

Hadrat Sultan Auhad al-Din Sayyid
Makhdoom Ashraf Jahangir Simnani
(Alayhir Rahmah)



Siraj al-‘Arifeen, Zubdat as-Sualiheen, Ghous al-'Alam, Hadrat Sultan Sayyid Makhdoom Ashraf Jahangir Simnani (Alayhir Rahmah) is such an eminent and outstanding spiritual personality of the world of mysticism, whose shining sun of spirituality and knowledge (ma’rifat) has illuminated every corner of the world. Let us have a look at his life and works.

Name: Meer Auhad al-Din Sayyid Ashraf

Titles: Jahangir, Ghous al-'Alam, Mahboob-e-Yazdani.

Ancestral Tree: Sayyid Ashraf s/o Sultan Sayyid Ibrahim Noor Bakhshi s/o Sultan Sayyid Imaduddin Noor Bakhshi s/o Sultan Sayyid Nizamuddin Alisher s/o Sultan Zahiruddin Mohammad s/o Sultan Tajuddin Bahlol, s/o Sayyid Mohammad Noor Bakshi s/o Sayyid Mahdi s/o Sayyid Kamaluddin s/o Sayyid Jamaluddin s/o Sayyid Hasan Sharif s/o Sayyid Abu Muhammad s/o Sayyid Abul Moosa Ali s/o Sayyid Ismail Sani s/o Sayyid Abul Hasan Muhammad s/o Sayyid Ismail Arij s/o Hadrat Jafar Sadiq s/o Imam Muhammad Baqir, s/o Imam Zainul Abidin s/o Imam Hussain s/o Hadrat Ali (Radi Allahu Anhum Ajma'een).

Father: Sayyid Ibrahim Noor Bakshi was the father of Sultan Sayyid Ashraf Jahangir Simnani (Alayhir Rahmah). He was the king of Simnan, where he ruled with utmost Justice and sincerity for 20 years. He was not only a king, but a proficient scholar of theology, and inwardly inclined to mysticism (Tasawwuf). He respected Islamic savants and patronized Islamic institutions. That is why in his regime, twelve thousand students were gaining education in different institutions. He often met mystics (Sufis) of his time and gained mystical knowledge. He got constructed a Khanqah (an abode for holy men) of Hadrat Shaykh Hasan Sakkak and shrine of Imam-e-Azam (Alayhir Rahmah) He was deeply fond of studying books particularly Tarikh-e-Tabari was in his regular study. Hadrat Nazam-e-Yamani in Lataif-e-Ashrafi, has mentioned that Hadrat Makhdoom Simnani used to say that twelve thousand Islamic institutions were functioning in his father's regime.

Mother: Bibi Khadija Begam was the mother of Sayyid Makhdoom Ashraf Simnani (Alayhir Rahmah). She belonged to the dynasty of Khwaja Ahmed Yeswi who was a distinguished Sufi (Mystic) of his time and founder of Yewaisia order. She was brought up in a neat and pure religious surroundings as result of which she was deeply religious minded, pious and godly. She passed most of his time in prayer and recitation of the holy Quran. She often observed fasting in day and woke up at night to be engrossed in prayer. She was very punctual to Tahajjud (Prayer said after midnight) In short; Khadija Begam was the trustworthy of spiritual trusts of her ancestors.

Date and Place of Birth:

He was born in Simman (Iran) in 708 (A.H)

Prophecy of Birth:

His father, Sultan Ibrahim married with Bibi Khadija Begam at the age of twenty five years. He had only two or three daughters and no son, after the birth of daughters, there was no issue up to eight years. He was grieved at heart. One morning, himself and his wife Bibi Khadija Begum were sitting together on Musallah (Carper for saying prayer) All of a sudden Hadrat Ibrahim Majzoob entered in to the palace. Both were astonished to see him. Hadrat sultan Ibrahim stood up and went forward to greet him. He made him sit on the throne and both husband and wife were standing bending their heads before him. Seeing such a noble courtesy meted out to him, he said "Probably you are desirous of son". Hearing it both were extremely glad and said, "It will be our good luck if you bestow a son" Ibrahim Majzoob again said, "Its price is very much as I will give you an extraordinary thing". Sultan Ibrahim readily said, "Whatever you order, I am ready to fulfill it."

Ibrahim Majzoob said, "I want one thousand Dinar." Sultan Ibrahim presented one thousand dinar before him. Ibrahim Majzoob stood up happily and said, "O Ibrahim (To Himself) you gave hawk (baaz) to Sultan Ibrahim and he bought it." Hadrat Sultan Ibrahim went forward with him as a respect. Turning back,

Ibrahim Majzooob saw him and said, "What do you want more; you have got your son." It is also narrated that one night Hadrat Muhammad Mustafa (Sallallahu Alayhi wa Sallam) came in his dream and predicted that a Wali (Friend of Allah) was to be born in his house; His name will be Sayyid Ashraf.

