

## Origin and Re-evaluation of Reformist Tendencies in Muslim and British India

\* Dr. Muhammad Imran

\*\* Dr. Syed Naeem Badshah

### Abstract

*This article is proposed to expose the distinctive reformist patterns, which began in the early period of Mughals. The logic behind this research is to find the reasons and the logical spheres that created these clashing tendencies and highlight the goals of the reformist philosophies. With the appearance of Islam, fresh and innovative measurements were included in the historical scenario of India through a social connection which turned out to be progressively noticeable with time. In India, the Muslim regime set up by the Arabs, the Turks, and the Afghans. Islam had a mainstream claim because of the effect of Sufi contemplations and the rulers extended their political sovereignty in India generally by the military triumphs. Their relations with the Hindus were commonly founded on value and equity excepting a rare sort of people who detested worshipful admiration. This article highlights how the eighteenth century further denoted the quick deterioration of Muslims. Socially, morally and mentally, it was a sharp decay and a condition of the insolvency of human and Islamic norms. Evils and bribery, conspiracies, and fraud were uncontrolled. Muslim society was uncreative and debauched. The radical tendencies started to take a new and characterized shape notwithstanding impacts coming out of the ascent of different new realms and the quick expanding British mastery after the passing of Aurangzib. The gulf between the Shareat and Tarekat was not a new one. The reformist belief system additionally intended to overcome this issue. Anyway, during the nineteenth century, the specific accentuation damaged the possibilities of overcoming this issue.*

**Key words:** Rationalism, Traditionalism, Pioneer Sufis and Ulamas, Muslim Religious Movements, Muslim schools of thought

### Introduction:

During the rule of Emperor Akbar, there was an articulated innovation in the mentality of Ulama who acquainted thoughts disgusting with Islam. Sufi idea, which had monopolized the scholarly life under the rule of Wahhdat-ul-Wajood, was almost stirred up by Mujaddid of Sarhind. He started the procedure of innovative development in India by presenting the opponent thought of Wahhdat-ul-Shahood because Wahhdat-ul-Wajood had paved the way for Vedantic ideas.

During the nineteenth century, the fast weakening of the political, social and financial states of the Muslims and the absence of education prompted an enlivening for changes under the administration of most prominent scholarly and mastermind Shah Waliullah. In this era, various reformist tendencies appeared because it was a time of different clashes. The Mojahideen movement turned into the initiator of the contentions while the Brailvis, Tablighi Jamaat, and Jamaat-e-Islami responded to these challenges. Sir Sayid's Aligarh movement was restricted because conservatism could not permit any such change. Anyway, the state of life was a dreary reality that must be confronted because every endeavors had fizzled with the progressive British military annihilation of Indians. English education was unavoidable and reconciliation was introduced by Sir Sayid.

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\* Assistant Professor, Department of Islamic Education, The Islamia University of Bahawalpur .  
muhammadimranpak3@iub.edu.pk..

\*\* Chairman, Islamic Studies Deptt; the University of Agriculture Peshawar.

During the 18<sup>th</sup> and 19<sup>th</sup> centuries, the situation of the Muslim society in India is very confounding for an understudy and subsequently requires a sequentially deliberate and consistent composition to extend an unmistakable portrayal by taking the dissipated substantial from bona fide sources. It is expected to introduce a reasonable and basic investigation to empower a student to comprehend and discover the propensities of the religious and social strains that captured its encouraging into the twentieth century. The effort has been made to give a more profound comprehension of the moderate Muslims to serve a refreshed and minimized study settling upon valid sources and perspectives on the prominent and capable scholars of that time. The followings are the primary reformist yet clashing tendencies that have been reconsidered in the context of conventionalism, innovation, and revivalism in the Subcontinent.

### **Heterogeneity of Interests and Races:**

Under the Islamic era, India saw the appearance and settlement of different Muslims having a place with assorted racial foundations. In the first step, Arab traders arrived at coastal India much before the Muslim success of the North-western areas. These Arabs were permitted to settle there who had their belief closer to their souls and with their features straightforwardness, trustworthiness, and uprightness. They turned into a wellspring of motivation and change to new confidence for some neighborhood indigenous occupants, especially social imbalances and paganism. The Islamic idea of *Tauhid* just as social balance broadly affected the oppressed among the Indian culture.<sup>1</sup>

