

HAZRAT **KHWAJA SYED MUHAMMAD HUSAINI** (R.Z)
BANDA NAWAZ , GESUDARAZ



Syed Muhammad Hussaini, commonly known as **Hazrat Khwaja Banda Nawaz Gaisu Daraz** (July 13, 1321 -November 1, 1422), was a famous [Sufi](#) saint from [India](#) of the [Chishti Order](#), who advocated understanding, tolerance and harmony among various religious groups.

Gaisu Daraz was a [murid](#) (disciple) of the noted Sufi saint of Delhi, Hazrat [Nasiruddin Chiragh Dehlavi](#). After the death of Chiragh Dehlavi, Gaisu Daraz took on the mantle of the successor (*khalifa*). When he moved to [Daulatabad](#) around 1398, owing to the [attack](#) of [Timur](#) on Delhi, he took the Chishti Order to [South India](#). He finally settled down in [Gulbarga](#), at the invitation of [Bahamani Sultan](#), [Taj ud-Din Firuz Shah](#).

Biography



Dargah entrance

Banda Nawaz was born to Syed Muhammad Hussaini in Delhi in 1321. At the age of four, his family shifted to Daulatabad in Deccan (now in Maharashtra). In 1397, he went to Gulbarga, [Deccan](#) (presently in [Karnataka](#)) at the invitation of Sultan [Taj ud-Din Firuz Shah](#).

At the age of fifteen, he returned to Delhi for his education and training by [Nasiruddin Chiragh Dehlavi](#). He was also a very enthusiastic student of Hazrat Kethli, Hazrat Tajuddin Bahadur and Qazi Abdul Muqtadir. After teaching at various places such as Delhi, Mewath, Gwalior, Chander, Aircha, Chatra, Chanderi, Miandhar, Baroda, Khambayat and Gulbarga in 1397 and died in Gulbarga in the year November 1422.

His name as well as patronymic was Abul-Fatah and Gaisu Daraz was his title. Among the scholars and theologians he was Sheikh Abul-Fatah Sadr Uddin Muhammad Dehlavi but people called him Khwaja Banda Nawaz Gaisu Daraaz.

Parentage

He was the descendant of Hazrat Ali (R.A). His forefathers resided in Hirat. One of them came to Delhi and settled down here. Hazrat Sheikh Muhammad was born here on 4,

Rajab, 721 Hijri. His father Hazrat Syed Yousaf or Shah Raju Qatal was a holy figure and devoted to Hazrat Nizam Uddin Aulia.

Sultan Muhammad-bin Tughlaq once transferred his capital to Daulatabad (Devgiri) and along with him went many scholars, theologians, and mystics. His parents also migrated to the place. He was four years at the time Malik-ul-Umar Hazrat Syed Ibrahim Mustafa, his maternal uncle, was the governor of Daulatabad.

Childhood and early education

His father always stressed the importance of education. From his childhood he was inclined towards religion and spent time in meditation and prayer. His father died when he was ten and his maternal grandfather assumed responsibility for his education and training and taught him initial books but he took lessons on [Misbah](#) and [Qadoori](#) from another teacher.

Title Gesu-Daraaz

One day he with other disciples lifted the [palanquin](#) bearing Hazrat Nasir Uddin. His long hair stuck into the foot of the palki and pained him severely but he did not disentangle them for love and respect to the teacher. When Hazrat Nasir Uddin learned of the episode, he was overjoyed and recited the Persian couplet:

"Har ki murid Syed gesu daraaz shud Vallah khilaf-e-nest ki Uoo ishq baaz shud."
("Syed Gesu Daraaz has pledged his obedience; there is nothing wrong in it because he has deeply fallen in love.")

He thus gained the title "Gesu-Daraaz".

Works

Bande Nawaz authored about 195 books in [Arabic](#), [Persian](#) and [Urdu](#). His [magnum opus](#), *Tafseer Multaqat*, was compiled into one book very recently. He also composed a

book on the [Prophet of Islam](#) titled *Miraj-al Ashiqin* for the instruction of the masses in [Dakhni](#), a South Indian branch of the Urdu language. He was the first Sufi to use this vernacular which was elaborated upon by many other Sufi saints of South India in later centuries. He wrote many treatises on the works on [Ibn Arabi](#) and [Suhrawardi](#), which made the works of these scholars accessible to Indian scholars and played a major role in influencing later mystical thought. Other books authored are *Qaseeda Amali* and *Adaab-al-Mureedein*.

Books

- *Tafseer-e-Qu'Orane-e-Majeed*
- *Multaqit*
- *Havashi Kashaf*
- *Shairah-e-Mashareq*
- *Shairah Fiqah-e-Akbar*
- *Shairah Adab-UI-Murideen*
- *Shairah Ta-arruf*
- *Risala Sirat-UI-Nabi*
- *Tarjuma Mashareq*
- *Ma-Arif*
- *Tarjuma Awarif*
- *Sharah Fasoosul Hukm*
- *Tarjuma Risala Qerya*
- *Hawa Asahi Quwwat-UI-Qalb*

Urs

People from various walks of life, irrespective of caste and creed, assemble even today to celebrate the [urs](#) (death anniversary) which takes place on the 15, 16 and 17 day of Zul-Qa`dah of [Muslim calendar](#) at the famous Bande Nawaz [dargah](#) in Gulbarga every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather to seek blessings.

Quotes

- If a Salik prays or meditates for fame, he is an atheist.
- If one prays or meditates out of fear, he is a cheat and a hypocrite.
- So long as a man disengages himself from all the worldly things, he would not step into the road of misconduct.
- Divide the night into three periods: in the first period say Darud and recitation; in the second sleep and in the third call His name and meditate.
- The Salik should be careful in food it should be legitimate.
- The Salik should abstain from the company of the worldly people.^[2]