



Shrine of Kazmia Qalandaria kakori :

A Renowned, Historical and Islamic Intellectual Centre

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A Brief History of Kakori and the Families Settled there

The “kakori” town which is situated at the western side of Lucknow on Hardoi Highway, is an Ancient Historical place, whose historical evidences are associated with the Martyr Syed Saalar Masood Ghazi. Going through the History of this town, it is clear that the graves of some of his companions who got martyrdom in the battle fought here between 421 H – 425 H are here. Moreover according to Qazi Mohammad Hafiz Kakorvi a finger of Martyr Syed Saalar Masood Ghazi is also buried in the Mohalla Qazi Garhi, which is still a place of pilgrimage. The history tells us that this town got his first name from the forte kukoorgarh which was built by Kukoor, the king of Bhar Community, which later on became Kakori. In the beginning this town and its adjoining areas were in the control of Raja Kans, but after the decisive battle of Syed Saalar Masood Ghazi between Kasmandi and Katauli, this area falls in the hands of Muslims for the first time. But after the Martyrdom of Syed Saalar this town and its suburbs were occupied by Raja Kannauj. In 1050 A. D. Bhar Community defeated Raja Kannauj and taken over the control of this area along with kannauj, Awadh and Malwa. In 1225 A.D. Malik Nasir repeatedly attacked on Bhar Community and defeated him on the orders of Sultan Shamsuddin Iltutmish. In 1226 A.D. Malik Nasir became governor and made Bahraich his Capital. It is been said that the Northern Bhars were destroyed in these attacks but some Southern Bhars obeyed them and some escaped by hiding in mountains. After that this province remain in control of Delhi Sultanat till the end of Tughlaq Period. In 1393 when Khwaja Jahan popularly known as Malik Sharqi founded his rule in Jaunpur, Southern Bhars, taking the advantage of downfall of Tughlaq dynasty and the civil war, taken over the control of modern day Kanpur, Unnao and western parts of Lucknow. During this control a rough Forte was built in Kakori, which was so vast that whole of the modern day Kakori was setteled there. Present History clarifies that the settlement of regular muslim population taken place during the Sharqi Period.

The elite class of this town introduced this area among the towns of Awadh so well that a great deal of importance has been given to Kakori for more than 600 years which includes the period of Sharqis to the period of Nawabs of Awadh and even after the end of Britishers. The influence of this area was so great that the persons of this area got great positions, whose references are found in the travelogue "A Journey through the Kingdom of Awadh" written by Cornel Silliman in the British Period. He clearly writes that this small town Kakori is known for his intellectual and literary personalities. To fulfill the higher posts of the company, the persons of no other town except Calcutta are better than this town. The persons of this area are more peace loving than the other areas of the Awadh Province. This is the reason why the persons of this area gets more honor and respect than any other area.

Among the elite families who migrated here from other countries, Alavi, Abbasi and Siddiqui families got more fame. They rendered valuable services in politics, religion and society and possess higher posts in every period. Whether the post of ministry or Judiciary or knowledge or literature or the matter of skill or art or the field of Islam or spirituality or any other department of art and culture, this land produced those intellectuals who left their impressions on the world of knowledge so deep that Aurangzeb Alamgir gave them the title of 'Mudammaghan-e-Kakori'. Among the Alavi families settled here, the history of Malikzadas is the oldest, who came to Jaunpur from Jaam during the reign of Sultan Husain Sharqi (862 H – 881 H) and settled here by the orders of the contemporary ruler. The forefather of this family was Mulla Abubakr Jaami who was great intellectual and religious figure of his time. Later on one of its branch was known as 'Maulvizadgan'. In the period of Salim Shah, son of Sher Shah Suri, another Alavi family whose forefather was Qari Ameer Saifuddin came to this town with his son Makhdoom Qari Sheikh Nizamuddin Bhikari Alavi and the whole family in search of peace and settled here forever, and cultivated the knowledge of Tajweed, Hifz and other branches of Quran. His descendants came to be known as 'Makhdoomzadgan'. His forefather was Qari Siddiq, who migrated from the Khawaf city of Iran because of the atrocities of Safavids and misbehavior of his relatives, and stayed in Ayodhya, India. The family who kept the candle of knowledge and wisdom enlightened for the long time in this town, was the family of this Makhdoomzadgan Alavis. In the families settled here, two lineages of Sufism, Chishtiya and Qadriya are the oldest. Makhdoom Sheikh Saadi Kakorvi of Chishtiya sect, who was a Siddiqui by family and whose father was the successor of Sheikh Saad Khairabadi, promoted Chishtiya sufi order here. While the pioneer of Qadriya order Makhdoom Qari Sheikh Nizamuddin Bhikari (D- 981-H) was like noorullah. Whose favors and blessings are still there in Jahanabad, Kalpi, Bareilly, Allahabad etc as well as many cities of India and even in Foreign Countries. He was very learned, intellectual and divine personality, therefore this chain was well publicized by him. Among his descendants, to whom this golden chain of nobility was passed, was the family of the elder son of Hazrat Makhdoom, Mulla Abdul Kareem. After him these blessings remain continue in his family for five generations, after that it changed because of the martyrdom of Hafiz Khalilur Rahman. It changed in such a way that his son Shah Mohammad Kashif Chishti received discipleship and Khilafat from Shah Mohammad Aqil Chishti Sabzposh, after the martyrdom of his father. He was very punctual with Wazaif and wird, he was also a very good Aamil. One of his Amulet against the weapons is still famous in the family.

