



IMPACT OF THE NAQSHBANDI SILSILAH ON INDIAN MUSLIMS

ABSTRACT

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Abstract

The present work seeks to investigate “**Impact of the Naqshbandi Silsilah on Indian Muslims**”. The *Silsilah-i-Khwajgan* known as the *Naqshbandi Sufi Silsilah* in India, originated in Transoxiana (Turkey) under the foundership of Khwājāh Abū Yousuf Hamdāni (d.c.e. 1140). Khwājāh Bahau’ d-din *Naqshband* (c. e. 1318) was the seventh in the *Naqshbandi* series. He was adopted by Khwājāh Muhammad Shamsi, the fifth descendent of Hamdāni. Bahau’ d-din *Naqshbandi* died in (c.e 1389) and buried near Bukhara. His successor was Alau’ d-din Attar (c.e.1393) who was married to his daughter and though Attar was a renowned *Sufi*, it was *Maulānā* Yaqub Carkhi (d. c. e. 1477) who continued the *Naqshbandi* lineage. It was his descendant Khwājāh ‘Ubaydullāh Ahrar, who established *Naqshbandi* supremacy in Central Asia. Khwājāh Nuru’ d-din ‘Ubaydullāh Ahrar, was the forerunner of the Indian line of the *Naqshbandis*. Khwājāh Nuru’ d-din ‘Ubaydullāh Ahrar died in 29 *Rabiul Awwal* 895 A.H/ 20 *Februry*, 1490 c.e. and buried in his *Khānqah* in Samarkand. The Khwājāh had a large number of disciples of whom the prominent were ‘Umar Shaykh Mirza, father of Babur and his son Khwājāh

Muhammad Yāhya. Khwājāh ‘Abdul Shahid and Khwājāh Kalan who migrated from central Asia to India, and Khwājāh ‘Abdur Rahim Jami, was also the disciple of Khwājāh ‘Ubaydullāh Ahrar. Khwājāh Khāwand Mahmud-al-Attar-al-*Naqshbandi*-al-Husayni was the eldest son of Khwājāh ‘Ubaydullāh Ahrar. He was highly revered by Babur.

Akbar’s reign brought a flourishing period of the *Naqshbandi* order in India. A number of scholars of the order migrated to India and settled here. Among them Mirza Sharfu’d-din Husayn, son of Khwājāh Muin also migrated to India, in the fifth year of Akbar’s reign and was honoured with governorship of Ajmer by Akbar. Akbar’s sister Bakshi Banu Begum was married to him. Among other *Naqshbandi Sufi Saints* who settled in India were, Khwājāh ‘Abdus Shahid who was a son of Khāwand Dost, a disciple of Khwājāh ‘Abdus Shahid. He was highly placed in Akbar’s court and Danyal, Akbar’s son was married to his daughter. Another famous *Sufi* of the *Naqshbandi* order was ‘Abdullāh Khan, who migrated from Transoxiana to India. He was the son of a sister of Khwājāh Hasan *Naqshbandi*. He died on 17 *Shawwal* 1054/ 17 December 1644.

The *Naqshbandi* order brought into limelight in India by Khwājāh Muhammad Bāqi or Bāqi Billāh Berang, who was born

in 971/ 1563-64 at Kabul. His father was a *Sufi Qari* ‘Abdus Salim *Khalji* Samarkandi *Quraishi*. While on his mother’s side he belonged to the ‘Ubaydullāh family. Kawaka Bāqi Billāh received his spiritual education from a number of renowned *Sufi Saints*; prominent among them were *Maulānā* Sadiq Halawi, Shaykh Khwājāhh ‘Ubaydullāh, Khwājāh Iftikhār, Amir ‘Abdullāh Balkhi, Khwājāh Shaykh Bahau’d-din *Naqshbandi* and *Maulānā* Shaykh Muhammad Khwājāgi Amaknagi.

His search for spiritual guidance and the attainment of spiritual perfection took him to various places such as Transoxiana, Kashmir, Delhi, Sambhal and Lahore. Hazrat Khwājāh Baqi Billāh was blessed with great spiritual qualities because of his extra-ordinary love for and obedience to the Holy *Prophet* (pbuh).

Khwājāh Bāqi Billāh was a profound teacher and had a number of disciples. A few of his prominent disciples were Shaykh Ahmad Sirhindi (*Mujaddid Alf Thani*), Khwājāh Husamu’d-din Ahmad bin Nizamu’d-din of Badakshah and Shaykh Taju’d-din bin Sultan Usmani of Sambhal and Shaykh Ilahdād of Delhi.

