CHAPTER II

EXPANSION OF THE SILSILA UNDER SHAikh MUHAMMAD 'ALA

The second great centre of the Shattari silsilah after Mandu was established at Vaisali, a place of great historic importance, by a distinguished khalifah of Shaikh 'Abdullah, Shaikh Muhammad 'Ala' Qadin al-Maneri al-Tirhuti al-Hashimi. It was from Vaisali that the silsilah spread far and wide and its hospices came to be established at a number of places in Bihar and Bengal. He was a lineal descendant of the eminent

1. Biographical references are found in the following works: Ma'adin-u'l-Azrar, (MS.) ff. 35, 36, 37, 45, 59, 60, 100, 132, 135, 136; Amoud-i-Qadin Shattar, (MS.) p. 3; Gulzar-i-Abrar, (Ru.) ff. 128, 129; Ma'arrij-u'l-Wilayat, (MS.) Vol. II, p. 545; Manahij-us-Shattar, (MS.) ff. 5, 22, 45, 89, 108, 129; Mafuz-i-Rukn-u'd-din Shattari, (MS.) p. 32; Bahr-i-Zakhkhir, (MS.) p. 944.
In fact what helped Shaikh Qādin in popularizing the Shāṭṭāri silsila in Bihar was this association with a family of established religious reputation.

1. No contemporary or even later account of Shaikh Muhammad Faqih is available. Muhammad Ghauthi merely says that he was a native of Faqih, a village in Yemen (Gulzar-i-Abrār), (RG.) f. 219.

The following account of the saint, based on traditions and legends, may be read in Bihar Through the Ages: "Rājah Maniyara was hostile to Sufi Amin 'Arif who called Shaikh Faqih to his help. Maniyara was killed in the battle and Shaikh Faqih occupied his kingdom. When Ikhtiyar-u'd-din Khalji came to Maner he handed over his territory to him and returned to his country." (p. 38). It is difficult to vouchsafe for every detail of this information for there is no recorded evidence to confirm it. The statement that the Imam belonged to Jerusalem (Bihar Through the Ages, p. 38.) is contradicted by Gulzar-i-Abrār.

According to the Kursi Namah he left three sons: Shaikh Israil, Shaikh Isma'il and Shaikh 'Abdul 'Aziz. To each one of them he assigned some areas to carry on the work of religious instruction (Kursi Namah, (MS.) p. 18). Shaikh Israil was asked to settle in the Sarkār of Bihar; Ismail was assigned the Sarkār of Tirhut. 'Abdul 'Aziz, being a minor, was put under the guardianship of Shaikh Israil. Kursi Namah-va-Nasab Namah, (MS.) p.6. For a brief account of Imam Taj Faqih see, Professor Hasan Askari's article Historical Significance of Islamic Mysticism in Medieval Bihar, published in Historical Miscellany (pp. 10 - 11).
Shaikh Qadin's date and place of birth is not mentioned in any contemporary or even later work, but the way he is referred to (as indicated above) shows that he was born at Maner and had, later on, settled in Tirhut. He received his early education from his father who was a man of some learning. Later on he went to Khwajah Zain-u-l-'Abidin, a Chishti saint of Shaikhpurah and spent twelve years in his company. The Khwajah enrolled him among his disciples and was so deeply impressed by his single-minded devotion to the mystic cult that he also gave his daughter, Bibi Seccah, in marriage to him.

It appears that Shaikh Qadin's quest for spiritual knowledge was not satisfied at the khāngāh of Shaikh Zain-u-l-'Abidin Chishti and so he turned to mystics of other spiritual

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1. Maner is a village in the extreme north west of the Dinapore subdivision, ten miles south west of Dinapore and six miles north of Bihta station on the East Indian Railway. Bihar and Orissa District Gazetteers p. 215; See also, Dhar and Jandu, Ernest Barnes.

2. Tirhut is the ancient name for the tract of country bounded on the north by the Himalayas, on the south by the Ganges on the west by the river Gandak and on the east by the river Kosi. According to tradition it means the land in which the three great mythical homas (sacrificial fire) were performed - one at the birth of Sita in or near Sitamarhi, the second at Dhānukha at the foot of the Himalayas when the great celestial bow of 'ara was broken by Rama and the third at Janakpur (now in Nepal) at the marriage of Sita. See Bengal District Gazetteers, (Muzaffarpur) pp. 159, 160.

