

Shaheed-e-Saalis

مآثر شہید ثلاث راہ نور اللہ المسلم المہر
قاصد نبیل فی اللہ الحسینی العشری
QAZI SYED NOORULLAH AL HUSSAINI AL MARASHI (A.A.M.)

قاصد نبیل فی اللہ الحسینی العشری
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E-mail: jpcbandra@yahoo.com,
jpcbandra@gmail.com
Website: www.jpconline.org

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Chapter 1

Introduction

Islam and its founder have always taught the lofty ideals of humanity. They taught higher axiology of human ethics and value system as guide lines to proper conduct of human beings. They taught how man can progress, how reciprocal cordial relationship may develop, how rights of one another are respected, how the works of welfare get priority. They instructed man to achieve advancement with love and harmony and maintain equitable relationship with fellow brothers and thus accelerate progress towards world peace. They tried to bring human beings out from the abyss of darkness of ignorance towards the light of knowledge. They struggled to lead the humanity towards perfection. They taught how man can become a better devotee than even the recluse the one who has renounced the world and yet mingle in worldly affairs; he is a perfect worldly person yet he does not forget the Hereafter.

Islam made the man as bearer of finer virtues and a beneficiary to cultural heritage of higher ideals. Islam spread the light of its teaching from the Arabian Peninsula around the world.

To spread the message of Islam, the founder of Islam and his progeny sacrificed everything. It was the message of the lofty ideal of humanity; it was a light to illuminate the dark life of man. It was the message that refined human

life and drove away the darkness from it. The sound of the noble proclamation 'Laa Elaaha Illal Laah' began to echo from every direction.

The Holy Prophet (s.a.w.a.)'s 23 years of preaching drove away the darkness of the ages and within a short time Islam became a force to reckon with. It changed enmity into friendship and enriched the lives of man with its noble teachings. Slaves inhaled an air of emancipation and the chain of serfdom began to crackle.

Though many persons heartily accepted the call of the Holy Prophet (s.a.w.a.) there was advent of opposition also but as the emerging power of Islam was stronger than the opposition, hence many deceitful opponents pretended to accept the tutelage of Islam for selfish purpose. Under the guise of Islam they always continued to engineer plots and intrigues for the destruction of religion. By pretending to play the tune of Islam they tried to weaken it, though they were not bold enough to call an open revolt when the Holy Prophet (s.a.w.a.) was alive. Abu Sufyan and his family enjoyed the foremost position in the list of those who apparently accepted Islam but by heart they were its sworn enemies. After the Holy Prophet (s.a.w.a.) departed from this world the secret animosity gushed out and began to take monstrous forms. Sometimes it appeared as the problem of caliphate ship and some time it appeared in the form of usurper of Lady Fatimah (s.a.)'s rights. The enmity sometimes manifested itself in Ibne Muljim's sword and the form of poison in the pitcher of Imam Hasan (a.s.). Yes! This animosity brought forth Yazids, Ibne Saads and Ibne Ziyads. This enmity erected dungeons of Kufa and Damascus and

imprisoned the family of the Holy Prophet (s.a.w.a.). This animosity established the kingdom of Omayyad and Abbasids and left no stone unturned to frustrate the noble efforts of the Ahlulbait (a.s.) towards maintaining the preaching of Islam.

These unworthy brutes never stopped their efforts of setting fire to Islamic cause and murdering the guardians of faith. But as the tyrants continued their atrocities, the guardians of religion put forth more and more sacrifices.

A glance at the world history will make you realize that the Prophet of Islam (s.a.w.a.) and his family (a.s.) have put forth more sacrifices than anybody else and it would never be possible to produce such noble sacrifices in the days to come. The whole of Arabian Peninsula including Iran is red with the blood of martyrs of the progeny of the Holy Prophet (s.a.w.a.). All of these sacrifices were made for the protection of Islam only and involved no motive of personal or collective gain. Had there been any such thing behind these sacrifices they would not have lasted even the one decade of time. History proclaims time and again that the sacrifices given by the Prophet (s.a.w.a.)'s holy Ahlulbait (a.s.) were motivated by their desire to protect and perpetuate Islam. Even their murderers felt intense of guilt and tried to project their action upon one another.

Muslims proudly raise their heads and proclaim that their religion is the perfect. Don't they realize that this perfection is due to the noble efforts of the Holy Ahlulbait (a.s.). It is therefore essential that Muslims should always be grateful towards the Ahlulbait (a.s.) and adhere to them.

Hereunder we are going to narrate the story of life sacrifice made by a mujtahid. He allowed his blood to be shed for the cause of Islam and gave up his life for the preservation of Islam.

This is the biography of the Third Martyr. Though the proper course of writing would be to write the biographies of the First and the Second Martyr before writing this pamphlet but I have given priority to this work and God willing the other biographies will also be published.

As a prelude to my essay hereunder we produce the following glimpses from the life of the First and the Second Martyr.

Shaheed-e-Awwal (The First Martyr)

The first person murdered among the vicegerents of our holy Imam (a.s.) is remembered by the title of Shaheed-e-Awwal, the first martyr. His name was Shaikh Shamsuddin Abu Abdullah Mohammad ibne Makki bin Mohammad Hamid al-Ameli. He was a very pious and dignified man. He was martyred on the verdict of Qazi Burhanud din Malaki and Abad bin Samatei Maleki. His innocent blood was shed on the unsuspecting land of Damascus. He was so ruthlessly murdered that the narration of his martyrdom would melt even a stone. The monstrous killers first smited his neck and then his corpse was hanged. The killers were still unsatisfied so they stoned the corpse and when they were tired from this heinous act they set fire to the corpse. The date of martyrdom is 9th Jamadiul Awwal, 766 A.H.

He had written a great number of books. One of the most weighty one is Lumaa'. In his commentary of Lumaa' Saheed-e-Sani (Second Martyr) writes that this book was written on the order of Shamsuddin Mohammad Adia friend of Ali ibne Moayyad the King of Khorasan. He began writing this volume in Damascus and completed it in Seven days. The large number of erudite resided in his neighbourhood yet he always maintained solitude at the time of writing this book.

Syed Mustafa Tافرishi in his book Rejal comments on to Shaheed-e-Awwal : He was a leader of the Imamiya sect and a great learned scholar. He was a good orator and a prolific writer.

Damascus was ruled by King Bedmar at the time of first martyr's martyrdom. For one full year he was kept in a dungeon prior to his murder. The reason of his murder is explicitly stated in history and it proves his innocence and faultlessness. The motive of that led to his murder was bigotry and enmity of his antagonists. With a dire will to exterminate this noble man they plotted an intrigue and prepared a document. In this murder document it was stated that those who profess faith which is antagonistic to be beliefs of Ahle Sunnat Jamaat should be killed.

There were a large number of signatories to this document. On the strength of this document a Maleki erudite issued the verdict to kill while the Sohafei erudite issued the verdict of repentance. Shaheed-e-Awwal denied the allegation and refused to repent for the false accusation. The oppressors then carried on the bloody verdict and brutally murdered him.

Chapter 2

Victimisation Of Shiaism

From its beginning Shiaism is being nurtured under the shadow of the sword. The enemies of Islam had nurtured so intense a hatred towards Ali for his divine leadership that they made it their unholy mission to exterminate the progeny of Ali (a.s.). As a consequence to this brutal monstrosity, hundreds of thousands of the followers of true faith had to embrace an untimely death. The valiant followers of the Ahlulbait (a.s.) were always ready to face death and never deviated from their path against any odds. They bravely declared their adherence to Imam Ali (a.s.) even from the gallows. They never forgot Imam Ali (a.s.) even when their tongues were cut. They never deviated from Imam Ali (a.s.)'s path even when they were engraved into the walls alive. By unyielding fortitude Shias have proved time and again that they shall never bow to falsehood and injustice. Oppressive government applied every means to crush the true faith, they spent away the royal treasury, poured rains of destruction by means of swords and dungeons yet the followers of right path never deviated. They stood firm against all odds considering martyrdom as the most precious item of life.

Their necks were smited, they were put on the gallows, their tongues were cut, they were built into the walls alive, they passed their lives in darkness of dungeons. Yet they kept on serving Islam by preaching its noble precepts.

Had the holy Ahlulbait (a.s.) and their followers not given their lives on the altar of truth the false accusation of the antagonists of Islam that Islam was spread by sword would find no reply. What answer has the Muslims got against this accusation save to project the sacrifices of the Ahlulbait (a.s.) and their followers. The most fitting and sure fire reply to their accusation is constantly being given by the noble sacrifices that Islam was not spread by sword but it was preached by noble sacrifices.

When the students of history ask: Who were oppressive to the Ahlulbait (a.s.)? Whenever this question is projected, Muslims have no recourse but to keep mum, because Abu Sufyans, Muawivyas, Yazids, Ibne Saads and their disciples always wore the guise of Islam and projected their evil designs wearing the garb of a Muslim. The chain of terrorism began by Abu Sufyan lasted for centuries and several actors of this foul play are still at large. The brutal characters of this melodrama wore the garb of Hajis to unleash terrors and sometimes they spread like hurricanes over the lands of Kufa and Karbala. They flooded Damascus, Baghdad, Karbala, Mashhad, etc. with the blood of Holy Prophet (s.a.w.a.)'s family. The evil design of Abu Sufyan had so prolonged an effect that the lovers of truth were being known constantly into victimization.

In the beginning of this pamphlet we described how Shaheed-e-Awwal was victimised by the enemies of the religion. Hereunder we describe briefly the story of Shaheed-e-Saani (the Second Martyr).

