بدیته پی حل کلام و بست مقام  
 دلیل عقلی و نقلی چهار مذهب را  
 تو چون بیان معانی کنی بلفظ بدیع  
 ستایش تو بطب گرچه دون رتبه تست  
 که کس ادا نکند خاصه در مقام ثنا  
 اگرچه ملتفت طب نه ولی بمثل  
 خواص یمن قدوم تو در لباس خیال  
 زمنشآت تو صابی و صاحب از حیرت  
 مصنفات تو هر یک ز شرعی و حکمی  
 سپهر منزلت‌انده را بان درگاه  
 عقیده ایست کزین بیش داشتند مگر  
 بخدمت تو اخلاص غائبانه خویش  
 بجای باران بار دهمه در شهوار  
 جهان جهان گهر حکمت افکند بکنار  
 اگر مدون منطق شدی دلیل گذار  
 که وضع منطق از دیانتی بر رفع قرار  
 زبسکه هست را در مسائل استحضار  
 که نخل ذهن تو علم حضوری آرد بار  
 که گر کنی برین هیئت سپهر نگار  
 که چون فلک مترتب شود بر آن آثار  
 زبس اصول تو با حجتست و برهان بار  
 چو معضلات مسائل کنندت استفسار  
 کنی چو حجت فوری و ظاهری اظهار  
 کنند اعشی و سبحان بباغی اقرار  
 اگر همی نلکم نیست جائے استغزار  
 که آفتاب منیر است و آسمان سیار  
 اگر خیال تو در خواب بنگرد پیار  
 صحیح و سالم از خواب سازدش بیدار  
 بخود فروشده مانند صورت دیوار  
 جمال شاهد تصنیف راست خال عذار  
 که هست کعبه انخیا و قبله ابرار  
 بخاندان نبوت مهاجر و انصار  
 اگر شروع نمایم بعشری از معشار

هزار فقره در آن باب طی شود که هنوز بیان نگردد از آن مدعایکی ز هزار<sup>1</sup>

*Shaheed* was not only a great textual writer in Arabic and Persian. More, he was also a very capable and worthy speaker. This is explained by *Molānā Tusī* in the following stanzas:

که اے سخنور جادو بیان عفاک اللہ کہ ختم شد بزبان تو نوبت گفتار

*Allāmah ‘Abd-al-Qādir Badāyuni* in *Muntkhab al Tawāreekh* when confessing to the knowledge and greatness of *Shaheed* writes:

“Has a natural talent in poetry, the poems of who give ease to the heart”

‘*Ali Qulī Wāleh Dāghistānī* in *Riyādh-al-Shu’rā*’ says:

“In the skill of poetry he is complete and whole”

Like ways is that mentioned in *Makhzan-al-Ghrā’ib*:

“Sometimes with the upmost of wisdom he would say poems and he was entitled *Noorī*”

and in *Tathkirah Majma’-al-Khusoos* it is mentioned:

“He was of great nature”

*Mullā ‘Abdullāh Āfandī* in *Riyādh-al-‘Ulamā*’ writes:

“He was a knowledgeable, pious, jurisprudent, narrator, historian, a university of sciences, a holder of limitless views in all fields, a writer, poet, the Arabic and Persian poems of whom in the praise of the infallible *Imāms* (‘a.s) are famous and well-known, all of which have been compiled in a *Divān*”

<sup>1</sup> *Mehfil Firdaws.*

His son *Meer 'Alā'-al-Mulk*, whilst remembering his father in "*Mehfil Firdaws*" mentions the *Divān* of his poems. It is here that some of his poems have been recalled. After the mentioning of the *Divān* he writes:

سحاب قائم برف اگلند بدوش جبال	ز سرو مہری و دم سردی شادشمال
زمین ز برف پوشد سیمگون سر بال	ہوا زاہر بر اگلند نیلگون برقع
محیط آب چوسیم آمد از نسیم شمال	بسپٹ چرخ نہان گشت از غبار بخار
ہزار رقعہ بر آن چو نامہ اعمال	قیامتی شدہ القصہ و زبرف درو
بود برونش ازین خرق و التیام محال	چنان بسپٹ زمین بستہ بخ کہ ہچو فلک
بصد فسون تنہند پادرون آب زلال	چنان شد آب زسرا کہ عکس شخص زبیم
کہ عاجز است ز زہ کردن کمان ہلال	زکار رفتہ چنان دست را می گردون
کہ جذب نم نکند آب نار سیدہ سفال	فردہ گشت طبایع چنان زسردی دی
کہ ہچون ماتمیان شد سیاہ پوش ذغال	مگوز سردی وی مُرد عنصر آتش
نیاورند ز ارحام سر برون اطفال	اگر نہ مہر شہنشاہ راز جان سازند
کہ کنہ ادنشا سد جزایزد متعال <sup>1</sup>	شہ سریر ولایت علی عالی قدر

*Shaheed* has a masterpiece poem answering the famous poet *Hasan Ghaznawī*. This is the poem, excerpts of which are usually found in books of biographies and the whole of which is in the *Divān*<sup>2</sup> itself. *Taqi Awhadī Balilānī* in his book '*Arfāt-al-'Āshiqeen* has mentioned sixty stanzas. From *Wāleh Dāghistāni* and from *Makhzan-al-Gharā'ib* of *Sandilawī*. I have mentioned the following part. *Shaheed* says:

<sup>1</sup> *Mehfil Firdaws*.

<sup>2</sup> A book which is a compilation of poems (Translator).

