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TOPIC

Role of Ulama and Sufis in Organizing the Muslim Society in the Ancient History of Subcontinent

AUTHORS

1. Shazia jaffar, Assistant Professor, Pakistan Study Center, university of Balochistan, Quetta, Pakistan. Email: shazia.jaffar@yahoo.com

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Role of Ulama and Sufis in Organizing the Muslim Society in the Ancient History of Subcontinent

¹ Shazia Jaffar

ABSTRACT:

In the preservation of Islam, its beliefs and tenets, firstly the ulema and secondly the Sufis played a dominant role. In the capital cities, Where the upper class of Muslim society lived, the ulema were the custodians of religion, and in the remote places among the masses, the sufis worked most effectively, generation after generation only to preserve the inner spirit of Islam among the Muslims but also to win thousands of converts from the downtrodden Hindu masses to whom even elementary human rights had been denied by their co-religionists. The spread of Islam in the subcontinent is the story of the tireless efforts of the numerous saints and sufis who dedicated their lives to the cause of the service of humanity. In winning converts these holy men were helped by two important factors. The evils of the caste system among the Hindus were at their worst on the eve of the Muslim conquest and because of the simple and unassertive life pattern of sufis, their devotion to the love and worship of the Almighty God and their love for suffering humanity, were tremendously devoted to fulfil this humanitarian and liberating mission of Islam.

Keywords: Islam, Ulema, Sufism, Silsilahs, subcontinent, Movements, Reformist,

Research Questions

- 1-What efforts had been made by Sufis of Subcontinent in proselytization of Islam?
- 2-How Reformist movements played significant role in proliferation of Islamic philosophy?

Research Methodology

When the Mughal Empire establishment in India, the sufis of Central Asia reached to India in large number as the peaceful missionaries of Islam. They dedicated their lives to the service of mankind and the spread of the Islamic faith. The propagation of Islam was regarded by them to be the greatest and most valuable service to be rendered to the people; to lead them from darkness to light. Different books and articles analyzed to get questions answered. Qualitative study design with the combination of analytical type of research is used in this research paper.

Literature Review

Shaikh Muhiuddin Ibn al-Arabi (1165-1240), the author of the theory, explains it,:

"There is Nothing but God, nothing in existence other than He; Whatever exist empirically as well as subjectively, outside the mind of man as well as inside, it is one-The God, there is not even a 'there', where the essence of all things is one"

With regard to the doctrine of risalat and the status of Prophet Muhammad (PBUH) which had been totally ignored by the sponsors of the Deen-e-Elahi, Shaikh Abdul Haque decided to write in Persian a comprehensive book on sirat, entitled the Madarij al-Nubuwwat. In a rather short introduction to this monumental work, he says that "due to the mischief of the present age, people are unable to assess the height and

sublimity of the position of Prophet Mohammad(pbuh). Hence being a Muslim, it is my duty to write a book on the life and virtues of the leader of the Prophets"

Mir waliuddin, "Sufi Movement in India" in An Outline of the Cultural History of India, edited by Syed Abdul Latif. In this respect, showed considerable difference of opinion with the fundamentalists among the Muslim theologians. The sufis also differed with one another in many respects as regards their methods of teaching. That is why, in the anal phase of its development, Sufism came to be organized into a number or Silsilahs, and they have made some special contribution to an individualistic touch of the spiritual philosophy or the organizational set up of his disciples Of course, it may be worthwhile to enumerate the salient principles of sufism with a reference to the main teachings of the Indian Sufis. Which was based on the theory of wahdat-ul-wajud or wahdat--wajud Unity of Being, according to which the Creator and the Created were identical; in other words, God was the Unity behind all range and the Reality behind all phenomenal appearance.