At the arrival of the eighth century, the Arabs vanquished the Indian Northwestern areas under Mohammad bin Qasim. These Arabs grounded in Islamic belief impacted numerous indigenous individuals to grasp the new faith. However, the political unrest in the focal Caliphate disturbed this procedure. With the fall of the Umayyad, Sindh turned out to be practically autonomous. The next hundreds of years saw tempestuous changes and political unsettling influence sapped the Muslim society of its prior Islamic honesty. Subsequently, there were occurrences of numerous believers coming back to their unique faith.<sup>2</sup>

In the last decade of the 10<sup>th</sup> century, Turkish rulers had supplanted the Arabs. Before the Persian impact in the Abbasid court, numerous Iranians had brought the scholars and the officials to Sindh and Punjab. The Ghaznavid regime was not just stretched out to incorporate practically all northwestern areas of India, however, their strikes over and over arrived at focal and Southern areas of the Subcontinent. Initially, the Turks were without culture and regularly were brutally savage and impolite. To a great extent, they had grasped Islam and ostensibly pursued its wide fundamentals yet these new beliefs were not deep-rooted. Although, the intense imbalances of the social order of India were strange to them, however, they were kept unapproachable in their regal life from the native inhabitants.<sup>3</sup> They were mostly interested in administering the land instead of putting forth any attempts to proliferate their belief. During the next hundreds of years, the ruling groups and dynasties transformed consistently, and then lastly the Mughals prevailing with regards to setting up their rule, which kept going over three centuries. The procedure of digestion was generally moderate, yet it was impacting the rulers and the ruled one.<sup>4</sup> Akbar was the first to understand the significance and need of bringing the ruled and the rulers nearer. So, he presented another religion with a new politico-religious strategy planned for bringing not only the ruling class nearer to the Hindus respectability but also to pave the way between the non-Muslim and the Muslim's culture and beliefs. Anyway, this extreme religious

thought was put together not concerning Islamic rules but was entirely grounded in political contemplations. Religion was utilized as a device to achieve political and social solidarity that was given the title of *Din-e-Ilahi*, which planned for being for the most part a blend of Christian, Islamic, and Hindu teachings. The Turkish language and culture and language offered a path to an exceptionally Persianized as an Indianized Muslim society.<sup>5</sup>

### **Rationalism (*Maaqulat*):**

Under the Persian impacts, the scholarly and instructive spheres changed to another pragmatist convention. During the Sultan and early Mughal periods, logical sciences discovered more prominent weight on *Maaqulat*. This included Astronomy, Mathematics, Greek Logic, Islamic jurisprudence, and Philosophy. Simultaneously, both verse and writing of Persian and Arabic dialects became a significant segment of the Syllabi. *Fiqh*, a judicious legitimate science, was also significant as much as it was required for lawful settlements for the Islamic necessities of social and business contracts.

These logical sciences and artistic investigations were ordinary, procured with a feeling of flashiness, and had for quite some time been denied of its previous inventiveness and dynamism. It became a wellspring of verbosity and self-arrogance than a certified judicious mission for information and shrewdness. The central goal was to find a decent spot in the administration of the ruler's courts and the aristocrats. The aftereffect deluge of Persian etymological and social impact got its folds numerous great and awful components which, in the educational and scholarly spheres, included numerous unimportant essentials like pretentious rhymed utilization of language, fanciful exaggerations, and un-sensible symbolism. As a result, it became a segment of social customs and educational framework which restricted not only all logical views to ordinary impediments but also served to expel the elite from the first sources and moral edification of Islam.<sup>6</sup>

### **Traditionalism (*Manqulat*):**

Because of the superiority of *Maaqulat* in the educational framework and the intellectual elite, the *Manqulat* was dominated and the Quran was to be considered as a wellspring of awesome gifts and was given a respectful place at ceremonial events. In the *Maktab* and *Madrasas*, it was intended to be scholarly for the absolute minimum of formal prerequisites. No interpretation of the sacred book in Persian or different dialects was accessible nor was considered suitable for the non-Arab. The circumstance concerning the books of Hadees was the same. Just one Hadees book *Mashariq-al-Anwar* was viewed as more than adequate for this science. The *Sehah-e-Sittah* was obscure and every one of these components had consolidated to create a common decadence in the Muslim community. The continuous political unrest was just adding to this procedure of socio-religious degeneration.<sup>7</sup>

