

مُنْعَدًا مُبْسِلًا مُخْبِرًا مُصَلِّيًا مُسَلِّيًا
اللَّهُمَّ رَبَّنَا إِنَّا سَعَادَةُ الدَّارَيْنِ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

قَصِيدَةُ رَائِيَّةٍ فِي كَنْجِ سَوَائِيَّةٍ

لِلشَّيْخِ الْعَلَامَةِ صَدَقَةِ اللَّهِ ابْنِ سُلَيْمَانَ الْقَادِرِيِّ الصِّدِّيقِيِّ رَضِيَ اللَّهُ عَنْهُ

இகிதாஹிதது அல்குத்பில் மஜீது வஸ்கௌதுல் வஹீது ஷாஹுல் ஹமீது ஸய்யிது அப்துல் காதிரு நாஸர் ﷺ மீது அல்குமாம் ஸதகதுல்லாஹ் அஸ்ஸத்தீக் அல்காதிரீ ﷺ அவர்கள் பாடிய "யா ஸய்யிதீ ஷெஹீத்" பைத்தும் இனிய தமிழரைப் பாடலும் ஆகும்.
பொருட்பாடலை ஆக்கியோன்: "பாபு தாஸர்" ஜனாப் வி. எஸ். அப்துல் காதிரு சாஹிபு.

This is the Ra'yya ode in praise of the glorious pole [al-qutb al-majid] and the unique succour [al-ghawth al-wahid],
our liege Shah al-Hamid Sayyid 'Abd al-Qadir an-Naguri ﷺ. It was penned by the Imam Sadaqatu Llah b.
Sulaiman al-Qadiri ﷺ. English translation authorised by Sheikh Dr Thaika Shuaib 'Alim ﷺ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

அலகிலா அருளும் அனவிலா அன்பும் இலங்குமோர் இறையின் இனியபேர் பேராற்றி
In the name of Allah, the Universally Merciful, the Singularly Compassionate

<p>1. எங்கள் தவ ராஜகுரு நாதரே! இருதயத்தின் பொக்கிஷவி னோதரே! துங்கமெய்ஞ்ஞா னக்கலைஉற் பாதரே! துய்ய ஷாஹுல் ஹமீதப்துல் காதிரே!</p> <p>O my master, my Sheikh, and primus inter pares treasury of the sciences and cipher of unique knowledge pleasing to his Bounteous, All-Powerful Lord O liege of the ennobled ones, 'Abd al-Qadir!</p>	<p>يَا سَيِّدِي شَيْخِي وَصَدْرَ الصَّادِرِ كَنْزَ الْعُلُومِ وَرَمَزَ عِلْمٍ نَادِرٍ مَرْضِيَّ مَوْلَاهُ الْكَرِيمِ الْقَادِرِ يَا سَيِّدَ السَّادَاتِ عَبْدَ الْقَادِرِ</p>