Sufism-Its Birth and Development

The Islamic mysticism, known as Tasawwuf or Sufism, was as old as Islam itself, it was no doubt 'born in the bosom of Islam and had no creed or dogma other than that of Islam. It is said that during the very life-time of Mohammad (pbuh) there were some men of virtue and of retiring nature who embraced Islam with pleasure and made efforts to seek personal intimacy with God through self-surrender, meditation and total dedication to the service of mankind. Such liberal minded men of God drew their inspiration from the Quran and the life of the Prophet (pbuh) but instead of parading about, their religious orthodoxy, they laid greater stress 'on the purification of one's inner-self in order to attain lasting spiritual bliss' These Companions (Sahaba) of Prophet (pbuh) were commonly called Ashab al Sufi-or People of the Bench Various attempts have been made to define the term sufi which came to be employed sometime in the ninth century for those of the men of piety and mystics among the Muslims who, unmindful of the formalism and social restrictions of the materialistic world adored God above all things' and who were 'so much absorbed in their meditation to God that even 'a moment's diversion from the thought of the Absolute was unbearable to them'. According to some, the term sufi was derived from safa pure) because of the purity of their hearts, purity of their thoughts and the nobility of their actions. Others derive the term from saffa (line, queue) and hold that the sufis were so called because they were in the forefront of the line or queue before God "through the elevation of their desires towards Him and the turning of their hearts unto Him'. According to a third definition, the term sufi has been derived from the word suffa (a bench) as the honourable character and qualities of these saints were similar to those of Ashab al Suff who were attached to the Prophet and lived 'strictly puritan lives. The term sufi also bears resemblance with the word suf or coarse wool, suggesting thereby that the sufis might have been so called because of their habit of wearing a woolen blanket or a loose all-purpose sheet of cloth.

Sufis in India

The advent of sufis to India dates back to the Arab conquest of Sindh. It is believed that some of the sufi saints might have penetrated into different parts of the country during this very period. When the Mughal empire establishment in India, the sufis of Central Asia reached to India in large numbers as the peaceful missionaries of Islam. They dedicated their lives to the service of mankind and the spread of the Islamic faith. The propagation of Islam was regarded by them to be the greatest and most valuable service to be rendered to the people; to lead them from darkness to light and to convert the Dar-ul-harb (the home of atheism) into Dar-ul-Islam (the home of Islam) was their aim. The sufis set up their abode in the residential quarters or colonies of the low castes on the boundary of the Hindu towns. Their object was to win their love and confidence and reconcile them to the Muslim rule. Secondly, they persuaded them to embrace Islam on merit. The Sultanate of Delhi was continued to only a part of India for most of the time but the sufis spread themselves throughout the country and carried on peaceful propagation of Islam.

Main Teachings of Sufis

Sufism was based on the monistic philosophy Which is the first fundamental principle of Islam. Nevertheless, the sufis, adopted the own line of thought and philosophic speculations in visualizing the Absolute Realty or the Supreme Creator and the relationship between Him and His creation. In this respect, they, sometimes showed considerable. difference of opinion with the fundamentalists among the Muslim theologians. The sufis also differed with one another in many respects as regards their methods of teaching. That is why, in the anal phase of its development, Sufism came to be organized into a number or Silsilahs, and they have made some special contribution to an individualistic touch of the spiritual philosophy or the organizational set up of his disciples Of course, it may be worthwhile to enumerate the salient principles of sufism with a reference to the main teachings of the Indian Sufis. Which was based on the theory of wahdat-ul-wajud Unity of Being, according to which the Creator and the Created were identical; in other words, God was the Unity behind all range and the Reality behind all phenomenal appearance.

The sufis stood for the establishment of harmonious relationships between God and the soul. They felt that the desire for 'direct communion with God' could be attained in this very mortal life (khaki jama) through intense love for and total surrender and dedication to the Supreme Power. The sufi saints, in their capacity as pirs-the living teachers or spiritual guides showed the path and suggested the means to their followers, called murids, for the attainment of that eternal bliss which was called marifat (recognition) or was (union) by them. The sufis on the other hand, compared this relationship with the one that existed between the Lover and the Beloved or Husband and Wife. According to them, the presence of God could be felt by anyone who attended to His call with a loving heart The sufis held that God was an invisible Absolute Reality and an Eternal Beauty which they named as Jamal, and this universe was not a mere illusion either; it was the visible or outward manifestation of God and it was named as Husn (lovable beauty). They armed them self-manifestation and

desire to be loved' was and essential attribute of the Eternal Beauty. Hence the sufi philosophy was based on the principle of Love which was the essence of all religions' and 'the cause of all creation.