### **Metaphysical aspect:**

A real consequence of this separation with the fundamental wellsprings of belief was the overemphasis on metaphysical training and a deep interest in the narratives of inexplicable deeds near to God. It was practically compulsory to turn into the devotee of a profound guide for extreme liberation. The individuals were regularly insulted as pupils of the devil. The most compelling and mainstream were the four Sufi requests i.e. *Naqshbandi*, *Chishti*, *Qadri*, and *Sohrawardi*. All these Sufi orders came to be firmly connected with different tombs and shrines rather than with the organizers and their unique lessons and prohibitions. Notwithstanding the profound mentorship and the different ceremonies like *Sama*, *Urs*, and so forth connected with some shrines. Ibn al-Arabi's Sufi hypothesis of *Wahdat-ul-Wajood*

was broadly held in the Sufi circles. The idea of the solidarity of presence was opposing the idea of the Unity of God by some who claimed that it had a nearby likeness with the Vedanta or the Vedic way.<sup>8</sup>

### **Muslim relation with the native people:**

The larger part of the populace comprised of the Hindus, the greater part of them misguided worshipers but having at the same time an obscure thought of a definitive Supreme Being. This idea was fair among the Brahmins and scholarly class. Anyway, the idea of equality was entirely missing excluding the Buddhists who had tragically lost their root in the Subcontinent. The prolonged nearness of the backbone of Islam, which held a firm belief in the equity of the people and the unity of God created a closer affinity on applied grounds and in the social domain, however, restricted scale. With the progression, the ruling class, which had avoided the general people at all costs, built up a specific degree of reasonable affinity. Social and political connections started to develop because of shared contacts and impacts, political or otherwise.<sup>9</sup>

The presence of the Bhakti movement was a declaration of the Islamic impact. This indicates the origin of religious thoughts and the later reformists. The rise of *Din-e-Ilahi* introduced an adjusted rendition of Islam at the beginning of the Mughal regime. This showed an expanding impact of Hindu confidence and culture. The principle thought of Akbar, in acquainting *Din-e-Ilahi*, was to achieve social and political soundness for the Mughals that could be guaranteed through this procedure of fitting of different religious lessons. Such contemplations could not be conceived in earlier times because this common impact through nearer relations was to a great extent missing. There is no uncertainty that a portion of the basic principles of belief and practice was undermined for the sake of *Din-e-Ilahi*. It might be securely explained that Akbar's religious strategy turned out, aside from different components, as examined over, the absolute most significant factor in offering to ascend patterns of Islamic renaissance.<sup>10</sup>

### **The arrival of Reformist Tendencies and Ideas:**

The ground was prepared and that was the ideal opportunity for the presence of reformist considerations. A sentiment of uncertainty and a feeling of bending concerning an indistinct change in the religion started to mix a few personalities. This inward uneasiness was the start of a reformist tendency looking to control the inadequacies of the Islamic system in India based on real sources. It required comprehension of the socio-religious changes and a top to bottom information on the basic Islamic teachings as an astute and useful investigation of the diseases and solution for the procedure of reform. The individual generally fit to address the danger was Shaikh Ahmed of Sarhind. He was knowledgeable in Islamic education and enthusiasm and had a technique in prohibition. Hindu-Muslim relations may not concur with the unforgiving analysis which was indicated by Shaikh Ahmed was. Anyway, there is no precluding from claiming the way that the procedure of an chaotic infusion of Islamic belief was to be arrested.<sup>11</sup>

### **Wahhdad-ul-Shahood and Mujaddid Alf Sani:**

The most noteworthy significance was the scholarly commitment of Sarhindi in the Sufi way of thinking where Wahhdad-ul-Wajood had come to remain and acknowledged as the main fundamental understandings of the cardinal Islamic idea of Tauhid. Sarhindi fundamentally inspected the applied false notions of Wahhdad-ul-Wajood and came out with equal Sufistic reasoning of Wahhdad-al-Shahood which gave Sufi clarification of Tauhid and distinctively

separated between the maker and the made. If Wahdhat-ul-Wajood was closer to Vedanta the idea of Wahdhat-al-Shahood was nearer to the idea of Tauhid in the Quran.<sup>12</sup>

Simultaneously, this resurgence denotes the inward determination of Islam as a belief. That is, Islam is not restricted to the Indian Subcontinent only, this evangelist perfect was also discovering articulation in different areas of the Muslim world. A significant factor in the approach of this reformist and evangelist wonder was the *Hajj*, which united at Madina and Mecca all the extraordinary and assorted Muslims of various nationalities from Europe, Africa, and Asia.