Shaheed-e-Saani (The Second Martyr)

His name was Shaikh Zainuddin Ali Ibn Ahmad al-Jubai al-Aameli. He was born on 13th Shawwal 911 A.H. at a village named Jabal-e-Aamil. He was very intelligent as a child. He finished learning the Holy Quran at the age of nine. Then he acquired the knowledge of jurisprudence and literature from his father. In 925 A.H. his father died so to continue his education he went to a city named Maysh. He lived there till 933 A.H. and learned from Shaikh Ali ibne Abdul Ali. Then he went to Kark-e-Nooh and become a pupil of Shaikh Hasan ibne Jafar. In 934 A.H. he returned to his native place Jabal-e-Aamil. He lived there for some time and then went to Damascus and began to acquire knowledge from Shaikh Ahmed ibne Sabir and Shamsuddin Mohammad ibne Makki. Thereafter he went to Sabaa. In 940 A.H. he went to Egypt for advanced learning, there he learned from the 16 great Sunni erudite who were considered highly knowledgeable in whole of the country. Thereafter he again came to Sabaa and from there started for the pilgrimage of the holy shrines of Masoomeen (a.s.) and returned to Sabaa in 966 A.H. He toured Roman Empire on 951 A.H. and spent there three and a half month in Constantinople, where he was eventually employed by Ba'lbak's Madresa-e-Nooriyah. He lived in Constantinople for a long time working as a teacher of five religions.

Mostly his life was passed in religious service. He wrote commentary of Lumaa'—the masterpiece of the First Martyr. In his commentary he had rendered a great service to the true faith. His pupils were also very brilliant

and achieved fame in history. In his library there were about two thousand books and two hundred of them were by Shaheed-e-Saani himself. His Sharh-e-Lumaa' – commentary of Lumaa' is so extensive that he required full six months and two days to complete it.

The cause of his martyrdom is trifling. This holy soul was murdered for no apparent reason and history has recorded his martyrdom as a noble sacrifice offered for the sake of religion. Such immortal sacrifices still provide a guiding torch to the misled, and act as light house on the dangerous straits of life.

The cause of the murder of Shaheed-e-Saani as given in history is mentioned as under. One day two persons came and produced before him their discord for solution. Displeased by the judgement one person went to Qazi Saydari and alleged false accusations against him. Incited by this ear-poisoning Qazi Saydari sent a messenger to Sabaa. Shaheed-e-Sani at that time used to live outside Sabaa in his vine garden and kept busy with the commentary of Lumaa'.

When the messenger reached Sabaa he was told by the inhabitants that Shaikh had left the city for Hajj. Qazi Saydari's messenger returned empty handed hence Qazi grew angry and sent a letter of complaint to the Roman Emperor. In his complaint he mentioned that in a Syrian city there lives a renovator who has deviated from all four religions.

When the complaint reached the Roman Emperor he issued an order for the immediate arrest of Shaikh. He ordered to bring Shaikh alive so that he could arrange a

debate of erudite and after ascertaining the faith of Shaikh to issue the final verdict.

A royal messenger started to Mecca carrying the decree. After reaching Mecca he gave the order to Shaikh. In reply of that order Shaikh, said: "I am ready to come with you after the rituals of Hajj are over, so you remain with me".

When the Hajj rituals were over, he left for Rome with the royal messenger. During their journey a man asked the Royal servant, "Who is this man with you?" He answered: "He is an erudite of Shia sect and I am taking him to Roman emperor". That devilish man said, "Don't you feel that this man will complain against you when he reach the royal court, there he has got so many friends and if any one of them supports his claim your death is sure. It is therefore desirable that you kill this erudite and take only his head to the king." This evil advice made home in the royal servant's mind and he murdered Shaikh on the sea-shore.

Innocent blood was shed upon the land of Constantinople. The billows of sea turned calm and expressed their sorrow by grim quietness. The headless corpse remained on the sea-shore for the whole day. Nobody cared either to give funeral bath to corpse or to bury it. The first night of martyrdom came expressing its grief. Nature wanted to honour the innocent martyr.

The Turk tribe living in the vicinity of sea shore witnessed a miracle. A marvelous event was witnessed. Lights from heaven descended upon the corpse. Turkmens tribe concluded that the corpse was that of some true servant of

God, a great person. Hence they buried the corpse with due respect and erected a dome over the tomb.

Now let us turn to the royal messenger. He carried the head of Shaikh to the royal court. When the emperor saw that his order was not complied with, he grew very angry and sentenced the cruel servant to death.

His name will continue to illuminate on the list of the martyrs who had given their lives for the sake of truth. He rests in eternal peace on the land of Constantinople and keeps the torch of guidance eternally aflame.

The exact date of his martyrdom is not available but the year is clearly stated as 966 A.H.

Chapter 3

Shaheed-e-Saalis

Now let us begin to learn about the life of Shaheed- e-Saalis (the Third Martyr). His name was Qazi Noorullah Ibne Sharif Shushtari. He was in generation, the twenty seventh descendent of Hazrat Imam Zainul Abedin (a.s.). Hereunder we hereby produce complete genealogy beginning from our 4th Holy Imam (a.s.) and ending with Qazi Noorullah Shushtari.

1. Imam Zainul Abedeen (a.s.),
2. Ibnul Husain al-Saghit,
3. Hasan,
4. Marash,
5. Abdullah,
6. Ali al-Maraas,
7. Hamza,
8. Ali,
9. Mohammad,
10. Husain,
11. Yahya,
12. Ibrahim,
13. Abi Talib,
14. Ahmed,
15. Ali,
16. Ali Mafakhar,
17. Mohammad,
18. Husain,
19. Husain,
20. Ahmed,
21. Najmuddin Mahmood,
22. Husain,
23. Mubarezud Deen,
24. Mohammad Shah,
25. Ziauddin Noorullah,
26. Sharif,
27. Sayed Qazi Noorullah (the Third Martyr or Shaheed-e-Saalis).

He was born in 956 A.H. in Shushtar a famous city of Iran. He hailed from a noble well-cultured and educated, and famous family called "Murtsh" dynasty of Iran. His family comprised jurists' erudites and men of leading eminence. His father Sayed Sharif was a renowned Mujtahid of his time and his reputation stretched all over Persia.

He began to acquire religious knowledge from his father and in few years his father taught him whatever he could

teach his son. Thereafter, he got permission of his father and started for the pilgrimage of Mashhad. There he presented himself before the grand shrine of Imam Raza (a.s.). At that time Mashhad was the place where great Mujtahids and erudites used to meet each other. Sayed Noorullah considered it as an opportunity and began to pass his time in the company of the Mujtahids engaged in research work. He used to stay at Maulana Abdul Wahed who was a great Mujtahid of Arabia. During his stay in Mashhad Sayed Noorullah began to write books on the distinctive merits of Ahlulbait (a.s.) and other branches of knowledge. Due to his participation in the meetings of Mujtahids and discussion with them, his fame began to spread in Mashhad and its suburbs. Within a short time his name was known all over Persia and people began to gather around him to benefit from his knowledge. Though there were many learned men all over Iran, the name of Sayed Noorullah was considered among the erudities of first rank. Within a short time he was established as a popular Mujtahid all over Iran.

During his stay at Mashhad he had written many books and several of the manuscripts are still preserved in the library of Mashhad. After passing many years in Mashhad he returned to his native place Shustar.

The conditions of India, in religious affairs, were critical at that time. Two ministers of Akbar the Great wrote a letter to Sayed Noorullah. They were Hakeem Abul Fatha Silani and Shah Fatehullah Shirazi. In their letter they had requested Syed Noorullah to come to India. Syed Noorullah felt the gravity of the situation and to render service to the cause of religion he decided to leave his

family and native place and adopt India as his permanent residence. He had opportunity of creative work in Iran where he had favourable environment but there was challenge from India which he accepted, hence without caring for his love of motherland, family, friends and relatives he started towards difficulties, trials, tribulations only for the sake of religion and bidding farewell to dear Shushtar began his troublesome journey towards unseen India.

Why he was invited to India? To answer this question we have to survey the contemporary condition so that we can produce sound reasons for the invitation extended to Sayed Noorullah.

India Ruled By Moghul Dynasty

India at that time was ruled by Moghul dynasty. After the death of its founder king Babar, Humayun sat on the throne. Though the meaning of his name is 'lucky' Humayun was the most unlucky of all the early Moghul kings. There was paradox in Humayun's life; at one place he was unlucky and on the other hand he was a happy go lucky type of man addicted to opium. His nature had made him whimsical and weak and as a consequence his opponents began to gain ground. His arch rival the Afghan chief Sher Khan availed the opportunity and annexed Bihar and Bengal. He became, overnight from Sherkhan to Shershah. The lazy Humayun now opened his eyes and to frustrate Shershah's progress he waged a war in Kanoj in 1540 A.D. This battle resulted in complete defeat for Humayun and no recourse was left for him except running away to Iran via Rajputana and Sind.

There he obtained political asylum.

After uprooting the emerging Moghul dynasty, Shersshah founded Afghan regime. He was an able administrator and established firm hold on the government. In 1545 as a result of accident Shersshah died and his brilliant career ended. Humayun had gained some sense by now. He obtained aid from the King of Iran and to test his luck began to lead military expeditions. With the first onslaught he won Kandahar and Kabul. Now he was hopeful of regaining Delhi. Humayun's luck was taking a positive turn. Shersshah's successors were worthless and weak and thus there arose rivalry among Afghan chiefs. Taking advantage of the opportunity Humayun fought a decisive war with Afghans in 1548 A.D. at Sarhind. This time Humayun was victorious and Afghans were defeated. The foundations of Moghul dynasty were laid again but the luckless Humayun did not live long to taste the fruits of his fight. In 1556 A.D. he died.

Akbar the son of Humayun who later became known as Akbar-e-Azam: (Akbar the great) was born in 1542 A.D. at Umarnot. At that time Humayun was devoid of permanent shelter. Akbar was brought up in the kingdom of Umarnot and when Humayun died Akbar was 13 years old. The Moghul rule at that time comprised only Delhi and Punjab. The circumstances were critical and Akbar was very young. The fate of his kingdom was uncertain. The Afghans were active in Bihar and Bengal but thanks to good luck of Akbar he had some faithful clever persons around him as aides. Within a short time of his coronation he had to fight a decisive battle with Hemu Baqqal the able commander of Adilshah Suri the son of Shersshah.

