

THIRTY-THREE

SHĀH ‘AḌUD AL-DĪN AMROHĪ ؒ



DATE OF BIRTH: 24th Rajab 1077 AH  
PLACE OF BIRTH: Amroha  
DATE OF DEATH: 27th Rajab 1172 AH OR 1170 AH  
PLACE OF BURIAL: Amroha, district Muradabad

Shāh ‘AḌud al-Dīn Amrohī ؒ was the spiritual mentor of Shaykh ‘Abd al-Hādī Amrohī ؒ. Three consecutive saints of the Chishtiyya order are buried in Amroha; Shaykh ‘Abd al-Bārī ؒ, (his mentor) Shaykh ‘Abd al-Hādī Amrohī ؒ and Shāh ‘AḌud al-Dīn ؒ. He has also been referred to as Shaykh ‘Izz al-Dīn Amrohī ؒ, whilst some have referred to him as Shaykh ‘AḌud al-Dīn. He is one saint referred to by various names.

Shaykh ‘Izz al-Dīn ؒ was a learned scholar of exoteric knowledge, as well as having excellence in esoteric knowledge and perfecting others in this regard. The saint who succeeded him, Shaykh ‘Abd al-Hādī ؒ, was not of the same calibre in exoteric knowledge. Allāh so willed it that he did initiate his studies of Sharī‘a, but he was still engaged in his primary books when a saint came and fed him something, causing him to enter a state of spiritual raptness.

Similarly, you have heard regarding Shaykh ‘Abd al-Bārī ؒ (who was from the saintly predecessors of Shaykh ‘Abd al-Raḥīm Wilāyatī ؒ) that he received spiritual rectification at the hands of Shaykh Sayyid Aḥmad Barelwī ؒ. When he was taken by strict

adherence to the sunna, he went back to Amroha and told the people and his previous mentors of the Qādiriyya order that “We were in error. We have learnt from Shaykh Sayyid Aḥmad Barelwī ؒ that those who hold ‘Urs and other innovations are acting contrary to the Sharī’a.”

Exoteric knowledge wasn’t a predominant aspect of either Shaykh ‘Abd al-Hādī’s gatherings or at Shaykh ‘Abd al-Bārī’s ؒ place. Even Shaykh ‘Abd al-Raḥīm Wilāyatī ؒ, when he was questioned, “You are spiritually much higher than Shaykh Sayyid Aḥmad Barelwī ؒ, then why did you pledge allegiance to him?”

He replied, “Never mind these connections. We received ṣalāh and ṣawm from him; otherwise, no-one knows where we would have been.”

His disciple Shaykh Miā Jī Nūr Muḥammad Jhanjhānwī ؒ was influenced in the same way, whereas he was not involved in teaching and learning Sharī’a. He only used to teach at a maktab. Furthermore, his disciple was Ḥājī Imdādullāh Muhājir Makkī ؒ; regarding whom I mentioned that Shaykh Thānawī ؒ states he had only studied till *Kāfiya*, and Shaykh Zakariyyā ؒ states that he used to study *Mishkāt al-Maṣābiḥ* with Shāh Qalandar Ṣāhib.

This period of four to five generations of saints of our order, who did not possess a complete grasp of exoteric knowledge, was a cause of a number of objectionable practices arising in our order. Hence, Allāh Most High selected Shaykh Rashīd Aḥmad Gangohī ؒ for this matter. But it is amazing to know that despite being a reviver through whom generations were guided and who witnessed all that was happening, he still pledged allegiance to Ḥājī Imdādullāh ؒ. It was not a case of him not knowing that Ḥājī Ṣāhib was not so learned in the Qur’ān and Sunna; in fact, he understood all this and still pledged allegiance to him.

## RECOGNISING ḤĀJĪ ṢĀḤĪB

Shaykh Rashīd Aḥmad Gangohī ؒ was studying in Delhi. He sought a time from his teacher to study logic and philosophy with him, which were not very important lessons. His teacher thought long and hard, before appointing a time for him to go and study, whereafter the lessons commenced.

One day, some guests arrived. Shaykh Rashīd Aḥmad Gangohī ؒ had no idea of who they were. However, Shaykh Qāsim Nanotwī ؒ recognised them.

