

Shamma'-e-Sabiree

THE SABIREE LANTERN



Hazrat Sayed Muhammad Khalid Shah
Chishti Sabiree Jahangiri Kambal Posh



Compiled by Naeem Khan Chishti Sabiree

40th Urs Commemorative Brochure

1404 AH - 1444 AH

"Choose a Master,
for without him, the journey is full of tribulations, fears
and dangers. With no escort, you would be lost on a
road you would have already taken. Do not travel alone
on the path."

Rumi,

Shamma'-e-Sabiree

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**HAZRAT SAYED MUHAMMAD KHALID SHAH
CHISHTI SABIREE JAHANGIRI KAMBAL POSH (R.A.)**

40TH URS COMMEMORATIVE BROCHURE (1404 A.H. - 1444 A.H.)









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1. Foreword from the Habibia Soofie Saheb Badsha Peer Darbar
2. Compiler's Note
3. The History of the Chishtiya Order and Bai'at
4. Biography: Hazrat Khwaja Makhdoom 'Ala-uddin 'Ali Ahmed Sabir Kalyari (R.A.)
5. Biography: Hazrat Sayed Muhammad Jahangir Shah Chishti Sabiree Kambal Posh (R.A.)
6. Biography: Hazrat Sayed Muhammad Iqbal Shah Chishti Sabiree Jahangiri Kambal Posh (R.A.)
7. Biography: Hazrat Sayed Muhammad Khalid Shah Chishti Sabiree Jahangiri Kambal Posh (R.A.)
8. Some rare and historical photographs of Hazrat Sayed Muhammad Khalid Shah Chishti Sabiree Jahangiri Kambal Posh (R.A.)

Compiled by Naeem Khan Chishti Sabiree

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Habibia Soofie Saheb Badsha Peer Darbaar

Established in 1895 by:

His Eminence Haji Sha Goolam Mohammed Soofie Siddique Qadiri Chishti Habibi

Masaajid; Mazaraat; Madaaris; Hifz Academy (Boys & Girls); Islamic Nursery, Pre-school & Primary school (HSBP Institute of Learning); The Soofie Academy for Higher Islamic Education; Social Welfare; Cemeteries; Archives; Museum; & Ghusal Khana



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27 February 2023

6 Shabaan 1444

All praise is to Allah, our Creator and Sustainer, and the choicest of Salaam and Salutation be upon our Master and Protector Muhammad (Salallahu 'Alayhi Wasallam) and upon His family and companions. Ameen.

The Habibia Soofie Saheb Badsha Peer Darbaar would like to congratulate the disciples of the Chishti Sabiree Jahangiri Tariqah who are celebrating 40 years of the Wisaal (meeting with the Divine) of Hadrath Sayed Khalid Sha Chishti Sabiree Jahangiri (R.A.). We commend the sterling work implementing the teachings of Hadrath which has continued for 40 years after his demise from this mundane world by his able disciples. Hadrath Sayed Khalid Sha (R.A.) left behind a legacy of servitude and love which is still reverberating today. The elders of our family had a very close relationship with Hadrath and benefitted from his spiritually and this relationship continues with his family and disciples today. Our sincere supplication is for his teachings to continue inspiring us and for his shadow to always remain upon us.

Was Salaam

Habibia Soofie Saheb Badsha Peer Darbaar Riverside, Durban, Kenville

Sha Abdul Aziz Soofie

Mufti Goolam Muhammed Soofie



COMPILER'S NOTE



All praise is due to Allah lord and sustainer of the worlds. Abundant salutations be upon the Final Messenger, Sayiduna Muhammed (salallahu 'alayhi wasallam). Salutations be upon his noble purified household, his companions and the Beloveds of Allah (May Allah be pleased with them).

It is ultimately by the grace and favour of Allah that this year we commemorate the 40th Urs of one of the greatest sufis to have graced the shores of Southern Africa, Hazrat Sayed Muhammed Khalid Shah Chishti Sabiree Jahangiri Kambal Posh (R.A.).

Abdullah ibn Abbas (R.A.) narrates, "A man asked: 'O Messenger of Allah (salallahu 'alayhi wasallam), who are the friends of Allah?' He (salallahu 'alayhi wasallam) replied: 'They are the people whose sight brings about Allah's Remembrance.'" Saeed ibn Jubayr (R.A.) narrates that the

Messenger of Allah (salallahu 'alayhi wasallam) was asked about the Friends of Allah and He said, 'They are those, that the moment you see them, you remember Allah.'

Hazrat Sayed Muhammed Khalid Shah Chishti Sabiree (R.A.) is indeed from amongst such Beloveds of Allah that a mere sight of him would inspire people to love Allah, His Beloved Messenger Sayyiduna Muhammed (salallahu 'alayhi wasallam) and the Beloved Friends of Allah. Sayyiduna Shaykh Abdul Qadir Jilani (R.A.) said, "The Beloveds of Allah are signposts guiding people towards Allah." Sayyiduna Yahya Muaz Raazi (R.A.) said, "The beloveds of Allah are the perfume of Allah upon this world, but only the true, sincere believers have noses to smell them, they smell that beautiful perfume and follow its fragrance, this fragrance creates a yearning in their hearts for their Lord, each one in his own way increases his pace, efforts and devotion."

The personaltiy of Hazrath Khalid Shah (R.A.) can be summed up in the words of Sayiduna Adi ibn Musafir

(R.A.), a contemporary of Sayiduna Shaykh Abdul Qadir Jilani (R.A.) where he said, "A Shaykh is one who gathers you together in his presence, takes care of you in his absence, trains you by means of his character, teaches you by lowering his gaze in silence and enlightens your inner being by means of his own illumination."

Hazrat Khalid Shah (R.A.) inspired many from mere children to sufi masters themselves. Seeing an image of him would create a yearning in the hearts of those who never met him a desire of having a single moment to have been in his physical presence. His beauty would leave people in awe imagining what would have been the beauty of the Holy Prophet (salallahu 'alayhi wasallam). Hazrat Moulana Jalaluddeen Rumi (RA) said, "When a lamp has derived its light from a candle, every one who sees the lamp sees the candle, either behold the light of Allah from the lamp of saints or behold his light from the candle of those who have gone before." He is indeed one of those illumated lamps of the Chistia Sabiree Sufi Order that carried forward the light of guidance as handed down from one sufi master to the next in an unbroken chain connected directly to the Holy Prophet (salallahu 'alayhi wasallam).

"Khalid" means eternal or everlasting and 40 years ago on the 15th of Shabaan 1404 at the age of 49 Hazrat Khalid Shah (RA) was ushered into the presence of the Divine Creator leaving behind to the meaning of his name an unfathomable eternal legacy. Khwaja Gharib Nawaz Muinuddeen Chishty Ajmeri (RA) said: "Death is a bridge that connects the lover to the Eternal Beloved."

It is the advice of Hazrat Baba Farid Ganje Shakar (RA) that in a period when one cannot find the the great sufis of the past then one should read the books of the sufis of the past. In a period of great deception , mass indoctrination, false narratives and spiritual decay it is of utmost importance to record, preserve and document through authentic sources the life and times of our pious predecesors so that it can remain as a guiding light for generations to come. It is with this sentiment and Understanding the urgent need for such work The Chishty Sabiree Jahangiri Research Centre was established in 2001 by Hazrat Sayed Mohammed Shah Chishty Sabiree Jahangiri Kambal Posh (R.A.) and further endorsed in 2007 by Hazrat Ghulam Jilani Chishty Sabiree (R.A.) the lifelong Khadim of the darbaar of Hazrat Saabir Paak (R.A.) in Kalyar.Over a period of 22 years with a race against time we have translated many classical works of the great Chishty Sufi Masters and during this period we also gathered a tremendous amount of information, photos, old documents, recordings, original hand written letters pertaining to the Chishty Sabiree Jahangiri Silsila. Amongst this treasure trove we obtained an original copy of a booklet entitled "Ma'arif e Sabiriya". This was

a booklet that Hazrat Khalid Shah (R.A.) had printed in 1967 and distributed in the Urs of Hazrath Iqbal Shah (R.A.) in Pakistan. It outlines briefly the lives of Hazrat Saabir Paak (R.A.), Hazrat Jahangir Shah (R.A.), Hazrat Iqbal Shah (R.A.) and a little about himself.

Using this publication as a guideline we have produced this Publication entitled Shamma ' e Sabiree (The Sabiree lantern) with updated information. Having a three generation relationship with the Chishty Sabiree Silsila my paternal grandfather Haji Mohammed Cassim Khan being a mureed of Hazrat Iqbal Shah (R.A.) and a senior member of Buzme Shah Iqbal Chishty Sabiree and my maternal grandfather Mian Ahmed Munshi (Munshi Saheb) who had a close relationship with Hazrath Khalid Shah (R.A.) placed me uniquely amongst the pious elders of the Silsila since 1988. After the Khatme Khwajagaan assemblies the Khanqa in Catherderal Road Durban would be transformed into a mini University of Spirituality with casual discussions amongst the attendees taking place with the elders such as Hajee Ismail Nisaar, Sulaiman Bhai, Essop Moosa Nisaar, Ahmed Atcha, Dawood Desai, Mohammed Jamaal, Abdul Habib Hoosen etc narrating various incidents in the lives of the Khwajagaan. Narratives learnt here became our primary source of information and as the years passed this information was cross checked with audio recordings and original documents to validate its authenticity. Another great source of information was a mother figure of our silsila Marhooma Sabera Madari.

I would like to place my sincere thanks and appreciation to the following people who assisted in making this publication possible.

Members of Buzme Khalid Shah Chishty Sabri Int Npc especially Janab Nashir Omar, The Madari Family (Badruddeen, Goolam Habib & Fathima), Janab Salim Deen, Dr Mohamed Taahir Umar Chishti Sabiree, Dr Saabir Sultaan, Hafiz Mohammed Bilal Dawood, Imtiaaz Khan, Janab Salim Kazi, Inayet Khan and Hamid Khan. We make dua that The Khwajagaan accept this humble effort and make it be a source for future generations to be inspired and guided.

A Seeker of Dua
Naeem Khan Chishty Sabiree
28/02/2023
8 Shabaan 1444



HISTORY OF THE CHISHTIYA ORDER AND 'BAI'AT

The Chishtiya Order is one of the most popular and influential mystic orders of Islam. It derives its name from Chisht, a village near Herat in Afghanistan. It was here where the real founder, Hazrat Khwaja Abu Is'haq Chishti (R.A.) of Syria, had settled by the command of his spiritual guide, Hazrat Khwaja Mamshad 'Ali Dinwari (R.A.).

When Hazrat Abu Is'haq Chishti (R.A.) arrived at the khanqah of Hazrat Mamshad 'Ali Dinwari (R.A.), the Sheikh asked him of his name. He replied, "Abu Is'haq Shaami." The Sheikh then said to him, "From this day, people will refer to you as Abu Is'haq Chishti." He then instructed him to go to Chisht in Afghanistan and spread the mystic order so that people in and around Chisht could receive spiritual guidance from him. Furthermore, the Sheikh said that all those people who would enter his silsila, would be known as CHISHTI until the Day of Qiyamah.

The silsila is traced back to the Holy Prophet Muhammad (salallahu 'alaihi wa sallam) through various generations of great Sufi saints of this order. During the lifetime of the Holy Prophet (salallahu 'alahi wasallam)

people used to pledge the “Bai’at” (oath of allegiance) upon his (salallahu ‘alaihi wasallam) blessed hands, pledging that they “will not associate in worship, any partner with Allah; that they will not steal; nor commit adultery, nor kill their children; that they will not lie and that they will not disobey him in any just matter.”

This oath of the people used to be accepted by the Holy Prophet (salallahu ‘alaihi wasallam), and he used to make dua for the forgiveness of their sins. Allah, in response to these oaths, responded in the Qur’an stating: “Verily those who pledge their oath to you, do in reality pledge their oath to Allah. The hand of Allah is over their hands.” This practice of pledging continued until the Holy Prophet's (salallahu ‘alaihi wasallam) demise. Thereafter, people pledged their oath upon the hands of the four Rightly-Guided Caliphs viz. Hazrat Abu Bakr Siddique (R.A.), Hazrat Umar ibn Khattab al-Farooq (R.A.), Hazrat Uthmaan ibn Affan al-Ghani (R.A.), and Hazrat Maula Ali ibn Abi Talib (Karam Allahu Wajhahul kareem).



The Chishtiya Order flows from Hazrat Maula Ali (R.A.), leading to his spiritual descendants, Khwaja Hasan Basri (R.A.), Khwaja Abde Wahid ibne Zaid (R.A.), Khwaja Fuzail ibn Ayaz (R.A.), Khwaja Ibrahim bin Adham (R.A.), Khwaja Huzaifa Mir'ashi (R.A.), Khwaja Hubaira Basri (R.A.), Khwaja Mamshad Ali Dinwari (R.A.), Khwaja Abu Is'haq Chishti (R.A.) (The founder of the Order), Khwaja Abu Ahmed Chishti (R.A.), Khwaja Muhammad Chishti (R.A.), Khwaja Abu Yusuf Chishti (R.A.), Khwaja Maudood Chishti (R.A.), Khwaja Haji Shareef Zindani (R.A.), Khwaja Usmaan Harooni (R.A.), and Khwaja Muinuddin Chishti Hasan Sanjeri Ajmeri (R.A.).

Hazrat Khwaja Muinuddin Chisti (R.A.), also known as Khwaja Gharib Nawaaz, brought the silsila to India at the close of the 11th century, and established its centre in Ajmer. From here, the mystic order spread throughout India and became a formidable force in the spiritual life of not only the people, but also the Muslim rulers of India. After his demise from this mundane world, his spiritual descendants and successors, namely Hazrat Khwaja Qutbuddin Bakhtiyar Kaki (R.A.), Hazrat Khwaja Fariduddin Mas'ood Ganje Shakar (R.A.), Hazrat Khwaja Makhdoom 'Ala-uddin 'Ali Ahmed Sabir Kalyari (R.A.) and Hazrat Khwaja Nizamuddin Awliya Mahboobe Ilaahi (R.A.) continued this noble mission. Their successors, in turn, continue to spread the teachings of the Chishtiya Silsila to all parts of the world to this very day.