Sufi Silsilahs

In course of time the sufis organized themselves into silsilahs (orders) and established Khanqahs (hospices). After the fall of Baghdad, when the us political power was at its lowest ebb, the sufis took upon themselves the great task of revitalizing Muslim society through an organized spiritual discipline. Many sufis orders that have arisen in the world, only four of them contributed significantly in India. These are:(1). Chishtiyah (2). Shorwardhiyah (3) Qadiriya (4) Naqshbandiyah

1.Chishtiyah Silsilah:

The oldest sufi order in India and Pakistan is the Chishti order, which traces its origin to Khawaja Abu Ishaq Shami, who died in 940 AD. It was introduced into India by Khawaja Moinuddin Chishti of Sistan, a southern district of Afghanistan, where he was born in 1142 AD, this order has extensive influence, particularly in Northern India, Deccan and Bengal. Some of the distinct characteristics of the followers of this silsilah are:

1. The followers of this silsilah consider tariqat (a term used by the sufis for their special form of religious life) the more important than shariat.
2. They emphasize on illa-Allah (except Allah) while reciting kalma-e-shahadat and generally, move their head and upper part of the body during this recitation.
3. The distinctive characteristic of the followers of this order is that they arrange sama (the recital of holy songs), eg. listening of Qawali, and take much interest in music. During sama the chishtis fall to spiritual ecstasy (wajd) and are captured by a spiritual mesmerism (hal).
- 4.They usually wear coloured dresses and among that they give preference to brown colour.
5. They show a lot of tolerance in them for the other religious communities.

2.Shorwardhiyah Silsilah:

Following the appearance of the Chishti order in India, the next sufi silsilah to be introduced was to Shorwardhi order which was sponsored by Shaikh Bahauddin Zakriya, a native of Multan. This order traces its origin to Shaikh Abdul Najeeb Shorwardhi (1097-1162). This order has extensive influence, particularly in Sindh, Punjab, NWPP, Balochistan and Gujrat. Some of the distinct characteristics of the followers of this silsilah are:

- (1) They strictly follow the shariat. (2) They are in favor of both Zikr-e-Jali (perceptible zikr) and Zikr-e-Khafi (imperceptible zikr). When the exercise performed aloud, the voice may raise very high, in order deliberately out any other thoughts Zikr-e -jali. There is the opposite of this, practises his repetitions quietly. (3) During the Zikr they stop their breathing and repeatedly say the word Allah-Hoo (4) They avoid sama and emphasize one recitation of Quran. (5) They do not show much tolerance in them for the other religious communities.

3.Qadiriyyah Silsilah:

The third religious order to find entrance into the religious of Indian Islam was the Qadiri order so named from its founder Shaikh Abdul Gilani (1077-1166) of Baghdad. This famous saint is highly regarded throughout India and frequently goes by the titles, Pir Dastagir or Pir-Piran. His Urs is widely celebrated on the 11 Rabi-us-Sani. Though the founder died in 1166 AD, the order was not introduced into India until more than three hundred years later. In 1482, Syed Bandagi Mohammad Ghosh, one of his descendants, took up his residence at Uch, in Punjab, already made famous because of Muslim saints by the Shorwardhi order. This order did not make much headway in the subcontinent and has influence in Northern India particularly in Punjab and Sindh. Some of the distinct characteristics of the followers of this silsilah are. (1) They strictly follow the shariat. (2) They are in favor of both zikr-e-jali and zikr-e-khafi. (3) During the zikr they give much weightage to the darud (salutation). (4) They are against the sama and music. (5) They usually wear green turban.

4.Naqshbandiyah Silsilah:

The fourth. and last, of the great sufi orders to be introduced into-india is known as the Naqshbandi order, which was founded by Khawaja Bahauddin Mohammad Naqshband (1317-1389) who was buried near Bukhara. About two hundred years later this order was introduced into India by Khawaja Mohammad Baqi Billah, who died in 1603 AD, and whose tomb is at Delhi. This order also did not make much head way in the subcontinent and has some influence in Punjab, Kashmir and Bengal. Some of the distinct characteristics of the followers of this silsilah are:(1) They strictly follow the shariat and reject the tariqat. (2) They are against the zikr-e-jali and are only in favor of zikre-khafi. (3) During the zikr, they sit in contemplation and bow their heads down with eye closed (4) They are against the sama and music. (5) Among them the murshid (spiritual guide) does not sit separately from the murids (disciples). A brief account of the lives and teaching of some of the leading sufis is given below

