

A Short Biography of  
**Hazrat Bandagi Miyan**  
**Shah Nizam**  
*Razi Allahu Anhu*

The Fourth *Khalifa*  
of  
Hazrat Imam *Mahdi Al-Mau'ood*<sup>AS</sup>

\*

By  
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# Preface

*In the name of Allah,  
the Most Beneficent, the Most Merciful*

This short biography of Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup>, the fourth khalifa of Hazrat Imam Mahdi<sup>AS</sup>, is being presented to the esteemed readers. As with other English Mahdavia literature today, this book too was written to quench the thirst of those English knowing readers of the community who do not know Urdu.

The contents of this book are based on the following sources: 1) Biographies of Hazrat Imam Mahdi<sup>AS</sup> like Shawahid-ul-Vilayet, etc. 2) Books of Naqliyat like Insaf Nama, Hashia Insaf Nama, etc. 3) Panj Fazail by Hazrat Bandagi Miyan Syed Roohullah<sup>RH</sup> 4) Mard-e-Qallash 5) Ganj-e-Ruyet by Hazrat Syed Roshan Tashrifullahi Saheb

I would like to thank Hazrat Syed Ziaullah Saheb Yadullahi and my father Hazrat Syed Khalilullah Saheb for reviewing this book. Their corrections have made this book presentable to the readers.

If there are any mistakes, kindly point them out to me so that they can be corrected in future editions.

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## Acronyms used in the book

SLM	Sallallahu Alahi Wo Sallam
AS	Alaihis Salam
RZ	Razi Allahu Anhu/Anha/Anhum
RH/RA	Rahmatullahi Alaih

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*In the name of Allah,  
the Most Beneficent, the Most Merciful.*

## BIRTH

In the 9<sup>th</sup> century Hijri, the kingdom of Jais in Northern India was ruled by Sultan Khudawand. Today, Jais is part of the district of Rai Bareli in Uttar Pradesh, India. In 873 Hijri, Allah bestowed a son upon Sultan Khudawand. The newborn was named Shah Nizamuddin.

The newborn grew up to become one of the caliphs of Hazrat Imam Mahdi<sup>AS</sup> and came to be respectfully addressed by the Mahdavia community as Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup>.

## ANCESTORS

Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> was a descendant of Hazrat Umar Farooq<sup>RZ</sup>, the second caliph of the Prophet<sup>SLM</sup> of Islam. Amongst his other illustrious ancestors were Hazrat Baba Fariduddin Ganjshakar, the famous saint of the 7<sup>th</sup> century Hijri and Ibrahim bin Adham, the Sufi saint who lived in the 2<sup>nd</sup> century Hijri in the city of Balkh in Khorasan.

Hazrat Umar Farooq<sup>RZ</sup> resided in Madinah. A few generations of his descendants continued residing in Madina. Later generations migrated from Madina to Turkistan. Sulaiman bin Naseeruddin laid the foundation of a kingdom in Balkh, which was a major city in Khorasan at that time. After Sulaiman, Adham, Ibrahim and Ishaq ruled the kingdom. Thus for a long time, the fore-fathers of Miyan Shah Nizam<sup>RZ</sup> ruled Balkh.

Amongst the later generations, Sulaiman Shah bin Abdullah Mas'ood was the ruler of Kabul during the time of the Ghazni kings. After him, Shah Naseeruddin and Ahmed (titled Faraq Shah) ruled Kabul. After the death of Ahmed, the Ghazni kings assimilated Kabul in their kingdom.

Jamaluddin Sulaiman bin Shaikh Shoaib who was the maternal nephew of Mahmood Ghaznavi came to India in 576 Hijri along with Sultan Shahabuddin Ghouri and was nominated as the Qazi of Lahore. Thus Hazrat Jamaluddin Sulaiman became the first person from the Farooqi family to come to India.

When Timur invaded Delhi in 800 Hijri, the Delhi Sultanate of the slave dynasty collapsed and the kingdom of Delhi became weak. Many provincial kingdoms came into being around it. Among the big ones were the kingdom of Awadh, Bengal, Malwa and Jaunpur. The Sayyid dynasty ruled Delhi during the early part of the 9<sup>th</sup> Century Hijri. The last ruler of this dynasty was Sultan Alauddin Alam Shah who was a weak ruler. His sultanate extended to hardly 12 miles outside Delhi. During his reign, many other kingdoms sprang up throughout India. Gujarat, Sindh, Malwa, Multan, Punjab, Awadh, Bayana, Bengal, Jaunpur – in short every area and city of India became a kingdom on its own. Many smaller kingdoms, which history does not mention, too came up. One of which is the kingdom of Jais, which was founded by Shah Darain, the grand father of Miyan Shah Nizam<sup>RZ</sup>, approximately in 849 Hijri. After Shah Darain, his son Shah Khudawand ruled Jais for some time. After his death, his elder son, Shah Nizam<sup>RZ</sup> took over the reins of the kingdom.

## FAMILY TREE

Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> was a descendant of Hazrat Umar Farooq<sup>RZ</sup>. His genealogy as recorded in Ganj-e-Ruyet<sup>1</sup> as follows:

Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> son of Shah Khudawand son of Sultan Darain son of Shaikh Nizamuddin son of Shaikh Ruknuddin son of Shaikh Fareeduddin Ganjshakar<sup>RH</sup> son of Jamaluddin Sulaiman son of Shaikh Shoaib son of Shaikh Ahmed son of Shaikh Yusuf son of Shaikh Muhammad son of Shaikh Shahabuddin son of Shaikh Ahmed (titled Faraq Shah) son of Naseeruddin son of Mohammed Sulaiman Shah son of Saman Shah son of Sulaiman son of Abdullah Mas'ood son of Waizul Kareem son of Abdul Fatah son of Ishaq son of Ibrahim son of Adham bin Sulaiman son of Naseeruddin son of Abdullah son of Ameerul Momineen Hazrat Umar Farooq<sup>RZ</sup>

## BOYHOOD

His father bestowed upon him education befitting a prince. At a young age Miyan Shah Nizam<sup>RZ</sup> became a *Hafiz-e-Quran*. By the age of fourteen he had mastered administration and warfare skills which are necessary to rule a kingdom and to command an army.

<sup>1</sup> This is a biography in Urdu of Bandagi Miyan Shah Nizam<sup>RZ</sup> written by Hazrat Syed Roshan Tashrifullahi Saheb.

## KINGSHIP

When he had grown into a young man, his father passed away. Miyan Shah Nizam<sup>RZ</sup> then ascended the throne of Jais. Those were the times when neighbouring kingdoms were waging continuous wars to capture power and increase the area of their dominion. The kingdom of Jais was not immune to these attacks, but Miyan Shah Nizam<sup>RZ</sup> proved to be a capable king and no neighbour dared attack the kingdom of Jais and the people of his kingdom enjoyed life in peace.

While he was very successful as a king, the truth was that he was neither interested in the pomp and glory of kingship nor in the pursuit of a materialistic life. Since his childhood, his heart was inclined more towards matters spiritual, religious and philosophical. As he grew up, the love for Allah's religion grew in his heart and the worth of the world diminished in his eyes. He yearned for a spiritual guide, a *Murshid*, who would guide him on the path to Allah and quench his spiritual thirst. Ultimately, his heart could not resist these powerful waves of love for Allah and he decided to abdicate and leave for Makkah. He called all the nobles and rich men of the kingdom and conveyed his decision to them. He told them that his younger brother would ascend the throne of Jais and he asked them to support his brother as the ruler.

The nobles agreed to Miyan Shah Nizam<sup>RZ</sup>'s request to anoint his brother as king, but requested him to stay in Jais for sometime as the neighbours could take advantage of an inexperienced king and attack the kingdom. The nobles' surmise proved to be true. One of the neighbouring kings attacked Jais. Miyan Shah Nizam<sup>RZ</sup> led the army and marched

out of Jais to meet the enemy in the battlefield. A fierce battle ensued. Whenever he found that his army was faltering, he jumped into the battle and changed the course of the fight. Ultimately, the opposing army was defeated and its general was captured. Miyan Shah Nizam<sup>RZ</sup> returned to Jais victorious. This resounding victory ensured that no other neighbouring kingdom harboured any thoughts of attacking Jais and the nobles were now assured that the kingdom was safe.

Having fulfilled his promise to the nobles, it was now time for Miyan Shah Nizam<sup>RZ</sup> to start the new journey of his life. At the young age of eighteen, in the prime of his youth he left Jais, never to return.

## SEARCH FOR A *MURSHID*

He started his journey to Makkah to perform Hajj and migrated from place to place meeting saints and religious dignitaries. Wherever he heard about a Shaikh or a pious elderly person, he would go to him with the intention of becoming his *Murid* (disciple). But after meeting the Shaikh, he would return disappointed. Ultimately, he reached Makkah and after completing his Hajj rituals, he went to the City of the Prophet<sup>SLM</sup>, Madinah. In Madinah he met the *Shaikh-ul-Islam*, the leader of religious scholars and expressed a desire to become his *Murid*. The *Shaikh-ul-Islam* observed Miyan Shah Nizam<sup>RZ</sup> for some time and said, "Your thirst cannot be quenched by me. Your spiritual capacity is very high and your cup of desire is much larger than what I can fill. Only the Seal of the Saints, the Mahdi Mau'ood<sup>AS</sup> can fully satisfy your desire for Allah and His religion. The signs indicate that the

time of his advent is near. Only he can fulfil your desire.” Saying this, the *Shaikh-ul-Islam* requested Miyan Shah Nizam<sup>RZ</sup> to sanctify a glass of water as *paskhurda*<sup>2</sup> and give it to him. Miyan Shah Nizam<sup>RZ</sup> sanctified the *paskhurda*, which the Shaikh-ul Islam drank happily.

Miyan Shah Nizam<sup>RZ</sup> left Madinah and travelled to Syria, Iraq, Iran, the Caucasus (present day Armenia, Azerbaijan, etc.) and other places and finally returned to India. He came to Chapaneer in Gujarat and stayed at the *Ek-Minar* Masjid, belonging to Salim Khan, who was noble in the court of the king of Gujarat, Sultan Mahmood Begadha<sup>3</sup>. It is here that he met his master, the Vice-regent of Allah, Hazrat Imam Mahdi Al-Mau’ood<sup>AS</sup> of the Last Era.

Allah has His ways of quenching the thirst of His seekers. The seeker, giving up all the pomp and splendour of kingship, leaves Jais, travels half of the then known world in search of a perfect preceptor, as yet unsuccessful in his quest, arrives at Chapaneer. The preceptor, begins his journey at Jaunpur, migrates from place to place for many years and he too arrives at about the same time at this blessed place, Chapaneer. The search of the seeker ended here and a new life began for him.

<sup>2</sup> This is water or betel leaves or other food items that are consumed in part by the *Murshid* or the spiritual guide and the rest is given to the disciples. Hazrat Mahdi Mau’ood<sup>AS</sup> gave his *paskhurda* to his followers – it had miraculous and curative effects on the people who consumed it. The practice of *paskhurda* is followed by Mahdavi *Murshids* even today.

<sup>3</sup> Begadha is two words. *Be* (pronounced as bay) means two and *gadha* or *garh* means fort. Sultan Mahmood captured the forts of Chapaneer and Junagadh and was thus known as Sultan Mahmood Begadha [emperor of two forts].

