

## THE LIFE AND TIMES OF HAZRAT SHEIKH RAHAMKAR KAKA SAHIB R.A : AN OVERVIEW

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### Abstract

*Hazrat Sheikh Rahamkar Kaka Sahib R.A was born in 983 Hijri with unique spiritual blessings in the domain of Sufism. He preached the message of human as well as Muslim brotherhood at a time when family feuds were rampant in the society. He was very keen to acquire religious and spiritual knowledge with special care and attention. In the field of spiritualism he did very unique and vigorous efforts right from his boyhood. He was blessed by birth with immense religious and spiritual powers. His service to humanity is remarkable. The present research paper highlights the life and times of Hazrat Sheikh Rahamkar Kaka Sahib R.A in order to understand the philosophy of Sufi traditions and its basic aims and objectives.*

### Key words

Kaka Sahib<sup>R.A</sup>, Sufism, Spirituality, Shariat, Tariqat.

### Introduction

The land of Khyber Pakhtunkhwa has witnessed the presence of hundreds of famous Sufi saints in its history. Hazrat Sheikh Rahamkar<sup>1</sup> Kaka Sahib<sup>R.A</sup> (1575-1653)<sup>2</sup> was one of the luminaries who played a great role in imparting socio-religious knowledge to the people of Khyber Pakhtunkhwa (KP) and beyond as well.<sup>3</sup> Although his real name was Kasteer Gul<sup>4</sup> yet he was popularly known as Kaka Sahib<sup>R.A</sup>.<sup>5</sup> The word became so famous that his posterity has been named as kakakhel and the town where his *Mazar Sharif* (Shrine) of Kaka Sahib<sup>R.A</sup> is situated is called Ziarat Kaka Sahib. Most of his followers call him Rahamkar, a title which he got due to his kind attitude and polite behaviour.<sup>6</sup> In *Awaisia* and *Suhrawardia*'s genealogy his place is most

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prominent.<sup>7</sup> He is not only prominent in Khyber Pakhtun khwa rather much reputed throughout the subcontinent.<sup>8</sup> His tomb is situated at *Ziarat Kaka Sahib* in Nowshera. The tradition of *langar* (free meals for all visitors) started since his life time, is still practised at his shrine.

Thousands of devotees visit his *mazar* throughout the year to get spiritual benefits. His ancestors were also renowned and great Sufis who also played a prominent role in spreading the message of Islam with particular emphasis on soul searching for the sake getting real and practical knowledge of the religion of Islam which stands for individual and societal peace and tranquillity at both micro and macro levels. The tombs of his ancestors are situated in Iraq, Mashad, Bukhara, Pishin, Ghazni, Khost and Malakand etc.<sup>9</sup>

Kaka Sahib<sup>R.A</sup> was born in 983 Hijri (1575 AD) in *Khattak* area in a jungle near village Shekhi in Nowshera.<sup>10</sup> According to Bahadur Shah Zafar, he was born in the night between 30<sup>th</sup> Shabaan and 1<sup>st</sup> Ramzaan in 983 Hijri (4 December 1575).<sup>11</sup> His father Sheikh Bahadur Baba<sup>R.A</sup> was the *Qutub-i-Alam*<sup>12</sup> of the time and his *silsila* (chain of Sufism) was *Suhrawardia*. Thus Kaka Sahib<sup>R.A</sup> got a pious and conducive environment from his childhood. In the early age of his life, he got the opportunity to study a number of important religious books.<sup>13</sup> He remained in that jungle area after the death of his father and then migrated to a place called *mela* situated about one and a half Kilometre south-west of present *Ziarat Kaka Sahib* in 1030 AH.<sup>14</sup>