THE SABIRIYA BRANCH OF THE CHISHTIYA ORDER AND ITS ESTABLISHMENT IN SOUTHERN AFRICA

The Sabriya Branch of The Chishtiya Order came into existence after the name of Hazrat Makhdoom Alauddin Ali Ahmed Sabir Kalyari (R.A.), the senior successor of Hazrat Baba Farid Ganje Shakar (R.A.). It is therefore, that those who are associated with the order that flows after him, are known as “Chishtiya Sabiree”. A chain of Sufi saints of this order continue after him, until it reaches our CHISHTI SABIREE JAHANGIRI branch which is named after a great saint of this order, Hazrat SAYED MUHAMMAD JAHANGIR SHAH CHISHTI SABIREE KAMBAL POSH (R.A.) of Ajmer, who had passed away in 1924.

Thereafter he was succeeded by his eldest son Hazrat Sayed Mohammed Iqbal Shah (R.A.) and it was upon his instruction to his beloved mureed Hazrat Ebrahim Madari Chishti Sabiree (R.A.) that the foundations of the Chishti Sabiree Sufi Order was laid and established in South Africa in 1944. Upon the passing away of Hazrat Iqbal Shah (R.A.) in 1954, his fifth son Hazrat Sayed Mohammed Khalid Shah (R.A.) succeeded him. Upon the arrival of Hazrat Khalid Shah (R.A.) in 1966 to South Africa, it enhanced the further spread of the Chishti Sabiree Jahangiri Silsila throughout Southern Africa.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Hazrat Sayed Mohammed Khalid Shah Chishti Sabiree Jahangiri Kambalposh (R.A.) with Hazrat Ebrahim Madari Chishti Sabiree (R.A.), 1966





**HAZRAT KHWAJA MAKHDOOM
'ALA-UDDIN 'ALI AHMED
SABIR KALYARI**



*Manba-e-Sirre Nabuwat
Hum wilayat-e-Haidari
Aftaab-e-Chishtiya
Makhdoom-e-Sabir Kalyari*

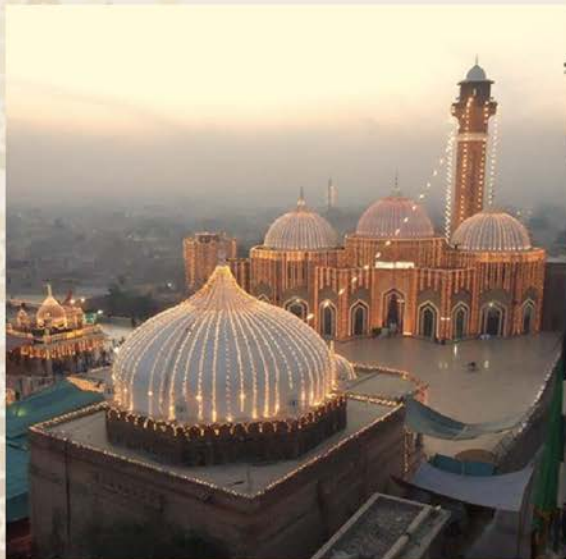
Hazrat Khwaja Makhdoom 'Ala-uddin 'Ali Ahmed Sabir (R.A.) was born on the 19th of Rabi-ul-Awwal 592 A.H. at Hirat in Afghanistan. He was the great grandson of Hazrat Ghaus-al-'A'zam, Sheikh 'Abdul Qadir al-Jilani (R.A.) and the maternal nephew of Sheikh al-Islam, Hazrat Baba Fariduddin Mas'ood Ganj-e-Shakar (R.A.).

Prior to his blessed birth, while Hazrat Sabir Paak (R.A.) was still in his blessed mother's womb, Sayyiduna Rasullulah (sallallaahu 'alaihi wasallam) appeared to her in a dream and commanded her to name the child "Ahmed." Likewise, after some time, the fourth Caliph of Islam, Hazrat Maula-e-Qa'inaat 'Ali al-Murtaza (Peace and blessings be upon him), appeared in his mother's dream and requested of her to name her child "Ali." In observance of both these requests, he was named 'Ali Ahmed.

Ever since his birth, Hazrat Sabir Paak (R.A.) was a picture of "patience personified." For 6 months and 40 days he refused to breastfeed, and yet did not feel hunger. When he began speaking, the first words uttered

from his blessed lips were “La Moujooda illallah,” meaning “Nothing exists except Allah.” At age 7, he adopted regular fasting and Tahajjud Salaah. When his mother insisted upon him not to perform such strenuous Mujahedas (spiritual striving) he simply said, “My dear mother, I cannot help it. I wish to burn myself in the devotion of Allah. I really enjoy this life.”

Seeing such devotion in her son, Hazrat Sabir Paak’s (R.A.) blessed mother took him to her esteemed brother, Hazrat Baba Farid Ganj-e-Shakar (R.A.) for his spiritual training. Hazrat Sabir Paak (R.A.) was then initiated as a mureed by Hazrat Baba Farid (R.A.) in the Chishtiya Silsila. Hazrat Baba Farid (R.A.) then entrusted Hazrat Sabir Paak (R.A.) with complete charge of the Langar Khana and the distribution of the Langar. His blessed mother politely asked her brother to take care of her son, Hazrat Sabir Paak (R.A.), as he was very fond of fasting. She then departed and said that she will return after 12 years. When Hazrat Sabir Paak’s (R.A.) mother returned for a visit after 7 years, she was shocked to find her son’s physical condition like a living “skeleton” and complained to her brother. When Hazrat Baba Farid (R.A.) immediately called for Hazrat Sabir Paak (R.A.) and enquired as to why his condition was such. Hazrat Sabir Paak (R.A.) respectfully replied, “My Master, I was instructed to distribute the Langar, not to eat from it!” Hazrat Baba Farid (R.A.) embraced Hazrat Sabir Paak (R.A.) with love and bestowed upon him the title of “Sabir (The one who is patient).”



On the 17th of Muharram, Hazrat Baba Farid (R.A.) entered the hujra of Hazrat Sabir Paak (R.A.) and found him in a deep state of muraqaba (spiritual contemplation). He recited kalima Tayyiba loudly into his right ear 7 times, upon which Hazrat Sabir Paak (R.A.) opened his eyes. Hazrat Baba Farid (R.A.) then led him out and made him sit in a pre-arranged gathering of the leading Masha’ikh of the time, whereupon he publicly conferred upon him the Khilafat of the Chishtiya Silsila. Hazrat Baba Farid (R.A.) then bestowed his own cap and khirqah (cloak) upon Hazrat Sabir Paak (R.A.) as confirmation of this great honour. Hazrat Baba Farid (R.A.) once said, “The knowledge of my chest was given to Sheikh Nizamuddin (R.A.) while the knowledge of my heart enriched Sheikh ‘Ali Ahmed Sabir (R.A.).”

In 650 A.H. Hadrat Sabir Paak (R.A.) was appointed as the spiritual leader of Kalyar by Hazrat Baba Farid (R.A.). Historically, the area of Kalyar was once the jewel of Hindustan, with its magnificent, glittering temple and flourishing population. This city was so important, that the temple was adorned with gold, silver and jewels worth millions of rupees and was guarded by an army of 5000 soldiers. Upon the instruction of Hazrat Khwaja Gharib Nawaz (R.A.), this city was captured by Sultan Qutbuddin Aibak in 604 A.H. and this important centre in Hindustan fell into Muslim hands. When Hazrat Sabir (R.A.) arrived at Kalyar and announced his Khilafat at the Jama Masjid (grand mosque), the people stubbornly said that their Peer is the Qur'an and their Imam was Kazi Tabrak Kufi, a descendent of Yazid. Kazi Tabrak insolently tore up the Fatawas (religious verdicts) of Hazrat Baba Farid (R.A.) which were given to Hazrat Sabir Paak (R.A.). This angered Hazrat Sabir Paak (R.A.) as he understood that this command was not only of his master Hazrat Baba Farid (R.A.), but the Divine Will of Allah. Upon seeing this, Hazrat Sabir Paak (R.A.) said, "I have torn Kazi Tabrak's name from the Lowhe Mahfooz (Preserved Tablet) and from this day the people of Kalyar are sacked till Qiyamat!"

On Friday, the 10th of Muharram 651 A.H., when Hazrat Sabir Paak (R.A.) went to the Jama Masjid, he was not given a place to perform salaah and pushed outside the mosque. When the congregation bowed down into the Ruku position, Hazrat Sabir

Paak (R.A.) ordered the mosque to go into Ruku as well, and all those within the mosque to descend to the bottom of "Tahtus Sara (Abyss)" so that they may go on sinking till Qiyamat. The mosque obeyed Hadrat Sabir Paak's (R.A.) command and went into Ruku shaking the entire city and destroying all the insolent people within.

After this incident, Hazrat Sabir Paak (R.A.) stood under a Goolar (cluster fig) tree and holding the tree with his left hand and pointing his right hand towards the sky, he cast a furious glance over the Earth which immediately flared up a mighty inferno that engulfed the entire city of Kalyar and its surrounding areas within a radius of 24 miles and also destroying everything within that radius. From 651 A.H. to 907 A.H., for more than 200 years, Kalyar remained a scene of devastation. There was a Jalaali Saif-Allah (Sword of Allah's Wrath) flying over the 24 miles radius, and destroyed anything that crossed it. Not even a bird could cross that area

This was the Jalaal (Wrath) of Hazrat Sabir Paak (R.A.) and the punishment to the people for refusing to obey a Divine Command. No other Wali of Allah has shown such a Jalaal as Hazrat Sabir Paak (R.A.) had shown in order to uphold the glory of Divine Truth and it's noble principles.

Hadrat Sabir Paak (R.A.) had only one mureed, Hazrat Khwaja Shamsuddin Turk Panipati (R.A.), upon whom he bestowed Khilafat in the Chishtiya

Sabiriya Silsila. In 690 A.H. Hazrat Sabir Paak (R.A.) instructed Hazrat Khwaja Shamsuddin Turk (R.A.) to assist the Sultan of Delhi in conquering the Amber Fort. He also prophecized that he would leave this mundane world on the very day the fort fell, and instructed Hazrat Khwaja Shamsuddin Turk (R.A.) to return on that day to perform his funerary rites. Amongst the instructions was that nobody should touch his blessed body.

Hazrat Sabir Paak (R.A.) passed away from this mundane world into the Divine Realm of the Creator on the 13th of Rabi-ul-Awwal 690 A.H. When Hazrat Khwaja Shamsuddin (R.A.) arrived, the ghusal (ritual washing) and other the other religious funerary rites of Hazrat Sabir Paak (R.A.) were performed automatically without anyone touching his blessed body. Heavy hearted, Khwaja Shamsuddin (R.A.) thought to himself that it was unfortunate for just him to be present at the janaaza of such a great saint. As he spread his musallah (prayer mat) for the janaaza salaah, and veiled person suddenly appeared, took the place of the imam and led the prayer. At the end of the prayer when Khwaja Shamsuddin (R.A.) turned his face to offer the final salaam, he was astonished to see a large congregation of Awliya Allah, Rijal-ul-Ghaib and Abdaal who had suddenly appeared and offered the janaaza prayer along with them. He was also curious as to who this mysterious veiled personality was who lead the prayer, and enquired of his identity. The blessed personality pulled back the veil

to reveal his radiant face and remarked, “The janaaza of the faqeer is performed by the faqeer himself!” When Khwaja Shamsuddin (R.A.) saw that this blessed personality was none other than Hazrat Sabir Paak (R.A.) himself, he collapsed into a deep state of muraqabah. When he regained consciousness, he found himself in the far-off city of Firkhaar in Turkistan.

After this event, the city of Kalyar and its surrounds remained in the same state of “jalaal” as it was during Hazrat Sabir Paak’s (R.A.) lifetime, so much so, that no soul could enter. Khwaja Shamsuddin (R.A.) set up his khanqah at Panipat, and from here, spread the teachings of the Chishtiya Sabiriya Silsila far and wide. It was not until 200 years later, that Hazrat Sabir Paak (R.A.) was petitioned by the khalifa of the time, Hazrat Qutbe Aalam Khwaja ‘Abd al-Quddoos Gangohi (R.A.) to allow people to visit his qabar shareef. Hazrat Sabir Paak (R.A.) accepted this plea, and a mazaar was then built over the qabar shareef. Ever since, multitudes of people having been visiting the noble and blessed mazaar of Hazrat Sabir Paak (R.A.) in Kalyar and attaining innumerable blessings.

***“The knowledge of my chest was given to
Sheikh Nizamuddin (R.A.) while the
knowledge of my heart enriched Sheikh
‘Ali Ahmed Sabir (R.A.)”***

Khwaja Fariduddin Ganje Shakar (R.A.)



The silver Catera (railing) that was commissioned by Hazrat Khalid Shah (R.A.) for the mazaar of Hazrat Sabir Paak (R.A.), which was placed after 31 years in 1989 by Hazrat Sayed Muhammad Shah (R.A.).





HAZRAT KHWAJA
SAYED MUHAMMED
JAHANGIR SHAH
CHISHTI SABIREE
KAMBALPOSH



Hazrat Khwaja Sayed Muhammed Jahangir Shah Chishty Sabiree Kambal Posh (R.A.) is one of the most outstanding personalities of the Chishty Sabiree Sufi Order. He was born in 1813 in a village called Peer Piyae near Peshawar on the North West Frontier of present day Pakistan. This village was also known as “Saadaato ki Basti” as in this village only descendants of the Holy Prophet (Salallahu ‘Alayhi wasallam) resided. His father’s name was Muhammed Faizullah Khan who was of Pathan descent and a direct descendant of the Holy Prophet (Salallahu ‘Alayhi wasallam).

