

MADDE YAYIMI ANKIRTA  
SOMRA GELPA ANKIRTA

Gavs, Meh

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938 UMI-SALMA: Sufic vision of Shah Muhammad Ghaus & Shah Wali Ullah in the light of Quranic studies. *The Dialogue: a Quarterly Research Journal*, 5 iii (2010) pp.270-283. [Online periodical (open access).] *Jah Vazirullah* 18155  
*Gaus Muhammad*  
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MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

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**MUHAMMAD GHAWTH GWĀLIYĀRĪ,**  
Indian Sūfī saint. He was a descendant of the

famous Shaykh Farīd al-Dīn ‘Attār [q. v.], his full name being Abu ‘l-Mu‘ayyad Muḥammad b. Khaṭīr al-Dīn b. Laṭīf b. Mu‘īn al-Dīn Kattāl b. Khaṭīr al-Dīn b. Bāyazīd b. Farīd al-Dīn ‘Attār. Some say that his great-grandfather Mu‘īn al-Dīn Kattāl came to India and died at Djawnpūr. One of his brothers, Shaykh Bahlūl, who was attached to the service of the Mughal emperor Humāyūn, fell in battle and lies buried at the gate of the fort in Bayāna. According to his own statement, Muḥammad Ghawth was born in 906/1500. He was a pupil of Shaykh Zuhūr al-Dīn Hādīdjī Hudūr, and belonged to the Shattāriyya sect of Sūfis. He and his eight brothers were disciples of Shaykh Hādīdjī Hamīd, *khalīfa* of Shāh Kādan, the disciple and *khalīfa* of Shaykh ‘Abd Allāh Shattārī. After leading a solitary life for more than thirteen years in the mountains of Ānār, he came to Guḍjarāt, where he became acquainted with the popular saint and scholar Shaykh Wādījh al-Dīn Guḍjarātī. He went to Āgra in 966/1558 and was treated with high regard by the emperor Akbar. Subsequently, he returned to Gwāliyār where he died and was buried in 970/1562. Humāyūn is also said to have been a faithful follower of Muḥammad Ghawth.

He was the author of several Sūfī works, the most popular of which is *al-Djawāhir al-khamsa* in Arabic, which he completed in 956/1549 (see Brockelmann, II<sup>2</sup>, 550-1, S II, 616; printed at Fās 1318/1900-1) and which he subsequently rendered into Persian with additional improvements. His other works are *Kalīd-i makhāzin*, *Bahr al-hayāt*, and *Mi‘rādjī-nāma*. It is related that his ecstatic sayings in the *Mi‘rādjī-nāma* were condemned by the ‘ulamā’ of Guḍjarāt, who passed orders for his execution, but that he was saved by the timely intervention of the above-mentioned Shaykh Wādījh al-Dīn.

*Bibliography:* Bankipore Lib., *Cat.*, xvi, nos. 1383-4; ‘Abd al-Ḥaḳḳ Dihlawī, *Akhbār al-akhḳyār*, 236; Ghulām-Sarwar Lāhawrī, *Khazīnat al-asfiyā’*, 969; Raḥmān ‘Alī, *Tadhkira-yi ‘ulamā’-i Hind*, 206; see also Hādīdjī Khalīfa, ii, 643; Ethé, *India Office Lib. cat.*, nos. 1875-6; Loth, *Arab. cat.*, nos. 671-2; Storey, i, 834 and n. 7. (ABDUL MUQTADIR)

**MUHAMMAD HASAN KHĀN**, a Persian man of letters, who died on 19 Shawwāl 1313/3 April 1896. His honorific titles were *Sani‘ al-Dawla* and later *I‘timād al-Saltāna*.

- Gaus Muhammed

the Ali Brothers during the Khilafat period, but worked in unison with M.A Jinnah, Sir Razl-e-Hussain, another prominent Muslim leader of the Punjab and Shafi differed on various issues. Shafi even founded a rival League. In 1919, he was made Education Member of the Viceroy's Executive Council. He attended two sessions of the Round Table Conference and took a prominent part in its discussions. Throughout his political life he did not deviate from his firm belief in communal representation and adequate safeguards for the protection of the minorities. He died in January 1932.

