

al-Šaṭṭarīyah

Wikibook

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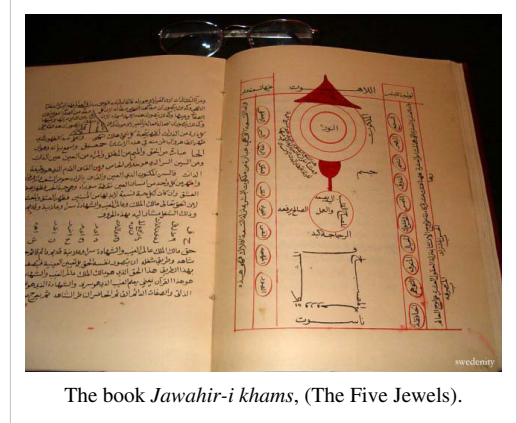
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Shattari

The **Shattariyya** are members of a Sufi mystical order (tariqah) that originated in Persia in the fifteenth century C.E. and formally developed, completed and codified in India. Later secondary branches were taken to Hejaz and Indonesia. The word **Shattar**, which means "lightning-quick", "speed", "rapidity",^[1] or "fast-goer"^[2] indicates a system of spiritual practices that lead quickly to a state of "completion", however the name derives from its founder, Sheikh Sirajuddin Abdullah Shattar (d. 1406 CE).

Unlike other Sufis the Shattariyya do not subscribe to the concept of fana (annihilation of the ego). "With the sect of Shattaris, the *Salik* (seeker, aspirant) descends, of himself, in his own knowledge - there is no annihilation of self with them".



The book *Jawahir-i khams*, (The Five Jewels).

Shattārīya order

Idries Shah, writing in *The Sufis*, states that the Shattari technique or "the Rapidness" originated with the Naqshbandi Sufi Order. Many of the later Shattaris, especially those of Medina, were initiated into the Naqshbandiyya, and among the Mazhariyya branch of the Naqshbandiyya the shaijhs were also authorised to initiate into the Shattariyya and other turuq. True to its name shattari mode is the quickest. On entering shattari path the master (Pir) lifts the disciple (Mureed) from the base Maaqam (station) of Shariyat and promotes him to Tariqat in one go. Then depending upon capacity of each disciple, he is carefully guided and made to progress through advanced stages of Haqiqat and Maarifat.

Shattaris claim to hold the key to secret meaning and mysteries of `Koran` and possess the veiled knowledge of `Huruf-e-Muqattiyat` (The secret alphabets). It is prohibited to disclose this knowledge publicly as this is `Baar-e-Amaanat` (a trusted confidential deposit) of Sher-e-Khuda Maula Mushkil kusha Ali Karam Allah wajho and Hazrat Mohammed Rasool Allah. Any breach of trust and misuse of this knowledge is a greatest of all sins. (Gunaah-e-Kabira).

History

The Noble spiritual lineage (Silsila) of this order is an un-interrupted chain of divine energies flowing through selected enlightened soul. Like that of the Naqshbandiyya, the Shattari succession or chain of transmission (*silsila*) is said to pass from the Prophet Muhammad through Bayazid Bastami (753-845 CE).^[3] The Shattari order is thus a branch of the Tayfuri Khanwada. It was reputedly founded by Sheikh Sirajuddin Abdullah Shattar (d. 1406 CE), great grandson (fifth generation) of Hazrat Sheikh Shihabuddin Suhrawardi. (Founder of Suharwardiya Khaanwad). He was seventh lineage disciple to Hazrat Bayazid Bustami and was honored with Khilafat (Spiritual Deputyhood) from all of the 14 Sufi Tayfuriya orders (Khanwaads or Gharaanaas). Shattar was deputized and given the honorific "Shattar" by his teacher Sheikh Muhammad Taifur in recognition of the austerities he faced in achieving this station (maqam).

Originating in Persia, the order and its teachings were later brought to India by Sheikh Abdullah Shattar.^[4] According to Idries Shah, Shattar made India his home in the fifteenth century. He used to judge disciples even with their eating habits and would extend his teachings only to those who did proper justice to the food. Dressed in royal robes he used to travel on streets beating drums and openly invite people to witness GOD in his presence, wandering from one monastery to another, and made known the method. His procedure was to approach the chief of a Sufi group and say, "Teach me your method, share it with me. If you will not, I invite you to share mine."

Khilafat was further Passed on to Hazrat Abul Fatah Hidayatullah Sarmast (d 1538) (12th Shawwal 944 hijri) His shrine is located in a small village near Vaishali, Hajipur, around 20 kilometers from Patna - Bihar. India. This Village is situated on the banks of Ganga River. He was third son of Hazrat Allauddin Kaazan Shattari. Famous Mughal Emperor Humayun was a dedicated follower of Hazrat Abul Fatah Hidayatullah Sarmast and took his advice on worldly, political and spiritual issues.

A future successor was Shah Wajih ad-Din (d. 1018 AH / 1609 CE), also known with the title 'Haider Ali Saani'. He was born in place called 'Champaner' an ancient city of Eastern Gujarat. He latter moved to Ahmadabad where he received and latter imparted Knowledge in Islamic studies. He became a prominent scholar of his times and became a Mufti. Royals of that time came to him for opinion on complex religious issues. Fatwa of Hazrat Mohammed Ghouse Gwaliori was also referred to him by Moghal ruler of that time, Sultan Mehmood. He lived a simple life and always kept humble profile. He used to share whatever came to him with the poor and the needy. His beautiful shrine was built by one of his follower, Nawab murtuza Khan in Khanpura, Ahmadabad. He wasa great saint who wrote many books and founded an educational institution (*madrasa*).

One of the order's distinguished masters was the 16th century Sufi,^[5] Shah Muhammad Ghawth (d. 1562/3 C.E.)(14th Ramadan 970 hijri). Hereditarily, he belonged to the noble family and was direct descendant of Hzarat Imam Ali through the poet Attar. He was a son of Sayyid Hazir al-din (misspelled Khatir al-Din) Bayazid son of Classical Sufi poet Fariduddin Attar son of Sima Wasil son of Ahmad al-Sadiq son Najibuddin Taqiuddin son of Nur Allah Abu Bakr al-Ajli son of Ismail son of Ja'far al-Sadiq son of Muhammad al-Baqir son of Zayn al-Abidin son of Husayn son of Ali ibn Abi Talib. Greatness and fame of the Shattari order reached new height during the era of Shah Sultan Haji Hameed Mohammed Ghouse/Gwauth Gwaliori Shattari . Shah Ghawth developed the Shattariyya more fully into a "distinctive order"; and also taught the Mughal Emperor Humayun,^[6] He wrote the book *Jawahir-i khams*, (The Five Jewels).^[7] The influence of the Shattari Order grew strong during Ghawth's leadership and spread through South Asia.^[8]

Royals like Babur, Humayun, and Akbar held him in very high esteem. He was a pioneer in adapting ancient Indian yogic practices and meditative techniques in folds of Sufism and was instrumental in promoting secular values in lives of royals and commoners around him. He authored many books such as Jawahar-e-Khamsa, Bahrul Hayat, Aurad-e-Ghosia, Risala-e-Mehraajiya, Jamaya, Kabid Makhajan, Kanjul Vahida, etc. His other scholarly works includes a hand written 'Koran' (translated in Persian language) which is over 400 years old and has been passed down through generations (Currently the same is in the custody of Khalifaa va Sajjada Hazrat Sufi Saeed Ali Shah, Mumbai). He earned extraordinary spiritual revalations and meditative powers spending 13 years in solitude of forest (jungle of chinaar) and devoted all his life in quest of the ultimate truth, in deep meditation and continues remembrance of GOD. His famous claim of experiencing the mystical journey 'mehraaj' thrice brought him trouble from extremist Islamic fronts to which he remained immune. Angered with this, Prominent and learned mufti of that time Hazrat Shah Wajihuudin Gujrati (Ahmedabad) came to issue fatwah against this claim but after witnessing his spiritual station (maqam), surrendered and become a worthy disciple of Mohammed Ghouse Gwaliori. Ghawth, an unparalleled mystic philosopher and a supremely accomplished music maestro, became the tutor of the Mughal emperor Akbar's favorite and legendary musician, Tansen as well. Although Tansen was a Hindu by birth, Shah Ghawth adopted him as an orphan and tutored him in both Sufism and music, appointing him as one of the Khalifa (spiritual deputy) of Hazrat Mohammed Ghouse. Tansen was buried in Ghawth's tomb complex.

Ghouse's magnificent tomb in Gwalior is a well-known tourist attraction, regarded as an excellent example of Mughal Architecture, dating from c.1565, is the most famous Sufi monument in Gwalior, renowned for its beautiful perforated stone screen (jalis), which forms around the verandah surrounding the tomb's central chamber. Each Jali is designed in unique beautiful pattern. The tomb is square stone building with a large central dome, which was originally covered with blue tiles, and hexagonal corner towers crowned by chhatris (Pavilions).

