CHAPTER IX

THE SHATTARIYA ORDER AND ITS SAINTS

The Shattariya order was founded by Shaikh 'Abdullah Shattarī, the son of Hussain-ud-Din who migrated to India from Iran and stayed at Jawnpūr. In response to the invitation of Sultan Ibrāhīm Sharqī, the king of Mālwa (9th Century) he went there and chose to settle there up to the end of his life (A.H.809/A.D.1406).

Muhammad Ghawth Gawaliyārī was the first saint of this order to come to Gujarāt for the propagation of his order. He was a descendant of the famous saint Shaikh Farid-ud-Dīn 'Attār, his full name being 'Abul Mu'miyad Muhammad bin Khatir-ud-Dīn bin Bāyāzīd bin Farid-ud-Dīn 'Attār. Some say that his great grand father Mu'in-ud-Dīn Qattāl came to India and died at Jawnpūr. Muhammad Ghawth was born in A.H. 906 (A.D.1500) at Gawaliar. He was a pupil of Shaikh Zuhūr-ud-Dīn

Hadjdji Hudûr and belonged to the Shattâriya sect of Sûfis. He and his eight brothers were disciples of Shaikh Hâmid, Khalîfa of Shâh Qâzân, the disciple of the founder, Shaikh ʿAbdullâh Shattârî. After leading a solitary life for more than thirteen years in the mountains of Cunar, Muhammad Ghawth came to Ahmadâbâd (Gujarat) where a popular saint and scholar, Shaikh Wajîh-ud-Dîn Gujarâtî became his disciple. He established a khângâmî in Ahmadâbâd which was put in charge of his disciple, Shaikh Wajîh-ud-Dîn Gujarâtî. He then went to Agra in A.H. 966 (A.D. 1553) and was treated with high regard by Emperor Akbar. Subsequently he returned to Gwâliyar where he died in A.H. 970 (A.D. 1562). Humâyûn is also said to have been a faithful follower of Muhammad Ghawth.

Muhammad Ghawth was the author of several Sufi works, the most popular of which is Jawâhir-i-Khamsa.

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in Arabic which he completed in A.H.956 (A.D.1549) and which he subsequently rendered into Persian with additional improvements. His other works are Ḥalīd-i-Makhāzīn, Bahār-ul-Hayāt and Ma'rajnāma. It is related that his ecstatic sayings in Ma'rajnāma were condemned by the Ulāmā of Gujarāt who passed orders for his execution but that he was saved by the timely intervention of Shaikh Wajīh-ud-Dīn Gujarātī.

The saints of the sect affirm that it is a wastage of time to attend to the negative in the muraqibah for it is a negation of a nonentity. There is nothing like self-effacement; there is nothing except "I am I"; Tawhīd means understanding one, saying one, seeing one and being one; I am one and there is no partner with God; there is neither mujahadah against nafs nor is there Fanā' nor Fanā-ul-Fanā; for Fanā requires two personalities, one to be annihilated and

2. Lit; Meditation.
the other in which that one is to be annihilated. So it is opposed to 'Tawhid'. They further affirm Tawhid and observe the 'Dhat' with its 'Sifat' in all stages and tajalliyat. They adopt 'mujahada' and say, "consider your 'nafs' in the way of Fana' and God's in the way of baqa; your 'nafs' in the way of 'ubudiyyat' and His in the way of Rububiyyat. They do not attach their hearts to any worldly things. They remain away from worldly pleasures and vices. They do not wish for anything except God. They resign themselves to the will of the Almighty.

1. Lit: Servantship.
2. Lit: Rulership.
SAYYAD AHMAD SHAH WAJIH-UD-DIN 'ALAWI GUJARATI

SAYYAD AHMAD, better known as Shah Wajih-ud-Din was born on Muharram 22 A.H. 910 (A.D. 1504) at Muhammadabad. At the time of his birth he was found to be laughing. He did not suck the milk of his mother before she had her bath. His father, Nasrullah bin Imad-ud-Din was the descendant of Imam Muhammad-ul-Javid. His great-grandfather Sayyad Baha-ud-Din left Mecca with his son Muin-ud-Din for Gujarat to obey the order of Prophet Muhammad received in his dream, and reached Anhilwad Pattan.