3. His name is mentioned in Kursi Nāmah, (MS.) p. 21; Kursi Nāmah wā Nasab Nāmah, (MS.) p. 17, but no biographical details are available in any contemporary or even later work.

4. A village in the extreme south-west of the Monghyr subdivision. See Bihar and Orissa District Gazetteers, (Monghyr) p. 255.

affiliations - Firdausiyah, Madariyah and Taifuriyah. He wandered from place to place for a number of years in search of a mystic teacher. Among those who granted their khilafat Nāmāhe to him, we come across the names of Sayyid Zāhid Shāh Baddi Husaini Chishti Sarani, Shaikh Ayub Kāhi, Shaikh Muhammed Ibrāhim, Sayyid Abū Walīd, Sayyid 'Ali Badāuni, Ibrāhim Idris and Shaikh Rukn-u'd-din. It appears that these saints enjoyed merely local fame and importance for their biographical notices are not found in any contemporary record.

1. The Firdausi silsilah was founded by Shaikh Saif-u'd-din Bakharzi, an eminent disciple of Shaikh Najm-u'd-din Kubra. He was a contemporary of Shaikh Farid, and, according to the Fawaid-u'l-Fuad, died six years before him. The silsilah was introduced in India by Shaikh Badar-u'd-din of Samarqand, a disciple of Shaikh Saif-u'd-din Bakharzi. He was very fond of mystic songs. He lies buried in Sankola in Delhi (Siyar-u'l-Arifin p. 83) Shaikh Sharf-u'd-din Yahia of Maner popularised the silsilah in India. His letters have always occupied an honoured place in the Indo Muslim mystic literature.

2. The Madariyah silsilah is named after its founder, Shāh Badi'-u'd-din Madār whose authentic life-story, as Shaikh 'Abdul Haqq has justly noticed, is shrouded in legends and fictions. Akhbār-u'l-Akhyār, pp. 158-159; Bahr-i-Zakhkhār, (MS.) p. 101.

3. The Taifuriyah silsilah is the earliest mystic order named after Shaikh Abu Yazid Taifur Bustami. The adherents of this silsilah considered rapture (sukr) superior to sobriety (sahv). See Tadhkirat-u'l-Auliya, pp. 125, 154; Nafahat-u'l-Une, pp. 59, 60.

4. Ma'adin-u'l-Asrār, (MS.) f. 60.

It was in a mood of deep spiritual unrest and gloom that he turned to the tomb of Shaikh Sharaf-u'd-din Yahya Maneri and stayed there for sometime seeking his spiritual guidance in his search for a mystic teacher. Shaikh Muhammad 'Abdul Hakim advised him to go through the Risalah-i-Lata'if-i-Ghaisiyah of Shaikh 'Abdullah Shattari but he did not heed his advice. He sent Maulana Sa'd Ullah to the tomb of Shaikh Sharaf-u'd-din Yahya to seek his spiritual guidance in the matter. On his return, Maulana Sa'd-ullah told Shaikh Muhammad 'Ala Qadim that Shaikh Sharaf-u'd-din wanted him to join the silsilah of Shaikh 'Abdullah Shattari. Shaikh Qadim followed the direction and left for Mandu accompanied by Shaikh Muhammad 'Abdul Hakim. Those were the hot days of summer. Shaikh Qadim undertook this arduous journey to Malwah on foot. A few years earlier Shaikh 'Abdullah had invited him to join his discipline.

1. Shaikh Sharaf-u'd-din b. Yahya Maneri (ob. circa 772 A.H./1370 A.D.) was an eminent saint of the Firdausi order. He was the disciple of Shaikh Najib-u'd-din Firdausi. He was a believer in the theory of wahdat-u'l-Wujud (Unity of the phenomenal and the noumenal world). His epistles - three collections of which are available - deal mainly with pantheistic ideas. For biographical notices, see Akhbar-u'l-Akhyar, pp. 113 to 118; Mir'at-u'l-Asrar, (MS.). For various collections of his letters and malfuzat, see Persian Literature, C.A. Storey pp. 1049 - 1050.