The fighting took place in 1556 A.D. at Panipat. Akbar's army scored a victory over Hemu's hosts on account of the military genius of Behram Khan the Khan-e-Khanan. Hemu was captured and killed. This war eliminated an able enemy and its impact was that Moghuls were firmly set as rulers.

After scoring a decisive victory over Hemu, Behram Khan consolidated his position in the government. He began to appoint his relatives on influential posts. Akbar did not like this partial attitude and as a result discord arose between them. This discord took the form of a battle in which Behram Khan was defeated. Akbar was magnanimous, he pardoned Behram Khan. This defeat had broken down the spirit of Behram Khan, so he wanted to leave India and go to pilgrimage of Mecca and Medina. Akbar gave him permission to go. He started his journey towards the holy places but some wayward enemy murdered him. When the news of Behram Khan's death reached Akbar, he was shocked by it. He took Mirza Abdul Rahim son of Behram Khan under his personal guardianship and managed to get him good education. Abdul Rahim was very intelligent. Eventually he became war minister of Akbar and led many victorious military expeditions. After the death of Raja Todarmal, Akbar appointed him as prime minister. It is believed that both Behram Khan and his son Abdul Rahim were Shias.

Abdul Rahim was also a poet and besides him Akbar had gathered around himself many learned persons. Akbar could not get formal education on account of unfavourable circumstances during childhood, but he had latent abilities of knowledge. He used to listen to good

books and discuss them with the masters around him. It is popularly said that Akbar's court comprised nine gems (nine great learned persons) who were the cream of erudition. Among the scholars, in his courts were Hakim Sayed Fatehullah Shirazi, Hakim Abul Fatha Gilani, Hakim Humayun, Sheikh Mubarak and his two sons Shaikh Abul Faiz Faizi and Shaikh Abul Fazl.

Chapter 4

Politico Religious Conditions During The Rule Of Akbar

We have just seen the condition of India before Sayed Noorullah's coming to India. Now let us cast a sight at the religious attitude of Akbar and his court. When Akbar took the reins of kingdom in his hands, Islam was enjoying a position of high status and reverence in India although several officers did not fail to commit atrocities under the garb of Islam. Being uneducated Akbar had a cold attitude towards religion and therefore antagonists of Shiaism had opportunity to behave with atrociously towards Shias. The position was critical and there were only a few adherents of Shiaism scattered over Delhi, Lahore, Kashmir, etc. To maintain their safety they had no recourse but to behave Taqayya.¹

Due to Akbar's indifference towards religion, shrewed and cunning fellows had, spread like wild grass. Shaikh Abdulla Makhdoomul Mulk and Abdul Bani Sadarul Sadr were the foremost. Both of these persons enjoyed high positions in Akbar's court. They were very selfish and greedy of power. Not only Shias, but Sunnis were also fed up by their treacheries and intrigues. Even the saints and hermits were not spared by them. They were the whole and sole weilder of power after the departure

¹ Adoption of things against Shariat outwardly for safety under duress. We shall use the word Taqayya for the sake of brevity.

of Behram Khan. Though they were erudites of Sunni sect they were slaves of desire and their greed knew no limit. Whenever somebody got a high post in the court of Akbar they would become jealous of him and leave no stone unturned to degrade the new comer. Under the guise of religion they would not even hesitate to exterminate anybody. The great Sunni historian Mulla Abdul Qadir Badayuni writes this about Makhdoomul Mulk and Sadarul Sadr in his book (Muntakhabut Tawareekh), "Outwardly they were religious but their piety was in veil to conceal their greed and selfishness... Whatever oppressions Shias has to undergo during the rule of Akbar and the partial attitude against them were due to evil designs of Mukhdoomul Mulk and Sadarul Sadr."

The intrigues of these two devils were so dashing that being a Shia was enough guilt for being put to death. They even tried to harrass Shaikh Mubarak and his sons but fortunately the latter managed to maintain their personal safety.

With the passing of days Akbar gained maturity and gradually changed his control on the affairs of Government. This was the time when the influence of Shaikh Mubarak and his two sons had begun to increase.

These two brothers were the only two persons who held high position in the court in spite of their being declared Shias. They were just impartial and prudent. They were always anxious to protect their Shia brethren with the influence of their position. Against them was the pair of Sadarul Sadr and Makhdoomul Mulk who always spread terrorism and pursued the policy of purge. Akbar's regime was an era of oppression upon Shias and therefore

those Shias who held high position in government wanted presence of such a person in the kingdom who could familiarise Akbar with principles of Shiaism and change his attitude towards tolerance and understanding of Shiaism. Let us cite only one example of the reign of fear in which Shias had to live.

There lived in Lahore a man named Mirza Faulad Barsal. He was a member of the mischievous pair of Sadarul Sadr and Makhdoomul Mulk. Mirza one day treacherously wounded an elderly Shia named Mirza Ahmed Taqi by dagger. The wound was fatal and Mirza Ahmed succumbed to it within three days. When Akbar received news of this ruthless murder he sentenced Mirza Faulad to death by crushing him under the foot of an elephant. Tension prevailed in the city. Fires of revenge flamed in the minds of the bigots but they were not courageous enough to revolt openly; but when Akbar went to the expedition of Kashmir they dug out the corpse of Shaikh Ahmed from the grave and burnt it.

Such was the state of affairs during the beginning of Akbar's rule with the passing of years there came a change Akbar's thinking. His fancies took the form of Deen-e-Elahi. This concept was a mixture of various religions and it had one positive effect on Akbar's thoughts. He never turned bigot and intolerant. As a result of this many erudites from Iraq and Iran got posts in his court. Whenever this Shia erudites felt that Akbar was deviating from tolerance they used to persuade him towards righteous conduct. This positive change in Akbar's nature loosened the hold of Makhdoomul Mulk and Sadarul Sudr. After the administration of capital

punishment to Mirza Faulad Barsal the dangerous pair become very cautious and could not dare to harass any one openly.

Chapter 5

Some Of The Scholars Of Moghul Court

In the previous chapter we saw the politico religious condition of Akbar's time and the new concept of the axiology of religion fancied by Akbar. It furnished us with the cause of Sayed Noorullah's coming to India. Sayed Noorullah thought of the protection of those who were already Shias and the propagation of Shiaism the true religion. He thought of nurturing the garden of faith with his blood which would bring such springs as there would be no autumn.

Those who invited Sayed Noorullah to India were the Shias who held high posts in Akbar's court. They felt that only a learned Mujtahid would be able to solve their problems because only such person can hold out discussions with erudites of other faiths and by solid arguments and proofs establish the identity of true religion. Their choice fell on Sayed Noorullah who was considered Mujtahid of repute in Iran. It would not be out of place if we introduce a few Shias of Akbar's court.

A Few Shias Of Akbar's Court

Mohammad Behram Khan: His ancestor was known as Mirza Jahanshah. He was a valiant and brave man He was a close associate of Akbar's grandfather Babar and father Humayun. After Humayun's death he was the prime supporter of Akbar. We have just narrated the part played by him and his son Abdul Rahim in the service of

Moghul kingdom.

Shaikh Mubarak Ali: He was son of Malookshah and was born in India. He was a master of Arabic and Persian language. At the age of 37 he came to Agra and lodged in the caravanserai of Rafiuddin. On account of his excellent knowledge he got access to the Royal Court and was given a high post. He worked as Akbar's tutor and Shaikh Abdul Qadir Badayuni author of Muntakhabut Tawareekh was also among his pupils. Eventually his two sons Shaikh Abul Faiz Faizi and Abul Fazl also got high positions in the Royal Court. Abdul Qadir Badayuni in his Muntakhabut Tawareekh writes that Shaikh Mubarak always tried to save innocents from the clutches of the followers of bigotry and polytheism and always behaved with extreme prudence lest Akbar's ideas become sectarian. The pair of Makhdoomul Mulk and Sadarul Sadr always laid boldly tried to degrade Shaikh Mubarak and his sons and once they succeeded in inciting Akbar against Shaikh Mubarak and got a warrant of his arrest issued. Shaikh Mubarak was saved by the intercession of Shaikh Salim Chishti who was the spiritual leader of Akbar. Shaikh Mubarak was relieved of his post and sent to Gujarat where he lived for a number of years. At last he regained his post by the recommendation of Mirza Ajiz Governor of Gujarat. He died in Agra and was, buried in Kandhari grave yard. His grave is not found today.

Shaikh Abul Faiz Faizi: He was the eldest son of Shaikh Mubarak. He was a very clever man and a talented politician. He got royal appointment by the influence of his father. Within a short time he was so successful that he was considered a first rate diplomat in

the court. Antagonists wanted to exterminate him but they could not succeed. He was not only a master diplomat but at the same time was a very gallant gentleman and master lyricist. His poetic name was "Faizi". Akbar was so much influenced by his poems that he made Faizi 'poet' laureate. He wrote interpretation of Quran which is his masterpiece. It lacks dotted letters. He was a prolific writer and co-author of many works on contemporary history. He took more parts in diplomatic affairs than his father Shaikh Mubarak and younger brother Abul Fazl. He was a staunch Shia Isna Ashari and took pride in declaring himself as such. He rendered full 28 years of service to King Akbar then fell ill. Akbar used to visit him during his illness along with the princes, Faizi died in 1596 A.D. and was buried in Kandhari grave yard beside his father. His grave is also untraceable today.

Shaikh Abul Fazl: He was younger son of Shaikh Mubarak Ali and born on 6th Moharram in 957 A.D. at Agra. He continued his education till he was twenty four and then put his glorious step in the field of diplomacy in 1578 A.D. Badayuni writes about Abul Fazl that his knowledge was extensive and Akbar began to pour all his kindness for him. For one year he lived with his elder brother Faizi but at that time no assignment was given to him, but the very next year he got a special appointment. This event is narrated by Badayuni. By that time Abul Fazl was addressed as Allama. His fame spread all over the kingdom and by his unparalleled knowledge and wisdom he rose to such a height in the court that nobody had as ended. He became so powerful that he was considered next only to the king. He was a master in

prosody, literature, philosophy and traditions. It is assumed that he was the chief contributor to Akbar's fancy of Deen-e-Ilahi. He was a great man of letters and had written many books. Due to his loyalty and ability Akbar had made him both prime minister and war minister.