و زناں شوق اوست فروزنده گوهرم	شکر خدا که نور الهی ست رهبرم
و اندر نسب سلاله زهرا وحیدرم	اندر حسب خلاصه معنی و صورتم
بانوی شهر دختر کسری ست مادرم	وارای دهر سبط رسولم بود پدر
یاسر به بندگی نه وازادزی برم	بان اے فلک چو این پدرانم یکی بیار
یعنی نه عاق والد و نه ننگ مادرم	شکر خدا که چون حسن غزنوی نیم
مدح مخالفان علی بر زبان برم	یادم زبان بریده چون ناخلف اگر
در آنکه گفت قرۃ عین پیبرم	واندر جہاں که او بدر و غش گواه ساخت
شلیسته میوه دل زهرا وحید رم	شائسته نیست این ہم از آن ناظف که گفت
ننگ آیدم که گویم اینک من ایدرم	اندر جواب او که سوال از رجال کرد
پاکی ذیل مادر اونست باورم	فرند را که طبع پدر در نهاد نیست

Also from him

من خواری از آن بادیه ام کین شجر اوست	عشق تو نهال است که خواری ثمر اوست
بهدار که صد گونه بلا ما حضر اوست	بر مانده عشق اگر روزه کشائی
گوئی که مگر صبح قیامت سحر اوست	وہ کین شب ہجر تو بر ما چہ دراز است
درکوه ملامت بہوای کمر اوست	فرہاد صفت اینہہ جان کندن نوری

Also from him

بس کہ آن خود کام با اولطف پیدا کرده ای	غیر را گستاخ در عرض تمنا کرده ای
آشنای با خیال دوست پیدا کرده ای	شکر فیض عشق کن کہ از امداد او
عدت این بس کہ در پیش سگش جاکرده ای	شکوه از خواری مکن نازک مزاجی بر طرف

Also from him

گر نہ جان بگذری ای دل شوی آسودہ دل      این قدر ہمت عالی نہ تو داری و نہ من

Also from him

اے در سر زلف تو صد فتنہ بخواب اندر      در عشق تو خواب من نقش بست بآب اندر

Also from him

میسر و نوری از تہی دستی      تحفہ یار شرمساری ہا

Also from him

خوش پریشان شدہ با تو نگفتم نوری      آفتی این سروسامان تو دارد در پی



### *Shaheed's Sons and Grandsons*

*Shaheed* ('a.r) had many sons, all of them were considered from the top tier and elite scholars of their time. His eldest son was named after his grandfather, *Sayyid Shareef*. In *Mehfil Firdaws* it is mentioned that he was a complete and knowledgeable individual. Born on Sunday the 19<sup>th</sup> of *Rabi'-al-Awwal* in the year 990 (AH). He studied under his honorable father and other great scholars such as; *Muhaqiq Meer Taqi Sayyid Nasābah Shirāzī*, *Mirzā Ibrāheem Hamadānī*, *Zubdat-al-Mujtahideen Shaykh Bahā-al-Deen Mohammad* It was from *Zubdat-al-Mujtahideen* that he was granted the permission to practice *Ijtihād*. His authorships include: *Hāshiyah Tafseer Baydhāwī*, *Hāshiyah Bahth Jawāhir*, *Hāshiyah Qadeem*, *Hāshiyah Sharh Mukhtasar 'Adhudī*, *Hāshiyah* on *Hāshiyah Matāl'i* and other works in a range of other sciences. He was also a very able poet and his poems have been mentioned in *Mehfil Firdaws*. He passed away after the martyrdom of *Shaheed* on Friday the 5<sup>th</sup> of *Rabi'-al-Awwal* in the year 1020 (AH) in the city of *Āgrā* and was laid to rest next to his father.

His second son was *Sayyid Mohammad Yousuf*, about who in *Mehfil Firdaws* it is written:

که این سه نور زاوضاع او بود شاعری	علی خصال و محمد شعار و یوسف خلق
سعادت از سبب پای بوس او حالی	سیادت از نسب سر بلند او عالی

The third of *Shaheed's* sons was *Meer 'Alā'-al-Mulk*. About him, the historian *Mohammad Sādiq Zabeerī Arzānī*, who was his contemporary, in his book *Subhe Sādiq*, in the 12<sup>th</sup> *Matl'a* says, he was accounted as one of the great scholars of his time. Someone who had the attributes of the messengers and prophets. In India he attained his knowledge from his remarkable father and then traveled to *Shirāz*. Here he finished his studies, after which he returned back to India. After returning to India, only some days had passed as he was busy in debating and teaching that he took the son of King *Shāhjahan*, *Shāh Shujā*, under his wing and took

the responsibility for his education and learning. His works include: *Muhaththab-al-Mantiq*, *Anwār-al-Hudā* which are discussions on theology, *Sirāt-al-Waseet* in proving the self-existence of *Allāh*. He also was an ambitious poet and his poems have been preserved in *Mehfil Firdaws*. The following is a *Rubā'ī* of his:

اے چشم تو بر بستر گل خواب کند      زلف تو بروز سیر مہتاب کند  
 زولا ہمہ کس بسوی محراب آرد      جز چشم تو کو پشت بمحراب کند

His fourth son *Abu-al-M'ālī*. Born on Thursday the 3<sup>rd</sup> of *Thil Qa'dah* in the year 1004 (AH) and passed away in the year 1046 (AH), at the age of 42 in *Bengāl*. His authorships consist of: *Sharh Alfīyah*, *Risālah Nafī Ro'yat Barī T'ālā*, *Tafseer Surah Ikhlās*, *Anmuthaj-al-'Uloom*. Similar to his older brothers, he was also a poet and all of his poems have been collected in his *Divān*.

The fifth son of *Shaheed* was *Meer 'Alā'-al-Dawlah*. He was born in the month of *Rabi'-al-Awwal*, in the year 1012 (AH). He was a very capable and talented poet and it was his son, *Sayyid 'Ali* who lived in the time of the author of *Riyādh-al-'Ulamā'*. According to the claims by the author of *Kashf-al-Hujub*, his son *Meer Mohammad 'Ali* who after the orders of *Sultān Mohammad Qutb Shāh* (d.1035 AH), translated *Masā'ib-al-Nawāsib* in to Persian. Other than this he also wrote a refutation on *Sawāi'q Muhraqah* by the name *Bawāriq Khātifah wa Ibdā'-al-Haq*.