2. Ma'adin-u'l-Asrar, (MS.) f. 35.

3. His biographical account is found only in Ma'adin-u'l-Asrar, (MS.) on f. 36.

4. Ma'adin-u'l-Asrar, (MS.) f. 36 No. details about him are available.

5. Ma'adin-u'l-Asrar, (MS.) f. 36.

but he had contemptuously declined to join his discipline. When Shaikh 'Abdullah came to know that the same arrogant person had now come to join the circle of his disciples, he did not pay any heed to him and did not grant an interview for three days. When he met, he soon discovered that due to association with different silsilahs, Shaikh 'Abd-Allah's personality was in a state of tafraga (disintegration). He asked him to abjure his relationship with all other silsilahs and turn single-minded to the Shatari silsilah. He advised him also to observe Tayy fast. Soon afterwards his companion, Shaikh Muhammad 'Abdul Hakim fell seriously ill and Shaikh 'Abd-Allah had to interrupt his programme. He accompanied his ailing friend to Bihar, but he did not stay there for long. After a short stay he again turned to Mandu. This time Shaikh 'Abdullah behaved differently. As soon as he came to know about his arrival, he immediately came out and received him warmly. It was on 4th Zil Hijjah 880 A.H./ May 7, 1475 A.D. that he formally initiated him into his discipline.

1. Ma'adin-u'l-Asrār, (MS.) f. 36; Gulzar-i-Abrar (HG.) f. 129.

2. Literally Tayy (V. n of طَيّ) means fasting voluntarily. In mystic parlance it means fasting for three days in such a way that nothing is taken at the iftar time except three or four drops of water. Among the early Indo-Muslim mystics Shaikh Farid Ganj-i-Shakar is reported to have observed this fast. See also, The Life & Times of Shaikh Farid Ganji-Shakar, p. 26.

3. Ma'adin-u'l-Asrār, (MS.) f. 36.

4. Ma'adin-u'l-Asrār, (MS.) f. 38.
When Shaikh 'Abdullah was fully satisfied that Shaikh Qadin's personality had been integrated according to the Shattari teachings, he granted his khilafat Namah to him. This brought the period of Shaikh Qadin's spiritual bewilderment to an end and he found in Shattari discipline the spiritual satisfaction his soul had longed for.

Shaikh Qadin now decided to settle at Vaisali, and propagate the teachings of the Shattari silsilah. Vaisali was a town of great religious and cultural importance. It had attracted eminent religious figures like Buddha and Mahavir to its fold. Its very surroundings breathed an air of spiritual calmness. At first Shaikh Qadin was not favourably received by the people of Vaisali and there was considerable opposition to him. When his eldest son, Shaikh Owais, started constructing a mosque, the people of that locality objected to it and there was a disturbance in the locality in which he was killed. But Shaikh Qadin was determined not to leave Vaisali. Gradually the opposition died out and his followers succeeded in constructing a mosque and a khangah which subsequently became a centre of Shattari activities in that region.

It is difficult to assess exactly the extent of Shaikh Qadin's success at a great Buddhist centre, but the fact that his grave and the mosque he had constructed there have survived

1. Ma'adin-u'l-Asrār, (MS.) f. 41; Malfuz-i-Ruḳn-u'd-din Shattārī, (MS.) p. 18.
to this day shows that he had made a sufficiently deep impact on the mind of the people of Vaisali who still gather there with deep reverence. He lies buried on the top of a stupa nearly 24 feet high.\(^1\) It is outside the south west angle of the fort at a distance of about 100 feet.\(^2\) The mosque constructed by Shaikh Qādin stands near this stupa. Each year a fair is held near the stupa on the eve of Ram Nomi. Thousands of people, both Hindus and Muslims assemble there at the time of his death anniversary and offer sweet meets (malida) to bless the soul of Shaikh Qādin. The extent to which Shaikh Qādin was respected by posterity may be estimated from the fact that the Mughal rulers made regular grants to this khanqah. Akbar gave Kirnakarpur for the expenses of the dargah; Shahjahan made a grant of the village Ḥadrat Sura, and Aurangzeb gave Chak 'Abdur Rasul to the dargah. Even as late as the 18th century Farrukh Siyar (1124 A.H./1713 A.D.) made a grant of Chak Basin for the maintenance of the dargah of Shaikh Qādin.\(^3\)


2. Archaeological Survey of India, (Reports) Vol. XVI p. 6; Bengal District Gazetteers Muzaffarpur, (p. 139); List of Ancient Monuments in Bihar and Orissa Province; (pp. 26, 27) writes a distance of about 1,000 feet which is incorrect. They followed the information given in Archaeological Survey of India Reports Vol. I p. 55 in which 1,000 feet were printed by mistake.