Mian Muhammad Badshah wrote in his handwritten manuscript titled *Murra-al-Kheyal*<sup>15</sup> that “Kaka Sahib’s father [Hazrat Qutubul Aalam Sheikh Bahadur Sahib<sup>R.A</sup>] had immense reverence for the intellectual and well-educated men. They used to visit him frequently....”<sup>16</sup> Thus Kaka Sahib<sup>R.A</sup> got a lot of opportunities to learn from them besides learning from his father. Moreover, during infancy, he was sent by his father to Qazi Abul Aala<sup>17</sup> to acquire literacy and knowledge. Thus Kaka Sahib<sup>R.A</sup> memorized the Holy Quran in early age and then engaged himself in acquiring knowledge of other fields.<sup>18</sup> He was an expert in describing the apparent and hidden meanings of the holy Quran. He was bestowed with *Ilm-i-ludni*.<sup>19</sup> Syed Siahuddin writes that “He [Kaka Sahib<sup>R.A</sup>] got the knowledge of Hadith and *Tafseer*<sup>20</sup> at the age of twelve/thirteen years.”<sup>21</sup> At a later stage he learnt *Mishkat Sharif*<sup>22</sup> from Sheikh Akhuddeen Seljuki<sup>R.A</sup>. Kaka Sahib<sup>R.A</sup> remained engaged in acquiring extensive religious knowledge for about 25 years. He got knowledge of *Tafseer*<sup>23</sup>, *Hadith* and *Fiqh* especially.<sup>24</sup> Hazrat Sheikh Abdul Haleem<sup>R.A</sup> writes in his book (*Manaqib-i-Sheikh Rahamkar*) *Maqamaat-i-Qutbiawa Maqamaat-i-Qudsia* (p.21) that Kaka Sahib<sup>R.A</sup> was “an expert of the external and

internal knowledge of the Holy Quran.... He took twenty-five years to complete the external aspects of knowledge”.<sup>25</sup>

As far as *Irfaa* nor spiritual learning was concerned, Kaka Sahib<sup>R.A</sup> started acquiring spiritual knowledge at the start of his boyhood and remained busy in learning spiritual knowledge from his father.<sup>26</sup> From his boyhood Kaka Sahib<sup>R.A</sup> mostly remained away from people and worldly affairs. According to Sheikh Abdul Haleem<sup>R.A</sup> Kaka Sahib<sup>R.A</sup> got unprecedented spiritual training during his young age. He inherited *ibadat* and *riaz at* <sup>27</sup> from his family.<sup>28</sup> After acquiring religious education he did severe *riazat* and mostly kept fasting.<sup>29</sup> Thus he became physically weak and yellowish in colour. For this reason he was called Zairay<sup>30</sup> Kaka also.<sup>31</sup> For *ibadat* and *riazat* after the death of his father, he took abode at place near a fountain which is now called *mela*.<sup>32</sup>

### Tasawwuf and Kaka Sahib<sup>R.A</sup>

According to Bahadur Shah Zafar, Kaka Sahib<sup>R.A</sup> was “a *wali* by birth and in other words his path was *Tariqa-i-Awaisia*”<sup>33</sup> Similarly, according to most of the sources, he was an *Awaisi* in Sufi tradition.<sup>34</sup> Some sources are of the view that he also belonged to *Suhrawardia silsila* as well. Different sources depict different persons as murshids of Kaka Sahib<sup>R.A</sup>. Muhammad Shafi Sabir is of the opinion that “it can safely be said that he belonged to *Suhrawardia silsila*.”<sup>35</sup> As per some of the sources he was trained spiritually in the lines of *Qadria*, *Naqshbandia*, *Chishtia* and *Suhrawardia*.<sup>36</sup> According to Syed Siahuddin, Sheikh Rahamkar’s *Tariqa*<sup>37</sup> was *Awaisi*.<sup>38</sup> According to the original source, Kaka Sahib<sup>R.A</sup> did not mention any one as his pir. Hazrat Sheikh Abdul Haleem Gul<sup>R.A</sup> *alias* Speen Baba<sup>R.A</sup> (4<sup>th</sup> son of Kaka Sahib<sup>R.A</sup>) writes in his book that: once I asked him “who is your pir?” In reply Kaka Sahib<sup>R.A</sup> did not mention any name. In his reply, however, Kaka Sahib<sup>R.A</sup> said that he had no relation with the traditional *pir-mureedi*. “My Maslak is slavery of Allah...”<sup>39</sup> As a matter of fact, Kaka Sahib’s forefathers belonged to the traditions of *Qadria*, *Naqshbandia*, *Chishtia* and *Suhrawardia*. Hence, Kaka Sahib<sup>R.A</sup> might have inherited the impact of all those traditions of Sufis. His forefathers were *Mureeds* of different pirs of the time. But it cannot be ascertained that Kaka Sahib<sup>R.A</sup> took *baiyat* (oath of allegiance or discipleship) of any particular *pir*. Syed Siahuddin Kakakhel writes that, “in all aspects of life, Hazrat Sheikh Rahamkar<sup>R.A</sup> followed the footsteps of the Holy Prophet Muhammad (PBUH).”<sup>40</sup> Kaka Sahib<sup>R.A</sup>, on the one hand was in love with Allah and on the other was a complete follower of Prophet