It was *Meer Mohammad 'Ali* who in the year 1053 (AH) endowed the manuscript of *Shaheed's* ('a.r) famous book, *Tethheeb-al-Akmām fi Sharh Tetheeb-al-Ehkām*, which was written in the handwriting of *Shaheed* himself to the *Nāsiriyyah* library in Lucknow.

The grandsons of *Shaheed* who were born in India include; *Meer Jamāl-al-Deen Husain bin Nūrullāh Khān*, who had the rank of a King and his son *Meer Mohammad Ridhā 'Orf Meer Mohammadī* who lived in

‘*Atheemābād* and *Murshidābād*. Both were poets and other than in Persian, have poems in *Riykhta*<sup>1</sup> Urdu.

*Ghulām Husain Shurish* the son of *Meer Mohsin ‘Atheemābādī* 1011 (AH) mentions in book *Tathkirah Shurish* and *Shaykh Wajeeh-al-Deen ‘Atheemābādī*, entitled ‘*Ishqī*, in his book *Tathkirak ‘Ishiqī* have mentioned his biography and quoted some Urdu poems. *Meer Jamāl-al-Deen Husainī*, entitled *Jamāl* says:

جاگیر ساتھ کس دل وحشی کو کام ہے      تجھ زلف کا خیال مجھے لاکھ دام ہے

Also from him

گلستان بوستان جو یاد اک دو باب رکھتا ہے      فغانی انوری سعدی ظہیر القاب رکھتا ہے

*Meer Mohammad Ridhā ‘Orf Meer Mohammadī* entitled *Ridhā* says:

چشم نے رونے سے میرا راز افشا کر دیا      دیدہ و دانستہ ہم چشموں میں رسوا کر دیا

Also from him

دل کی بیتابیوں سے عشق چھپایا نہ گیا      نام کس نے لے لیا تیرا کہ میں پایا نہ گیا

For a long time *Meer Mohammadī* remained settled in ‘*Atheemābād* and it was when he became affiliated with the court of *Nawāb Mubārak-al-Dawlah Bahādur* he moved to *Murshidābād*. He also has a *Divān* in Urdu<sup>2</sup>

<sup>1</sup> Meaning “scattered” or “mixed”, however here denotes that Urdu that contains both Persian and Hindi (Translator).

<sup>2</sup> *Tathkireh Shurish*, page 375 and *Tathkireh ‘Ishqī*, page 358, two biographies compiled by *Kaleem-al-Deen Ahmad*, printed, *Patna*.



## The Sacred Shrine of *Shaheed*

As we previously mentioned, after the killing of *Shaheed* ('a.r) his body was thrown in an inhabited jungle outside the city and his body was not allowed to be buried. After some days had passed the King saw a terrifying dream which resulted in him giving permission for his burial. Some biographers on the basis of it being famous say, it was *Sayyid Rāju* who buried him. However, this is incorrect. The reason for this being that *Sayyid Rāju bin Sayyid Hāmid Bukhārī* passed away before *Shaheed* even came to India.

The son of *Sayyid Zain-al-'Ābideen bin Sayyid Rāju, Meer Jamn* on the other hand, was a recognised and well-known individual of his time. He had relations with *Shaheed* and had letters with the grandson of *Sayyid Rāju*. Also between him a *Shaheed* there was a number of questions and answers that were discussed in written form, which *Shaheed* ('a.r) has brought in *Majālis-al-Mo'mineen*<sup>1</sup>. It's possible that after hearing the news of *Shaheed*'s martyrdom, he attended the burial processions. The better guess is that the processions of *Shaheed*'s burial were done by his son *Shareef-al-Husainī*, who was a *Mujtahid* and author. From that which is evident in poetic form it seems he was in charge of *Shaheed*'s burial.

Another famous narration is that a newly entering Iranian businessman saw the Lady of the worlds (s. 'a) in his dream. He heard her (s. 'a) saying: my son *Nūrullāh* is without a shroud and not buried, why are you not attentive to this? After which, he took part in his burial. With the dignity and status of *Shaheed* in mind, no believer can deny the authenticity of this dream.

After all that has been mentioned after the burial of *Shaheed*, it was his noble son who took the responsibility of guarding and protecting his grave. However, only a year after, on the 5<sup>th</sup> of *Rabi'-al-Awwal* in the

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<sup>1</sup> *Tuhfat-al-Kirām, Meer 'Ali Sheer Qani' Tatawī, page 277.*

year 1020 (AH) he also passed away and forever was laid to rest next to his father.

From the time of his burial, the grave of *Shaheed* was a famous place for pilgrimage and visiting. *Allāmah Mohammad Bāqir Khansārī* in his book *Rodhāt-al-Jannāt*, when mentioning the author of *Sahīfat-al-Safā* writes:

قتل بتهمة الرفض في دولة السلطان

“He was killed in the governing of the Sultān for the blame of Rafdh”

In the time of *Jahāngeer* in the city of *Akbarābād*, for the blame of being a *Rāfidhī* he was killed. His grave is located in *Āgrā*, where we used to go and to visit.

*Allāmah Noorī* in his *Khātmat-al-Mustadrak* writes:

فمات رحمه الله شهيدا و كان ذلك في اكبر آباد من اعظم بلاد الهند و مرقدہ

هناك يزار و يتبرك به

“May Allāh bless him. He was killed in *Akbarābād* and his grave in this city. We used go and visit his grave and take blessings from it”

*Shaykh Ahmad Sandilwī* a contemporary of *Mohammad Shāh* in *Makhzan-al-Ghrā'ib* writes:

“His grave in *Akbarābād* is a place of visiting for the believers. His shire in *Āgrā* is a place of pilgrimage for the Shi'as”

It is on this bases, that this sacred place became the resting place for other great scholars and academics. Many of their graves no longer have

their names and details written on them. However, some are still present and are readable till today.