Due to some unforeseen reasons, the Maqbara was closed from 1947 - 1965. Hazrat Sayyed Sufi Mohammed Shah Husaini Qadri Shattari Hashmi (Father of present Sajjadanashin - Hazrat Sufi Saeed Ali Shah H.Q.S.H) got spiritual

orders from Hazrat Mohammed Ghouse to reopen the Maqbara. In 1965, he along with some of his beloved Khalifa Hazrat Sufi Hidayatullah Shah H.Q.S.H. and some followers travelled to Gwalior and with the help of Shah Saheb (Khadim) reopened, cleaned the Maqbara and started the tradition of annual Urs (14th Ramazan). On this occasion, a White Cotton cloth (called Lattha in local languages) on which Sandalwood paste is applied by all the followers, also known as "Gillaf" is offered. This tradition has been going on for last many years by then Hazrat Sufi Hidayatullah Shah H.Q.S.H and now his Khalifa Hazrat Sufi Saeed Ali Shah.

In 1972, a damaged marble grill of Taveez was renovated by Hazrat Sufi Hidayatullah Shah H.Q.S.H along with his Khalifa's (Sufi Saeed Ali Shah & Sufi Shafi Ali Shah). The stones & the skilled labours were called in from Agra & Jaipur. This work went on for 6 months with the approval from ASI officer Mr. Dixit.

This primary Shattari Lineage is presently headed and guided by Khalifa va Sajjada Hazrat Sufi Mohammed Saeed Ali Shah who also happens to be the 17th Khalifa in line (if counted from Hazrat Mohammed Ghouse). He is also known with the title 'Sufi Saheb' by many of his followers. Born on 5 May 1942 in Bombay, he is the worthy son of Hazrat Mohammed Shah Husaini Kadri Shattari. (A renowned Shattari Saint – discussed in above passages). He graduated in science (B. Sc) from Jai Hind collage in 1965 with distinction. He has been extremely hard working since childhood. His hardwork and honesty rewarded him with extremely successful career. He got married in 1969. He became murid of Hazrat Sufi Hidayatullah Shah Husaini in 1969 at Gwalior inside the dargah of Hazrat Mohammed Ghouse Gwaliori. He was blessed with Khilafat in 1975 and was crowned as Sajjada nashin in 1981. He resigned from the job and devoted all his energies towards the welfare of Shattari Silsilah.

He has always been a torch bearer of Shattari lineage ever since the responsibility of Khilafat and Sajjadagi was bestowed upon him by Hazrat Sufi Hidayatullah Kadri Shattari who loved him more than his own children. For more than 40 years he has given selfless service and has completely offered his being to the cause of Shattari Silsilah. His contribution to this Silsilah has been all round including financial, spiritual, ethical and social support. Sufi Gafoor Shah Dargah trust was formed by him in 1988 and introduced Sufi Shattari Jamaat in 2003.

His love for his murshid is beyond imagination of common man and his eyes still gets moist when someone mentions his murshid's name. He remains a power house of spiritual wisdom and his understanding of Sufi Mysticism makes him one of the greatest saints of present times. Yet the child like innocence in his eyes sweeps you of your feet.

In the late sixteenth/early seventeenth century C.E. the secondary branch of Shattariyya was introduced to Medina by Sibghatallah ibn Ryuhallah al-Sindi al-Barwaji (d.1606 C.E.), a Naqshbandi shaykh. His disciple Abu'l-Mawahib al-Shinnawi (d. 1619)^[9] continued the order there. The Shattaris went on to play an important role in Medina through the seventeenth century C.E. under Ahmad al-Qushashi, al Shinnawi's successor, and then Ibrahim Kurani (d. 1689 C.E.) who was also initiated into other orders including the Naqshbandiyya, Qadiriyya and Chishtiyya. Kurani's disciple Abd al Ra'uf Singkel was authorised by him to introduce the Shattariyya to Indonesia. The Shattariyya became popular in Aceh and Jawa, particularly in Pamijahan and Cirebon (where it became closely associated with the court).

Ibrahim Kurani's son, Muhammad Abu'l Tahir Kurani (d.1733 C.E.) inherited his father's position as head of the Medina Shattariyya as well as the role of teacher in the Prophet's mosque and Shafi'i mufti in the city. Among his students was the great Indian Naqshbandi reformer Shah Waliullah Dihlawi (d.1763 C.E.). Abu'l Tahir initiated Shah Waliullah into the Naqshbandiyya in Medina. He also initiated him into the Shadhiliyya, Shattariyya, Suhrawardiyya and Kubrawiyya.

Method

The Shattariyya subscribed to six fundamental principles:

- (i) One should not believe in self-negation but adhere to self-affirmation.
- (ii) Contemplation is a waste of time.
- (iii) Self-effacement is a wrong idea: one must say nothing except "I am I." Unity is to understand One, see One, say One and to hear One. A Sufi of this order must say "I am one" and "There is no partner with me."
- (iv) There is no need to oppose to the ego (*nafs*) or of *mujaheda* (struggle, participation in *jihad* with oneself).
- (v) There is no such state as annihilation (*fana*) since this would require two personalities, one wishing for annihilation and the other in whom annihilation takes place, which is dualism and not unity.
- (vi) One should not abstain from eating certain foods but instead should consider one's ego, its attributes and actions as identical with those of the Universal Ego. The animal soul is not an obstacle for reaching God.

The Shattariyya held to the principle of *wahdat al-wujud* (Unity of Existence) expounded by Ibn Arabi. Abu'l Mawahib al Shinnawi was an outspoken adherent of this doctrine. And Shinnawi's successor, Ahmad al-Qushashi was described by the contemporary Damascene scholar Muhammad Amin al Muhibbi as "The Imam of those who expound the unity of existence".

'Irfan' or secret wisdom of Shattari order is transmitted 'Sina ba Sina' heart to heart from the 'pir' (master) to deserving 'Mureeds' (disciples). Genuine Shattaris are the custodians of this esoteric and mystical treasure including 'Zaat e Mohammedi' 'Hurf e Muqateat' 'Kalima' and genuine hidden understanding to Quran. Due to matured and controversial nature of the matter it is disclosed to selective few people of understanding who have the appetite and the capacity to digest this advanced philosophy of truth. This Knowledge is forbidden to the masses and novice by Hazrat Ali Maula Mushkil Kusha.

Some aspects of Shattari teaching sought to utilize parts of Nath Yoga and other forms of yogic mystical practice to give rise to highly sophisticated, distinct and intense 'mystical' Sufi method of India (a trait shared by Naqshbandi, Sarwar Qadiri, Suhrawardi, Shadhli and Chisti orders and many other which were based in Indian) as compared to usual and less intense 'jurist' Sufi methods or orders of Iraq, Arabia, Turkey and northern Africa. Sheikh Baha' al-Din Shattari (d. 1515 C.E.) incorporated Indian spiritual practices into his *Risala-i Shattariyya* (The Shattari Treatise). Later *The Pool of Nectar* (traced by Carl Ernst to the Hindu *Amrtakunda*), was translated into Persian by Muhammad Ghawth. This translation was a systematic account of yogic mantras and visualization practices, assimilated and incorporated into the conceptual structure of Sufi tradition, and included an account of the chakras together with the practices required to activate them, with Sufi wazifas substituted for the traditional yogic mantras.

Spiritual Chain of Succession

The Shattari silsilah branches into a number of lines, including Gujarati, Hijazi, Jawi (Indonesian) and others.

This is the succession of the primary chain of Shattaris in India.

1. The Prophet Muhammad
2. Imam Ali
3. Amir al-Muminin Hussein
4. Khwaja Hasan Basri
5. Khwaja Habib Ajmi
6. Abu Yazid al-Bastami
7. Muhammad al-Maghribi
8. Abu Yazid al-Ishqiyah
9. Abd al Muzafar Turki al-Tusi

10. Abu'l hasan al-Kharaqani
11. Hassan al-Khudaqly
12. Muhammad Ashiq
13. Muhammad Arif
14. Abdallah Shattari Mast
15. Alauddin Kazan
16. Abu'l Fattah Hidayatallah Sarmast (Hajipur)
17. Shah Zahur Hajji Huzur
18. Shah Muhammad Gwath Gwaliyari
19. Wajihuddin Gujarati (Ahmedabad)
20. Abdullah husaini shattari (Ahmedabad)
21. Kutbul-attab Hashampira Dastagir (Bijapur)
22. Burhannudin Hussaini (Bijapur)
23. Murtaza Hussaini (Bijapur)
24. Mohammed Ghous Sani Hussaini (Bijapur)
25. Abdullah Shah Hussaini (Bijapur)
26. Wajihuddin Hussaini (Bijapur)
27. Burhannuddin Hussaini (Bijapur)
28. Wajihuddin Hussaini (Bijapur)
29. Sufi Sarmast Ali Shah Qalander Husaini (Nandura)
30. Sufi Abdullah Shah
31. Sufi Ghafoor Shah Qalander
32. Sufi Mohammed Shah
33. Sufi Hidayatullah Shah Dastageer Husaini
34. Sufi Mohammed Saeed Ali Shah

This is the secondary chain,taken to Saudi Arabia starting after Wajiuddin haider ali sani ahmedabadi as below

- Sibghatallah al-Barwaji
- Abu'l Mawahib al Shinnawi
- Ahmad al-Qushashi
- Ibrahim Kurani
- Muhammad Abu'l Tahir Kurani

Notes

[1] See Appendix II: The Rapidness. First published in 1964.

[2] Eight volume set.

[3] v. 1-5 - 1950, p56.

[4] No ISBN. ASIN: B0006ERVCA.