Muhammad (PBUH).<sup>41</sup> He remained dived in the *Ishq*<sup>42</sup> of Allah and did gave attention to none but Allah.<sup>43</sup>

According to some researchers Kaka Sahib<sup>R.A</sup> was contemporary of Sheikh Akhud Panju (R.A.) and some say Sheikh Akhund Panju<sup>R.A</sup> was older than Kaka Sahib<sup>R.A</sup>. However, at one stage of their age they were contemporary.<sup>44</sup> Hazrat Mujaddid Alf-i-Sani<sup>R.A</sup> was also his contemporary and both got much respect for each other though they never met each other. Once the Mujaddid sent a delegation along with a letter to Kaka Sahib<sup>R.A</sup>, thus the latter sent a reply through the delegation. Kaka Sahib<sup>R.A</sup> had cordial relations with other contemporary Sufis as well. Among the most famous contemporary Sufis with whom Kaka Sahib<sup>R.A</sup> met were Hazrat Syed Aadam Benori<sup>R.A</sup>, Akhund Panju Baba<sup>R.A</sup>, *Pir Sabaq*<sup>R.A</sup> and Ikhwan Salik<sup>R.A</sup>.<sup>45</sup> Famous national leader and poet Khushal Khan Khattak was Kaka Sahib's *mureed* and his (Khushhal Khan Khattak's) family possessed much devotion for Kaka Sahib<sup>R.A</sup>.<sup>46</sup>

In Kaka Sahib's *majlis* the *ulema* and learned persons frequently used to sit and they used to discuss different questions. In this connection Sheikh Abdul Haleem<sup>R.A</sup> writes that "if someone asked a question regarding any issue to him in my presence then Kaka Sahib<sup>R.A</sup> used to ask me to answer. Sometimes he used to ask other *ulema* to answer the questions. Mostly he used to ask the *ulema* sitting in his company to answer the questions of the people."<sup>47</sup> After the *wisal*<sup>48</sup> of Kaka Sahib<sup>R.A</sup> his son Sheikh Abdul Haleem<sup>R.A</sup> built a gorgeous tomb at his *mazar* in 1661 A.D.<sup>49</sup>

## Personality

Kaka Sahib<sup>R.A</sup> did not like prominence and fame and professed seclusion. Despite that, a lot of people used to remain in his company. He was both *Aalim* and *Muallim*. He dedicated his life for *Dars-o-Tadris*.<sup>50</sup> Sheikh Abdul Haleem<sup>R.A</sup> in his book *Maqamat-i-Qutbia Maqamat-i-Qudsia* describes that, "our Sheikh was too humble and most hospitable. He used to remain engaged in generosity and hospitality of people. He was kind not only to human beings but also used to be very kind to other creatures. Hence, off and on he used to put corns for the ants near their holes and meat for animals in the jungle. "Once two leeches entered in his throat through water and stuck there for some time causing pain and irritation for him. Ultimately they came out after sucking blood. Then he asked someone to put them in water and also asked the concerned persons not to do any harm to the leeches".<sup>51</sup> Thus Kaka Sahib<sup>R.A</sup> remained compassionate with all creatures. He loved Allah and that is why he also loved His creatures.

According to Sher Afzal Khan Brikoti, “Sheikh Rahamkar<sup>R.A</sup> was very big wali<sup>52</sup> and great Sufi. His circle of disciples was wide”.<sup>53</sup> During his whole life, he remained engaged in efforts for preaching Islam”.<sup>54</sup>

### Bounteousness

Hazrat Sheikh Rahamkar<sup>R.A</sup> donated all the wealth that he got from his father.<sup>55</sup> He “was Hassan Basri of his age.”<sup>56</sup> His open heartedness was boundless. He was famous in both the commoners and the luminaries of the realm. He never accumulated wealth to the extent that he would become *Sahib-i-Nisaab*. He used to give a lot to the beggars, orphans, widows, the vulnerable and the poor.<sup>57</sup> During his life, there was great *langar* for the students, guests and Mureeds.<sup>58</sup> Kaka Sahib<sup>R.A</sup> passed away from this world on Friday 24 Rajab 1063 Hijra (20 June 1653 AD). Thus he lived for about 80 years.<sup>59</sup>