<p>2. திடுக்கமுள்ளோர் தேடுங்கிருபைஸ் தானரே! திறயில்லார்க்கருள் தீட்சண்யப்பி ரதானரே! அடுத்துவந்தோர்க் கபயந்தருந் தியானரே! அண்ணல் ஷாஹுல் ஹமீதப்துல் காதிரே!</p> <p>Shelter for the aggrieved and security for the anxious heart asylum for the weak and assurance for the vower succour of those who are lost in the seas' O liege of the ennobled ones, 'Abd al-Qadir!</p>	<p>كَهْفَ اللَّهِيفِ أَمَانَ قَلْبٍ حَادِرٍ قَاوِيَ الضَّعِيفِ ضَمَانَ قَصْدِ النَّادِرِ غَوْثَ الدِّيْنِ فِي الْبَحْرِ كَانَ كَعَائِرِ يَا سَيِّدَ السَّادَاتِ عَبْدَ الْقَادِرِ</p>
<p>3. பர்வையிற்பல அற்புதம்வெளி யாக்கினீர் பகரும்பிரசன் னத்தில் தெளிவாக்கினீர் நேர்வழியு ரணஓளி வாக்கினீர் நித்ய ஷாஹுல் ஹமீதப்துல் காதிரே!</p> <p>How many charisms [karāmāt] you displayed with witnesses and how many preternatural occurrences you manifest! Adorning [inner] perfection with a glowing [outer] countenance is yours, my master, O Sheikh 'Abd al-Qadir!</p>	<p>كَمْ مِنْ كَرَامَاتٍ بَدَتْ لِلنَّاطِرِ وَحَوَارِقِ الْعَادَاتِ عِنْدَ الْحَاضِرِ وَحُلَى كَمَالَاتٍ بِوَجْهِ تَاضِرِ لَكَ سَيِّدِي يَا شَيْخُ عَبْدَ الْقَادِرِ</p>
<p>4. அமலன்தாது நபியிரகூல் வமிசரே! அருந்தவமு ஹிய்யித்தீனின் அம்சரே விமலஓளி மார்தொழும் அகிம்சரே வேத ஷாஹுல் ஹமீதப்துல் காதிரே!</p> <p>From the essence of the progeny of the Messenger of the All-Powerful Lord from the path of the reviver of the religion [muhyi d-dīn], 'Abd al-Qadir succour of the spiritual guides and radiance of the full moon O pure of essence, 'Abd al-Qadir!</p>	<p>مِنْ صُلْبِ نَسْلِ رَسُولِ رَبِّ قَادِرٍ مِنْ نَهْجِ مُحْيِي الدِّينِ عَبْدِ الْقَادِرِ غَوْثِ الْمَشَائِخِ نُورِ بَدْرِ بَادِرٍ يَا طَيْبًا بِالدَّاتِ عَبْدَ الْقَادِرِ</p>

