






Practical Mystic Journey in Yoga and the Shattariyyah Order with Emphasis on Muhammad Ghawth Gwaliari's Jawahir Al-Khamsah

Maliheh Khaleqverdi¹  | Mahmoodreza Esfandiar²   | Jamshid Jalali Sheyjani³ 

1. PhD Student, Department of Religions and Mysticism, Yadegar-e-Imam Khomeini(RAH), Shahr-e-Rey Branch Islamic Azad University, Tehran, Iran. Email: melika.khaleghi67@gmail.com
2. Corresponding Author, Associate Professor, Department of Religions and Mysticism, Central Tehran Branch Islamic Azad University, Tehran, Iran. Email: mr.esfandiar@iau.ac.ir
3. Associate Professor, Department of Religions and Mysticism, Yadegar-e-Imam Khomeini(RAH), Shahr-e-Rey Branch Islamic Azad University, Tehran, Iran. Email: jalalishey@iausr.ac.ir

Abstract

In India, Sufism and Yoga as two mystical schools of Islam and Hinduism have had close relations each other. Comparative studies show that some of practical Mystic journey's (Soluk) rituals and practices have been integrated each other in Sufism and especially in the Yoga school. In India, especially since the time of Sheikh Muhammad Ghawth Gwaliari, the instructions of mystical journey in the Shattariyyah Order have mostly integrated with meditative practices in the school of Yoga. The present research that was done by an analytical and comparative method, considering one of the most important works of the Shattariyyah and practical mysticism, namely Muhammad Ghawth's Jawahir al-Khamsah, along with the text of the famous Indian sage, Patanjali's Yoga Sutras, has investigated the similarities and effects between the Shattariyyah and Yoga. Based on this research, it becomes clear that a Muslim mystic like Muhammad Ghawth did not see any obstacle in using the practical methods of the school of yoga in his system of practical mysticism. The application of Islamic invocations along with the physical actions of yoga in the practical mysticism of Shattariyyah is one of the best examples of the fusion of Hindu and Islamic mysticism.

Keywords: Jawahir al-Khamsah, Meditation, Shattariyyah, Yoga, Yoga Sutras.

Introduction

The field of Sufis interactions with Indian yogis and their familiarity with yogic ideas has been provided historically in the Indian subcontinent. These interactions, first of all, are a result of the efforts of Sufis in the field of learning local Indian languages and their familiarity with the most important works in the field of Hindu philosophy and worldview, and then translating and interpreting some of these works.

In Sufi tradition, each mystical Order (Tarighat) has its own methods for meditation and journey on the Mystical Path, and these methods distinguish the extent of progression in the Path. One of the Sufi Orders whose teachings and practices have deeply influenced by Indian religious traditions and institutions, especially the school of Yoga, is Shattariyyah.



Research Findings

Sheikh Muhammad Ghawth Gwaliari (d. 971/1981) is one of the most famous elders of Shattariyyah who lived in Gujarat- India. In the present paper, some concepts in the mysticism of the Yoga school and the Jawahir al-Khamsah of Ghawth Gwaliari have been studied comparatively. Following the cognition of common aspects of abstract concepts and terminology and various methods of meditation in Yoga and Sufism, it seems that a combination of them has been presented in the form of Islamic mysticism.

Conclusion

By studying the text of the Jawahir al-Khamsah, were observed similarities and effects of meditation in Yoga school on the ideas of practical mysticism of Sheikh Muhammad Ghawth, such as pieties and disciplines (Yama and Niāmah), various physical postures (Āsana), regulating and holding breath (Prānāyāma), concentration, attention and thought (Ekāgratā, Dhāranā and Dhyāna), and act of remembrance (Mantra). In this manner, the Shattariyyah Order with Sheikh Muhammad Ghawth's theoretical and practical views about Sufism was influenced by the Yoga school and especially its practical dimensions more than ever.

References

- Adli, Mohammadreza (1398). Morūri bar adabiyāte Shattāriyeh. *Fasnameh Elmi-Takhassosi-e Ettelā`aāt wa Ma`arefat*. 14(2). 34-37. (in Persian)
- Ahmad, Qazi Moin-uddin (1963). *History of the Shattari Silsila*. Thesis Submitted for PhD. Department of History. Delhi.
- Arjun Singh, Naorem (2019). *Yoga the Way of Life*. Delhi.
- Bajpai, R. S. (2002). *The Splendours and Dimensions of Yoga*. Vol.1. New Delhi.
- Bhoja Raja (1883). *The Yoga Aphorism of Patanjali with the Commentary of Bhoja Raja*. Rajendralala Mitra (trans.). Calcutta.
- Dārāshokūh (1387). *Majma` al-Bahrain*. Jamshid Arjomand (trans.). Dariush Shayegan (ed.). Tehran. (in Persian)
- Eliade, Mircea (1975). *Patanjali and yoga*. Charles Lam Markmann (trans.). New York.
- Idem* (2009). *Yoga: Immortality and Freedom*. Willard R. Trask (trans.). New Jersey.
- Idem* (1993). *Yoga. The Encyclopedia of Religion*. New York.
- Ernst, Carl W. (2008). Jawāher-e Kāmsa. *Encyclopædia Iranica*. Vol. XIV (6). 608-609.
- Idem* (2016). *Refractions of Islam in India: Situating Sufism and Yoga*. New Delhi.
- Idem* (2005). Situating Sufism and Yoga. *Journal of the Royal Asiatic Society*. Third Series. 15(1).15-43.

Print ISSN: 2228-5563
online ISSN: 2588-4816

Religions and Mysticism

University of Tehran
Faculty of Theology
and Islamic Studies



Cite this article: Khaleqverdi, M., Esfandiar, M., & Jalali Sheyjani, J. (2024). Practical Mystic Journey in Yoga and the Shattariyyah Order with Emphasis on Muhammad Ghawth Gwaliari's Jawahir Al-Khamsah. *Religions and Mysticism*, 56 (2), 337-354. (in Persian)

Publisher: University of Tehran Press.

© The Author(s).

DOI:<https://doi.org/10.22059/jrm.2023.362535.630457>



Article Type: Research Paper

Received: 2-Oct-2023

Received in revised form: 12-Nov-2023

Accepted: 25-Dec-2023

Published online: 16-Mar-2024