Shaikh Qādīn was an erudite scholar. His two books — Ma‘ādin-u‘l-Asrār and Awrad-i-Qādīn Shattār reveal his knowledge of the mystic ideology and practices. The Awrad is a collection of spiritual practices compiled for the guidance of his son, Shaikh Hadiat-ullah Sarmast. An autograph copy of this work is preserved in a Shattāri Khanqah at Islampur. The Ma‘ādin-u‘l-Asrar supplies information about the life of the founder of the Shattāri silsilah in India and throws considerable light on the Shattāri mystic principles. It reveals Shaikh Qādīn as an erudite scholar and a mystic with great organising capacity. His contribution to the ideology of the silsilah was in no way less than the contribution of Shaikh ‘Abdullah. But instead of making any original contribution he developed and elaborated the ideas of Shaikh ‘Abdullah in a more lucid and cogent manner. Like all other mystics he has emphasised the significance of Taubah (repentance) as the first stage in mystic discipline. While discussing the methods to be adopted in order to train young seekers, Shaikh Qādīn recommends tajrid (seclusion) as the first requisite. He then recommends assignment of different services of the Khanqah, like drawing of water, cleaning and sweeping etc., to a new entrant to the mystic fold. Like Shaikh ‘Abdullah he emphasised complete obedience to the Shaikh, which bordered on almost annihilation of the self. He approvingly quotes the Tamhidat of the famous mystic, ‘Ain-u‘l-Qudrat Hamdani, in which he says:

(A murid should be a worshipper of pir so that he may become worshipper of God).

Shaikh Qādin emphatically declared that the mystic journey could not be performed without the guidance of a pir. Like Shaikh 'Abdullah he recommended the annihilation of the individuality of the murid in the personality of the Shaikh. Again and again he harps on the same theme. Other silsilahs had also laid emphasis on implicit obedience to the Shaikh but the extent to which the Shattāris went has no parallel in the history of Islamic mysticism. He adumbrated the theory of fana fil Shaikh (annihilation in the personality of the Shaikh) almost as a parallel to the theory of fana fil-lah (Annihilation in God). The Naqshbandi concept of the tasawwur-i Shaikh does not come up to that level. At one place he gives the following advice to his disciples:

خواص کو خواص سالی را بہ بین تصویری ہوئی دید ہوئی گئی

(If you want to behold God, imprint on your heart the impression of your spiritual master).

(a) Descendants of Shaikh Qādin

Shaikh Qādin had three sons:

1. Shaikh Owais
2. 'Abdur Rahman
3. Shaikh Hadiat Ullah

1. Ma'adin-u'l-Asrār, (MS.) f. 37.
Shaikh Owais was killed at Vaisali, as has been noticed earlier, when he was trying to construct a mosque. He left behind a child Shah 'Ali who lived with his grandfather so long as he was alive. Later on Shaikh Hadiat Ullah took him under his supervision. When Hadiat Ullah migrated to Hajipur, Shah 'Ali also accompanied him. He was brought up and educated by his uncle. Later on he became a murid of his uncle. When Hadiat Ullah permitted him to enrol disciples, he went to Jandaha and set up a hospice there. Four villages - Ha'drat Jandaha, Chak Muhi-u'd-din, Chak Faridabad, Chak Rajali — were granted by the Mughal Emperors for the expenses of the Dargah.

Shah 'Ali left behind a son, 'Ala-u'd-din, who sat on the sajjadah of his father and continued his traditions. He was followed by his son, Qutb-u'd-din, who had four sons, Muhi-u'd-din, Sharaf-u'd-din, Shams-u'd-din and Mu'in-u'd-din.