The next phase of development and impact of *Naqshbandi Sufi Silsilah* on Indian Muslims was made appearance under the

guidance of Hazrat Shaykh Ahmad Fāruqi Sirhindi. Shaykh Ahmad was a descendant of *Khalifah* Hazrat Umar (RA) with 31 intermediaries separating the two. He was the son of *Makhdum* Shaykh ‘Abdul Ahad Fāruqi Kabuli *Naqshbandi* (C.E. 1521-1598). He was known as *Mujaddid Alf Thani*. He was born on 14th *Shawwal* 971/*May* 26, 1564 in Sirhind, Punjab. He is co-founder of *Naqshbandi Sufi Silsilah* in India. He refined *Sufi* doctrines of all *Sufi* orders in India in the light of *Qur’ān* and *Sunnah*. Shaykh Ahmad became a renowned *Sufi* preacher and renovator of *Naqshbandi Silsilah*.

Some works, research papers, articles are available on the *Naqshbandi Silsilah* and its doctrines, but no critical work, has so far been done on the impact of *Naqshbandi Silsilah* on Indian Muslims. The books, monographs, magazines, reviews, research papers, seminar proceedings, lectures related to the topic and with the help of contemporary scholars and works on *Naqshbandi Sufi* order, this research work is persuaded.

The work contains nine chapters. Chapter first discusses introduction. Chapter two is on political and religious conditions of the Muslim world during the sixteenth and seventeenth centuries. Chapter three deals with socio-religious conditions of India during the reign of Emperor Akbar. Chapter four

emphasizes socio-religious conditions of Indian Muslims in general. Chapter five examines origin and development of *Naqshbandi Sufī Silsilah*. Chapter six focuses doctrines of *Naqshbandi Silsilah*. Chapter seven highlights Shaykh Ahmad Sirhindi as a *Sufī* reformer. Chapter eight evaluates the doctrines of *Wahdat-al-Wujūd* and *Wahdat-as-Shuhūd* and finally Chapter nine critically analyzes the impact of *Naqshbandi Silsilah* on Indian Muslims state wise.

Akbar's religious policy made a very bad impact on the Indian Muslim society. As a *Naqshbandi Sufī Saint* and renovator of *Islām* Shaykh Ahmad Sirhindi played a very crucial role to eliminate Akbar's irreligious practices and preached the true doctrines of *Islām* till death. After his death, disciples and *Khalifāhs* of Shaykh Ahmad Sirhindi continued to preach *Naqshbandi Sufī* doctrines for *Islāmic* revivalism in India.

Naqshbandi Sufī Silsilah is closer to orthodoxy than any other *Sufī* orders in India. The major contribution that Shaykh Ahmad Sirhindi made is his reformation in *Sufī* thoughts. He emphasized that *Sufī* practices must be based according to the spirit of *Qur'ān* and *Sunnah* of *Prophet Muhammad* (pbuh). He rejected all *un-Islāmic*

Sufī practices which were prevailed the then in Indian Muslim society, and instructed to follow *Sharī‘ah*.

Chapter first focuses the aims and objectives of the study and a brief appraisal of the sources of study. Though there are a lot of sources but it is very difficult to discuss all sources in detail. Therefore, we confined ourselves to outlined only primary and selected secondary sources. Then we have discussed aims and objectives of the works; by whom the works were composed publishers and year of publication.

Chapter second highlights the political and religious conditions of the Muslim world during the sixteenth and seventeenth centuries. Though we confined ourselves within the boundaries of India alone but for better understanding of Shaykh Ahmad Sirhindi’s thought and its impact on the Indian Muslims we also made a brief survey on environs political and religious conditions of neighboring countries and their religious, cultural and intellectual connections with India as well.

In this chapter we have discussed socio-religious conditions of Muslim world, particularly ‘Arabia, Iran, Afghanistan and Egypt etc.

For instance, after the death of *Sultān* Salāhu’d-dīn in 589/1139, he left the Arab countries, or the Middle East without

a strong political leader. However, in the opening decades of the sixteenth century, *Sultān* Salīm I (918 AH-926 AH), the founder of the Ottoman Empire, consolidated entire 'Arab world under one banner. He extended his dominion from Syria up to Egypt in 923/1517. This was especially important since this region had been under the sway of the Mamluks for the last two hundred years. During the rule of his descendant, *Sultān* Murād III (982-1004 AH), the *Ka'aba* was reconstructed in (984/1577). The *Mujaddid*, then, was young.