## MEETING WITH HAZRAT MAHDI<sup>AS</sup>

In those days, Hazrat Imam Mahdi Mau’ood<sup>AS</sup> came to Chapaneer and camped at the Jama Masjid. He started delivering the *Bayan-e-Quran* everyday and the news of his discourses spread far and wide and soon reached the ears of the king, Sultan Mahmood Begadha. The king deputed two of his nobles to meet Hazrat Mahdi Mau’ood<sup>AS</sup> to enquire and ascertain about his personality. One of the nobles was Salim Khan, who was the host of Miyan Shah Nizam<sup>RZ</sup>. After hearing the *Bayan-e-Quran* of Mahdi<sup>AS</sup>, Salim Khan<sup>RZ</sup> became the *Murid* of the Imam<sup>AS</sup> immediately. He then went straight to Miyan Shah Nizam<sup>RZ</sup> and told him, “O Miyan Nizam, the *Peer-e-Kamil* [perfect preceptor] you had wanted has come and is camping at the Jama Masjid.” On hearing this, Miyan Shah Nizam<sup>RZ</sup> put on a white dress and went to the *Jama Masjid* immediately.

Hazrat Mahdi<sup>AS</sup> got the command from Allah, “Our *banda* (servant) is coming to you for Our sake! Welcome him! Hold his hand and guide him to us.” Accordingly, the Imam<sup>AS</sup> came out to welcome Miyan Shah Nizam<sup>RZ</sup>. As soon as the Imam<sup>AS</sup> saw the Shah<sup>RZ</sup>, he recited the couplet:

*Manifest beauty is nothing  
O brother! Bring the beauty of character*

In reply, Miyan Shah Nizam<sup>RZ</sup> said:

*Wherever I throw a glance, I see the face of the Friend  
The fault is his who does not have the eyes (to see the Friend,  
i.e., Allah)*

They embraced each other and sat down together under the shade of a wall and told him, “O Miyan Nizam! Do you perform the zikr of Allah?” The Shah<sup>RZ</sup> said, “I have come with the same intention and to become your *Murid*.” They sat opposite each other with their knees and noses touching. Then the Imam<sup>AS</sup> instructed the Shah<sup>RZ</sup> in concealed remembrance of Allah (*talqin-e-zikr-e-khafi*). The effect of the Imam<sup>AS</sup>’s instruction of *Zikr* on the Shah<sup>RZ</sup> was captivating. The Shah<sup>RZ</sup> fell into a divine trance and lost consciousness of his surroundings. The Imam<sup>AS</sup> gave the sanctified *paskhurda* of water to him. Miyan Shah Nizam<sup>RZ</sup> drank the *paskhurda* and the regained partial consciousness. Hazrat Mahdi<sup>AS</sup> then recited the following couplets:

*Love came and was dispersed like the blood in the veins and the skin  
Thus I was shorn of my ego and filled with the Friend  
The parts of my existence have been taken over by my Friend  
I have only my name, the rest is He.*

The Imam<sup>AS</sup> said, “Nizam was not in his own existence (*wajood*), but had become The One (*Zath-e-Ahdiat*) from head to foot. He had not come empty handed. He brought with him the oil, the wick and the lamp. Only the work of lighting the lamp had remained. That was done by this *banda* with the lamp of the Sainthood of Prophet Muhammad<sup>SLM</sup>.”

For three days and three nights, Miyan Shah Nizam<sup>RZ</sup> continuously experienced waves of the ocean of divinity and remained in a state of unawareness. When the Imam<sup>AS</sup> decided to proceed further to Mando, he went to the unconscious Shah<sup>RZ</sup> and said, “Miyan Nizamuddin! *Salam Alaika*. This is not the behaviour of a man of religion.” On hearing this, the

Shah<sup>RZ</sup> recovered his consciousness, rose and accompanied the Imam<sup>AS</sup> to Mando.

Miyan Shah Nizam<sup>RZ</sup> met Imam Mahdi<sup>AS</sup> at Chapaneer at the age of twenty-six years in the year 899 Hijri (1493 AD). He remained in the company of the Imam<sup>AS</sup> for eleven years till the Imam<sup>AS</sup> breathed his last.

### VISIT TO MAKKAH

In 901 Hijri, Hazrat Mahdi Mau’ood<sup>AS</sup> went to Makkah for Hajj and Miyan Shah Nizam<sup>RZ</sup> accompanied him, along with his other Companions<sup>RZ</sup>.

In Makkah, when the Imam<sup>AS</sup> was circumambulating the *Ka’batullah*, he asked Hazrat Miyan Shah Nizam<sup>RZ</sup>, “You had come to *Ka’bah* earlier too. What signs had you seen then and what are you seeing now?” Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> replied, “Meeranji! The first time, I had seen the *Ka’bah* without its Lord. And now I am seeing it with its Lord.” The Imam<sup>AS</sup> then asked him, “Do you see something else?” “Yes,” said Miyan Shah Nizam<sup>RZ</sup>, “I see that *Ka’batullah* is circumambulating Hazrat Meeranji and saying, ‘*Fal-ya’-buduu Rabba haazal-Bayt.*’”<sup>4</sup> Imam Mahdi<sup>AS</sup> told the Shah<sup>RZ</sup>, “Miyan Nizam, Allah Most High has given you eyes and ears to see this hidden reality.”

<sup>4</sup> Quran, Surah Quraysh 106: 3. Its English translation reads: “So let them worship the Lord of this House.”

On the command of Allah, Imam Mahdi<sup>AS</sup> stood between *Rukn* and *Maqam*<sup>5</sup> and declared that he was the Promised Mahdi and whoever believes in him is a *Momin*. Miyan Shah Nizam<sup>RZ</sup> and Qazi Alauddin Bidri<sup>RZ</sup> stood as witnesses to the Imam<sup>AS</sup>'s declaration and said, “*Aamanna wa Saddaqana* – We believe and we accept that it is true.”

This was the first proclamation of *Mahdiat* by Hazrat Imam Mahdi<sup>AS</sup> which was made in 901 Hijri. Imam Mahdi<sup>AS</sup> made two more proclamations of *Mahdiat* – one in Ahmedabad (in the mosque of Taj Khan Salar) in 903 Hijri and the final one in Barhli village (9 km from Patan in Gujarat) in 905 Hijri. Bandagi Miyan Shah Nizam<sup>RZ</sup> has the distinction of being present and accepting the *Mahdiat* of Imam Mahdi<sup>AS</sup> during all the three proclamations.

Miyan Shah Nizam<sup>RZ</sup> accompanied Imam Mahdi<sup>AS</sup> in his migration and was a constant companion of the Imam<sup>AS</sup> for eleven years until the demise of the Imam<sup>AS</sup> in 910 Hijri. During the burial of the Imam<sup>AS</sup>, it was Miyan Shah Nizam<sup>RZ</sup> who got down into the grave to place the *janaza* [body] inside the grave. After the burial, the companions asked Meeran Syed Mahmood<sup>RZ</sup> to perform the *Bayan*. Meeran Syed Mahmood<sup>RZ</sup> wept and replied, “How can I sit at the position of Mahdi, the Khalifa of Allah.” He was so grieved that he couldn't speak. He then commanded Miyan Shah Nizam<sup>RZ</sup>, “You perform the *Bayan-e-Quran*. You are a *Hafiz-e-Quran* through the teachings of Mahdi<sup>AS</sup>. And Mahdi<sup>AS</sup> has given you the Quran

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<sup>5</sup> *Rukn-e-Yamani* is the southern corner of the Holy Ka'bah which points towards Yemen. *Maqam-e-Ibrahim* is the small stone boulder embedded in front of the door of the Ka'bah housing the footprints of Hazrat Ibrahim<sup>AS</sup> enclosed in a glass case.

as an inheritance.” Miyan Shah Nizam<sup>RZ</sup> agreed and gave the *Bayan-e-Quran*. After this Miyan Shah Nizam<sup>RZ</sup> sometimes performed the *Bayan-e-Quran* and sometimes Meeran Syed Mahmood<sup>RZ</sup> performed it.

Later, some of the companions journeyed towards Gujarat. Bandagi Meeran Syed Mahmood<sup>RZ</sup>, Miyan Shah Nizam<sup>RZ</sup> and some other companions of Mahdi<sup>AS</sup> stayed behind in Khorasan. After nearly two years, they too returned to Gujarat.

Miyan Shah Nizam<sup>RZ</sup> stayed with Hazrat Bandagi Meeran Syed Mahmood<sup>RZ</sup> at Bhelot for sometime. In order to spread the Mahdavia faith, Hazrat Meeran Syed Mahmood<sup>RZ</sup> started sending one companion after another to other places to establish their own *Dairas*. He persuaded Miyan Shah Nizam<sup>RZ</sup> also to setup his own *Daira*. Hazrat Shah Nizam<sup>RZ</sup> then established his first *Daira* at Radhanpur, about eight miles from Bhelot. He came to Bhelot every Friday to meet Hazrat Bandagi Meeran Syed Mahmood<sup>RZ</sup>. After the demise of Hazrat Meeran Syed Mahmood<sup>RZ</sup>, he moved his *Daira* to Barhli. A large number of *Muhajireen*<sup>6</sup> lived in his *Daira* at Barhli. Later, he moved his *Daira* to Jalore and other places and finally settled down at Anondra in Kadi, Gujarat.

The village of Anondra was the *Jagir* of Manjuji Qatai who was a *Mansabdar* in the court of the king of Gujarat. He was a *Murid* of Miyan Shah Nizam<sup>RZ</sup> and was deeply devoted to him. He invited Miyan Shah Nizam<sup>RZ</sup> to setup his *Daira* in Anondra. Miyan Shah Nizam<sup>RZ</sup> agreed, setup his *Daira* in Anondra and lived there till his last breath.

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<sup>6</sup> Migrant companions of Imam Mahdi<sup>AS</sup> who accompanied the Imam<sup>AS</sup> throughout his migration.



After the demise of Imam Mahdi<sup>AS</sup>, Miyan Shah Nizam<sup>RZ</sup> lived in this world for 30 years. He departed from this world at the age of sixty eight years on 8 Zul Qa'dah in 940 Hijri. He is laid to eternal rest at Anondra in Kadi district of Gujarat.

## FAMILY

Miyan Shah Nizam<sup>RZ</sup> had four wives and through them he had six sons and three daughters. The details of his wives and children are given below:

Wife	Children
Bibi Ayesha	Bibi Raje Maryam
Bibi Raje Fairoz	Shah Abdur Rahman Shah Abdur Lateef Shah Abdur Khader Shah Abdur Razzaq
Bibi Achu Bibi	Shah Saleh Mohammed Shah Nur Mohammed Bibi Nurulla Bibi Ruqaiyya

It is narrated in Panj Fazail that he married Bibi Maryam in Chapaneer.

All of his sons became perfect Murshideen. Many of their sons too became perfect Murshideen. The details of Miyan Shah Nizam's<sup>RZ</sup> sons and grandsons are given below:

Miyan Shah Nizam<sup>RZ</sup>

- Miyan Abdur Rahman

- Miyan Habibullah
- Miyan Abdul Halim
- Miyan Ashraf Muhammad
- Miyan Sadiq Muhammad
- Miyan Abdul Momin
- Miyan Abdur Qader
  - Miyan Babuji
  - Miyan Hasan Muhammad
  - Miyan Nasir Muhammad
  - Miyan Burhan
- Miyan Abdur Lateef
  - Miyan Chand Muhammad
  - Miyan Ali Muhammad
  - Miyan Akhi Muhammad
  - Miyan Taj Muhammad
- Miyan Abdur Razzaq
  - Miyan Abdul Majid
  - Miyan Rukn Muhammad
  - Miyan Abdus Sattar
  - Miyan Sharif Muhammad
- Miyan Salih Muhammad
  - Miyan Aziz Muhammad
  - Miyan Raje Muhammad
  - Miyan Vali Muhammad
- Miyan Nur Muhammad
  - Miyan Aashiq Muhammad
  - Miyan Sher Muhammad

Amongst his sons, Miyan Abdur Rahman<sup>RZ</sup> is the most famous.