The *Hajj* had a huge job in stimulating the reformist inclinations for a significant number of the individuals who visited the sacred Cities for the journey. They built up a closer and more profound belief in all Islamic messages, as also a craving to spread a bona fide form of their belief, given the first sources. This can be found on account of Shaikh Abdul Haq Mohaddis Delhvi who, on his arrival from Hajj, built-up energy to advance the study of *Hadees* and Shah Waliullah, whose extensive reforms are seen dependent and confirmed by the Quran and *Hadees*. Hajji Shareatullah is another model who came back from Mecca after twenty years to become the originator of the *Faraezi* movement planned for strengthening and resuscitating the basic pillars (*faraiz*) of Islam. Outside India, comparative evangelist patterns showed up about a similar time in the regions of Arab and North Africa.<sup>13</sup>

There were a few unessential reasons which joined to create revivalist tendencies and thoughts. The *Shiaa-Sunni* cleavage that started to appear from the initial days progressively turned into an incredible factor in the later Mughals to push the *Sunni* majority and its agents towards an evangelist talk. The rise of *Shiaa* in different regions of Northern and Southern India and their prevalence on occasion in the Mughal court itself often incited scholarly conversations and political struggle all through the length and broadness of the Subcontinent. This again gave a scene to an evangelist reference to the bona fide sources. This talk got noticeable during the eighteenth and nineteenth centuries.<sup>14</sup>

After Aurangzeb, we saw political rebellion giving ascend to individual desire and regional adventurism. The level of this deterioration can be found in the exhaustive arrangement of reforms of Shah Waliullah. The degeneration of the Muslims on the religious sphere and the quick decay of Muslim sovereignty in India, constrained him to reevaluate the entire scope of advancements that had crawled into the Islamic and the contemporary teachings. He was a mastermind and theologian par excellence. He was disparaging of the insensitive disposition of the Ulama for their misguided judgments and heedlessness to the essential wellsprings of Islamic belief and censured their narrow-minded finishes in material life.<sup>15</sup> His books and works were as progressive as they were adjusted in their analysis. For common public, he interpreted the Quran into Persian. To him, the comprehension of the Quran was essential to demolish the misguided judgments encompassing the Muslim society and psyche.<sup>16</sup>

He underscored the incorporation of the central sources in the general syllabi went far in delivering another consciousness of old-style and unique lessons of Islam. Notwithstanding this, he composed a few books where he put forth another attempt to reexamine the principles overseeing the study of the Quran and *Hadees*. In his works, one of the most important aspects is the harmonization of contrasts concerning belief and practice in the Muslim society everywhere in the case of identifying with the Sufi order and schools of *Fiqh*. In this exertion, he attempted to dispose of the misrepresentations cut short verbosity and

highlighted the acceptable normal features.<sup>17</sup> The Walliullah thoughts solidified the simple reformist tendencies animated earlier by the reformist endeavors of Abdul Haq Mohaddis Dehlavi and Shaikh Ahmed Sarhindi. Shah Waliullah gave new and more extensive measurements to the revivalist endeavors which were undoubtedly bound during the nineteenth and twentieth centuries.<sup>18</sup>

### **The Climate of Conflict and Divergent Reformist Ideas:**

During and after his life, the violent political conditions demanded political activity and ideological talk. The *Mojahideen* movement headed by Sayid Ahmed Brailvi and Shah Ismail Shaheed had far more noteworthy accentuation on the political plan than the wide-ranging and more relevant reformist aspects of Walliullah thought. Numerous people had dedicated themselves to spread and convey his basic reformist thoughts in an educational condition. A corresponding to Walliullah revivalist thoughts is found in the Wahhabi movement which animated the Islamic world in the tribal community of Arab and North African to revivalist arousing with its unique stress on unadulterated Islamic teachings and *Ijtihad*. It was due to its overemphasis on abrogating mainstream and unauthentic superstitious practices around the tombs which gave its adversaries a simple and solid tool. Inquisitively in India, this was gotten on the sphere of political contemplations by the British government and was utilized against some insubordinate religious reformers calling attention to resemble rigid beliefs and called *Wahhabi*. *Wahhabi* movements had neither the profundity nor the vast scope of Walliullah reformist ideologies.<sup>19</sup>

During the 18<sup>th</sup> century, the turbulent circumstances and political rashness had made the Subcontinent simple prey to the outside forces. As a result, the British succeeded in combining their rule and steadily broadening it through strategic and manipulative measurements to the remainder of the country. The British colonialist not only affected a radical political change but also brought numerous social, financial, and religious strains designed on the progressive ideological changes occurring in Western Europe.<sup>20</sup> The Muslims were in an increasingly helpless position. In any case, they were not prepared to yield the change when contrasted with their different comrades. Aside from their political status in the rising star British community, they also offered more prominent obstruction to the new lawful, etymological, and social milieu. During the 19<sup>th</sup> century, the Muslim mind was exceptionally unpredictable. They were completely confounded and incapable to visualize their future. They raised questions on the British because the British were dubious in their aims.<sup>21</sup>