The lofty position of Shaikh Abul Fazl was a source of jealousy in the minds of his rivals and antagonists. Though they were not able to divert Akbar's attention but they succeeded in breeding resentment in the mind of prince Salim who at that time used to reside in Allahabad as a result of discord with his father. There was difference of opinion between Akbar and Salim over the latter's inclination towards Noorjahan. Akbar was opposed to Salim's marriage with Noorjahan hence Salim was frustrated and invited doubts about the powerful Abul Fazl. He felt that perhaps Abul Fazl was advising Akbar against this marriage. He also thought that Abul Fazl was preventing his (Salim's) entry into active politics. These two doubts had made home in Salim's heart and bred bitter resentment against Abul Fazl. Love lorn Salim was passing his days and nights in anguish and plotting for revenge. It is well known that frustration in love is a very dangerous weapon. It does not hesitate to eliminate whatever obstruction comes in its path. When frustrated its motto is to destroy or to be destroyed. The same thing happened in this case, but it was based only on doubt and false assumption. Let us see how Abul Fazl met his end.

In 1603 Abul Fazl led Akbar's hosts against Ahmednagar but when Akbar ordered him to return personally he began his return journey to Agra with a party of few men.

When Salim got news of Abul Fazl's return he instructed king Narsangder to murder Abul Fazl, Narsangder was Salim's friend and his kingdom lay between Agra and Ahmednagar road. When Abul Fazl was passing through Narsangder's kingdom the latter encircled former's party with many Rajput warriors at a place named Antri near Gwalior. Though Abul Fazl's party was outnumbered he fought bravely but eventually he was killed. Raja Narsangder decapitated Abul Fazl's corpse and sent it to Salim in Allahabad. When Akbar got the news of the ruthless murder he got very angry and sent an army under the command of Raja Pitamberdas. Abul Fazl's son Abdul Rehman also accompanied them. This party reached Gwalior and killed Raja Narsangder and his family and annexed the kingdom.

Abul Fazl was a staunch Shia Isna Ashari. He was murdered in 1013 A.H. and 1603 A.D.

Chapter 6

Contemporary Learned Men In Akbar's Court

We have introduced you to a few pioneers of Akbar's court. Now let us turn towards the contemporary personalities so that we can have a closer perception of socio-political and politico religious condition.

Akbar's court comprised many gems among human beings and Shaikh Abul Fatha Gilani was one of them. He was an Irani born in Shushtar. He was a staunch Shia. Being a royal physician he yielded great influence in the court of Akbar and through him many Shias got employment in government service. Being a royal physician he knew Akbar's nature fully well and Akbar also considered him as personal friend on account of his vast knowledge of medicine and good behaviour. His lofty position was a source of grudge in the hearts of his opponents and they were continually striving for bringing about his downfall but he remained safe and secured from them keeping intact his dignity and self-respect.

Hakim Abul Fatha was the first man to realise the dangers that poisoned religion in Akbar's era. He wished these imminent terrors should be removed and for the solution of this problem he had invited Allama Fatehullah Shirazi and Allama Noorullah Shustari to India.

Hakim Abul Fatha died on 17th Ramazan 997 A.H. during a journey from Kashmir to Kabul with the Royal caravan.

He was laid to rest in Kashmir. He was not only a master physician but a man of letter also.

Hakim Hamam alias Humayn: He was a younger brother of Shaikh Abul Fatha. He came to India with his elder brother in 981 A.H. He was also a great physician and held a prominent post in the court of Akbar. He was a pious and God-fearing man with great interest in human-welfare. He wrote a book named Tarikh-e-Alphi on the order of Akbar. He was a man of letters and a master lyricist. He died in 1002 A.H. in the month of Zilqad.

Qarari Gilani: He was also younger brother of Shaikh Abul Fatha. He was a court poet. He was killed in a battle fought against Muzaffar Khan in Bengal.

The above mentioned persons were staunch followers and adherents of Sayed Noorullah Shushtari.

Mohammad Sharif Daqooi Neshapuri: He was an eminent politician and master diplomat. His native place Neshapur is historical place in Iran. It is particularly important in Imamiya history. By his extra-ordinary talent and cleverness he rose to a very high position in the royal court. He was married to daughter of Shahabuddin Ahmed Khan. Most of his time he passed in the natural beauty of Kashmir composing eulogies in praise of Ahlulbait (a.s.). He died In 1002 A.H.

Moulana Ahmed Ali: He was a Shia poet in the court of Akbar. His pen-name was "Nishany".

Hakim Syed Ali: He was a pupil of Shah Fatehullah Shirazi. He was also royal physician.

Hakim Ainul Haq Shirazi: He was a great religious

scholar and a master diplomat. It is probable that this was the man who became famous in the realm of 'Wit' as 'Mulla Do Pyaza'.

Mulla Mohammad Yazdi: He was a great logician and master jurist. He always took mentionable part in the debates of the royal court. Akbar had appointed him Chief Justice of Jaunpur.

Mirza Hakim and Mirjesh: Both of these persons were followers of Jaafariyah Fiqh. These unfortunate pair became victim of jealousy and were killed on the verdict of Abdullah Lahori.

Hakim Hasan Gilani: He was a master of the Unani System of Medicine. He held a dignified post as royal physician in the court of Akbar.

Hakim Muzaffar: He was also a royal physician. He was a holy man. He was a master hygienist.

Vrji Shirazi: He was physician as well as a poet. After coming to Fatehpur Sikri from Shiraz he lived for many years with Mulla Faizi, then he was introduced to Hakim Abul Fatha Gilani and this introduction resulted in the friendship with Abdul Rahim Khan-e-Khanan. His fame had reached Akbar's court and thus he got a very high position in the government. Unfortunately he died at a young age as a result of illness. When Akbar had got news of illness he personally went to enquire after him. He had written many odes in the praise of Ahlulbait (a.s.). He was called a king of odes.

Sayed Husain Mashhadi: He was a personal clerk of Akbar. He was a poet and a master calligrapher.

Mir Taqiuddin Shustari: He was a physician and master lyricist. He was given peerage by Akbar. He had translated 'Shahnama' on Akbar's order. Originally he was a Sayed and staunch follower of Shiaism.

Hayat Gilani: He had access to government poet on the recommendation of Shah Fatehullah.

Faraghi Shirazi: He was younger brother of Shah Fathullah Shirazi. After coming to India he got employment in royal court through Behram Khan Khan-e-Khanan. Once he went to Iraq leaving government service but Akbar called him back. He died in India.

Ghazali Mashhadi: Among the Iranis who dominated court of Akbar there was an Iraqi star, mill this was Ghazali Mashhadi. From Iraq he came to South India and from South India to Jaunpur where he used to reside at Khan-zamanis and later on got a position in the royal court. He was master poet of Persian language. Akbar had made him poet laureate. He died at Ahmedabad and was buried at the royal grave yard at Sarganjapura.

Mir Murtaza Sharifi: He was a great religious scholar and Akbar had appointed him on a very high post on account of his vast knowledge and lovely nature. After his death he was buried in the grave yard of Amir Khushro but the antagonists could not bear this honour, hence his corpse was removed from the grave yard of Amir Khushro and buried elsewhere. Such was the strength of opposition and the venom of their bigotry.

Shah Fatehullah Shirazi: Our description of the prominent personalities of Akbar's court would remain incomplete if we leave Shah Fatehullah Shirazi. He came

to South India from Shiraz. In South India he held a responsible post in the court of Adil Khan. When Akbar heard his fame he called him to Delhi through Hakim Abul Fatha Gilani. He was a great erudite and astute politician. When he agreed to come to Delhi, Akbar sent Khan-e-Khanan and Hakim Abul Fatha Gilani to receive him. When he came to Akbar, he was given a very high post. He used to assist Raja Todarmal in political affairs and paid attention to minute details. His diplomacy and erudition competed with each other for grandeur. His vast knowledge stretched to the realms of jurisprudence, traditions, medicine, astronomy, geology, astrology, grammar, economics, etc. Even though he was a man of great calibre he was very humble and treated everybody with respect. During his stay in Kashmir he fell ill and in 997 A.H. he died there.

Akbar had gifted Bhusavar village in Bharatpur district to Shah Fatehullah Shirazi and his progeny are still found in Agra and Bharatpur.

He was a fearless person and used to offer prayer in the hall of the royal court openly according to his belief. As for his erudition, historian Badayuni states that he was the eminent among the scholars of his time. Akbar had great respect for Shah Fatehullah. He used to say, "If Jahangir kidnaps Shah Fatehullah, and to get him back, I have to offer my entire kingdom I would do that."

Chapter 7

Metamorphosis Of Religion

We have just seen the era of Akbar, its social, political and religious implications. We saw what the condition was of India before Sayed Noorullah's arrival. We knew what opposition Shias had to face and their sincere efforts towards the preaching of the true religion. We saw how Shias strengthened the foundations of Moghul rule in India and how they changed darkness into light.

Even before Sayed Noorullah's arrival, Akbar's court was full of philosophers, poets, writers, religious, scholars, erudites, etc. Though there were many Shias in Akbar's court, there were also men of prejudice and bigotry. The time was so critical that many followers of true faith had to risk death to follow the religion of Ahlulbait (a.s.). Thus Shias had without recourse to follow "Taqiyya". On one side there were fanatic bigots and on the other hand there was "Deen-e-Ilahi" the fancy of Akbar which had puzzled every Muslim in general and Shias in particular.

Deen-e-Ilahi – The Fancy Of Akbar

Shias were waiting for someone who could maintain the integrity of Islam and control and erase the emerging Deen-e-Ilahi. This was a gigantic task. It needed a true and sincere preacher, a truthful leader. To protect Islam and divert Akbar's attention from "Deen-e-Ilahi" was not a trifle matter. It was a question of inviting death. The Shia scholars of Akbar's court were aware of the

complications and after much pondering over the point their choice fell on Sayed Noorullah Shushtari. They also informed of the potential dangers to Syed Noorullah who resolved to face them.