Ma'in-u'd-din died young leaving behind a son, Shaikh Rukn-u'd-din. Muhi-u'd-din devoted his life to the work of the silsilah. He was held in high esteem by all sorts of people.

1. Manāhij-u's-Shattār, (MS.) f. 93.
3. Vide List of Revenue Free Estates prepared in 1819 in Land Record Office at Muzaffarpur.
4. His biographical account is found in Malfuz-i-Rukn-u'd-din Shattāri (MS.) pp. 10, 32, 87.
high and low, scholars and officials. A Hindu, diwan of Bihar Tara Chand, is mentioned among his frequent visitors. Muhi-
u'd-din died in 1070 A.H./1659 A.D.

Shaikh Rukn-u'd-din was brought up and educated by his grandfather, Shaikh Qutb-u'd-din. He studied Arabic and logic from Shihab-u'd-din in the madrasah attached with the khānqāh of Shaikh Hadiat Ullah. His teacher had assigned to him the work of sweeping the madrasah. When he grew up and set up an independent khānqāh, he maintained friendly relations with the rulers and the officials of the place but did not accept any gifts or grants from them. His intercession was, however, sought by people in different matters.

Shaikh Rukn-u'd-din was a good scholar of Arabic and Persian. His conversations with his disciples and visitors have been recorded by Pir Imam-u'd-din of Rajgir.

6. Imam-u'd-din Rajgiri claimed his descent from Khunjah Daulat, a daughter of Shaikh Qadin. He was a good scholar of Persian. His three works - Malfuz-i-Rukn-u'd-din, Manahij-u's-Shattar and Awarad-i-Imam-u'd-din - have reached us. On the death of his spiritual master in 1117 A.H./1705 A.D. he settled at Rajgir (a village in the Bihar sub-division, 13 miles south west of Bihar. Bihar & Orissa District Gazetteers (Patna, p. 225). Farruk Siyar granted some villages for his khānqāh. It appears from the ruins of his khānqāh that the building was a very huge and magnificent one.
He maintained cordial relations with the Hindu saints. Ranji Ram, a Hindu saint of Bengal, is reported to have visited him several times. When Azim-ugh-Shān reached there as governor of Bihar, he expressed his desire to meet Shaikh Rukn-u'd-din and sent one Shaikh Muhammad 'Aqil to request the Shaikh to visit his court. The Shaikh did not go to the court but met the Prince at a feast arranged in his honour by Shaikh Wajih-u'd-din. A few days before his death, Shaikh Rukn-u'd-din received a letter from Mir Muhammad Aslam earnestly requesting him to grant an interview to Azim ugh Shān. The Shaikh simply ignored this letter. He passed away in 1117 A.H./1705 A.D.

Shaikh Hadiatullah
alias Sarmast:

Shaikh Hadiatullah succeeded his father as his sajjadah nashin at Vaisali. From his early youth the ecstatic tendency was very deep in him and so he became known as Pir-i-Sarmast (the ecstatic saint). The Gulzar-i-Abrar and the Bahr-i-Zakhkhar state that he could not get proper education during the

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1. Malfuz-i-Rukn-u'd-din Shattāri, (MS.) p. 36.
3. His biographical account is found in the following books: Awrad-i-Qādin Shattār, (MS.) p. 129; Jawahir-i-Khamsah, (MS.) f. 270; Awrad-i-Ghaouthiyah, (MS.) ff. 72, 73; Akhbar-u'l-Akhyar, p. 241; Mirat-ul-Asrar, (MS.) f. 355; Gulzar-i-Abrar, (RG.) ff. 141, 142; Tabaqat-i-Shahjahani, (MS.) p. 253 Malfuz-i-Rukn-u'd-din Shattāri, (MS.) pp. 68, 69, 72.
4. (RG.) f. 142.
5. (MS.) p. 945.
life time of his father and that it was after his death that Shaikh Zahir Hamid a Khalifah of Shaikh Qadin, taught him some practices of the Shattari order and gave him the Khirgah of Khilafat which Shaikh Qadin had entrusted to him. "Your father had placed this Khirgah in my custody to be handed over to you," he submitted. This statement is contradicted by the Malfuz of Rukn-u'd-din Shattari wherein it is definitely stated that Shaikh Hadiat Ullah had completed his education under his father who had also conferred upon him the Khilafat Namah of the Shattari order.