Education:

When Hadrat Sultan Sayyid Ashraf Jahangir Simnani (Alayhir Rahmah) was four years four months and four days old, his father got performed the tradition of Bismillah Khwani (Beginning reading with the name of Allah) by a highly learned and Sufi of his time named Hadrat Imaduddin Tabrezi (Alayhir Rahmah). It is said that Hadrat Sayyid Ashraf was very intelligent beyond description. He completed Hifz (learn by heart) of the holy Quran with seven types of Qirat (recitation) in seven years. After completing it, he got himself engaged in the education of different branches of theology like Tafseer (Commentary) Hadith (Narration of Sayings of the holy prophet) Fiqh (Islamic jurisprudence) and other allied subjects. He obtained full proficiency in all these branches of Islamic education at the age of fourteen years. His name and fame as a proficient Islamic Scholar reached in the Madrassas of Iraq. From the very students life, his extraordinary ability and proficiency had impressed the savants of Baghdad and they had acknowledged it with admiration, Nizam-e-Yamani in Lataif-e-Ashrafi described it in a couplet:

“Chuna Mashhoor Ghasht Az Darse Talim
ke Pas Ahle Funun Kardand Taslim”

He had become so famous from his very student life that the men of letters admitted (His intelligence).

Accession to the throne

After the sad demise of the father, Sultan Ibrahim (Alayhir Rahmah), he became the king of Simnan at the age of 15 years. He ruled over Simnan with utmost justice and impartiality for twelve years. He gained popularity as a true, sincere and just king in every corner of simnan. Peace and tranquility prevailed everywhere. The subjects were prosperous and happy. No citizen dared to tyrannies anyone. Hazrat Nizam-e-Yamani has narrated an incident listening from Hadrat Alauddoula simnani (Alayhir Rahmah) that Sayyid Ashraf Jahagir went out for hunting along with his soldiers. He continued hunting in the rural areas for two or three days. He was looking at an animal caught by hawk (Baz). Just at that time an old woman from the village approached him seeking justice. She narrated that one of his soldier had forcibly taken her curd. Sayyid Ashraf Jahangir simnani (Alayhir Rahmah) asked her to recognize amongst those soldiers who had taken her curd. She said that the culprit was not amongst them. Just at that moment, a soldier appeared coming with hunting in his land, looking at him the old woman recognized and told that was the very person who had forcibly taken her curd. The soldier denied the allegation but Hadrat Makhdoon Simnani asked him to eat some flies. No sooner did the flies go into his stomach than he vomitted and the curd came out. Hadrat Makhdoon Simnani gave away his horse with saddle to the old woman and beat him black and blue. Hadrat Nizam-e-Yamani has given description of his justice in the following couplets:

Chun Aurange Simna Bado Taza Ghasht
Jahan Az Adalat pur Awaza Ghasht
Ba Dowrane Adlash Hama Rozgar
Gulsitan shud Adl Awurd Bar
Agar feel Bar Farque More Ghuzar
Kunad mor bar feel Arad Nazar
Ke En Dowre Sultan Ashraf Bowad.
Chuna Zulme Tu Bar Sare Man Rawad.

- a. When the throne of Simnan flourished due to him, his justice spread in the world
- b. In the period of his justice, whole world turned in to garden and justice bore fruits.
- c. If elephants want to pass through the head of ant, the ant looks at with stiff eyes.
- d. That it is the period of sultan Ashraf, how can your tyranny be justified on me.

Relinquishment of Throne

The will of Allah placed the Kingly crown on his head. It is a historical fact that he continued discharging affairs of state with full responsibility but he was instinctively inclined to mysticism and sulook (way to Allah). He often passed his time in the company of holy person of spirituality and sought knowledge about sulook and Ma'rifat (revelation). He felt disgusted with the affairs of state. The fire of excessive love of Allah which was burning in his heart began to increase excessively resulting hate and disgust. With the affairs of kingdom. When he was 23 years old, he dreamt Hadrat Owais Qarani (Alayhir Rahmah) who educated him Azkar-e-Owaisia (remembrance of Owaisia) without using tongue. He remained minutely engrossed in the Azkar-e-Owaisia for three years as a result of which the hidden fire of love of Allah turned in to blaze and burnt his self. At this stage, he seldom attended the kingly court thinking it to be of no value and use for him, At last, the desired day came and Hadrat Khidr (Alayhis Salam) appeared again before him and said, "O Ashraf, the purpose for which you have come in this world is before you; desert the worldly throne and leave for India where Shaykh Alaul Haq Ganj-e-Nabat is anxiously waiting for your in Pandwa, Bengal.