When Sayed Noorullah left Iran for India he had bidden final farewell to his motherland. Every step of his was a message of religious preaching, human welfare, peace and brotherhood. When he entered India, Akbar's brainchild "Deen-e-Ilahi" had trespassed all limits. Every day his fancies took new shapes. Let us speak a little more about what perversions were creeping. These facts are derived from prominent books of history and especially Muntakhabut Tawareekh" of Badayuni.

Akbar's Anti-Islamic Decree

One day Akbar issued a royal decree that congregational prayer (Namaz-e-Jamaat) and the call for prayer (Azan) should be banned. Akbar's friendship with the polytheists had become so Technicolor that he disliked such names as Ahmed, Mohammad Mustafa, etc. He ordered changes in official names i.e. Rehmat Khan instead of Mohammed Khan and Muslims were ordered to domesticate dogs and pigs and these animals were decorated with jewels lawful ment eating was forbidden and shaving of beard was ordered. Drinking wine in small quantity was considered permissible and obligatory bath after intercourse was prohibited. Fateha (prayer for the dead) was forbidden on grounds that man turns into matter after death and therefore Fateha was useless (The belief of modern Wahabis is also the same). Sun, Moon and Fire were considered objects of worship and it was believed that

power and strength is generated by worshipping them. Marriage between cousins was prohibited. Wearing of gold and silver was considered proper. Prayer (Salat), Fasts (Saum), Hajj (yearly congregational pilgrimage at Mecca) were considered useless Festival and even Eid was banned. To learn Arabic language was considered a vice; and teachings of jurisprudence and traditions were hated upon. Some letters of 'special' pronunciation like "Th Gh," etc., were omitted from the alphabet. The name Abdulla was transformed into Abaidala, Islamic laws and beliefs were derided upon and with autocratic order every kind of religious law was considered null and void.

Selfish persons were utilizing the fancy of Akbar by creating more and more doubts in the matters of religion. The state of affairs had progressed to such an extent that Akbar had ordered people to prostrate before him. This prostration was named as 'Zamin Bos'. Akbar had begun to worship fire due to the influence of the company of fire worshippers from Gujarat. He had made a fire temple in his palace. He had married Hindu princesses and with these Queens he behaved like a Hindu doing obligations etc. He used to offer specially separate prostrations to the sun and the fire. On the day of Hindu festivals he used to mark a Tilak (sectarial mark or marks with coloured earth or unguents on the forehead and between the eyebrows) on him and sought blessings from the Brahmins. Gambling was permitted and in his palace there was a royal casino. He considered fire, stone, water and tree as partners in godhead. He used to say that it was proper only to prostrate in the direction of the East because the sun rises from that direction.

He was very fond of listening to the mythological tales of the Hindus and he had begun to worship Shiva, Rama, Krishna, Mahadeva, etc. Islamic concepts were completely wiped out.

What caused this type of change in Akbar and what were its after effects? From his birth Akbar was brought up with the Hindus (his birth in Umarnkot) and when he was young he had Rajput princesses as his wives. He was ready to do anything to please his queens and would refrain from doing that would displease that Queens. It had bred two evils. On one hand Akbar had become voluptuous and indifferent to other things, and on the other side selfish courtiers had plenty of opportunity to flourish their foul play. Under the garb religious persecution bigots began their devilism and population was fed up.

The religious fancies of Akbar and the intrigues of bigots had puzzled the true lovers of religion. A dark future was lurking for Islam. None could dare to revert or prevent Akbar from these orgies. Definitely there were a few persons who could do so, i.e. Hakim Abdul Fatha Gilani, Hakim Hamam Alias Humayun, Abul Fazl, etc. but they are so deeply absorbed in political responsibilities that they could spare no time to this blistering problem. The only person who took a positive step towards alleviating this pain was Hakim Abul Fatha Gilani. First he called Mir Fatehulla Shirazi and then Sayed Noorullah Shushtari to his aid.

Chapter 8

Arrival Of Sayed Noorullah Shooshtari

In the previous Chapter we surveyed Akbar's religious fancies and the plottings of the selfish persons. The followers of Islam were anxious to be relieved of this malice. The wave of Deen-e-Ilahi was spreading far and wide. Hakim Abul Fatha Gilani calculated the dangers of this situation and extended an invitation to Sayed Noorullah Shooshtari. Maulana Fatehullah Shirazi who was at that time rendering yeomanly services as a Shia erudite was also co-invitee.

The above mentioned two influential persons first indirectly introduced Akbar to the marvellous erudition of Syed Noorullah. The King was so impressed that he expressed a desire to call Sayed Noorullah to India.

Now the selfless desires of Hakim Abul Fatha Gilani and Shah Fatehullah Shirazi were fulfilled when Akbar himself expressed a desire to have Sayed Noorullah. They immediately sent an invitation letter to Sayed Noorullah. In contents of the letter they had described the current political, social and religious conditions that were prevalent there.

When the invitation reached Sayed Noorullah he read it and surveyed the situation. He surmised the griefs he would have to suffer and the sacrifices he would have to make. After considering all the consequences he made a firm decision to serve and protect Islam in India and left

Shushtar for good. In 996 A.H. (1586 A.D.) he put his holy foot on the soil of India. Had he not arrived in India at that time Islam would have changed its form in India and Shiaism would have been completely uprooted. Every possible trouble he had resolved to face and hence he began to serve the religion immediately on his arrival to India. Upon his arrival religion breathed an air of contentment and vital force began to course through the veins of erudition. Every step had its potential dangers but he remained cool and collected. He began openly to preach the religion of the Ahlulbait (a.s.) and as a result of his fearless behaviour, those who were compelled to observe Taqiyya began to declare themselves as Shias in public. Thousands of persons in the various areas i.e. Kashmir, Lahore, Delhi, Multan, Gujarat, Sind, etc., became followers of Imamiyah Sect. Sayed Noorullah has described his labours of love and persistent efforts in the service of religion in his book Majaalesul Momeneen. Even a cursory glance at the context of the book is sufficient to convince about the hardships he had to face. He toured throughout India and assessed the position of religion. He found that though there were many Shias in India, they were compelled to live in Taqiyya. Today there are many Shias in the Indo-Pak sub-continent and all this is due to the unselfish and untiring efforts of Sayed Noorullah.

The first work Sayed Noorullah did just after his entry to the royal court was that he began subtly to reorient the worsening beliefs of Akbar. In the first year of his arrival he was successful in arranging a meeting of Milad-un Nabi in Fatehpur Sikri. Akbar was the power behind the

meeting and he personally attended it.

Thereafter Sayed Noorullah began to attend the Debate of Scholarly meetings and his brilliance shone through the discussion. Sayed Noorullah's good efforts began to bear fruits hence the opponents began to see that Sayed Noorullah was a prudent man and his roots were sinking deeper. Due to his dashing and selflessness the voice of Islam became louder and louder.

The first fruit that appeared on the tree of Sayed Noorullah's efforts was gradual change in Akbar's thoughts. His speed towards religious deviation solved down and there was ebb in the sea of his polytheism. Gradually he began to turn towards Islam. Everybody began to practice his own religion with full freedom. Nobody was afraid of letting others known what faith and beliefs he followed and at the same time expressed a sense of tolerance and understanding for the faith of others.

Sayed Noorullah began to achieve success after success on account of his peerless knowledge and unmatched eloquence. Akbar's behaviour was showing effect of Sayed Noorullah's discourses. The Debates of Knowledge became so interesting that even the roads and streets began to discuss its passers.

Before Sayed Noorullah's arrival, Islam and its precepts were derided at in the court of Akbar and Muslimhood was an apparent garb but underneath there was no trace of faith. They were Muslims without Islam and were far away from Islamic beliefs and practices. Polytheism was prevalent in royal palaces and Hindu rituals have made

home to the extent that whatever Islam had forbidden was considered proper. Lawful and unlawful were intermixed in every possible manner. Akbar's example was an enough excuse for everybody to deviate from the religious principles. True Muslims had critical responsibilities. To revert the king from his course of action was a question of life and death but Sayed Noorullah's efforts showed signs of success.

Chapter 9

More About The Mischievous Pair

The story of Shaheed-e-Salis is linked with the era of King Akbar and the story is alive with such brilliant characters as Hakim Abul Fatha Gilani and Shah Fatehullah Shirazi and on the other hand there were such venomous villains as Makhdoomul Mulk and Sadarul Sadr. We have referred to these villains in our context but it is desirable that more should be known about them otherwise our book would remain incomplete.

We are giving these villains the space due because we feel that we should remain aloof and impartial in our writing and present the characters as their True Colour. Impartiality in writing a historical narration is considered a dear virtue.

Let us take Makhdoomul Mulk first. His name was Abdullah bin Shamsuddin. His career begins from the time of Shershah who had decorated him with title of Sadarul Islam. Humayun had given him title of Shaikhul Islam. When Akbar came to power he gave him title of Makhdoomul Mulk. About his character sketch we would derive material from Badayuni's 'Muntakhabut Tawareekh'. Badayuni writes: "He (Makhdoomul Mulk) was extremely greedy and selfish person. He belonged to the Tribe of Ansar. His ancestors had come to Sultanpur. They were learned in Jurisprudence history, traditions, etc. He was a prejudiced bigot and got many Shias

murdered. Makhdoomul Mulk was jealous towards Ali". Only one incident of his venomous vileness would suffice. It is as under:

There is a book named "Rauzatul Ahwal" written by Mir Jamaluddin Mohaddis. In the third section of this book praises of Hazrat Ali (a.s.) abounds. Makhdoomul Mulk used to say that the third part was not written by Mr. Jamaluddin and as this section puts Hazrat Ali (a.s.) at par with God so I would burn this section of the book before the 'Shias.' When the wrath of this envious erudite was answered by the writer (Badayuni) giving a couplet by Imam Shafei as answer, Makhdoomul Mulk was chagrined. He was very jealous of Abul Fazl and used to caution his pupil saying: Wait and see what wrongs are done by this rogue to the religion. This was the first bigot of Akbar's era. Now let us acquaint ourselves with big co-plotter Sadarul Sadr.