It was at the tender age of twelve that Shaikh Hadiat Ullah received the necessary mystic training under the supervision of his father. Later on his father asked him to devote his time to teaching work. For twelve years he busied himself in it. Shaikh Qadin was so pleased with his work as a teacher that he gave him the title of Abul Fateh besides five hundred books for free distribution among his pupils.

Hadiat Ullah was only eighteen years of age when his father died but, in deference to the wishes of his father, he was placed on the Sajjadah.

In 946 A.H./1539 A.D. when Humayun met Shaikh Hadiat Ullah he was so deeply impressed by his piety and penitence that he

1. (MS.) pp. 68, 69.
requested him to accompany him to Agra. The Shaikh acceded to his request. But soon afterwards the battle of Chausah turned the tables and brought about a complete change in the fortune of Humayun. Shaikh Hadiat Ullah realised the risks involved in living in his company. He discontinued his journey at Hajipur. This place so captivated his heart that he settled here permanently and built a Khāngāh and a Sarai for himself.

Shaikh Hadiat Ullah left behind only one son, Shaikh Rukn-u'd-din. His chief successor, Shaikh Kamāl-u'd-din Sulaiman Quraighi, (ob. 973 A.H./1565 A.D.) was the teacher of Shaikh Muhammad Ghauthi, the author of Gulzar-i-Abrar.

A big mausoleum was built over his grave near the bank of Gandak. But the floods severely damaged it. Nawab Siraj-u'd-daulah made a grant of several villages — Makhdumpur Baso, Abdullahpur, Rampur and Narainpur — for the maintenance of his dargah.

Shaikh Hadiat Ullah left a number of disciples, among whom Shaāh Daulat is the most renowned.

5. See Copies of the Faramin in the Land Record Office at Muzaffarpur.
Shah Daulat bin Shaikh Abdul Malik of Maner had received instruction in external sciences from Mian Buddhun of Maner. He believed in a life of penitence and poverty and looked down upon possession of material means as a serious obstacle to the growth of one's spiritual personality. Whatever documents of grants had reached him from his ancestors, he put them in fire. His learning and piety attracted even the externalist scholars (ulama-i-zahir) to his mystic fold. 'Abdullah, a qadi of Maner, was a bitter critic of the mystics but he was so impressed by him that he joined his discipline. Shaikh Zulail, Shaikh Hafiz Sarrani and Shaikh Ya'qub — all of whom belonged to the category of ulama-i-zahir had great faith in him. Muslims apart, even Hindus had deep respect for him. Among others Naji Khan Singh was one of his ardent admirers. An album belonging to Muhammad Husain Kashmiri contains two portraits of the Naji in the company of Shah Daulat. In one portrait the saint is shown presenting an earthen pot to the Naji.

1. His biographical account is found in the following books: Gulzar-i-Abrar, (M.S.) on ff. 368, 369; Tabaqat-i-Shahjahani, (M.S.) p. 463; Bahr-i-Zakhkhmar, (M.S.).
2. See, Gulzar-i-Abrar, (M.S.) f. 368; Tabaqat-i-Shahjahani, (M.S.) p. 463.
5. Shaikh Hafiz Sarani and Shaikh Ya'qub are referred in Gulzar-i-Abrar, (M.S.) on f. 368.
Shah Daulat is reported to have lived up to the ripe old age of one hundred and seven years. He died at Maner in 1019 A.H./1610 A.D. Ibrahim Khan Kanker, a governor of Maner, who had great faith in Shah Daulat, constructed a mausoleum over his grave. It appears from an inscription on the building that it was begun during the life time of the saint sometime in 1017 A.H./1608 A.D. From the architectural point of view the tomb of Shah Daulat is one of the most magnificent monuments of Bihar.

Shaikh Ajmal, Shaikh 'Abdul Karim, Sayyid Ahmad Bihari, and Shaikh Ahmad Chishti are mentioned among the disciples of Shah Daulat but their biographical accounts are not available.

(b) Disciples of Shaikh Qadin:

Of the many disciples of Shaikh Qadin, two deserve to be particularly mentioned - Shaikh Zahir Hamid and Sayyid 'Ali Qawam.