Journey towards India:

As suggested by Hadrat Khwaja Khidr (Alayhis Salam), he made up his mind resolutely to relinquish the throne of Simnan and travel towards India in search of spiritual guide (Peer) As a result of his firm decision, he willingly entrusted the affairs of state to his younger brother, Sultan Mohammad Aaraf. He acquainted his mother , Khadija Begam, with the suggestion and direction given by Hadrat Khidr, (Alayhis Salam) and sought his permission to leave Simnan and travel towards his destined goal, Pandwa sharif, in India. The pious mother blessed him and said, "Before your birth Khwaja Almad Yeswi predicted; A son will be bestowed whose sun of sanctity (Wilayat) will illuminate the darkness of the world at large" Narrating this, She happily permitted him to make journey towards his fixed goal though it was against the nature of a mother to bid his son farewell for ever; but she knew it before hand that real destination of Hadrat Sayyid Ashraf Simnani (Alayhir Rahmah) was not simnan rather it was Pandawa Sharif in India where he would reach to the peak of spirituality, he left for his destined goal with twelve thousand soldiers. They accompanied him up to three stages; but he asked them to return to the country. From there he started Journey only with a servant to some distance and he was also asked to return to simnan after accompanying him for some days. From there he marched towards his cherished place leaving behind even the animal on which he was riding. It is also a historical fact that a renowned Sufi; Hadrat Alauddaula Simnani, accompanied him up to some stages and returned seeing him off with this couplet:

Tarke Dunia gir ta Sultan Shawi
Mahrame Asrar ba jana Shawi

(O Ashraf) "Leave this world
so that you become king and intimate friend of Allah"

Meeting with Sayyid Jalaluddin Bukhari (Alayhir Rahmah)

Passing through Bukhara, he arrived at Uch Sharif, Multan, Where he met Hadrat Makhdoom Jahanyan Jahan Ghasht Jalal uddin Bukhari (Alayhir Rahmah) who welcomed him and endowed with spiritual bounties and blessings (Fuyooz-o-Barakat). He bid him farewell and said, "Congratulation on this journey;

Shaykh Alaul Haq wad Din is anxiously waiting for your arrival; don't be late in the way and read this couplet:

Equamat Dar Rahe Maqusood Hargiz
Nabayad Kard Ta Barasi Badargah

i.e. – “One should not stay in the way so that one may arrive at the threshold soon.”

After staying for some days and nights, he left for Pandawa Sharif and arrived at the shrine of Hadrat Data Ganj bakhsh Lahori (Alayhir Rahmah) where he also availed spiritual guidance. From there he reached Delhi where he attended at the Shrines of Hadrat Qutbuddin Bakhtiyar Ka'ki (Alayhir Rahmah) and Hadrat Nizamuddin Mahboob-e-Ilahi (Alayhir Rahmah) and obtained spiritual blessing and benediction. When he arrived in India, Feroz Shah Tughlaq was ruling over India.

Hadrat Sayyid Ashraf Simnani (Alayhir Rahmah) at Pandawa Sharif

The spiritual attraction of Hadrat Shaykh Alaul Haque (Alayhir Rahmah) was so great that he did not stay anywhere for long time rather continued his journey to arrive at his destined goal as early as possible. Passing through large rivers mountains and deserts and facing all sorts of difficulties in the way, he arrived at Bihar Sharif. The day he was arriving at Bihar Sharif, Hadrat Makhdoom Sharfuddin Yahya munayri (Alayhir Rahmah) had left this world. Before his death, he willed that his funeral prayer would be performed by a Sayyid noble on both sides, (Najib-ut-Tarfayn) Hafiz with seven qirats and deserter of throne who would be coming from westward. Hadrat Makhdoom Simnani (Alayhir Rahmah) had known it beforehand by revelation (Kashf) accordingly, keeping the funeral ready; his followers were waiting for the arrival of willed personality. Hadrat Makhdoom Simnani arrived at Bihar Sharif hurriedly in a bewildered state of mind. In humbleness, he did not want to say funeral prayer; but they requested to say funeral prayer in accordance with the will of departed saint of Islam. He said funeral prayer and stayed in the khanqah (abode of holy men) at night where he had a glimpse of Hadrat Makhdoom Bihari who gave him his patched garment (Khirqah). In the morning, he demanded it from the savants (Khuddam) of Shrine. They denied obliging him. At last it was decided that the patched garment be placed on the holy grave and in whose hands the patched garment would come itself, he would be entitled for that. Accordingly they stretched their hands but failed. In the end, Hadrat Makhdoom Simnani (Alayhir Rahmah) stretched hands and at once the patched garments came in his hands. He put it on as a result of which he lost himself in the world of ecstasy and read this couplet:

Mora Bar Sar Chun Bowad Az Lutf Afsar
Bar Aamad Rast Mara Khirqah Dar bar

When the kingly crown was on my head by his kindness this patched garments will suit on my body.