All the students and teachers stood up to receive the arriving guests, saying “Ḥājī Ṣāḥib has arrived.” Shaykh Gangohī ؒ remarked to Shaykh Qāsim Nanotwī ؒ, “Ḥājī has arrived, only for our lesson to be missed.” Shaykh Qāsim ؒ replied, “Do not say that; he is amongst our saintly elders.” This was the first time Shaykh Gangohī saw Ḥājī Ṣāḥib.

Three saints, namely Hāfiz Dāmin Shahīd ؒ, Shaykh Muḥammad Thānawī ؒ and Ḥājī Imdādullāh ؒ, lived in Thānbhawan. Shaykh Gangohī went to Thānbhawan to speak with Shaykh Muḥammad Thānawī ؒ.

What actually happened was that Shaykh Muḥammad Thānawī ؒ wrote a booklet:

When we present ourselves at the holy grave of the Master of Both Worlds ؒ, after completing our salutations, we move on to the grave of Sayyidunā Abū Bakr ؒ, and then to the grave of Sayyidunā ‘Umar ؒ. If you were to move up [after offering your salutations at the last grave] equal to the gap (a hand span) there is between the graves of Sayyidunā Abū Bakr ؒ and Sayyidunā ‘Umar ؒ, there (right in front on the inside), used to be a corner of a wall on whose cloth covering the following words were inscribed, “This is the place of Sayyidunā ‘Isā’s ؒ grave.”

Shaykh Muḥammad Thānawī ؒ wrote a booklet with evidence

from ḥadīths that Sayyidunā ʿĪsā ﷺ will be buried there. Someone objecting to this during his time must have prompted him to compile a booklet. After stating all the ḥadīths in this regard, he wrote that whoever rejects this to be the burial place of Sayyidunā ʿĪsā ﷺ is an unbeliever.

His written work was correct in relation to the burial place of Sayyidunā ʿĪsā ﷺ, but deeming one who rejects it an unbeliever is questionable. Thus, Shaykh Gangohī ﷺ read the booklet and agreed with the content, but questioned the edict regarding one who rejects it. This is because these ḥadīths were *khbar wāḥids* [traditions with a single transmitter] and thus indecisive (*ẓannī*). One cannot prove something to be obligatory [in Sharīʿa] or to charge someone of unbelief except with decisive texts (*qaṭʿī*). Using speculative texts to charge someone as an unbeliever because he denies this to be the burial place of Sayyidunā ʿĪsā ﷺ, is incorrect.

Shaykh Gangohī ﷺ wrote a book refuting the charge of unbelief upon one who denies this to be the burial place of Sayyidunā ʿĪsā ﷺ. When this book was brought to the attention of Shaykh Muḥammad Thānawī ﷺ, he expressed his displeasure and said: “Did he learn knowledge for my sake?” When Shaykh Gangohī ﷺ came to know of his remark, he thought it wise to go to him and clarify the matter. This was why he went to Shaykh Muḥammad Thānawī ﷺ.

REFORM OF THE ORDER THROUGH SHAYKH  
RASHĪD AḤMAD GANGOHĪ ﷺ

Chishtiyya order was becoming more and more distant from the outward form of the Sharīʿa, as not all the saints who came after one another were experts in exoteric knowledge. Allāh Most

High selected Shaykh Gangohī ؒ to rectify generations. But how? Well, despite the fact that all this was being carried out by Ḥājī Imdādullāh ؒ, Shaykh Gangohī still pledged allegiance to him. Not only did he pledge allegiance, but he acted upon his teachings. I related the other day that someone objected that Ḥājī Imdādullāh ؒ permits such-and-such to take place, at which Shaykh Gangohī ؒ replied, “I have only pledged allegiance to him in Ṭarīqa, and not Sharī’a.”

THE STATEMENT OF THE NOBLE PROPHET ﷺ  
REGARDING ‘THE SEVEN RULINGS’

These issues also used to reach Ḥājī Ṣāhib, and so he wrote a book on seven rulings (*Haft Masā’il*) which discussed all such issues. When this book reached India, it did not really have so much effect on the saints. However, those who were affiliated with this order definitely felt worried that it is causing internal discord.

The father of Qārī Ṭayyib Ṣāhib ؒ, Hāfiz Aḥmad Ṣāhib ؒ says, “I was really distressed at that time. Once while I was in this state of distress, I had a dream that I was conversing with Ḥājī Imdādullāh ؒ and I said, “Shaykh! Our scholars, such as Shaykh Gangohī ؒ, are against the rulings you have discussed in your book *Haft Masā’il*.”