[5] See google book search (http://books.google.co.uk/books?id=4JGY8Yd2ChoC&pg=PA113&lpg=PA113&dq=Muhammad+Ghaus+Tansen&source=bl&ots=9IF1aXtrL0&sig=_MAnOPvk4ZESv613oQ8LrYQt4Mg&hl=en&ei=fEJ5Sumri96rjAFL36G9Bw&sa=X&oi=book_result&ct=result&resnum=6#v=onepage&q=Muhammad Ghaus Tansen&f=false).

[6] See google book search (<http://books.google.co.uk/books?id=PciGnGPiOo8C&pg=PA69&dq=Ghawth+1563#v=onepage&q=Ghawth1563&f=false>).

[7] See the chapter Persecution and Circumspection in Shattari Sufism by Carl W. Ernst

[8] See Google book search (http://books.google.co.uk/books?id=HJ1vpC_SeLcC&pg=PA130&dq=shattari+order&lr=#v=onepage&q=shattari order&f=false).

[9] Suha Taji-Farouki; A Prayer for Spiritual Elevation and Protection By Muhyiddin Ibn 'Arabi.

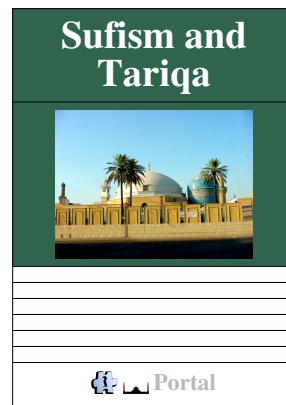
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- Trimingham, John Spencer and Voll, John O. (1998). *The Sufi orders in Islam*. Oxford University Press USA. pp. 97–98. ISBN 0-19-512058-2.

Further reading

- Persecution and Circumspection in Shattari Sufism (<http://www.unc.edu/~cernst/pdf/UTRECHT.pdf>)
- Sufi Shattari Website (<http://www.sufishattari.com>)

External links



Bayazid Bastami

Bayazid Bastami



Tomb of Bayazid Bastami in Bastam near Shahroud.

Born	804
Died	874
Region	West Asia
Religion	Islam
School	Sufism
Main interests	mysticism, philosophy, panentheism
Notable ideas	Sukr

Bayazid Bastami (Persian: بایزید بسطامی; also known as **Abu Yazid Bistami** or **Tayfur Abu Yazid al-Bustami**, (804-874 or 877/8^[1] CE) was a Persian^[2] Sufi. He was born in Bastam, Iran.

Background

The name Bastami means "from the city of Bastam". Bayazid's grandfather was a Zoroastrian who converted to Islam.^[3] His grandfather had three sons, Adam, Tayfur and 'Ali. All of them were ascetics. Bayazid was born to Tayfur. Not much is known of his childhood, but Bayazid spent most of his time in isolation in his house and the mosque. Although he remained in isolation, he did not isolate himself from the Sufi realm. He welcomed people into his house to discuss Islam. Bayazid also led a life of asceticism and renounced all worldly pleasures in order to be one with Allah The Exalted. Ultimately, this led Bayazid to a state of "self annihilation", which, according to Islam, is the only state a person could be in order to attain union with God. Bayazid became known as the first "intoxicated" Sufi because of the openness of his expressions he felt towards God (*shatahat*).

Influence

Bayazid was in close contact with the Twelve Imams of Islam.^[4] He received initiation from Imam Ali ar-Ridha^[5] and died in either 874 or 877/8, indicating it is most likely he would have also associated with the succeeding Imams of the Family of the Prophet Muhammad, including Imam Muhammad at-Taqi (d.835 CE), Imam Ali al-Hadi (d.868 CE), and Imam Hasan al-Askari (d.874 CE), the paternal ancestors Baha-ud-Din Naqshband Bukhari, who would later lend his name to the chain of Central Asian Sufi Masters from the 10th to the 16th century known collectively as the Khwajagan. Bayazid's successor was Abu al-Hassan al-Kharaqani, who transmitted belief in the Twelve Imams to both Khwaja Abdullah Ansari, at whose shrine the names of the Twelve Imams are inscribed,^[6] and to Abu al-Hassan al-Kharaqani's successor Abul Qasim Gurgani (d. 1076), at whose shrine these names are also inscribed.

Bastami's predecessor Dhu'l-Nun al-Misri (d. CE 859) was a murid of Jābir ibn Hayyān, who was a student of the sixth Imam of Islam Ja'far al-Sadiq, as well.^[7] Al-Misri had formulated the doctrine of ma'rifa (gnosis), presenting a system which helped the *murid* (initiate) and the *shaykh* (guide) to communicate. Bayazid Bastami took this a step further and emphasized the importance of ecstasy in Islam, referred to in his words as *drunkenness* (*shukr* or *wajd*), a means of self-annihilation in the Divine Presence of the Creator, Allah. Before him, the Sufi path of Islam was mainly based on piety and obedience and he played a major role in placing the concept of divine love at the core of Sufism.

Bastami was one of the first to speak of "annihilation of the self in God" (*fana fi 'Allah'*) and "subsistence through God" (*baqa' bi 'Allah'*). The "annihilation of the self" (*fana fi 'Allah'*) refers to the annihilation of the ego or the individualized self with all its attachments which results in attaining union with God or becoming God realized. When a person enters the state of *fana* it is believed that one has merged in God. His paradoxical sayings gained a wide circulation and soon exerted a captivating influence over the minds of students who aspired to understand the meaning of the *wahdat al-wujud*, *Unity of Being*.

When Bayazid died he was over seventy years old. Before he died, someone asked him his age. He said: "I am four years old. For seventy years I was veiled. I got rid of my veils only four years ago."

Bayazid died in 874 CE and is buried either in the city of Bistam in north central Iran, or in Semnan, Iran.



Bayazid Tomb



Bayazid's Mosque

Intoxicated Sufi

An intoxicated Sufi is one that expresses their feelings openly without disregarding the social consequences in doing so. Bayazid was most famous for openly expressing himself. Unlike the Sufi Junayd who was a sober Sufi, meaning that he reserved his feelings within himself and not allowing for such expressions to be observed to the outside world. This was the acceptable comportment of a Sufi, however when Bayazid began to express himself openly, many shunned him. The people opposed to his openness accused Bayazid of being a heretic due to his bizarre sayings. Not only his sayings are controversial, but Bayazid also claimed to have traveled through the 7 heavens in his dream. This journey proclaimed by Bayazid is similar to the Mi'raj of the Prophet Muhammad (Sells, pg 213).

These sayings are some of Bayazid's famous sayings that caused him to be labeled as an intoxicated Sufi.

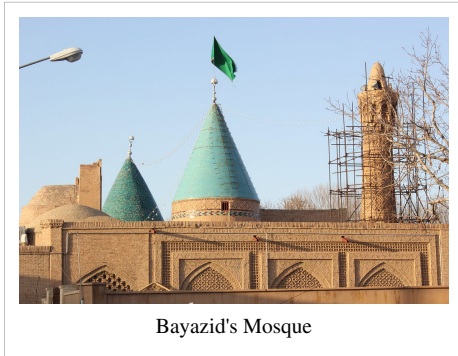
- "Glory be to me! How great is My majesty!"
- "Thy obedience to me is greater than my obedience to Thee"
- "I am the throne and the footstool"
- "By my life, my grasp is firmer than His"
- "I saw the Kaba walking round me"
- "Moses desired to see God; I do not desire to see God;He desires to see me"



Carving of Bayazid's Mosque



Bayazid's Mosque



Bayazid's Mosque

Shrine in Chittagong, Bengal (modern Bangladesh)

A Sufi shrine in Chittagong, dating back to 850 AD, is dedicated to the Bayazid.^[8] While there is no recorded evidence of his visit to the region, Chittagong was a major port on the southern silk route connecting India, China and the Middle East, and the first Muslims to travel to China may have used the Chittagong-Burma-Sichuan trade route. Chittagong was a center of Sufism and Muslim merchants in the subcontinent since the 9th century, and it is plausible that either Bayazid or his followers visited the port city around the middle of the 9th century.^[9]



Bayazid Bastami's shrine in Chittagong, Bangladesh.

Sayings

Some of his words quoted from Tadhkiratul Awliya تذكرة الاوليا by Farid al-Din Attar:

- I never saw any lamp shining more brilliantly than the lamp of silence.
- I went to a wilderness, love had rained and had covered earth, as feet penetrate snow, I found my feet covered with love.
- I stood with the pious and I didn't find any progress with them. I stood with the warriors in the cause and I didn't find a single step of progress with them. Then I said, 'O Allah, what is the way to You?' and Allah said, 'Leave yourself and come.'