He left for Bengal from Bihar Sharif fastly as he was restless due to the attraction of Peer-o-Murshid (Spiritual Guide) who was also anxiously waiting for him. He arrived at Malda from where he started his journey towards his last and destined destination, pandawa Sharif, when he was nearing Pandawa Sarif, suddenly Hadrat Alaul Haq (Alayhir Rahmah) woke up and said, “Sayyid Ashraf is coming ; let us go to some distance to greet him.” Taking his Doli (a kind of small sadden) and Doli of Hadrat Akhi Seraj (Alayhir Rahmah) went out with a large number of his followers to accord warm welcome to him in the way. Every body of that locality was amazed to see him going along with thousands of followers to welcome a personality unknown to them as yet. This shows extraordinary spiritual status of Hadrat Makhdoom Simnani in the eyes of Hadrat Shaykh Alaul Haq wad Din (Alayhir Rahmah). No Sooner did he see his Shaykh (spiritual guide) than he placed his head on his feet and tears rolled down his eyes as a result of

extreme joy to get cherished goal for which he had left simnan . After a while, he stood up and embraced with his Shaykh and sitting on the haunches (do zanu) read this Couplet:

Che Kush Bashad Bad ke az intazare
Ba umide Rasad umidware.

What a good that after long waiting, reaches the hopeful to his destination.

From these outskirts of Pandawa, Hadrat Makhdoom Simnani sitting in the Doli meant for him, leaves for the Khauqah of Shaykh along with his Shaykh and large number of disciples. No sooner did he see the Khanqah than he got down from the Doli and bowed down his head on the door with inexpressible joy and respect. Here he was served with meal and Pan (Betel leaf). After the fulfillment of all these rituals, Hadrat Shaykh Alaul Haq made him his disciple in the chishtiya and Nizamiya order and gave him permission of Salasil (orders). After he got honor of being the disciple of Shaykh and getting everything desired, he was extremely joyful as he got what he had cherished for long. He read this couplet:

Nehadah Taje Doulat Bar Sare Man
Alaul Haq wad Din Ganje Nabat.

Hadrat Alaul Haq wad Din placed the kingly crown on my head.

Departure from Pandawa Sharif

When four years passed in the company of Shaykh, during which period he was attributed with the honor of all secrets of mysticism and spirituality. One day Hadrat Alaul Haq (Alayhir Rahmah) said O Ashraf, "I have completed all Haqa'iq wa Ma'arif (Realities and Knowledge) on you; I like to set a place for you where you have to light the candle of rectitude and reformation. Hearing it, tears filled in his eyes as he did not like separation from his Shaykh. So only idea of separation was unbearable for him. However he had to leave Pandawa Saharif for his destined place, Kichowcha Sharif on the direction of Shaykh who showed him the place which would be his permanent place of reformation and eternal abode. He left for Kichowcha Sharif passing through different places of Bihar, Zafara bad and Jaunpur. He stayed at jaunpur for a few days where Sultan Ibrahim Shah Sharqui and Qazi Shahabuddin Dowlatabadi were highly impressed with him to see his sublime spiritual dignity and purity of character. From there he marched to his fixed place and arrived at Kichowcha sharif.

Religious and Literary Services

It is an accepted fact that the mystics of Islam have rendered valuable services to the cause of Islam in every period. The religious and literary services, done by Hadrat Makhdoom simnani (Alayhir Rahmah), is the golden chapter of History of Islam in general, and History of mysticism, in particular. He lighted the candle of reformation and spirituality in the darkness of infidelity at Kichowcha sharif and brought astray people on the right path. It is narrated that twelve thousands non believers accepted Islam being impressed with his purity of character and sub lamination of spirituality. He was not only a great mystic but also a renowned savant of Islam having unimaginable proficiency in different branches if Islamic theology. Hadrat Nizam-e-Yamani in his book, Lataef-e-Ashrafi, has written that wherever he went he delivered spiritual lectures in the dialect of that area and wrote4 books in the same dialect and left the written books there for their benefits.

Books by Hadrat Sayyid Ashraf Jahangir Simnani (Alayhir Rahmah)

Hadrat Sayyid Ashraf Jahangir Simnani (Alayhir Rahmah) has written a number of books on different subjects indicating that he was an unparalleled savant of Theology and other related subjects of his time. Books written by him are as follows:

1. Kanzul Asrar.
2. Lataif-e-Ashrafi (A collection of his spiritual sayings).
3. Maktubate Ashrafi
4. Sharhe Sikandar Nama
5. SIRRUL ASRAR
6. Sharhe Awereful Marif
7. Sharhe Fosusul Hakam
8. Quawaedul Aquaed
9. Ashraful Ansab
10. Bahrul Azkar
11. Ashraful Fawaed
12. Ashraful Ansab
13. Fawaedul Ashraf
14. Tanbihul Akhwan
15. Bashara Tuzzakerin
16. Basharatul Ikhwan
17. Musta Lehate Tasuwwuf
18. Manaquibe Khulfae Rashedin
19. Hujjaluzza kerin
20. Fatwa Ashrafia
21. Tafseere Noor Bakhhia
22. Irshadul Ikhwan
23. Resala Wahdatulwajud
24. Resala Dar Tajweze tane Yazid
25. Bahrul Haquaeque
26. Nahve Ashrafia
27. Kanzuddaquaeeque
28. Basharatul Mureedin
29. Diwan-e-Ashraf.