In the year 1148 (AH) *Sayyid 'Ali Radhawī* was buried here and in 1191 (AH) *Sayyid 'Ali Akbar bin M'az-al-Deen Mohammad-al-Husainī al-Radhawī-al-Nayshapoorī* was buried and his grave is located towards the side of *Shaheed's* feet in the ladies section. In 1193 (AH) *Meer Nasrullāh bin Shahab Musawī* who was oppressively killed, was also buried here. His death date is taken from the following:

چو شد مقتول گفتم سال تاریخ شهیدی جنتی شد سید پاک

1193

It was in this year (1193), due to the grief of his father *Sayyid Hasan Musawī bin Nasrullāh* also passed away and was buried next to his father.

سال تاریخ فوت را عالی بود این تربت حسن گفتم

is written on his tombstone.

In 1194 (AH) *Meer Mohammad 'Ali Musawī* was buried and his tombstone reads:

یارب از بهر محمد با علی محشور باد

1194

Similarly, in the year 1212 (AH) *Ameer Abu-al-M'ālī bin Rooh al Ameen* was buried here. On his tombstone it is written:

ذات عالی گشت سال رحلتش

1212

With the passing of time and the changes in weather the graves of these great scholars became old and weak. During the rule of *Mohammad Shāh, Ameer-al-Umarā', Thulfiqār-al-Dawlah, Nawāb Najaf Khān* (d. 1192 AH) who had full control over the governments assets and had the status of "The Great Ambassador". In his time *Meer Mohammad Mansoor Musawī Nayshapoorī* who was the governor of *Āgrā*. In the year 1188 (AH) he ordered for the refurbishment and maintenance works of these enlightening graves with the addition of beautiful gardens that surrounded them from all four sides.

*Mohammad Waheedullāh* in his history book *Mosame Tāreekh Nu* writes:

در حین صوبہ داری اکبر آباد از امیر منصور بسیار کار عمدہ بظہور رسیدہ از آنجملہ مقبرہ سید نور اللہ شوشتری بعمارت نفیس و متین و باغ بسیار عمدہ و سرسبز و رنگین تعمیر و تعریض نمود<sup>۱</sup>

"*Ameer Mansoor Musawi during his time had numerous good deeds in the state of Akbarabad. From them, were works on the shrine of Sayyid Nūrullāh Shustarī, which he adorned in a beautiful building and surrounded with colorful gardens*"

He also placed a red tablet above the feet of *Shaheed* on the wall which reads:

مرقد مطہر مصلح منور سید سندی عالی مقدر شہید سعید والا تبار بہار باغ امامت سحاب گلشن سیادت برق کشت زار اہل ضلالت پیشوائے فرقہ ناجیہ باسعادت یادگار شہسوار یشرب و بطحا چشم و چراغ شہید کربلا آفتاب آسمان ہدایت و رہبری ابو الفضائل سید نور اللہ الشوستری نور اللہ مصلح کہ در 1019ھ بدرجہ شہادت فائز گشتہ و مرمت مرقد مطہر ش در 1188ھ بشہود پیوستہ

<sup>1</sup>*Tāreekh Nu*, page 48, printed, *Ahmadī Publishers*.

After the refurbishment works to *Shaheed's* grave, a Mughal princess had a small mosque close to the shrine of *Shaheed* refurbished, which is still present till now.

Then the dusty winds of the opposition started to blow, this elegant shrine was no longer the home of beautiful trees and flowers. They were replaced with thorns and dirt. A place which was once populated with visitors took a turn for the worst and there was no one to say what this holy site was. There was a chance that this sacred grave was to be taken away from the sight of the people. It was at this time that the All-Knowing sent a man who was aware of the right for the protection of this grave.

It was a hundred and eleven years ago from today in the year 1281 (AH) *Āyatullāh Firdaws Māb Meer Hāmīd Husain Musawī Nayshapoorī Kantoorī* and his brother *I'jāz Husain* the author of *Kashf-al-Hujub wal-Astār*, in order to highlight this unforgettable (sign of the *Shi'ah*) came from Lucknow to *Āgrā*. Whilst visiting the grave and the effects it had on him, *Firdaws Māb* says:

اضاءت عيونى باجتلاء هذه البقعة و سطع على انوار الحق من هذه اللمعة  
و لعمري لوراها المبطل اصبح مومنا و لو ابصرها المدغل رجع موقنا يفوح  
منها عبقات السعادة و يضيء منها نفحات الشهادة يرق فيها قلب الانسان  
و ان كان من الصخور و يتواضع لجلالة فخارها كل مختال فخورا<sup>1</sup>

*“By visiting this shrine my eyes have become enlightened and its shines of rightfulness are apparent. I swear one who is of invalid beliefs, if they see this shrine they will become a believer and one whose heart is full of poison, by laying eyes on it they will surely become of those with certainty. This shrine is perfumed with the essence of heaven and*

<sup>1</sup> A letter from *Fidaws Māb* to *Molvi 'Ali Hasan Sāhab*.

*martyrdom, even the heart of the stonehearted would become soft here  
and the arrogant shall become humble”*

In explaining the state of the shrine he continues:

مع ان هذا الرمس الطاهر الذى طيبه فالح ليس عليها ما على غيره من  
الضرايح من زيرج العماره وزخارفها و طرف الدنيا و مطارفها بل انها هو  
فى قفر غير معمور و محل غير مشهور و مهمه لا يهتدى اليه الا طالب كادح  
متحمل لتعب فادح حتى انه ما كان عز و الوعفى اثره و انمجى خبره  
لخمول الحق فى هذه القرية الظالم اهلها الغالب عليها جهلها و لكن ابى  
الله الا ان يتم نوره و يزداد الحق و ظهوره و معاند و هذه القرية لو سائلهم  
غريب عن هذا لرمس الشريف لا يهدونه اما جهلا و اما عنادا و هم  
جايون يريدون ان يطفوء نور الله بافواههم و يابى الله ان يتم نوره و لو  
كره الكافرون