Notes

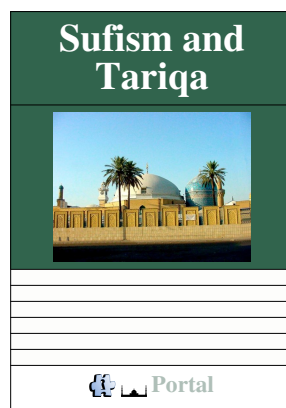
- [1] The Darvishes: Or Oriental Spiritualism By John Pair Brown, p. 141
- [2] Walbridge, John. "Suhrawardi and Illumination" in "The Cambridge Companion to Arabic Philosophy" edited by Peter Adamson, Richard C. Taylor, Cambridge University Press, 2005. pg 206.
- [3] Abu 'l-Qasim Al-Qushayri, "Al-qushayri's Epistle on Sufism: Al-risala Al-qushayriyya Fi 'ilm Al-tasawwuf", Translated by Alexander D. Knysh, Garnet & Ithaca Press, 2007. pg 32
- [4] (This means Bayazid (or just the author of this page) had claimed that Bayazid was able to travel in time and meet some mystic Imams from the past, quite against science and hence Wikipedia) The Heirs of the Prophet: Charisma and Religious Authority in Shi'ite Islam By Liyakat N. Takim, p.69
- [5] "Hacegan Hanedani", by H. L. Shushud, Istanbul 1958. Originally published in "Systematics" Volume 6, No. 4 March 1969 by J. G. Bennett
- [6] Abdullah Ansari Shrine Complex, Herat, Afghanistan <http://www.kufic.info/architecture/ansari/ansari.htm>
- [7] al-Qifti, Tarikh al-Hukama' [Leipzig, 1903], 185; al-Shibi, op. cit., 360
- [8] <http://www.newagebd.com/supliment.php?sid=167>
- [9] http://www.banglapedia.org/HT/B_0363.HTM

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External links

- Biography of Bayazid al-Bistami in Urdu (<http://kitaabghar.com/bookbase/khalidpervaiz/allahwalay.html?page=173>)
- Biography of Bayazid al-Bistami (<http://www.naqshbandi.net/haqqani/sufi/saints/Bayazid.html>)
- Bayazid's Tomb in Iran (<http://www.masoudsoheili.com/Photography/MS-IR/Shahroud/04-BaYazid.html>)
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Muhammad Ghawth

See *Ghaus Mohammad for the tennis player who reached the Wimbledon quarterfinals in 1939*

Muhammad Ghawth (**Ghouse**,^[1] **Ghaus** or **Gwath**^{[2][3]}) **Gwaliyari** was a 16th-century Sufi master of the Shattari order and Sufi saint, a musician,^[4] and the author of *Jawahir-i Khams* (Arabic: *al-Jawahir al-Khams*, meaning the Five Jewels).

Biography

Muhammad Ghawth Gwaliyari was a son of Sayyid Hazir al-Din (misspelled Khatir al-Din) Bayazid, son of Khawajah Farid al-Attar, son of Sima Wasil, son of Ahmad al-Sadiq, son of Najibuddin Taqiyuddin, son of Nur Allah Abu Bakr al-Ajli, son of Isma'il ibn Jafar, son of Ja'far al-Sadiq, son of Muhammad al-Baqir, son of Zayn al-Abidin, son of Husain ibn Ali, son of Ali ibn Abi Talib.

He was born probably in 906 AH (1500 CE)

In the preface of *al-Jawahir al-Khams*, he states that he wrote the book when he was 25 years old. In 956 A.H. (1549 CE) he travelled to Gujarat, when he was 50 years old.

Among Ghawth's disciples is Fazl Allah Shattari (also known as Shah Fazl Shattari),^[5] who wrote a biography^[6] or monograph^[7] in praise of his teacher. Gwawth taught the Mughal Emperor Humayun,^{[8][9]} and was also a tutor of the Mughal Emperor Akbar's favorite musician, Tansen. It is uncertain whether Tansen was tutored in Sufism, in music or in both, but Tansen was familiar with Sufism. Badusha, Abdul Qadir, Shahul Hamid Meeran sahib Ganjasavoy Ganja bakhsh Ganja makhfi of nagore Tamil Nadu is also one his important disciple. Muhammad Ghawth died in 1562 CE. Ghawth's tomb, in Gwalior (a city in Madhya Pradesh in India), which was built in his honour by Akbar,^[9] is a well-known tourist attraction and regarded as an excellent example of Mughal Architecture. Tansen was buried in Ghawth's tomb complex.

Works

- *Jawahir-i-Khamsa* (The five jewels) which was later translated to Arabic, *al-Jawahir al-Khams*, by the Mecca-based Shattari teacher Sibghat Allah (d. 1606 CE).
- *Bahr al-Hayat* (The Ocean of Life), his translation of *Hawd al-Hayat* (The Pool of Life), an Arabic translation of Amrtakunda, a book on Yoga, written in Sanskrit.

Notes

[1] Shattari lineage (<http://www.sufishattari.com/>)

[2] Idries Shah, *The Sufis* ISBN 0-86304-020-9 Octagon Press 1989 pp 335, 367

[3] Idries Shah, *Tales of the Dervishes* ISBN 0-900860-47-2 Octagon Press 1993 pp 111-112

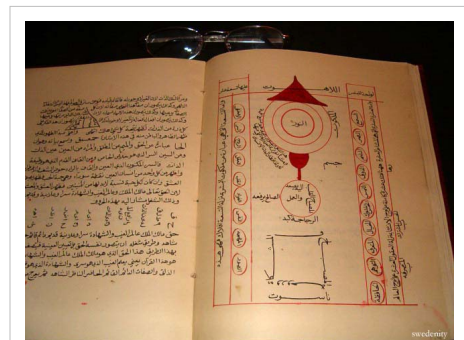
[4] See google book search (http://books.google.co.uk/books?id=4JGY8Yd2ChoC&pg=PA113&lpg=PA113&dq=Muhammad+Ghaus+Tansen&source=bl&ots=9IF1aXtrL0&sig=_MAnOPvk4ZESv613oQ8LrYQt4Mg&hl=en&ei=fEJ5SumrI96rjAFL36G9Bw&sa=X&oi=book_result&ct=result&resnum=6#v=onepage&q=Muhammad Ghaus Tansen&f=false).

[5] Reproduced from *Sufi* 29 (Spring 1996), pp 9-13.

[6] See Open library details (<http://openlibrary.org/b/OL4524565M/Life-and-letters-under-the-Mughals>).

[7] See google book search (<http://books.google.co.uk/books?id=qjJmzdJFOHwC&pg=PA178&dq=Shah+Fazl+Shattari#v=onepage&q=Shah Fazl Shattari&f=false>).

[8] No ISBN. ASIN: B0006ERVCA.



al-Jawahir al-Khams from a private manuscript collection

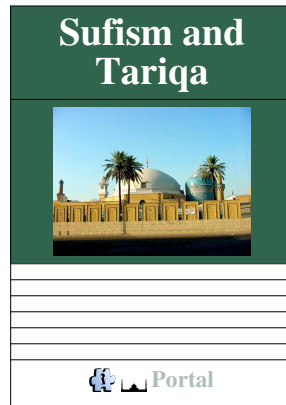
[9] See google book search (<http://books.google.co.uk/books?id=PciGnGPiOo8C&pg=PA69&dq=Ghawth+1563#v=onepage&q=Ghawth+1563&f=false>).

Further reading


- Sufism and Yoga according to Muhammad Ghawth (<http://www.unc.edu/~cernst/pdf/ghawth.pdf>)

External links

- Silsila e Shuttariya (<http://www.alhashmi.org>)



Humayun

Humayun	
The Mughal Emperor Humayun	
 2nd Mughal Emperor	
Reign	26 December 1530 AD – 17 May 1540 AD 22 February 1555 AD– 27 January 1556 AD
Coronation	30 December 1530, Agra
Predecessor	Babur
Successor	Akbar
Consort	Bega Begum (Haji Begum)
Wives	Mah-chuchak Miveh Jan Gunwar Bibi Hamida Banu Begum Shahzadi Khanum
Issue	Al-aman Mirza, son Akbar, son Mirza Muhammad Hakim, son Aqiqqa Sultan Begum, daughter Bakshi Banu Begum, daughter Bakht-un-Nisa Begum, daughter
House	House of Timur
Father	Babur
Mother	Maham Begum
Born	17 March 1508 Kabul, Afghanistan
Died	27 January 1556 (aged 47) Delhi, India
Burial	Humayun's Tomb
Religion	Islam

Nasir ud-din Muhammad Humayun (Persian: نصیر الدین محمد همایون; OS 7 March 1508 AD – OS 17 January 1556 AD) was the second Mughal Emperor who ruled a large territory consisting of what is now Afghanistan, Pakistan, and parts of northern India from 1530–1540 and again from 1555–1556. Like his father, Babur, he lost his kingdom early, but with Persian aid, he eventually regained an even larger one. On the eve of his death in 1556, the Mughal empire spanned almost one million square kilometers.

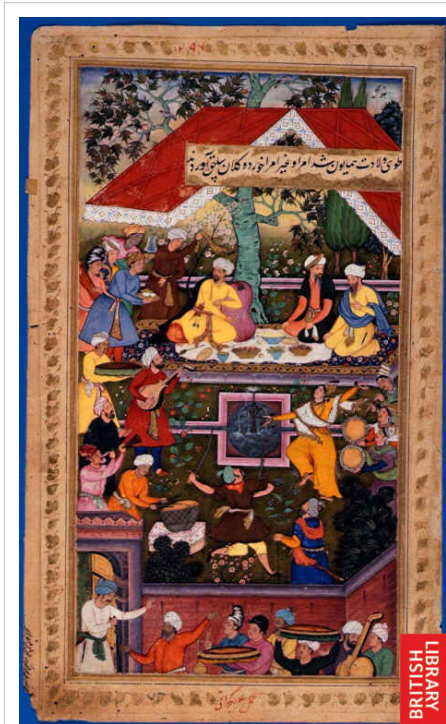
He succeeded his father in India in 1530, while his half-brother Kamran Mirza, who was to become a rather bitter rival, obtained the sovereignty of Kabul and Lahore, the more northern parts of their father's empire. He originally ascended the throne at the age of 23 and was somewhat inexperienced when he came to power.