Upon the demise of his father, Hazrat Jahangir Shah (R.A.) left his village in search of work. He travelled through many towns until he came to Rajputana, which is now part of the Rajasthan province of India. Rajputana was a very historical region that was ruled by the Rajput Maharajas. While in Rajasthan, Hazrat Jahangir Shah (R.A.) was noticed by the Rajput Maharaja of Sarohi, who took a great liking to him and admitted him to the services of his royal court. Hazrat Jahangir Shah (R.A.) was 20 years old at the time. Once, while in the service of the

Maharaja, he was sent to Ajmer for some work. Whilst walking around at the railway station, he came under the gaze of Hazrat Khwaja Gharib Shah Chishti Sabiree (R.A.) who was waiting for a train to go to Gujarat. In the very first look Hazrat Khwaja Gharib Shah (R.A.) saw the rays of Wilayat (friendship with Allah) emanating from the young mans face and he called Hazrat Jahangir Shah (R.A.) and said to him, “O young man, you have not been sent here to this world to walk around aimlessly but you have been sent to guide people to Allah. Leave the service of the Maharaja, for the Maharaja himself is a servant to you! Do the work you have been sent to do.” Hazrat Gharib Shah (R.A.) postponed his trip to Gujarat, took Hazrat Jahangir Shah (R.A.) to the mazaar of Hazrat Khwaja Gharib Nawaaz Muinuddin Chishti (R.A.) and initiated him into the Chishti Sabiree Sufi Order.

Hazrat Jahangir Shah Chishti Sabiree Kambal Posh (R.A.) spent many years in spiritual striving under the guidance of his murshid Hazrat Gharib Shah Chishti (R.A.). Once when Hazrat Gharib Shah (R.A.) had to leave Ajmer to go to Gujarat he instructed Hazrat Jahangir Shah (R.A.) with the following, “During the day do service at the mazaar of Khwaja Muinuddin Chishti (R.A.) and during the night spend every moment in contemplation, spiritual striving and worship and at no time must you become neglectful of this.” Hazrat Jahangir Shah (R.A.) followed these instructions to detail thus receiving the spiritual attention of Khwaja Muinuddin Chishti (R.A.) and the blessings of his spiritual guide.

Upon Hazrat Gharib Shah’s (R.A.) return from his trip he went to the room where Hazrat Jahangir Shah (R.A.) was and found him totally engrossed in the worship of Allah. When Hazrat Jahangir Shah (R.A.) regained consciousness he saw his spiritual guide standing in front of him and he immediately fell at his feet. Hazrat Gharib Shah (R.A.) was so pleased that he held Hazrat Jahangir Shah (R.A.) close to his chest and enriched him with the spiritual sciences that were in his heart. Hazrat Gharib Shah (R.A.) then took off the black kambal (loose cloak used for covering the top half of the body) that he was wearing and handed it to Hazrat Jahangir Shah (R.A.) and instructed him that in place of clothing he should wear the black kambal with a black tehband (cloth covering from navel to ankle). Since then he wore this kind of clothing throughout his life and for this reason he is attained the title of “KAMBAL POSH” (one wearing the cloak). This particular kambal was handed in succession to Hazrat Khwaja Sayed Iqbal Shah Chishti Sabiree (R.A.), Hazrat Khwaja Sayed Khalid Shah Chishti Sabiree (R.A.), Hazrat Khwaja Sayed Muhammed Shah Chishti Sabiree (R.A.) and then to its current custodian, Hazrat Khwaja Sayed Arshad Shah Chishti Sabiree (may Allah prolong his life for the benefit of Silsila). This kambal is a sacred relic of the Chishti Sabiree Silsila and is worn by the Sheikh when initiating disciples into the Chishti Sabiree Jahangiri sufi order.

The title “KAMBAL POSH” that Hazrat Jahangir Shah (R.A.) held is in reference to a special category of Sufis. Hazrat Baba Farid Ganje Shakar (R.A.) says that the origin of wearing the kambal was from the period of the Prophet Ibrahim (A.S.). He says: “One day, Hazrat Ibrahim (A.S.) prostrated in the Court of Allah and supplicated, ‘O Allah, whatever is required to be from the people of purity I have attained, except for wearing a kambal.’ At that moment, the Archangel Jibraeel (A.S.) descended with a black kambal and said, ‘O Ibrahim (A.S.), we were ordered to prepare this special black cloak for you in Paradise. Take it and wear it, and hand it over to your descendants so that they may hand it down to their descendants until it is handed to the last and final Prophet, Sayyiddina Muhammad (Salallahu ‘Alayhi wasallam) as he is its custodian.’”

Hazrat Baba Farid Ganje Shakar (R.A.) then said, “O dervishes, from this I understand that origin of the kambal is from paradise that was received by Sayyidina Ibrahim (A.S.) and has come down through generations until it has reached us. A sufi who wears this garb of the Prophets and the friends of Allah must fulfill its rights so that he may not become ashamed on the Day of Qayamat. When Hazrat Khwaja Bishr Hafi (R.A.) was made to wear the black kambal he never smiled for 40 years after this. When people asked him why he never smile he said, ‘O respected ones, since my spiritual guide placed this black kambal on my body I have become so perplexed and worried because my guide fulfilled his work and now I have to fulfill its obligations. My spiritual guide wore this garb and continued with his work. If I do not fulfill the obligation required for me to wear this black garb on the day of Qayamat this black garb will be made into a black snake and put around my neck. Knowing this how can I have time to smile when wearing the black kambal?’” Hazrat Baba Farid Ganje Shakar (R.A.) said that he heard Hazrat Khwaja Qutbuddin Bakhtiyar Kaki (R.A.) say, “On the Day of Qayamat, the ‘Kambal Posh’ category of Sufis, in a state of spiritual intoxication, will be brought forward wearing their kambals. From the kambal, 70 000 threads will be extended. Thereafter all their disciples and lovers will hold on to these threads and Allah will grant the Kambal Posh category of Sufis such power that they will take all holding those threads across the bridge (Pul Sirat). After crossing over they will return back and announce to the rest of the people waiting, ‘All those who did not oppose us but rather had love for us and treated us with respect come forward and hold fast onto these threads, and after crossing the Bridge by the command of Allah go and join the Holy Prophet (salallahu ‘alayhi wasallam) in Paradise.’ This category belongs to those who fulfilled the requirements of wearing the black kambal.”

(Recorded in Asraar ul-Awliya, which are the discourses of Hazrat Baba Farid (R.A.) recorded by Khwaja Badruddin Is'haq (R.A.).)

Being pleased with the spiritual progress of his disciple Hazrat Gharib Shah Chishti (R.A.) took Hazrat Jahangir Shah to the mazaar of Hazrat Khwaja Gharib Nawaaz Muinuddin Chishti (R.A.) and conferred upon him khilafat in the Chishti Sabiree Silsila. Hazrat Jahangir Shah Chishti Sabiree (R.A.) was only 25 years of age at this time.

Hazrat Gharib Shah Chishti Sabiree (R.A.) ordered Hazrat Jahangir Shah (R.A.) to undertake a journey to pay respect at the mazaar of Hazrat Khwaja Qutbuddin Bakhtiyar Kaki (R.A.) and thereafter to Kalyar to the mazaar of Hazrat Sabir Paak (R.A.).

Upon the instruction of his murshid, Hazrat Jahangir Shah moved to Shahjahan Pur and took residence near a masjid along a river. Here he began to guide people to the path of Allah. His piety and spirituality began to spread and people began to come to him from far and wide to receive blessings. At times seeking seclusion he used to go into the nearby jungles and remain engrossed in worship. He also used to be overpowered by the state of Jazb, which used to last for long periods. While being in this state he was not neglectful of his Salaah and fasting and the rules of Shariat. Due to this state he was also called by the people "Mastaan Shah."

Hazrat Jahangir Shah (R.A.) travelled throughout India and on one of his trips to Ahmedabad he married the daughter of a pious personality Hafiz Ghulam Ali who was Arab descent.



*Hazrat Khwaja Sayed Muhammed
Jahangir Shah Chishti Sabiree
Kambal Posh (R.A.) in a state of
spiritual intoxication.*

Hazrat Jahangir Shah (R.A.) spent 42 years in Kalyar Sharif at the Mazaar of Hazrat Saabir Paak (R.A.). Although being of a high spiritual status and lineage he used to personally clean the toilets and carry the waste from the toilets left by the visitors to the mazaar of Hazrat Saabir Paak (R.A.) on his head walking backwards not facing his back to the mazaar of Hazrat Saabir Paak (R.A.) to Roorkee which is approximately 10 km away and dispose of the waste there and return to Kalyar. It was noticed that during this service, neither his body nor his clothes gave any bad smell rather his clothing and body gave of the fragrance of rose. During the night he went to a small room in the corner of the darbaar of Hazrat Saabir Paak (R.A.) where he engaged in the strenuous spiritual striving of Chilla e Makoos, this is a practice done by Hazrat Baba Farid Ganje Shakar (R.A.) where one is tied upside down by the feet and remains in worship from Esha to Fajr in this position. This room is still preserved in Kalyar Sharif.

Hazrat Jahangir Shah (R.A.) took up permanent residence in Digi Bazaar Ajmer Sharif where he stayed up to his demise. Many Nawaabs including the Nawaab of Jaora became his mureed. In around 1923, Hazrat Jahangir Shah (R.A.) intended to carry out renovations to the Mazaar of Hazrat Saabir Paak (R.A.) but permission was not granted to him. On hand at that time was 100 000 Indian Rupees which was then used to purchase the land in Gora Ghariba in Ajmer. This wish to carry out renovations to the Mazaar of Hazrat Saabir Paak (R.A.) was fulfilled by Hazrat Jahangir Shah's (R.A.) great grandson, Hazrat Sayed Muhammed Shah Chishti Sabiree Jahangiri Kambal Posh (R.A.) in 1990.

Hazrat Jahangir Shah (R.A.) had three wives. From the first wife he had one son, Hazrat Iqbal Shah (R.A.) and four daughters. From the second wife, he had two sons, Hazrat Ghulam Dastagir Shah (R.A.) and Hazrat Ghulam Hussain Shah (R.A.), and one daughter. From his third wife he only had one daughter.

The following were blessed with Khilafat from Hazrat Jahangir Shah (R.A.):

- Hazrat Sayed Muhammed Iqbal Shah Chishti Sabiree Jahangiri Kambalposh (R.A.), who was his chief successor and Sajjada Nasheen
- Hazrat Sayed Habibullah Shah Chishti Sabiree (R.A.)
- Hazrat Ghul Shah Chishti Sabiree (R.A.)

Hazrat Jahangir Shah (R.A.) made wisaal after Asr Salaah on 15 Rajab 1341 at the age of 110. He was buried in Gora Ghariba graveyard in Ajmer. His mazaar is a source of spiritual guidance and blessings until this day.

**DAAL DE MERE GUNAH PAR TU GHALEE ME MAGHFIRAT
MURSHID-E-KAMIL JAHANGIR-E-HUDA KE WAASTEH**

**MERE SAR PAR HO JAHANGIRI LIWA SAAYA FIGAN
HASHR ME, YA RAB, HAR DO SARAA KE WAASTEH**



Hazrat Khwaja Sayed Muhammed Jahangir Shah Chishti Sabiree Kambal Posh (R.A.) seated with his khulafa. From right to left is Hazrat Ghul Shah (R.A.), Hazrat Jahangir Shah (R.A.), the young Hazrat Sayed Muhammad Iqbal Shah Chishti Sabiree Jahangiri Kambal Posh (R.A.) and Hazrat Sayed Habibullah Shah (R.A.).



**HAZRAT KHWAJA
SAYED MUHAMMED
IQBAL SHAH
CHISHTI SABIREE JAHANGIRI
KAMBALPOSH**



Hazrat Khwaja Sayed Muhammad Iqbal Shah Chishti Sabiree Jahangiri Kambal Posh (R.A.) was born in the city of Ajmer in 1899 and was the eldest son of Hazrat Sayed Mohammed Jahangir Shah Chishti Sabiree Kambal Posh (R.A.). His early education was done under the tutorship of Hazrat Kabeer Aalam Shah (R.A.), who was a mureed of Hazrat Jahangir Shah Chishti Sabiree (R.A.). From him, he learnt Quran, Tafseer, Hadith and Fiqh, while his spiritual training was done directly under his noble father Hazrat Jahangir Shah (R.A.).

Hazrat Iqbal Shah (R.A.) had an extremely good memory and if he read something once, he would memorise it. In this manner Hazrat Iqbal Shah (R.A.) memorised the Holy Qur'an. He had great knowledge on homeopathic medicine and used this knowledge to be of service to humanity free of charge until his last day. At the age of 25, Hazrat Iqbal Shah (R.A.) was bestowed with Khilafat in the Chishti Sabiree spiritual order by his father. After the passing away of his father in 1924, the spiritual leadership fell upon the shoulders of Hazrat Iqbal Shah (R.A.) and through his efforts the Sabiree Sufi Order spread through many

parts of India. Hazrat Iqbal Shah (R.A.) possessed an extremely warm, soft and loving personality and it is said that when one sat in his company nobody felt like leaving. He lived a simple life being non-attached to the world and often slept on the bare floor without any bedding. He never sought favours from the wealthy but loved keeping company with the poor, destitute and orphans. Many of the Nawaabs who were the disciples of his father often sent gifts to Hazrat Iqbal Shah (R.A.) but he refused the gifts saying to them, "Are you trying to purchase a Faqeer with your wealth?"