1. It is now known as Chāmpāner. It is situated in the District of Sanghmadis. It was founded by Sultan Mahmud Begada and was named after him—Mir Gulam 'Ali Azad Masir-ul-Kirām, p. 196 (MS).


3. He was born in Karol at a distance of four miles from Ahmadabad. He married Bachibibi, the daughter of Miyan Shihab-ud-Din bin Mawlana Mahmud. He died leaving behind him six sons, viz: Shah Wajih-ud-Din, Zahir-ud-Din, Najm-ud-Din, Baha-ud-Din, Qazi Muhammad and Qazi Burhan-ud-Din. He lies buried at Knānpur in Ahmadabad—[Sayyad Imam-ud-Din-Tārikh-i-Awliya, p. 758.]
During the reign of Mahmud Begada Sayyad Muin-ud-Din's son, Sayyad Imaai-ud-Din, the grand father of Sayyad Ahmad went to Champaner and established himself there. He was appointed the Qāzi of the place.

Sultan Muḥaffar Halim (A.H.917, A.D.1511–A.H.932, A.D.1526) invited him to Ahmadābad and made arrangements for his residence in the vicinity of his palace. There Sayyad Ahmad, i.e. Shāh Wajih-ud-Dīn committed to memory the holy Qurān. At that time he was aged seven. He studied different subjects under different learned men, e.g. the general education under Sayyad Shams-ud-Dīn, the Hadith under Shaikh ‘Abdul Barakāt Bambānī ‘Abbāsī, Logic and philosophy under Khatīb Abul Fażl Gāzrūnī and some religious subjects under his uncle, Bādā Abu-l-Qāsim.

2. As Shāh Wajih-ud-Dīn himself said about him – Malik Ahmad bin Malik Muḥammad Al-Furūqī-Khulāsāt-ul-Wajih (MS).
3. He was known as Mawla-i-Muhaqqaq- Sayyad Yāhya bin Sayyad Husain Alawī-Kashfa-ul-Wajih (MS).
4. Who was his mother's brother—Maulavi Sayyad Imam-ud-Din Ahmad Sahib-Barakat-ul-Awliya, p.85.
Having not been satisfied with the knowledge that he had acquired there, he approached the saint Sayyad Kabir-ud-Din and expressed his desire to be his disciple. The Sayyad acceded to his request and arranged to give him instruction through Mawlana Imad-ud-Din Tarmi who happened to be in Ahmadabad at that time. Even this arrangement could not quench Sayyad Ahmad's thirst of knowledge and he revealed this matter frank-heartedly before Sayyad Kabir-ud-Din. Per chance, Shaikh Muhammad Gauh, happened to come to Ahmadabad during those very days. On account of his heretical activities the ulamas headed by Shaikh Ali Muttaki Ansari rose in opposition against him. Ultimately, the matter reached the stage of seeking a Fatwa for

1. He was a descendant of the great Sufi Salmān Farsi. He lies buried in Asāwal, a locality in Ahmadabad—`Abdul-Malik Alawi-Ārānāmah (MS).
2. Vide, p. 311.
3. He was the son of Hussain-ud-Din bin Abdul-Malik. His ancestors lived in Jawnpur. He was born in Burhānpur and imbibed the spiritual knowledge from his father. He went to Mecca in A.H.953 (A.D.1546) where he died in A.H.957 (A.D.1551). He was buried there—Mirzā Ali Muhammadkhān-Mirat-i-Ahmadi, p. 82; Fazl Ahmad-Adhkar-wa-Abrār, p. 403.
4. It is a religious command which can be given by the religious head and learned men.
for his execution. When it was put before Sultan Mahmūd Shāh III (A.D. 1536-34) for his signature, the latter referred the matter to Shēh Wajih-ud-Dīn who accordingly approached Shāikh Muhammad Gawth with the fatwā. Having a sight of his face, he was so enamoured of him that he tore into pieces the fatwā, and exclaimed “Ālī Muttaqi! you have no knowledge of the attainments of the Shāikh”. Thereafter he accepted Shāikh Muhammad Gawth as his preceptor. The latter was ummi and Shāh Wajih-ud-Dīn was very learned. So somebody enquired of him why he agreed to be the disciple of an illiterate fellow. The Shāh told in reply that he did not mind the matter as the Prophet, too, was ‘umīrī.