The *langar* which was started in the life time of Kaka Sahib<sup>R.A</sup> is still intact at his *mazar*. He used to arrange huge quantity of food for common men who used to visit his *darbar*. Once Kaka Sahib<sup>R.A</sup> sent his message to the whole area of the *Khattaks* to send one cow/bull from each home to sacrifice in the name of God and he promised to give price of them as per demand. That desire was obeyed. Many animals were thus collected and almost every day meat was served in *langar*.

A throng used to be always present in his *langar* and Kaka Sahib<sup>R.A</sup> used to be happy by feeding them. He got special love for the poor and the needy persons.<sup>60</sup> Once Kaka Sahib<sup>R.A</sup> spent one thousand rupee to buy rice and ordered to cook at night and then started offering *nawafil*<sup>61</sup> prayers. At the time of dawn, a small quantity of rice remained, because people took away both cooked and raw rice. One person told Kaka Sahib<sup>R.A</sup> that people had looted almost all the rice at night. Kaka Sahib<sup>R.A</sup> replied that “I wanted so. That is why I asked to cook at night”. Kaka Sahib<sup>R.A</sup> even borrowed a huge amount for *langar* and later on used to pay back.<sup>62</sup> According to one source Kaka Sahib<sup>R.A</sup> freed thousands of *Ghulam* (slaves).<sup>63</sup> All these factors prove his sheer love for the humanity and that is why he is still alive in the hearts of people with great respect for him as a benefactor of the human society.

### Death

About one year prior to his *death* Kaka Sahib<sup>R.A</sup> remained very sick. Sometimes the intensity of his sickness used to be too serious. But during the last 41 days of his life he remained bed ridden. From 3<sup>rd</sup> Rajab 1063 Hijri his sickness became too serious. But astonishingly, during those days even he used to do *wazu* (ablution) and offered

prayers with *qiam* (standing) perfectly. Two persons used to give him support toward the mosque or place of prayers.<sup>64</sup>

On 16 Rajab 1063 Hijri Kaka Sahib<sup>R.A</sup> invited close and outstanding disciples at his residence to give them special sermons and advice. Kaka Sahib<sup>R.A</sup> disclosed special aspects about spiritualism. These special sermon sessions continued for four consecutive days. In those days ordinary disciples were not allowed to attend those sessions. Khushal Khan *Khattak* wrote in his "*Biaz*" that Hazrat Sheikh Rehamkar Kaka Sahib<sup>R.A</sup> called him one month before his death and gave different advices with cordiality. Those advices included wishes regarding the personal matters of Kaka Sahib's sons. "At that time I could not understand that those advices were *wasiyat* (will). After his *death* I could understand that those words were not merely advices rather those were *wasiyat* for me as well because Kaka Sahib<sup>R.A</sup> could understand all matters [in advance with the help of spiritual guidance]".<sup>65</sup>

However, this pious and virtuous personality passed away on Friday 21 Rajab 1063 Hijri from this world. All the representative five sons of Kaka Sahib<sup>R.A</sup> got spiritual guidance from him and were his khalifas. Among others Khawja Shamsuddin Herwi<sup>R.A</sup> and Khawja Jamaluddin<sup>R.A</sup> were his prominent *khalifas* who wrote *Israr-ul-Arifeen*<sup>66</sup> and *Tazkira-i-Awliya*<sup>67</sup> respectively.

Kaka Sahib<sup>R.A</sup> had five sons, Hazrat Sheikh Syed Ziauddin<sup>R.A</sup>, Hazrat Sheikh Syed Muhammad Gul<sup>R.A</sup>, Hazrat Sheikh Syed Abdul Khalil<sup>R.A</sup>, Hazrat Sheikh Syed Abdul Haleem<sup>R.A</sup> and Hazrat Syed Najamuddin<sup>R.A</sup>. After the *death* of Kaka Sahib<sup>R.A</sup>, Sheikh Ziauddin<sup>R.A</sup> sat at the seat of his father in 1063 AH at the age of 45.<sup>68</sup> The fourth son of Kaka Sahib<sup>R.A</sup> Hazrat Sheikh Haleem Gul Baba<sup>R.A</sup> became much prominent particularly for intellectual capabilities. He was also popularly known as *farzand-i-danishmand*.<sup>69</sup> His book titled *Manaqib-i-Shaikh Rahamkar* is one of the most famous primary sources on the life and times of Kaka Sahib<sup>R.A</sup>. His decedents are mostly settled in Mansehra, Charsadda, Nawshera, Mardan, Malakand, Sakhakot, Peshawar and Kohat etc.<sup>70</sup>