In the National Library of Scotland, Edinburgh, are Lord Minto's private papers. There are a mine of information for the student of history of the India-Pakistan sub-continent. Minto and his private secretary, Col. Dunlop Smith were on very cordial and personal terms with prominent Indian leaders. Shafi was one of the persons who kept a regular correspondence with Col. Dunlop Smith. While the Morley-Minto Reforms were being formulated, Shafi wrote a number of letters to Col. Dunlop Smith, discussing various aspects of the reform scheme. For fear of leaking out the letters he did not keep any copies of them. Fortunately Col. Dunlop Smith preserved them and they are now available with Minto's papers. Keeping in view the significance of these letters, the text of them is given verbatim. No comments are needed at this stage as they are self-explanatory, but these will be of great importance to the person who is engaged in writing Shafi's biography or a history of the part played by the Muslim leaders in presenting the Muslim case before the British Government.

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**Muhammad, Shah (1784 — 1862)**

**Shah Muhammad was a prominent Punjabi poet of heroic literature.**

Shah Muhammad was a prominent poet of heroic literature in this age. He is the landmark between the history and literature. Many historians have recognised the authenticity of his ballad and some of the historians have quoted Shah Muhammad for the historical facts also. Shah Mohamad was born in village Veeram Vadala district Amritsar in year 1784 A.D.

He belongs to Qureshi dynasty of the Muslims. Shah Muhammad has composed his ballads in the later Ranjit Singh period and his historical ballad captivated the mind of millions. All the Vars written in this period bow before the composition of Shah Muhammad for its supremacy. This composition of Shah Muhammad is known by different names:

1. Var Shah Muhammad.
2. Kissa Shah Muhammad.
3. Jangnama Singhan Te Frangian.
4. Shah Muhammad De Baint.

Shah Muhammad has been immortal by his hilarious forceful heroic ballad. Incidents narrated in the composition are very much near to the reality. Dr. Ganda Singh rightly states that Shah Muhammad can be considered the national poet of India.

Shah Muhammad surpasses all the creations of his contemporary poets. Shah Muhammad witnessed the glory and glamour of Maharaja Ranjit Singh's regime. Poet has seen with his own

eyes the dominant personality of Maharaja and his stern military equipment. Later on, poet also heard about the intrigues of Dogra Chiefs with consultation of Maharani Jindan. Maharani Jindan and his counsellors were responsible for the downfall of this mighty empire. Poet could not tolerate the unjustified intrigues and betrayal on the part of Dogra whom Maharaja earnestly believed. Poet thinks that without Maharaja, Punjabi forces have been orphaned. As a poet Shah Muhammad has presented his impartial version about the fate of battle between two forces. Where he has praised the bravery of Sikh forces, there he has also appreciated the military planning of the English power.

When we see that the Muslim poet mourns the defeat of Sikh forces it reveals the cultural coordination between two communities of that age. He wrote: "If God favoured, the Sikhs will win ultimately, there is a big coordination and co-existence between two communities and with the English no body is concerned."

Mian Maula - 'Kushta' in his book 'Panjabi Shayarian Da Tajkra', "Shah Muhammad narrates about the episode of Sikhs defeat. His expression is full of feelings and sentiments. Similes and metaphors used by poet are quite suitable according to the situation. Language is simple, sweet and impressive.

Giving References to the battlefield Shah Muhammad writes, "It was the year of 1902 Bikrimi, when the fight between Sikhs and the Britishers started, it seemed as if the earth was thirsty of human blood. Sky was overcast with the dust and smoke. Brave warriors were not retreating themselves from the battlefield."

Shah Muhammad says that Rani Jindan was responsible for the dire consequences which led to the bloodshed and slaughter of the million in Punjab. So, the poet concludes that the deception and faithlessness is the root in the nature of woman. So, he condemns woman community.