<p>5. அல்லஹ்ஹின்பா தையில்பரி சுத்தரே! ஆன்றண்ணத் தோடுறையும் பக்தரே! நல்லஅமல்பு ரிந்தஞான சித்தரே நாதர் ஷாஹுல் ஹமீதப்துல் காதிரே!</p> <p>You strove in [the path of] Allah, the Patron, the Creator, with a heart of purity and a mind of clarity, with best of deeds and eyes of tears, O means of attaining proximity [to Allah], 'Abd al-Qadir!</p>	<p>جَاهَدْتَ فِي اللَّهِ الْمَعِينِ الْفَاطِرِ بِالْبَاطِنِ الصَّافِي وَحُسْنِ الْخَاطِرِ وَحَيَارِ أَعْمَالٍ وَدَمْعِ مَاطِرِ يَا مُؤْتِرَ الْقُرْبَاتِ عَبْدَ الْقَادِرِ</p>
<p>6. பிரமச்சுரிய சாதனத்தை பெற்றோரே! பிரபஞ்சவாழ்க் கையின்பாச மற்றோரே! மர்மஞானக் கலைமுழுதுங் கற்றோரே! மவ்ன ஷாஹுல் ஹமீதப்துல் காதிரே!</p> <p>[You strove] remaining celibate and being conscious of the All-Forgiving, abstaining from the world with a fearful heart, loving the Lord with great longing, O eminent of the elevated ones, 'Abd al-Qadir!</p>	<p>وَعَزُوبَةٍ طَابَتْ وَتَقْوَى الْعَافِرِ وَالرُّهْدِي فِي الدُّنْيَا يِقْلِبُ نَافِرِ وَالْحُبِّ لِلْمَوْلَى بِشَوْقٍ وَآفِرِ يَا سَامِي الرِّفْعَاتِ عَبْدَ الْقَادِرِ</p>
<p>7. உமதுசமா தியைக்கல்வி மான்களும் உலகிப்பலவாம் சமயமக்கள் யார்களும் சமயபேதம் யின்றிபலம காண்களும் தணியும் ஷாஹுல் ஹமீதப்துல் காதிரே!</p> <p>How many visit your shrine [to seek your blessings]— from scholars to nobility to merchants and even Christians to aggrieved Brahmins— O nullifier of calamities, 'Abd al-Qadir!</p>	<p>كَمْ زَارَ رَوْضَكَ مِنْ شَرِيفٍ كَابِرِ مِنْ عَالِمٍ أَوْ فَاضِلٍ أَوْ تَاجِرِ حَتَّى النَّصَارَى بَلْ بَرَأَمَنْ حَاسِرِ يَا مُبْطِلَ الْعَاهَاتِ عَبْدَ الْقَادِرِ</p>
<p>8. நாகுரம்பதி மீதமர்ந்த ராஜரே நம்பிணைரை யாதரிக்கும் போஜரே தேகசித்தி பார்வையருள்ச மாஜரே தேவே ஷாஹுல் ஹமீதப்துல் காதிரே! (3 முறை)</p> <p>O lord³ of Nagore! Be my aid, helper and means in my hearing, limbs and the beauty of sight & insight; in a lengthened, not a shortened, life [of worship and benefit] O amalgamation of all goodness, 'Abd al-Qadir! (3 times)</p>	<p>يَا صَاحِبَ النَّاهُورِ كُنْ لِي نَاصِرِي فِي السَّمْعِ وَالْأَعْصَا وَحُسْنِ الْبَاصِرِ وَيَطُولُ عُمُرٍ لَا يَعْصُرُ قَاصِرِ يَا مُجْمِعَ الْخَيْرَاتِ عَبْدَ الْقَادِرِ ٣</p>
<p>9. இகத்திலும்இ றுதிகாலந் தன்னிலும் எனக்குதவி யாவீர்முன்னும் பின்னிலும் மகத்துவம்பு ரிவீர்சதா என்னிலும் மகிபர் ஷாஹுல் ஹமீதப்துல் காதிரே!</p> <p>Be my refuge on the Day of Glory of the Glorious One ﷺ, from the tribulations of this world and the Last Day and be my provision on the Day of Reckoning O exalted of ranks, 'Abd al-Qadir!</p>	<p>كُنْ لِي فَلَاحًا يَوْمَ فَخْرِ الْفَاحِرِ لِشَدَائِدِ الدُّنْيَا وَيَوْمِ الْآخِرِ وَذَخِيرَةً لِي يَوْمَ ذُخْرِ الدَّاخِرِ يَا عَالِي الرُّتَبَاتِ عَبْدَ الْقَادِرِ</p>
<p>10. பரிசுத்தநம் ரபிகந்நாதர் மீதிலும் பக்திவாய்ந்த தோழர்கிளைஞர் மீதிலும் வரிசை ஸலா முண்டாகஎப் போதிலும் வன்மை ஷாஹுல் ஹமீதப்துல் காதிரே!</p> <p>Allah's salutations immaculate be upon the Prophet of Purity ﷺ and upon [his] family, whose remembrance is a reserve of savings and upon [his] companions and [their] followers, folk of magnificence and upon you, O Sheikh 'Abd al-Qadir!</p>	<p>صَلَّى إِلَهُ عَلَى النَّبِيِّ الطَّاهِرِ وَالْأَلِ ذِكْرُهُمْ ذَخِيرَةٌ ذَاهِرِ وَالصَّحْبِ وَالتَّبَاعِ أَهْلِ مَفَاخِرِ وَعَلَيْكُمْ يَا شَيْخُ عَبْدَ الْقَادِرِ</p>