## BANDAGI MIYAN ABDUR RAHMAN<sup>RZ</sup>

Bandagi Miyan Shah Nizam<sup>RZ</sup> was blessed with a son when he was in Farah, Afghanistan. When Hazrat Mahdi<sup>AS</sup> learnt about the birth of this son, he himself came, took the baby in his lap and recited the call of prayer in his ears. He named the baby Abdur Rahman and said, "Allah has given this son to Miyan Nizam<sup>RZ</sup>. This boy will be an *Amrit Beyl* (vine of nectar)." This act of Hazrat Mahdi<sup>AS</sup> was similar to the act of Rasoolullah<sup>SLM</sup>. When Hazrat Abu Bakr<sup>RZ</sup> was bestowed with a son, the Prophet<sup>SLM</sup> went to his house, took the baby in his lap, recited the call of prayer in the baby's ears and then named the boy Abdur Rahman.

There was no milk for the baby and Miyan Shah Nizam<sup>RZ</sup> was worried. He brought the baby and placed it at the feet of Hazrat Mahdi<sup>AS</sup>. The baby started sucking the toe of Hazrat Mahdi<sup>AS</sup>. After sucking for sometime, its hunger got satiated. Contented, the baby went to sleep. After this the Shah<sup>RZ</sup> brought the baby everyday and laid it at the feet of Hazrat Mahdi<sup>AS</sup>. The baby satisfied its hunger by sucking the toe of Hazrat Mahdi<sup>AS</sup>. Miyan Shah Nizam<sup>RZ</sup> said, "Meeranji, Abdur Rahman never becomes hungry now." Hazrat Mahdi<sup>AS</sup> replied, "Abdur Rahman drinks the *noor* (divine light)." The practice continued for two and a half years.

When Miyan Abdur Rahman<sup>RZ</sup> grew up, all migrants of Mahdi<sup>AS</sup> addressed Miyan Abdur Rahman as a migrant (*Muhajir*) and he was included in the *sawiyet* of the *Muhajireen*. This was because he was accepted by and had received glad tidings from Hazrat Mahdi<sup>AS</sup>.

Miyan Shah Nizam<sup>RZ</sup> said, "As Allah has said in the Quran '*Then, when (the son) reached (the age of) (serious) work with him...*'<sup>7</sup> The same thing has happened with Miyan Abdur Rahman. He has made his effort just like Ismail<sup>AS</sup> did with Ibrahim<sup>AS</sup>."

Miyan Abdur Rahman<sup>RZ</sup> is the author of *Moulud*, the first and earliest biography of Hazrat Mahdi<sup>AS</sup>.

Three of the sons of Miyan Shah Nizam<sup>RZ</sup> were married to the three daughters of Malik Maroof<sup>RZ</sup>. One daughter was married to Miyan Abdur Rahman<sup>RZ</sup>, the second daughter to Miyan Abdul Qader and the third daughter to Miyan Abdur Razzaq. The fourth daughter of Malik Maroof<sup>RZ</sup> was married to Malik Peer Mohammed.

Miyan Abdul Fatah<sup>RZ</sup>, the son-in-law of Hazrat Imam Mahdi<sup>AS</sup>, was also the *khalifa* of Miyan Shah Nizam<sup>RZ</sup>. One day Miyan Abdul Fatah<sup>RZ</sup> was pouring water for Miyan Shah Nizam<sup>RZ</sup> to perform ablutions (*Vuzu*). Miyan Shah Nizam<sup>RZ</sup> washed his feet and Miyan Abdul Fatah drank that water. Miyan Shah Nizam<sup>RZ</sup> said, "As I have six sons, you are the seventh son."

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<sup>7</sup> Holy Quran, *Surah As-Saffaat* (37:102). The complete verse is "*Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I see in vision that I offer thee in sacrifice: Now see what is thy view!" (The son) said: "O my father! Do as thou art commanded: thou will find me, if Allah so wills one practicing Patience and Constancy!"*" This verse is about the Prophet Hazrat Ibrahim<sup>AS</sup> and his son Hazrat Ismail<sup>AS</sup>.

## KHALIFAS

Following are the *khalifas* of Miyan Shah Nizam<sup>RZ</sup>

1. Bandagi Miyan Shah Abdur Rahman<sup>RZ</sup>
2. Miyan Abdul Qadir<sup>RA</sup>
3. Miyan Abdul Lateef<sup>RA</sup>
4. Miyan Abdul Razzaq<sup>RA</sup>
5. Miyan Sher Muhammad<sup>RA</sup>
6. Miyan Abdul Fatah<sup>RZ</sup> (eldest son-in-law of Imam Mahdi<sup>AS</sup>).

## DISCIPLES

Many eminent people were among his disciples (*Murideen*). Princesses Raje Soon and Raje Muradi were two pious ladies who were among his *Murideen*. They were the sisters of Sultan Mahmood Begadha. They became his *Murideen* after the demise of Hazrat Mahdi<sup>AS</sup>.

The landlord Fateh Khan who was the maternal nephew of Sultan Mahmood Begadha was also a *Murid* of the Shah<sup>RZ</sup>.

Manjuji Qatai was the landlord of Anondra. He too was a *Murid* of the Shah<sup>RZ</sup>. With deep devotion, he invited Miyan Shah Nizam<sup>RZ</sup> to setup his *Daira* at Anondra, which was accepted.

Inspite of having such eminent people as his *Murideen*, Miyan Shah Nizam<sup>RZ</sup> was least affected by their status or riches.

When Mahdi<sup>AS</sup> had camped in Patan during his migration, five people - Malik Bakhkhan<sup>RZ</sup> alias Malik Barkhurdar<sup>RZ</sup>, Malik Iahdad<sup>RZ</sup>, Malik Hammad<sup>RZ</sup>, Malik Sharfuddin<sup>RZ</sup> and Malik Peer Muhammad<sup>RZ</sup> son of Malik Iahdad<sup>RZ</sup> - accepted the Mahdi<sup>AS</sup> and also received the initiation rituals (*tarbiat*) from him. But they stayed back in Patan and did not accompany the Mahdi<sup>AS</sup>. When the migrants returned to Gujarat after the demise of Mahdi<sup>AS</sup>, Malik Iahdad<sup>RZ</sup> and his son Malik Peer Muhammad, renounced the world, became seekers of Allah and took to the company of Miyan Shah Nizam<sup>RZ</sup>. Miyan Shah Nizam<sup>RZ</sup> gave the job of *sawiyet* (equitable distribution) to Malik Iahdad<sup>RZ</sup>. He stayed in the *Daira* of Miyan Shah Nizam<sup>RZ</sup> for 10 years and carried out the responsibility of *sawiyet*.

One day Allah informed Miyan Shah Nizam<sup>RZ</sup>, “Whatever portion of the learning of *vilayet* which we had sanctioned to Malik Iahdad to be delivered through you is now delivered. Now permit him as We have bestowed the *khilafat* of Miyan Syed Khundmir upon him.” Miyan Shah Nizam<sup>RZ</sup> gave him permission to go and at the time of his departure he said, “Malik Iahdad has been given whatever was to be given. So much was given to him that nobody was given in the past and nobody will be given in the future.”

## PERSONAL CHARACTERISTICS

He was a *Hafiz* of the Holy Quran. It is reported that there were three hundred *Huffaz-e-Quran* in his *Daira*.

Imam Mahdi<sup>AS</sup> said, “Amongst us, Miyan Nizam is the *Hafiz* of the Book of Allah and the witness to the Vision of Allah.” Of these two characteristics, the first is well known – that

Miyan Shah Nizam<sup>RZ</sup> was a *Hafiz-e-Quran*. Regarding the second characteristic of being a witness to the Vision of Allah, this came about when Hazrat Imam Mahdi<sup>AS</sup> was in Thatta (now in Sindh, Pakistan)<sup>8</sup>. The ruler of that place, Jam Nizamuddin (he is also referred to as Jam Nanda) sent the Qazi and other scholars to inquire about Hazrat Imam Mahdi<sup>AS</sup>. When the topic of the vision of Allah came up, the scholars argued with Hazrat Imam Mahdi<sup>AS</sup> that it is not possible to see Allah in this world. Hazrat Imam Mahdi<sup>AS</sup> put forth the verse of the Quran, “*But those who were blind in this world will be blind in the Hereafter*”<sup>9</sup> in support of his claim. The scholars were cornered, so they said, “The vision of Allah is only a claim. Is there any one in your group who will testify that he has seen Allah?” Hazrat Imam Mahdi<sup>AS</sup> turned to Hazrat Shah Nizam<sup>RZ</sup> and said, “The Qazi demands testimony to inquire about the Vision of Allah Most High. Will you tender the testimony?” Hazrat Shah Nizam<sup>RZ</sup> said, “Meeranji! By the *sadaqa* (charity) of the Imam<sup>AS</sup> this servant will certainly give the testimony of seeing Allah Most High with the eyes of the head.” After this, Hazrat Imam Mahdi<sup>AS</sup> asked Hazrat Shah Dilawar<sup>RZ</sup>, “Will you also give testimony, because the Qazi is satisfied with the testimony of two witnesses?” Hazrat Shah Dilawar<sup>RZ</sup> said, “I will give the testimony by the *sadaqa* of Hazrat Imam Mahdi<sup>AS</sup>, But the Qazi will not accept it.” Hazrat Meeran<sup>AS</sup> said, “The responsibility of the witness is to give the testimony. Whether the Qazi accepts it or not, is his business.”

<sup>8</sup> Panj Fazail has a similar narrative which occurred in Herat, Afghanistan and testimony was given to Shaikh Ali Fayyaz and three other scholars.

<sup>9</sup> *Surah Al-Isra 17:72*

Hazrat Mahdi<sup>AS</sup> said, “Allah has given Miyan Nizam Farooqi the share of the *khilafat* of Prophethood and has specially made him the *khalifa* of *Vilayet*.”

Imam Mahdi<sup>AS</sup> said, “The grandfather of Miyan Shah Nizam<sup>RZ</sup> was Shaikh Farid *Shakar-Ganj*<sup>RA</sup> (treasure of sugar) and Miyan Nizam<sup>RZ</sup> is *Ruyet-Ganj* (Treasure of Divine Vision).”

Hazrat Imam Mahdi<sup>AS</sup> said that Miyan Nizam<sup>RZ</sup> is *Darya-e-Wahdat Aasham* (One who has drunk the Ocean of Divine Unity).

Hazrat Mahdi<sup>AS</sup> said, “Miyan Shah Nizam is the sea of the *Zath*, nay he is the Drinker of the Sea. When this *banda* pours the Sea of Divinity (*Rububiat*) he drinks the whole of it. This way, I poured seven seas, he drank all of them, but the lips did not get wet.”

Imam Mahdi<sup>AS</sup> is narrated to have explained the meaning of the Vision of Allah Most High before Bandagi Miyan Shah Nizam<sup>RZ</sup>. Bandagi Miyan Syed Salamullah<sup>RZ</sup> told the Imam<sup>AS</sup> that he should not have said all this before the Shah<sup>RZ</sup>. The Imam<sup>AS</sup> replied, “Miyan Nizam is one who tells the truth (*haq-go*). The Truth is not concealed from a *haq-go*.”

Imam Mahdi<sup>AS</sup> is narrated to have said, “The attributes of Abu Bakr<sup>RZ</sup> are in Miyan Nizam<sup>RZ</sup>.”

Hazrat Mahdi<sup>AS</sup> said, “Allah has given Miyan Nizam such an opening (*kashf*) that he sees everything from the throne to the earth, nay from the empyrean to the abyss, as if somebody is seeing a mustard seed in his hand.”

Hazrat Mahdi<sup>AS</sup> said, "O Miyan Nizam, after this servant, you are the Imam."

One day Miyan Shah Nizam<sup>RZ</sup> was sitting on the prayer mat for the Zuhr prayers. He let out a sigh. Hazrat Mahdi<sup>AS</sup> said, "O Miyan Nizam, you let out a sigh and the great throne (*Arsh-e-Akber*) trembles, soon it may fall."