Journeying:

Hadrat Sultan Makhdoom Ashraf Jahangir Simnani (Alayhir Rahmah) did not know the geography of the world by going through books rather he knew it by travelling everywhere in the world. He journeyed to the most of countries of the Arab and Ajam and brought thousands of misguided people on right path by his preaching and presenting Islamic theology vividly. He had full command on Arabic, Persian and Turkish languages as a result of which he used to deliver the most productive lectures making the audience lost in the world of spirituality and oneness of Allah.

Mahboob-e-Yazdani:

Hadrat Sulatan Sayyid Ashraf (Alayhir Rahmah) attained the status of Mahbooyat (Belovedhood) i. e Mahboob-e-Yazdani on 27th Ramdan 782 (A.H.) while he was amongst his disciples at Roohhabad. Suddenly it began to sound from every corner "Ashraf is my Mahboob". This heavenly sound was glad

tidings of the status of Mahboobyat (belovedhood) since then, he began to be called “Mahboob-e-Yazdani”. It was the sublime spirituality of Hadrat Sultan Makhdoom Ashraf Jahangir Simnani that he performed Morning Prayer in Masjid-e-Haram daily. The day he was bestowed with this spiritual honor Hadrat Najmuddin Isfahani (Alayhir Rahmah) was in Ka’bah Sharif. Seeing Sultan Simnani (Alayhir Rahmah) coming to say Morning Prayer in Ka’bah he said “Come, Come Mahboob-e-Yazadani; may this title from Allah be fortunate for you.

Ghous al-'Alam and Jahangir:

It is a historical fact that Hadrat Sulatan Makhdoom Simnani was endowed with the dignity of Ghous in the Khanqah of Hadrat Banda Nawaz Gesu Daraz (Alayhir Rahmah) on first Rajab 770 (A.H). Hence forward He is called as Ghous-ul-Alam. The title of Jahangir tagged with his name is also very famous. One day he was in the Khauqah of his Shaykh (Alayhir Rahmah) amongst the disciples. All of a sudden, echo of Jahangir began to resound from the doors and walls of the Khanqah. Hearing it, Hadrat Shaykh Alaul Haq (Alayhir Rahmah) engrossed in meditation (Muraqabah) and after a little while, raised his head and honored him with the title of Jahangir as it was a heavenly title confirmed on him.

Gems of Wisdom by Hadrat Makhdoom Simnani (Alayhir Rahmah)

- Knowledge is the shining sun and skills are its rays.
- After Iman (Belief) and Tawheed, (Unitarianism) it is obligatory on man (Banda) to know injections of Shariah(Revealed Law) and Aqaid-e-Haqeequah (True doctrines).
- Gain knowledge as illiterate devotee is the follower of Devil.
- The difference between Islamic Savant and worldly savant is just like the difference between pure and impure silver.
- Astrayed learned is like the sunken boat which sinks itself and makes others drown.
- Learned without action is like a glass without tin (Qalai).
- Don't be empty handed of actions and conditions; make sure that only Knowledge cannot help you.
- Remembrance of virtuous persons and memoir of mystics is a light that cast shadow on the seeker of guidance.
- Recollect any word of a holy man; and if it is not possible keep in mind his name; You will be benefited.
- To know is Shariat (Revealed Law) and make practice in accordance with knowledge is Tariqat (Path) and to achieve objectives of both is Haqiqat (Reality).
- He, who does not follow Shariah (Revealed Law) in tariqah, is deprived of benefits of Tariqah (Path).
- The man who will be staunch follower of shariat the way to Tariqat will open automatically; and when he would have obtained Tariqat (path) with Shariat (revealed law) the splendor of Haqiqat (reality) will itself be illuminated.
- In suluk (Holy way) if one commits slightest deviation from the way of obedience to The Holy Prophet (SallAllahu Alayhi wa Sallam) then it will be impossible to reach desired destination.
- To create love and affection of Allah in the hearts of Slave (Banda) and get their hearts engrossed in the intimacy of Allah is the work of Mashaikh-e-Tariqat (Holy persons of path).
- Shaykh is just like a competent and experienced physical who diagnoses medicine suitable to the disease and temperament of the patient.
- Food is like a seed which takes root in the land of salik's stomach and grows tree of actions (Aamal) if the food is lawful the tree of good action grows; and if it is unlawful, the tree of disobedience and sin grows; if it is doubtful the tree of vicious ideas and negligence in prayer grows.
- After performing Faraiz and wajibat (Divine command and obligatory) it is essential for seeker of spirituality to pass his valuable life in the company of holy persons as only one meeting with such

persons is so much useful that can't be gained by a number of chillah (sitting in meditation for forty days) and vigorous Mujahida (Great struggle).