Transoxiana (Turkey) of medieval literature or Turkey was another important centre of *Islām*, well known for its art and culture. Important works on *Islāmic* literature such as *Sharah Waqāyah and Hidāyah*, which are still important books of study in India, were written here. The *Naqshabandiyah* School of *Islāmic Tasawwuf* originated here. The Shaybāni dynasty of Uzbeks came to rule Turkey in the beginning of the sixteenth century, and its rulers 'Ubaydllāh bin Muhammad (918-946 AD)³ and 'Ubaydllāh bin Askand (A.H. 961-1006)⁴ made Bukhara their capital.

Afghanistan, the immediate western neighbor of India was at that time, divided into two, of which the areas of Hirat and Sistan were under Iran, while Kabul was a part of the Mughal Empire. A Safāwid prince, Muzaffar Husayn Mirzā, surrendered

Qandhar, which initially was under the rule of the Iranians, to Akbar in 1003/1595. From then on, Afghanistan became a dependency of India and continued to be until the middle of the eighteenth century, when Nādir Shāh ended Mughal rule in India in 1151/1738.

After this, the Lodi ruled in India, until their last ruler Ibrāhim Lodi, was defeated in 932/1526, by the Mughal ruler, Bābur who laid the foundation for the longest and most stable Muslim dynasty to rule over India for a long time to come. Sikander Lodi (923/1517) was a pious and generous ruler who had a high regard for scholars. The Lodi rule, followed by a brief rule of Sher Shāh Sūri from 946/1540 – 952/1545. His successor Salīm Shāh Sūri could not hold on for long and eventually lost power to Akbar in 963/1556. When Jahāngīr came to the throne the *Mujaddid* was 43 years of age.

In Iran, on the other hand, Shāh Abbās, the most successful Safāwid ruler, covered 800 miles by foot, on his pilgrimage from Isfahan to Meshhad, and swept the grace of Hazrat Ali in Najaf.

The people of Afghanistan and Turkey have also been known for their religious bend of mind. When the Afghans and Turks came to rule in India, they brought with them their religiosity. The Indian Muslims came to follow the Hanafite laws

for the major parts, except in the coastal areas, including Malabar. It was in this region of India that treatises such as *Fatāwā Tatārkhāni* and *Fatāwā Qāzi* came to be written.⁸

The sixteenth century was not an age of any kind of intellectual awakening, as the previous centuries had been. No new or significant addition was made in the fields of thought, science or even culture. Great scholars like Hāfiz Ibn Taimiyah (d.728/1328), Taqiu'd-dīn bin Daqīqul-Īd (d.702/1303), 'Alāu'd-dīn Bāji (d.714/1314), Jamalu'd-dīn 'Abul Hajjāj al-Mizzī (d.742/1341), Shamsu'd-dīn Al-Zahabī (d.748/1347) and Abū Hayyān Nahwī (d.745/1344), who existed in the second half of the fourteenth century, and who had made contributions in the fields of the *Hadīth*, (narratives and traditions), *Kalām* (dialectics), *Tārīkh* (History) and *Rijāl* (biography) were no longer there. Ibn Hajr al-'Asqalānī's (d.852/1448) monumental work, *Fath-al-Bāri*, a commentary of the *Sahīh –Al-Bukhāri* had also been written in this glorious era.

However, it is not that the sixteenth century was completely bereft of any great scholar or work on *Islām*. In the beginning of the century, Shamsu'd-dīn Sakhāwī (d.902/1497) and Jalālu'd-dīn Suyutī (d. 911/1505) existed, who were eminent scholars in their own field. There also existed Shamsu'd-

dīn al Zahabī who wrote the *Fath al Mughīth b' Sharh al-Fiyat-il-Hadīth*, a book on the subject of principles and technical terms of *Hadīth*. He wrote another work, *Al-Zau ul Lām'e l'ahl al-Qarn al-Tās'e* along biographical lines.

Suyūti, the well known scholar of *Islāmic* history, living and writing this time, has covered vast subjects in his work *Tafsīr Jalālain*, which is acclaimed as a prominent work of this time.