Hazrat Iqbal Shah (R.A.) was married to saintly a pious lady by the name of Sayyida Taahira Begum who was a direct descendant of a great Sufi Master Hazrat Ghulam Mohammed Miskeen Shah (R.A.). He was a Khalifa of Hazrat Shah Niyaz Ahmed Bareilvi Chishti Nizami (R.A.), who was a khalifa of the great Sufi Master Hazrat Moulana Khwaja Fakhruddin Fakhre Jahaan Chishti Nizami (R.A.). It was upon the instruction of his spiritual guide that Hazrat Ghulam Mohammed Miskeen Shah (R.A.) migrated from Kashmir and settled in Jaipur in 1842. When Hazrat Jahangir Shah (R.A.) found his son to be of marriageable age he went to the khanqa of Hazrat Miskeen Shah (R.A.) in Jaipur and laid out his Kambal on the floor at the entrance saying that he was there to beg. The family of Hazrat Miskeen Shah (R.A.) were in amazement that a high-ranking friend of Allah was at their doorstep and what could he be possibly begging for. Hazrat Jahangir Shah (R.A.) then made his intentions known that he is proposing for Sayida Taahira Begum to marry his son Hazrat Iqbal Shah (R.A.) and the family were overjoyed at this proposal and accepted. From this marriage Hazrat Iqbal Shah (R.A.) had 5 sons and 2 daughters. The names of his sons are Sayed Goolam Sabir Shah (R.A.), Sayed Ghulam Muhayuddeen Shah (R.A.), Sayed Alamgir Shah (R.A.), Sayed Mehboob Shah (R.A.) and Hazrat Sayed Mohammed Khalid Shah (R.A.). His daughters' names are Sayida Zuleikha Bibi and Sayida Taaj Bibi. Sayed Ghulaam Saabir Shah (R.A.) had the ability to remove jinn. Sayed Ghulam Mohiyuddeen Shah (R.A.) led a simple and reserved life. Sayed Alamgeer Shah (R.A.) was a hakeem, poet and musician. Sayed Mahboob Shah (R.A.) was a spiritual guide with many mureeds in Peshawar and Hazrat Khalid Shah (R.A.) became the successor of the Chishti Sabiree silsilah after his father.

In 1947, when the partition of India and the creation of Pakistan took place, Hazrat Iqbal Shah (R.A.) was spiritually instructed by Khwaja Ghareeb Nawaaz (R.A.) to migrate from Ajmer to Hyderabad in the Sind Province of newly created Pakistan. This migration of people is considered the biggest migration of people in history in which more than a million people lost their lives. Through these hazardous conditions Hazrat Iqbal Shah (R.A.) migrated with his family to Hyderabad. This now became the family's residence since then.

It is through the grace of Hazrat Iqbal Shah (R.A.) that the Chishti Sabiree Sufi Order was established in South Africa. In 1944, Hazrat Iqbal Shah (R.A.) instructed his murid Hazrat Ibrahim Madari Chishti Sabiree (R.A.) to leave India and establish the Chishti Sabiree Sufi Order in South Africa. Upon Hazrat Ibrahim Madari's (R.A.) arrival in South Africa the Buzme Shah Iqbal Chishti Sabiree of South Africa was formed and the first Urs Sharif of Hazrat Saabir Paak (R.A.) was held in Durban. Hazrat Ibrahim Madari (R.A.) was assisted by Abdul Carrim Chand and another senior disciple Ameer Mia Sabiree, who was a murid of Hazrat Jahangir Shah (R.A.) and a travelling companion of Hazrat Iqbal Shah (R.A.) who had already settled in South Africa. The constitution of Buzme Shah Iqbal Chishti Sabiree of South Africa is signed by Hazrat Iqbal Shah (R.A.) and under his spiritual guidance the spiritual practices of the Sabiree Tariqa of Zikrullah, Khatme Khwajagaan etc. was established for the spiritual upliftment of the disciples. These practices that were established in 1944 have continued without a break and is maintained until this present day by the Buzme Shah Iqbal Chishti Sabiree at the Khanqa in Durban, South Africa.

Hazrat Iqbal Shah (R.A.) never visited South Africa but through the efforts of his mureeds, under the leadership of Hazrat Ibrahim Madari (R.A.), the Sabiree Sufi Order spread throughout South Africa. The disciples of Hazrat Iqbal Shah (R.A.) possessed such pious character that people, just by looking at them, decided to become disciples of Hazrat Iqbal Shah (R.A.). Hazrat Ibrahim Madari (R.A.) acted as the representative of Hazrat Iqbal Shah (R.A.) in South Africa and all those who wished to become the disciples of Hazrat Iqbal Shah (R.A.) and be initiated into the Chishti Sabiree Sufi order did so at his hand. Letters would be written and sent to Hazrat Iqbal Shah (R.A.) and he would write a reply that would arrive many weeks later stating whether he accepted the disciple or not.

Many miracles are attributed to Hazrat Iqbal Shah (R.A.). One of his disciples by the name of Lal Mohammed who was a cotton and wheat merchant was falsely accused for a crime. When the police came to arrest him and placed handcuffs on his hands he called out, "O my spiritual guide come to my assistance, look at a condition I am facing." Immediately a senior police officer came running saying Lal Mohammed is innocent and has nothing to do with the crime.

On another occasion in Ajmer he was invited for meal but the number of people that came exceeded the amount of food that was prepared, the host began to worry that the food must not run short and addressed his concern to Hazrat Iqbal Shah (R.A.). At that time Hazrat Iqbal Shah (R.A.) was wearing a shawl of his noble father Hazrat Jahangir Shah (R.A.). He took the shawl and covered the top of the pot saying to the

host, “feed the people but do not look inside the pot!” In this manner hundreds of people were fed without the food in the pot diminishing.

A pious personality by the name of Hajee Essay who acted as a deputy imam at the Grey Street Juma Masjid in Durban used to be amongst the very few who used to sit for I'tiqaaf in the month of Ramadaan. He had intention of becoming a mureed in the noble Qadriyya Tariqa. One year whilst sitting for I'teqaaf he was being troubled by a Jinn. Hazrat Ibrahim Madari (R.A.) was made aware of this and he prescribed a litany for Hajee Essay to read. Upon reading what he was given, he saw Hazrat Iqbal Shah (R.A.) enter the masjid from the Grey Street entrance. Though Hazrat Iqbal Shah (R.A.) never visited South Africa physically, he walked straight to him and gave him a solid slap across his face. He says it seemed as if the whole masjid shook. After this nothing troubled him. When the moon for Eid ul Fitr was sighted he left the masjid and immediately went to Cathedral Road to the flat of Hazrat Ibrahim Madari (R.A.) and requested him to be initiated as a mureed in the Chishti Sabiree Silsila.

When Hazrat Iqbal Shah's (R.A.) health began to deteriorate he wrote a letter to his beloved disciple Hazrat Ibrahim Madari (R.A.) in around mid-February 1954 requesting him to come to Pakistan. Hazrat Ibrahim Madari (R.A.) went to Pakistan and served his spiritual master for several months. On Friday the 21st May 1954 at 8:30am (17 Ramadaan) Hazrat Iqbal Shah (R.A.) passed away in the arms of his dear mureed Hazrat Ibrahim Madari (R.A.) in Karachi Hospital. Hazrat Iqbal Shah's (R.A.) blessed body was transported to Hyderabad where his funeral and burial took place. His mazaar stands today in Tandor Yusuf in Hyderabad where till this day people receive his spiritual blessing. Hazrat Iqbal Shah (R.A.) had left a wasiyat (Testimony of will) with Hazrat Ibrahim Madari (R.A.) that his fifth son Hazrat Sayed Mohammed Khalid Shah (R.A.) will be his spiritual successor. This will was carried out officially on the 40 days Fatiha of Hazrat Iqbal Shah (R.A.) where a ceremony of succession had taken place.

***“Hashr me phonchu to Ya Rab istarhah peshe Rasool,
ek taraf Saabir ho Mere ek taraf Iqbal Shah”***

Hazrat Khalid Shah (R.A.)

HAZRAT KHWAJA SAYED MUHAMMAD



IQBAL SHAH CHISHTI SABIREE JAHANGIRI KAMBAL POSH

سؤال و جواب



HAZRAT KHWAJA
SAYED MUHAMMED
KHALID SHAH
CHISHTI SABIREE JAHANGIRI
KAMBALPOSH



HIS NOBLE BIRTH AND EARLY LIFE

Hazrat Sayed Muhammed Khalid Shah Chishti Sabiree Jahangiri Kambal Posh (R.A.) was born in 1935 in the city of Ajmer Shareef in India. He hailed from a very noble family, being direct descendants of the Holy Prophet (sallallahu 'alaihi wasallam). His father, Hazrat Sayed Muhammed Iqbal Shah Chishti Sabiree (R.A.) and his grandfather, Hazrat Sayed Muhammed Jahangir Shah Chishti Sabiree Kambal Posh (R.A.) were great Awliya of their time and very prominent personalities of the Chishti Sabiree Silsila.

Hazrat Khalid Shah's (R.A.) mother Sayida Taahira Begum was also of noble descent. She was a descendant of Hazrat Miskeen Shah Chishti Nizami (R.A.) from Jaipur who was the khalifa of Hazrat Shah Niyaz Ahmed Barelvi (R.A.), who in turn, was a khalifa of Hazrat Khwaja Fakhruddin Fakhre Jahaan (R.A.), who is regarded as the Reviver of the Chishti Nizami Sufi Order.

Hazrat Khalid Shah's (R.A.) eldest sister Sayyida Zuleikha Bibi relates that before his birth, her father Hazrat Iqbal Shah (R.A.) said to her that this child who is to be born 'will be your father', indicating that the child that is to be born will be his spiritual inheritor. During his childhood, Hazrat Khalid Shah (R.A.) showed signs of great spirituality. Hazrat Iqbal Shah (R.A.) had a habit of sweeping the blessed mazaars of Hazrat Jahangir Shah Chishti Sabiree Kambal Posh (R.A.) and Hazrat Ghareeb Shah Chishti Sabiree (R.A.). On one occasion, he took Hazrat Khalid Shah (R.A.), who was an infant child, to the mazaar of Hazrat Gareeb Shah (R.A.). While Hazrat Iqbal Shah (R.A.) was cleaning, the young Hazrat Khalid Shah (R.A.) climbed up and sat on the blessed grave of Hazrat Ghareeb Shah (R.A.). Seeing this, Hazrat Iqbal Shah (R.A.) got angry and lifted his hand up to reprimand Hazrat Khalid Shah (R.A.), when a voice was heard from the grave saying, "Iqbal Shah, do not hit him as we have accepted him!"

Another incident was once when he accompanied the dear mureed of his father, Hazrat Ibrahim Madari Chishti Sabiree (R.A.) to the mazaar of Hazrat Jahangir Shah (R.A.) in Ajmer. Hazrat Khalid Shah (R.A.), through his spiritual perception, saw into the grave of his grandfather and accurately described him to Hazrat Ibrahim Madari (R.A.). This incident was reported immediately by Hazrat Ibrahim Madari (R.A.) to his murshid Hazrat Iqbal Shah (R.A.).



*Hazrat Khwaja Sayed Muhammed
Khalid Shah Chishti Sabiree Kambal
Posh (R.A.) in his youth.*

Since childhood, Hazrat Iqbal Shah (R.A.) was much attached to his son and always kept him in his company. Hazrat Khalid Shah's (R.A.) early Islamic studies were undertaken by Hakim Ghulam Muhayuddeen and Sayed Baasit Ali Shah. He studied Quran under a famous teacher of Ajmer known as Arab Sahib while his spiritual training was done under the personal guidance of his illustrious father, Hazrat Sayed Iqbal Shah (R.A.). When the partition of India and Pakistan took place in 1947, Hazrat Iqbal Shah (R.A.) was spiritually instructed by Sultaanul Hind, Hazrat Khwaja Ghareeb Nawaaz (R.A.) to migrate with his family from Ajmer Shareef in India to Sind, Hyderabad in Pakistan. This has been the residence of the family since then. During this migration Hazrat Khalid Shah (R.A.) was 12 years old.

HAZRAT KHALID SHAH'S (R.A.) SUCCESSION

Shortly before his demise, Hazrat Sayed Iqbal Shah (R.A.) left a Wasiyat (testament of will) with Hazrat Ibrahim Madari (R.A.) that upon his death, his 5th son, Hazrat Khalid Shah (R.A.) should succeed him as the Sajjada Nasheen of the Chishti Sabiree Jahangiri Silsila, and for Hazrat Ibrahim Madari (R.A.) to formalise and initiate this process. In this document, Hazrat Iqbal Shah (R.A.) further stated that he is making Hazrat Goolam Saabir Madari (only child of Hazrat Ibrahim Madari (R.A.)) his last mureed and Hazrat Khalid Shah's (R.A.) first mureed. Hazrat Iqbal Shah (R.A.) passed away in

1954, and on the 40th day after the Wisaal, which was on the 25th of June 1954, the Deed of Succession was carried out as instructed in the presence of various Mashaa'ikh of various spiritual Sufi orders. On this auspicious occasion, which was advertised in the newspapers of Pakistan, the sacred Tabarukaat (sacred relics) namely The Kambal Shareef (Black Mantle of Hazrat Jahangir Shah (R.A.)) and the Baal Mubarak (sacred hair of the Holy Prophet Salallahu 'alahi wassalam) were handed to Hazrat Khalid Shah (R.A.). At this very young age of 19 years old, he abandoned this world and took on the tremendous amount of responsibility of leading the Chishti Sabiree Jahangiri Silsila. From then onwards, he donned the garment of his Masha'ikh, that is the Black Kurta and Tehband (cloth covering the navel to the ankle). Due to the wearing of this garb, and the possession of the sacred kambal of Hazrat Jahangir Shah (R.A.), the Masha'ikh of the silsila are known by the title of "Kambal Posh."

HAZRAT KHALID SHAH'S (R.A.) PERSONALITY

Hazrat Khalid Shah (R.A.) was a tall and beautiful person with an extremely attractive personality. He was blessed with extreme external and internal beauty which made him the centre of focus in whichever assembly he attended. Hazrat Ghulam Jilani Chishti Sabiree (R.A.) who was the lifelong khadim (attendant) to the Darbaar of Hazrat Saabir Paak (R.A.), said that the very first time he saw

Hazrat Khalid Shah (R.A.), he was a young man resting in the courtyard of the mazaar of Hazrat Saabir Paak (R.A.). When he saw the beautiful face of Hazrat Khalid Shah (R.A.), he thought to himself, "This must be an angel that Allah has sent from Paradise lying here in this courtyard."