Poet says that woman has been the reason behind the downfall of every action in the history Ravana was led down due to the reason of woman. The fight between Kaurav and Pandav which claimed many lives was due to insanity of woman. So, Maharani Jindan was responsible for the defeat of the Sikh regime.

Sham Singh Attariwala is the composition of Shah Muhammad who will rememberce of inspiration for the coming generations. He is a symbol of confidence, courage, bravery and selflessness. Ka-Fatik contemporary poet of Shah Muhammad also praises Sham Singh Attariwala. So, Shah Mohamad considers Sham Singh was the unique warrior who fought with great vigour to the honour of Sikh forces. Shah Muhammad remains the central pivot in the heroic poetry of this age. Kadar Yar and the other heroic poets-Dial Singh and Sahia Singh they need only the Reference in the history of Panjabi Var literature.

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**Muhammad, Shaikh (1500 — 1563)**

**Shaikh Muhammad was a great Sufi scholar Shattari order.**

Muhammad (806-970 A.H./1500-1563 A.D.) popularly known as Ghaus-ul Auliya, was a great scholar and a very prominent Shattari saint. The Shattari silsilah reached the hightide of its popularity under his leadership. It is said that Shaikh Muhammad nursed the Shattari babe and brought it to manhood. The prestige and the scope of the Shattari silsilah was further enhanced by his books on mystic thought and practices, e.g. the Jawahir-i Khamsa, the Kalid-i Makhzan, the Kunz-ut Tawhid, the Bahr-ul Hayat, etc.

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

14 AGUSTOS 2001

1978 (New Delhi)

Yok-  
Şeyh Muhammed  
Haw

THE TOMB OF SHAIKH MUḤAMMAD GHAUTH  
AT GWALIOR

R. NATH

The tomb of Shaikh Muḥammad Ghauth is situated below the Fort of Gwalior, to its north-east, at a little distance from the Gwalior— or the Ālamgir-Gate. The Shaikh was a *Ṣūfī* saint of the Shattārī order and a disciple of Shaikh Zuhūr and Hājji Ḥuḍūr.<sup>1</sup> Mulla Ābd al-Qādir Badāūnī who generally despised those who violated the orthodox way of life, held the Shaikh in high esteem and affirmed that he was engaged in austerities at Chunar for 12 years and that he possessed supernatural power.<sup>2</sup> Humāyūn much venerated him. Sher Shāh seems to have oppressed him, much on this count. The Shaikh finding the region inhospitable went to Gujarat where he took Shaikh Wajih al-Dīn into his discipleship and gradually became popular. He seems to have returned soon after the accession of Akbar,<sup>3</sup> who was initially favourably disposed towards him. But due to the hostility of Shaikh Gadāʿī and Bairam Khān he fell from royal favour and was neglected.<sup>4</sup> The Shaikh consequently withdrew to Gwalior where he settled. He breathed his last at Agra at the age of 80 in 970/1562 and was buried at Gwalior.

Akbar may or may not have been enrolled as a disciple of the Shaikh,<sup>5</sup> there seems to be no doubt that the Shaikh was enrolled as a

<sup>1</sup> *Muntakhab al-tawārīkh*, vol. III (tr. T.W. Haig) pp 6-7, hereafter referred to as *MT*.

<sup>2</sup> *ibid.*, vol. II, p. 28; vol. III, p. 6. He saw him at Agra in 966/1558-59.

<sup>3</sup> Badāūnī notes that it was in 966/1558-59 that he came from Gujarat to Agra.

<sup>4</sup> *MT*, vol. II, 28; *Āʿin-i Akbarī*, vol. I (tr.H. Blochmann) p. 509, hereafter referred to as *AIN*.