1. The Sultan gave the saint a title of Malik-al-Muhaddith as he was unique in the knowledge of Hadith—

Dr. B. N. Tirmizi—The Contribution of Gujarat to Arabic Language & Literature (Ph.D. Thesis).

2. Mirzā ‘Alī Muhammad—Mirat-i-Ahmadi, p. 53

3. Shāh Wajih-ud-Dīn—Shajra-i-Shāikh Ahmad Khattū (MS)


Shah Wajih-ud-Din followed the principles of the Maghribiya order as well as of the Chishtiya order. For the former he was connected with Shaikh Ahmad Khattu Ganj Bakhsh and for the latter with Shah Qazan Chishti.

He founded a 'madrasa' in A.H. 933 (A.D. 1526) for which the expenditure of the construction of the building was defrayed by one of his followers named Sadiq Khan. A very big library was attached to it. It contained manuscripts of works written by pupils thereof either during the course of their studies or after the completion thereof.

1. Sayyad Yahiya bin Sayyad Husain Ahsafi-Kashf-ul-wajih (MS)
2. He belonged to Khurasan where his father was the governor. He migrated to India and served Bairam Khân. He died in A.H. 1005 (A.D. 1597) and was buried in Dholpur. He also built the mausoleum of the saint after his death-'Sayyad Abdul-Malik bin Sayyad Muhammad Malfuz-i-Kabiri (MS).
3. There is a manuscript of the Qur'an written by the saint's son in an ornamented style for the same library in the Pir Muhammad Shah library of Ahmadabad.
4. The 'madrasa' and the library were destroyed in the disorder created in A.H. 1197 (A.D. 1782).
Shāh Wajīh-ud-Dīn himself worked in it as a teacher and taught logic, philosophy, fiqh, hadith, geometry, astronomy and the interpretations of the verses of the Qurān.

He was very regular in attendance, e.g. even the very next morning of his marriage, he absented himself from the Jalva ceremony in order to attend the madrasa and resume his duties of teaching. On only other four occasions he was absent in it when he was arrested on a charge of keeping with himself a traitors' gold and other valuable things. When Humāyūn (A.H.940/A.D.1534) was in Ahmadābād, he went to meet him in response to his invitation. When his preceptor, Muhammad Gauth was at Broach, he went to pay a holy visit to him, and when he was sent by Sultān Muhammad II to extend an invitation to his preceptor at Ider to come to Ahmadābād. When the infirmity of

1. Mawlawī Muhammad Gauṭh bin Hassan bin Mūsā Shattārī-Aṣkār-wā-Abrār, p.40;
Sayyad Abdūl Malik bin Sayyad Muhammad Alawī-Malfūz-i-Kabīrī (MS).
the age made him helpless, Prophet Muhammad in his
dream said, "Oh, Shah Wajih-ud-Din, you need not
worry; I always attend your 'madrasa.'" After the
declaration of the dream his lessons began to be known
as "Dars-i-Muhammad." Most of the students of the
'madrasa' turned out to be religious teachers and they
spread up throughout the country to propagate the
work of their preceptor. Shah Muhammad Fa'allullah
Burhanpuri had a 'madrasa' in Burhanpur; Abdul-Qadir
Baghdadi and Kamal-ud-Din 'Abbas established their
'madrasa' at Ujjain; similarly, Shah 'Abdullah and
Maulana Ziaullah bin Muhammad Gauth Gwaliory settled
in Agra and Maulana Muhammad Uthman at Khandesh and
'Allama Muhammad Sherif in Madina and they had their
madrasas there; and Maulana Hasan Bambani, Maulana
'Abdul-Gani Jawnpuri 'Abbas, Maulana 'Abdul Aziz Khelidi
and Shaikh Abdul Hadi from amongst them turned out to
be eminent musicians.