Many non-Muslims accepted Islam at his hands merely by seeing his physical features. He always bowed his head in humbleness and whenever he spoke or walked, he commanded a great deal of respect. When he met or was greeted by people, he would give each person who met him individual attention to an extent that the person would feel as if they were the most important to him. Owing to his great personality he was very well respected also by the Masha'ikh of other Salasil.

Once Hazrat Shah Ahmed Moudood Chishti (R.A.) from Afghanistan, a direct descendant of Hazrat Khwaja Qutbuddin Moudood Chishti (R.A.) visited Hyderabad. Whilst seated with Hazrat Khalid Shah (R.A.) a person entered and informed Hazrat Khalid Shah (R.A.) of his intention of going to Kalyar to visit the mazaar of Hazrat Saabir Paak (R.A.). Hazrat Ahmed Moudood Chishti (R.A.) raised his head and said to the man, "Why do you intend going so far off to Kalyar when the manifestation of Hazrat Saabir Paak (R.A.) is seated in front of you!" This statement made Hazrat Khalid Shah (R.A.) perspire and he bowed his head in absolute humility. The teacher of Hazrat Khalid Shah (R.A.), Hazrat

Sayed Mehboob Shah Chishti (R.A.) said that even though Hazrat Khalid Shah (R.A.) was a student in his class, such was his extreme respect for Hazrat Khalid Shah (R.A.) that even though he was his teacher, he never sat in the class while being in the presence of Hazrat Khalid Shah (R.A.).





TEACHINGS OF HAZRAT KHALID SHAH (R.A.)

Hazrat Khalid Shah (R.A.) said that his duty was to spread the teaching of his Spiritual Masters and to pass on their message. Whatever are the Commands of Allah and his Final Messenger (salallahu 'alayhi wasallam) is what he will instruct; thereafter, it is left to the individual whether he wishes to obey or not, as receiving reward or punishment is totally dependent on one's own actions. He advised his mureeds to ponder on Sura Zil Zal (Sura 99 of the Holy Quran) especially Verses 7 & 8 where Allah says, "So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it."

Taking on the immense responsibility of providing guidance to others, he always taught his mureeds and other Muslims to remain steadfast on the Shariah (Islamic law) and follow on the tenets of faith contained in Imaane Mujmal (I believe in Allah as He exists with His Names and Qualities. And thus, I accept all of His Commandments and Rules and Regulations) and Imaane Mufassal (I believe in

Allah, His Angels, His Books, His Messengers, the Last Day, and in Taqdir, that all good and bad is from Allah the Most High and I believe in life after death). He emphasised on the principles of proper Islamic Aadaab - to respect the young and the old.

The foundation and principles of his Sabiree teaching is found in a letter dated 1970 when a person wrote to him with the intention of becoming his mureed. Hazrat Khalid Shah (R.A.) replied saying: "Regarding your intention of swearing the oath of allegiance I have accepted you. The guidance required for you to follow in the Sabiree Sufi Order is: Do not speak lies, do not backbite, remain steadfast upon following the commands

of Allah and his beloved Prophet (salallahu 'alayhi wasallam), remain steadfast and be regular with your Salaah and keeping fast. Always keep your murshid's countenance in your thoughts, and in every condition, all the time, be engaged in reciting YA HAYYU YA QAYYUM. Should anyone ask you which Sufi Order you follow, say, 'CHISHTI SABIREE.'"

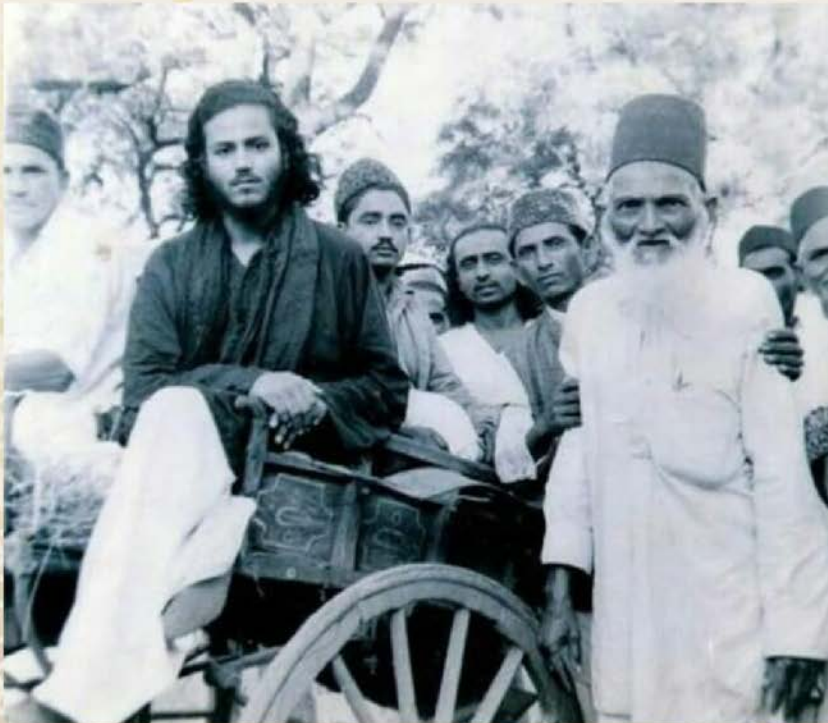
He advised that a disciple can only receive spiritual benefit from their spiritual guide only if they follow all commands given to them. He clearly instructed the disciples to partake in the spiritual practices of the silsila in particular to attend the Khatme Khwajagaan assemblies. He said if a disciple cannot sacrifice 30 minutes in a month to attend Khatme Khwajagaan then there is absolutely no connection between him and that disciple, and if any mishaps befall them, they should not complain to him as he would not be able to assist.

He placed great emphasis on the purification of the heart from the spiritual impurities of hatred, jealousy and envy. He stressed that the spiritual masters have given the cure of the reformation of the heart and that is one should attend the assemblies of Zikr and Khatme Khwajagaan as designated by the spiritual guide. He further instructed if one wishes for the growth and wellbeing of the Silsila for the future then every child should be in attendance of the Zikr and Khatme Khwajagaan programs. In one assembly in Lenasia, South Africa, Hazrat advised the mureeds to make ghusal (purification) of the heart. Janab Hoosain Brood a youngster at that time did not understand and asked his father Janab Abdur Rahman Brood (Lungi Wala) as to what did Hazrat mean by this. The next day Janab Abdur Rahman Brood requested Hazrat Khalid Shah (R.A.) to explain. Hazrat Khalid Shah called the young Hoosain Brood asked him to recite after him, "La ilaha ilalah, Lailaha Ilalah, Lailaha illallahu Mohammed ur RasoolAllah (salallahu 'alayhi wasallam)." After doing so, Hazrat Khalid Shah (R.A.) asked Hoosen Brood to swallow his saliva that he had in his mouth and when he did so, Hazrat Khalid Shah (R.A.) said to him, "My son, this recitation is the Ghusal (purification) of the heart."

He further advised that a sincere love and bond must be established with the Spiritual Masters of the Silsila that once an individual becomes linked to the chain, one will be pulled out from the misery of spiritual and worldly problems. On many occasions during his inspiring talks, he often cried when narrating incidents in the life of the Holy Prophet Muhammed (salallaahu 'alaihi wasallam), his Sahaba (R.A.) and the Awliya Allah (R.A.). This was due to his immense love for the Holy Prophet Muhammed (salallaahu 'alaihi wasallam). On one tour to South Africa, Hazrat brought with him a book on the life of Hazrat Bilal (R.A.) and delivered discourse from this book emphasising to the devotees the lofty station of servitude, rather than having a

desire of being a master.

Hazrat Sayed Muhammad Shah Chishti Sabiree Jahangiri Kambalposh (R.A.), the eldest son and Sajjada Nasheen of Hazrat Khalid Shah (R.A.), said, "The only lesson that my father instilled in me with vigor was that of Adab (good moral manners) and good character." He further says that once, Hazrat Khalid Shah (R.A.) was gone out on some work when some elderly disciples of his had come to see him. While Hazrat was away, he sat and spoke to the elderly disciples awaiting his father. At the time when Hazrat returned home and walked past the room of where they were seated, he glanced in and saw that they were laughing and joking. Hazrat then summoned him to the next room and upon entering, Hazrat admonished him very sternly saying, "Have you not noticed that those mureeds of mine have grey beards and you sit and joke with elderly people. Where are your manners?" This lesson remained with him for the rest of his life. Hazrat Khalid Shah (R.A.) always stood by the principle that one with good manners is fortunate while the one with bad manners is unfortunate.



Hazrat Khalid Shah Chishti Sabiree Kambal Posh (R.A.) with mureeds in Posra, Gujarat, India. Elderly personality in white is Hazrat Kaloo Shah (R.A.), mureed of Hazrat Jahangir Shah (R.A.).

HAZRAT KHALID SHAH'S (R.A.) FAMILY LIFE

Janab Saleem Deen who served and stayed with Hazrat Khalid Shah (R.A.) in Pakistan for approximately 6 years states that Hazrat was a very strict father and never shied away from disciplining his children. If there was anything needed for the house or the children, Hazrat would go to buy it personally. New clothes were only sewn or purchased on the days commemorating the 'Urs of the Awliya (Khwaja Ghareeb Nawaaz (R.A.), Hazrat Baba Farid Ganje Shakar (R.A.) and Hazrat Saabir Paak (R.A.)). No extra luxuries were afforded to the family. For breakfast, 1 cup of tea and 4 pieces of toasted buns was served. For lunch Hazrat would purchase 1¼ kg of meat. After having it cooked, a red cloth would be wrapped over the pot with just a little of it remaining uncovered for food to be dished out from. The poor (approximately 25-30 people) that were residing around the building would be called up for lunch. Hazrat Khalid Shah (R.A.) would dish out for these guests and amazingly even though so little meat was purchased, each person would have a piece of meat in their plate. After these guest would leave, Hazrat would dish out and his family and children would gather around him and eat from the balance. The standard meal for supper was dhall (lentils). It was noticed that the meals Hazrat served to others were the very meals he ate himself. No meat was served on a Tuesday and a Wednesday. Hazrat kept a cane which he used whenever there was a need to instill discipline.



SUFI CONTEMPORARIES OF HAZRAT KHALID SHAH (R.A.)

Sayed Akbar Ali Bappu (R.A.), known as Naagin Ali Shah (R.A.)

He was a direct descendant of Sheikh Abdul Qadir Jilani (R.A.) and was a mureed in the Qadiriyya order. He had a unique quality of curing snake bites. If anyone in the Sindh Province of Pakistan was bitten by a snake they would say, "I will inform Ali Akbar Bappu (R.A.)." However, the person who was bitten had to inform Sayed Akbar Ali Bappu (R.A.) within seven days. When the letter arrived, Sayed Akbar Ali Bappu (R.A.) would hold the letter in his hand and take the name of the person who was bitten and by the virtue of this, the person would be cured. He had a close relation with Hazrat Khalid Shah (R.A.) that when he needed spiritual assistance on the path of sulook, Hazrat Khalid Shah (R.A.) would assist him.

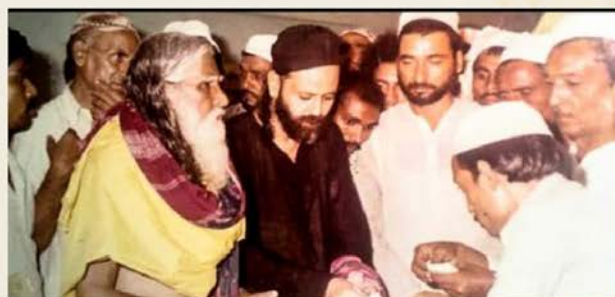
Hazrat Khwaja Badrul Islam (R.A.)

He was a direct descendant of Hazrat Khwaja Jamaluddeen Hanswi (R.A.). He belonged to the Chishti Nizami Jamaali Silsila. Once, due to some misunderstanding, a distance was created between these two friends. After some time Hazrat Badrul Islam (R.A.) invited Hazrat Khalid Shah (R.A.) for a programme and Hazrat Khalid Shah (R.A.) accepted the invite. People asked as to why he was accepting

the invite despite a disagreement between them. Hazrat Khalid Shah (R.A.) responded saying, "Although I am from the family of the Holy Prophet (salallahu 'alayhi wasallam) I will honour him, looking at him being from the family of Hazrat Khwaja Jamaludden Hanswi (R.A.)." Upon arriving at the khanqah of Khwaja Badrul Islam (R.A.), he was met and honoured with great respect which once again cemented their relationship.

Hazrat Ambar Shah Warsi (R.A.)

He was the son of Sayed Thuhoor Hasan Chishti (R.A.). His regular education was done at Darul Uloom Mu'iniya Usmaaniya in Ajmer. He became the disciple of Hazrat Shah Warsi (R.A.) who was the disciple of the famous Sufi Poet, Hazrat Bedum Shah Warsi (R.A.). He was also a very well renowned poet and a childhood friend of Hazrat Khalid Shah (R.A.).



Hazrat Khwaja Sayed Muhammed Khalid Shah Chishti Sabiree Kambal Posh (R.A.) and Hazrat Ambar Shah Warsi (R.A.) at a Mehfil-e-Sama.

Hazrat Baaqir Shah Jahanpuri (R.A.)

He resided with the qawwals known as Raees and Khaliq. He belonged to the Qalandariyya Silsila and was also a poet.

Hazrat Sayed Murshid Miyan (R.A.)

He was a descendant of the great Chishti Sheikh, Hazrat Khwaja Gesu Daraaz Banda Nawaaz Chishti Nizami (R.A.).

Hazrat Sayed Ahmed Shah Chishti Maudoodi (R.A.)