The *langar* started in his life is still continuous.<sup>71</sup> He was successful in *faiz-i-ruhani* and *talib-i-ruhani*. Among his *mureeds*, some were much famous.<sup>72</sup> Almost in 350 years of time his posterity, called as the Kakakhel, expanded to the extent that at the place of *mazar* a huge *kasba* (town) has been developed.<sup>73</sup> His magnificent tomb is situated at Ziarat Kaka Sahib, which is nine kilometres away from Nowshera.<sup>74</sup> Every year from 12 to 24 Rajab *Urs* is being held with the name of *Mela*.<sup>75</sup>

The ancestors of Kaka Sahib<sup>R.A</sup> were blessed with continuous spiritual powers and all of them remained active followers of Islam. Their tombs are still source of guidance and help for the people of the concerned localities and beyond. It proves that good people always put positive impact on the posterity and future population especially in the domain of Islam and spirituality. Almost all of his ancestors kept migrating in different areas from Arab lands, Iran, Central Asia and the South Asian Subcontinent. Thus, many areas of those regions were blessed with Islam and more specifically with spirituality through his ancestors. They continued without interruption to serve the people irrespective of their caste and creed.

## Conclusion

Sheikh Rahamkar Kaka Sahib<sup>R.A</sup> has set a very unique form of serving the humanity both in the form of proper knowledge imparting in the masses and also in the form material support for the common people especially food and others necessities of life by dint of his knowledge and spiritual powers. He gave the message of tolerance and patience to the people. He was master of both *shariat* and *tariqat*. Despite being elevated to the very high position in spirituality, Kaka Sahib<sup>R.A</sup> remained steadfast in the *shariat* as well. He died on Friday while he was very much present in the mosque for *Jumaa* prayers despite his inability to walk on his own to the mosque, hence, two persons supported him to reach. Although he has passed away hundreds years ago but his teachings and blessings are still alive in the society. His followers have been extending his teachings in different forms within society. Annual *urs*<sup>76</sup> is a mega event to commemorate the blessings and services of this great saint. Thousands of devotees from different parts of the country attend the religious ceremony. Thus they take a soft message of love for the humanity from there. Consequently that message and understanding establishes peace and tranquility in our society.

Good deeds of a saint for the public at large never vanish, rather the spirit continues in different forms in the coming generations. Apart from the *urs*, certain other works and activities on behalf of the followers and devotees of Sheikh Rahamkar Kaka Sahib<sup>R.A</sup> are keeping alive the influence of the great Sufi saint.