Khawaja Moinuddin Chishti Ajmeri (1142-1236)

Khawaja Moinuddin was born in 1142 at Sanjar in the territory of Sijistan (or Sistan) and died at Ajmer in 1236 AD, He took to the life of self-imposed poverty (faqir) at the early age of fifteen when he was working in a garden which he had inherited from his father. A wandering darwish happened to come by it. Moinuddin offered some grapes to him and in return he took out a piece of squeezed bread from his bag and asked him to eat. It is stated that as he ate it a change came in him and he gave up the worldly life. He sold the garden and distributed among the poor all that he had. He left his native town and started travelling from place to place. Completing his studies in Bukhara and Samarqand he proceeded toward Iraq. At Harun he met Khawaja Usman and got himself enrolled among his disciples. For twenty years he remained in his service and travelled Intensively in his company. After conferring on him his Khilafat, Khawaja Usman allowed him to leave and undertake travelling. During his travelling he stayed for some time with Shaikh Abdul Qadir Gilani, Shaikh Shahabuddin shorwardhi and

came in contact with many prominent sufis of his time. Finally, he came to the indo-Pak subcontinent in 1192. After spending some time at Lahore and Multan, he settled down in Ajmer about 1206, which was the capital of Prithvi Raj.

Services to Islam: Khawaja Moinuddin was one of the early preachers of Islam who had left his mark on the Indian people. At his hands many Hindus 'accepted Islam, and the local Hindu accounts are also full of his praise, an idea of the magnitude of his efforts to spread the message of Islam and his successors can be formed from the fact that his tomb at Ajmer is considered to be one of the holiest of Muslim shrines in South Asia. Muslims and Hindus assemble every year, bow their heads before that lofty Dargah, pay large sums to its caretakers and perform various services.

Foundation of Chishti Silsilah in Subcontinent: The Chishti silsilah was founded by Khawaja Abu Ishaq Shami (d.940) and was brought to the subcontinent by Khawaja Moinuddin Chishti. As he established in the Indian subcontinent the first sufi silsilah, he is often referred to as Hind-ul-Wali (the Saint of India) or Sultan-ul-Hind, [the (spiritual) Sultan of Hindustan]. Within a short period, Khawaja Moinuddin Chishti established his khanqahs all over the subcontinent. These khanqahs were ordinarily situated in solitary places which provided ideal atmosphere for meditation as well as a refuge for visitors expecting to derive benefit from the company of pious saint. His **Successors:** Khawaja Moinuddin Chishti influenced & trained many prominent sufis of his time. Among his highly respected disciples are included the names of Shaikh Hamid ud din Nagori, Shaikh Qutbuddin Bakhtiyar Kaki (after whom is named the famous Qutb Minar built by Qutbuddin Aibak") and Shaikh-e-Kabir Baba Farid Ganj Shakar who carried on his mission with great vigor and success. His influence on the Indian people through the Nizami and Sabiri branches of the Chishti order is wide spread.

Shaikh Bahauddin Zakriya (1182-1262)

Shaikh Bahauddin Zakriya was born in 1182 at Kot-Krur, not far from Multan, where his grandfather, originally from Makka", had finally settled. After receiving his graduation in Multan, he went to Khurasan completed his advanced studies under well-known scholars at Bukhara and Madina. At Baghdad he got himself enrolled as disciple of Shaikh Shahabuddin Shorwardi (1145-1234) who conferred Khilafat on him and then directed him to return to s Tatner-land to serve the people.

Services to Islam: In Multan he set up his Khanqah and soon became a highly respected and popular figure and large number of people were attracted by him and joined the circle of his disciples. the well-known Shaikh of Sehwan, Usman Marwandi, popularly known as Lal Shahbaz Qalandar, was also his disciple. It was due to his efforts that the non-Muslims residing in these regions embraced Islam. He also took keen interest in the public utility work by helping the promotion of agriculture, trade and the digging of wells and canals.