- A slave (Banda) should pray and merciful (Karim) is worthy of kindness; one should be so engrossed in his prayer that he should forget one's existence.
- One of the conditions of wali (Friend of Allah) is that he should be follower of The Prophet (Sallallahu Alayhi wa Sallam) in his word, action and belief.
- The condition for wali (Friend of Allah) is that he should be learned not ignorant.
- Awliya (Friend of Allah) are companion and minister of the Divine court and act according to wishes of Allah.

Contemporary Mystics and Savants:

- Shaykh Ruknuddin Alaiddoula Simnani,
- Meer Sayyid Ali Hamdani,
- Makhdoom Sayyid Jalaluddin Bukhari,
- Khwaja Hafiz Sherazi,
- Shaykh Najmudin Isfahani,
- Khwaja Bahauddin Naqshband,
- Sayyid Shah Badiuddin Madar,
- Qazi Shahabuddin Doulatnabadi and
- Gesu Daraz Banda Nawaz

Khulfa (Caliphs):

1. Hadrat Sayyid Abdur Razzq Noorul Aeyn
2. Shaykh Kabirul Abbasi
3. Shaykh Durreyatim Sarwarpuri
4. Shaykh Shamsuddin Faryad Ras Awadhy
5. Shaykh Osman
6. Shaykh Suleman Muhaddis
7. Shaykh Maroof
8. Shaykh Ahmad Quttal
9. Shaykh Ruknuddin Shahbaz
10. Shaykh Qayamuddin
11. Shaykh Asiluddin
12. Shaykh Jamiluddin Supid baz
13. Mawlana Qazi Hazzal
14. Shaykh Arif makrani
15. Shaykh Abul Makarim Khujandi
16. Shaykh Abul Makarim Harwi
17. Shaykh safiuddin rudoulwi
18. Shaykh Samauddin Rudoulwi
19. Mulla Karim
20. Shaykh Khairuddin Sudhowri
21. Quazi Muhammad Sudhowri
22. Quazi Abu Muhammad
23. Mawlana Abul Muzaaffar Lukhnawi
24. Alamuddin Jaisi
25. Shaykh kamal Jaisi

26. Sayyid Abdul Wahab
27. Sayyid Raza
28. Jamshed Beg Qalandar Turk
29. Qazi Shahabuddin Doulat Abadi
30. Mawlana Haji Fakhruddin Jaunpuri
31. Mawlana Shaykh Daud
32. Mawlana Ruknuddin
33. Shaykh Adam Osman
34. Shaykh Tajuddin
35. Shaykh Nooruddin
36. Shaykhul Islam Ahmadabad Gujrat
37. Shaykh Mubarak Gujrat
38. Shaykh Hussain Dawezwi
39. Shaykh Safiuddin
40. Masnad Ali Saif khan
41. Shaykh Ahmad kanlouri
42. Mawlana Abdullah Dayar Banarsi
43. Mawlana Nooruddin Zafarabadi
44. Malik Mahmood Baba Hussain kitabdar
45. Sayyid hasan Alam Barada
46. Shaykh Jamaludddin Rawat
47. Hishamuddin Zanjani Punwi
48. Mawlana Khaggi Muhammad
49. Shaykh Abubakr
50. Shaykh Safiuddin Arweli
51. Sayyid Ali Lahori
52. Shaykh Ludhan
53. Shaykh Nizamuddin Barelwi
54. Shaykh Ali Dosti Simnnani
55. Shaykh Umar
56. Shaykh Abu Saeed Khigri
57. Khwaja Abdur Rahman
58. Khwaja Saduddin Khalid
59. Qazi Shudha Awadhi
60. Shaykh Zahid Noor
61. Shaykh Peer Ali Arlat Tarki
62. Shaykh Nizamuddin Labir
63. Shaykh Ali Simnani
64. Shaykh Ghouhar Ali
65. Shaykh Taquiuddin
66. Mawlana Sharafullah Imam
67. Shaykh Nizamuddin
68. Shaykh Yahya Kaldadar
69. Shaykh Meer Muallah
70. Qazi Beg
71. Shaykh Qutbuddin Yahya
72. Khwaja Nizamuddin Aula
73. Shaykh Muhiuddin
74. Amir Nangar Quli

Impression of Savants and Holy Men:

(1) Hadrat Shaykh Abdul Haq Muhaddis Dehlawi:

In his book Akhbarul Akhyar, has mentioned him as a great Sufi (saint) of his time. About his Shrine at Kichowcha Sharif, he has written that it is very officious to repel Asayb and Zin and for this, it is famous everywhere. With reference to Lataif-e-Ashrafi, compiled by Hadrat Nizam Yamani (Alayhir Rahmah), he has acknowledged his greatness as a savant of Islam by presenting his theological and philosophical ideas particularly his notion about the belief of Pharoah (Fir'aun).