## References

- <sup>1</sup>Here “Rahamkar” means a kind personality and “Sheikh” stands for a highly respected spiritual leader. Hence, “Sheikh Rahamkar” means “a cherished and kind religious cum spiritual leader.” The effect of his kindness was so great that he was popularly given the title of “Sheikh Rahamkar.” According to a source, his father named him as “Rahamkar.” See, “Hazrat Sheikh Rahamkar al-maruf Kaka Sahib Awaisi<sup>R.A.</sup>”, [Urdu] *Encyclopaedia Auliakraam*, vol.6, (Rawalpindi: Book Centre, n.d.), p.556.
- <sup>2</sup>Syed Qasim Mahmood, “Rahamkar, Sheikh”, *Islami Encyclopaedia* (Lahore: Al-Faisal Publishers, nd, Vol. II) p. 978.
- <sup>3</sup>Muhammad Shafi Sabir, *Shakhsiat-i-Sarhad* (Peshawar: University Book Agency, n.d.), p.31.
- <sup>4</sup>Pashto word *Kasteer* means fragrance or aroma and *Gul* means flower. Thus *Kasteer Gul* means a flower with fragrance. See, Muhammad ShafiSabir, *Shakhsiat-i-Sarhad* (Peshawar: University Book Agency, n.d.), p.31.
- <sup>5</sup>According to *Encyclopaedia Aulia Keram* SheikhRahamkar was “Mutsarrafbatasarrufaat (bestowed with spiritual power to apply or insert), Sahib-i-Kashf-wa-kremaat-wa-Ilmulyaqeen (spiritual vision as well as power and trust religious matters by knowledge), Haqqulyaqeen (faith as deserved), Ainul Yaqeen (faith by vision), Jami-ul-uloom Jahri-wa-bateni (External and internal knowledge), Jame-us-sifaat-wa-kamalaat-wa-hasanaat (combination of high character, extreme power and moral fibre), Sheikh Mashaikh (teacher of spiritual leaders), Alim-i-uloom-i-Rabbani (knower of the knowledge of God) and Sahib-i-nisbat-i-Rasuli (Having relation with Prophet Muhammad, Peace be upon Him). See, “Hazrat Sheikh Rahamkar al-maruf Kaka Sahib Awaisi Rahmatullahalihe”, [Urdu] *Encyclopaedia Aulia kraam*, Vol.6, (Rawalpindi: Book Centre, n.d.), p.556.
- <sup>6</sup>Among the people of the area he was also famous as Zaire Kaka. In Pashto language respected people are called Kaka.Syed Qasim Mahmood, “Rahamkar, Sheikh”, *Islami Encyclopaedia* (Lahore: Al-Faisal Publishers, nd, Vol. II), p. 978.
- <sup>7</sup>Ejazul Haque Quddusi, *Tazkirah Sufia-i-Sarhad* (Lahore: Markazi Urdu Board,1966), p. 268.
- <sup>8</sup>“Hazrat Sheikh Rahamkar al-maruf Kaka Sahib Awaisi Rahmatullah Alihe”, [Urdu] *Encyclopaedia Aulia kraam*, vol.6, (Rawalpindi: Book Centre, n.d.), p.556.
- <sup>9</sup>Syed Sihauddin Kakakhel, *Tazkira-i-Sheikh Rahamkar* (Layalpur (Faisalabad):Idara Ashaat-i-Islami, 1964), p. 6.
- <sup>10</sup>Syed Bahadur Shah Zafar Kakakhel, p. 44. Also see, Sher Afzal Khan Brikoti, *Byazid Ansari (Peeru Khan)* (Lahore: Millat Educational Printers, 1995?), P. 263. Also see, “Hazrat Sheikh Rahamkar al-maruf Kaka Sahib Awaisi Rahmatullah Alihe”, [Urdu] *Encyclopaedia Aulia kraam*, vol. 6, (Rawalpindi: Book Centre, n.d.), p.556; and Muhammad Shafi Sabir, *Shakhsiat-i-Sarhad* (Peshawar: University Book Agency, n.d.), p.31.
- <sup>11</sup>Syed Bahadur Shah ZafarKakakhel, p. 65.
- <sup>12</sup>Muhammad ShafiSabir, *Shakhsiat-i-Sarhad* (Peshawar: University Book Agency, n.d.), p.31.
- <sup>13</sup>*Ibid.*
- <sup>14</sup>Syed Bahadur Shah ZafarKakakhel, p. 67.