### ADHERENCE TO SHARIAT

It was time for the *zuhr* prayers in congregation in the *daira* of Bandagi Miyan Shah Nizam<sup>RZ</sup>. Miyan Khund Shaikh<sup>RZ</sup> missed one or two cycles of congregation prayers. After the prayers, the Shah<sup>RZ</sup> said, "Miyan Khund Shaikh! The attribute of hypocrisy appears in you as you have missed one or two cycles of prayer. Why did you miss the first *takbir* (*takbir-e-oola*)?" The Shaikh<sup>RZ</sup> said, "I was taking my meals. Hence I was delayed." The Shah<sup>RZ</sup> said, "Is this the way you are emulating Imam Mahdi<sup>AS</sup>? On hearing the call for prayers, Imam Mahdi<sup>AS</sup> used to drop the morsel in his hand in the plate and come for the prayers."

One day very early in the morning, Hazrat Shah Nizam<sup>RZ</sup> was in divine audience. The *Muezzin* Miyan Hameed<sup>RA</sup> gave the prayer call (*Azan*) for the *fajr* prayers. The sound of "*Hayya-`alas-salat*" (come to *namaz*) reached the ears of the Shah<sup>RZ</sup>. The Shah<sup>RZ</sup> told Allah, "O Allah! It is time for the *namaz*. I will perform *namaz* if You command me to do so." Allah Most High commanded, "O Nizam! You are standing in Our presence (*huzoor*). The intention of performing *namaz* is to

come into Our Presence. So what is the need for you to perform *namaz*? You stay here!"

A few moments later, Shah Nizam<sup>RZ</sup> again said: "O Allah! My brothers of religion are sitting on the prayer mats waiting for me. It is time to perform your *farz* (obligation, that is, *namaz*). Permit me to go and perform *namaz*." However, Allah reiterated what He had earlier said.

The Shah<sup>RZ</sup> very respectfully said, "O Allah! I am the meanest and humblest among Your Creation. In the *Ummah* too I am the meanest. Among the *musaddiqan* too, I am the meanest. Had you intended to exempt anyone from the performance of *namaz*, you would have exempted Prophet Muhammad<sup>SLM</sup> and Syed Muhammed Mahdi<sup>AS</sup>. Who is Nizam<sup>RZ</sup> that you are exempting him from the performance of *namaz*? Permit me to go and perform Your *namaz*, that is *farz-e-`ain* (the very essential obligation)!"

Then Allah's command came, "Be happy My servant! You are accepted by Us. At this station, many people have floundered and were thrown into *Asfal-as-safileen* (the lowest level of the Hell) and destroyed! We have given you this knowledge (*ma`arifat*) because we have made you the *khalifa* of Imam Mahdi<sup>AS</sup>, the Seal of Sainthood of Muhammad<sup>SLM</sup> (*Khatam-e-Vilayet-e-Muhammadiyah*)."

Fateh Khan Barhu was a disciple of Miyan Shah Nizam<sup>RZ</sup>. One day he sent 100 *tinkas* (local currency of that time) to Miyan Shah Nizam<sup>RZ</sup>. Miyan Nizam<sup>RZ</sup> accepted it. The second month he sent 100 *tinkas* again. Miyan Nizam<sup>RZ</sup> accepted this too. He sent 100 *tinkas* the third month too. But Miyan Shah Nizam<sup>RZ</sup> did not accept it and said, "Fateh Khan wants to feed us with

*ta'yun* (fixed periodical income).” The reason for not accepting is that it is against the principles of *tawakkul* to have a fixed income or source.

### TEACHING BY A PERFECT MURSHID

There are many narratives of how Miyan Shah Nizam<sup>RZ</sup> was taught and guided by his perfect Murshid, Hazrat Imam Mahdi<sup>AS</sup>. Some narratives are cited below.

One day Imam Mahdi<sup>AS</sup> saw a book in Bandagi Miyan Shah Nizam<sup>RZ</sup>'s hands and asked, “Miyan Nizam! What are you reading?” Miyan Shah Nizam<sup>RZ</sup> said, “Meeranjeo, I am reading *Meezan*.”<sup>10</sup> Imam Mahdi<sup>AS</sup> took away the book from Shah Nizam<sup>RZ</sup> and said, “Do not read it.” A few days later, the Shah<sup>RZ</sup> took the book again in his hands. Again Imam Mahdi<sup>AS</sup> disallowed the reading. The Shah<sup>RZ</sup> gave up all hope to read. A long time afterwards, Imam Mahdi<sup>AS</sup> asked the Shah<sup>RZ</sup> to read some books on *Hadith*. That meant that the Shah<sup>RZ</sup> had become perfect and reading at that stage would not harm him. The perfect *Murshid* judged the current condition of his *Murid*'s mental aptitude and consequently advised him to read.

In another narrative, it is reported that Hazrat Imam Mahdi<sup>AS</sup> noticed some books in the hands of Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> and asked him, “What are those books?” The Shah<sup>RZ</sup> said, “*Nuzhat al-Arwah* and *Anis al-Ghurba*.” The Imam<sup>AS</sup> said, “Do not read them [at this stage] and engage

<sup>10</sup> The full name of the book is *Meezan al-A'tidal*.

yourself in the remembrance of Allah so that by His grace you achieve His Vision.” Some days later, Imam Mahdi<sup>AS</sup> again saw a book in the hands of Bandagi Miyan Nizam<sup>RZ</sup> and again he told him not to read the book. After that, the Miyan<sup>RZ</sup> gave up the idea of reading. After a long time, the Imam<sup>AS</sup> asked, “Miyan Nizam! Which was that book?” The Miyan<sup>RZ</sup> said, “*Anis-ul-Ghurba*.” The Imam<sup>AS</sup> said, “Read it now. It is now compatible with your condition (*hal*).” After that, Miyan Nizam<sup>RZ</sup> used to read that book off and on. Again after a long time, the Imam<sup>AS</sup> asked him to learn some *ilm* (knowledge).

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Somebody gave in the name of Allah, a Quran written in Bukhari style [of calligraphy], to the Imam<sup>AS</sup>. The Imam<sup>AS</sup> gave this Quran to Miyan Shah Nizam<sup>RZ</sup> and started giving him the lessons of the Quran. At that time, Miyan Fakhruddin<sup>RZ</sup>, wanted to meet the Imam<sup>AS</sup> to relate and inquire about a reverie he had seen. He saw the Imam<sup>AS</sup> with Miyan Shah Nizam<sup>RZ</sup> and started approaching them. The Imam<sup>AS</sup> noticed him and signaled with his hand to stop where he was and not approach any nearer. Miyan Fakhruddin<sup>RZ</sup> bowed his head and went back. The lessons of the Quran were over by the time of the *zuhr* prayers. The Shah<sup>RZ</sup> returned the copy of the Quran to the Imam<sup>AS</sup>. After the *zuhr* prayers, the Imam<sup>AS</sup> said, “Miyan Fakhruddin! When you were coming, Allah Most High was teaching the Quran to His *banda*. You would have been burnt if you had come a step further.” Such was the lofty status of Miyan Shah Nizam<sup>RZ</sup>.

## MIRACLES OF THE IMAM<sup>AS</sup> WITNESSED BY BANDAGI MIYAN SHAH NIZAM<sup>RZ</sup>

Miyan Shah Nizam<sup>RZ</sup> witnessed many miracles of Hazrat Imam Mahdi<sup>AS</sup> some of which are narrated below.

During the migration to Khorasan, the *Shahenshah-e-Vilayet*, Hazrat Imam<sup>AS</sup>, was resting under a tree. Bandagi Miyan Shah Nizam<sup>RZ</sup> had put his daughter, Bibi Nurullah<sup>RA</sup>, to sleep in a cradle [made of cloth—*jholi*] which was tied to the branch of a tree. A little later Hazrat Imam Mahdi<sup>AS</sup> gave the command to travel. Miyan Shah Nizam<sup>RZ</sup> was so engrossed in [the remembrance of] Allah that when the place was vacated, he forgot his daughter and accompanied the Imam<sup>AS</sup>. They had travelled for about three or four leagues when the Imam<sup>AS</sup> asked the Shah<sup>RZ</sup>, “Where is your companion?” Miyan Shah Nizam<sup>RZ</sup> then remembered that he had left his daughter behind. He said, “She may be at the same place where we had camped earlier.” The Imam<sup>AS</sup> said, “Allah Most High has protected it. Go and bring it back.” When the Shah<sup>RZ</sup> reached the place, he saw that a big lion was sitting under the tree guarding the child. On seeing the Shah<sup>RZ</sup>, it got up and went away with its head cast down. The Shah<sup>RZ</sup> took the baby and started walking to rejoin the caravan of the Imam<sup>AS</sup>. But it was a dense forest with no indication of a path and he could not make out which way Mahdi<sup>AS</sup> had gone. But Allah soon resolved his difficulty. Miyan Nizam<sup>RZ</sup> heard an unknown voice saying, “This is Mahdi Mau’ood, the *Khalifa* of Rahman.” Guided by this unknown voice, Miyan Shah Nizam<sup>RZ</sup> reached the Imam<sup>AS</sup>. When he recounted his experience to the Imam<sup>AS</sup>, he replied that the lions of Allah are protected by the lions of the jungle

and he also said that he has the ears with which he hears such unknown voices.

\*

Once Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> asked the Imam<sup>AS</sup>, “Meeranji! The *ulama* say that the sign of Hazrat Imam Mahdi<sup>AS</sup> is that he would revive the dried trees.” At that moment, the Imam<sup>AS</sup> was brushing his teeth with a *miswak*<sup>11</sup>. He planted the *miswak* in the soil. Immediately, green leaves sprouted from it. Then the Imam<sup>AS</sup> pulled it out from the soil and it returned to its original form. The Imam<sup>AS</sup> then said, “Miyan Nizam! This is the work of jugglers. The meaning of the *hadith* is that the dead hearts would spring to life during the time of Mahdi.”

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It is narrated that whenever Imam Mahdi<sup>AS</sup> performed his ablutions (*Vuzu*) and the drops of water fell on the ground, a sound would be heard, “This Imam Mahdi al-*Mau’ood*<sup>AS</sup> was true (*Haq*).” Bandagi Miyan Shah Nizam<sup>RZ</sup> told the Imam<sup>AS</sup> that a voice is coming from the drops of water and he (the Shah<sup>RZ</sup>) hears the voice and it says that this Imam Mahdi al-*Mau’ood*<sup>AS</sup> is true. In reply, the Imam<sup>AS</sup> said: “O Miyan Nizam<sup>RZ</sup>, Allah has given you such ears with which you hear the [unknown] voices.”

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Apart from the above, the miracle of the *Ka’bah* circumambulating the Mahdi<sup>AS</sup> was also witnessed by Miyan

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<sup>11</sup> A piece of dried wood used as a toothbrush.

Shah Nizam<sup>RZ</sup>. Details of this miracle are given in the section Visit to Makkah. [See page 9, above].

## SAYINGS

Many sayings of Hazrat Miyan Shah Nizam<sup>RZ</sup> have been recorded in our books. Some of the sayings are given below:

Bandagi Miyan Shah Nizam<sup>RZ</sup> is narrated to have said, “Allah bestows (‘*ata*) [His Blessings] on a believer (*momin*) on four occasions: (1) when the believer is in *taklif* (trouble); (2) when he undergoes *ikhraj* (expulsion); (3) when he is in *faqa* (starvation); and (4) when he is in *naza*’ (throes of death). But a seeker of Allah should be in the company of *murshid* at that time.”

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Bandagi Miyan Shah Nizam<sup>RZ</sup> is narrated to have said, “When a person takes to the desire of Allah with courage, it (the path of Allah) becomes very easy for him. But for one who has no courage, it becomes very difficult.”