Humayun lost Mughal territories to the Pashtun noble, Sher Shah Suri, and, with Persian aid, regained them 15 years later. Humayun's return from Persia, accompanied by a large retinue of Persian noblemen, signaled an important change in Mughal court culture. The Central Asian origins of the dynasty were largely overshadowed by the

influences of Persian art, architecture, language and literature. There are many stone carvings and thousands of Persian manuscripts in India from the time of Humayun.

Subsequently, in a very short time, Humayun was able to expand the Empire further, leaving a substantial legacy for his son, Akbar. His peaceful personality, patience and non-provocative methods of speech earned him the title *'Insān-i-Kamil* ('Perfect Man'), among the Mughals. Wikipedia:Citing sources#What information to include

Background



Babur celebrates the birth of Humayun in the Charbagh of Kabul.

Babur's decision to divide the territories of his empire between two of his sons was unusual in India, but it had been a common Central Asian practice since the time of Genghis Khan. Unlike most Monarchies which practised primogeniture, the Timurids, following Genghis Khan's example, did not leave an entire kingdom to the eldest son. Although under that system only a Chingissid could claim sovereignty and khalid authority, any male Chingissid within a given sub-branch (such as the Timurids) had an equal right to the throne. While Genghis Khan's Empire had been peacefully divided between his sons upon his death, almost every Chingissid succession since had resulted in fratricide.^[1]Wikipedia:Citing sources#What information to include

Timur himself had divided his territories between Pir Muhammad, Miran Shah, Khalil Sultan and Shah Rukh, which resulted in inter-family warfare.^[1]Wikipedia:Citing sources#What information to include Upon Babur's death, Humayun's territories were the least secure. He had ruled only four years, and not all *umarah* (nobles) viewed Humayun as the rightful ruler. Indeed earlier, when Babur had become ill, some of the nobles had tried to install his uncle, Mahdi Khwaja, as ruler. Although this attempt failed, it was a sign of problems to come.^[2]Wikipedia:Citing sources#What information to include

Early reign

Upon his succession to the throne, Humayun had two major rivals interested in acquiring his lands — Sultan Bahadur of Gujarat to the south west and Sher Shah Suri (Sher Khan) currently settled along the river Ganges in Bihar to the east. Humayun's first campaign was to confront Sher Khan Suri. Halfway through the counter offensive Humayun had to abandon it and concentrate on Gujarat, where a threat from Ahmed Shah had to be squelched. In this he succeeded and annexed Gujarat and Malwa. Champaner and the great fort of Mandu followed next.

During the first five years of Humayun's reign, these two rulers were quietly extending their rule, although Sultan Bahadur faced pressure in the east from sporadic conflicts with the Portuguese. While the Mughals had acquired firearms via the Ottoman Empire, Bahadur's Gujarat had acquired them through a series of contracts drawn up with the Portuguese, allowing the Portuguese to establish a strategic foothold in north western India.

Humayun was made aware that the Sultan of Gujarat was planning an assault on the Mughal territories with Portuguese aid. Showing an unusual resolve, Humayun gathered an army and marched on Bahadur. His assault was spectacular and within a month he had captured the forts of Mandu and Champaner. However, instead of pressing his attack and going after the enemy, Humayun ceased the campaign and began to enjoy life in his new forts. Sultan Bahadur, meanwhile escaped and took up refuge with the Portuguese.



The Mughal Emperor Humayun, fights Bahadur Shah of Gujarat, in the year 1535.

Sher Shah Suri

Shortly after Humayun had marched on Gujarat, Sher Shah saw an opportunity to wrest control of Agra from the Mughals. He began to gather his army together hoping for a rapid and decisive siege of the Mughal capital. Upon hearing this alarming news, Humayun quickly marched his troops back to Agra allowing Bahadur to easily regain control of the territories Humayun had recently taken. A few months later, however, Bahadur was dead, killed when a botched plan to kidnap the Portuguese viceroy ended in a fire-fight which the Sultan lost.

Whilst Humayun succeeded in protecting Agra from Sher Shah, the second city of the Empire, Gaur the capital of the *vilayat* of Bengal, was sacked. Humayun's troops had been delayed while trying to take Chunar, a fort occupied by Sher Shah's son, in order to protect his troops from an attack from the rear. The stores of grain at Gauri, the largest in the empire, were emptied and Humayun arrived to see corpses littering the roads. The vast wealth of Bengal was depleted and brought East giving Sher Shah a substantial war chest.



Sher Shah Suri, the usurper to the rule of Mughal Emperor Humayun.

Sher Shah withdrew to the east, but Humayun did not follow: instead he "shut himself up for a considerable time in his Harem, and indulged himself in every kind of luxury."^[1] Wikipedia:Citing sources#What information to include Hindal, Humayun's 19-year old brother, had agreed to aid him in this battle and protect the rear from attack but abandoned his position and withdrew to Agra where he decreed himself acting emperor. When Humayun sent the grand *Mufti*, Sheikh Buhlul, to reason with him, the Sheikh was killed. Further provoking the rebellion, Hindal ordered that the *Khutba* or sermon in the main mosque at Agra be read in his name, a sign of assumption of sovereignty.^[1] Wikipedia:Citing sources#What information to include When Hindal withdrew from protecting the rear of Humayun's troops, Sher Shah's troop quickly reclaimed these positions, leaving Humayun surrounded.

Humayun's other brother, Kamran, marched from his territories in the Punjab, ostensibly to aid Humayun. However, his return home had treacherous motives as he intended to stake a claim for Humayun's apparently collapsing empire. He brokered a deal with Hindal which provided that his brother would cease all acts of disloyalty in return for a share in the new empire which Kamran would create once Humayun was deposed.

Sher Shah met Humayun in battle on the banks of the Ganges, near Benares, in Chausa. This was to become an entrenched battle in which both sides spent a lot of time digging themselves into positions. The major part of the Mughal army, the artillery, was now immobile, and Humayun decided to engage in some diplomacy using Muhammad Aziz as ambassador. Humayun agreed to allow Sher Shah to rule over Bengal and Bihar, but only as provinces granted to him by his Emperor, Humayun, falling short of outright sovereignty. The two rulers also struck a bargain in order to save face: Humayun's troops would charge those of Sher Shah whose forces then retreat in feigned fear. Thus honour would, supposedly, be satisfied.^[3]

Once the Army of Humayun had made its charge and Sher Shah's troops made their agreed-upon retreat, the Mughal troops relaxed their defensive preparations and returned to their entrenchments without posting a proper guard. Observing the Mughals' vulnerability, Sher Shah reneged on his earlier agreement. That very night, his army approached the Mughal camp and finding the Mughal troops unprepared with a majority asleep, they advanced and killed most of them. The Emperor survived by swimming the Ganges using an air filled "water skin," and quietly returned to Agra.^[1]

In Agra

When Humayun returned to Agra, he found that all three of his brothers were present. Humayun once again not only pardoned his brothers for plotting against him, but even forgave Hindal for his outright betrayal. With his armies travelling at a leisurely pace, Sher Shah was gradually drawing closer and closer to Agra. This was a serious threat to the entire family, but Humayun and Kamran squabbled over how to proceed. Kamran withdrew after Humayun refused to make a quick attack on the approaching enemy, instead opting to build a larger army under his own name. When Kamran returned to Lahore, his troops followed him shortly afterwards, and Humayun, with his other brothers Askari and Hindal, marched to meet Sher Shah just 240 kilometres (150 mi) east of Agra at the Battle of Kanauj on 17 May 1540. The battle once again saw Humayun make some tactical errors, and his army was soundly defeated. He and his brothers quickly retreated back to Agra, humiliated and mocked along the way by peasants and villagers. They chose not to stay in Agra, and retreated to Lahore, though Sher Shah followed them, founding the short-lived Sur Dynasty of northern India with its capital at Delhi.

In Lahore

The four brothers were united in Lahore, but every day they were informed that Sher Shah was getting closer and closer. When he reached Sirhind, Humayun sent an ambassador carrying the message "I have left you the whole of Hindustan (*i.e.* the lands to the East of Punjab, comprising most of the Ganges Valley). Leave Lahore alone, and let Sirhind be a boundary between you and me." Sher Shah, however, replied "I have left you Kabul. You should go there." Kabul was the capital of the empire of Humayun's brother Kamran Mirza, who was far from willing to hand over any of his territories to his brother. Instead, Kamran approached Sher Shah, and proposed that he actually revolt

against his brother and side with Sher Shah in return for most of the Punjab. Sher Shah dismissed his help, believing it not to be required, though word soon spread to Lahore about the treacherous proposal and Humayun was urged to make an example of Kamran and kill him. Humayun refused, citing the last words of his father, Babur "Do nothing against your brothers, even though they may deserve it."^[4]

Withdrawing further

Humayun decided that it would be wise to withdraw still further, Humayun and his army rode out through and across the Thar Desert, when the Hindu ruler Rao Maldeo Rathore allied himself with Sher Shah Suri against the Mughal Empire. In many accounts Humayun mentions how he and his heavily pregnant wife, had to trace their steps through the desert at the hottest time of year. All the wells had been filled with sand by the nearby Hindu inhabitants in order to starve and exhaust the Mughals further, leaving them with nothing but berries to eat. When Hamida's horse died, no one would lend the Queen (who was now eight months pregnant) a horse, so Humayun did so himself, resulting in him riding a camel for six kilometres (four miles), although Khaled Beg then offered him his mount. Humayun was later to describe this incident as the lowest point in his life.^[5]Wikipedia:Citing sources#What information to include



The Mughal Empire during the reign of Humayun.