Sadarul Sadr's name was Shaikh Abdul Bani lbne Shaikh Ahmed. He had vast knowledge of traditions and hence he followed the custom of Mohaddis. In the beginning Akbar was his devout follower and would even lift his shoes.

With the passing of time differences arose between Makhdoomul Mulk and Sadarul Sadr and these differences changed mutual friendship into enmity. Sudarul Sadr was also a very selfish person. Once he got a Brahman citizen murdered against the wish of Akbar. This incident grieved Akbar very much and with it began the downfall of Sadarul Sadr.

Both of these master villains were against Akbar's fancy

of Deen-e-Ilahi and his lifting off of Jazia (tax) Time and tide were so much against them that their influence vanished.

One day Akbar gathered religious scholars and erudites and put forward a proposal before them. He said: Is the king Mujtahid or not? To this question Shaikh Mubarak and his sons said yes a king can be called a Mujtahid. Other religious scholars opposed but they had to accede and give signs of approval. Sadarul Sadr and Makhdoomul Mulk had understood the motive of Akbar hence they were reluctant to sign. They produced every argument they could find but at last they had to sign. Akbar's mind was vexed by their reluctance.

The attitude of erudites had embittered Akbar's mind and he wanted to get rid of their influence. His move that we mentioned above succeeded and it brought a new powerful tool in Akbar's hands. Akbar was a master diplomat and an astute politician. He wanted to break his enemies with the power of a verdict instead of "sword". Shaikh Mubarak and his sons, by this direct movement gifted Akbar with a new weapon and this weapon brought an end to the atrocities of Makhdoomul Mulk and Sadarul Sadr.

One day morning suddenly a royal servant came with an official decree. Akbar had ordered them: Immediately leave India and go to Mecca. The poisonous pair was stunned by the decree but they could do nothing. Royal orders don't care for any one. Orders of King are backed by arrogance and obstinacy and they demand complete obeisance. Now the pair had to leave India but still they employed their ugly techniques. They issued a verdict

(Fatwa) that it is not lawful to go to Hajj this year because on land route one has to pass through the territory of Kafazis and it is not suitable to go via sea route because that would require permit from the Portuguese. But their verdict was of no avail against the order of Akbar. So they left for Mecca.

Akbar had scored a victory over the pair, but the jealous jackals decided to play another trick. On reaching Mecca they breathed an air of freedom and started to spread venomous rumours against Akbar and his courtiers. They were thus passing their days when suddenly they got the news that Akbar's cousin Mirza Mohammad Hakim had rebelled against Akbar and succeeded in getting control of Lahore.

This news proved to be a nerv tonic for the dubious devil. They began to dream of regaining their past glory and to realize their fancies they again began their joy-dreaming journey towards India. They had decided to give fullest co-operation to Mirza Mohammad Hakim and destroy Akbar's rule. With these dreams they came to India and entered Ahmedabad. But their dreams turned into nasty nightmares. On reaching Ahmedabad they heard the news of Mirza Hakim's defeat. Now they were helpless and Akbar had also got information of their malicious motives.

Now the mischief-mongers were really perplexed. They could neither go to Mecca nor to Delhi. To live in exile was also dangerous. In their plight they breathed a sigh of relief when they heard that some ladies of the royal palace had returned from Mecca after performing Hajj. They took the opportunity as God-sent and planned a move.

They went to the royal ladies and began to implore. "Please intercede in our case, recommend to the King that he might pardon our faults. They also sent a letter of apology to Akbar through the Royal ladies. Akbar was so fed up with the intrigues and foul play of the pair that he wanted to arrest them. When the ladies reached Delhi they gave Akbar the letter of apology and recommended their expulsion. As a political move Akbar accepted their apology. This letter of apology and recommendation were used by him as on the chessboard of politics. He sent a few of his trusted servants in the garb of royal receptionists to arrest the poisonous pair. The royal servants arrested them and started towards Delhi from Ahmedabad.

Now Makhdoomul Mulk and Sadarul Sadr had realized their fate that they would be the guests of royal prison and pass their life behind Iron walls. This shock proved lethal to Makhdoomul Mulk and he died during the journey. He was buried in Salaudbar. Sadarul Sadr was produced before Akbar and he was put under the vigilance of Raja Todarmal and Abul Fazl. Raja Todarmal asked Sadarul Sadr to give account of the Rupees seventeen thousand winch Akbar had given him but Sadarul Sadr could give no answer. For two years he lived in prison and in 992 A.H. died as a prisoner.

Chapter 10

Dawn Of The Career Of Sayed Noorullah in India

In the preceding chapter, we have shown how Makhdoomul Mulk and Sadarul Sadr met their due fate. Badayuni states that Makhdoomul Mulk was a very greedy man. He had amassed uncalculable amount of wealth. He had buried gold and silver bricks in his house and also arranged such bricks in the form of graves. He used to show these graves as belonging to his ancestors. When his property was confiscated after his death, the secret of these graves was revealed.

Such was the condition of erudites at that time and Akbar was cautiously angry with them. A hard time was there for Sayed Noorullah. In this chapter we are going to see how Sayed Noorullah started his career in India and how he became a trustworthy man of Akbar.

On reaching India in 996 A.H. he kept his lodging place at Hakim Abul Fatha Gilani and for a long time he did not enter the royal court. In seclusion he was thinking on such matters as how to free Akbar from the polytheists, from the selfish and dirty minded scholars which had caused metamorphoses in Akbar's mind. Negation of the multi-colored ideologies was utmost essential. This contemplation delayed Sayed Noorullah's entry into the royal court, though it was certain that Akbar was very much attached to him and eager to see him in the court.

Akbar could control his eagerness no more and declared his desire to bring Sayed Noorullah.

It was the emperor's wish which brought Sayed Noorullah to the royal court and it was the need of the country which brought him to India. Sayed Noorullah himself had no personal motive. As we have seen Akbar's time was clouded by anti-Islamic darkness and a lamp of guidance was necessary to dispel these darkness. Though there were some eminent erudites in the court of Akbar they were not enough. The Ship of solemnness was shaking in the sea of sin and it needed a self-sacrificing saviour. A valiant person was needed to bring about a positive change in the mind of Akbar and thus bring an end to the bazaar of bigotry.

Akbar's ideological metamorphoses had muffled him and prejudiced erudites and bigot servants had weakened him. Akbar used to hold scholarly discussions and he liked to see scholars of various religions from different countries in his court. This was an opportune time and Hakim Abul Fatha Gilani and Shah Fetahullah Shirazi seized the chance and brought Sayed Noorullah to India.

In the previous pages we have seen how the atmosphere of the "Debates of Knowledge" began to turn from good to better. There were improvements in state management also.

There were many departments in the government but the responsibility of the department of Justice was not assigned to anyone. The reason for this was that Akbar had no trust in anybody about this department. Bribery was a fashion and Akbar had received many complaints

against judge Moinuddeen of Lahore who was infirm due to old age. Akbar wanted to improve the department of justice. He saw his hope to realize in the ability of Sayed Noorullah. He appointed Sayed Noorullah as Judge of Lahore when he visited the city before accepting the responsible post of a judge Sayed Noorullah put forward a condition that he would not follow the verdicts of a certain sect but he would select any verdicts from the four sects (Mazaahebul Arbaa) whom he would like the best and judge the suit thus.

Akbar had accepted the condition and Qazi Noorullah assumed the post. He used to judge the suits in accordance with his condition but in reality his judgements were based upon the Imamiyah jurisprudence. If he was indicated he would prove by his extraordinary knowledge of five religions that his judgement was based on such and such verdict of this particular sect. His every judgement agreed with some of the verdict of any of the four sects. This was so because, although the verdicts of four sects differ from each other, the verdicts of Imamiyah sect can generally found identical with verdicts of one or the other verdicts of any of the four sects of Sunnis.

Within a short time of his appointment Qazi Noorullah earned public applause by his impartial judgements. Akbar was so impressed that he never used to meddle in legal affairs. The increasing popularity of Sayed Noorullah began to rock the realms of the rouges and burst the bellicosity of the bigots. The prejudiced persons and the sectarians did not like the rising popularity of Qazi Noorullah and began to lay bloody traps against him

but their evil intentions could not succeed on account of the vigilant diplomacy of Akbar. Discontent lay buried in the dirty hearts of the haughty bigots.

In 1000 A.H. there arose instability in Kashmir, signs of insurgence appeared. There was mismanagement of royal treasury to bring the affairs under control Akbar personally went to Kashmir and purged the rebellious elements. Akbar wanted permanent peace in Kashmir so he appointed Qazi Noorullah as administrator of Kashmir. Within a short time Qazi Noorullah brought the affairs under right direction and gave peace to the province. His administration of Kashmir is a golden leaf in the history of the Moghuls.

Chapter 11

Justice Qazi Noorullah And The Rise Of Salim

Qazi Noorullah fulfilled his political responsibilities with prudence and diligence but at the same time he never forgot the motive which brought him to India. He passed his spare time in writing about religion, which was a special sort of preaching. Wherever he went for government work he had put into writing the facts and figures of the place.

The more the light of guidance spread the more calamities he had to face and his trials and tribulations increased. On one side the scope of his religious services were expanding and on the other side his supporters were bidding farewell to this mortal world.

These were the days when Abul Fatha Gilani, Shah Fatehullah Shirazi, Shaikh Mubarak, etc., were no more. He was all alone in this wide India. He had the responsibility of guiding the whole country and at the same time faces prejudiced bigots among the antagonists. He did not lose his courage nor wavered from his duties. During these hard times he wrote such marvellous books about religion that they are still considered masterpieces. These were the best days of Akbar's era. It was the time when Shias could call themselves Shias.