1. Lit. "The lesson of Prophet Muhammad," Sayyad Imam-ud-
din bin Ahmad Mufti, Tarikh-i-Awliya, p. 366.
2. Malik Ahmad bin Malik Muhammad Al Faruqi-
Khulassat-ul-wajih (MS); 'Abdul-Hai- Yad-i-Ayyam, p.
The saint left this world in the morning of Saturday 29, Safar A.H.995 (A.D.1589) and lies buried at Khānpūr in Ahmadābād.

His mausoleum was built by Nawāb Mustāfā ḳhān who was the subadār (A.H.933/A.D.1532) of Gujrat.

Saint Shāh Wajīh-ud-Dīn was a poet as well as prose-writer. After becoming free from the teaching work the saint devoted his time to the writing works. There are thirty two 'risālahs on the subject of only the Hadith, written by him. His Kitāb-i-Zarīrī, the first of his compositions is on the Arabic grammar written in A.H.925 (A.D.1520) at the age of 15 years.

Most of his works are commentaries; some of which are Sharḥ-i-Īrshād, Ḥāshiya-i-Baidhawī, Ḥāshiya-i-Fevāʾid gīlīyā, Ḥāshiya Sharḥ-i-Kālimat-ul-ʿāen, Sharḥ-i-Jām-i-Jahānnuma, Kalīd-i-Makāzin-i-Gauṭhu-l-Awliya, 3 Risāla-i-Haqīqat-ul-Muhammadiya on Arabic grammar,

2. There is a MS with Sayyad Manzūru-l-Haqq Husainī Fīr ʿAlawī, a descendant of the saint living in Astodia, a locality in Ahmadābād. It is in the saint's own hand.
3. There is a MS thereof in Fīr Muhammad Shāh Library, Ahmadābād.
He wrote in Persian a work entitled Awrād-wa-Maālūmāt-i-Hadīrāt 'Allāma Shāh Wajīh-ud-Dīn ʿAlawī which contains admonitions to his disciples like "Don't eat too much; don't speak too much, don't mix too much with people; when you hear the voice of somebody, you remember that God is hearing it and when you see something, you remember that God is seeing it; and when something strikes to your heart, you remember that God is knowing it.

His well-known work Shajrā-i-Hadīrāt Makhdum ʿAlī Shāh Wajīh-ud-Dīn is on the subject of fundamental principles of the Maghribiya order and it also includes the journey of Shaikh Ahmad Khattū to Mecca.

2. A Persian MS copy is in the Dir Muhammad Shāh Library, Ahmadābād.
3. These are the three main principles of the Shattāriya order.
4. The Arabic MS copy of this book is in Dir Muhammad Shāh Library, Ahmadābād.
The saint was also a poet and composed verses in Persian under the nom-de-plume "Wajhi". Following are some of his verses:

He was a very witty and could extemporaneously give a proper reply befitting the occasion. Once a man came to him and spoke:

He retorted:

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1. Sayyad Yahyah bin Sayyad Husain Alawi- Kashf-ul-Wajih (MS); Myan Abdul Gani- Bahr-ul-Haqaiq (MS)
Shâh 'Abdullâh, his son succeeded him. He was also a well-known saint. He died on Muharram 5, A.H.1017 (A.D.1609) at Ahmadâbâd and lies buried near the tomb of his father.