Foundations of Shorwardhi Silsilah in Subcontinent:

The Shorwardhi silsilah was founded by Shaikh Abdul Najeem Shorwardhi (1097-1162) and was presented into Muslim India by Shaikh Bahauddin Zakriya, who was encouraged by Shaikh Shahabuddin Shorwardhi, the pir or Bahauddin Zakriya, the

famous author of an Arabic manual on sufism entitled Awariful-Maarif and virtually co-founder of Shorwardhi silsilah. With Multan as 1S centre the silsilah became dominant in the areas which now constitute Pakistan. Shaikh Shahabuddin and his successors at Multan were universally respected, and at the time of Mongol invasion of Multan, they became the spokesman for the common people.

Revolt against Local Ruler: He had a great influence over the masses and had close contacts with scholars of his time. An idea of his popularity and respect as a pious religious leader can be formed by an incident. Shaikh Baha Uddin did not like Nasiruddin Qabachah, Chief of Multan, because of his indifference in regard to enforcing the law of Shariat. Accordingly, when he came to know that he (Qabachah) was planning a revolt against the central government he wrote a letter to Sultan Iltumish informing him about it. A similar letter was. Written by the Qazi of Multan. Both of these letters were intercepted by the men of Qabachah. He called the Shaikh and the Qazi to his court and placed the letters before them; the Qazi had no explanation to offer and was executed on the spot. But not having enough courage to treat the Shaikh in a similar fashion Qabachah asked him if the letter was written by him. The Shaikh replied in the affirmative edding that it was from God and he would do what he could. Qabachah was taken aback by the frank admission of the Shaikh. He thought of another trick. Knowing that the Shaikh usually did not take meals outside his house, he ordered food to be. laid before him. His purpose was, however, defeated because the Shaikh partook of it. Qabachah- finding himself helpless let the Shaikh go. Later Iltumish defeated Qabachah and annexed his territory. The Ismailis of Multan, who once attempted to assassinate the Sultan in order to establish their own faith as the state religion, were, uprooted by the Sultan. Shaikh Bahauddin Zakriya had a great deal to do with reconverting Ismailis to Sunnism in Multan."

His Successors: Shaikh Bahauddin. had many disciples who carried on his mission successfully. Among inmost prominent were his son Shaikh Sadruddin Arif and grandson Shaikh Kukunuddin, syed Jalal Bulkhari, Lal Shahbaz Qalandar, and Amir. Husaini. He died at Multan in 1262 and was buried in the Multazu fort.

Shaikh Ahmad Sirhindi (1564-1624)

Shaikh Ahmad Sirhindi, commonly known as Mujaddid-o-Alf-Sani (the reformer of the second millennium), was born on 26 June, 1564, in Sirhind, a city of East Punjab. He was educated at home and was inducted into mysticism by his father, Shaikh Abdul Ahad, who was himself an eminent Sufi. He learnt the Quran by heart very early. After receiving his early education from his father, he proceeded to Lahore and Sialkot for higher education. At Sialkot he obtained religious education from such reputed scholars as Maulana Kamaluddin Kashmiri and Maulana Yaqub Kashmiri. At the age of 36, he went to Delhi and there he met KhawaJa Baqi Billah who introduced him to the Naqshbandi Silsilah. Shaikh Ahmad was. not new to sufi discipline as he had made remarkable progress and soon reached the sublime heights of experience and supreme vision. He died on 15 December, 1624, at the age of 60 years and was buried in Sirhind.

Mujaddid's Reforms: When Akbar reached the heights of his atheistic activities and

promulgated Deen-e-Elahi, Shaikh Ahmad Sirhindi was a scholar and saint in the making. Mujaddid al-Saani's greatest achievement is to change the temperament of the government. During the reign of King Jalaluddin Akbar, the life span of Islam and Muslims was narrow. The power and planning with which the uprooting of Islam was carried out was enough to make his aching heart tremble.

But he had not yet come to the fore, through which he could influence the empire and politics. However, it is known from history that he sent instructive messages to Jahangir through Syed Sadr Jahan and Murtaza Khan. The opponents of Shaikh also came out and he was dubbed as an atheist by them. They misguided Jahangir and instigated him to take action against the Shaikh. The result was the imprisonment of Shaikh in the Fort of Gawaliar from 1619-1620. His exemplary character and teachings revolutionized the life of the criminals who came into contact with him in the jail and became pious Muslims. In prison he also converted to Islam several hundred idolaters who were his companions in the same prison. Allama Iqbal, the poet-philosopher of Islam, pays appropriate tributes to the Shaikh Ahmad Sirhindi in Bal-e-Jabril when he says:

گردن نہ جھکی جس کی جہانگیر کے آگے
جس کے نفس گرم سے ہے گرمی احرار
وہ ہند میں سرمایہ ملت کا نگہبان
اللہ نے بروقت کیا جس کو خبردار

Who did not bow down his head in front of Jahangir. Whose soul is warm, the warmth of which is free. He is the custodian of the nation's capital in India. One who was alarmed Allah in a timely manner.