Notes

¹ During his extensive travels, the Saint of Nagore is reported to have crossed the Arabian Sea, the Red Sea and the Indian Ocean. For this reason, he has always been revered as the *patron saint* of seafarers. Even today, travellers seek intercession through him before, during and after a journey across waters.

² This is a reference to him saving the Arwi (Tamil) Muslim community from annihilation by the Portuguese.

³ “Lord” here means a *man of noble rank or high office; a nobleman; one having power and authority over others; one that has achieved mastery or that exercises leadership or great power in some area.*

BIOGRAPHICAL NOTES

Shāh al-Hamīd Sayyid ‘Abd al-Qādir an-Nāgūrī (910H – 978H)

(Sheikh) *Shāh al-Hamīd* Sayyid ‘Abd al-Qādir b. Ḥasan Muḥammad Quddūs b. Mūsā b. ‘Alī b. Muḥammad b. Ḥasan b. Aḥmad b. Muḥammad b. Naṣr b. ‘Abd ar-Razzāq b. Muḥyi ad-Dīn ‘Abd al-Qādir, al-Manikpurī (by birth) an-Nāgūrī (by passing)—also known as *the Saint of Nagore*—was a legendary Sufi saint and miracle worker.

Amongst his epithets are: *al-quṭb al-majīd* (the glorious pole), *al-ghawth al-wahīd* (the singular succour), *ganj-e sawā’i* (the exceeding treasure), and *ganj-e bakhsh* (the bestower of treasures). Colloquially he is also known as *nāgūr āndavar* (நாகூர் ஆண்டவர்), *qādir oli* (காதிர ஒலி), *bāthu shāh nāyagam* (பாதுஷாஹ் நாயகம்), *shāh-e mīrān* (ஷாஹ் மீரான்), and *mīrā ṣāhib* (மீரான் ஸாஹிப்).

» His Birth, Youth & Travels

He was born in Manikpur to Sayyid Ḥasan Muḥammad Quddūs and Sayyida Fātima. Following a remarkable childhood where he displayed portents of his future career, he moved to Gwalior. There he took the path at the hands of the renowned Sufi Muhammad Ghawth Shattari (d. 970/1562) and attained spiritual unveiling and gnosis at his feet. On graduation, he declined a proposal of marriage as he was inspired to choose celibacy¹.

With his Sheikh’s blessings he embarked on an epic journey of the Islamic world, including to the holy lands of Mecca and Medina. During a sojourn in Lahore, he blessed a couple—Qādi Nūr ad-Dīn Siddiqī and Zahra—who had been for a long time childless. He took a vow from them that they will render their first born in the service of the religion. As providence had ordained, the couple had a son; christened him Sayyid Muhammad Yusuf; nurtured him till he came of age; and sent him off to the Hijaz to bloom under the distinguished auspices of his spiritual father, *Shāh al-Hamīd*.

» His Struggles, Charisms & Settling in Tamil Nadu

On return to the Indian subcontinent, at the direction of his Sheikh, he headed South with his foster son and group of mendicant disciples² [*fuqarā*]. It was the peak of Portuguese colonialism and inquisition in the region. He met and inspired rulers such as Mayadunne of Sitawaka, Achuthappa Nayak of Tanjore, and the Sethupathis of Ramnad & Sivaganga to rise up valiantly against the brutal and barbaric Portuguese.

¹ Sheikh ‘Abd al-Fattāḥ Abū Ghuddah records many such celibate savants and saints in his book *al-‘ulamā’ al-a’zāb* (The Bachelor Scholars). To the uninitiated, this may appear unbefitting a believer (let alone a Saint!) as it is contrary to the Prophetic example [*sunnah*]. One has to realise that the choices of the pious and righteous are not their own volition but inspired by the Divine.

² It is recorded that the Saint of Nagore had 404 chosen mendicant-disciples who used to follow him wherever he went. They were all ascetics and without any desire for worldly possessions and were engaged in the service of humanity irrespective of caste, creed, and religion. The group included Sadaq Maraikayar of Kayalpatnam and Sayyid Shihab ad-Din of Kandy.

He moulded and groomed an entire generation of warriors—including the great *Kunjali Maraikayar*³ admirals, General Patchai Marikayar and General 'Ali Ibrahim—who led expeditions against the marauding invaders in the coasts of Kerala, Tamil Nadu and Sri Lanka. Many savants and saints, both Muslim and non-Muslim, concur that if not for the heroic agitation and resistance generated by *Shāh al-Hamid*, Tamil Nadu may well have become another Goa.

Following the exploits of the lesser outward struggle against the Portuguese, he returned to the greater inward struggle. In addition to spreading the message of Islam and rehabilitating Arwi (Tamil) Muslims who had been left traumatised by the Portuguese, he worked for people's social well-being and material welfare, irrespective of caste, creed, race and religion. His ardent missionary activities and extraordinary curative powers left an indelible mark on the local populace; from royalty to commoners, all were drawn to him.