2. This date is given on the Buland Darwazah which is the main entrance to the tomb. Ibrahim Khan Kanker and his wife were also buried in this building.
Maulana Zahīr, a merchant of Ghaznin, used to visit India in connection with his trade. In 835 A.H./1431 A.D., his wife gave birth to a child and died soon afterwards. Maulana Zahīr looked after him with great affection and tenderness. Though he had engaged a nurse to look after him, he used to keep him in his company even during his visits to different places in connection with his trade. He named this child as Zahur Hamid.

Once, while coming to India, Zahīr was attacked by a band of robbers. He fought bravely but was killed in the encounter. The next morning when a muqaddam of the adjoining town came to enquire about the incident he was deeply touched to find a child lying on the ground by the side of a corpse. He took the baby in his custody. In the meantime the nurse who had taken shelter in some cave near by, came out and narrated the details of the disaster to the muqaddam. The muqaddam took the child under his guardianship and retained the services of

1. His biographical account is found in the following books:
   - Jawahīr-i-Khamsah, (MS.) f.3; Awrad-i-Ghauthiyah, (MS.) ff.16, 95; Akhbar-ul-Akhyar, pp. 240, 241; Muntakhab-ul-Tawarikh, Vol. III p.5; Gulzar-i-Abrar, (RG.) ff.139, 140, 141; Tabagat-i-Shahjahani, (MS.) p.225; Bahr-i-Zakhkhhar, (MS.) p.577;
   - Gulzar-i-Abrar, (RG.) f. 139.

2. Gulzar-i-Abrar, (RG.) f. 139.

3. Gulzar-i-Abrar, (RG.) f. 139.

the nurse also. When Zahur Hamid grew up, the muqaddam engaged a tutor for him. Such is the tragic account of the early life of Zahur Hamid as given in mystic records. It cannot be denied that there was a tendency in the medieval hagiographers to clothe their heroes in the garb of myth and romance but the way in which this whole story is narrated by an earlier writer leaves no doubt about its authenticity.

After completing his education Shaikh Hamid came to Gwalior and took up the profession of teaching. Later on he became inclined towards mysticism and began to roam about in search of a spiritual master. On hearing the name of Shaikh Muhammad 'Ala Qadin he went to him and was so deeply impressed by him that he joined his discipline. When Shaikh Muhammad 'Ala Qadin died Shaikh Hamid stayed for some time with his son, Shaikh Hadiat-Ullah, and completed his spiritual training. Some writers have, on that account, included him among the disciples and khalifahs of Shaikh Hadiat Ullah.

At the age of forty he went on pilgrimage to Meccah. During the course of this journey, he met many Sufis. Two of them, Shaikh 'Ali Shirazi alias 'Ali Thani and Shaikh Muhammad

Ghiyath Chishti, are particularly noteworthy. The former was a
disciple of Shaikh Aziz-u'd-din 'Abdullah of Egypt. He gave
him permission and spiritual authority of the Owaisiyah order.
Shaikh Muhammad Ghiyath Chishti was the Khalifah of Khwajah
Mu'in-u'l-Islam, a distinguished disciple of Shaikh Hussam-u'd-din
of Manikpur. He also blessed him with the Khilafat of his order.

After performing the Haj pilgrimage, he proceeded to
Medinah where he stayed for forty years, and spent all his time
in prayers, penitences and cleaning the tomb of the Prophet.
When he reached the age of eighty, he found himself physically
weak and helpless and decided to return to Gwalior. On his
journey back home he possessed only three articles - a bucket
(dol) for drawing water, a rod (asa) and a prayer carpet (musalla)
When he reached Gwalior, Khafir-u'd-din, a native of
Gwalior who had great faith in mystics, sent his eight sons to
attend upon him. Shaikh Hamid treated them with affection and
instructed them in the various practices of the mystics. He
selected Shaikh Muhammad for special mystic training and conferred
upon him the title of Ghauth. Later on Shaikh Hamid visited
Bihar to renew his old contacts, and breathed his last on 22nd

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1. He claimed his spiritual descent from Khwajah Owais Qarani
   Gulzar-i-Abrar, (RG.) f. 140.
2. Gulzar-i-Abrar, (RG.) f. 140.
5. Akhbar-u'l-Akhbar, p. 240; Gulzar-i-Abrar, (RG.)
   states that a Sufi at Chunar had bestowed upon him the
title which is incorrect.
of Zil Hijj 930 A.H. / 1523 A.D. at Saran, a village 25 miles of Chapra.