At last wisdom dawned upon Jahangir and Shaikh was released. The king befriended and respected the Shaikh. He listed his advices. After Maghrib Prayers the King would grant him special audience where Shaikh would talk about religious affairs with Jahangir. He asked his son Shah Jahan to become spiritual disciple of the Shaikh. Jahangir had himself requested the Shaikh to remain with the Imperial army. The Shaikh complied and preached true Islam among the troops which greatly contributed to enhancing the moral of armed forces as well as prepared them for their duties towards Islam and the State. In fact, it was difficult for Jahangir to understand the terms and subjects of Sufism, and he was completely unaware of the status of Mujaddid Sahib. In addition, since Mujaddid was opposed to the Shiite beliefs, the influential Iranian element of Jahangir's court took advantage and filled the king's ears. There may be other reasons why the courtiers may have whispered, the king summoned Mujaddid to the court, or Mujaddid did not care about the royal etiquette, which included prostrating to the king. Mujaddid was detained in Gwalior Fort for disregarding etiquette. Mujaddid continued to engage in correction, training and invitation even in prison. It is said that thousands of non-Muslim prisoners converted to Islam through his preaching and companionship. During his imprisonment in Gwalior, Hazrat Mujaddid was showered with divine rewards in the form of progress. At last, the time came when the king was

sorry for what he had done and invited him to visit, and was eager to meet him. Hazrat Mujaddid was imprisoned in Gwalior Fort for one year. When the king came out, he was very kind to him and he benefited from Jahangir's devotion, and that the dignitaries of the court and the elders of the country were attracted to reform. The letters he wrote to the officials and elders of the kingdom they were very effective, and the effect was felt by everyone who read his letters. The effect of this resulted in that the spreading sedition of Jalaluddin Akbar was stopped and instead of embracing India into Brahmanism or monotheism, again, the religion was given under the care and supervision of religion of Hijazi

Shah Waliullah (1703-1762)

Qutbuddin Ahmad, popularly known as Shah Waliullah, was born on 21 February, 1703 AD, four years before the death of Aurangzeb Alamgir, in a small village named Pulth in Muzaffar Nagar district, United Provinces (India) and died in Delhi in 1762 AD. His father, Shah Abd-ur-Rahim, was a lineal descendent of Hazrat Umar and his mother came from the house of Imam Musa Kazim. Shah Abd-ur-Rahim was a scholar and a sufi of renown in his own right, who preferred to lead a life of retirement and, in spite of unrivalled opportunities for being associated with the government of such an orthodox monarch as Alamgir I, refrained from availing himself of them. He did, however, cooperate with: the emperor in the compilation of the who known al-Fatwa-e-Alamgiriyyah. He was the founder of a college, Madrasah-e-Rahimiyah, where he himself lectured. Since he was both a theologian and a sufi, his effort was to remove the conflict between theology and mysticism. The spirit of compromise he imparted to his son, Shah Waliullah, who received his early education, both theological and mystical, under him. The son was a young man of promise: at a comparatively early age he not only graduated from his father's college, but also started lecturing there. After having been engaged in teaching for 12 years in that college, he left for Arabia to further his studies and to perform the pilgrimage. He studied at Madina for about one year, here he was highly motivated by Shaikh Abu Tahir bin Ibrahim, who was a competent and careful scholar." He was. Capable of taking broad views of problems and tried to remove conflicts in differing views where ever this could be achieved. This confirmed Shah Waliullah in the attitude that he had inherited from his father. He came back to country on 9 July 1732 and started the most productive phase of his life. On his return to India, he found the condition of the people and government still Worse. He realized that the decline of the Muslim Empire and society was the result of ignorance of the basic principles of Islam. So, in the beginning of his work, he emphasized upon the teachings of Islam.