The conversation continued and Ḥājī Imdādullāh ؒ said, “Okay! Why do we not ask the Noble Prophet ﷺ?”

Hāfiz Aḥmad Ṣāhib ؒ replied, “This is the best course of action!”

Ḥājī Ṣāhib ؒ then said, “Be prepared, the Prophet ﷺ is coming.” Hāfiz Aḥmad Ṣāhib ؒ says that there was a huge house, I was watching Ḥājī Ṣāhib standing in wait and saying, “Look! Look! The Noble Prophet ﷺ is coming.”

Hāfiz Aḥmad Ṣāhib ؒ says, “I saw the Prophet ﷺ arriving with a large group of his Noble Companions. Ḥājī Ṣāhib moved

backwards due to the large gathering, until he ended up standing in one corner. When I saw that Ḥājī Ṣāhib was stood in one corner, I stood in the other corner. Then, the Prophet ﷺ came to the corner I was standing in and patted me on my shoulder and said, ‘Ḥājī Ṣāhib! This youngster is correct in what he says (meaning, his view and the view of Shaykh Gangohī and Shaykh Qāsim Nanotwī ؒ regarding *Haft Masā'il* is correct).’ Ḥājī Ṣāhib began bowing and saying, ‘What you say is true and correct’ until his head reached the ground. Everything is possible in a dream, but in real life nobody apart from athletic individuals can lower their head until it reaches the feet, like Ḥājī Ṣāhib ؒ was repeatedly doing as he remarked, ‘What you say is true and correct.’ Ḥājī Ṣāhib ؒ confessed to the truth seven times by accepting that what the Prophet ﷺ has said was true and accurate.”

Hāfiz Aḥmad Ṣāhib ؒ says that straight after this vision (or dream), he wrote it down and sent it to Ḥājī Imdādullāh ؒ in Makka Mukarrama. Ḥājī Ṣāhib ؒ took great effect from this letter and after reading it, he said, “Place it with my shroud in my grave.”

Allāh Most High selected Shaykh Rashīd Aḥmad Gangohī ؒ to eradicate the customs that had developed due to the absence of saints who were experts in exoteric knowledge. The spiritual mentor of Shaykh ‘Abd al-Hādī ؒ, Shāh ‘Aḍud al-Dīn ؒ, attained excellence in exoteric knowledge and also perfected others in this regard. He was an expert in both exoteric and esoteric knowledge.

One of his distinctions was that he was a very proficient interpreter of dreams. A disciple once asked him, “Shaykh! How is it that the interpretations you give are always perfectly accurate? I would like to acquire this knowledge.”

## THE FIELD OF INTERPRETATION

Shaykh Hāshim Ṣāhib once asked me that you gave such-and-such interpretations; how can one acquire this knowledge? I replied telling him that even I do not know, as it is something related to intuition and interest.

Recently, two or three months ago, the senior of a particular family came to me crying. He said that he had such an obscene dream that he could not even relate it. I explained to him that it was only a dream and that there is nothing wrong in relating it. He began relating. He had failed to even complete his sentence, when I instantaneously informed him that the dream contained a great glad tiding. “Really, is it so?” he asked. I replied telling him that their family will be graced with the birth of a large number of sons, one after another. Later, he phoned telling me that the dream was absolutely true. He probably knew through the scan results.

So, Shāh ‘Aḍud al-Dīn ؒ was asked as to how he interpreted dreams and how this skill was acquired. He replied by saying that it is not acquired through effort; it is chiefly based on the knowledge acquired through visions (kashf). Kashf, which is a bestowment of Allāh, plays a vital role in the interpretations of dreams. Shāh ‘Aḍud al-Dīn ؒ authored an outstanding book on Islamic creed and Taṣawwuf called *Maqāṣid al-‘Ārifīn*, which unfortunately has not been published.

May Allāh Most High keep our spiritual orders pure from all innovations and flaws, and enable us to adhere to the sunna. Just as Shaykh Sayyid Aḥmad Barelwī ؒ and Shaykh Gangohī ؒ endeavoured to achieve, may Allāh Most High also grant us love for the sunnas of the Noble Prophet ﷺ.

اللهم صل على سيدنا ونبينا وشفيعنا وحيبنا وسندنا ومولانا محمد وبارك وسلم،  
سبحن ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العلمين