<sup>5</sup> Abūʿl-Faḍal (*Akbar-nāmah*, hereafter referred to as *AN*, vol. II, p. 134) humorously describes the incident of Akbar's interview with the Shaikh at Gwalior. The Emperor went to meet him to procure some rare bullocks which the Shaikh had brought from Gujarat. The latter received him with all respect. "At the end of the interview he asked His Majesty the Shāhinshāh if he had become the disciple of anyone. His Majesty, who had placed the hand of trust in God's hand and was a treasury of the treasures of spiritual and temporal truths and sought to conceal his status and spiritual rank, had withheld the hand of his genius from the empty-handed, and was a spectator of the varied spectacle of the

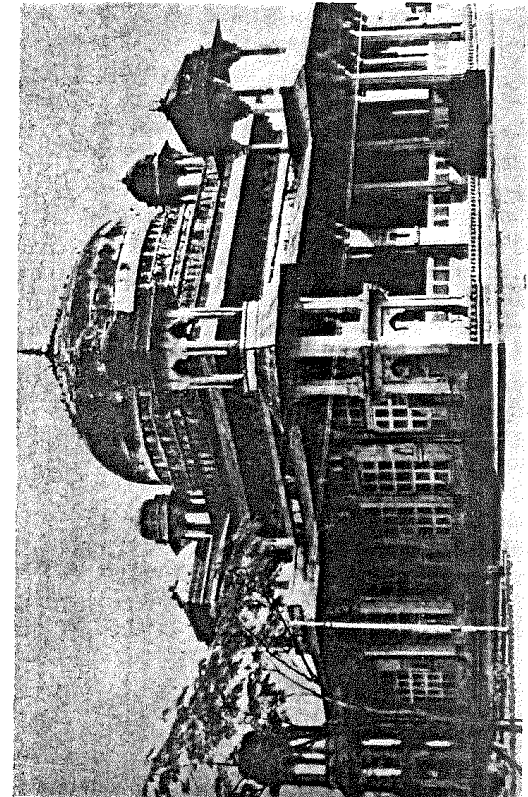


PLATE I

Gavs. Muhammad  
91

رجال الفكر والدعوة

K-13.

Diyanet  
Ticaret  
Kutubhane

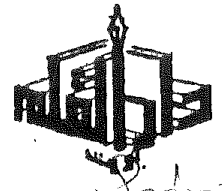
# الإمام السهرندي حياته وأعماله

تأليف

أبو الحسن علي الحسيني الندوي



Türkiye Diyanet Vakfı Kütüphanesi	
Tarih	5645
Sayı	922.37
Tasnif No.	NED.1



Diyanet Vakfı  
Kütüphanesi

الأنصاري القادري<sup>(١)</sup>، وتوجد قصيدة للشيخ محمد الشطاري في كتابه «كليد مخازن» - مفتاح الخزائن - تفيد عقيدة وحدة الوجود، وعدم التفريق بين المسجد والبيعة، والمسلم والبرهمي، وعقيدة ظهور الإله وتجليه في هذه المخلوقات كلها، لأن كل ذلك ناشئ من هذه الوحدة، وهي ألوانها ومظاهرها المتنوعة، وجاء في آداب هذه الطريقة وشعرها ما قد يقلل من قيمة العلم الذي هو «الحجاب الأكبر»، ومن قيمة العبادات، ومن أهمية الإيمان وضرورته، ويرفع شأن الحب الإلهي، والسكر والتفاني فيه، والتجرد عن كل ما يتصل بالمادة والجسم، والحياة الدنيا.

وكان أشهر رجال هذه الطريقة الشطارية، وأكثرها تأثيراً، الشيخ محمد غوث الكوالياري (م ٩٧٠ هـ) الذي حصل له القبول العام، وأصبح المرجع للناس، وكانت تضاهي أهنته وفخفتها أبهة الملوك والأمراء وفخفتهم، وتوازي دولته الروحية دولة البلاط، وكان دخل عقاراته تسعمائة ألف عملة فضية<sup>(٢)</sup>، وكان له أربعون فيلاً، وجنود مجندة من الحاشية والخدم، وكان عندما يخرج في سوق مدينة «آكره» تحتشد الحشود، ويقف جموع الناس فكان يسلم على كل واحد منهم بانحناء، حتى إنه لا يستقر جلوسه على السرج، ولا تعود فقاره ظهره إلى مكانها، وكان قد استمال الملك أكبر كما جاء في تصريح العلامة عبد القادر البدايوني - وأدخله في حلقة مردييه، ولكن الملك لم يلبث أن خلع من رقبته طوق إرادته وبيعته، وكان لزهده - رغم هذه الأبهة الملوكية والثروة الأميرية - صيت ذائع، يتناقل الناس أخباره، ويتحدثون به، وكان عند تسليمه على الناس ينحني كانحناء الركوع،