He was from Chisht in Afghanistan and was the Sajjadanasheen of Hazrath Khwaja Moudood Chishty (R.A.). Such was his excellence that if he were to ask you your name and the name of your spiritual guide, he would then recite all the names of the Masha'ikh of the chain leading up to the Holy Prophet (salallahu 'alayhi wasallam) irrespective of which silsilah one belonged to. One day, he saw Hazrat Khalid Shah (R.A.) in Paak Patan and enquired regarding this person who was wearing black clothes. He desired to come to meet Hazrat Khalid Shah (R.A.) at his khanqah. However, out of respect, Hazrat Khalid Shah (R.A.) went to meet him instead. When he looked at Hazrat Khalid Shah (R.A.), he remarked, "Who and what are you? You are, my beloved, of a unique standard. If there ever was a faqeer I saw in Pakistan, it was you."

Hazrat Taahir Miyan (R.A.)

He was a descendant of Hazrat Bu Ali Sha Qalandar (R.A.) who was a very handsome personality. One day, by chance, he saw Hazrat Khalid Shah (R.A.) in Paak Patan and was taken aback by Hazrat's appearance. He stopped Hazrat Khalid Shah (R.A.) and said, "I know that I am beautiful, but I never knew that there was someone more beautiful than me!"

Hazrat Peer Pagara (R.A.)

He was a direct descendant of Sheikh Abdul Qadir Jilani (R.A.). He sat in seclusion and only came out once a year. He would send his mureeds for spiritual guidance to Hazrat Khalid Shah (R.A.).

Muthrib Haqqani

His name was Ghulaam Nabi and he was the son of Ghulaam Najaf who lived in Kalyar Shareef. They were poverty stricken. One night Ghulaam Nabi dreamt of Hazrat Saabir Paak (R.A.), who instructed him to go to Ajmer and start singing as a qawwaal. Muthrib Haqqani grew up in Ajmer and became a famous poet. He was a childhood friend of Hazrat Khalid Shah (R.A.).



Hazrat Khwaja Sayed Muhammed Khalid Shah Chishti Sabiree Kambal Posh (R.A.) seated with Hazrat Shah Ahmed Maudood Chishti (R.A.) from Chisht, Afghanistan

Hazrat Khwaja Sayed Muhammed Khalid Shah Chishti Sabiree Kambal Posh (R.A.) with golden kalas being presented for the dome of Hazrat Baba Farid Ganje Shakar (R.A.). Also in this picture are Hazrat Ambar Shah Warsi (R.A.) on the left of Hazrat, and Hazrat Badrul Islam (R.A.) on his right.



Hazrat Qasim Baba Fareedi (R.A.) (Dr. Qasim Motala)

He was a doctor by profession who resided in Hyderabad. He renounced his profession and took the path of Tasawwuf, becoming a well known Sufi guide himself. He was also a contemporary of Hazrat Iqbal Shah (R.A.) and was present on the occasion when Hazrat Khalid Shah (R.A.) was officiated as the Sajjaada Nasheen of the Sabiree Silsilah.



Hazrat Qasim Baba Fareedi (R.A.) seated with Hazrat Sayed Khalid Shah (R.A.) on the day of his succession, 25th June 1954.

HAZRAT KHALID SHAH'S (R.A.) SUFI ETHICS

Hazrat Khalid Shah (R.A.) was selected to represent Hyderabad in the All Masha'ikh Conference held by the then President of Pakistan President Zia ul Haq. In this assembly were gathered many Sufis and Masha'ikh from different parts of Pakistan. When Diwan Qutbuddin Farid Chishti (R.A.), the 22nd direct descendant and Sajjadda Nasheen of Hazrat Baba Farid Ganje Shakar (R.A.), entered the assembly, Hazrat Khalid Shah (R.A.) immediately woke up out of respect and went forward and kissed the feet of the Diwan Sahib not bothering that he was in the presence of the President of Pakistan while all the others remained seated. This act pleased Diwan Qutbuddin and he said, "Today Khalid Shah (R.A.), we know your spiritual status!"

Once a young man who was part of a music band had come to Hyderabad to perform. Hazrat Khalid Shah (R.A.) showed the young man extreme respect. When he was asked as to why he showed such respect to this person, Hazrat Khalid Shah (R.A.) said, "Indeed, I know that he is a musician and dancer, but he is a descendant of Hazrat Baba Farid Ganje Shakar (R.A.); therefore it became my compulsion to show respect to him."

Once, while visiting the mazaar of Hazrat Baba Farid Ganje Shakar (R.A.), a person attempted to kiss his hand. Hazrat Khalid Shah (R.A.) immediately reprimanded the person, saying that

how dare he do this showing him respect in the presence of Hazrat Baba Farid Ganje Shakar (R.A).

Shopkeepers in Paak Patan recall the high level of respect that Hazrat Khalid Shah (R.A.) had for Hazrat Baba Farid Ganje Shakar (R.A.) that he never allowed people to kiss his hands while he walked the streets of Paak Patan. Instructions were given to all who stayed in the khanqah in Paak Patan not sit or sleep with legs facing in the direction of the mazaar of Hazrat Baba Farid Ganje Shakar (R.A.), even thou the khanqa was situated a distance away. During his stay in Paak Patan, Hazrat Khalid Shah (R.A.) only visited the mazaar when he arrived, on the Urs day and before he left Paak Patan. Regarding this he said, "If only people understood who we are in comparison to the great station of Hazrat Baba Farid Ganje Shakar (R.A.), nobody will be running all the time in and out of his mazaar out of respect for his great station."

Although Hazrat Khalid Shah (R.A) had immense resources at his disposal, he never abused his position - a quality that was adopted by earlier Masha'ikh of the Chishtiya Silsila. He led a very simple and disciplined life with minimum worldly belongings. During the period of Hazrat Jahangir Shah (R.A.), Nawaabs gave him huge tracks of land in Dera Ghaazi Khan. During the period of Hazrat Khalid Shah (R.A.), the caretakers of the land would come to him annually with the financial reports of the properties. Hazrat Khalid Shah (R.A.) would ask

them one question: "Have the proceeds of the area been distributed to the poor of the area?" to which they would reply in the affirmative. On their last visit before Hazrat Khalid Shah (R.A.) came to South Africa, he ordered them to make this land Waqaf for the poor. It is reported upon returning from South Africa, the gifts that were given to him by his disciples were distributed to his poor friends in Karachi and Hazrat would return home with only the bag he left with!

One day while seated at the khanqah in Cathedral Road, Durban, during the Khatme Khwajagaan, Hazrath Khalid Shah (R.A.) noticed an error. He pointed it out to Hajee Ismail Nisaar and said to him that he would be going to Johannesburg and that when he returns to Durban, he must remind him and he will correct the error. After several weeks when Hazrat returned to Durban, Hajee Ismail Nisaar requested Hazrat to correct the error. Hazrat Khalid Shah (R.A.) stared at the framed copy of the Khatme Khwajagaan for a little while and thereafter said, "Read as it is written here, for who am I to correct what my father had given."

Hazrat Khalid Shah (R.A.) never made anyone his mureed who was already the mureed of another Sufi Shaykh.. If a person came to him with such intention, Hazrat would advise them to go back to their Shaykh and have faith in him. If a person came to him keeping it a secret that he belonged to another spiritual guide, Hazrat through his spiritual

intuition would intercept it and refuse their request of becoming his disciple. Hazrat Khalid Shah (R.A.) never had an intention of amassing a big following. Hazrat stopped visiting Cape Town and when the invites to visit Cape Town were extended he would find an excuse and turn down the invite. He was asked regarding this and he responded saying that on his visit to Cape Town he found the people full of respect and love, but many of those who visited him were mureeds of Hazrat Sayed Mehboob Ali Shah Chishti Nizami (R.A.) and other Sufi Masha'ikh. Therefore, he stopped visiting Cape Town as he did not want the attention of those disciples to be drawn towards him instead of their own spiritual guide.

Due to his great influence, the Chishti Sabiree Jahangiri Silsila spread to many countries like India, U.K., Pakistan, South Africa, etc. and places such as Jherruck, Paak Patan, Lahore, Bareilly, Peshahwar, etc. In 1958 on his visit to the Mazaar of Hazrat Saabir Paak (R.A.) in Kalyar, Hazrat Khalid Shah (R.A.) was disturbed by what he saw in the mazaar, namely, of devotees leaning over the holy grave of Hazrat Sabir Paak (R.A.). Hazrat Khalid Shah (R.A.) then and there made an intention that if Hazrat Saabir Paak (R.A.) gives permission, he will put a catera (railing) around the taweez (cement covering of the grave) to stop devotees from leaning on to the grave.

Having made this intention, Hazrat Khalid Shah

(R.A.) left Kalyar for Surat in the Gujarat province. Here in Surat there was a Hindu devotee in distress who heard of Hazrat's arrival and he decided to seek Hazrat's assistance. On meeting Hazrat he expressed that he has a problem. Hazrat asked him as to what was the problem. The Hindu devotee told Hazrat that he has a small son who cannot hear or speak and Hazrat should help him. At this time Hazrat had nothing with him except the blessed water that was passed over the sanctified grave of Hazrat Saabir Paak (R.A.). Hazrat told the Hindu devotee to give this water to his son to drink and he will speak and hear within three days, and that he (the Hindu devotee) must make a nazrana (donation) of a few tola (ounces) of silver for the Catera. The Hindu devotee readily agreed. Having full faith in Hazrat Saabir Paak (R.A.) and the Grand Sufi Masters that they would not put him to shame, Hazrat Khalid Shah (R.A.) declared, "If this child does not speak within three days, I will remove this black garb of sufi masters!" Miraculously, in three days time, the boy began to speak and hear. His father kept his word and donated the silver as agreed upon. This railing was made by Hazrat's mureeds in Surat in India. Due to this incident and the personality of Hazrat Khalid Shah (R.A.), multitudes Hindus accepted Islam at his hands in India.

In 1963, Hazrat Khalid Shah (R.A.) had the Buland Darwaza (Gateway) constructed at the Mazaar of Hazrat Sabir Paak (R.A.) in Kalyar Shareef, India.

He personally purchased the wood for the door. During this visit again, a great many accepted Islam at his hand. Seeing this as a threat to Hinduism, the government of India banned him from entering India. This resulted in Hazrat not being able to go again to Kalyar Sharif and he was unable himself to present the silver cetera in the Mazaar of Hazrat Sabir Paak (R.A.) when it was completed. Nevertheless, this wish was fulfilled by Hazrat's eldest son and Sajjada Nasheen, Hazrat Sayed Muhammed Shah Chishti Sabiree Jahangiri Kambal Posh (R.A.) in 1989 after 32 years. It is reported that the person who signed the banning order of Hazrat suffered with his hands being paralysed.

Due to the banning of him entering India, Hazrat Khalid Shah (R.A.) now focused his attention to the service of the Murshid of Hazrat Sabir Paak (R.A.), Hazrat Baba Farid Ganje Shakar (R.A.) in Paak Patan Shareef, Pakistan. Here he established a huge Khanqah known as Kashaana-e-Mas'oodiya Sabireeya Khanqah where the Urs of Hazrat Baba Farid Ganje Shakar (R.A.) is grandly celebrated during the first five days of Muharram and which attracts devotees from all parts of the world, e.g. India, Pakistan as well as South Africa. This property was purchased by the late Mohammed Bhamjee from Botwana. He was also responsible for constructing Hazrat's residence in Hyderabad. In the 1980's, upon the instruction of Hazrat Khalid Shah (R.A.), a golden Kalas (a structure mounted on the Dome) was made by his mureeds which was placed

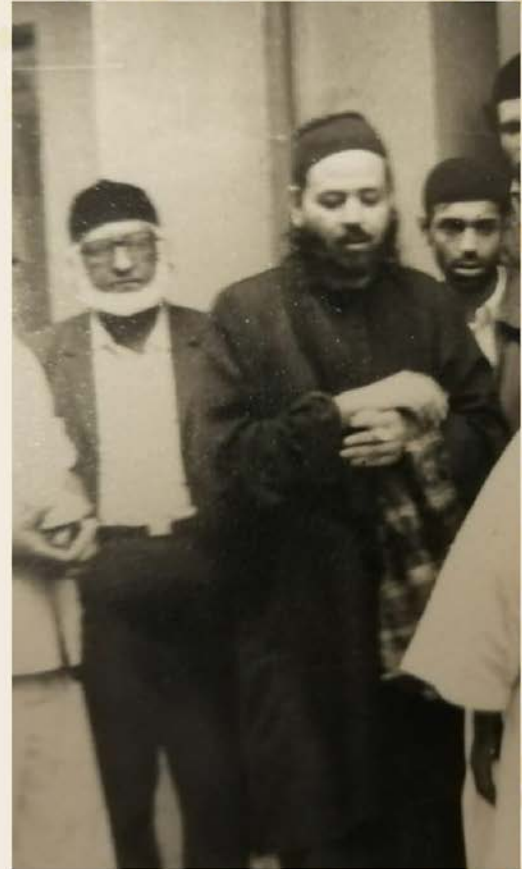
(on the dome of the mazaar of Hazrat Baba Farid Ganje Shakar (R.A.). In Hyderabad, he was instrumental in establishing the Jashne Eid-e-Meelad-un Nabi (salallahu 'alayhi wasallam) Organization, the Ghareeb-e-Nawaaz (R.A.) Urs Committee and the Ghareeb Nawaaz (R.A.) Yateemkhana.



HAZRAT KHALID SHAH'S (R.A.) ARRIVAL IN SOUTH AFRICA

The Chisty Sabreee Silsila in South Africa was already founded in 1944 by Hazrat Ibrahim Madari Chisti Sabiree (R.A.) under the instruction of Hazrat Iqbal Shah Chishti Sabiree (R.A.). He acted as the representative of the silsila and many entered into the silsila becoming mureeds of Hazrat Iqbal Shah (R.A.), and thereafter, of Hazrat Khalid Shah (R.A.) upon his hands.