*“With the essence this grave is giving, it is not in a worthy state, even  
when compared to the other graves. Unlike others it has no chamber nor  
things of beauty. It is located in an inhabited jungle, a place where a  
person would struggle finding. It won’t be surprising if tomorrow this  
place was as if it never existed, as the oppressors and tyrants of this city  
have hidden the truth so much, the rightful path can hardly be seen. But  
the light of Allāh will never stop shining and righteousness will always  
overpower. If a poor soul asks for the location of this holy site the people  
don’t tell them, either because they know or due to their enmity. They  
want to diminish the light of Allāh and have it extinguished, but surely  
Allāh will make (his) light fulfil and complete even if the enemies may not  
like it”*

This attention that *Firdaws Māb* gave, resulted in *Sayyid ‘Ali Naqi J’afarī* in the year 1290 (AH) with the help of the people have the present building built from scratch. The date for this rebuilding is taken from the following:

فرمود علی نقی مزارش تعمیر گشته جمیع مومنینش همراه  
سال تاریخ این مبارک روضه جناب نعیم مرقد نور اللہ

1290

After *Firdaws Māb*, *Nāsir-al-Milah* became the custodian for the shrines protection and preservation. The witnesses of which are still alive till today. In the year 1313 (AH) his eminence *Nāsir Husain* established the committee “*Anjuman Mo’een-al-Zā’ireen*” for the smooth running’s of the shrine. This was what started the yearly *Majālis* for *Shaheed’s* death anniversary and made sure that those visiting were at ease and had no kind of problems. All these countless efforts of *Nāsir Husain* suggest the love and spirituality that he had for this land and after the shrines of the infallibles (‘*a.s*’) if there was a place that he considered as his place of resting was the land where *Shaheed* was buried.

غنچه های حدیقه ناز است تازه گل های گلشن راز است  
آفتاب ست چشم بد زاد دور آسمانیت پر کواکب نور



## The Reward for Visiting the Grave of *Shaheed*

There are many reasons for why the grave of *Shaheed* is worthy of being visited. For (*Shaheed*) being a believer in a strange land, for him being from the pious children of the Prophet, for him being a scholar with action, for him being a preacher of the *Ahl-al-Bait*'s path and for him being a martyr in the way of *Allāh*. If a person who passes away has any of the attributes mentioned, then for a person to visit their grave it is worthy of reward. It is upon all those able to go and visit the grave of *Shaheed* as it is a cause for the increase of goodness.

*Abu-al-Qāsim J'afar bin Mohammad bin Qulawayh Qummī* passed (d. 347 AH) in his book *Kāmil-al-Ziyārāt*, with chains of narrations from *Imām Musā-al-Qādhim* and *Imām 'Ali Ridhā* ('a.s) says:

من لم يقدره ان يزور نافليرز صالح موالينا يكتب له ثواب زيارتنا و من لم يقدر على  
صلتنا فليصل على صالحى موالينا يكتب له ثواب صلتنا<sup>1</sup>

*“A believer who is unable to visit our graves, should visit the graves of our pious followers and they will be given the reward for as if they visited our graves. And those believers who are not able to do good with us, then they should do good with our pious followers, and they will be rewarded as if they have been good to us”*

A visitor should enter the shrine with respect and when facing the *Qiblah* should place their hand on the grave and should recite *Surat Innā anzalnāh* seven times. In narrations we find, one who does so will be saved from the fear of *Qiyāmah*<sup>2</sup>. Other than *Surat-al-Qadr*, one should say *Darood*, three times at the beginning, and three times after reciting *Surat-al-Hamd* once and *Surat-al-Tawheed* thrice. Then one should stand and read the *Ziyārah* of the infallibles ('a.s) and then the *Ziyārah* of the scholars which has been mentioned in books of supplications. Then, with

<sup>1</sup>*Kāmil-al-Ziyārāt*, chapter 105 page 319, *Najaf* print.

<sup>2</sup> Day of judgement. (Translator)

the intercession of *Shaheed* one should pray and ask for the things they want from *Allāh*, and God-willing they will be given what they have asked for.

## The Effects of His Martyrdom and its Promotion of *Shi'aism*

Finally, it is vital to say that when one looks at the spreading and broadening of *Shi'aism* in India and Pakistan it is all down to the sacrifices of *Shaheed* ('a.r). Other than his successful life, his remarkable books and confidence are reasons for why these places are populated with *Shi'as*. Because of him there was a mass influx of *Shi'ah* preaching and his martyrdom gave other scholars the confidence in acting in his path.

Not long after his passing, in the Mughal era during the rule of *Auwrangzayb 'Ālamgeer, Nawāb Ibrāheem 'Ali Khān* the governor of Kashmir established a propagation committee who collectively published a book in numerous volumes by the name "*Bayādh Ibrāheemī*". The propagation of *Shi'aism* was being done in full force. This caused *Shi'aism* to spread, to the effect that the son of *Owrangzayb, Abu-al-Nasr Qutb-al-Deen Mohammad M'otham Shāh 'Ālam Bahādur* (d. 1188 AH), came to rule after his father and openly announced himself as a *Shi'ah*. He was a ruler known for his knowledge and awareness, a King that the Mughal dynasty had never seen before. *Mohammad Saqi Must'id Khān*, a close companion of *'Ālamgeer* in *Māthar 'Ālamgeerī* writes:

*"In jurisprudence and the principles of jurisprudence he has the insight of a Mujtahid, in Tafseer and theology he was second to none and in the science of narration experts named him "the leader of the narrators"”<sup>1</sup>*

Amongst the benefits of *Majālis-al-Mo'mineen* and *Ihqāq-al-Haq* were that leaders, *Sultāns* and predominant figures started to show glimpses of *Shi'aism*. The *Shi'ah* path had now reached a stage that in the "*Dar-al-Saltanat*" Delhi, there wasn't a home of the *Ahl-Sunnah* that didn't have a *Shi'ah* or someone with *Shi'ah* ideology.

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<sup>1</sup> *Māthar 'Ālamgeerī, Musta'id Khān.*

Not even the household of *Shāh Waliullāh Muhaddith Dehlawī* was exempt from this. From amongst them, *Molvi Qamr-al-Deen Minnah* who also accepted the *Shi'ah* school of thought. This resulted in the famous *Sharifī* household of Delhi having the book *Nuzahat Ithnā'* '*Ashariyah* of *Mirzā Mohammad Hakeem*, which was a refutation of "The Stolen *Tufah*" written for them.