(١) وكان في هذا القرن من الطرق المنتشرة في الهند الطريقة المدارية، التي أسسها الشيخ بديع الدين المكن بوري (م ٨٤٤ هـ) وكان أساس هذه الطريقة على فكرة «وحدة الوجود» والكشف عن معانيها ومحتوياتها، والتجريد الظاهري - حتى يقتصر على ستر العورة الغليظة - والتوكيل بالصدق، وكلما تطاول الزمن مالت هذه الطريقة إلى التحلل والانحطاط، حتى أطلق لفظ «مداري» على التكسب بالألعاب البهلوانية، وقد فقدت هذه الطريقة في القرن العاشر تأثيرها وقبولها في الخاصة، ولم نعثر بعد البحث والتنقيب في «نزهة الخواطر» - الجزء الرابع - الذي أحصى فيه مشائخ كل طريقة احصاءً كاملاً تقريباً، إلا على رجلين كانا منخرطين في سلك الطريقة المدارية.

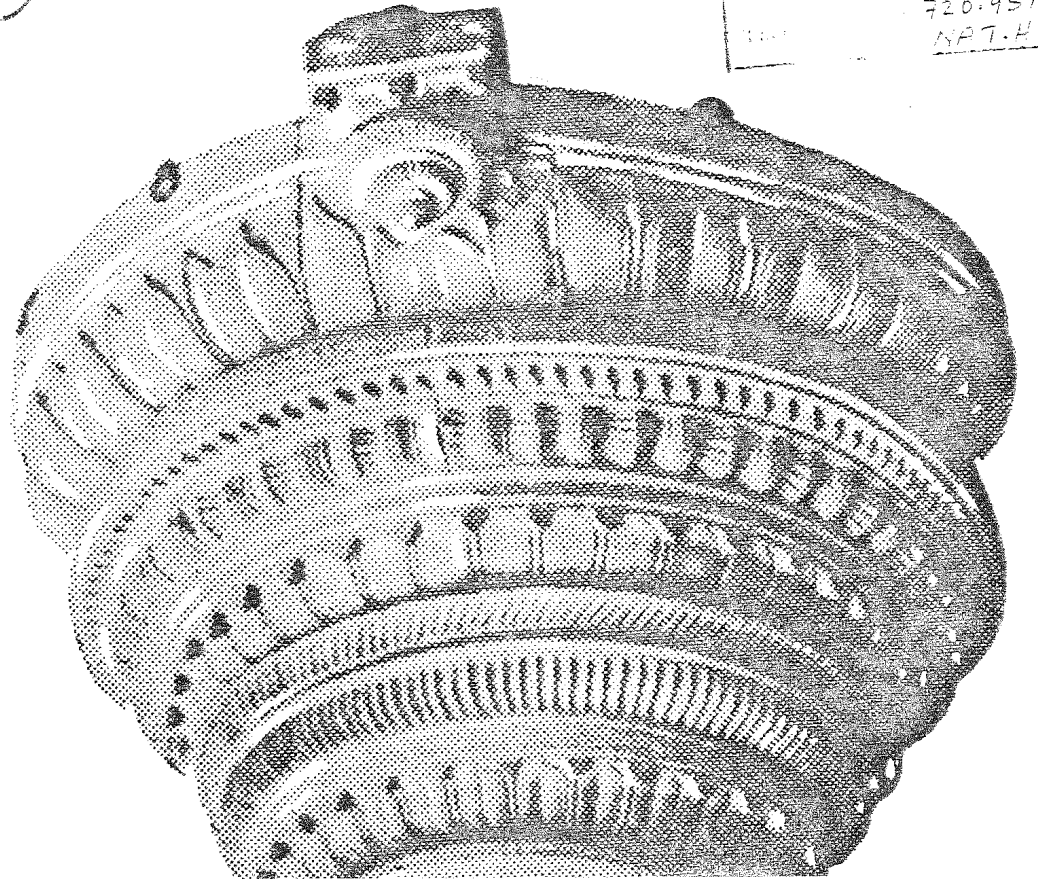
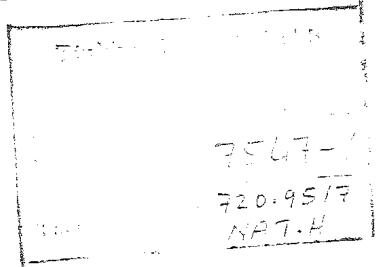
(٢) وفي بعض الروايات عشرة ملايين.