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Bandagi Miyan Shah Nemat<sup>RZ</sup> was expelled (*ikhraj*) from Chapaner (Gujarat) by disavowers (*munkiran*) of Mahdi<sup>AS</sup>. Bandagi Miyan Shah Nizam<sup>RZ</sup> left the place of his own accord and said. “The emulation of his brother is obligatory on this servant of Allah.”

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Bandagi Miyan Shah Nizam<sup>RZ</sup> told his sons in Gojri dialect, “*Ghulam ban, miyan mat ban.*” It means, “Be a servant, not a master.”

\*

Once Miyan Abdul Fatah asked Miyan Shah Nizam<sup>RZ</sup>, “Miyanji, who is a *Mutawakkil* (a person who trusts Allah)?” Miyan Nizam<sup>RZ</sup> gave the definition of a *Mutawakkil* by way of an example. He said, “A *Mutawakkil* is sitting under the shade of a fruit-laden tree. Birds are sitting on the branches of the tree. The *Mutawakkil* gets a thought in his mind that if the birds drop some fruit I will eat it. He will not be a *Mutawakkil*, if he gets even such a thought in his mind. This is because, in the same way, he will have expectations from the entire world.”

\*

One day in Farah, Miyan Abdul Majeed<sup>RZ</sup> asked Miyan Shah Nizam<sup>RZ</sup>, “If a person makes three extra actions (like scratching, etc.) in *Namaz* apart from the regular actions, will his prayers be invalidated?” Miyan Shah Nizam<sup>RZ</sup> replied, “A single extra action has three actions built into it.” Miyan Abdul Majeed<sup>RZ</sup> asked, “How?” He replied, “When the hand is lifted, it is one action, when the action (like scratching) is done, it is the second action and when the hand is returned to its original position, it is the third action. Thus this *Namaz* becomes invalid.”

Miyan Abdul Majeed<sup>RZ</sup> asked the second question, “When blood flows from a wound, is the *Vuzu* broken or not?” Miyan Shah Nizam<sup>RZ</sup> replied, “When blood flows and it is seen or blood has not flowed but is seen – in both cases *Vuzu* is vitiated.” Miyan Abdul Majeed<sup>RZ</sup> went to Hazrat Imam Mahdi<sup>AS</sup> and narrated whatever Miyan Shah Nizam<sup>RZ</sup> had said.



Hazrat Imam Mahdi<sup>AS</sup> replied, “Whatever Miyan Shah Nizam has said is correct.”

### EXCELLENCE IN *FAQIRI*

Miyan Shah Nizam<sup>RZ</sup> renounced the world and practiced *Faqiri* of the highest degree. Some narrations are illustrative of the life he led.

One day, Miyan Shah Nizam<sup>RZ</sup> and Miyan Malik Maroof<sup>RZ</sup> were sitting in the *Jamat Khana* after the *zuhr* prayers. During the talk, Miyan Malik Maroof<sup>RZ</sup> informed that his daughter Bibi Qunza Bua had reached marriageable age. On hearing this, Miyan Shah Nizam<sup>RZ</sup> told the Malik<sup>RZ</sup>, “Give your daughter in marriage to my son, Miyan Shah Abdur Rahman.” The Malik<sup>RZ</sup> agreed to the proposal. Miyan Shah Nizam<sup>RZ</sup> then called his son Miyan Abdur Rahman<sup>RZ</sup> and said, “Your marriage will take place tonight after *Isha* prayers. Take the bride’s clothes from Malik Maroof’s house. Take two tinkas from the niche in the wall of the room. Buy some soap, wash your clothes and the bride’s clothes and bring them back.” He [the son] did as told.

Later in the evening, the *nikah* was performed. The Shah<sup>RZ</sup> and his son went to the house of Hazrat Malik Ma’roof<sup>RZ</sup> and brought the bride to their home. The next morning the news of the marriage spread. The Shah<sup>RZ</sup>’s *Murids* including Fateh Khan Barhu and Syed Mustafa alias Ghalib Khan brought clothes, food and cash. The Shah<sup>RZ</sup> distributed everything as *sawiyet* among the inmates of the *daira*.

This was the simplicity with which the marriage of Miyan Shah Nizam<sup>RZ</sup>’s son was performed.

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An incident of Miyan Shah Nizam<sup>RZ</sup> and his son illustrates that the principle of *Tawakkul* (trust on Allah) was adhered to even during extremely trying circumstances.

After the marriage of Miyan Abdur Rahman<sup>RZ</sup> there was nothing to eat. The bride and bride-groom were hungry for three days. Miyan Abdur Rahman<sup>RZ</sup> had gone outside the *Daira*. On the way he noticed that grains of wheat had fallen out, probably out of a cartload of grains which passed that way. He collected the grains from the ground and brought them to his house. His father, Miyan Shah Nizam<sup>RZ</sup> saw him entering the house and called him. He asked him what he had brought with him. Miyan Abdur Rahman<sup>RZ</sup> told him about the grains of wheat he had found on the road. Miyan Shah Nizam<sup>RZ</sup> said, “Go and put back the grains where you found them. You have taken an oath that you will not eat anything other than what Allah sends you. This kind of food was permitted to the *Aulia-Allah* (Saints of Allah) of a by-gone era. But it is not permitted for the group of Imam Mahdi<sup>AS</sup>.” In another narration, it is stated that Bandagi Miyan Shah Nizam<sup>RZ</sup> told him, “Leave them. Do not eat them. You had vowed that you would not eat anything other than what Allah sent you. Hence, you are not permitted to eat this thing. You should eat what Allah sends you. This thing (that you have brought) is *halal* (permitted) but it is not *halal-e-tayyab* (chaste, pure and permitted).” A few hours later, some bread, food and sweets arrived from Raje Soon and Raje Muradi, who were disciples of Miyan Shah Nizam<sup>RZ</sup> and sisters of the king of Gujarat, Mahmood Begadha.

Miyan Shah Nizam<sup>RZ</sup> ordered that the food be distributed and said that this food had come for the newly weds.

\*

Once Miyan Nizam<sup>RZ</sup> was sitting outside the *daira*, immersed in the remembrance of Allah. When he was overcome by hunger he started eating leaves. The brothers asked him why he was eating the leaves. He replied that the world would pass in all conditions.

## NARRATIVES

A number of narratives have been reported about Bandagi Miyan Shah Nizam<sup>RZ</sup>. Some of them are given below.

It is narrated that Miyan Nizam<sup>RZ</sup> was delivering his sermon under a mango tree in the village of Barhli. The subject of the sermon was whether saying prayers in the leadership of a non-believer of Imam Mahdi<sup>AS</sup> was allowed or not. He rose and narrated that Imam Mahdi<sup>AS</sup> had said: "Why do you go to such places where it becomes necessary for you to say your prayers in the leadership of a non-believer?" There were about thirty or forty respectable people in this congregation.

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It is narrated that Bandagi Miyan Nizam<sup>RZ</sup> requested Imam Mahdi<sup>AS</sup>, "If permitted, this servant (of Allah) will never come out of *khilwat* (seclusion)." The Imam<sup>AS</sup> said, "Remain in a place where you can listen from somebody about religion (*deen*) or tell somebody about it."

\*

Bandagi Miyan Shah Nizam<sup>RZ</sup> did not go to anybody's house outside the *Daira* for feasting or seeing any ailing person, or to condole with anybody. But they did go to the houses of the *fugara* (indigents) inside the *daira*. When others went to the houses of people outside the *Daira*, they were rebuked sternly. Some people were also expelled from the *daira* [on this count]. This was the practice of Imam Mahdi<sup>AS</sup> and other companions like Bandagi Miran Syed Mahmood<sup>RZ</sup>, Bandagi Miyan Syed Khundmir<sup>RZ</sup>, Bandagi Miyan Shah Nemat<sup>RZ</sup> and Bandagi Miyan Shah Dilawar<sup>RZ</sup> also.

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Bandagi Miyan Shah Nizam<sup>RZ</sup> was sitting at the bank of a river. The chicks of peacock came to drink water. The Shah<sup>RZ</sup> asked his son Miyan Shah Abdur Rahman<sup>RZ</sup> if he could recognize which of them were male and which ones were female. Miyan Abdur Rahman<sup>RZ</sup> said he did not know. The Shah<sup>RZ</sup> said the one that comes out of the water without turning around is the male and the one that turns around and comes out is the female. The male are those chicks that do not allow their tails to become wet in the water. The female chicks allow their tail to become wet in the water. Similarly, the slaves of Allah came into the world and returned without involving themselves in sins. They died with their faith (*iman*) safe and perfect. The others came into the world, involved themselves into sins and died faithless (*be-iman*). Prophet Muhammad<sup>SLM</sup> has said, "*Faqiri* (indigence) will soon become *kufr* (infidelity). *Faqiri* blackens the face in both worlds. A *faqir* is not *muhtaj* (in need of anything) of his own *zath* (nature, essence) or of his *Rab* (Lord). When his *faqr* (indigence) and *faqa* (starvation) became perfect, he became Allah (that is, he fully perished himself in Allah)."

\*

Once Bandagi Miyan Shah Nizam<sup>RZ</sup> stayed in a deserted place for some days. He would come to the town after dusk. One night he came to the town mosque. The local people asked him who he was. He did not say anything. One of the local people hit the Shah<sup>RZ</sup> with a stick. The Shah<sup>RZ</sup> said, “The king’s blow is a sack of sugar.” The Shah<sup>RZ</sup> returned to the deserted place. Sometime later somebody brought food. All the eatables were sweet. One of his companions asked from where the food had come. The Shah<sup>RZ</sup> said, “The food has come from where the blow of stick had come.” In other words both the blow of the stick and sweet eatables had come from Allah.

\*

Bandagi Miyan Shah Nizam<sup>RZ</sup> is narrated to have experienced divine ecstasy when he listened to a *raag*. His son, Miyan Shah Abdur Rahman<sup>RZ</sup> gave a hint to the singer to stop singing. However, Bandagi Miyan Shah Nizam<sup>RZ</sup> said, “Miyan Abdur Rahman, the servants of Allah (*bandagan-e-Khuda*) rise above the ecstasy.”

\*

The *daira* of Miyan Nizam<sup>RZ</sup> was in Radhanpur. Some *Mullahs* had gathered in the city for a religious debate (*hujjat*). Miyan Nizam<sup>RZ</sup> went there to give the proof [of Imam’s *mahdaviat*]. Ultimately, no one turned out to debate. So he returned and stayed there for a year. He did not accept any gifts (*futuh*) because he himself had gone there. This was another proof of his excellence in *faqiri* and *tawakkul* [indigence and trust in God].

\*

Bandagi Miyan Shah Nizam<sup>RZ</sup> stayed in a desolate place for a couple of months. He did not talk also during that period. For a month and a few days he did not even eat. The inmates of his house thought that he might have eaten elsewhere. The brothers of the *daira* thought he might have eaten in the house. The Shah<sup>RZ</sup> had not eaten anywhere. Allah had blessed him with such an eminently chosen *zath* for him. [Obviously, Allah had fed him.]

\*

Once Bandagi Miyan Shah Nizam<sup>RZ</sup> had an intense desire to eat meat. [To curb it] he did not eat anything for a whole year. He would stand from dusk to dawn [in the remembrance of Allah]. His son, Miyan Abdur Rahman<sup>RZ</sup> too would stand behind him in the fear that the Shah<sup>RZ</sup> might encounter some trouble. The Shah<sup>RZ</sup> saw it and told his son, “Allah is the strength for His slaves, and not the meals.” Allah commanded the Shah<sup>RZ</sup>, “Shall I give you *qut* or *quwat* (food or strength)?” The Shah<sup>RZ</sup> said, “Give me strength.” Allah gave him the strength. Bandagi Miyan Shah Dilawar<sup>RZ</sup> and Bandagi Miyan Shah Nemat<sup>RZ</sup> heard about this incident. They invited Bandagi Miyan Shah Nizam<sup>RZ</sup>. Some food was brought. Miyan Shah Nizam<sup>RZ</sup> said, “A desire had occurred to me. (Hence, I had stopped eating).” Miyan Nemat<sup>RZ</sup> said, “You have no *nafs* (lust).” Miyan Dilawar<sup>RZ</sup> said, “You have no heart.” Miyan Nizam<sup>RZ</sup> ate something after that.