He asked that his brothers join him as he fell back into Sindh. While the previously rebellious Hindal Mirza remained loyal and was ordered to join his brothers in Kandahar. Kamran Mirza and Askari Mirza instead decided to head to the relative peace of Kabul. This was to be a definitive schism in the family.

Humayun expected aid from the Emir of Sindh, Hussein Umrani, whom he had appointed and who owed him his allegiance. The Emir Hussein Umrani welcomed Humayun's presence and was loyal to Humayun just as he had been loyal to Babur against the renegade Arghuns. Whilst in the oasis garrison of Umerkot in Sindh, Hamida gave birth to Akbar on 25 October 1542, the heir-apparent to the 34-year old Humayun. The date was special because Humayun consulted his Astronomer to utilize the astrolabe and check the location of the planets.

While in Sindh, Humayun alongside Emir Hussein Umrani, gathered horses and weapons and formed new alliances that helped regain lost territories. Until finally Humayun had gathered hundreds of Sindhi and Baloch tribesmen alongside his Mughals and then marched towards Kandahar and later Kabul, thousands more gathered by his side as Humayun continually declared himself the rightful Timurid heir of the first Mughal Emperor Babur.

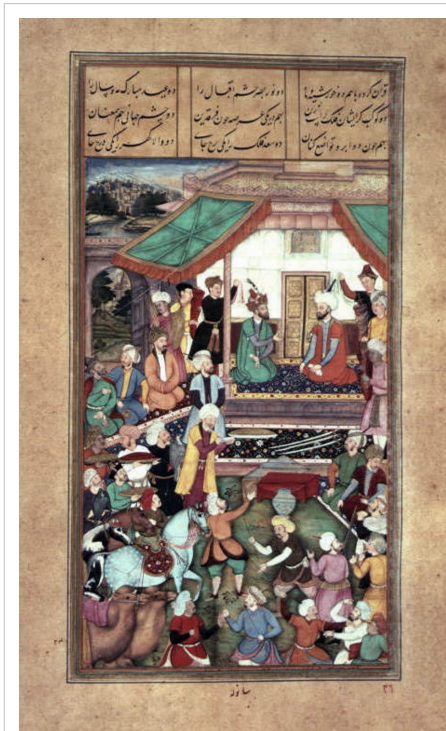
Retreat to Kabul

After Humayun set out from his expedition in Sindh, along with 300 camels (mostly wild) and 2000 loads of grain, he set off to join his brothers in Kandahar after crossing the Indus River on 11 July 1543 along with the ambition to regain the Mughal Empire and overthrow the Suri dynasty. Among the tribes that had sworn allegiance to Humayun were the Magsi, Rind and many others.

In Kamran Mirza's territory, Hindal Mirza had been placed under house arrest in Kabul after refusing to have the *Khutba* recited in Kamran Mirza's name. His other brother Askari Mirza was now ordered to gather an army and march on Humayun. When Humayun received word of the approaching hostile army he decided against facing them, and instead sought refuge elsewhere. Akbar was left behind in camp close to Kandahar for, as it was December it would have been too cold and dangerous to include the 14-month old toddler in the forthcoming march through the dangerous and snowy mountains of the Hindu Kush. Askari Mirza found Akbar in the camp, and embraced him, and allowed his own wife to parent him, she apparently treated him as her own.

Once again Humayun turned toward Kandahar where his brother Kamran Mirza was in power, but he received no help and had to seek refuge with the Shah of Persia.

Refuge in Persia



Shah Tahmasp greets the exiled Humayun.



Shah Tahmasp I and the Mughal Emperor Humayun in Isfahan.

Humayun fled to the refuge of the Safavid Empire in Iran, marching with 40 men and his wife and her companion through mountains and valleys. Amongst other trials the Imperial party were forced to live on horse meat boiled in the soldiers' helmets. These indignities continued during the month it took them to reach Herat, however after their arrival they were reintroduced to the finer things in life. Upon entering the city his army was greeted with an armed escort, and they were treated to lavish food and clothing. They were given fine accommodations and the roads were cleared and cleaned before them. Shah Tahmasp, unlike Humayun's own family, actually welcomed the Mughal, and treated him as a royal visitor. Here Humayun went sightseeing and was amazed at the Persian artwork and architecture he saw: much of this was the work of the Timurid Sultan Husayn Bayqarah and his ancestor, princess Gauhar Shad, thus he was able to admire the work of his relatives and ancestors at first hand. He was introduced to the work of the Persian miniaturists, and Kamaleddin Behzad had two of his pupils join Humayun in his court. Humayun was amazed at their work and asked if they would work for him if he were to regain the sovereignty of Hindustan: they agreed. With so much going on Humayun did not even meet the Shah until July, some six months after his arrival in Persia. After a lengthy journey from Herat the two met in Qazvin where a large feast and parties were held for the event. The meeting of the two monarchs is depicted in a famous wall-painting in the Chehel Sotoun (Forty Columns) palace in Esfahan. END

The Shah urged that Humayun convert from Sunni to Shia Islam, and Humayun eventually and reluctantly accepted, in order to keep himself and several hundred followers alive. Although the Mughals initially disagreed to their conversion they knew that with this outward acceptance of Shi'ism, Shah Tahmasp was eventually prepared to offer Humayun more substantial support. When Humayun's brother, Kamran Mirza, offered to cede Kandahar to the Persians in exchange for Humayun, dead or alive, Shah Tahmasp refused. Instead the Shah threw a party for Humayun, with 300 tents, an imperial Persian carpet, 12 musical bands and "meat of all kinds". Here the Shah announced that all this, and 12,000 choice cavalry were his to lead an attack on his brother Kamran. All that Shah Tahmasp asked for was that, if Humayun's forces were victorious, Kandahar would be his.

Kandahar and onwards

With this Persian Safavid aid Humayun took Kandahar from Askari Mirza after a two-week siege. He noted how the nobles who had served Askari Mirza quickly flocked to serve him, "in very truth the greater part of the inhabitants of the world are like a flock of sheep, wherever one goes the others immediately follow". Kandahar was, as agreed, given to the Shah of Persia who sent his infant son, Murad, as the Viceroy. However, the baby soon died and Humayun thought himself strong enough to assume power.

Humayun now prepared to take Kabul, ruled by his brother Kamran Mirza. In the end, there was no actual siege. Kamran Mirza was detested as a leader and as Humayun's Persian army approached the city hundreds of Kamran Mirza's troops changed sides, flocking to join Humayun and swelling his ranks. Kamran Mirza absconded and began building an army outside the city. In November 1545, Hamida and Humayun were reunited with their son Akbar, and held a huge feast. They also held another, larger, feast in the child's honour when he was circumcised.

However, while Humayun had a larger army than his brother and had the upper hand, on two occasions his poor military judgement allowed Kamran Mirza to retake Kabul and Kandahar, forcing Humayun to mount further campaigns for their recapture. He may have been aided in this by his reputation for leniency towards the troops who had defended the cities against him, as opposed to Kamran Mirza, whose brief periods of possession were marked by atrocities against the inhabitants who, he supposed, had helped his brother.

His youngest brother, Hindal Mirza, formerly the most disloyal of his siblings, died fighting on his behalf. His brother Askari Mirza was shackled in chains at the behest of his nobles and aides. He was allowed to go on Hajj, and died en route in the desert outside Damascus.

Humayun's other brother, Kamran Mirza, had repeatedly sought to have Humayun killed, and when in 1552 he attempted to make a pact with Islam Shah, Sher Shah's successor, he was apprehended by a Gakhar. The Gakhars were one of only a few groups of people who had remained loyal to their oath to the Mughals. Sultan Adam of the Gakhars handed Kamran Mirza over to Humayun. Humayun was tempted to forgive his brother, however he was warned that allowing Kamran Mirza's continuous acts to go unpunished could foment rebellion within his own ranks. So, instead of killing his brother, Humayun had Kamran Mirza blinded which would end any claim to the throne. He sent him on Hajj, as he hoped to see his brother absolved of his hateful sins, but he died close to Mecca in the Arabian Peninsula in 1557.



An image from an album commissioned by Shah Jahan shows Humayun sitting beneath a tree in his garden in India.

Restoration of the Mughal Empire

Sher Shah Suri had died in 1545; his son and successor Islam Shah died too, in 1554. These two deaths left the dynasty reeling and disintegrating. Three rivals for the throne all marched on Delhi, while in many cities leaders tried to stake a claim for independence. This was a perfect opportunity for the Mughals to march back to India.

The Mughal Emperor Humayun, gathered a vast army and attempted the challenging task of retaking the throne in Delhi. Humayun placed the army under the able leadership of Bairam Khan. This was a wise move given Humayun's own record of military ineptitude, and turned out to be prescient, as Bairam was to prove himself a great tactician.



Humayun introduced different types of Zamburak which were in use by the Mughal Empire.