(2) Shaykh Abdur Rahman Jami (Alayhir Rahmah):

Hadrat Shaykh Abdur Rahman Jami in his world fame book, Nafhat Al-Ins, has derived his theological and philosophical saying showing utmost regard to this supreme saint of Islam. The opinion of Hadrat Makhdoom Simnani and Shaykh Abdur Rahman Jami is same about Hafiz Shirazi. In his book, Nafhat ul Ins, he has written that one of the holy saints of chishtiya order deems no Diwan (collection of poems) better than the Diwan of Hafiz Shirazi. From "one of the saint of chishtiya order", he means Hadrat Sultan Sayyid Ashraf jahangir Simnani(Alayhir Rahmah).

(3) Shaykh Abdur Rahman Chishti:

Hadrat Shaykh Abdur Rahman Chisti writes, "He (Sayyid Ashraf) had khilafat from fourteen orders because he has availed the company of all holy saints (Sufis) of his time. After Hadrat Nizamuddin Mehboob-e-Ilahi (Alayhir Rahmah), he revived spiritual instructions and reformations; in the declaration of realities, he was the interpreter of words of Allah, Hadith of the Prophet (Salallahu Alaihi wa Sallam) and sayings of Hadrat Mawla Ali Murtaza (Radi Allahu Anhu).

His Mission in India:

It is a historical fact that Hadrat Sultan Sayyid Ashraf Jahangir Simnani (Alayhir Rahmah) made kichowcha Sharif centre of his rectitude (Rushd) and guidance at the intimation of his Shaykh Hadrat Alual Haq Pandwi. He came here and got constructed. Khanqah-e-Ashrafia taking part himself in the construction work with his disciples. He also got constructed two mosques: and a tomb on his private room. At that time, kichowcha sharif was inhabited by Sadhus (Sairts) and Jogies (Hermits). Consequently, the darkness of infidelity had taken this area in its grip. Hence one can easily assess the difficulties faced by him in settling there and lighting the candle of Islam. But his spiritual eminence and purity of character, which has been the special characteristic of Sufi (Holy Saint), made the non – believers captivated, and in short period, millions of infidels accepted Islam and came in the Silsila-e-Ashrafia. In short, his services to the cause of Islam and mysticism are undoubtedly of great value and a landmark in the history of Islam.

Miracles (Karamat):

Hadrat Sultan Sayyid Ashraf Jahangir Simnani (Alayhir Rahmah) was on such a supreme status of mysticism and spirituality that uncountable miracles (Karamat) at different times and at different places are scattered in the pages of History. It is an undeniable fact that every moment of his life was miracle oriented, impressive and effectual; some miracles (Karamat) are stated here:

(A) Once he was travelling in the jurisdiction of Amir Taimur who was captivated to see him and showed utmost regard to him. Climbing on a hill with Hadrat Makhdoom Simnani (Alayhir Rahmah), he said, "As far as your eyes see; I will make gift all the areas coming in your sight." Hadrat Makhdoom Simnani said,

“You are not the owner of the area coming in my sight, “Then he kept his hand on his head and asked as to what he was seeing. He replied that he was seeing Makkah Mukarramah and Madinah Munawwarah. Then he again enquired if that area belonged to him. Amir Taimur replied in negative and got ashamed. His firm belief (Aqidat) and supplication (Niyazmandi) increased a good deal to see such a great mystic in whose sight is whole world.

(B) Once a woman, taking his half dead son, came to his Khanqah and entreated with tearful eyes to pray for his life. In the meantime, the boy took his last breath and died before him. She began to weep bitterly and said with folded hands. You are Allah’s friend (Waliullah); bring my son to life.” He said , “life and death is in the control of Allah; what a slave (Banda) can do.” Hearing it, the ill-fated woman started weeping with such mournful voice that his heart filled with pity and an astonishing condition prevailed on his face. Solacing the grieved woman, Hadrat Makhdoom Simnani said in full eminence (Jalal), "I give ten years from my life and after ten years this boy will die.” He prayed to Allah for his life and ordered the dead boy to stand up in the name of Allah. The dead boy stood up and got life for ten years. Truly, he died after ten years.