Some people had so much trust in him that they deposited with him all their valuables. And on account of the same reason, he himself was entangled in a calamity in A.H.981 (A.D. 1514). A female inmate of his convent fell in love with a poor Mughal of the street. One day she burst out the secret of the house to him. That fellow to satisfy his greed to get money, brought the matter to Mîr ʿAlâ-ud-Dîb, the police officer of the city on condition of his having half the share of what he would find. Accordingly, the police officer made a search in the convent and found several valuable

1. Myan 'Abdul Gani- Bahr-ul-Haqaiq (MS)
things. On charge of theft, he arrested the saint and dragged him from the horse-back. When the horse ran, the saint had to run and in that condition when he was produced at the court, people followed him there. Many nobles like Mîr Sayyad Mirân Bûkârî, Mirzâ Muqîm Sayyad Jîv and Abû Turâb Shîrâzî who were there stood up to respect the saint. Mîr Sayyad Mirânjî went near the saint and sat by his side. When the Qâzî asked the saint, "Did you now know the order that no robber should be helped nor should he be given any shelter, nor his things should be kept as deposit."

The saint said in reply, "I had no knowledge of the order" - Secondly, it is the religious order that no personal matter of a person should be given out by anybody and the things given as a deposit must be preserved. The Qâzî was pleased to hear the reply and acquitted the saint.

It is said that in a short period after this event, Mîr 'Alâ-ud-Dîn who did this false investigation, was sentenced by the same magistrate and the latter
was killed by his rival relatives.

**SHĀH ‘ALĪ JĪV GĀNVDHANĪ**

Shāh ‘Alī Jīv, better known as Gānvdhānī was born on Sunday night in A.H. 899 (A.D. 1495) in Ahmadābād.

He received his education as well as khirqā from his father Sayyad Ibrāhīm bin Shāh Mustafa Ḥabīb-ul-ḥāl who belonged to the Rīfā’īya order.

When Sayyad Muhammad Gauṭh Gwāliārī happened to be in Ahmadābād, he heard some people sing a song composed by Shāh ‘Alī Jīv; he liked the verses very much.

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2. Lit. The owner of a village- Maudūdī Abū Tūrāb Muhammad- Mahbūbāzī Almānān Tadhkīr-i-Awliyā-i- Dacca, p.491. He is also known as Mōshīq-ul-lāh-Shajra-i-Rīfā’īya (MS).

3. Shajra-i-Rīfā’īya (MS). It is said that when Shāh ʿAlī Nūr-ul-ḥāl was born, the whole room became illuminated. His father Sayyad ʿAbdur-Ḥāmīm predicted that among his descendant, there would be a man named Ibrāhīm who would attain the position of the Qūṭb in his old age and his son, Shāh ‘Alī would turn out to be a great saint and would be called Qūṭb-ul-ʿaṭāb -[Shāh ‘Alī Jīv- Intikhāb Jawāhir-ul-Asrār (MS)].
very much and enquired as to who composed those verses.

On being told that they were from the pen of Shāh ʿAlī Jīv, he said, "وَلَمْ يَسَأَلُوا مِنْهَا سَبِيلًا" and proceeded to meet the poet. He was well received by him and both held discussion on religious subjects.

Sayyad Muhammad belonged to the Shattāriya Order. He wanted Shāh ʿAlī Jīv to embrace his order and so he wrote a letter to him. Shāh ʿAlī Jīv sent the following reply in the Gujarī dialect.

The saint died on Jamādī-ul-awwal 14, A.H. 972 (A.D. 1565) and lies buried at Rāikhar near Khamsa Gate in Ahmadābād.

The saint founded a monastery and worked as a maulawī in the madrasa attached to it. He also preached Islam in villages round about Ahmadābād.

1. ʿAbdur-Rashīd Lālā Modūd Chishti- Mukhbir-ul-Awliya (MS).
2. ʿAbdur-Rashīd Lālā Modūd Chishti- Mukhbir-ul-Awliya (MS); Maflūlāwī Abū Ṭūrēb Muḥammad- Maḥbūbīẕe Almanān- Taṣḥīhā-i-Awliya-i-Dascan, p.492.
The saint was a great poet in the Gujari dialect and composed the Diwan in A.H. 931 (A.D. 1564) entitled Jawahir-ul-Asrar.

He had his takhallus Shah 'Ali Jiv. The following are the verses from it.