Those were the fruits of the labour of Qazi Noorullah.

With the passing of time circumstances also change.

Night comes after day and the dark follows light. It is the eternal law of nature. Now the good days of Qazi Noorullah were over as Akbar, died in 1014 A.H.

Alter Akbar's death his son Salim became the king. The era of Salim is also worth studying. It is full of interesting details about the ups and downs of politics and the wild commotions of Salim's youth. On getting the throne Salim's youth was revitalized. Salim was the sum total of Akbar's all the wishes. He was Akbar's solitary hope.

Salim (Jehangir) Was Born

Akbar was childless and this grieved him much. He gave much alms and charities to many saints. At last he presented himself before Shaikh Salim Chisti the saint of Sikri, Shaikh Salim supplicated before Allah to give Akbar a son. The prayer was accepted and a son was born in Akbar's house.

This happy event brightened the frustrated mind of Akbar. The whole of Akbarabad (Agra) was illuminated with colourful lights. To pay homage to Shaikh Salim and commemorate the saint of Sikri Akbar named his son as Salim. He also changed his capital from Akbarabad to Sikri and named it Fatehpur. He also built palatial mansions there.

Salim was beloved of his father and being the only son he became a happy-go lucky type fellow. He used to pass his time in wandering about valleys and mountains and pursued hunting of animals and damsels. He was fond of wine and woman. Colourful wine and colourful nights had coloured this colourful prince with a crimson colour.

When this sex-hungry star of Akbar's sky became King he was 37 years of age. He had assumed the title of Jehangir.

In the royal court of Jehangir Mirza Ghayas Beg and Sayed Farid Bukhari were Shia. Sayed Bukhari was given the title of Mir Buksh and Mirza Ghayas was decorated as Etemadud Daulah.

Jehangir's Son Khusro Revolts

The first war which Jehangir had to fight was with his own son Khusro. The reason was too obvious. Akbar had realized in his life that Salim was a sportive and careless person addicted to pleasure. It was Akbar's idea that instead of making such a careless person a monarch it was better to give Kingdom to Khusro his grandson and Jehangir's son. Unfortunately Akbar's idea could not take shape and Jehangir became the King. Khusro had knowledge of his grandfather's wish hence he too was ambitious; so instead of showing allegiance to his father Jehangir he revolted and left Agra for Mathura to fulfil his designs. He was successful in mustering a small band of followers and captured Lahore but he was unlucky. At that time Sayed Bukhari was present in Seetapur with a battalion. When he heard the news of the fall of Lahore he immediately mobilized his army and defeated Khusro in a single battle. On being defeated Khusro and his companion Hasan Beg Balakshani ran away to Gujarat where they were arrested by Mir Abul Qasim and Bilal Khan Khajasara, They were sent to Jehangir.

Khusro was indeed a luckless prince. He could not even taste the touch of royalty. Even one move sent him to Lahore Jail and he was imprisoned there for life. His

dreams of being a King of India were shattered and he died in jail.

He was laid at rest in Lahore cemetery.

Chapter 12

Jehangir And Noorjahan

Now Jehangir was the Emperor of India. His colourful life had added a finishing touch to the domain of his kingdom. Days were passing in pleasure and joviality. Jehangir's gay mind was also thinking of a new house of pleasure; this was Noorjahan the daughter of Mirza Ghayas Beg. Akbar had prevented this marriage and as a result innocent Abul Fazl was murdered. But now Jehangir was the ruler and he wanted to fulfil his long obstructed desire.

Let us briefly see who was Noorjahan and how she came into the life of Jehangir. Mirza Ghayas Beg Noorjahan's father was an Iranian noble. He was governor of Khorasan Province. When Humayun fled from India after being defeated by Shershah, Mirza Ghayas gave him asylum. With the passing of time Mirza Ghayas was weakened and as a result of local revolt he had to flee from Khorasan in an abject condition. He took the road to India with a caravan. The road was very troublesome but there was no other way except keeping the journey on. On reaching Kandahar he faced ambivalence which nearly broke his courage. His wife gave birth to a girl. Had he waited in Kandahar his life was in danger so as a last resort he folded the baby in clothes and left it on the highway. But as it is said that threatened folks live long the baby was lifted by Malik Masood the leader of the caravan and a childless person. Malik Masood considered

the baby as God-sent and decided to bring up the girl as his own daughter. Mirza Ghayas wife offered her services as nurse and she concealed her emotion of motherhood at that time. Thus Noorjahan was nursed by her own mother and grew up to be a very beautiful girl.

In India Mirza Ghayas met Akbar and reminded him of his father's (Humayun) arrival in Khorasan and the hospitality that extended to him by the former. Akbar was a sensible person and wanted to return kindness with munificence. He gave jobs to Muza Ghayas and his son Abul Hasan and on the recommendation of Mirza Ghayas, Noorjahan's foster father Malik Masood was also appointed in government service. Both Mirza Ghayas and his son rose to high positions due to their abilities and diplomacy.

On account of Akbar's personal favour to Mirza Ghayas, the latter's wife as well as Noorjahan's foster mother wife of Malik Masood used to visit the Queens. Jehangir was a blossoming youth at that time and on the other hand Noorjahan was a blooming virgin. There was mutual attraction and it was soon perceived by Akbar. Akbar disapproved this love and it shattered the dreams of Jehangir. He could not go against his father's wish so he was like a caged lion.

Salim's wounds were cut deeper when Akbar arranged the marriage of Noorjahan with Ali Qooli Khan a Turk-Iranian brave man who was an assistant of Abdul Rahim Khan-e-Khanan. Ali Qooli Khan was a follower of Imamiyah Sect and a very strong and valiant man. Once Akbar tested his mettle by making him fight a fierce lion. His victory in the arena pleased Akbar so much that he

was given a title of Sher-e-Afgan and a lordship of Bardwan district in Bengal. At the time of Akbar's death and Jehangir's coronation he used to live in his district Bardwan with his wife Noorjahan.

When Jehangir became a King, everything was at his disposal yet he was not satisfied. His discomfiture expressed his silent longing for Noorjahan. Power had added strength to his motives and he wanted to have Noorjahan at any price. His unholy intentions finally took the form of a horrible plot. He undertook the course of a deadly sin and got Ali Qooli Khan murdered by a royal servant named Qutbuddin. After this deceitful murder Noorjahan was captured and sent to Jehangir. There she was imprisoned in the palace. After some years of widowhood, Noorjahan married Jehangir in 1022 A.H. She was a very clever woman and within a short time she set a firm hold on Jehangir's mind. She began to take active part in politics and her name was also coined on currencies with Jehangir.

Since birth Noorjahan was a Shia Isna Ashari and she was particularly careful to the Shia employees of the Royal court. During her days of power she had invited many scholars from Iran and appointed them on high posts. She was very generous and charitable minded woman, she used to send many Muslims to pilgrimage and Haj at royal expenses. She was adept in riding and archery. Jehangir highly valued the multilateral abilities of Noorjahan.

After Jehangir's death she renounced all the pomp and pageantry and led a simple life of seclusion in Lahore. In seclusion she lived and in solitude she died. The all-

powerful Queen of India today rests in a humble grave in the royal graveyard of Lahore. A couplet on her grave sighs over her past splendor and present solitariness.

Bar Mazare Ma Ghareeban Nay Chiraghe Nay Gulay
Nay Pare Parvana Sozad Nay Sadae Bulbulay!

Translation: On the grave of the poor like us there is non to light a lamp nor there are roses nor the sacrifices of the moth over the lamp nor the singing of the nightingale.

Chapter 13

Intrigues Against Qazi Noorullah

In the last Chapter we saw how addicted to pleasure was Jehangir. His father, King Akbar – though fanciful, was a lover of knowledge and erudition. Between these paradoxical times a flame of knowledge was burning and incense of erudition was spreading its sweet smell. It was Qazi Noorullah Shustari the symbol of service to justice and humanity.

We have previously seen the politics of the Moghul Court. On one side were the leaders of prejudice and bigotry and they were very greedy and could not bear any one who opposed their selfish motives. Not only this they were bitter antagonists of the Shia school of thought.

On the other side there were a few persons whose sole motive was service of the religion and welfare of the country. These were the persons who had invited Sayed Noorullah to India.

For a time the followers of Qazi Noorullah were successful in suppressing the rival group, but the plotters remained active underground.

Qazi Noorullah was a selfless person and his effort had succeeded to certain extent in alleviating the griefs of Shias. He was a very courageous man and never hesitated to declare that he was a Shia from the moment he put his step on the soil of India. He wanted to ease the conditions. Shias had to bear in state of Taqiyya. He always stood at

the side of the oppressed and the victims and always behaved impartiality in his writings and verdicts Badayuni even though he belonged to a different school of ideology praises Qazi Noorullah. "Qazi Noorullah is a Shia but he is an impartial judge, a holy soul, modest pious full of dignity and integrity. He is famous for his knowledge, humility, wisdom and good nature. He has written many good books. His commentary on the interpretation by Faizi is an excellent treatise. He is a very good poet also. It is very good that he drove away the tribe hungry officers and worthless judges from Lahore."

Badayuni's comments prove that Qazi Noorullah never hesitated to call himself a Shia. It also becomes known that it was he who set right the department of justice in Lahore.

Historian Badayuni never hesitated to criticise even the most influential man of his time. He had criticised his tutor Shaikh Mubarak also because he was a Shia. Even such favouritist writer had not directed a word of sarcasm against Sayed Noorullah, whose presence was a sort of blessing to the people of Lahore.

The antagonists of Qazi Noorullah were also active and they wanted to eliminate him anyhow. They were trying days and nights to fulfil their evil motives. This ungrateful world has never been faithful to anyone. Bloods of innocents were spilled on its earth. This was the fate that confronted Qazi Noorullah. Trouble after trouble came to him. After Akbar's death the court were different types of colours. Debates of knowledge were superseded by talks of wine and women. Daylight departed and nocturnal nightmares began. The chairs which once

shined with the light of erudition were spoilt by the undulating hips and lubricating lips. Akbar died and with himself took away the splendour of knowledge and erudition. Only a trace remained there. Before illustrious Jehangir's diplomacy, politics, knowledge, etc. had no value.