The conditions for the *Sunnī* school got so bad that *Shāh 'Abd-al-Azeez* was forced to write:

درین بلا کہ ماساکن ایم و درین زمان کی مادر آئیم رواج مذہب اثنا عشریہ و شیوع آن بحر اتفاق  
افتادہ کہ کم خانہ باشد کہ یک دو کس از آن خانہ باین مذہب نباشند و راغب باین عقیدہ نشوند<sup>1</sup>

*"In this country and time that we are living in, the propagation and spreading of Shi'aism has reached the stage that there isn't a home that doesn't have one or two Shi'as living in it or those in the path of accepting it!"*

The influx of *Shi'aism* in India had taken everyone in its path and in *Dakkan, Bangāl, Bihār* and *Awadh Shi'ah* governments were established. Especially northern India and its famous cultural centre Lucknow became the pivotal point for knowledge and propagation. This was all because of the sacrifices of *Shaheed*. In fact the history of *Shi'aism* after *Shaheed* is the complete explanation for:

کشته شدن امثال فقیر در نصرت مذہب حق موجب عزت دین است

*"For the worthless (such as me) to be killed in helping religion is a cause of respect"*

And it is on these bases that *Muhaddith Āfandī*, the author of *Riyādh-al-'Ulamā'* writes, when scholars write about *Shaheed* they say:

<sup>1</sup>*Tuhfah Ithnā' 'Ashariyah.*

هو اول من اظهر التشيع فى بلاد الهند علانية

*“He was the first to openly spread and propagate Shi’aism in India”.*



## Annex (1)

### The Authorships of *Shaheed* ('a.r)

#### Commentary

1. *Uns-al-Tawheed fi Tafseer Āyat-al- 'Adl wa-al-Tawheed*, (Arabic)
2. *Tafseer Āyat Inma-al-Mushrikoon Najas*, (Arabic)
3. *Tafseer Āyat Ro 'yā*, (Arabic)
4. *Tafseer Āyat Qāl-al-Mulk Innārā Saba' bi Qirā't ilā Ākhirh*, (Persian)
5. *Tafseer Āyat Faman Yuridullāh Ayyahdiyah YaSharh Sadrah lilIslāmila Ākhirhi*, (Arabic)
6. *Kashf-al-A'awār fi Tafseer Āyat-al-Ghār*, (Persian)
7. *Tafseer Āyat Tat'heer wa Rad Kalam Fakhr Razi Mut'alliq be Āyat Tat'heer*, (Persian, published)
8. *Hāshiyah Tafseer Baydhawī*, (Persian)
9. *Hāshiyah Thānī bar Tafseer Baythawī* (Persian)

#### Jurisprudence

10. *Tahtheeb-al-Akmām fi Sharh Tehtheeb-al-Ehkām*, (Arabic. The manuscript in the writing of *Shaheed* himself is available in the *Nāsariyyah* library in Lucknow)
11. *Ghāyat-al-Marām Sharh Tehtheeb-al-Ehkām*, (Arabic)
12. *Hāshiyat Qawā'id-al-Ehkām* by 'Allamah Hillī, (Arabic)
13. *Hāshiyat Mukhtalaf-al-Shi'ah*, (Arabic)

14. *Lumat fi Salāt-al-Jumu'ah*, (Arabic)
15. *Risālat fi Nijasat-al-Khamr*, (Arabic)
16. *Risālat fi Mas'ilat-al-Kafarah*, (Arabic)
17. *Risālat fi Rukniyat-al-Sajdatain*, (Arabic)
18. *Risālat fi Ghushl-al-Jumuah*, (Arabic)
19. *Risālat fi Labs-al-Hareer*, (Arabic)
20. *Risālat fi Taqdeer al-Ma'-al-Katheer Alathi Hukima 'Alāyh-al-Shar' Bitatheer*, (Arabic)
21. *Muntakhab Kitāb-al-Mihal li Ibn Hazm Andlawsī. Ahl-Sunnah jurisprudence*, (Arabic)
22. *Risālat fi Rad ma Allafah Tilmeez-al-Hamām fi Bayān Iqtadā-al-Hanafiyh bi al Shāfiyh. Ahl-Sunnah jurisprudence*, (Arabic)
23. *Hāshiyat Sharh Waqiyah. Ahl-Sunnah jurisprudence*, (Arabic)
24. *Hāshiyat Hidāyah. Ahl-Sunnah jurisprudence*, (Arabic)

#### Principles of Jurisprudence

25. *Hāshiyat Sharh Tehtheeb-al-Usool*, (Arabic)
26. *Ta'liqāt Sharh Mukhtasar-al-Usool Qādhi Shāf'ī* (Arabic, in this book Shaheed has proved analogy has being wrong)

#### Narrations and Supplications

27. *Sharh Muqadimah-al-Masābeeh-al-Baghawī* (Arabic)
28. *'Idat-al-Abrār* (Arabic)
29. *Risālat Fadhilat 'Eid al Shujā'* (Arabic)

### Theology and Refutations

30. *Ihqāq-al-Haq* (Arabic, published)
31. *Masā'ib-al-Nawāsib* (Arabic, published)
32. *Sawārim Mohraka* (Arabic, published)
33. *Sharh Ithbāt Wājib Jadeed* (Arabic)
34. *Sharh Ithbāt Wājib Qadeem* (Arabic)
35. *Hāshiyah bar Bahth 'Athāb Qabr az Sharh 'Aqā'id* (Arabic)
36. *Dafiāt-al-Shiqāq wa-al-Nifāq* (Arabic)
37. *Nihāyat-al-Aqdām* (Arabic)
38. *Risālat Raf-al-Qadr* (Arabic)
39. *Hal-al-'Uqāl* (Arabic)
40. *Al-Bahr-al-Ghazeer* (Arabic)
41. *Al-Thikr-al-Abqā* (Arabic)
42. *Tuhfat-al-'Uqool* (Arabic)
43. *Fawā'id-al-An'ām* (Arabic)
44. *Hāshiyah bar Risālah Ajwabah fakhirah* (Arabic)
45. *'Asharat Kamilah* (Arabic)
46. *Sab'at Sayarah* (Arabic)
47. *Risālat Tahqeeq 'Ismah* (Arabic)
48. *Risālah Rad Shubahāt Shaytān* (Persian)
49. *Anmuthaj yā Jalāliyah*, written in the year 992 (AH) (Arabic)