A key incident during this period was him curing the Hindu king, Achuthappa Nayak of Tanjore, who had been afflicted with an incurable, long-term ailment. In gratitude, the Raja gifted him a large swathe of land in Nagore where he settled with his foster son and *fuqarā'*. Two centuries later, Maharaj Serfoji II (d. 1832)—the last ruler of the Bhonsle dynasty of the Maratha principality of Tanjore—gifted to the saint's descendants a further 15 villages⁴.

Throughout his spiritual journey, he had engaged in long solitary retreats [*khalwah*] at various *dargahs* and spots including the abodes of *Khawja* Mu'īn ad-Dīn al-*Chishti* at Ajmīr and of *Tabl-e Alam* Nādir Shāh at Tirchy. Chilladi Dargah (in Nagore) and Vanjore Dargah (2 km from Nagore) are two notable spots marked by memorials where he spent a considerable time in seclusion and meditation.

» His Passing, Dargah & Anniversary

After a life well lived in the worship of his Lord and service to humanity, he breathed his last in 978/1570 at Nagore where he is laid to rest. His enduring miracle and legacy is his *dargah* or tomb shrine; it is revered as a place of immense spiritual emanation [*fayḍ*], a fount of divine blessings [*barakah*], a source of miraculous cures and boons, and a refuge for pilgrims and itinerant holy personages.

Today it is a major religious institution that has become an important place of visitation for people of all castes, creed and religious persuasions. It is not an exaggeration to say that devotion to him—during his life and after his passing—has promoted a high degree of communal harmony between Muslims and people of other faiths in South India. The annual 14-day commemoration and syncretic festival in the Islamic month of *Jumāda ath-Thāni* is a testimony to this reality. The story of Palaniandy Pillai is worth mentioning here:

³ This is the title given to the Muslim naval chief of the Zamorin of Calicut (Samoothiri of Kozhikode)—the Hindu monarch of the kingdom of Kozhikode on Malabar Coast, India, in the 16th century. There were four major Kunjalis who played a part in the Zamorin's naval wars with the Portuguese from 1507 to 1600. The Maraikayars are credited with organizing the first naval defence of the Indian coast. In the war of 1536 AD, Kunjali Maraikayar inflicted heavy casualties on the Portuguese, destroyed many of their ships, chased them up to Tuticorin and took rest at Vedalai. Four Kunjali Maraikayars successively resisted the Portuguese, causing havoc to their fleets. One of them was martyred and lies buried in the town of Chilaw in Sri Lanka. As a result of the close bond between the Kunjalis and *Shāh al-Hamid*, one of them accompanied the saint to Nagore and lived there. The street in Nagore where he had his residence is still extant and is named after him as *Kunjali Maraikayar Street*.

⁴ The 15 villages are: Nedung Kattangudi, Vadakudi, Chadanga Nallur, Kurumperi, Aaliyur, Kaddambar Vaalkai, Naangudi, Saraangu, Thirukkangudi, Puliyur, Ilangadambanur, Vetri Vaalkai, Pullur, Thethi, and Mela Nagore

Autobiography of Palaniandy Pillai⁵

Palaniandy Pillai begins his [Tamil] autobiography with: *ஸ்ரீமத் நாகூர் ஆண்டவர் துணை* “*śrīmat nāgūr āndavar tunaī*” which means “by the blessings of the glorious saint of Nagore”. He then suffixed the sacred symbol of Hinduism “ॐ” or “ஓம்” or “om”, thus displaying his deep reverence for the saint of Nagore before acknowledging his own religious affiliation. He mentions that he went to Durban, South Africa, in 1877 for trade. One day, his shop—which was a kilometre from the shore—was flooded with water. Losing all hope of salvation, he made a vow that he would gift 1/16th of the profit from his business to the saint of Nagore. Within a short while, the water level receded.

He also narrates that he got married at the age of 30 and left for Port Elizabeth by a Norwegian ship with his family. The ship was supposed to reach shore in 25 days. Due to a cyclone, the ship lost direction and the captain was unable to find his location. Worse, the engine failed. The crew and passengers passed 84 days with the provisions at hand. Their hopes of survival were diminishing. At that point, a co-passenger reminded him of the saint of Nagore. Taking that as a cue, he prayed and meditated, remembering the saint of Nagore earnestly. Whilst doing so, he smelled a waft of aloeswood—a sign that “help” had arrived. Following his prayer, he told the engineer of the ship to start the engine. To their delight, it came alive and they reached their destination on the 87th day.