Was Jehangir a prejudiced bigot? It is hard to find answer to this question in history but one thing is clear as day-light that Jehangir had no love for or inclination towards religion and a person who has no interest in religion can never be a prejudiced bigot. Jehangir was brought up as a prince and he had seen enjoyment everywhere. Wine and women were his prime interest. He was indifferent towards political affairs also. The first work he did on getting the throne was to get Noorjahan. Greedy and selfish persons took the opportunity as granted and began endeavours to gain control over the kingdom. This time their efforts were successful and again the bigots were virtual rulers.

The first task they undertook was to eliminate Qazi Noorullah. They began consistently to produce false complaints against him. In the beginning Jehangir did not pay any attention to the complaints and thus their evil designs did not succeed.

When the evil intentions were obstructed the bigots tried another move. This was a very dangerous move and in this intrigue they were completely successful.

The plan of this evil design was that they induced a man to designate himself as Shia and become a pupil of Sayed Noorullah who was a simple and kind hearted man

despite his extra ordinary knowledge, so this man succeeded in gaining his confidence. He used to go daily to Qazi's house and spy on the writings of Qazi Noorullah. He had gained such confidence that Qazi began to dictate to him 'Ahqaaqul Haq" and 'Majaalisul Muslemin'. This hired brute gave some copies of these writings to the enemies of Qazi Noorullah who added some objectionable material to it. Qazi Noorullah was taken completely unaware. This was an article against Shaikh Salim Chishti, the saint of Sikri. This purposeful literary dishonesty was done with a view to produce a complaint before Jehangir against Qazi Noorullah.

It should be known to all that there was no reason for Qazi Noorullah to write against Shaikh Salim Chishti because he was not ignorant of Shaikh's piety and Shaikh also knew fully well that Qazi Noorullah belongs to the faith followed by Shaikh Mubarak and his sons. It was Shaikh Salim Chishti who had once protected Shaikh Mubarak and his sons from Akbar's wrath and gave them money to reach Gujarat. It is therefore clear that there was no difference of opinion between Qazi Noorullah and Shaikh Salim Chishti. Also Qazi Noorullah had acquired so much confidence of Akbar and had risen to a very high position. Hence there remains no reason for him to write against Shaikh Salim. The third argument is that Qazi Noor ullah was a truthful and fearless man praised even by Badayuni. Had Qazi Noorullah written anything against Shaikh, Badayuni would have mentioned it, but he has not.

Considering the above-mentioned arguments it is proved that Qazi Noorullah had never written anything against

Shaikh Salim in any of his books. This was only a false accusation and a link of a preconceived intrigue engineered by his enemies. When the rival clan succeeded in adding objectionable material in Qazi's writing they filed a complaint against him before Jehangir.

Chapter 14

The Melodrama Of Trial Execution

We just saw that the plot planned by the poisonous people was a success. Now they held a meeting of "Majlis-e-Shoora" panel of advisers to discuss the manuscript. This clique acted a melodrama of justice and a dangerous document of accusation was prepared against Qazi Noorullah.

After holding this mock trial it was declared that as Qazi Noorullah has written defaming article in his book against Shaikh Salim Chishti and thus had directed a grievous insult against the pious saint. As this is a heinous crime that cannot be forgiven so either of the following sentences should be administered to him.

1. He should be lashed with a thorny whip,
2. His tongue should be pulled out.
3. He should be made to drink melted lead.
4. He should be decapitated.

This melodrama of pseudo-justice was enacted in the famous mosque of Sikandar Lodhi. This mosque is still there in Agra. The verdict was issued and 48 prejudiced erudites put sign of approval on it. Thereafter this verdict was produced before Jehangir. Jehangir was senseless at that time due to wine intoxication. In this unholy condition Jehangir also put his sign of approval on the verdict.

Alas! The bloody murderers immediately arrested Qazi Noorullah and produced him before the Majlis-e-Shura. Qazi Noorullah expressed a desire to defend himself in the court but there was none to hear his plea. All the murderers knew fully well that it was their own poisonous plot so why should there be any defence against it. They refused to hear anything from him. So the innocent victim expressed his final desire.

Final Desire Of Saheed-e-Saalis

What was this final desire? What did the victim seek before being put to death?

The final desire of Qazi Noorullah was a sermon in itself. It is an eternal lesson for all those who seek salvation. It teaches us that the true followers of the Holy Prophet (s.a.w.a.) never forget Allah even at the most critical time. They have never deviated from prayer and supplication. The former Qazi and now a prisoner Qazi Noorullah expressed a wish the last and final desire before the Majlis-e-Shura. In this wish he expressed a desire to offer prayer just as the Martyr of Karbala wanted to offer prayers to Allah before dying.

He offered his prayer under the shadow of the looming sword. This prayer exhorts us to be steadfast in our prayers. It advises us to remember Allah under any type of circumstances.

The descendant of Ali and Fatima (a.s.) offered his last prayer on the land of Agra and after the final prostration lowered down his head before the sword of the executioner. The band of the blood-thirsty brutes

completed their brutal mission. The holy blood of one from the progeny of Mohammad (a.s.) was shed on the land of Agra. They not only executed him but pulled out his tongue from the throat.

It was Friday the 18th Jamaadiul Aakhir, 1019 A.H. (September 7, 1610 A.D.), when Qazi Noorullah was martyred.

After Brutal Murder The Corpse Thrown Out

After this brutal murder the corpse of the innocent martyr was thrown out. It lay there uncovered for many days without shroud or grave as though the brutal drama of Yazidites was enacted again by the malevolent erudites of Agra.

A Shia Chief Saw Bibi Fatemah (s.a.)

Several days after the martyrdom of Qazi Noorullah, a Shia chief who was a resident in Gwalior saw Bibi Fatemah (s.a.), the Lady of the light in a dream. She told him "Go to Agra and bury the corpse of my son which lies naked there."

On the morning following his dream the chief started for Agra and on reaching the city presented himself before Jehangir. He sought permission from the Monarch to bury the corpse which was granted. Thus the corpse of Qazi Noorullah was laid to rest. Syed Raju Bukhari, an erudite friend of Qazi Noorullah led the funeral prayer and thereafter he took his abode near the grave as a guardian. The bloody bigots did not like this and hence Syed Raju

was forced to leave Agra whereupon he went to Badigam (Dholpur District) and lived there until his death. A magnificent gathering is held at his tomb every year.

The marriage of Jehangir with Noorjahan took place two years after Qazi Noorullah's martyrdom. When Noorjahan asked about it Jehangir said that he was sorry for it because he was completely drunk at that time.

In 1188 A.H., that is 169 years after the martyrdom of Qazi Noorullah, a Shrine with surrounding wall and a garden was built on the grave by Nawab Mohammad Mansoor Moosavi Neshapuri. After this the Shrine and the grave remained in desolate state but again Sayed Ali Naqi the Deputy Collector again constructed it and now the Shrine is in good condition and under reliable management.

The Third Martyr Rendered Yeoman Service To Islam

Qazi Noorullah – The Third Martyr has rendered yeoman services to the cause of religion. We have just completed a review of his life. Now let us enumerate a few of the important books he has written on various branches of knowledge.

Whole 105 Valuable Religious Books

27 books on Linguistics; 18 on Jurisprudence and its principles; 3 on logic; 18 on Philosophy; 3 on Mathematics; 4 on History and narrators; 3 on interpretation and annotation; 7 on literature, 1 on grammar; 3 on Syntax; 18 on different topics.

A few of that are available in India and others are found in Iran and Iraq.

In 1912 A.D. his holiness Sarkar Nasirul Millat Abul Fazal Maulana Syed Nasir Husain Saheb Qibla Mujtahid went to Agra and laid foundation of the annual congregation (Majalis) to give a permanent protection to the holy grave.

The great interest shown by the late Nasirul Millat Maulana Nasir Husain Saheb Qibla in the well being and maintenance of this Holy Mazar is quite evident from the fact that he expressed his last will and wish to be buried in the eastern corner of the holy mazar, where he is lying in eternal peace.

The holy mazar is the fountainhead of miracles imparting spiritual value to thousands of Shias going from Iran, Iraq, Afghanistan, Pakistan and African territories who pay homage to their revered and respected Shaheed-e-Saalis.

The greatness of the mazar shareef is not confined to Shias only. Hindus, Muslims of all faiths, irrespective of castes and creed, visit the holy shrine to seek their object.

Every year for three consecutive days religious gathering are held at the shrine of Qazi Noorullah Shustari in the month of October. Thousands of Shias gather to pay homage to the dauntless Mujahid religious scholar, great Mujtahid the heir of the martyr of Karbala, Qazi Noorullah Shushtari in Agra.

In the annual function many Hindu brethren along with the Muslims participate with great enthusiasm.

May his soul rest in peace and may Allah keep the torch

of guidance lit by him eternally aflame – Ameen.

The Holy voice of Shaheed-e-Saalis is still in the atmosphere and shall ever remain to awaken the minds of masses. SHAHEED-E-SAALIS ZINDABAD.



The conditions of India, in religious affairs, were critical at that time. Two ministers of Akbar the Great wrote a letter to Sayed Noorullah. They were Hakeem Abul Fatha Silani and Shah Fatehullah Shirazi. In their letter they had requested Syed Noorullah to come to India. Syed Noorullah felt the gravity of the situation and to render service to the cause of religion he decided to leave his family and native place and adopt India as his permanent residence.



Jafari Propagation Centre

94, Asma Manzil, Room No. 10 & 11, Bazar Rd. Opp. Khoja Masjid
Bandra (W) Mumbai - 400 050. Tel.: +91-22-2642 5777
Email : jpcbandra@gmail.com / jpcbandra@yahoo.com
Website : www.jpconline.org