Chapter third discusses Socio-religious conditions of India during the reign of Emperor Akbar. In this chapter a critical appraisal has been done on the socio religious conditions of India, under the Emperor Akbar which was golden age of Mughal rule. In the beginning, Akbar's reign began with orthodox religious values. Historians of Akbar's era agree that Akbar's reign began on a note of orthodox religious values. *Mullā 'Abdul Qādir Badāūnī* (d-1004/1595), in his *Muntakhabut Tawārīkh* proves that Akbar was initially a strict *Muslim*, as were his forefathers. Having a limited outlook, especially in terms of education, Akbar undertook long journeys to the tombs of *Saints*, as was the custom in those days. He even punished those who went against religious tenets. The *Muntakhabut Tawārīkh* discusses initial period of Akbar's rule. "The emperor set out to pay homage on the birth of

Prince Salīm, by foot from Agra to Ajmer, covering six or seven coses each day. After fulfilling these sites, he returned in the month of *Ramazān* and camped outside Delhi, visiting the tombs of various *Sufī Saints*.”

“The emperor put to death Mirzā Muqīm of Isfahan and *Mīr Yāqūb* of Kashmir for being *Shī‘ahs*.”

“With a view of visiting the greatest of all Shaykh the honoured Shaykh Farīd went to Ajodhan, which is known as pattan.”

“At the beginning to the month of *Sh‘abān*, the emperor proceeded from Delhi to Amjer, and at the beginning of *Ramazān*, arrived within seven coses of Ajmer. Dismounting in his accustomed manner, he presented a pair of kettle drums, and customarily, held long discussions with learned men on religion”.

“In 980/1575, the *Ibādat Khānā* was complete, and the emperor spends entire night there praying to *Allah*. He recited *Yā Hūw* and *Yā Hādī* frequently.” In which he was well versed.

After Friday prayers, Akbar would go to the chapel of *Shaykhul-Islām*, and hold discussions with Shaykhs, ‘*Ulamā*’ etc, on philosophical subjects.

But eventually he turned against ‘*Ulamā*’ after experiencing some displeased behavior with them. Unfortunately Akbar’s reign

did not have such scholars who let him pursue religion steadfastly. They led him into various diversions, which proved detrimental to the *Islāmic* rule which was the initial aim of the dynasty.

Then some of his court members like *Mullā* Abul Fazal and Faizi, provoke him to establish his own religion. Which was later named as *Din-i-Ilahi*. This caused a great threat to *Islām* and Shaykh Ahmad Sirhindi resisted against it.

Chapter four focused on socio-religious conditions of Indian Muslims in general. Action and reaction between *Islām* and Hinduism continued throughout the period of Muslim rule in India, accelerated on the occasions by the liberalism of some Muslim rulers until in the early nineteenth century, *Islām* in India presented so corrupt a picture as to occasion of revivalist and reactionary movements. As regard to social structure and life, there were important changes in the complexion of Muslim community which had a profound effect both in political matters and cultural life. Although community of faith made the Muslims more homogeneous than the Hindus, social divisions were minimal among them, inhibiting free intercourse and intermarriages. In the case of immigrants and their descendents, old time differences and prejudices persisted. Among the reverts,

there was a perceptible difficulty in getting out of the old caste structure and caste mentality despite change in faith.

As regard the Hindus, their social structure remained mainly unaffected and their pattern of life followed largely on the same old traditional lines. Even in the earlier period, more important than the system of four classes, was the rise of a plethora of castes and sub-castes with further sub-divisions, based on professional, regional and other differences.

Pre-modern Indian society was undoubtedly oppressive to women. The precise nature of the oppressive relationship however varied within different classes and communities, and with time. In the Hindu communities women were ill-treated and were denied their rights.

The Mughal administration persuaded a policy of discouraging *Sati Partha* even then *Sati* occurred two or three times a week in the capital, Agra, during the late years of Jahāngīr's reign. The Muslim women could claim a dower (*Mahr*) for themselves from their Husbands as the base of marriage contract and also inherit the father's property.

The nobility in India was not a legal category but indicated a class of people who were not only involve in the task of government at the higher level but reflected a certain level of culture and urbanity. Both the numbers and composition of the

nobility underwent a change as the Mughal Empire was consolidated and expended to cover entire country.