He mentions that he had never visited the Nagore Dargah and had only heard about the continuing miracles of the saint of Nagore from fellow travellers and others. Over time, he developed great faith in him and visited the dargah regularly. The above are two of the many incidents that happened in his life that shows his faith in the saint of Nagore. In 1911, he visits the dargah for the first time and consults with the trustees on the 1/16th profit vowed to the saint. As per their wish, the wooden doors of the sanctum sanctorum are replaced with brass ones. He also constructs two choultries—one for Hindu devotees and one for Muslims. The balance was spent on chador during the annual festival and distributed among the poor.

He concludes his autobiography saying that he is endowing a building that he owns in Madras (present day Chennai) to the dargah. The amount collected as rent is to be spent on the welfare of the poor. Presently, the said amount is used to procure a chador to adorn the tomb of the saint of Nagore and also for the maintenance of the two choultries he built. He further adds that he faced a number of problems throughout his life and that he was able to overcome them with the help of the miraculous powers of the saint of Nagore.

» His Legacy, Influence & Emanations

Many savants and saints have expressed their love and longing for the Saint of Nagore by penning exquisite works on him. Sheikh Maḥmūd Tibī and *Imām al-ʿArūs* Sayyid Muḥammad have both penned panegyrics [*manqabāt* sing. *manāqib*] on him. Many have composed odes [*qasā'id* sing. *qasīdah*] in Arabic, Urdu and Tamil in his praise.

Imām Ṣadaqatu Llāh al-Qādirī's Arabic ode beginning “*yā sayyidī shaiḥī*” is the most famous amongst them. Some Sufi Sheikhs have also been inspired to arrange supplications [*adʿiyyah* sing. *duʿā*] using his names and epithets [*asmāʾ*] as a means to Allah. All of these are recited in mosques and private dwellings by his devotees.

⁵ Edited from a thesis titled “Nagore-e-Sharief: A Sacred Complex Study” submitted to Karnatak University by Shaik Abdul Azeez Saheb.

The charismatic spiritual reach of the Saint of Nagore permeates from the East Indies to the West Indies. He has numerous mosques, madrasas and tekkes named after him in South and Southeast Asia. He also has the distinction of being the only Muslim saint who has surviving memorials built in his honour in Penang and Singapore (and forgotten ones in Aceh Darussalam, Burma⁶, the Caribbean, Ceylon, Viet Nam and other parts of Malaya⁷).

For the annual festival, a flag is sent from Singapore to adorn one of the five minarets⁸ in the *dargah*. We end by briefly mentioning his “presence” in the province of Aceh and in the Caribbean:

Tuan Meurasab in Aceh⁹

Aceh Darussalam has had historic links with South India and Sri Lanka via traders and missionaries. It is perhaps not surprising then to discover that the Acehnese revere the Saint of Nagore, who is known locally as *Teungku Meurah Sahib* or *Tuan Meurasab* (notice the similarity with the Tamil epithet *Mira Sahib* – மீறா ஸாஹிப்).

As recent as early twentieth century, annual religious feasts called “*kanduri tō' thōn Tuan Meurasab*” were held in his honour on the 10th day of Jumada al-Akhir, corresponding to the apex of the annual festival at the Nagore Dargah in India. The Acehnese held him in high esteem and revered him as the protector of navigation, offered him votive gifts, and invoked his intervention on behalf of sick children.

Nagoumira in Caribbean¹⁰

In the West Indies, the Saint of Nagore has become a deity that Hindus revere. They thank him for having protected the immigration convoys of the past. He is known by various names here:

- *Naguru Mira* or *Nargoulan* in Reunion
- *Nagura* or *Nagur Mira* in Guyana
- *Nagoumirda* or *Nagoumira* in Guadeloupe
- *Nagoumila* in Martinique

In all of the above, one can deduce that the Tamil epithet, *Nāgūr Mīrā* – நாகூர் மீறா ஸாஹிப், has taken on a local flavour.