In 1959, a personality named Khalifa Rasool Khan (R.A.), aged 39, undertook a journey to India. It was here he met Hazrat Khalid Shah (R.A.) for the first time, who at this period was 24 years old. Khalifa Rasool Khan (R.A.) was awe inspired by Hazrat Khalid Shah (R.A.) and spent a few weeks with him. During this period, Hazrat Khalid Shah (R.A.) spoke briefly to him regarding Tasawwuf and the Murshid and Mureed tradition. However, he did not accept him as a disciple as on this visit to India, Hazrat Khalid Shah's (R.A.) sole intention was to visit the mazaars of Khwaja Gharib Nawaaz Muinuddin Chishti (R.A.), Khwaja Gharib Shah Chishti Sabiree (R.A.), Hazrat Jahangir Shah (R.A.) in Ajmer, and Hazrat Saabir Paak (R.A.) in Kalyar. Out of respect for these great sufi masters, he did not initiate anybody as his mureed on this trip. However when he found Khalifa Rasool Khan (R.A.) interested in becoming his mureed, he said to him, "You expressed desire to thread the path of the Fuqara.



Khalifa Rasool Khan (R.A.) with Hazrat Khalid Shah (R.A.) .

Remember, you have to be prepared and ready as this is not an easy path. Do not take me lightly, as I will purify you from head to toe!" Hazrat Khalid Shah (R.A.) further instructed him, "On your return to South Africa, it will be soon the commencement of the Holy month of Ramadaan. People sit during the last 10 nights in Itikaaf (seclusion) but I instruct

you to sit the entire duration of 30 days in Iktekaaf and during this period remain in wuzu, read Quran regularly, be steadfast with your Salaah, observe your fast, remain constantly in the remembrance of Allah, recite abundant Durood upon The Holy Prophet (salallahu ‘alayhi wasallam), be isolated from people and refrain from useless and idle talk.”

Upon his return to South Africa a special room was set up in his house and here he dutifully carried out the instructions that he received. Upon successfully completing this task Khalifa Rasool Khan (R.A.) was completely transformed within this short period to be a spiritualised person to the amazement of people who knew him as “Cappi Khan,” the captain of a cricket team. In 1960 via letter, Hazrat Khalid Shah (R.A.) accepted Khalifa Rasool Khan (R.A.) as his mureed. A very strong bond of love developed between the two and in this period Khalifa Rasool Khan (R.A.) requested Hazrat Khalid Shah (R.A.) permission for him to host the Urs of Hazrat Saabir Paak (R.A.). This request was declined as Hazrat said to him that this Urs Sharif has been given by his father, Hazrat Iqbal Shah (R.A.) to Hazrat Ibrahim Madari (R.A.) and that is hosted by Buzme Shah Iqbal Chishti Sabiree of South Africa in Durban. Instead, he was granted him to host the Urs of Hazrat Iqbal Shah (R.A.) and also to conduct weekly Khatme Khwajagaan at his residence, which continues to this day.

It was in 1966, upon the invite and tremendous

efforts of his dear mureed Khalifa Rasool Khan (R.A.), who at that time resided in Potchefstroom, Hazrat Khalid Shah (R.A.) set his blessed foot for the very first time in South Africa at the age of 31.

Hazrat Khalid Shah (R.A.) had great love and respect for two personalities, namely Hazrat Ibrahim Madari Chishti Sabiree (R.A.) and Khalifa Rasool Khan Chishti Sabiree (R.A.), and it was their residences that became the official homes wherein Hazrat Khalid Shah (R.A.) stayed during his visits to South Africa. He spoke about them with great honour saying, “The first person to bring me to South Africa was Rasool Khan and the person responsible for establishing and spreading the silsila throughout the Southern Africa is Ibrahim Madari. If it was not for his efforts you would not have known me, nor my father nor my grandfather!”

Upon Hazrat Khalid Shah (R.A.) first visit to Durban in 1966 when he arrived at Jhaveri’s Building in Cathedral Road, a white sheet of cloth was rolled out from the car to Flat No. 3, which was a two-room flat where Hazrat Ibrahim Madari (R.A.) resided, and it also served as the Chishti Sabiree Khanqah. Hazrat Khalid Shah (R.A.) walked on this white sheet all the way to the khanqa and as he walked, the sheet was rolled up by the mureeds behind him. This sheet was kept as a sacred relic with the Late Goolam Saabir Ebrahim and over the years pieces were cut and buried with mureeds of Hazrat Khalid Shah (R.A.) who passed away.

That evening, a Mehfil-e-Sama was held at the Khanqah. The qawwal was Hajee Ismail Nisaar who was a very pious individual of the Qadri Rifai Sufi Order. Due to his piety, he also led the Zikr and Khatme Khwajagaan at the khanqah. As the Mehfil-e-Sama progressed, Hazrat Khalid Shah (R.A.) was overtaken by a state of ecstacy upon the following verses: "Maaf karna jo khata'e Hazrate Iqbal Shah (R.A.), meaning "Forgive me for any shortcomings, Hazrat Iqbal Shah (R.A.). Hazrat Khalid Shah (R.A.) held his shawl over his face and wept for the entire duration as theses verses were continuously recited until the early hours of the morning. Hazrat Khalid Shah (R.A.) then presented his shawl and watch to Hajee Ismail Nisaar as a gift. The next day, he bestowed three individuals with honorary orange 'Sabiree Topies (caps)" and instructed them never to curse anybody (Due to their duas being accepted). They were Hazrat Ibrahim Madari (R.A.), Janab Noor Mohammed Ibrahim and Goolam Sabir Madari (son of Hazrat Ibrahim Madari (R.A.), who was the last mureed of Hazrat Iqbal Shah (R.A.) and first mureed of Hazrat Khalid Shah (R.A.)).

In the late 1970's, Hazrat requested one of the mureeds to purchase a few packets of orange dye and asked Khalifa Rasool Khan's (R.A.) noble wife to present a kurta and topee that belonged to her respected husband. When it was presented, Hazrat himself initiated the dyeing of this kurta and topee. He then called on all mureeds a day before to be present at the Khatme Khajegaan the next night

and, in this assembly Hazrat Khalid Shah (R.A.) bestowed khilafat upon Rasool Khan Chishti Sabiree (R.A.) and made him wear the khirqah of the Sabiree silsila, being a Kurta of orange colour. This was witnessed by many who were in attendance. Since this day he was honourably and respectfully called "Khalifa" Rasool Khan (R.A.). In a letter to the mureeds of South Africa dated 19/01/1980, Hazrat Khalid Shah (R.A.) expressed his wish that the land adjoining the home of Khalifa Rasool Khan (R.A.) be used to build a facility from where the activities of the silsila must be conducted and that place be the centre of the Sabiree Silsila in Johannesburg



Hazrat Sayed Khalid Shah (R.A.) granting khilafat to Khalifa Rasool Khan Chishti Sabiree (R.A.)..



Hazrat Sayed Khalid Shah (R.A.) giving advice to his dear mureed and khalifa, Khalifa Rasool Khan Chishti Sabiree (R.A.).

He also visited South Africa in 1972, 1976, 1981, 1982, 1983 and 1984. During his visits to South Africa, thousands of people became his mureeds. He also delivered many inspiring talks throughout his visit. The Chishti Sabiree Silsila spread throughout South Africa, including Botswana and Lesotho. Hazrat Khalid Shah (R.A.) said that his only reasons for his visits was to spread the message of love and the teachings of the Khwajagaan-e-Chisht. Hazrat showed a great deal of concern towards his mureeds and well-wishers. He treated the poor and the rich alike and feared none besides Allah. Many respected people and Ulema used to seek Hazrat's advice on various issues. During his visit to Durban, in pure sufi ethic, he always first visited the mazaars of

Hazrat Shaykh Sayed Ahmed Badsha Peer (R.A.) and Hazrat Soofie Saheb (R.A.), and since 1972, the illuminated grave of Hazrat Ibrahim Madari Chishti Sabiree (R.A.) before continuing his mission. On a visit to the mazaar of Hazrat Badsha Peer (R.A.), Hazrat Khalid Shah (R.A.) said, "Verily this place is a place of distribution of great spiritual bouties." During these visits, he would meet with the Sajjada Nasheen of these two mazaars Hazrat Shah Goolam Mohammed Soofie Sani (R.A.).



Hazrat Sayed Khalid Shah (R.A.) in the mazaar of Hazrat Shaikh Ahmed Badsha Peer (R.A.), Durban, South Africa, 1972.

HAZRAT KHALID SHAH'S (R.A.) LOVE FOR SAMA (QAWWALI)

Hazrat Khalid Shah (R.A.), like his predecessor Masha'ikh, was fond of listening to sama. He said, "Sama is the ascension for the soul, however the conditions of Zamaan (Time), Makaan (place) and Ikhwaan (people attending) for the listening of sama must be adhered to."

In one mehfil, Ustad Miandad Khan was rendering a song in praise of Khwaja Gharib Nawaaz Muinuddin Chishti (R.A.) which moved Hazrat Khalid Shah (R.A.) into a state of spiritual ecstasy. While in this state he said to Miandad qawwal, "Ask for whatever you want and I will grant it to you!" Miandad qawwal requested Hazrat Khalid Shah (R.A.) to give him his car. Hazrat Khalid Shah (R.A.), while handing the car keys to him, said, "O unfortunate one, I reached such a spiritual station that if at that time, you asked me for Allah, I would have given Allah to you, but you unfortunate soul asked for a car!"

In 1978, during the urs of Hazrat Baba Farid Ganje Shakar (R.A.) in Paak Patan, Hazrat was affected by Tuberculosis. During the mehfil-e-sama, the qawwal recited the following verses: "Al Madad Khatme Rasool Shahe Rasoola Madade, Ay Karimul Nafase Rahmate Yazda Madade!" Upon hearing this, Hazrat Khalid Shah (R.A.) entered into a state of ecstasy lasting approximately 2 hours. During this period,

Hazrat would put his hand in his pocket and kept pulling out money presenting nazrana to the qawwal. The entire floor was covered in money to the height of the qawwal's harmonium. Seeing this unnatural phenomenon, as such amount of money could not have come out from a single pocket, the qawwal in utter shock, stopped singing. The mehfil came to an abrupt halt and Hazrat Khalid Shah (R.A.) retired to his chambers in seclusion. He remarked, "This qawwal elevated my soul to such a great spiritual height but he abruptly dropped me down from such a great height!" Hazrat's condition became like a restless ocean and the masha'ikh of Pakistan who were in Paak Patan learned about this and came to Hazrat with a qawwal to pay homage. They brought with them a famous qawwal by the name of Iqbal Qawwal Deobandi. Hazrat said to the qawwal that he was not in the condition to listen to sama and that the qawwal should come to his father's Urs in Hyderabad. The qawwal took offense to this and thought as to what he would go and do in Hyderabad. Hazrat Khalid Shah (R.A.) then declared to the qawwal, "Come for my father's Urs and I will show you that you will receive so much, such that you would not have received from others!"

During a visit to South Africa in 1976, Hazrat attended the Urs of Hazrat Saabir Paak (R.A.) in Clairwood, Durban, that was hosted by Buzme Shah Iqbal Chishti Sabiree of South Africa. That day it rained heavily flooding the entire ground. A special wooden platform was built over the running rain

water by Janab “Bhai Haffejee” and upon this platform the Urs program was held. In this gathering Hasan and Hoosen qawwal rendered a song which moved Hazrat into a state of ecstasy. The verses were, “Har dard ki dawa he salle alaa Muhammed, Taweez har bala he aalle alaa Muhammed (The cure for every pain is salutation upon Muhammed salallahu ‘alayhi wasallam, and the amulet for every calamity is salutation upon Muhammed salallahu ‘alayhi wasallam).”



Many great qawaals attained great fame after rendering their songs in front of Hazrat Khalid Shah (R.A.). Amongst them are Ghulam Farid Maqbool Ahmed Sabiree Qawwal (The Sabiree Brothers), Bahauddin Qawwal, Miandad Qawwal, Ustad Nusrat Fateh Ali Khan, Sher Ali Mehr Ali, Jafar Nizami Qawwal and many others. Ustad Nusrat Fateh Ali Khan once said that he rendered songs in front of many great Mashaa'ik of the time, but singing in the presence of Hazrat Khalid Shah (R.A.) was a unique experience on its own.



Hazrat Sayed Khalid Shah (R.A.) in a state of spiritual ecstasy during mehfil-e-sama.



Hazrat Sayed Khalid Shah (R.A.) at the 'Urs of Hazrat Sabir Paak (R.A.) in Clairwood, Durban. 1976. Seen in picture, amongst others, are Goolam Sabir Madari, Dawood Desai, Bhai Haffejee, Suleiman Hoosen, Essop Moosa, Ismail Essay, Hafez Hanif Khan and Abdur Rahman Brood.

MIRACLES OF HAZRAT KHALID SHAH (R.A.)

There are numerous karamats or miracles attributed to him. It is reported by a senior disciple Janab Easop Moosa Nisaar that once, while embracing Hazrat Khalid Shah (R.A.) he was reciting durood shareef in his heart (silently). Every time when he took the name of the Holy Prophet (salallahu 'alayhi wasallam), Hazrat Khalid Shah (R.A.) said, "Salallahu 'alahi wassallam" loudly. It was only after

a little while that he realised Hazrat Khalid Shah (R.A.) had actually intercepted his thoughts, as it is said that in the company of a scholar beware of what you say and in the company of a sufi beware of what you think.

A disciple in South Africa reports that he had a daughter that was possessed by Jinn. Efforts were made to cure her but every attempt failed. Hazrat at that time was in Pakistan and was made aware of

this problem. One morning, the young girl awoke totally cured and she said that she saw Hazrat Khalid Shah (R.A.) enter her room, place his hand on her head and told her, "Do not worry my child, everything will be okay!" After this, he awoke totally cured.