As regard customs, manners and festivities, medieval India, no doubt, witnessed many changes as life could not be static. One broad fact that strikes the eyes, however, is the similarity between the customs and habits of the Hindus and Muslims despite the religious disparity. In many important matters connected with ceremonies of birth, marriage and death, their ceremonial was, broadly speaking similar. This was no doubt due to the fact that the majority of the Muslims were Hindu reverts, who were deeply attached to their old habits of life. This apart, there must have been many cases of conscious or unconscious adoption of each other's customs because of their attractiveness or their social value. For example the Mughal sovereigns were very particular or celebrating their birthdays every year both according to lunar and the solar calendars.

The sixteenth century did not yield much in terms of intellectual development. The general populace of Muslims did not adhere much to the religious tenets of *Islām*; and were more in tune with borrowed wisdoms, pedagogy and philosophies. They did not adhere to the teachings of their religion and justified their action on the basis of wrong and concocted injunctions.

Chapter five and six focused on the origin, development and doctrines of *Naqshbandi sufī Silsilah* in India. The *Silsilah-i-Khwājgan* known as the *Naqshbandi Sufī Silsilah* in India, originated in Transoxiana (Turkey) under the foundership of Khwājāh Abū Yūsuf *Hamdāni* (d. *Muharram* 535/*August* 1140). The Khwājāh was born in Marw and received his education in Baghdad and passed his life in Marw and Herat. But he died in Marw. Khwājāh Abū Yūsuf's major disciples are: Khwājāh 'Abdullāh *Barqi*, Khwājāh Hasan *Andaqi*, Khwājāh Ahmad *Yasawi* and Khwājāh 'Abdul Khāliq bin 'Abdul Jameel, who came from *Ghujdwan* and he was better known as the originator of the rules or principles of the *Silsilah-i-Khwājgan*. Eleven rules have been set as the base of the *Naqshbandi Silsilah*. Of these, eight were forwarded by Khwājāh 'Abdul Khāliq *Ghujduwani* and Khwājāh Bahāu'd-dīn *Naqshband* added three more. The *Rashahat-i'ayn al-hayat* discusses them in detail.

1. *Hosh dar dam* (Awareness in the Breath)
2. *Nazar bar qadam* (Watch your Step!)
3. *Safar dar watan* (The Journey Home)
4. *Khalwat dar anjuman* (Solitude in the Crowd)
5. *Yād kard* (Remembrance)
6. *Baz gasht* (Returning (from distraction, Going Back))

7. *Nigāh dasht* (Attentiveness)
8. *Yād dasht* (Continued Remembrance)
9. *Wuqūf-i-zamani* (Awareness of One's State of Mind / Time)
10. *Wuqūf-i-adadi* (Awareness of Number)
11. *Wuqūf-i-qalbi* (Awareness of the Heart)

Chapter seven evaluates Shaykh Ahmad Sirhindi as a *Naqshbandi Sufī* reformer. We have given a brief life sketch of Shaykh Ahmad Sirhindi. Then we have discussed his early education, adherence to Khwājāh Bāqi Billāh and evolution of his personality as a great *Sufī* of the time. Then we have focused some of his famous disciples and contemporary *Sufīs* of India.

Chapter eight critically analyzed the doctrines of *Wahdat-al-Wujūd* and *Wahdat-as-Shuhūd*.

Chapter nine critically examined the impact of *Naqshbandi Sufī Silsilah* on Indian Muslims. In this chapter we have arranged the *Naqshbandi Sufī Saints* of India and the impact of this *Silsilah* on Indian Muslims state wise. We have given brief life sketches of eminent disciples and *Khalifahs* of Shaykh Ahmad Sirhindi who preached the *Silsila* after Shaykh Ahmad Sirhindi in the major regions of India like, Punjab, Lahore, Delhi, Uttar Pardesh, Bihar, Bengal, Assam, Kashmir, Madhya Pardesh, Andhra Pardesh, Chennai, Kerala and Orissa. This *Silsilah* became a

mass movement and gained popularity among the Indian masses.

It appears that *Naqshbandi Sufī Silsilah* played a vital role for reforming *Sufī* doctrines of various Indian *Sufī* orders and propagated the true spirit of *Islām* in India. The only reason is this *Sufī Silsilah* is closer to orthodoxy, and the order made a very good impact on Indian Muslims. *Naqshbandi Sufī Saints* tried their best to preach true spirit of *Tasawwuf* based on *Qur'ān* and *Sunnah*. This *Silsilah* rejected syncretistic beliefs and practices, which were prevailed among the Indian Muslims due to Hindu Muslim cultural assimilation and amalgamation.