\*

A person asked Bandagi Miyan Shah Nizam<sup>RZ</sup> to perform the initiation (*tarbiat*) ritual of his son. The Shah<sup>RZ</sup> delayed it. Then he insisted on the performing of the ritual. The Shah<sup>RZ</sup>

looked at the *lauh-e-mahfuz*<sup>12</sup> to ascertain the beginning and the end of the person being initiated. When he found that everything was good, he performed the ritual of *tarbiat*. He said, “This is the name of Allah. It should be given to a person who is a man of faith (*iman*). The person who is given should be benefited. The person who takes it should benefit from it.”

\*

Once Miyan Nizam<sup>RZ</sup> told Hazrat Mahdi<sup>AS</sup>, “If you permit, this servant would like to go and stay in seclusion.” Hazrat Mahdi<sup>AS</sup> read the couplet, “Who is it that makes a mark on your heart / Who are they who have liberated themselves from their self”. After this he caught hold of the hand of Miyan Nizam<sup>RZ</sup> and said, “Where will you get a brother like us?”

\*

One day Fateh Khan Barhu sent some grains, clothes and 200 tinkas to Miyan Shah Nizam<sup>RZ</sup>'s *daira* in the name of Allah. The Shah<sup>RZ</sup> did not accept it. He said, “You are giving this because you are our *Murid*. There is no objective of achieving Allah in this. If you had the objective of Allah in your mind, you would have sent it to all *dairas*. So I will not accept this.” Fateh Khan apologized and said that he will send it to all *dairas*. He sent an equal quantity to all other *dairas* also. Miyan Shah Nizam<sup>RZ</sup> then distributed the gifts amongst the inmates of the *daira*.

\*

In Gujarat, there was an infidel with magical powers. He was very popular amongst the people. He had a lot of disciples and

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<sup>12</sup> The guarded tablet on which, according to belief, is written the deeds of humankind from sempiternity.

his reach extended to the seventh Heaven. One day, the Shah<sup>RZ</sup> saw him sitting under a tree. He went near him, took his hand and shook it. The man opened his eyes and saw the Shah<sup>RZ</sup>. The Shah<sup>RZ</sup> asked him, “What is the purpose of this magical power which you possess and how have you achieved this station?” He replied, “I have fought against the desires of the self. Hence I have achieved this position.” The Shah<sup>RZ</sup> said, “Recite the Islamic testification. Say *La Ilaha Illa Llah*.” The man replied, “My self (*nafs*) tells me not to say it.” The Shah<sup>RZ</sup> said, “Oppose the desire of your self.” Hearing this, the man pondered, “I have reached this station by opposing the self. Why shouldn't I continue to oppose it and not listen to it?” He asked the Shah<sup>RZ</sup>, “Tell me. What should I say?” The Shah<sup>RZ</sup> replied, “Say *La Ilaha Illa Llah Muhammadur Rasoolullah* and say that Mahdi Mau'ood<sup>AS</sup> has come and gone and we believe and we accept.” As soon as he repeated what the Shah<sup>RZ</sup> said, he attained the vision of Allah and after sometime he passed away. The Shah<sup>RZ</sup> performed the *Namaz-e-Janaza* and placed the *Musht-e-Khak* on his chest and walked away. After walking a few steps he turned around and saw that the body had disappeared.

\*

The *Daira* of Miyan Shah Nizam<sup>RZ</sup> was in Jalore. One of the brothers of the *Daira* had gone to the market. Fateh Khan Barhu was going in a procession with his soldiers and drumbeats. The brother got interested in the procession and stayed to watch it go by. When Fateh Khan came near, he saw the brother. He said salaam to the brother and asked him to convey his *Qadambosi* [kissing the feet] to Miyan Shah Nizam<sup>RZ</sup>. The brother came happily to the *Daira* and conveyed Fateh Khan's message to the Shah<sup>RZ</sup>. The Shah<sup>RZ</sup> asked him,

“Where had you gone? How did you meet Fateh Khan? Tell the truth!” The brother confessed, “I had gone to the market to buy something and I heard some commotion. I stood there and saw Fateh Khan coming. He first said *Salaam* to me then asked me to convey his *Salaam* and *Qadambosi* to *Khundkar*.” The Shah<sup>RZ</sup> replied, “He wasn’t alone. Perhaps he was marching with his band and soldiers. And you stayed there to watch the circus. So much so that he saw you and said *Salaam*. As per the Quran you are a seeker of the world (*Talib-e-Duniya*).” Saying so, the Shah<sup>RZ</sup> expelled him from the *Daira*. The brother lay crying at the entrance of the *Daira* for three days and nights. Six brothers of the *Daira* went to the Shah<sup>RZ</sup> and pleaded for his forgiveness. The Shah<sup>RZ</sup> expelled the six brothers too. The seven brothers along with their families stayed in the hot sun outside the *Daira*. This news reached Miyan Syed Khundmir<sup>RZ</sup>. He came to the Shah<sup>RZ</sup> and asked him to accept their apology. The Shah<sup>RZ</sup> relented. They were given eighty lashes and admitted to the *Daira*.

\*

One day two brothers came to Miyan Shah Nizam<sup>RZ</sup> to become his *Murids* and to get *talqeen*. He gave *talqeen* to one brother immediately and asked the second brother to come the next day. The man came the next day and Miyan Shah Nizam<sup>RZ</sup> performed his *tarbiat*. Miyan Abdur Rahman<sup>RZ</sup> asked what the wisdom in this was. Miyan Shah Nizam<sup>RZ</sup> said, “When we saw his forehead we saw that he was *maqbool* (accepted). Then, when we saw the Preserved Tablet (*Lauh-e-Mahfooz*) we saw that he was *maqbool* (accepted). We then saw the ancient divine knowledge (*Ilm-e Qadeem*) and saw that he was *mardood* (rejected). We then pleaded before Allah and got it

changed to *maqbool* in the *Ilm-e-Qadeem*. Then we did his *tarbiat*.”

\*

In Gujarat, Miyan Manjuji Wazeer had undergone *tarbiat* at the feet of Miyan Shah Nizam<sup>RZ</sup>. He loved his master very much. He served the *fugara* and helped the poor. He used to spend his nights in remembrance of Allah because of which he had gained some insight. He got carried away by this and used to perform the *Sunnat* at home and sit there and would come to the mosque after hearing the *Iqamat* and he would not miss the *takbir-e-oola*. One day he was coming like this when Miyan Shah Nizam<sup>RZ</sup> signaled with his hand not to come. He stopped immediately and after the *namaz* was completed he entered the mosque and completed his prayers on his own. Then Miyan Shah Nizam<sup>RZ</sup> told him, “Miracles are impermissible in the community of Mahdi<sup>AS</sup>. Become a *Mard-e-Kasabi* [man who achieves with his efforts]. That is, do *kasab* (work) and reach Allah. Allah’s bestowal was on prophets and on us. Upon you is *kasab*.” Thus after a long time Manjuji left his employment, came to Burhanpur and became an employee of Sultan Adil Mubarak Shah. When leaving for his new job, he pleaded before Miyan Shah Nizam<sup>RZ</sup>, “*Khundkar*, Please ensure that I do not be deprived of the mercy of Allah and I be amongst the people of *Khundkar* and Mahdi<sup>AS</sup>.” Miyan Shah Nizam<sup>RZ</sup> replied, “Insha Allah, this servant promises you that if this servant sees your death approaching, he will inform you six months before your death.” A long time passed. When Allah informed Miyan Shah Nizam<sup>RZ</sup> about Manjuji’s impending death, the Shah<sup>RZ</sup> sent two brothers to inform Manjuji that he had six months to live and he should come to the *daira* and repent (*tauba*). The brothers did not find Manjuji in his house

so they informed his relatives about this. By the time this news reached Manjuji and he started his return, only fifteen days remained. He fell ill on the way. When there was still about three days journey remaining, he passed away. At the time of his death, he wrote a letter that this *faqir* is renouncing the world, is migrating and is coming for the company of the truthful (*sohbat-e-sadiqeen*). He dispatched people to quickly deliver the letter to the Shah<sup>RZ</sup>. After the letter reached the Shah<sup>RZ</sup>, his sons Miyan Abdul Qader and Miyan Abdul Lateef said, "If you permit we will go to the Malik." He replied, "Go. If you find him alive, convey our *salam* to him." When they had gone 3 *kos* (2 miles), they saw the funeral procession of the Malik coming their way. The news of his death was conveyed to Miyan Shah Nizam<sup>RZ</sup>. On hearing the news he said, "Do not bring him here. Keep him at the garden which is on the way. You and Miyan Abdur Rahman along with all the *Fuqara* perform the funeral prayers and bury him." Thus, he was buried at that place. After six months, Miyan Shah Nizam<sup>RZ</sup> climbed the grave with his footwear on, came down and recited the *Fateha*. He came back to his *Daira*, stood in front of the *Jamat Khana* and said, "If anyone wishes to feed in the *niyyat* of Manjuji, then this servant will eat it." When his relatives heard of this, they cooked lot of food and fed all the inmates of the *Daira*. After finishing the food, the Shah<sup>RZ</sup> said, "Today Allah has given salvation to Manjuji."

\*

Miyan Shah Nizam<sup>RZ</sup> was travelling with Miyan Abdur Rahman<sup>RZ</sup>, Miyan Abdul Qader, Miyan Jamaluddin and Miyan Qutabe Jahan. On the way they saw an old man, with a bright face and forehead, carrying a big load on his back. Miyan Abdur Rahman<sup>RZ</sup> turned to Miyan Shah Nizam<sup>RZ</sup> and said, "If

you permit, we will help this old man. He is carrying the load on his back with much difficulty." The Shah<sup>RZ</sup> replied, "Help him if you have the strength to lift the load, help him." Miyan Abdur Rahman went to the old man and told him, "You keep this load on my back. I will carry it for you." The old man replied that he need not take the trouble of carrying it. Miyan Abdur Rahman<sup>RZ</sup> persisted. The old man kept the load on Miyan Abdur Rahman<sup>RZ</sup>'s back. He walked a few steps with the load but it was so heavy that he could walk no further with it. The old man took it back and walked away. When Miyan Abdur Rahman<sup>RZ</sup> turned his back to see him, he had disappeared. He returned to Miyan Shah Nizam<sup>RZ</sup> and said, "Who is this old man who carries such a load on his head. It is so heavy that we are not able to carry it?" The Shah<sup>RZ</sup> replied, "O Abdur Rahman, that man is Khwaja Khizr<sup>AS</sup> who has undergone *tarbiat* at the hands of Hazrat Mahdi<sup>AS</sup>. The little load which he is carrying with him is his share of the *bar-e-vilayet* (burden of Sainthood)."