50. *Risālat Rad Muqadamāt Sawā'iq* (Arabic)
51. *As-hāb-al-Mateer* (Arabic)
52. *Hāshiyat Mabhath Sharh Tajreed* (Arabic)
53. *Sharh Mabhath Hudood 'Ālam az Anmuthaj Dawwānī* (Arabic)
54. *Hāshiyat Hāshiyat Khatāī* (Arabic)
55. *Risālat Rad Tas-heeh Emān Fir'own* (Arabic)
56. *Risālat fi Rad Risalat-al-Kashā* (Arabic)
57. *Hāshiyat Risālat Tahqeeq Kalām Badakhshī* (Arabic)
58. *Risālat fi Rad ma Kataba Badhāhom fi Nafi 'Ismat-al-Anbiyā'*  
(Arabic)
59. *Risālat fi Rad Shubahāt fi Tahqeeq 'Ilm-al-Ilāhī* (Arabic)
60. *Hāshiyat Mabhath M'ād Sharh Tajreed* (Arabic)
61. *Al-Noor-al-Anwār wa al-Noor-al-Azhār fi Tanweer-al-Khafāyā Tisalat-al-Qadhā wa-al-Qadar* (Arabic, a book in the answer to the objections made by some *Nasabi*'s, written in the year 1018)
62. *Hāshiyat-al-Anmuthaj 'alā Mabhath Hudood-al-'Ālam* (Arabic)
63. *Hāshiyat-al-Hāshiyat-al-Qadeemeh 'alā Sharh-al-Tajreed*  
(Arabic)
64. *Gohar Shāhrāw* (Persian)
65. *Hāshiyat 'alā Sharh-al-Tajreed-al-Qowshajī 'alā Mabhab-al-M'ād* (Arabic)
66. *Hāshiyat 'alā Sharh-al-Tajreed-al-Qowshajī 'alā Mabhath-al-Imāmah* (Arabic)
67. *Jawāb Asoolat Sayyid Hasan* (Arabic)

68. *Al-Latā'if fi Bayān Wujoob-al-Lutf* (Arabic)

69. *Al-Nathar-al-Salim*

70. *Hāshiyat Sharh Mawāfiq* (Arabic)

#### Logic

71. *Hāshiyat Sharh Shamsiyah Qutbī* (Arabic)

72. *Sharh Badee'-al-Mizān* (Arabic)

73. *Hāshiyat Hāshiyat Tehtheeb Mullā Jalāl* (Arabic)

74. *Hāshiyat Hāshiyat Jalāliyat Tehtheeb-al-Mantiq* (Arabic)

#### Philosophy

75. *Hāshiyat Hāshiyat Qadeem* (Arabic)

76. *Hāshiyat Hāshiyat Sharh Tajreed* (Arabic)

77. *Hashiyat Ilāhiyāt Sharh Tajreed* (Arabic)

78. *Hāshiyat wa Rad Chalapī bar Sharh Tajreed Isfahānī* (Arabic)

79. *Hāshiyat Qadeem* (Arabic)

80. *Risālat dar Bayān Anwā' Kam* (Arabic)

81. *Risālat fi 'an-al-Wujooh-la-Mithāl-lah* (Arabic)

82. *Hāshiyat Mabhath I'rādah Sharh Tajreed* (Arabic)

83. *Hāshiyat Mabhath Jawāhir Sharh Tajreed* (Arabic)

84. *Sharh Mabhath Jawāhir Hāshiyat Qadeemah* (Arabic)

85. *Hāshiyat Maybadhī* (Arabic)

#### Mathematics

86. *Hāshiyat Sharh Chughmanī* (Arabic)

87. *Hāshiyat Sharh Aqlidis* (Arabic)

#### History and *Rijāl*

88. *Majālis-al-Mo'mineen* (Persian, published)

89. *Risālah Ithbāt Tashayu' Sayyid Mohammad Nūrbakhsh* (Persian)

90. *Risālat Thikr Asmā' Ruwāt Mukhāliffeen* (from fabricated sects),  
(Arabic)

91. *Hāshiyat Khulasat-al-Rijāl 'Allāmah Hillī* (Arabic)

#### Morphology and Syntax

92. *Hāshiyat Sharh Jāmī* (Arabic)

93. *Risālat Ta'reef Mādhi* (Arabic)

94. *Risālat Bahth Tahtheer* (Arabic)

#### *Mā'ni wa Bayān*

95. *Hāshiyat Mutawwal* (Arabic)

#### Literature

96. *Divān Qasā'id* (Arabic and Persian literature)

97. *Sharh Khutbah 'Adhudī* (Arabic)

98. *Hāshiyat Khutbat Sharh Mawāfiq* (Arabic)

99. *Risālat Gul wa Sunbal* (Arabic)

100. *Sharh Rubāī' Shaykh Abu Sa'eed Ibn Abi-al-Khayr* (Persian)

101. *Divān Ash'ār* (Persian)

102. *Kitāb Mansh'āt* (Persian)

Supplications

103. *Sharh Dua' Sabāh Ameer-al-Mo'mineen* (Persian, written in the year 990 (AH))

104. *Majmua'h Adiyah* (Arabic)