Shah Abdul Aziz issued a verdict that the Subcontinent is *Dar-ul-Harb* and the Muslim interest in the 1857 War of independence had to a great extent uncovered the Muslim respectability, and all the more especially the educated class, to the persecuted approaches of the British. This created a complex in Muslim mindset and thus they started to discover articulation in a strict protectiveness against the Christians. The Muslim elite class did not attempt to understand the gravity of the complete change that was clearing the country, releasing partially yet certainly the quick scholarly improvements occurring in the West. Certainly, Christian missionaries were entering Subcontinent in huge numbers for the sake of consolidation of their rule. The genuine changes were happening subtly in all walks of natives. The language, legal structure, the financial system, the scholarly standards, the educational framework, and the social classes were seeing intense changes yet gradually. This should have been assessed with a receptive outlook and open eyes.<sup>22</sup>

Shah Waliullah's reformist thoughts had been considered extraordinary futuristic changes in colonialism. The Muslim pioneers would have been in a better situation to comprehend, assess, and adjust to the new circumstance. Anyway, the reformist and revivalist perspectives on Shah Waliullah were regularly investigated rather protectively and often adjusted by later reformer's ideologies which caused the fall of the socio-religious domain. This was especially evident concerning the new western standards of innovation, secularism, and logical idea. These goals were not un-Islamic but rather regularly were made out to resemble that. Positively the Muslims in their resistant demeanor did not attempt to dispassionately observe through its suggestions while they were mentally in a place of sensible understanding and certified appraisal of both and were sufficiently competent to blend between reformist considerations and western information. In the Waliullah line of reformers, Sir Sayyid stood as a solitary model during the nineteenth century. He was brave in a new direction about Islamic reforms and western ideas yet he also became a rolling stone between medievalism and his radicalism.<sup>23</sup>

Looking at the sectarianism in the nineteenth and twentieth century, we cannot get away from the acknowledgment that initially the reformist philosophy was a brought together, incorporated, and moderate idea in the Waliullah thought. The radiating clash was much useless as these and other reformist features indicate Waliullah thought with far more noteworthy equalization and more extensive vision. In the middle of these reformist thoughts, there were numerous others adjusting thoughts from the two sides. However, these thoughts and standards show up plainly on the edge side of Islam and none seems to support a complete and positive explanation of either Islam or of the advanced western qualities, without which a perfect assessment of the two was inconceivable. Simultaneously, most upholders of this partisan reformism guaranteed to have hailed from the Waliullah School of thought.<sup>24</sup>

This difference amongst various schools of thought demonstrates the articulate disarray where the socio-political and religious atmosphere was fairly dim. It was just characteristic that the reforms came to be exposed to hasty and diverse thoughts and fixed and slender directions in later decades as a respected weightage of sectarian ideology. The resultant dogmatic methodology frequently started to recognize itself with trifling matters and pointless polemics. Despite polemical random data, the scholarly and reformist ideas handed down by Shah Waliullah had invigorated and mixed numerous reformist minds. This is especially evident on account of Deobund and Aligarh.<sup>25</sup>

The founders of Deobund and Aligarh were the creators of *Al-Kalam* too. The former is not famous while the later is notoriously popular because of his un-common profundity and the vagueness of the thesis. Sir Sayid has developed some new standards of his advanced *Al-Kalam* and put together it concerning a wide comprehension of modern western qualities and Islamic ideas of belief. Moulana Qasim established his new tendency of *Al-Kalam* on a profoundly logical comprehension of Islamic belief similar to the Quran and the Sunnah. Both needed a reappraisal as Westernist or customary because they had struck with new logic and remarkable methodologies.<sup>26</sup>

Aside from the reformist strains between the innovators and the customary, there were solid propensities of contrasts concerning the methodology and philosophy which affected the reform situation in the more extensive sphere of orthodoxy. If Deobund stood Waliullah's reforms and complete traditionalism then *Ahl-e-Hadees* represented complete

non-conventionalism. Similarly, they were adherent to *Hadees* and old-style prospectuses of Nadwat-ul-Ulama bantered for long as a votary of revisionism every single old-style syllabi as well as the conventional strategy of religious education. This does not show the inclination of one angle over the other yet the difference and even differentiation of these methodologies surfaced from a more profound conviction of their diverse comprehension of the reformist philosophy regularly revolved around an understandable as well as patriarchal figure.<sup>27</sup>