It is worth noting that rather than idols and statues, the Saint of Nagore is honoured through flag poles and flags. This is in keeping with the Islamic principle of not portraying the

⁶ The Nagore Dargah in Mawlamyine still commemorates the anniversary of the saint of Nagore.

⁷ The “forgotten” Nagore mosques and shrines in Malaya include:

- (1) Nagore Mosque in Alor Setar, Kedah.
- (2) Indian Mosque (previously: Mohammedan Hanafi Nagore Mosque) in Taiping, Perak.
- (3) unknown at Ayer Panas, Kelantan.
- (4) unknown at Endau, Johor.
- (5) unknown at Kuala Terengganu.

⁸ The five minarets in the dargah are (by order of construction year):

- (1) *ṣāhibu Minaret* (ஸாஹிப் மினாரத்); built in 1647 by Ibrahim Khan Sahib of Jingi. Height: 77 feet.
- (2) *talai māttu Minaret* (தலைமட்டு மினாரத்); built in 1692 by Nalla Sayyid Maraikayar of Nagapattinam. Height: 93 feet.
- (3) *muthubaq Minaret* (முத்துபாக்கு மினாரத்); built in 1702 by constructed by Peer Nainar of Malaya. Height: 93 feet.
- (4) *ōttu Minaret* (ஓட்டு மினாரத்); built in 1720 by Justice Dawud of Parangi Pettai. Height: 93 feet.
- (5) *periya Minaret* (பெரிய மினாரத்); built in 1769 by Maharaj Pratap Singh Bhonsle of Tanjore. Height: 131 feet.

⁹ *The Acehnese*: Transl. by A.W.S. O'Sullivan: 2 vol. C. Hurgronje-R. Wilkinson - E.J. Brill - 1906, pp.216-219.

¹⁰ *The Encyclopedia of Caribbean Religions* Volume 1: A-L; Volume 2: M-Z Patrick Taylor-Frederick Case - University of Illinois Press - 2015, pp.361-362.

human form. The ceremonial flag is replete with Islamic symbols. In Martinique and Guadeloupe, public rituals are held to commemorate the Saint of Nagore.

On the whole, it is fair to say that the Saint of Nagore is not a distant memory but a living reality in the hearts of millions of Muslims and non-Muslims around the world. We ask Allah Most High to benefit us in both abodes by the Saint of Nagore.

Sadaqatu Llāh al-Qādirī as-Siddīqī (1042/1632 – 1115/1703)

(Imam) Ṣadaqatu Llāh b. Sulaimān b. Ibrāhīm b. Sadaq Maraikāyar al-Qādirī aṣ-Ṣiddīqī was a scholar-Sufi reformer and is a pivotal figure in the history of Islam in South India. Born in Kayalpatnam, he received his early education from his saintly father, Sheikh Sulaimān al-Qāhirī (d. 1079/1668). He then moved to Kilakarai to study under his father's companion, *Makhdūm* Sheikh 'Abd al-Qādir Siddīqī (d. 1071/1660), popularly known as *Shinnīnā Lebbai Ālim*. He was vested with the Sufi mantle and made *Khalifa* (deputy) by both his father and Makhdūm Shinnīnā.

Together with his four siblings, he played a major role in re-building the Muslim community in South India that had been brutally terrorised and utterly shattered by the atrocities and wanton destruction of the Portuguese. He was a prolific writer, a consummate poet and was instrumental in the re-introduction of the Arwi language (or Arabic-Tamil) through the setting up of *Maktabs* and *Madrasas* in Tamil Nadu that taught in the vernacular. The Arusiyya Seminary in Kilakarai—the oldest Madrasa in South India and *alma mater* of many Arwi savants and saints—is one of his lasting legacies. He was accorded the epithet *mādiḥ ar-rasūl* for his numerous stupendous works on the Messenger of Allah. His *magnum opus* is the 4,210-hemistich *Qaṣīdat al-Witriyya*—a *taḥmīs* of Khatīb Abū 'Abd Allāh Muḥammad al-Baghdādī's beautiful poetic composition on the Messenger of Allah.