# HISTORY OF MUGHAL ARCHITECTURE

VOL. I

R NATH

Gaus, Mohammed



## APPENDIX J

### Badaoni's Account of Sheikh Muhammad Ghauth\*

He was the disciple of Shaikh Zuhūr and Hāji Huzūr, otherwise known as Hāji Hamid and his spiritual descent could be traced back, through the line of the Shattāri order of ascetics to Shaikh Bayazid of Bustām, the prince of the knowers of God. When entering on the religious life he spent twelve years on the lower slopes of the hills of Chunar and the adjoining country, practising the most severe austerities having his dwelling in caves and subsisting on the leaves of trees. He was an acknowledged master in the science of exorcism, he possessed supernatural powers and was drawn in a mysterious manner towards God. He obtained leave to practise this science (exorcism) from his elder brother, Shaikh Bahlol who was a worker of miracles and wonders. His late Majesty, the Emperor Humayun on whom God's mercy has descended, had the greatest faith in and attachment to these two saints, so much so that there were very few that ranked with them in his estimation. From these venerable men he learnt the science of exorcism. After the rebellions in India, when Sher Shah began to oppress Shaikh Muhammad, he betook himself to Gujarat where also he brought princes and rulers under the yoke of subjection to him and belief in his teaching, so that all alike were ready to do him service. Shaikh Wajihu'd-Dīn too, a knower and a doer of the things that belong to God, a profound thinker and a teacher, drew upon his shoulders the saddle-cloth of obedience to Shaikh Muhammad. All these things are an indication of the Shaikh's perfections and of his power of working miracles. Many other great and famous holy men in Delhi, Gujarat and Bengal have risen from the fringe of his robe and memorials of his perfection still remain in Hindustan. One day in the year H. 966 [1558-9] I saw him from afar off, riding along in the market place at Agra, a throng of the common people surrounding and preceding him, so that no one could pass through the crowd. In his courteous humility his head was never for one moment still, as he returned the salutations of the people on either side of him, bowing continually down to his saddle-bow. It was in this year that he came from Gujarat to Agra, and

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with much exhortation and persuasion, availing himself of the influence of those about the court, enrolled the Emperor Akbar, then a youth, among his disciples, but the Emperor soon rejected his teaching, and since Shaikh Muhammad's companionship was distasteful to the Khān-i-Khānān Bairam Khān and to Shaikh Gadāi [Akbar's Sadru-ṣ-Sudūr up to 968/1560-61], he withdrew, ill-pleased to Gwalīyar, where he spent his time in perfecting his disciples, and having built Khanqah occupied himself with the ecstatic dances of darvishes [samā'] chanting and giving way to transports of religious ecstasy [vajd]. He himself also wrote books on these subjects. Clad in the garments of poverty he held a high and majestic position and possessed a subsistence allowance of a karor of tankas. Whomsoever he saw, were he a beggar even, he treated with great honour, standing before him. For this reason some few from among those who were vowed to poverty blamed him and denied [that he was a true ascetic]. But God done knows what his motives were in this matter... In the year H. 970 (1562-3) after completing his eightieth year, he died in Agra, leaving this world for the next and was buried in Gwalīyar.

\*MT, III, pp. 6-10.