During the twentieth century, instances of this incomplete comprehension and half-cooked reformist energy have not been too uncommon to even think about finding. The origin of *Tablighi Jamaat* appears to have rearranged the entire revivalist and reformist into a six-point plan while somewhat later *Jamaat-e-Islami* seems to politicize through its glorification of the struggle for the divine rule.<sup>28</sup> From Shaikh Abdul Haq to Shah Waliullah, the reformers and their reformist thoughts have to recognize an ultimate and the prompt. The predominant socio-political conditions gave the prompt boosts and a transitory fixation to react and correct the dire issues. For example, Shaikh Sarhindi's reformist letters denounced the proclivity and closer connection among the Muslims and Hindus to propose brutal treatment of the later and appeal to the former. Another model was the *Jihad* movement of Sayid Ahmed Brailvi and Ismail Shaheed on the reformist procedure left by Shah Waliullah and Shah Abdul Aziz. Such activities and reactions had a prompt justification and none of the definite reformist values. Clearly, with the changing occasions, such brief thoughts also changed. To have a clear image of reformist thoughts, we can extensively count it as follows.

1. To give the reference of the basic sources that had gotten for the Muslim world including the Indian Muslims and a disregard had raised viable and indigenous contemplations to obscure the fundamental lessons of the belief.
2. To clean fundamental Islamic lessons from un-Islamic contemplations, superstitions, malpractice, and customs prevalent in the Muslim with the goal that the prophetic assignment may be reestablished.
3. To harmonize the *Shareat* and *Tareqat*, it was a determining inquiry in Islamic history, which required compromise to achieve a harmonization of the two tendencies. During the Mamluk time, the rift between *Shareat* and *Tareqat* had excessively widened as they existed no point of return. The reformers had a moderate perspective and considered them two separate sides of a similar coin.
4. To signify *Ijtihad* rather than traditionalism. Despite the predominance of the so-called logical sciences, conventionalism of the four schools of *fiqh* was viewed as unavoidable and fundamental. This pre-distinction in *Fiqh* had caused total disregard of the fundamental sources. From one perspective, the *Quran* and *Hadees* while concealment of all new inquiries, on the other, leading the Muslim subjects in reverse to medievalism as opposed to advance. Accordingly, the entryway of *Ijtihad* has firmly shut *Fiqh* which initially intended to comprehend and modify the existing conditions and give weightage to new contemplations based on the sources that had now gotten a hostage of traditionalism. Hence restoration of this lawful foundation or *Ijtihad* had become essential more than ever before.



5. To promote Affinity and Unity, Sectarian considerations had isolated the Muslims and sapped it of its genuine vigor as a universal and natural belief. The reformist thoughts, which found an exceptionally distinctive and clear articulation in Shah Waliullah's works, try to eliminate more verbal and superficial differences of the Muslims amongst schools of Sufi and Fiah, *Shareat*, and *Tareqat* or the *Shiaa-Sunni* rift through tolerance and moderation.

Looking at the issues of the reformer's immediate fixation from the passing contemporary conditions, the above seems to be the central element of the reformist philosophies.

### Conclusion:

In a nutshell, the dissension in the Muslims, coming from the clashing reformist thoughts, were not the immediate outcomes of these thoughts. These were later advancements from limited polemics and vision of the reformist movements. From this perspective, it is evident that the Muslims found a new expectation and a beam of light to skip from the gloom destined of the post-1857. The positive side of these endeavors was a ceaseless war against strange notions and the consistent exertion for the advancement of education and also totally free from any charge. While the negative sides of these reformists are that they emphasis on reformist beliefs instead of adopting a holistic approach towards the reforms. Besides this, they turned increasingly more to literalistic understandings of the sources and uninhibitedly utilized the terms like *Kafir* and *Bidaati*. Other than this, they extended the surprising contrast among the faith and material world. At last, it is too hard to think about resisting the induction that the dissensions in the Muslim society resulting from the clashing reformist thoughts were not simply the immediate consequence of the reformist idea itself but these were created from restricted vision. The reformist philosophy and the reformist movements should be separated. It was not only equipped for changing, restoring, and recovering the Muslim society but also could oblige to the sectarian discrimination and provide a common ground of solidarity and affinity.

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