\*

When Miyan Shah Nizam<sup>RZ</sup> said the *Takbir-e-Tahrifa* and stood for prayers, after sometime his face would become red in colour. After sometime, it would become yellow. And after some more time it would become white. Then reddishness would again appear on his face. One day Miyan Sher Muhammad Muhajir asked the Shah<sup>RZ</sup>, "MiyANJI, when Khundkar stands for prayers, the face transforms itself into different colours. What is the matter?" The Shah<sup>RZ</sup> replied, "As soon as I say the *Takbir-e-Tahrifa* and stand in prayers, I reach the presence of Allah and stand before Him as a slave. Then I see that Allah has commanded that so-and-so be caught hold of and brought forth by dragging him. The angels who

assist the Angel of Death run as per the verse ‘*By the (angels) who tear out (the souls of the wicked) with violence*’<sup>13</sup> drag the person’s soul and bring it. At that moment the colour of my face becomes white. Then when the command comes that put so-and-so in so-and-so layer of the hell because he was always proud about his devotion and piety, so make him an unbeliever and take his soul to the lowest depths of hell. At that moment the colour of my face becomes yellow. Then another person is given the share of *Vilayet* and is brought before me. Allah then says, ‘O Nizam, We will give him the share of *Vilayet* if you say so.’ I reply, ‘O Allah, You are the only one who has the right to bestow.’ Then the share of *Vilayet* is given to that person who is deserving of it. At that moment the colour of my face become red, which is not surprising.”

\*

In Farah, Miyan Shah Nizam<sup>RZ</sup> gave away everything in his house in the way of Allah and did not keep anything for himself or his family. He had worn a thin tunic which was stitched with thorns and was sitting behind the Mahdi<sup>AS</sup>. The command of Allah came, “O Syed Muhammad, Look up!” When he looked up he saw that all the angels had worn a thin tunic stitched with thorns. The command then came, “Look behind you!” When the Mahdi<sup>AS</sup> looked behind, he saw Miyan Shah Nizam<sup>RZ</sup> dressed in a similar tunic. The Mahdi<sup>AS</sup> was astounded. The command came, “O Syed Muhammad, when Abu Bakr gave away everything in his house in the way of Allah, then Jibraeel<sup>AS</sup> had come wearing a torn blanket. The Prophet asked him, ‘O Jibraeel, why are you wearing this dress.’ Then Jibraeel replied, ‘O Messenger of Allah, look behind you.’ When he looked behind, he found Abu Bakr<sup>RZ</sup>

<sup>13</sup> Holy Quran, Surah An-Naaziat 79:1.

wearing a torn blanket. Then Jibraeel<sup>AS</sup> said, ‘All angels have been commanded to wear this dress; therefore, we are wearing it.’ See O Syed Muhammad, all our angels are wearing this dress.’ For three days Miyan Shah Nizam<sup>RZ</sup> was wearing this dress and the angels too were in the same dress.

\*

One day Allah asked Miyan Shah Nizam<sup>RZ</sup>, “Do want *Quwwat* (strength) or *Qut* (food) from us?” Miyan Shah Nizam<sup>RZ</sup> replied, “O Allah Most High, *Qut* is taken for *Quwwat*. If you give *Quwwat*, there is no need for *Qut*.”

\*

One day this narrative of Miyan Shah Dilawer<sup>RZ</sup> was told before Miyan Shah Nizam<sup>RZ</sup> that he said, “O Allah, do not give the curry over the bread to my progeny.” Hearing this Miyan Shah Nizam<sup>RZ</sup> said, “O Allah, do not give even the bread to my progeny, so that they do not rebel and lose their senses.”

\*

In Anondra, Miyan Shah Dilawer<sup>RZ</sup> came from the town of Bilaser to the Daira of Miyan Shah Nizam<sup>RZ</sup> for the burial of Miyan Habeeb Ajmi. The discussion on the children and servants of paradise started. Miyan Shah Nizam<sup>RZ</sup> said that the children of *Kafirs* will be given to the innocent children and servants of paradise. Miyan Shah Dilawer<sup>RZ</sup> said, “No, the children of infidels will be the fuel of hell. The count of children and servants in paradise has been decided by Allah since sempiternity. An imperfect believer will get 12 thousand and a perfect believer will get 12 lakh children and servants.

\*

It is narrated that Hazrat Mahdi<sup>AS</sup> told Miyan Shah Nizam<sup>RZ</sup>, “You sit on my right side (during prayers).” So he used to sit on the right side of Hazrat Mahdi<sup>AS</sup>. Miyan Shah Nemat<sup>RZ</sup> and Miyan Larh<sup>RZ</sup> also used to sit to the right of the Imam<sup>AS</sup>. Miyan Salamullah<sup>RZ</sup> would sit to their left. The Imam<sup>AS</sup> told Miyan Shah Dilawer<sup>RZ</sup>, “Sit to our left.” He replied, “This servant is not worthy of that. I will never sit at that place.” Thus he would perform prayers without having a fixed place. Thus Miyan Abu Bakr<sup>RZ</sup> would sit on the left side of Hazrat Mahdi<sup>AS</sup> and perform prayers. Meeran Syed Mahmood<sup>RZ</sup>, Miyan Syed Khundmir<sup>RZ</sup> and Malik Burhanuddin<sup>RZ</sup> would sit behind the Mahdi<sup>AS</sup> and perform prayers.

\*

One day a person came to Miyan Shah Nizam<sup>RZ</sup>, sat before him and said, “MiyANJI, there is a person who says that Allah is One, says that the religion of Allah is the truth, is on the path of the *Sunnat-o-Jamat*, says that Mahdi Mau’ood<sup>AS</sup> has come to this world and gone.” While describing each point about that person, he was drawing a line in the sand in front of the Shah<sup>RZ</sup>. He then said, “But he does not call a *Munkir-e-Mahdi* (disavower of Mahdi) as *Kafir*. What does *Khundkar* say about this?” Miyan Shah Nizam<sup>RZ</sup> gave the answer symbolically – he erased the lines in the sand with his hand and then cleaned his hand by blowing the dust from it. Thus he indicated that by not believing that a *munkir* of Mahdi<sup>AS</sup> was *kafir*, the person was nullifying all his other beliefs.

## MIRACLES

When Bandagi Malik Ilahtad *Khalifa-e-Groh*<sup>RZ</sup> moved to the *Daira* of Bandagi Miyan Syed Khundmir<sup>RZ</sup>, Bandagi Miyan

Shah Nizam<sup>RZ</sup> did not give the *Bayan-e-Quran* on that day. He said, “There was one man who used to listen to my *Bayan*. He is gone now. For whom should I give the *Bayan*?” Nobody dared to ask him to start his sermons again. One of the brothers politely said, “There was a thing. All the people were benefited by it. Now that thing is hidden. And the people are deprived of it.” Hearing this, the Shah<sup>RZ</sup> cast his glance at him. The questioner fell down and the Shah<sup>RZ</sup> went away. When he recovered, the brothers asked him, “What happened?” He said, “Our objective is achieved. What I saw is that the Shah<sup>RZ</sup> took me along with him to the worlds of Angels, Omnipotence and Divinity (*Malakut, Jabarut and Lahut*) and showed them all to me.” The next day the Shah<sup>RZ</sup> started the *Bayan* saying, “I wouldn’t have given the *Bayan*, but now I am giving it for Abdur Rahman.”

\*

There was a *Kimiagar* [an alchemist—one who is supposed to know the trick to convert other metals into gold]. A lot of people were serving him since a long time in the hope that he will teach them the secret of making gold. One day Bandagi Miyan Shah Nizam<sup>RZ</sup> passed by and saw the *Kimiagar* sitting in a temple full of idols and his servants were serving him. Miyan Shah Nizam<sup>RZ</sup> told the *Kimiagar*, “Why are you troubling them? Why don’t you teach them your art?” The man did not bother to reply. Miyan Shah Nizam<sup>RZ</sup> turned to the people serving him and told them, “Will you stop the idol worship and become Muslims if I turn the temples and the idols inside it into gold?” The people readily agreed. He told them, “If you remain steadfast on your promise, you will benefit a lot. Even if you spend your entire life, the gold will not decrease in quantity. But if you turn your back on the



promise, you will regret it.” He then cast a glance at the idols and the idols became pure gold. Seeing this everyone was overcome with greed and they started breaking the idols and the walls of the temple. He said, “O people! Fulfill your promise first!” But they did not pay attention to him. He repeated his words again but they were engrossed in their greedy work. Nobody listened to him. He said, “O Ignorants! The thing you are breaking is not gold; it is just mud and stone.” As soon as he said this, the temple and its idols turned into mud and stone as they were before. The people said that this man is our god and came towards him. He started walking briskly. There was a dry river in the way. He crossed it quickly and commanded the river to get inundated. Water gushed into the river and the people who were following him were astounded and stopped in their tracks.

\*

Once, Bandagi Miyan Shah Nizam<sup>RZ</sup> went to Mount Abu. He was seated along with his companions. Miyan Abdul Fatah<sup>RZ</sup> asked the Shah<sup>RZ</sup>, “Who is called perfect (*kamil*)?” The Shah<sup>RZ</sup> said, “Perfect is one on whose command even the mountains move.” There was a tremor and Mount Abu started to move at that moment. The Shah<sup>RZ</sup> said, “Stop. We were just explaining. We did not command you to move.” The mountain stopped.

\*

One day Miyan Shah Nizam<sup>RZ</sup> saw an old woman weeping. On inquiring, she said that the legs of her lamb were broken and it could not walk. Miyan Shah Nizam<sup>RZ</sup> caught hold of the legs of the lamb, lifted it and threw it on the ground. The lamb started running happily.

\*

Sultan Harvi sent four scholars to Hazrat Imam Mahdi<sup>AS</sup> and sent a bow along with them. All the scholars had arrived at the consensus that if this is the real Mahdi, then he will be able to draw the bow and if he is a Mahdi only in name [*laghvi Mahdi*], then he will not be able to draw the bow. When this people arrived with the bow, Hazrat Mahdi<sup>AS</sup> was washing his hair. He commanded Miyan Shah Nizam<sup>RZ</sup> to go and draw the bow. Miyan Shah Nizam<sup>RZ</sup> said, “Meeranji, this can be done only by you. How can I do it?” Hazrat Mahdi<sup>AS</sup> replied, “We command that you go and draw the bow.” The Shah<sup>RZ</sup> came to the gathering, sat down, took the bow and drew it. The gold seals at the two arms of the bow came out and were put before the audience who were amazed. Miyan Nizam<sup>RZ</sup> said, “Brothers, this servant did not have any strength, but it is the command of Mahdi<sup>AS</sup>, which drew the bow. We are the servants of Mahdi<sup>AS</sup>.”

\*

In Anondra, Miyan Shah Nizam<sup>RZ</sup> took a pot and went out to fetch water. With a few strides, he traversed a long distance and reached the pool of Pokharabad. He filled the pot with water, placed it on his shoulder and started to return. With a few steps he reached his house in Anondra. Bibi Maryam<sup>RZ</sup> said, “Miyaji, you have returned with the water so quickly that it appears that someone was standing at the doorstep with the water.” Miyan Shah Nizam<sup>RZ</sup> smiled and said, “O Bibi, this water is from the fountain of Pokharabad.” The Bibi was astounded.

\*

One day Musa Khan Poladi, who was a *Murid* of Miyan Shah Nizam<sup>RZ</sup>, went to Radhanpur for hunting along with his soldiers and servants. He could not bag any animal, so he started to return, tired and hungry. He then thought of visiting Miyan Shah Nizam<sup>RZ</sup>, who in those days was staying near a pool in the jungle. He reached the place and found Miyan Shah Nizam<sup>RZ</sup> sitting and relaxing. He said, "I am feeling hungry. Please feed me something." The Shah<sup>RZ</sup> smiled, stood up, cast his glance towards the jungle and saw a herd of deer. He signaled with his hand towards the deer and they came running towards him and stood near him. He chose a big fat deer and asked it to step forward. He commanded the deer, "Get sacrificed." The deer got sacrificed. He then said, "Get roasted." The deer got roasted. It was then laid on a table-spread and Musa Khan and his companions feasted on it. The Shah<sup>RZ</sup> then glanced at the remains of the deer, signaled with his hand and said, "Come alive!" The deer came alive, got up and went running to join its herd.