## Annex (2)

## Works Consulted

1. *Muntakhab-al-Tawāreekh* by *Mullā ‘Abd-al-Qādir Badāyunī*, a contemporary of *Akbar*, (Persian)
2. *Tabaqāt Akbarī* by *Mullā Nithām-al-Deen Hirawī*, a contemporary of *Akbar*, (Persian)
3. *Thekhirat-al-Khwāneen* by *Shaykh Fareed Bahkārī*, a contemporary of *Jahāngeer*, (Persian)
4. *‘Arfāt-al-‘Āshiqeen* by *Taqi-al-Deen Owhadī Bulyānī*, a contemporary of *Jahāngeer*, (Persian)
5. *Mehfil Firdaws* by *Meer ‘Ālā’-al-Mulk*, the son of *Shaheed*, (Persian)
6. *Mirāt-al-‘Ālām* by *Mohammad Bakhtāwar Khān*, a contemporary of *Owranzayb*, (Persian)
7. *Subh Sādiq* by *Mohammad Sādiq Zabeerī*, a contemporary of *Shāhjahān*, (Persian)
8. *Tāreekh Ayeeneh Mohammad* vol 2, by *Mirzā Mohammad bin Mu’tamid Khān Badakhshī*, a contemporary of *‘Ālāmgeer*, (Persian and Arabic)
9. *Tanqeeh-al-Akhbar* by *Mullā Mohammad ... Hanafī*, a contemporary of *Mohammad Shah*, (Persian)
10. *Saha’if Ashar’if* by *Meer ‘Askarī Bilgrāmī Mohammad Shāh*, (Persian)
11. *Riyādh-al-‘Ulamā’* by *Mullā ‘Abdullāh Āfandī*, (Persian)
12. *Riyādh-al-‘Ārafeen* by *Shāh Mohammad Hanafī*, (Persian)

13. *Tarā'iq-al-Haqā'iq* by Ma'soom 'Ali Ni'mat-illāhī Shirāzī, (Persian)
14. *Tathkirah Subh Gulshan Abu-al-Nasr Mohammad 'Ali Hasan Khān*, (Persian)
15. *Sahīfat-al-Safā*, (Persian)
16. *Riyādh-al-Shu'arā'* by 'Ali Quli Wālā Dhghistānī, (Persian)
17. *Tathkirah Shushtar* by Sayyid 'Abdullāh Faqeer Shustarī, (Persian)
18. *Khulāsāt-al-Afkār* by Abutālib Tabrizī, (Persian)
19. *Makhzan-al-Gharā'ib* by Shaykh Ahmad 'Ali Sandehlawī, (Persian)
20. *Amal-al-Āmil* by Shaykh Hur 'Āmilī, (Arabic)
21. *Rodhāt-al-Jannāt* by Mohammad Bāqir Khansārī, (Arabic)
22. *Nujum-al-Samā'* by Mirzā Mohammad 'Ali Kashmirī, (Persian)
23. *Matla'-al-'Uloom wa Majma'-al-Funoon* by Wājīd 'Ali Khān, (Persian)
24. *Ījāz-al-Maqāl* by Shakh Farājullāh-al-'Askarī, (Arabic)
25. *Tathkirah 'Ulamā' Hind* by Rahmān 'Ali Hanafī, (Persian)
26. *Khātimat-al-Mustadrak-al-Wasā'il* by Allāmah Noorī, (Arabic)
27. *M'ojam-al-A'alām-al-Shrak wa-al-Gharb* by Fardinan Tutal Masihī Bayrutī, (Arabic)
28. *Al-Kunā wa-al-Alqāb* by Shaykh 'Abbās Qummī, (Arabic)
29. *Hidāyat-al-Ahbāb* by Shaykh 'Abbās Qummī, (Arabic)
30. *Qamoos-al-'Alām Sami Bayg 'Uthmānī* (Turkish)

31. *Jannat-al-‘Āliyah wa J’obāt-al-Ghāliyah* by Shaykh ‘Ali Akbar Nahāwandī, (Persian)
32. *Al-Thariyah ila Tasāneef-al-Shi’ah*’ by Aghā Buzurg Tehrānī, (Arabic)
33. *Rayhānat-al-Adab* by Mohammad ‘Ali Tabrizī, (Persian)
34. *Kashf-al-Hujub wa-al-Astār* by I’jāz Husain Kantorī, (Arabic)
35. *Faydh-al-al-Ilāh Tarjamat Qādhi Nūrullāh* by Jalāl-al-Deen Husainī, (Arabic)
36. *Nuzhat-al-Khawātir* by ‘Abul Hay Nadawī, (Arabic)
37. *Shuhadā’-al-Fadhilah* by ‘Abdul Husain Ameenī, (Arabic)
38. *Thikr Hameed Ahwāl Nūrullāh Shaheed* by Shabbīr Hasan Mohsin, (Urdu)
39. *Shaheed Thailth* by Mirzā Mohammad Hadi ‘Azeez, (Urdu)
40. *Saheefah Noor* by Sayyid Sagheer Hasan Dehlawī, (Urdu)
41. *Mutakhab-al-Tawīreekh* by Mohammad Qādhim Khurāsānī, (Persian)
42. *Tathkirah ‘Ulamā’ Shi’ah*’ by Mohammad Husain Nogānwī, (Urdu)
43. *Tathkirah-al-‘Ulamā’* by Mahdi ‘Ali Farkhābādī, (Persian)
44. *Tareekh Āgrā* by Mohammad Mo’een-al-Deen, (Urdu)
45. *Tathkirah Majma’-al-Khās* (Turkish)
46. The Religious Policy of the Mughal Emperors by Prof Sri Ram
47. C.A. Story’s Persian Literature
48. Borckel mann’s geschichte Der Arabischen Littettur

49. Blotchmann's trans A' in l Akbari
50. Goldziher Beritage Zur Literaturges chichte der Si'a undder *Sunnītischen Polemik* (Sitzungs berichte der K. Akademie wissenschaften Vienna 1874)
51. A review of the Beritage in Z.D.W.G by O. loth (1872)
52. Taqijja, Van J. Horovitz in Der IslāmIII (1912)
53. Rieu, Catalogue. Of the Persian MSS in the British Museum
54. Ethe, Catalogue of the Persian MSS in the Library of the India Office.