In 1976, Hazrath Khalid Shah (R.A.) attended the Urs of Hazrath Saabir Paak (R.A.) which was hosted by Buzme Iqbal Shah Chishti Sabiree of South Africa. The preparation of the langar was being done at the residence of the Fayzoo family in Clairwood. Suleiman Fayzoo, who was a young man of the house thought in his mind, if this man who is attending the Urs Shareef is a beloved of Allah he will come to the house and rest on my bed. When Hazrat Khalid Shah (R.A.) was brought to the cook yard he made it known to Ghulam Saabir Madari that he wanted to rest. He walked into the Fayzoo residence, and after greeting and seeking their permission, walked straight into the room of Suleiman Fayzoo and requested Ghulam Saabir Madari to call Suleiman Fayzoo. When Suleiman Fayzoo came, Hazrat Khalid Shah (R.A.) asked him, "Brother Sulaiman, are you now happy?"

Hafez Zubair Soofie , great grandson of Hazrat Shah Goolam Muhammad Soofie Saheb (R.A.) was the deputy imam of the Grey Street Jamia Masjid. When Hazrat Khalid Shah (R.A.) was at the khanqah in Cathedral Road, Hafez Zubair paid him a visit. After sitting there for some time, he sought

permission from Hazrat to leave as it was time for him to perform his duty of Salaatul Zohr. Hazrat asked him as to what work he does and Hafez Zubair replied that he was the deputy imam at Grey Styreet Jamia Masjid. Hazrat Khalid Shah (R.A.) then said, "Hafisaab, don't worry. A time will come when Allah will give you your own." After a short time, Hafez Zubair Soofie had a masjid built in Newlands and thus this prediction of Hazrat came true.



HAZRAT KHALID SHAH'S (R.A.) DEMISE FROM THIS MUNDANE WORLD

During Hazrat Khalid Shah's (R.A.) latter years, his health began to deteriorate. He had severe diabetes which resulted in kidney and heart failure. He was admitted in the Civil Hospital in Karachi and was treated by Professor Adeb Rizwi. His mureeds, however, persuaded him to come to South Africa to receive expert medical advice.

Before leaving Pakistan for South Africa Hazrat Khalid Shah (R.A.) called his eldest son Hazrat Sayed Muhammed Shah (R.A.) and said to him, "My dear son, during your entire life I never showed you fatherly love, but I promise I will be with you in your every breath, provided that you upkeep the dignity of the doorstep of the Khwajagaan; and if you have any need, go and ask from the doorstep of the Khwajagaan and never stretch your hand in need in front of any individual!"

Upon arrival in South Africa, Hazrat was immediately admitted in Baragwanath Hospital to undergo haemodialysis. After a period of four months, in spite of all serious attempts to provide the best medical treatment, the Will and Divine Wisdom of Allah took its course and On the 16th of May 1984 (15 Shahbaan 1404 A.H.), Hazrat Khalid Shah (R.A.), with the last word "ALLAH" on his blessed lips, left this mundane world for the Aakhirah just as the Maghrib azaan was being

called. During this period, Hazrat Khalid Shah (R.A.) was at the residence of the late AG Mia (Janab Ghafoor Bhai) in Spyker Street, Rynsoord, Benoni. His Janaza namaz was led by Moulana Abdul Hadi Al Qadri. Amongst the people who were responsible for digging the grave was Janab Yackoob Lawangi and Janab Abdul Khaliq (Size Cook). The last foot was dug by these two individuals using their bare hands. The persons who went into the grave to do his final burial rights were Saleem Deen, AG Mia (Ghafoor Bhai), Sirajjudden Kader and Moulana Abdul Hadi al Qadri. The love and respect people had for Hazrat Khalid Shah (R.A.) was seen, in that people used only their hands to fill his blessed grave with sand. No tools such as spades or shovels were used. He is buried in Watville, Benoni (South Africa) where the Urs is held every year in his honour attracting many devotees from all parts of the country. The first chadar was placed the next day on Hazrat's blessed grave by the Ahmed Rasool Khan Family who were his mureeds. A beautiful Mazaar Shareef is now built over his blessed grave.

In a letter to Hazrat Ibrahim Madari Chishti Sabiree (R.A.), Hazrat Khalid Shah (R.A.) expressed his spiritual yearning using a poetical verse which reads: "Hashr me phonchu to Ya Rab istarhah peshe Rasool, ek taraf Saabir ho Mere ek taraf Iqbal Shah (O Allah, on the Day of Qayamat when I am brought forth, present me in the court of The Holy Prophet salallahu 'alayhi wasalam in this manner, on my one side be Sabir Alauddin (R.A.) and on the

other Iqbal Shah (R.A.)”

Hazrat Khalid Shah (R.A.) left behind 7 sons and 7 daughters. His sons are Hazrat Sayed Muhammad Shah Chishti Sabiree Jahangiri Kambal Posh (R.A.), Hazrat Sayed Fareed Shah, Hazrat Sayed Waheed Shah (R.A.), Hazrat Sayed Ghulam Sabir Shah, Syed Ghulam Mustafa Shah, Sayed Abu Zar Shah and Sayed Mursaleen Shah. His daughters are Sayida Shamsad Begum, Sayida Mumtaz Begum, Sayida Afroz, Sayida Ghulam Fathima, Sayida Khatija, Sayida Rookaya and Sayida Ayesha.

Hazrat Sayed Muhammad Khalid Shah Chishti Sabiree Jahangiri Kambal Posh (R.A.) is indeed a great beacon of guidance and a lamp of the Sabiree Silsila in Southern Africa. Thousands derive spiritual benedictions from him in their worldly and spiritual affairs to this day. May his grace and favour continue to flow upon his mureeds, lovers and well wishers.



First chadar placed upon the blessed qabr of Hazrat Sayed Khalid Shah (R.A.), the day after his demise.



**SHAM'-E-BAZME SABIREE IQBAL SHAH (R.A.) KE LAADLE
PEER KHALID SHAH-E-SABIR (R.A.) HAQNUMA KE WAASTEH**



When I die, When my coffin is being taken out;
You must never think I am missing this world.

Don't shed any tears. Don't lament or feel sorry.
I'm not falling into a monster's abyss.

When you see my corpse being carried, Don't cry for my
leaving. I'm not leaving. I'm arriving at Eternal Love.

When you leave me in the grave, Don't say goodbye.
Remember, a grave is only a curtain for the paradise behind.

You'll only see me descending into a grave. Now watch me
rise. How can there be an end when the sun sets or the
moon goes down?

It looks like the end; It seems like a sunset, But in reality it
is a dawn. When the grave locks you up, that is when your
soul is freed.

Have you ever seen a seed fallen to Earth, not rise with a
new life? Why should you doubt the rise of a seed named
human?

Have you ever seen a bucket lowered into a well coming
back empty? Why lament for a soul when it can come back
like Yusuf from the well?

When for the last time you close your mouth, your words
and soul will belong to the world of no place no time.

Maulana Jalaluddin Rumi

Some Rare & Historical

Photographs of Hazrat Sayed Muhammad Khalid Shah Chishti
Sabiree Jahangiri Kambal Posh

سید محمد خالد شاہ



Depicted in the above picture (left to right) are Ismail Essay, Hazrat Khalid Shah (R.A.), Hajee Dawood Khan, Goolam Sabir Madari and Mohammed Bhamjee. Photograph taken in Cathedral Road, Durban. 1972



*Hazrat Sayed Khalid
Shah's (R.A.)
inauguration as
Sajjada Nasheen of the
Chishti Sabiree
Jahangiri Silsila, 25
June 1954.*



Hazrat Sayed Khalid Shah's (R.A.) first experience of "wajd" (spiritual ecstasy) during mehfil-e-sama at his inauguration, 25 June 1954.



Invitation card to the inauguration of Hazrat Khalid Shah (R.A.) which was officiated by Hazrat Ibrahim Madari (R.A.), depicted next to Hazrat on photo on the left.



*Hazrat Khalid Shah (R.A.) seated
with his first mureed, Goolam
Sabir Madari.*



*Photo depicting Mian Ahmed
Munshi (Munshisaab), maternal
grandfather of the compiler, ,
Hazrat Khalid Shah (R.A.) and Mr.
Sujee (left to right), in
Potchefstroom at residence of
Khalifa Rasool Khan (R.A.)*



Hazrat Khalid Shah (R.A.) in ihraam before departing for Hajj. Standing next to him is his eldest son, Hazrat Sayed Muhammad Shah (R.A.)



Photo taken in Makkah during Akbari Hajj (1983), depicting Hazrat Khalid Shah (R.A.) standing next to Hassan Limalia. Seated on left is Fareed Khan, and next to him Saleem Deen.



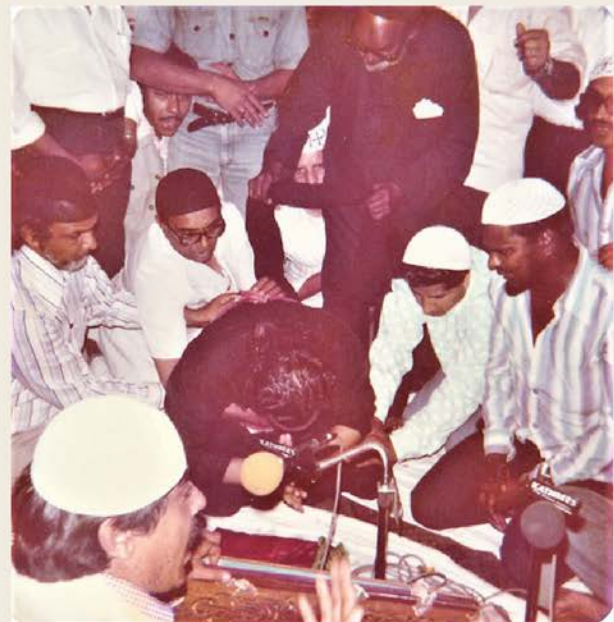
Hazrat Khalid Shah (R.A.) in Kalyar Shareef in 1963 (above) with an original handwritten letter of his (written from Kalyar) to Hazrat Ibrahim Madari (R.A.) regarding the construction of the Buland Darwaza at the mazaar of Hazrat Sabir Paak (R.A.).

در بیان مدبر شریف
 خلاصہ
 اکمل مسیح
 میں آج اب بے مبالغہ اور بے حد ہمدردی مابین صاحب
 لہذا تمہیں شکون آگے رکھتا ہوں۔ میں بے خوف و ہراس اور بے شک و گمان
 مہربانوں کا: تمہیں درپ 7 روز سے سکرانہ خدمت دہجیاں بنی خیر و عافیت
 بخشنی امید ہے کہ آپ صاحبان کو بے پرواہی سے ہرگز نہ مارا نہ ہٹا نہ گھوما نہ
 سکرانہ دروازے کے متعلق میں نے آپ کو کیا ہے امید ہے اسکا اعجاب
 بچھے پانسان میں ملے گا۔ ہرگز کوئی حد نہ ہو رہا ہوں اور کسی حد نہ
 لہذا تمہیں وہی امید ہے کہ ہرگز نہ مارا نہ ہٹا نہ گھوما نہ گھوما نہ
 یہ سکرانہ ناکہ ہرگز نہ ہٹا نہ مارا نہ گھوما نہ گھوما نہ گھوما نہ
 دروازے سے بہرہ نبرہ کا شاہ اقبال جنتی صاحب کو تو انفریق لندہ کر دوں گا کہ
 حضرت صاحب ناکہ ابینیشی کردہ نذرانہ ہر ما درہ جیسے شکر ہو مہنا
 اندہ ہی تمام جہت سے سب کو تک لہدی
 جیب کا تم کو لہدی کرنا
 قدو رام دہادی
 سید محمد علی گھانا جنتی مابین



Hazrat Khalid Shah (R.A.) in the cookyard at the Urs of Hazrat Sabir Paak (R.A.), Clairwood, 1976. Photo depicting Hajee Dawood Khan (mureed of Hazrat Iqbal Shah (R.A.), who served as the cook for the Sabiree Urs in Durban for over 50 years, and his family. (Paternal uncle of compiler)

Photos below depicting Hazrat Khalid Shah (R.A.) in a state of spiritual ecstasy during mehfil-e-sama at the Sabiree Urs, Clairwood, 1976.





Hazrat Khalid Shah (R.A.) being received at Johannesburg airport by Master Cassim Sabiree and Goolam Sabir Madari Sabiree.



Hazrat seated in a simple setting, sharing a meal amongst people. Depicted in picture are Janab AG Mia (Ghafoor bhai), Abdur Rahman Brood and the young Hoosen Brood (amongst others).



Hazrat seated with Hazrat Sayed Naseeruddin Chishti Idroosi (R.A.)



Hazrat seated in mazaar of Hazrat Shah Ghulam Hafiz Bhaijaan Soofie, with Hazrat Ghulam Muhiyyudin Kazi Chishti Nizami Habibi (R.A.)



Hazrat Khalid Shah (R.A.) with Hazrat Sayed Mahboob Ali Shah Chishti Nizami (R.A.) in Cape Town, South Africa.



Hazrat Khalid Shah (R.A.) with his sons, Hazrat Sayed Muhammad Shah (R.A.) and Hazrat Sayed Fareed Shah.



Seen in picture are Hazrat Sayed Muhammad Shah (R.A.), Hazrat Sayed Waheed Shah (R.A.), Hazrat Sayed Fareed Shah and Janab Goolam Mohammad (G.M..)



Hazrat Khalid Shah (R.A.) in a state of spiritual ecstasy. Seated next to him in white is Hazrat Sayed Muhammad Shah (R.A.).



Hazrat Khalid Shah (R.A.) always displayed extreme love towards the Ahlul Bayt. Here, he is seen preparing the kitchra niaz in honour of the Shuhada-e-Karbala on the 10th of Muharram in Paak Patan, and distributing it with his own hands. This was Hazrat's yearly practice.





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6. Interviews with Janab Badruddeen Madari and the Madari Family
7. Interviews with Janab Saleem Deen
8. Interviews with Janab Inayet Khan, son of Khalifa Rasool Khan (R.A.)



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