Sayyid 'Ali Qawām:

He belonged to a distinguished Sayyid family of Samana. In his early years he had enrolled himself as a disciple of Shaikh Baha-ud-din Shattari, but later on he visited Shaikh Qādīn and received spiritual authority from him. According to Abul Fadl he had also benefitted from the company of Shaikh Fadl Shattari. His chief source of inspiration, however, was Shaikh Qādīn who initiated him in all the intricacies of the Shattari mystic discipline.

Sayyid 'Ali Qawām was a man of ecstasy. He was often in a mood of intoxication. Shaikh 'Abdul Haqq informs us that he was not particular even about his dress. Sometimes he dressed himself in mystic garments and sometimes he put on military

2. His tomb is known as the Mazar of Khwajah Pir. Bengal District Gazetteers Saran District, p. 163.
uniform. Eminent mystics however visited him. His conversations were characterised by a charm which attracted and hypnotised all visitors. Maulana Saif u'd-din, father of Shaikh Abdul Haqq, had also visited him and was deeply impressed by his conversations. He died at Jaunpur in 905 A.H./1500 A.D. Among his disciples Shaikh Mubarak Bālādast played a prominent part in popularizing the sīlsilah in some important places of northern India.

Shaikh Mubarak Bālādast belonged to Jhinjhanah. He lived with his spiritual master for twelve years and served him with great devotion. After obtaining the spiritual authority of the Shāṭāriyyah order he returned to his native place and set up a Shāṭāri khānceh. Shaikh Allah Bakhsh, the author of Munis-ud-dākirin informs us that eminent contemporary mystics like Miran Sayyid Masood, Sayyid Farid, Shaikh Bhura, Shaikh Bahā-u'd-din Quraishi, Shaikh Yusuf Afghān, Shaikh Manjhan, Sayyid Abdul Karim, 'Miyan Taj Khan, Shaikh Abdur Razzaq, Shaikh Musrat, Shaikh Bayazid, Shaikh Khwajah, Shaikh Shams Meeruti, Shaikh Kamal, Malik Muhammad, Shaikh Niẓām, Shaikh Nur

1. Akhbār-u'l-Akhbār, pp. 221 - 222.
2. Akhbār-u'l-Akhbār, p. 222; Ain-i-Akbari, Vol. III, p. 287; Akhbār-u'l-Aṣafiya, (MG.) f. 69; Gulzar-i-Abrar, (RG.) f. 132; Tabaqat-i-Shahjahani, (MS.) p. 224; Safinat-u'l-Auliya, on p. 323 says that he died in 950 A.H./1543 A.D. and was buried in Sarai Miran in the Suburb of Jaunpur. This information is obviously incorrect.
3. His biographical account is found in the following books: Munis-ud-dākirin; Gulzar-i-Abrar, (RG.) f. 150.
Muhammad, Shaikh Nur-u'd-din Kashmiri, Shaikh Ala-u'd-din, Shaikh 'Abdul Shakoor Rasuldar, Sayyid Mutajjib Rasuldar and others visited him.\(^1\) Shaikh Allah Bakhsh\(^2\) himself was among the disciples of Shaikh Mubarak Balladast. He was the son of Qādi Shaikh Khundan and claimed descent from Shaikh Musa who was the first Muslim to settle at Garhmuktesar.\(^3\) He lived a celibate life of devotion to the mystic cult. His contribution towards the dissemination of the Shattārī ideology was immense. He systematized and consolidated the teachings of his silsilah in his famous work, Munis-ud-Dākirin. It deals with various aspects of Dhikr (constantly remembering the names of Allah) and brings out its significance in Shattārī ideology.\(^4\)

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2. His biographical account is found in the following books: Muntakhab-u't-Tawāriikh, Vol. III p. 58; Munis-ud-Dākirin; Pusht Namah; Tabaqat-i-Shahjahani, (MS.) pp. 322, 323; Zubdat-u'l-Maqamat, (MS.) 52.


4. For details See Chapter X.