Efforts for Revival of Islamic Society:

Shah Waliullah made his greatest mark on the moral and intellectual training of the contemporary Muslim Society. Keeping in view the urgency of the times, he devised a comprehensive program for the restoration of the greatness of the Muslims, which was useful both in theory and in practice. In view of the circumstances, he worked with his intellectual pursuits and efforts for revival and renewal with such political

foresight and such intelligence and high vision that if the Mughals had any ability and courage and political consciousness in the empire, India would not only the narrow-minded and anarchist country would have been safe from the temptations but also from this British domination. It weakened India in the middle of the nineteenth century and emptied the field, and not only annexed it to the British Empire but also deprived it of the power and resources that influenced world politics and consolidated its power over Muslim Arabia. And then in such a situation he gave the idea of a total system. In the age of slavery and this decline, he points out that when such a calamity befalls the Ummah as a whole, Allah Almighty must find a way to save humanity from it. He also says that one of the purposes of the revelation of the Holy Prophets is to eradicate economic corruption.

He calls the solution to these problems the "total system", which means that the system of justice must be enforced by eliminating all exploitative systems. This is the universal view of Shah that all the defects that existed in the society during the Prophet's time are also present in today's society. Therefore, the comprehensive philosophy of the Qur'an al-Hakim is that its revelation is with reference to every age and this point is the proof of its universality that in the mirror of the Qur'an, Muslims should see the Muslim society and classes of their time. And think about how economic and social ills and weaknesses creep into them. The Qur'an is the source of guidance and offers solutions to these problems.

Work for Fiquah:

As an independent thinker he studied the fiqhah (Islamic Jurisprudence) of all the sects and carved out the necessity of Ijtihad and explained its basic principles, rules and conditions, In the course of history the sunnis had come to regard four schools as being equally authentic, i.e., Hanafi, Shafi, Malaki and Hambli. He advised them to go back to the Holy Quran and Sunnah and on this basis formulate a new legal system. He also wrote a pamphlet on the principles of ijtiḥad (independent interpretation) and taqlid (conformity). In his principles of ijtiḥad, he clarifies whether it is obligatory for a Muslim to adhere to come of the four recognized schools of Islamic Jurisprudence or whether he can exercise his own judgement. In the opinion of Shah Waliullah, for a layman, the best course is taqlid, that is, to follow the ijtiḥad of any one of the four great imams, but a person well versed in - Islamic law can exercise his own judgement which should be in conformity with the practice of the Holy Prophet. The worst rift among the Indian Muslims at Waliullah's time had been caused by the hostility between the Shias and the Sunnis stood for the reconciliation between the differing points of view of two sects of Islam. He wrote a work on the caliphate which he discussed the whole question a conciliatory manner and tried to remove the misconceptions of the Shias about the personalities of the first three caliphs.

Efforts for Socio-Political Integration:

the principle of Shah Waliullah explains is the very life of all political and social organizations, freedom, government and good life all depend upon it. The maintenance of tazawun or equilibrium is according to him, mainly dependent upon healthy economic

conditions. The health of an economy can be secured only by a proper distribution or wealth, an unequal distribution which leads to its concentration in the hands of a few and reduces others to extreme poverty creates a serious disequilibrium and produces conflicts within the society which affect its well-being adversely; it sometimes leads a nation to aggression for the sake of acquiring by force what others have earned through their hard work and industry. Shah Waliullah laid great emphasis upon the necessity of removing all forms of economic injustice and tyranny, because when a group is reduced to a level where it must work like animals to earn a livelihood, it loses its social virtues. Shah Waliullah, however, gave a more logical theory of the social and political integration. He builds up his theory of irtifaqat (Stages of human evolution) as the true explanation of the social evolution. He conceives four stages of development in the social structure namely: 1:families, 2:villages, 3:city-states and 4:the great caliph. In his view the establishment of the Khilafat is the highest development of the political society. It is interesting to note that Shah Waliullah, unlike Ibn Khaldun, regards the emergence of the Khilafat as the culminating point of social evolution. At the same time, he emphasizes that Khilafat emerges out of the anarchy of the city-state.