(C) When Hadrat Makhdoom Simnani (Alayhir Rahmah) came to kichowcha Sharif from Jaunpur, the first man who met him was Malik Mohmood. He visited the round tank with Malik Mahmood and told that was the very place intimated by Shaykh Alaul Haq (Alayhir Rahmah) Malik Mahmood told him that there lived a veteran Jogi (Hermit) with his five hundred disciples who would not tolerate his presence there. Hadrat Makhdoom Simnani asked one of his followers to go and ask the hermit (Jogi) to vacant the place and go elsewhere. The hermit told in reply that it was very difficult to turn him out from there except with the power of miracle. Hearing it, Hadrat Makhdoom Simnani (Alayhir Rahmah) asked Jamaluddin Rawat who had come in the chain of his disciples very day to go and present before the Jogi (Hermit) what he desired . Jamaluddin hesitated a bit but Hadrat Makhdoom (Alayhir Rahmah) called him and put the betel leaf he was chewing in to his mouth as a result of which his condition changed. He went with endowed courage and bounty to face the great Juggler (Shobadah Baz) hermit. The hermit used all his powers of congruity but failed. At last, he threw his hand stick in the air and Jamaluddin Rawat too sent the stick of his Shaykh in the air. It brought down the stick of the hermit beating harshly. At last the hermit Surrendered and asked to take him before Hadrat Sultan Makhdoom Simnani (Alayhir Rahmah). He went there along with his five hundred followers and bowed down his head on his feet and embraced Islam will all his followers.

(D) On his return from Pandawa Sharif one morning he was sitting with his disciples after prayer of Ishraq (Prayer after Sunrise) some jesters came there to ridicule him. They brought an alive man wrapped in coffin in the shape of a dead body and requested him to say funeral prayer. When these jesters pressed him much, he asked one of his disciples to say funeral prayer according to their wishes. The disciple said funeral prayer. They were waiting for his standing up but he was actually dead. This astonishing miracle spread just like wild fire in the town and created uproar. Hadrat Nizam Yamani has written a couplet on this incident.

Kase Ku Az Buzurgan Khanda Giraft
Bajuz GiryA Azo Digar Che Ayad.

He who ridiculed with elders, would get nothing except weeping.

(E) Once Hadrat Makhdoom Simnani, (Alayhir Rahmah) with his disciples was passing through Banaras. One of the disciples was fascinated to see an idol in the temple and kept on seeing it. The caravan of Makhdoom Simnani had marched to some distance; it came to know that a disciple lagged behind and is in the temple. Hadrat Makhdoom simnani (Alayhir Rahmah) asked one of his followers to go and tell the idol to come with him. He went there and told as he was ordered. The idol moved and changed in to a beautiful girl and came before him and embraced Islam. Hadrat Makhdoom Simnani (Alayhir Rahmah) got his lover disciple married with the idol.

Truly Hadrat Mawlana Rumi has said:

Awliya Ra Hast Quadrat Azilah
Teere Jasta Baz Gardanadz Rah.

The above stated miracles indicate his mystical and spiritual status and also extraordinary and most valuable services to the cause of Islam. It can be said without fear of contradiction that so long the world exists, the flag of his greatness and supremacy will continue unfurling and candle of spirituality lighted by him will go on showing light to humanity.

Every follower of Ashrafia order should endeavor to follow the doctrines laid down by him so that one may avail the benefits of both world.

Demise:

Hadrat Makhdoom Simnani (Alayhir Rahmah) left this world on 27th Muharram 808 (AH). Before his death, he had got prepared his grave. He went on 26th Muharram to visit his grave where he saw pen and paper kept in the side of grave. He sat in the grave and wrote two booklets namely Basharat-ul-Muridin and Risalah Qabria some extracts from Risalah Qabria is presented:

In this short time (how long I stayed in the grave) seventy thousand splendor (Tajalli) of elegance (jamal) of Allah descended on this Faqir; and intimate friends (Muqarribeen) of Allah (Angles) showed so much exalting (Ae'zaz) and kindness that can't be expressed in words; the announcer from the Sublime court of Allah (Bargeh-e-Ilahi) announced in the world of Angles (Alam-e-Malakut) that "Ashraf is my beloved (Mahboob), I write kindness and forgiveness on the forehead of his disciples; and cares his disciples with absolution (Magfirat) and forgiveness (Mu'afi). All praise to Allah these glad tidings for our companions. After that it was the order of Allah, eight thousands angles, thirty thousand of Haramayn sharifayn, one thousand from Bait al-Muqaddas, one thousand Abdal of Maghrib (west), one thousand Rijal al-Ghaib of Sarandip and one thousand Maradan-e-Ghaib from Yemen will perform your bath your funeral prayer will be said in front of Baitullah Sharif and you will be buried in the earth for the benefit of slaves; he who comes on your grave will get his absolution (Maghfirat)."