Establishment of Shrine ‘Kazmiya’ and Beginning of Qalandariya Sufi Order:

The Khanqah Kazmia Qalandariya of Kakori came into existence in between 1205-1210 H by the blessings of Shah Mohammad Kazim Qalandar, elder son of Shah Mohammad Kashif Chishti. The founder of Khanqah Shah Mohammad Kazim was a saint by birth, which appeared before his birth in the form of evangelism to his father. Moreover after receiving the Khilafat from his Peer, he got the titles of Arif Billah and Qutubul Irshad. He was born in 1158 A.H in the period of Mohammad Shah son of Jahandar Shah, king of Delhi, and passed away in 21 Rabiul Aakhir 1221 A.H at the age of 63, in the period of Nawab Saadat Ali Khan, Governor of Awadh. From the childhood he was a person of strong memory, courage, understanding and good manners. At the primary level he learned Arabic and Theology from Mulla Abdulaziz Kakorvi and Mulla Hamiduddin Muhaddis Kakorvi, at the secondary and higher level he gain knowledge from the well-known teachers of the time, Ghulam Yahya Bihari and Mulla Ahmadullah Sandilvi. Since his student days, he had a natural inclination towards Sufism, so he was mostly engaged in the study of Sufi books such as in the early authors he used to read ‘Taaruf’ written by Sheikh Abubakr Kalabazi, ‘Quwwat Al-Quloob’ written by Sheikh Abutalib Makki, ‘Risala Quraishiyah’ written by Sheikh AbulQasim AbdulKarim, ‘Kashaf Al-Mahjoob’ written by Sheikh Ali Ghaznawi. In the books of the late authors he used to read Imam Ghazali, Muhiuddin Abu Mohammad Abdul Qadir Jilani, Sheikh Akbar Muhiuddin Ibn Arbi, and Maulana Nooruddin Ahmad Jami (May God Bless them). Among his contemporaries he loved Shah Waliullah Muhaddis Dehlavi’s style of writing and research behavior. After completing his modern education, due to worldly needs and on the orders of the elders, he was employed in the cavalry of his uncle, Nawab Muzaffar-ud-daula Tahoor Jung Abul Barakaat Khan Bahadur Abbasi, who was the Nazim of Gorakhpur. But on the occasion of the Battle of Buxar, on hearing from a fascinated person that “This country has been surrendered to the Britishers and the Muslims will face a crushing defeat in this war” he turned his back on the job and the war. Meanwhile on hearing about Shah Basit Ali Qalandar of Allahabad from his relative, he got so excited to get the true knowledge that he straightaway went to him to pledge allegiance to the spiritual Mentor. It is clear from his enclosures and other books of family that he had a quest for knowledge from childhood and wherever he found any Saint or elder or Scholar he met him and did the things that has been told. But he was not fully satisfied with anyone. At last he went to Shah Basit Qalandar and completed his education and training after staying there for several months, gets pledged and received the blessings and Caliphate of the seven Sufi Orders – Qadriya, Qalandariya, Chishtiya, Suhrawardiya, Taifuriya, Firdausiya and Madariya. He also has the permission of Naqshbandiya Sufi Order in exchange of Qalandariya from Maulvi Ahmadi Naqshbandi Kursiwi, the Caliph of Hazrat Syed Mohd Adl alias Shah Laal Barielvi. He also has the similar permission from Shah Abu Saeed Raebareilvi Caliph of Hazrat Shah Waliullah Muhaddis Dehlavi and Hazrat Maulana Haji Ameenuddin Muhaddis Kakorvi Caliph of Shah Abu Saeed Quds. Apart from these he also got the permissions from Hazrat Makhdoom Shah Safi Safipuri Caliph of Shah Saad ud din Khairabadi (814 A.H/ 1411 A.D) and Shah Meena Lucknowi for their Sufi orders. He stayed with his spiritual Mentor for 10 years, got trained himself and get knowledge. Khanqah Kazmiya was established on the orders of his spiritual guide. It happened so, that he asked his mentor- should I go to the mountains and live there remembering the Almighty God or should I research on the