He travelled extensively in the Arab world and stayed for two years in the Hijaz where he spent some time teaching in Medina. He also travelled the length and breadth of India rendering religious services, before confining himself to Tamil Nadu in the South. It was during a sojourn in Delhi that an accidental meeting took place between him and Emperor Aurangzeb (1028/1618 – 1118/1706) at the Jami Mosque near the Red Fort—a meeting that left a lasting impression on the latter.

He earned his livelihood by copying books. Despite the patronage of Emperor Aurangzeb and a wealthy disciple named *Seethakkathi* Sheikh 'Abd al-Qādir, he never accepted any favours for himself. However, he utilised the assistance from both these sources for the rehabilitation of the Muslim community in Tamil Nadu.

After his passing, Emperor Aurangzeb, as a mark of respect for him, sent a General of his, Dalpat Rao, to Kilakarai to erect a mausoleum in his honour. It is not an exaggeration to say that the present social, religious, and cultural make-up of the Tamil Muslims in South India and Sri Lanka owes its origin to Imam Ṣadaqatu Llāh, a great renewer and revivalist.

Thaika Shuaib 'Alim (1930 – present)

(Sheikh) Dr Thaika Shuaib b. Aḥmad 'Abd al-Qādir b. Shāh al-Ḥamīd b. Sayyid Muḥammad al-Kirkarī is the present head of the 'Arūsī branch of the Qādirī Sufi order—a prominent *Ṭarīqa* in South India and Sri Lanka and whose adherents are spread in the Middle and Far East. He was born in Kilakarai in Tamil Nadu—a dominant and distinguished Islamic centre of South India for centuries. He hails from an illustrious family of saints and savants who, since the arrival of their forefathers from the cities of Medina and Cairo in 232H/846

to Tamil Nadu, have maintained the honourable tradition of rendering laudable social and religious service to the Tamil speaking diaspora.

His great-grandfather is the acclaimed *Mujaddid* or “renewer” of the 19th century, *Imām al-‘Arūs* Sayyid Muḥammad (d. 1898), who authored the popular Shafi’i Fiqh compendium “*fath ad-dayyān fī fiqhi khair al-adyān*”. His grandfather is the missionary *Ṣāhib al-Jalwa* Shāh al-Ḥamīd (d. 1920). He is laid to rest in *Jannat al-Mu‘allā* in Mecca. His granduncle is *Ṣāhib al-Khalwa* Sayyid ‘Abd al-Qādir (d. 1912), the ascetic-mystic who spent over thirty years in solitary retreat. His father, *Shaikh Nāyagam* Aḥmad ‘Abd al-Qādir (d. 1976), was the life president of the South Indian *Jama‘at al-‘Ulama*.

He has authored a number of works on jurisprudence [*fiqh*], devotions [*adhkār wa awrād*], and contemporary issues. His 880-page unique research work, “*Arabic, Arwi and Persian in Sarandib and Tamil Nadu*”, shed light on the cultural, political, social, spiritual and educational activities and achievements of the Arwi Muslims of Sri Lanka and Tamil Nadu in their respective countries and abroad. The work has the distinction of being released by the Presidents of 3 SAARC countries in their respective official residences viz. India, Sri Lanka and Maldives.

In 1994, he was conferred the prestigious “National Award for Outstanding Arabic Scholar” by the then President of India, Dr Shankar Dayal Sharma. It is worth noting that he is the first Tamil Muslim to have received the said award. In 2013, he was listed for the first time in *The 500 Most Influential Muslims* by Georgetown University’s *Prince Alwaleed Bin-Talal Center for Muslim-Christian Understanding* and the *Royal Islamic Strategic Studies Centre* of Jordan. On 27th April 2016, the 7th President of Sri Lanka, Maithripala Sirisena, was the guest of honour at a function in Colombo, Sri Lanka, to felicitate him for his services rendered to Islam and for promotion of religious harmony.

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This document was authorised for public release by Sheikh Dr Thaika Shuaib ‘Alim on 22 Jumada al-Ula 1440 / 27 January 2019.

Updated: 29 Jumada al-Ula 1441 / 25 January 2020.