- <sup>15</sup>The manuscript was written 1286 Hijri. See, Syed Bahadur Shah Zafar Kakakhel, *Sheikh Rahmkaar Kaka Sahib* (Peshawar: Junaid Paper Mart, 2007), p. 67.
- <sup>16</sup>Syed Bahadur Shah Zafar Kakakhel, p. 68.
- <sup>17</sup>Qazi Abul Aala, also known as Qazi Budha, was father of Qazi Abul Fattah Bilgrami. See, Syed Bahadur Shah Zafar Kakakhel, *Sheikh Rahamkar Kaka Sahib* (Peshawar: Junaid Paper Mart, 2007), p. 68.
- <sup>18</sup>Abdullah Ansari Sultanpuri and Maulana Abdul Lateef Sultanpuri were among the teachers of Kaka Sahib. Both of them were experts the knowledge of the time.
- <sup>19</sup>Syed Bahadur Shah Zafar Kakakhel, p. 118.
- <sup>20</sup>Broad explanations and descriptions of the Holy Quran in the light of time, subject and space. Some of them relate the meanings as per the current situation.
- <sup>21</sup>Syed Sihauddin Kakakhel, p. 19.
- <sup>22</sup>Famous book of Hadith (Sayings of the Holy Prophet, Peace be upon Him).
- <sup>23</sup>Commentaries on the Holy Quran.
- <sup>24</sup>Sheikh Akhuuddeen Seljuqi was known as Ekhwanuddin Seljuqi also. His mazar is situated in Okaora Khattak. Syed Bahadur Shah Zafar Kakakhel, *Sheikh Rahamkar Kaka Sahib* (Peshawar: Junaid Paper Mart, 2007), pp. 70-71.
- <sup>25</sup>Syed Bahadur Shah Zafar Kakakhel, p. 71. Also see, Syed Sihauddin Kakakhel, *Tazkira-i-Sheikh Rahamkar* (Layalpur (Faisalabad): IdaraAshaat-i-Islami, 1964), p.127.
- <sup>26</sup>Syed Bahadur Shah Zafar Kakakhel, p.71.
- <sup>27</sup>Efforts and practices in religious and spiritual path.
- <sup>28</sup>Muhammad Shafi Sabir, *Shakhsiat-i-Sarhad* (Peshawar: University Book Agency, n.d.), p.31.
- <sup>29</sup>Syed Qasim Mahmood, p. 978.
- <sup>30</sup>Pashto word "Zairay" means yellowish colour. This popular title was given due to excessive fasting and resultant pale colour. See, Syed Qasim Mahmood, "Rahamkar, Sheikh", *Islami Encyclopaedia* (Lahore: Al-Faisal Publishers, nd, Vol. II) p. 978.
- <sup>31</sup>Syed Qasim Mahmood, "Rahamkar, Sheikh", *Islami Encyclopaedia* (Lahore: Al-Faisal Publishers, n.d., Vol. II) p. 978.
- <sup>32</sup>Muhammad Shafi Sabir, *Shakhsiat-i-Sarhad* (Peshawar: University Book Agency, n.d.), p.31.
- <sup>33</sup>Syed Bahadur Shah Zafar Kakakhel, *Sheikh Rahamkar Kaka Sahib* (Peshawar: Junaid Paper Mart, 2007), pp. 121-22.
- <sup>34</sup>SherAfzal Khan Brikoti, *Byazid Ansari (Peeru Khan)* (Lahore: Millat Educational Printers, 1995?), P. 263.
- <sup>35</sup>Muhammad Shafi Sabir, p.31.
- <sup>36</sup>This view has been extended by Qazi Abdul Haleem, in his hand-written manuscript titled: "Ruhani Rabta." See, Syed Bahadur Shah Zafar Kakakhel, *Sheikh Rahamkar Kaka Sahib* (Peshawar: Junaid Paper Mart, 2007), p. 125.
- <sup>37</sup>*Tariqa* means spiritual path.
- <sup>38</sup>Syed Sihauddin Kakakhel, p.27.
- <sup>39</sup>Syed Bahadur Shah Zafar Kakakhel, p. 99.
- <sup>40</sup>Syed Sihauddin Kakakhel, p. 56.
- <sup>41</sup>Syed Bahadur Shah Zafar Kakakhel, p. 98.

<sup>42</sup>*Ishq* is basically an Arabic word which means complete love with full devotion and without being fascinated by the goodness or powers of others.

<sup>43</sup>Syed Bahadur Shah Zafar Kakakhel, p. 110.

<sup>44</sup>SherAfzal Khan Brikoti, *Byazid Ansari (Peeru Khan)* (Lahore: Millat Educational Printers, 1995), P. 263.

<sup>45</sup>Ejazul Haque Quddusi, *Tazkirah Sufia-i-Sarhad* (Lahore: Markazi Urdu Board, 1966), p.293.

<sup>46</sup>Muhammad ShafiSabir, *Shakhsiat-i-Sarhad* (Peshawar: University Book Agency, nd), p.32.