sayings and Hadith of Hazrat Mohammad (peace be upon him) or should I stay here to serve my Mentor. His spiritual guide replied- go back to your hometown and light the candle of spirituality and your children will be like the mother of Ahl-Bayt (peace be upon him) . He denied him staying there because two suns cannot gather in one place. On spending his life on mountains he said- I cannot allow someone like you to waste his life like this, because god intends to get your service for religion and mankind. On the other question he said that the way of Wuzu and Namaz that has been told to us from our ancestors is better, keep practicing it and the main thing is remembering and praising Almighty God. Spending time in it is better. So he came back to his hometown and stayed in his ancestral house and started exercises in the nearby mosque Mulla Abdul Raqeeb situated at mohalla jizyagarhi. But due to the crowd he could not get loneliness so he used to go to his ancestral graveyard Bikwabagh, where The Khanqah is situated at the present time, get himself busy in praising god. He made a raw room there, where he spent his day and came back to the house at night. After some time this raw room collapsed and he was very sad. In the meantime an elderly man passed by and asked the caretaker of the graveyard Gani Shah “Why is this room deserted? Tell its owner not to leave it desolate, I see it very bright and prosperous. Then he asked his uncle Sheikh Mohammad Baqa to get the stronger room. One night thieves stole the doors of the room so he got very sad. When he met his spiritual mentor he said my room is deserted, his mentor replied “Never say such things, your house is already settled, it will be built better and stronger soon”. According to Hazrat Arif Billah one day a fascinated person came to the graveyard, he has a few bricks in his hand which he used to place upside down again and again, when I asked him what are you doing? He replied I am building a house for you. It happened so, after sometime minister of Asif ud Daula, Raja Tikait Rai, who was one of the devotees of his preceptor and mentor became his believer, so he expressed his desire to build a regular Monastery for him but he denied. After sometime around 1205 A. H. when Raja Tikait Rai was building a bridge on Beta river adjacent to Sandila Hardoi Road, one day after seeing him going , he built two three door corridors, one-one corridor adjacent to it on the eastern and western side, two rooms and a well, in his absence in one night. Suddenly returning on the next day Shah Mohammad Kazim stopped the pending work and considering this constructed building sufficient, he started permanent residence in it. Later on in this three door corridor five times regular prayer and the prayers of Friday and Eid been offered for around 40 years. Since then in a period of about 250 years up to the present time many buildings have been built by the mentors of the family. Out of these buildings important ones are a vast mosque, three tombs (monasteries) with boundary wall, a big three storied Baradari, one big lounge with kitchen, one Auditorium for ‘Sama’, one library, a few guest houses, Kothi of Nawab Shahabad and Kothi miss Sonabai Parsi. These buildings are the clear sign of the greatness of the monastery. Since Shah Mohammad Kazim Qalandar was one of the founders of the Qalandariya sufi order in India, so the Almighty performed great feats with him. It is famous that iniquity was at its peak and nobody was performing Roza and Namaz except two people. Similarly strange malpractices (Bid’at) were spread among the people there. During his 63 year tenure he not only enlighten this town and its surroundings with his knowledge and teaching, but also inspired the hearts of the detractors, the envious and the enemies with his dignified manner, moral character and kindness. He often used to say that two things made me ascetic, one is instability of the world and the other is love for singing and dancing. So he started singing (Sama) which was not prevalent in Qadriya Sufi Order. He was in so deep love for Almighty that often he used to sing in strange conditions for

several days and nights, and often he remains silent. Many events and deeds are present in his Persian poetry *Usool-al-Maqsood* written by Shah Turab Ali Qalandar. One of those incidents are- when he started singing, his feet would lift off the ground in a state of rapture. Or it would have rained unseasonably due to the effect of the song. Since his Sufi Order was Qadriya and his taste was Qalandariya, so he has been criticized a lot. His own learned son Shah Turab Ali Qalandar says that at the time of learning Fiqah and Hadith, I was not agree at all with his singing and writing poetry in Brij rather I used to criticized that my respected father should not do this. One day when someone said about this to his father, he smiled and replied he will know when he will feel. Later on he also got criticized when he love the Brahmin.