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Dated 12/10/2010

Certified that the Ph.D. thesis titled "Impact of the Naqshbandi Silsilah on Indian Muslims" submitted by Mr. Shamsul Hasan under my supervision. The work is his own original contribution and suitable for submission for the award of the degree of Ph.D. in Islamic Studies.

I also certify that Mr. Shamsul Hasan has been engaged in full time research and that he has put in required attendance as prescribed by the University.


(Dr. Muhammad Ismail)
Supervisor

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CHAPTER- ONE

INTRODUCTION: SOURCES

- a) A brief introduction on the origin of *Naqshbandi Silsilah*.
- b) Primary sources: Persian and Urdu works.
- c) Secondary sources: Works in English language.

Chapter –One

INTRODUCTION: SOURCES

Sources on the Impact of Naqshbandi Silsilah on Indian Muslims fall into following heads.

- a) **A brief introduction on the origin of *Naqshbandi Silsilah*.**
- b) **Primary sources: Persian and Urdu works.**
- c) **Secondary sources: Works in English language.**
- a) **A brief introduction on the origin of *Naqshbandi Silsilah*.**

The present work seeks to investigate “**Impact of the *Naqshbandi Silsilah on Indian Muslims***”. The *Silsilah-i-Khwajgan* known as the *Naqshbandi Sufi Silsilah* in India, originated in Transoxiana (Turkey) under the fundership of Khwājāh Abū Yousuf Hamdāni (d.c.e. 1140). Khwājāh Bahauddin *Naqshbandi* (c. e. 1318) was the seventh in the *Naqshbandi* series. He was adopted by Khwājāh Muhammad Shamsi, the fifth descendent of Hamdani. Bahau’d-din *Naqshbandi* died in (c.e 1389) and buried

near Bukhara. His successor was Alau'd-din Attar (c.e.1393) who was married to his daughter and though Attar was a renowned *Sufi*, it was *Maulānā* Yaqub Carkhi (d. c. e. 1477) who continued the *Naqshbandi* lineage. It was his descendant Khwājāh 'Ubaydullāh Ahrar, who established *Naqshbandi* supremacy in Central Asia. Khwājāh Nuru'd-din 'Ubaydullāh Ahrar, was the forerunner of the Indian line of the *Naqshbandis*. Khwājāh Nuru'd-din 'Ubaydullāh Ahrar died in 29 *Rabiul Awwal* 895 A.H/ 20 *Februry*, 1490 c.e. and buried in his *Khānqah* in Samarkand. The Khwājāh had a large number of disciples of whom the prominent were 'Umar Shaykh Mirza, father of Babur and his son Khwājāh Muhammad Yāhya. Khwājāh 'Abdul Shahid and Khwājāh Kalan who migrated from central Asia to India, and Khwājāh 'Abdur Rahim Jami, was also the disciples of Khwājāh 'Ubaydullāh Ahrar. Khwājāh Khwānd Mahmud al-Attar-al-*Naqshbandi*-al-Husayni was the eldest son of Khwājāh 'Ubaydullāh Ahrar. He was highly revered by Babur.

Akbar's reign brought a flourishing period of the *Naqshbandi* order in India. A number of scholars of the order migrated to India and settled here. Among them Mirza Sharfu'd-din Husayn, son of Khwājāh Muin also migrated to India, in the fifth year of

Akbar's reign and was honoured with governorship of Ajmer by Akbar. Akbar's sister Bakshi Banu Begum was married to him. Among other *Naqshbandi Sufi Saints* who settled in India were, Khwājāh 'Abdus Shahid who was a son of *Khāwand Dost*, a disciple of Khwājāh 'Abdus Shahid. He was highly placed in Akbar's court and Danyal, Akbar's son was married to his daughter. Another famous *Sufi* of the *Naqshbandi* order was 'Abdullāh Khān, who migrated from Transoxiana to India. He was the son of a sister of Khwājāh Hasan *Naqshbandi*. He died on 17 *Shawwal* 1054/ 17 December 1644.