\*

One day in Anondra, a singer came and started singing. Suddenly the body of the Shah<sup>RZ</sup> started growing. Bandagi Miyan Abdur Rahman<sup>RZ</sup>, the Shah<sup>RZ</sup>'s son, was in the room and was standing behind the Shah<sup>RZ</sup>. The Shah<sup>RZ</sup> had grown so much that he was occupying the entire room. Bandagi Miyan Abdur Rahman<sup>RZ</sup> signaled the singer with his hand to stop singing. The singer stopped and the Shah<sup>RZ</sup> started gradually reducing in size until he returned to his normal size.

\*

Miyan Shah Nizam<sup>RZ</sup> was travelling with Miyan Jamaluddin Khokar. He told Miyan Jamaluddin, "You walk behind this

servant and keep your footprints on top of my footprints." Miyan Jamaluddin did as told. When he forgot the instructions and kept his foot elsewhere he suddenly found himself lagging way behind. Miyan Shah Nizam<sup>RZ</sup> would wait for him to catch up. When he arrived, they would start walking together again. Three days passed like this. Miyan Jamaluddin was very hungry. He said, "I have become weak due to hunger." The Shah<sup>RZ</sup> asked him, "What do you wish to eat?" He replied, "I wish to eat *laddoos*." Pointing to a stone the Shah<sup>RZ</sup> said, "Go to that stone and lift it. *Laddoos* are kept underneath it. Eat as many as you want." They continued their journey after this and Miyan Jamaluddin did not feel hunger for the next three days. After three days he felt hungry again. There was a village nearby. The Shah<sup>RZ</sup> said, "Lift that stone and you will find gold coins beneath it. Take one coin, go to the village, eat something and return." He lifted the stone, found the gold coins and took a handful of coins. No sooner had he had taken them and lifted his hand, the gold coins turned to dust and only one gold coin remained in tact. He tried taking a handful of coins a few more times and everytime the gold coins turned to dust, except one coin which remained in his hand. Due to this, he was delayed. When he returned, the Shah<sup>RZ</sup> asked him, "Why are you late?" He replied, "I found a lot of gold coins there. Whenever I took a handful, they turned into dust, except one." The Shah<sup>RZ</sup> said, "Take only one, keep the stone back in its place and then go do your work and return." He then went to the village moneychanger to get some change. When the moneychanger saw the gold coin, he realized that it belonged to a bygone era was not from the current era. He asked Miyan Jamaluddin to be seated and went and informed the ruler of the place. The ruler summoned Miyan Jamaluddin and asked him wherefrom he got the gold coin. He was astounded and did not

reply. The ruler put him under arrest. After sometime Miyan Shah Nizam<sup>RZ</sup> came, took his hand and walked out. The ruler and his army were left gaping. Nobody had the courage to stop them. The Shah<sup>RZ</sup> then gave something to the baker who gave some bread and curry which the Shah<sup>RZ</sup> passed on to Miyan Jamaluddin. They went out of the village and sat next to a stream. Miyan Jamaluddin had his food while the Shah<sup>RZ</sup> waited for him. After he finished his meal, they went on their way.

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One day, a *faqir* came to the Shah<sup>RZ</sup> and said, “Miyanji, I have pain in my ear. Please recite something and blow in my ear.” The Shah<sup>RZ</sup> blew his breath of *zikhullah* [remembrance of Allah] into the ear of the *faqir*. Suddenly all the veils covering his heart were torn and he had the vision of Allah.

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At another time, Miyan Ali, the bow maker, came and said, “Miyanji, I could not sleep the entire night because of the pain in my eye. Please recite something and blow in my eye.” The Shah<sup>RZ</sup> blew his breath into the Miyan Ali’s eye. His eyes witnessed the hidden world and he got the vision of Allah.

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The wife of Miyan Fazlullah was pregnant and the time of childbirth was near. But the childbirth did not occur and for three days the labour pains continued. Miyan Fazlullah came crying to Miyan Shah Nizam<sup>RZ</sup> and narrated the problem. The Shah<sup>RZ</sup> gave him some *pashkurda* of water to give to his wife. As soon as she drank the *pashkurda*, she gave birth to the child

and started laughing. She was asked why she was laughing. She replied, “Why shouldn’t I laugh? I was blind and I got eyesight. The hidden world was revealed to me. When I meet Miyan Shah Nizam<sup>RZ</sup> again, I will ask for his *pashkurda* so that I can see Allah without any veil in between.”

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The command from Allah came, “O Miyan Nizam, we have made you the Mahdi.” He replied, “O God, my *murshid* is Meeran Syed Muhammad and You have made him the Mahdi Mau’ood<sup>AS</sup>. He is the true Mahdi Mau’ood<sup>AS</sup>. Nizam is a lowly person and amongst his *Musaddiqeen*. Keep Nizam as his *Musaddiq* and take away his soul as a *Musaddiq* and raise him as a *Musaddiq* on the Day of Resurrection.” The command came again, “You have been made the Mahdi.” Miyan Nizam<sup>RZ</sup> repeated his reply. The command repeated a third time and Miyan Nizam replied the same again. The command of Allah then came, “Be happy. This is that station where many people are misled and fell into the lowest depths of hell. But we have made you the bearer of the burden of *Vilayet* of Mahdi. Thus we have given you the divine guidance.”

### GLAD TIDINGS GIVEN BY IMAM MAHDI<sup>AS</sup>

The Imam<sup>AS</sup> has given a number of glad tidings to the Miyan Shah Nizam<sup>RZ</sup>

Some of them are as follows:

1. “He has seen and tasted.”
2. “Drinker of the Ocean of Divinity (*Darya-Nosh*).”

3. “Sometimes in a divine trance, sometimes awake (*Mast Mast, Hushyar Hushyar*).”
4. “One who has the vision of Allah with his physical eyes.”
5. “Big Bowl of Blame (*kashk-e-malamat*).”
6. “*Men whom neither merchandise nor sale diverts from remembrance of Allah...*”<sup>14</sup> This verse descended in favour of Hazrat Abu Bakr<sup>RZ</sup>. On the command of Allah, Hazrat Mahdi<sup>AS</sup> gave the glad tidings of this verse to Hazrat Shah Nizam<sup>RZ</sup>.
7. “Witness to the Vision of Allah through the physical eyes in this world.”
8. “Man of pitiable Poverty (*Mard-e-Qallash*)” Miyan Syed Alam<sup>RA</sup> has explained that it means one who has perished in Allah and survives in Allah [*Fani Fillah, Baqi Billah*], in his book *Naqliyat Miyan Syed Alam*<sup>RA</sup>.
9. “Perished in Allah, Survived in Allah (*Fani Fillah Baqi Billah*).”
10. Brother Miyan Nizam<sup>RZ</sup> is one to say ‘Is there more?’<sup>15</sup> (In the desire for divine manifestations (*tajalliyat*)).
11. Hazrat Mahdi<sup>AS</sup> said, “If anyone wants to see a dead body walking on earth, he should see Miyan Nizam<sup>RZ</sup>.”

<sup>14</sup> Quran, S 24: 37 MMP.

<sup>15</sup> This is part of a Quranic Verse: The Verse: “*On that Day, will We ask Hell ‘Art thou full?’ and it shall say, ‘Are there any more?’*”—Quran, S. 50: 30 SAL. AMD explains: “that is, If there are yet any more condemned to this place; I am capacious enough to receive them.” The Arabic phrase, *hal mim-maziid*, in the Quranic Verse means, ‘are there any more?’ Hazrat Imam Mahdi<sup>AS</sup> used this phrase in respect of Hazrat Bandagi Miyan Shah Nizam<sup>RZ</sup> to say that he is never content to receive the *tajalliat* of the Divine *Zath*. He always demanded more.

12. The subject under discussion was the attributes of Hazrat Abu Bakr Siddiq<sup>RZ</sup>, the first *khalifa* of the Prophet<sup>SLM</sup> of Islam. Bandagi Miyan Shah Nizam<sup>RZ</sup> asked, “Does any one of us have any of those attributes?” In reply, Hazrat Imam Mahdi<sup>AS</sup> said, “They are present in you from the head to the foot.”
13. When Hazrat Mahdi<sup>AS</sup> left Kaha, Miyan Salamullah<sup>RZ</sup> was walking ahead of the Imam<sup>AS</sup> holding the reins of the horse which the Imam<sup>AS</sup> was riding. While walking he started a conversation with the Imam<sup>AS</sup> and said, “It is written in the books that one day Hazrat Jibraeel<sup>AS</sup> came to the Prophet<sup>SLM</sup> and said that Allah has ninety-nine attributes and if anyone has any one of these attributes, Allah will make him His friend. The Prophet<sup>SLM</sup> conveyed this to the *muhajireen* (migrants) and the *ansar* (helpers). Hazrat Abu Bakr<sup>RZ</sup> lamented and asked the Prophet<sup>SLM</sup>, “Do I possess any of those attributes?” The Messenger of Allah<sup>SLM</sup> replied, “You possess all the attributes.” He reiterated this sentence three times.” It was afternoon and the ground beneath had become hot. Hazrat Mahdi<sup>AS</sup> stopped his horse to listen to the narration. Miyan Shah Nizam<sup>RZ</sup> was walking in front of the Imam<sup>AS</sup> with a bale of cotton on his head. He too stopped, turned around, put the bale on the ground and stood on it. He was crying. Miyan Salamullah<sup>RZ</sup> asked, “Meeranji, do any of your companions possess any of those attributes?” The Imam<sup>AS</sup> pointed towards Miyan Shah Nizam<sup>RZ</sup> and said, “He has all of those attributes.” He reiterated this sentence three times.
14. Hazrat Mahdi<sup>AS</sup> said, whoever had not seen a dead man walking on the earth, he should see Miyan Nizam<sup>RZ</sup>.

15. Imam Mahdi<sup>AS</sup> said, “Amongst us, Miyan Nizam is the *Hafiz* of the Book of Allah and the witness to the Vision of Allah.”
16. Hazrat Mahdi<sup>AS</sup> said, “Some people are *hal-e-huzoor*, some are *waqt-e-huzoor*, Miyan Nizam is *Daim-Mudam Huzoor*. Miyan Nizam possesses the vision of Allah without any veils in between.”
17. Hazrat Mahdi<sup>AS</sup> said, “Miyan Nizam is patient during calamity (*bala*) and thankful during favours (*ne'maton*).”
18. Hazrat Mahdi<sup>AS</sup> said, “One who has not seen a thirsty person should see Miyan Nizam.”

### PRACTICES SPECIFIC TO THE *DAIRA* OF MIYAN SHAH NIZAM<sup>RZ</sup>

When Imam Mahdi<sup>AS</sup> was in Thatta, Sindh, Miyan Shah Nizam<sup>RZ</sup> came to him and said, “Meeranji, I have read in a book that there is this prayer *Sunnat-e-Hajat* which is performed before *Witr* and whoever performs these four rakats will get a lot of *sawab* [divine rewards]. If you permit, I too will perform this prayer.” Hazrat Imam Mahdi<sup>AS</sup> gave the permission and the Shah<sup>RZ</sup> started performing this prayer and continued the practice until his demise. Even today, the descendants of Miyan Shah Nizam<sup>RZ</sup> perform this prayer before *Witr* every day.

With the permission of Imam Mahdi<sup>AS</sup>, *Taraveeh* prayers were performed in the *Daira* of Miyan Shah Nizam<sup>RZ</sup> for all the 29 or 30 nights during Ramazan.

In the *Daira* of Miyan Shah Nizam<sup>RZ</sup>, there is an extra line which is recited during *Tasbeeh*. After *Allahu Ilahuna, Muhammadun Nabiyyuna*, the line *Allahu Rabbi - Mohammed Nabi* is recited.

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