Marriage relations with the Khanzadas

The *Gazetteer of Ulwur* states:

Soon after Babur's death, his successor, Humayun, was in AD 1540 supplanted by the Pathan Sher Shah, who, in AD 1545, was followed by Islam Shah. During the reign of the latter a battle was fought and lost by the Emperor's troops at Firozpur Jhirka, in Mewat, on which, however, Islam Shah did not lose his hold. Adil Shah, the third of the Pathan interlopers, who succeeded in AD 1552, had to contend for the Empire with the returned Humayun.^[6]

In these struggles for the restoration of Babur's dynasty Khanzadas apparently do not figure at all. Humayun seems to have conciliated them by marrying the elder daughter of Jamal Khan, nephew of Babur's opponent, Hasan Khan, and by causing his great minister, Bairam Khan, to marry a younger daughter of the same Mewatti.

Bairam Khan led the army through the Punjab virtually unopposed. The fort of Rohtas, which was built in 1541–43 by Sher Shah Suri to crush the Gakhars who were loyal to Humayun, was surrendered without a shot by a treacherous commander. The walls of the Rohtas Fort measure up to 12.5 meters in thickness and up to 18.28 meters in height. They extend for 4 km and feature 68 semi-circular bastions. Its sandstone gates, both massive and ornate, are thought to have exerted a profound influence on Mughal military architecture.

The only major battle faced by Humayun's armies was against Sikander Suri in Sirhind, where Bairam Khan employed a tactic whereby he engaged his enemy in open battle, but then retreated quickly in apparent fear. When the enemy followed after them they were surprised by entrenched defensive positions and were easily annihilated.

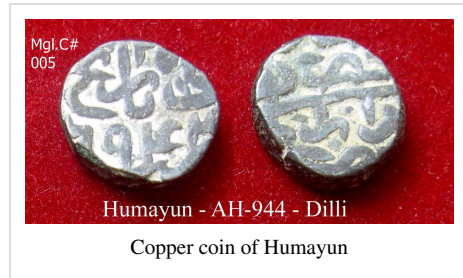
From here on most towns and villages chose to welcome the invading army as it made its way to the capital. On 23 July 1555, Humayun once again sat on Babur's throne in Delhi.

Ruling North India again

With all of Humayun's brothers now dead, there was no fear of another usurping his throne during military campaigns. He was also now an established leader, and could trust his generals. With this new-found strength Humayun embarked on a series of military campaigns aimed at extending his reign over areas to East and West India. His sojourn in exile seems to have reduced Humayun's reliance on astrology, and his military leadership instead imitated the methods he had observed in Persia, allowing him to win more effectively and quicker.

In the year 1540, the Mughal Emperor Humayun met the Ottoman Admiral Seydi Ali Reis. During their discussion in the Durbar, Humayun asked which of the two empires was bigger and Seydi Ali Reis, stated that the Ottoman Empire was "ten times bigger", Humayun was very inspired and he turned towards his nobles and remarked without resentment: "Indeed Suleiman the Magnificent, deserves to be called the only Padshah on Earth".

Humayun has returned from exile in Persia with thousands of Persians soldiers and nobles this increased the influence of Persians in Mughal Empire. This also applied to the administration of the empire. Persian methods of governance were imported into North India in Humayun's reign. The system of revenue collection is held to have improved on both the Persian model and that of the Delhi Sultanate one. The Persian arts too were very influential, and Persian-style miniatures were produced at Mughal (and subsequently Rajput) courts. The Chaghatai language, in which Babur had written his memoirs, disappeared almost entirely from the culture of the courtly elite, and Akbar could not speak it. Later in life, Humayun himself is said to have spoken in Persian verse more often than not.



Trusted Generals

After defeating Bahadur Shah's confederacy in Gujarat, Humayun placed the following Generals in Gujarat:

1. Mirza Askurry at Ahmedabad
2. Yadgar Nasir at Patan
3. Kasim Hussein Sultan in Bharoach
4. Hindu Beg in Baroda
5. Tardy Beg Khan in Champaner

However, these officials and generals could not contain uprisings and left Gujarat to be occupied by Bahadur Shah again.

Death and legacy

On 27 January 1556, Humayun, with his arms full of books, was descending the staircase from his library when the muezzin announced the Adhan (the call to prayer). It was his habit, wherever he heard the summons, to bow his knee in holy reverence. Kneeling, he caught his foot in his robe but some say that he was pushed while



Humayun's Tomb in Delhi, India.

he was trying to do that, tumbled down several steps and hit his temple on a rugged stone edge. He died three days later. They say **'he tumbled in life and finally tumbled out of it too.'** His body was laid to rest in Purana Quila initially, however, because of attack by Hindu king Hemu on Delhi and capture of Purana Qila, Humayun's body was exhumed by fleeing army and transferred to Kalanaur in Punjab where Akbar was coronated.

Full title

His full title as Emperor of the Mughal Empire was:

Al-Sultan al-'Azam wal Khaqan al-Mukarram, Jam-i-Sultanat-i-haqiqi wa Majazi, Sayyid al-Salatin, Abu'l Muzaffar Nasir ud-din Muhammad Humayun Padshah Ghazi, Zillu'llah

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External links

- The Reign of Humayun (<http://www.islamicart.com/library/empires/india/humayun.html>)
- Humayun's Tomb (<http://www.orientalarchitecture.com/delhi/humayunindex.htm>)
- Timurid Dynasty Genealogy (<http://www.4dw.net/royalark/India4/delhi3.htm>)

Humayun Timurid Dynasty Born: 17 March 1508 Died: 27 January 1556		
Regnal titles		
Preceded by Babur	Mughal Emperor 1530–1540	Succeeded by Sher Shah Suri (as Shah of Delhi)
Preceded by Muhammad Adil Shah (as Shah of Delhi)	Mughal Emperor 1555–1556	Succeeded by Akbar

Abu'l-Mawahib al-Shinnawi

Abu'l-Mawahib al-Shinnawi or **Abu'l-Mawahib Ahmad ibn Ali ibn Abd al-Quddus al-Shinnawi** (Arabic: أحمد أبو المواهب بن علي بن احمد بن عبد القدوس ابن محمد الشناوي أبو المواهب) also known as "al-Khami" or **al-Hanna'i** (Arabic: الحنائي) is a master of Shattariyya Sufi order.

His life

He was born in a well-known Sufi family al-Shinnawi in 975 H.E./1568 A.D. in Mahallat Ruh, west of Cairo. His father Ali ibn Abd al-Quddus al-Shinnawi was a popular leader and Ahmadi shaykh (after Ahmad al-Badawi (d. 675 H.E./1276 A.D.)). He moved to Medina and settled there for religious studies. Later he became a prominent Sufi and the leading shaykh for Naqshabandiyya in Medina in his time. The order was ordered to Medina with Shattariyya by the Indian shaykh Sibghatallah ibn Ruhallah al-Sindi al-Barwaji.

He died in 1028 H.E/1619 A.D. His many students included Safi al-Din al-Qushashi who venerated his teacher as the saintly "Seal of the Time".

His works

Al-Baghdadi and Brockelmann listed 18^[1] respectively 5 of al-Shinnawi's work.^[2]


- al-Irshad 'ila Sabil al-Rashad
- Ifadat al-Jud fi wahdat al-Wujud
- al-Iqlid al-Farid fi Tajrid al-Tawhid
- Bay'at al-Itlaq
- al-Ta'sil wa al-Tafdil
- Tajalliyah al-Basa'ir Hashiyat 'ala Kitab al-Jawahir li al-Gawth al-Hindi
- Khulasat al-Ikhtisas wa ma li'l-kul min al-Khawas
- Diwan Shi'r al-Shinnawi
- al-Sultat al-Ahmadiyyah fi Rawa'ih Mada'ih al-Dhat al-Muhammadiyah
- Si'at al-Itlaq
- Shifa' al-Gharam fi Akhbar al-Kiram

12. Sadihat al-Azal wa Sanihat al-Nazal
13. al-Suhuf al-Namusiyah wa al-sikhuf al-Nawusiyah
14. Dama'ir al-Sara'ir al-Ilahiyyah fi Bawahir 'Ayat Jawahir al-Ghawthiyah
15. Fat'h al-Ilah fi ma Yuqal dubur kull al-Salat
16. Fawatih al-Salawat al-Ahmadiyyah fi Lawa'ih Mada'ih al-Dhat al-Ahmadiyyah
17. Manahij al-Ta'sil
18. Mawjat al-Rahmah wa Mawthiqat al-'Ismah

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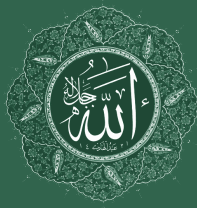
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Bulleh Shah

Bulleh Shah	
 <p>An artistic depiction of Bulleh Shah</p>	
Born	1680 CE Uch, Punjab, Mughal Empire (Modern day Pakistan)
Died	1757 CE Kasur, Punjab, Mughal Empire (Modern day Pakistan)
Honored in	Islam, Sikhism
Influences	Shah Hussain, Sultan Bahu, Shah Sharaf and Sikh Gurus
Influenced	Countless Sufi poets
Tradition/Genre	Kafi

This article is part of a series on:

Islam



اللہ Islam portal

Bulleh Shah, sometimes **Bulla(h) Shah** (1680–1757) (Punjabi: ਬੁੱਲّھے ਸ਼ਾਹ, ਬੁੱਲّھے ਸ਼ਾਹ) was a Punjabi Sufi poet, humanist and philosopher. His full name was **Abdullah Shah**^[1]

Life

A large amount of what is believed to be known about Bulleh Shah comes through legends, and is subjective; to the point that there isn't even agreement among historians concerning his precise date and place of birth. Some information about his life has been pieced together from his own writings. Other "facts" seem to have been passed down through oral traditions.