<sup>47</sup>Mostly the *ulema* used to hesitate to respond to the questions in the presence of Kaka Sahib<sup>RA</sup> due to high respect for him but on his insistence they used to answer the questions. When some one used to hesitate to answer Kaka Sahib<sup>RA</sup> used to say “you are learned, so, you may respond.” See, Syed Bahadur Shah Zafar Kakakhel, p. 131. Hazrat Sheikh Abdul Haleem wrote that “once one person came to the *Mahfil* of Kaka Sahib<sup>RA</sup> and asked a question Hazrat Sheikh paid attention to me and said ‘(bete)my son Abdul Haleem you respond to the question. The person asked another question and I was asked to respond. Hence, I responded. Then the person asked the third question I thought in my mind that I do not know the answer. For that answer The Sheikh did not ask me to respond. Rather, he himself responded. Similarly, I did not have knowledge to respond to the fourth question of the same person. Then also the Sheikh himself responded to the question. From that incidence I could understand that the Sheikh [spiritually] knew that I was unable to respond the [last two] questions. So, he himself responded to those questions I was unable to respond”. It is to mention here that Sheikh Abdul Haleem did not tell or indicate to Kaka Sahib<sup>RA</sup> about his inability to respond the questions. See, Syed Bahadur Shah Zafar Kakakhel, pp. 132-33.

<sup>48</sup>*Wisal* means reunion of spirit with the spiritual power.

<sup>49</sup>Muhammad ShafiSabir, p. 32.

<sup>50</sup>*Dars-o-tadris* means a particular process of religious discussions and learning as well as knowledge disseminating among the intending people. See, Sher Afzal Khan Brikoti, P. 263.

<sup>51</sup>Syed Bahadur Shah Zafar Kakakhel, p. 119.

<sup>52</sup>Friend of Allah.

<sup>53</sup>SherAfzal Khan Brikoti, *Byazid Ansari (Peeru Khan)* (Lahore: Millat Educational Printers, 1995?), P. 263.

<sup>54</sup>*Ibid.*

<sup>55</sup>Syed Bahadur Shah Zafar Kakakhel, p.88.

<sup>56</sup>*Ibid*, p.89.

<sup>57</sup>Syed Bahadur Shah Zafar Kakakhel, p.89.

<sup>58</sup>Sher Afzal Khan Brikoti, *Byazid Ansari (Peeru Khan)* (Lahore: Millat Educational Printers, 1995?), P. 263.

<sup>59</sup>SherAfzal Khan Brikoti, P. 263.

<sup>60</sup>*Ibid.*, pp. 90-91.

<sup>61</sup>Non-compulsory prayers offered voluntarily.

<sup>62</sup>Syed Bahadur Shah Zafar Kakakhel, pp.93-94.

<sup>63</sup>*Ibid.*, pp.95-96.

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<sup>64</sup>Syed Bahadur Shah Zafar Kakakhel, p. 178.

<sup>65</sup>Saifur Rahman Syed Kaka Khel, Sheikh Kaka Qutub (Peshawar: Darul Maktab Printing Agency, 2010), p. 254-55.

<sup>66</sup>Not available nowadays.

<sup>67</sup>This is a comprehensive biography of Hazrat Sheikh Rahamkar Kaka Shahib. It is available in Pashtu Academy, Peshawar.

<sup>68</sup>Saifur Rahman Syed Kakakhel, *Sheikh Kaka Qutub* (Peshawar: Darulkutub Printing Agency, 2010), p. 206.

<sup>69</sup>*Farzand-i-Danishmand* means "Intellectual Son". He remained busy with intellectual and writing activities. That is why he was given the title. His book on Kaka Sahib<sup>R.A</sup> titled *Makamat-i-Qutbia Maqamat-i-Qusia* is considered to be the most precious original source on the life and time of Kaka Sahib<sup>R.A</sup>. See, Syed Sihaiddin Kakakhel, *Tazkira-i-Sheikh Rahamkar* (Layalpur (Faisalabad): Idara Ashaat-i-Islami, 1964), p.239.

<sup>70</sup>Saifur Rahman Syed Kakakhel, p. 231.

<sup>71</sup>Syed Qasim Mahmood, "Rahamkar, Sheikh", *Islami Encyclopaedia* (Lahore: Al-Faisal Publishers, nd, Vol. II) p. 978.

<sup>72</sup>*Ibid.*

<sup>73</sup>*Ibid.*

<sup>74</sup>*Ibid.*

<sup>75</sup>*Ibid.*

<sup>76</sup>*Urs* is an Urdu word which bears the meaning of spiritual reunion of a saint with the Creator.