Conclusion

It is said that during the very life-time of Mohammad (pbuh) there were some men of virtue and of retiring nature who embraced Islam with pleasure and made efforts to seek personal intimacy with God through self-surrender, meditation and total dedication to the service of mankind. Such liberal minded men of God drew their inspiration from the Quran and the life of the Prophet (pbuh) but instead of parading about, their religious orthodoxy, they laid greater stress 'on the purification of one's inner-self in order to attain lasting spiritual bliss' These Companions (Sahaba) of Prophet (pbuh) were commonly called Ashab al Sufi-or People of the Bench Various attempts have been made to define the term sufi which came to be employed sometime in the ninth century for those of the men of piety and mystics among the Muslims who, unmindful of the formalism and social restrictions of the materialistic world 'adored God above all things' and who were 'so much absorbed in their meditation to God that even 'a moment's diversion from the thought of the Absolute was unbearable to them'. According to some, the term sufi was derived from safa pure) because of the purity of their hearts, purity of their thoughts and the nobility of their actions. Others derive the term from saffa (line, queue) and hold that the sufis were so called because they were in the forefront of the line or queue before God "through the elevation of their desires towards Him and the turning of their hearts unto Him. Sufism was based on the monistic philosophy Which is the first fundamental principle of Islam. Nevertheless, the sufis, adopted the own line of thought and philosophic speculations in visualizing the Absolute Realty or the Supreme Creator and the relationship between Him and His creation. In this respect, they sometimes showed considerable. difference of opinion with the fundamentalists among the Muslim theologians. The sufis also differed with one another in many respects as regards their methods of teaching. That is why, in the

anal phase of its development, Sufism came to be organized into a number of Silsilahs, and they have made some special contribution to an individualistic touch of the spiritual philosophy or the organizational set up of his disciples. Of course, they dedicated their lives to the service of mankind and the spread of the Islamic faith. The propagation of Islam was regarded by them to be the greatest and most valuable service to be rendered to the people; to lead them from darkness to light and to convert the Dar-ul-harb (the home of atheism) into Dar-ul-Islam (the home of Islam) was their aim. The sufis set up their abode in the residential quarters or colonies of the low castes on the boundary of the Hindu towns. Their object was to win their love and confidence and reconcile them to the Muslim rule. Secondly, they persuaded them to embrace Islam on merit. The Sultanate of Delhi was continued to only a part of India for most of the time but the sufis spread themselves throughout the country and carried on peaceful propagation of Islam. The sufis stood for the establishment of harmonious relationships between God and the soul. They felt that the desire for 'direct communion with God' could be attained in this very mortal life (khaki jama) through intense love for and total surrender and dedication to the Supreme Power. The sufi saints, in their capacity as pirs-the living teachers or spiritual guides showed the path and suggested the means to their followers, called murids, for the attainment of that eternal bliss which was called marifat (recognition) or was (union) by them. The orthodox Muslim theologians were opposed to the doctrines of wahdat-ul-wajud and marifat; according to them God as the Absolute Power was indivisible and unrivalled in His eternal existence, and that the relationship between God and man was the one between the Creator and the Creature or Master and the Slave. The sufis on the other hand, compared this relationship with the one that existed between the Lover and the Beloved or Husband and Wife. According to them, the presence of God could be felt by anyone who attended to His call with a loving heart. The sufis held that God was an invisible Absolute Reality and an Eternal Beauty which they named as Jamal, and this universe was not a mere illusion either; it was the visible or outward manifestation of God and it was named as Husn (lovable beauty). They armed them self-manifestation and desire to be loved' was an essential attribute of the Eternal Beauty. In course of time the sufis organized themselves into silsilahs (orders) and established Khanqahs (hospices). After the fall of Baghdad, when the Muslim political power was at its lowest ebb, the sufis took upon themselves the great task of revitalizing Muslim society through an organized spiritual discipline. Khawaja Moinuddin was one of the early preachers of Islam who had left his mark on the Indian people. At his hands many Hindus 'accepted Islam, and the local Hindu accounts are also full of his praise, an idea of the magnitude of his efforts to spread the message of Islam. Shaikh Ahmad was not new to sufi discipline as he had made remarkable progress and soon reached the sublime heights of experience and supreme vision. These silsilahs gave much set back to the efforts of Sufis to create harmony between Hindus and Muslims.

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