Shah Mohd Kazim Qalandar had collected the contents of several magazines on the special topics of Sufism and mysticism but he could not get that in a book form. Rather after his departure his successor and Caliph compiled it by adding some more content. Although a magazine “*Mamool Daastan Awqaat*” and a Diwan based on 2500 stanzas of Brij language is available which is full of facts and knowledge. A large number of Hindus from near and far became his follower and believer, as a result many incidents related to Krishnji took place. Through his attention many non-muslims were fortunate enough to see Krishnji in person on their request. All these incidents are written in his vocalization “*Usool-al-Maqsood*” apart from this there are many letters to Raja Tikait Rai, Raja Hulas Rai, Thakur Prashad, Lala Shitab Rai and many other dignitaries. Once he had a vision of the Prophet Mohammad (peace be upon him) in a dream, so he asked the holy Prophet (peace be upon him) that along with the people of faith, many hindus are also believer. Messenger of Allah (peace be upon him) asked him- what do you teach them. He said I instruct them to recite Durood Pak 1000 times daily. Prophet Mohammad (peace be upon him) smiled and said this is enough for their salvation. It is found in the history of the Qalandariya order that their elders teach the ‘Jogis’ of their time to recite and meditate. Shah Mohammad Kazim Qalandar’s mentor Shah Basit Ali and his father has the same routine.

Among his descendants who became Sajjada Nashin of the Srine after him and who promoted Sufism and religious sciences through language and their writings are as follows:-

- 1 – Shah Turab Ali Qalandar, successor and Chief Caliph of Shah Mohammad Kazim Qalandar
- 2 – Shah Haidar Ali Qalandar, successor and Chief Caliph of Shah Turab Ali Qalandar
- 3 – Shah Ali Akbar Qalandar, successor and Chief Caliph of Shah Haidar Ali Qalandar
- 4 – Hafiz Shah Ali Anwar Qalandar, successor and Chief Caliph of Shah Ali Akbar Qalandar
- 5 – Shah Habib Haidar Qalandar, successor and Chief Caliph of Hafiz Shah Ali Anwar Qalandar
- 6 – Shah Taqi Haidar Qalandar, successor and Chief Caliph of Shah Habib Haidar Qalandar
- 7 – Hafiz Shah Ali Haidar Qalandar, successor and Chief Caliph of Shah Taqi Haidar Qalandar
- 8 – Shah Mohammad Musafa Haidar Qalandar, successor and Chief Caliph of Hafiz Shah Ali Haidar Qalandar
- 9 – Shah Ainul Haidar Qalandar, successor and Chief Caliph of Shah Mohammad Mustafa Haidar Qalandar

A Brief Introduction to the Academic, Literary and Spiritual Services of the Kazmi Family and the Qalandariya Order:

Shrine of Kazmiya Qalandariya Kakori needs no introduction for its literary and spiritual activities and its valuable resources which are in Persian, Arabic and Urdu formats. One of the senior and literary personality, Shibli from here recognized the need of the time and gave great academic, literary and pure spiritual services. The subject of most of them are the teachings from the Sufi Saints especially of Qalandariya, Qadriya, Suhrawardiya, Chishtiya and Naqshbandiya. Its details can be seen in “Mashahir Kakori” written by Hafiz Shah Ali Haidar Qalandar or “Khanwadah Kazmiya ki Adabi Khidmaat” written by Professor Hafiz Umar Kamaluddin Kakorvi. Readers may consult. So many valuable articles and books have been published on this monastery from the literary centres of Oxford to Iran and Pakistan. Number of M.Phil. and Ph.D. thesis in India is more than half a dozen. Writer of this article has also written his M.Phil. thesis on the contribution of Shah Turab Ali Qalandar in Persian Literature, and submitted in 2009 to the department of Persian, Delhi University. One thing is noticeable here that the dissemination of the teachings and the sayings related to Order of Qalandariya belongs to Abdul Basit belongs to Maja belong to Qutub of Shrine of Kakori, or the work of preservation of books and references that has been done in the branches of Hazrat Qutubuddin Qalandar after him, its example is nowhere else found in history. One of its clear reason is that this order came to the monastery of Kazmiya Kakori from Allahabad, but in the present time it reached to the above monasteries by the heads of the Shrine of Kakori time to time, as it was discontinued there. It seems appropriate to mention it here. Shah Turab Ali Qalandar, son of founder of Monastery Shah Mohammad Kazim has permission and prime Caliphate of Shah Abdullah Qalandar and Shah Masood Ali Qalandar of Laharpur. This is the reason Shah Abdullah Qalandar sent his successor Hazrat Shah Ruknuddin Qalandar after giving him permission, custody and Sajjadanahini to Shah Haidar Ali Qalandar, successor and prime Caliph of Shah Turab Ali Qalandar to become his disciple. He pledged allegiance on his hand and afterwards received Caliphate from Shah Taqi Ali Qalandar. At present this Sufi Order is alive in Laharpur from Shah Taqi Ali Qalandar kakorvi. In the same way his (Shah Taqi Ali Qalandar son and Caliph of Shah Turab Ali Qalandar) Caliph and successor of Shrine of Kazmiya Hafiz Shah Ali Anwar Qalandar gave permission and Caliphate to his cotemporary Hazrat Shah Vilayat Ahmad Qalandar. Shah Vilayat Ahmad Qalandar gave Caliphate to his successor Shah Barkat Ahmad Qalandar and the father and uncle of the present Sajjadanashin of Damghada Sharif. After him Shah Barkat Ahmad Qalandar gave Caliphate to Shah Mathar Ali Qalandar and his nephew Ghayas Ahmad Qalandar, present Sajjadanashin of Laharpur and made him his successor. In the same way from Hazrat Mustafa Haidar Qalandar, former Sajjadanashin of Shrine of Kazmiya Qalandariya, permission and Caliphate of seven Sufi Orders reached to Hazrat Shah Ainul Yaqeen Qalandar Jaunpuri and after him on his wish it was granted to his son and successor Hazrat Shah Zafarul Yaqeen writer of “Gulshan Qalandariya”, from Hazrat Maulana Shah Ainul Haidar Qalandar current Sajjadanashin of the Monastery and Caliph and successor of Hazrat Shah Mustafa Haidar Qalandar. One thing is worth mentioning here that apart from the spiritual centres mentioned above, the sub branches originating from Hazrat Shah Qutubuddin Benadil Qalandar, that reached in different parts of India and even in outside through his other caliphs or the successors of the Caliphs got the same blessings of all the orders as he granted to his successors or they granted to their successors. In the present time genealogies present in most of the spiritual centres are similar to the ancient genealogies as

recorded in genealogies of Jaunpur and Laharpur. To follow his ancestors the Sufis of the Shrine of Kazmiya Qalandariya wrote books in every period to promote and spread the above order and strengthen the previous traditions. Looking at the period of Shah Mohammad Kazim Qalandar and his successors it is clear the few books written on Qadriya Order and its teachings are invaluable. Such as – Majmaul-ul-Fawaid, Usool-al-Maqsood, Asnad-al-Mashaikhat, Tasheh-o-Taqdeem Fusool Masoodiya, Mujahidaat-al-Auliya, Mulhim-al-Sawab, Maadan-e-Alvi, Taleem-ul-Asma, Rauz-ul-Azhar, Tahreer-al-Noor fi Tafseer-al-Qalandar, etc. which were written according to the need of the time and after that the successors one after another keep writing the important books to follow the tradition. Some of them are Mawahib-al-Qalandar, Armaghan-e-Azadiya, Haft Rasail-e-Qalandariya, Taaleemat-e-Qalandariya, Nafhat-ul-Ambarya min Anfas-ul-Qalandariya etc. These books are not only most important writings on the above said Sufi Order and its teachings but mirror of the Shrine as well. Out of these books except a few one all are published with translation. After the founder of the Shrine Shah Mohammad Kazim Qalandar, his son Shah Turab Ali Qalandar and Shah Himayat Ali Qalandar 5 personalities were famous because of their knowledge and spirituality. These personalities were very popular among the contemporary scholars as well as common people.