Bulleh Shah is believed to have been born in 1680 in the small village of Uch, Punjab, in present-day Pakistan.^[2] His father, Shah Muhammad Darwaish, was a teacher and preacher in a village mosque. Little is known about Bulleh Shah's ancestry except that his family claimed direct descent from the Islamic Prophet Muhammad.

When he was six months old, his parents relocated to Malakwal. His father later got a job in Pandoke, about 50 miles south-east of Kasur. Bulleh Shah received his early schooling in Pandoke and moved to Kasur for higher education. He also received education from Maulana Mohiyuddin. His spiritual teacher was the Qadiri Sufi Shah Inayat Qadiri, who was a member of the Arain tribe of Lahore.

Bulleh Shah's time was marked with communal strife between Muslims and Sikhs. But in that age Baba Bulleh Shah was a beacon of hope and peace for the citizens of Punjab. While Bulleh Shah was in Pandoke, Muslims killed a young Sikh man who was riding through their village in retaliation for murder of some Muslims by Sikhs. Baba Bulleh Shah denounced the murder of an innocent Sikh and was censured by the mullas and muftis of Pandoke. Bulleh Shah maintained that violence was not the answer to violence. Bulleh Shah also hailed the ninth Sikh Guru, Guru Tegh Bahadur as a Ghazi, or "religious warrior", which caused controversy among Muslims of that time. *[citation needed]*

Bulleh Shah died in 1757 in Kasur. Tradition has it that Islamic scholars of the time forbade local imams to carry out Bulleh Shah's funeral, considering him an infidel. However, after he was buried outside of the city, his tomb started attracting thousands of pilgrims from the region, and soon the center of Kasur moved to that place. Today, a large festival (urs) is celebrated at the tomb every year.



Bulleh Shah's shrine in Kasur, Punjab, Pakistan

Poetry

Bulleh Shah lived in the same period as the Sindhi Sufi poet Shah Abdul Latif Bhatai (1689–1752). His lifespan also overlapped with the Punjabi poet Waris Shah (1722–1798), of *Heer Ranjha* fame, and the Sindhi Sufi poet Abdul Wahab (1739–1829), better known by his pen name Sachal Sarmast. Amongst Urdu poets, Bulleh Shah lived 400 miles away from Mir Taqi Mir (1723–1810) of Agra.

Bulleh Shah practiced the Sufi tradition of Punjabi poetry established by poets like Shah Hussain (1538–1599), Sultan Bahu (1629–1691), and Shah Sharaf (1640–1724).

The verse form Bulleh Shah primarily employed is called the Kafi, a style of Punjabi, Sindhi and Saraiki poetry used not only by the Sufis of Sindh and Punjab, but also by Sikh gurus.

Bulleh Shah's poetry and philosophy questioned the Islamic religious orthodoxy of his day.^{*[citation needed]*}

Bulleh Shah's writings represent him as a humanist, someone providing solutions to the sociological problems of the world around him as he lives through it, describing the turbulence his motherland of Punjab is passing through, while concurrently searching for God. His poetry highlights his mystical spiritual voyage through the four stages of Sufism: Shariat (Path), Tariqat (Observance), Haqiqat (Truth) and Marfat (Union). The simplicity with which Bulleh Shah has been able to address the complex fundamental issues of life and humanity is a large part of his appeal. Thus, many people have put his kafis to music, from humble street-singers to renowned Sufi singers like Nusrat Fateh Ali Khan, Pathanay Khan, Abida Parveen, the Waddali Brothers and Sain Zahoor, from the synthesized techno

qawwali remixes of UK-based Asian artists to the Pakistani rock band Junoon.

Modern renderings

In the 1990s Junoon, a rock band from Pakistan, rendered his poems *Bullah Ki Jaana* and *Aleph (Ilmon Bas Kareen O Yaar)*. In 2004, Rabbi Shergill turned the abstruse metaphysical poem *Bullah Ki Jaana* into a rock/fusion song that gained popularity in India and Pakistan. The Wadali Bandhu, a Punjabi Sufi group from India, have also released a version of *Bullah Ki Jaana* in their album *Aa Mil Yaar... Call of the Beloved*. Another version was performed by Lakhwinder Wadali and entitled *Bullah*. Dama Dam Mast Qalandar, a *qawwali* composed in honour of Shahbaz Qalandar, has been one of Bulleh Shah's most popular poems and has been frequently rendered by many Indian, Pakistani and Bangladeshi singers including Noor Jehan, Ustad Nusrat Fateh Ali Khan, Abida Parveen, Sabri Brothers, Wadali brothers, Reshman, Runa Laila, and Arieb Azhar. Other qawwali song by Shah, include *Sade Vehre Aya Kar* and *Mera Piya Ghar Aaya*.

Bulleh Shah's verses like *Tere Ishq Nachaya* have also been adapted and used in Bollywood film songs including *Chaiyya Chaiyya* and *Thayya Thayya* in the 1998 film *Dil Se..*, and "Ranjha Ranjha" in the 2010 film *Raavan*. Released in 2004, Rabbi Shergill's debut album *Rabbi* featured *Bulla Ki Jana*; the song was a chart-topper in 2005, helping the album to eventually sell over 100,00 copies. The 2007 Pakistani movie *Khuda Kay Liye* includes Bulleh Shah's poetry in the song *Bandeya Ho*. The 2008 film *A Wednesday*, included a song titled *Bulle Shah, O Yaar Mere*. In 2009, the first episode of the second season of Pakistan's Coke Studio featured *Aik Alif* performed by Sain Zahoor and Noori, while a year later, the first episode of the third season featured *Na Raindee Hai* and *Makke Gayaan Gal Mukdi Nahi* performed by Arieb Azhar. In 2013, Rabbi Shergill performed his composition of *Bulla Ki Jana* (originally released on his debut album in 2004) at the Hum TV Awards in Karachi, Pakistan.

Bulleh Shah's verses have been an inspiration to painters as well, as in the two series of paintings (*Jogia Dhoop* and *Shah Shabad*) by an Indian painter Geeta Vadhera inspired by the poetry of Bulleh Shah and other Sufi poets and saints.

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- Articles on Bulleh Shah's life and poetry (apna.org) ^[4]
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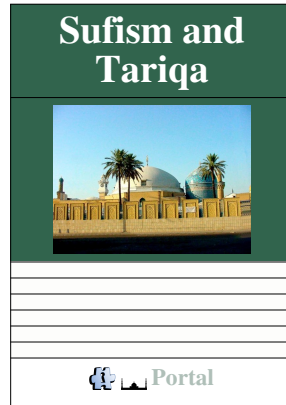
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Shah Inayat Qadiri

Shah Inayat Qadiri Shatari (Punjabi: شاہ عنایت قادری, also called *Enayat Shah*) was a Sufi saint of the Qadiri-Shatari lineage (*silsila*) who lived in Qasur, in the Punjab region of present-day Pakistan. Shah Inayat Qadiri is famous as the spiritual guide of the Punjabi poet Bulleh Shah.

Shah Inayat belonged to Arain tribe. He earned a living through agriculture or gardening. He also lived in Kasur for some time but, due to the animosity of the ruler of Kasur, moved to Lahore and remained there until the end of his life.^[*citation needed*] His mausoleum is situated near Lahore.

Poetic references

In the "Song of the Saints of India" (*Bang-i-Auliya-i-Hind*) occurs the following reference;

From the tribe of gardeners was brother Shah Inayat,
 He received honor from Shah Raza Wali Allah.
 He earned his living in the small town of Qasur Pathana.
 The ruler Husein Khan of this town was his arch enemy.
 From there Inayat Shah came to the city of Lahore;
 Two miles to the south of the city he made his habitation.
 It is at this place that we find his tomb.
 In 1141 he departed from this world.

Bulleh Shah says about his beloved teacher Enayat Shah:

Bullah has fallen in love with the Lord. He has given his life and body as earnest. His Lord and Master is Shah Inayat who has captivated his heart.

Shah Inayat wrote "Dasdtur al-Amal" in which he describes various methods Hindus employed for attainment of salvation in ancient times. According to him, this knowledge was acquired and carried by the Greeks after Alexander's invasion of India, from where it was borrowed by ancient Iranians and subsequently adopted by the mystics of Islamic countries.^[*citation needed*]

Quoting from R. M. Chopra's "Great Sufi Poets of the Punjab": "The Wazai-i-Kalaan" gives the year of his death as 1735 AD, during the time of Emperor Muhammad Shah. He had acquired a good knowledge of Persian and Arabic. As he was born with a mystic disposition, he became a disciple of the famous Sufi scholar Muhammad Ali Raza

Shattari." He further goes on to say , Shah Inayat "migrated to Lahore where he established an institution of his own. In this institution came men of education for advanced learning in philosophy, Sufism and other spiritual sciences of the time."

"Shah Inayat wrote considerably on Sufism and its developments. His writings were mostly in Persian. He was an erudite scholar whom Bulleh Shah made his Hadi or Guru."

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