1. The manuscript is in Pir Muhammad Shah Library, Ahmadabad.
SHAikh MUHAMMAD HAI BARAHNASAR

Shaikh Muhammad, better known as Bmhnasar, was born at Ahmadābād. He studied the Qurān and the Hadith under Shaikh Sadr-ud-Dīn Dhākir who was a well-known learned man of the time. He committed to memory the whole of the Qurān.

When he became young he went to Gwalior in order to imbibe the spiritual knowledge from Sayyad Muhammad Gwāth Gwāliory. After getting his object fulfilled and receiving the khirqa from the saint, he returned to Ahmadābād. On the way he stopped for some days at Mālwa and passed some time in company of Shaikh Habīb Shattāfī who was the disciple of Sayyad Muhammad Gwāth Gwāliory.

He lived in Ahmadābād till his death. He lies buried in Daulātkhāna, a locality in Ahmadābād.

Sayyad Muhammad 'Alawi was born in A.H. 1012 (A.D. 1604) in Ahmadabād. His father Sayyad 'Abdur Rahman was the great-grand-son of the well-known saint, Shāh Wajih-ud-Dīn 'Alawi (d. A.H. 998/A.D. 1589).

He studied the Qur'an, the fiqh, the hadith and such other religious subjects under the great care of the reputed saint, Shāikh Muhammad Chishti (d.A.H. 1040/A.D. 1631). He received his 'khirqa' and the 'khilāfet' of the Shattariya order from Shāh Abdul-Mahīd bin Shāh Wajih-ud-Dīn 'Alawi. He worked as the 'pesh-Imām' in the mosque nowadays known as Shah Wajih-ud-Dīn mosque situated at Khānpūr in Ahmadabād, and as the maulawī in the 'madrasa' attached to it. About his death, it is said that he had gone to pay a holy visit to his preceptor living in Shāhpūr, neighbouring locality. As soon as his eyes fell on the latter, the condition of ecstasy seized him. He remained unconscious till his soul left his mortal body on Rajjab 13, 1072 (A.D. 1662). He lies buried in the Khānpūr Chaklā
(Myanwāda) outside the shrine of Shāh Wajīh-ud-Dīn ʿAlawi.

The saint was a voracious reader and used to devote his spare time to reading and writing. He wrote a work entitled Bahr-ul-Asrār on the subject of Sufism.

1. ʿAbdur-Rashīd Lālā Modūd Chishtī-Mukhhbir-ul-Awliya (MS)
Shaikh Pir was the son of Shaikh Jalal Chishti of Champaner. He acquired his early education from his grandparents as well as his father, both of whom were the learned men of the time. He was regular in carrying out his daily duties and acted up to his father's words, "My son! continue to read the Qur'an and keep the body pure by 'wuudu' or Tayammum that had done all good to our ancestors."

He came across Shaikh Muhammad Gaath with whom he settled in Ahmadabad. The latter bestowed upon him the khirqa. He travelled far and wide and after performing the pilgrimage to Mecca, visited the tomb of Prophet Muhammad in Madina.

The saint died in Ahmadabad and was buried at Ahmadpur, a locality outside the rampart wall of the city. The date of his birth as well as that of his death is not available.

Shaikh Nur Muhammad better known as Nurrah was born in Champaner situated in the Panchmahal District. The date of his birth is not known. He belonged to the Bohra community and was a businessman up to six years. He lived the life of piety and contentment. When Shaikh Muhammad Gauth Gwaliory happened to pass through Champaner on his way to Ahmadabad, he saw Shaikh Nur Muhammad sitting in his shop. He was impressed with the personality of the latter and so approached him. He took his hand in his own and said, "Come on with me, you are bestowed upon the title of Sheikh Nurullah by God and now you should give up all worldly concerns." Forthwith Shaikh Nurullah left his business and renounced all. He accompanied the saint to Ahmadabad. Shaikh Muhammad Gwaliyah established a convent in the city at Daulatkhana near Raipur Darwaja and Shaikh Nurullah conducted minute and detailed study of Sufism. When Shaikh Muhammad left Ahmadabad, he handed over the charge of the convent to Shaikh Nurullah who lived in it till his death. He lies buried outside the convent.