1 – Shah Taqi Ali Qalandar

2 – Hafiz Shah Ali anwar Qalandar

3 – Shah Habib Haidar Qalandar

4 – Shah Taqi Haidar Qalandar

5 – Hafiz Shah Ali Haidar Qalandar

In the believer of Shah Habib Haidar Qalandar not only hindus but many persons of the Parsi families were also get attached to the Shrine and got so spiritual knowledge that a Parsi lady Sonabai began to visit the blessed soul of Hazrat Imam Maula Ali bin Abu Talib in the visible world with the method told by his mentor Shah Habib Haidar Qalandar. All the incidents of Sonabai in the form of letters to Hazrat Shah Habib Qalandar has been published in the vocalizations named Tazkira-e-Habibi. Although there are so many achievements but one service in the field of education is very important. Like his forefathers he gave religious education to hundreds of students by himself and brought them to perfection in reasoning and imitation. But because of the growing indolence and modernity in the society, he founded a Madarsa in the year 1912 in the tomb of Akbar's period adjacent to the mausoleum of his forefather, in the town for the purpose of Hifz and Qirat. Munshi Ehtisham Ali Alavi who was a wealthy and respected elder of the family was given this responsibility with a land of Rs 200 per month was dedicated to the Madarsa and an amount of Rs 90 per month for the encouragement of Hifz and Qirat was fixed. This Madarsa continued to function with full vigour until 1947. After that the migration of the relatives made it victim of contemporary politics. From the past 50 years, despite the tireless efforts of a few sincere people, this institution is struggling with financial and other social issues.

The list of publications of the Shrine is so long that it is impossible to give the full detail in this paper, because along with the Persian and Arabic text later on their translations are also been published from time to time. However some of the most important books are being mentioned

briefly. Description of Futoohul Ghaib of Qalandariya order, in the conditions of Ghaus-ul-Azam Daar-al-Munazzam fi Manaqib-e-Ghaus-ul- Azam is based on two volumes, Kashaf-al-Matwari fi Haal-e-Nizamuddin Qariyah is the sayings of Makhdoom ShahBhikari Kakorvi, Khwaja Ubaidullah Ahrar Naqshbandi wa Qaul-al-jali fi Asar-ul-waliof Naqshbandiya Order is compiled and translated by Hafiz Shah Taqi Anwar Qalandar, Urdu translation of Haqiqat-ul-Haqaiq written by Baqi Billah, Baher-ul-Maani written by abu Jafar Makki Urdu translation and Explanation by Hafiz Shah Taqi Anwar qalandar, urdu translation of the Sayings of Burhanuddin Gharib, Explanation and introduction of Nukhbat-ul-Awarif of Suhrawardiya Order, Awarif-al-Maarif, Azkar-al-Abrar of Qalandariya, Tazkira-e-Gulshan Karam, Correction and innonation of Fusool-e-Masoodiya, Rauz-ul-Azhar fi Maasir-ul-Qalandar, Saant Ras and Amrit Ras compiled by Shah Mujtaba Haidar Qalandar brother of Shah Mustafa Haidar Qalandar, Urdu translation of Munaqib-ul-Khulafa compiled by Shah Maja Qalandar Laharpuri translated by Shah Ainul Haidar Qalandar, Urdu translation of Al Intisaah an Zikr Ahl-al-Salah by Maulana Shah Ainul Haidar Qalandar, Asdaf-ud-darad, Manaqib-ul-Qalandariya urdu translation by Shah Zainul Haidar Alavi, urdu translation of articles of Sufism and the efforts of Auliya, urdu translation of Matalib-e-rasheedi by Shah Mustafa Haidar Qalandarand Tazkira-e-Habibi etc. Apart from this, many rare books were written in Urduon the life of Ahl-e-Bayt (peace be upon him). Among them are Shahadatnama, Meeladnama, Ahsan-ul-Intikhab fi zikr Maeeshat Sayyadna Abu Turab, Manaqib-ul-Murtaza, Tafreeh-ul-Ahbab, Nafayes-al-Manan, Al Maqsad-ul-jali fi masnad-ul-Aala compiled and urdu translated by Maulana Shah Ainul Haidar Qalandar, Maulood-e-Kaaba and Zabab-e-Azeem compiled by Shah Ainul Haidar Qalandar. Among a few rare books – Mashaheer-e-kakori, Explanation of Gulshan Raz, Uyoon-ul-Maarif min Shuyun-ul-Arif are those books whose name should be written in golden words. At present the Sajjadanashin of the Monastery Shah Ainul Haidar Qalandar and his cousin Hafiz Shah Taqi Anwar Qalandar are always engaged in promoting the intellectual and spiritual tradition of the Monastery.