



AḤMADPURĪ, GOL MOḤAMMAD

AḤMADPURĪ, GOL MOḤAMMAD (d. 1243/1827), a Panjabi saint and Češtī hagiographer. He is best known for his *tadkera*, *Dekr al-ašfīā'*, which he wrote as a supplement (*takmela*) to Amīr Kord's *Sīar al-awliā'* (see Storey, 1/2, pp. 943-44). Gol Moḥammad was born into a family which traced its descent from Ma'rūf Karkī. His ancestor Shaikh Ṣahīr-al-dīn came to India from Bokhara during the reign of the Mughal emperor Shah Jahān (1037-68/1628-57) and was appointed *šaykh al-eslām* of Multan. Gol Moḥammad's father Allāhyār settled at Ahmadpur, where Gol Moḥammad received a good education in the traditional sciences and medicine and became the disciple of Qāzī Moḥammad 'Āqel Češtī (d.1229/1814). Following the tradition of the preeminent Češtī saint, Shah Kalīmallāh Dehlavī (d. 1142/1729), Gol Moḥammad maintained a *madrassa* where hundreds of students received instruction in religious sciences and were provided with free food. He died on 9 Moḥarram 1243/3 August 1827, leaving behind two sons, Kṡāja Maḥmūd Baḳš (d. 1289/1872) and Kṡāja Moḥammad Baḳš (d. 1297/1880), to continue his work. A building over his grave was completed in 1305/1887.

While Amīr Kord confined his narrative to the saints of the Češtī *selsela*, Gol Moḥammad introduced other *selselas* into his work, perhaps because his ancestor, Ma'rūf Karkī, had been viewed as the elder saint of many Sufi orders. This diversity of content mars the book's unity of focus, and Gol Moḥammad's style of composition downgrades the work still further. Dictating his



hagiography to a “pious brother,” Moḥammad Yūsof, he relied mostly on memory and consulted few books, and even those cursorily. Therefore, the work reads like a series of casual remarks and does not match the high standard of *Sīar al-awliā’*. Nonetheless, its content is of some interest. Amīr Kord had carried his narrative up to Shaikh Naṣīr-al-dīn Čerāg-e Dehlī (d. 757/1356). Gol Moḥammad picks up the thread of description from Naṣīr-al-dīn but for the sake of continuity covers briefly all the saints introduced by Amīr Kord, ending his narrative with Qāzī Moḥammad ‘Āqel Češtī, his own spiritual master. Accounts of the early Češtī saints, from ‘Alī b. Abī Ṭāleb to Naṣīr-al-dīn, are brief and perfunctory sometimes amounting to only two lines, with unconfirmed birth and death dates. Another series of accounts covers the Češtī *selsela* from Shaikh Kamāl-al-dīn ‘Allāma (d. 756/1355) to Shaikh Yaḥyā Madanī (d. 1101/1689); they are more informative than the preceding accounts, though far from complete. Then follow detailed biographies of Shah Kalīmallāh Dehlavī (d. 1142/1729), Shah Neẓām-al-dīn Awrangābādī (d. 1142/1729), Shah Faḡr-al-dīn Dehlavī (d. 1199/1785), and Shah Nūr Moḥammad Mahāravī (d. 1205/1791). Gol Moḥammad consulted some important sources of information for these saints, arranged his material well, and included certain details that are not found in other *taḍkeras* of the period. The last portion of the book deals with the life and discourses of Qāzī Moḥammad ‘Āqel; it is valuable for what it conveys about the spiritual discipline of a major Panjabi Češtī saint.

The *Ḍekr al-aṣfīā’* was published in lithograph form by Rizvi Press, Delhi, in 1312/1894. A manuscript copy in the possession of the writer of this article (undated; transcribed by Sayyed Qalandar Shah) differs from the lithographed text in many details; even the title of the work is given as *Takmela-ye sīar al-awliā’*. The editor of the printed text, Naǧm-al-dīn, may have been responsible for many of the additions and deletions, but it is possible that among the manuscripts of the work he consulted there was an earlier version by the author himself.



BIBLIOGRAPHY

Storey, 1/2, pp. 1037-38 (containing no manuscript citations).

K. A. Neẓāmī, *Tārīk-emašā'eḳ-e Češt*, Delhi, 1953.