The *Naqshbandi* order brought into limelight in India by Khwājāh Muhammad Bāqi or Bāqi Billāh Berang, who was born in 971/ 1563-64 at Kabul. His father was a *Sufi Qari* 'Abdus Salim Khalji Samarkandi *Quraishi*. While on his mother's side he belonged to the 'Ubaydullāh family. Kawaka Bāqi Billāh received his spiritual education from a number of renowned *Sufi Saints*; prominent among them were *Maulānā* Sadiq Halawi, Shaykh Khwājāhh 'Ubaydullāh, Khwājāh Iftikhar, Amir 'Abdullāh Balkhi, Khwājāh Shaykh Bahauddin *Naqshbandi* and *Maulānā* Shaykh Muhammad Khwājāgi Amaknagi.

His search for spiritual guidance and the attainment of spiritual perfection took him to various places such as Transoxiana

Kashmir, Delhi, Sambhal and Lahore. Hazrat Khwājāh Bāqi Billāh was blessed with great spiritual qualities because of his extraordinary love for and obedience to the Holy *Prophet* (pbuh).

Khwājāh Bāqi Billāh was a profound teacher and had a number of disciples. A few of his prominent disciples were Shaykh Ahmad Sirhindi (*Mujaddid Alf Thani*), Khwājāh Husamu'd-din Ahmad bin Nizamu'd-din of Badakshah and Shaykh Taju'd-din bin Sultan Usmani of Sambhal and Shaykh Iahdad of Delhi.

The next phase of development and impact of *Naqshbandi Sufi Silsilah* on Indian Muslims was made appearance under the guidance of Hazrat Shaykh Ahmad Fāruqi Sirhindi. Shaykh Ahmad was a descendant of *Khalifah* Hazrat Umar (RA) with 31 intermediaries separating the two. He was the son of *Makhdum* Shaykh 'Abdul Ahad Fāruqi Kabuli *Naqshbandi* (C.E. 1521-1598). He was known as *Mujaddid Alf Thani*. He was born on 14th *Shawwal* 971/*May* 26, 1564 in Sirhind, Punjab. He is co-founder of *Naqshbandi Sufi Silsilah* in India. He refined *Sufi* doctrines of all *Sufi* orders in India in the light of *Qur'ān* and *Sunnah*. Shaykh Ahmad became a renowned *Sufi* preacher and renovator of *Naqshbandi Silsilah*.

Some works, research papers, articles are available on the *Naqshbandi Silsilah* and its doctrines, but no critical work, has so far been done on the impact of *Naqshbandi Silsilah* on Indian Muslims. The books, monographs, magazines, reviews, research papers, seminar proceedings, lectures related to the topic and with the help of contemporary scholars and works on *Naqshbandi Sufi* order, this research work is persuaded. It is difficult to discuss each and every source here therefore we are discussing below the major sources of our work in brief.

b) Primary sources: Persian and Urdu works.

1. *Maktūbāt-i Khwājāh Bāqi Billāh Berang*, by Khwājāh Bāqi Billāh Berang (Bayrang: Colourless): It contains 78 letters in *Persīan* the addressees of 44 of which are anonymous ; 7 letters are addressed to Shaykh Tāju'd-dīn, 6 to Shaykh Ahmad Sirhindi (also known as *Mujaddid Alf Thani*), 3 to Shaykh Farīd Bukhāri. 2 to Khwājāh Husāmu'd-dīn. 1 to Shaykh Ilaḥdād, 1 to Sadr-i-Jahān, 1 to Muhammad Sādiq. the Mujaddid's son. 1 to Khān-i Khānan Mirza 'Abdul-Rahīm, 1 to Shaykh Nizām Thanesarī, 1 to *Maulānā* Muhammad *Sufi* and the rest to lesser known *Sufis*. Some of Khwājāh's letters are contained in the *Zubdatul-Maqāmāt*. These letters contain the important features of

the *Naqshbandiyah Ahrarīyah* teachings popularized in India by Khwājāh Bāqi Billāh. Khwājāh's letters to Shaykh Nizām Thanasari show that he sharply contested the Shaykh's interpretation of the *Wahdat-al-Wujūd* and suggested that the Shaykh organize a meeting of 'Ulamā' and *Sufis* where the Khwājāh would offer a correct interpretation of the *Wahdat-al-Wujūd*. The letters display Khwājāh's ability to explain lucidly the subtle distinctions between different theories.

The *Maktūbāt-i Khwājāh Bāqi Billāh Berang*, (Now the work is published.)

MSS I.O D.P. London No. 1132.

2. *Malfūzāt-i-Khwājāh Bāqi Billāh*, by Khwājāh Bāqi Billāh Berang (Bayrang: Colourless) It is a collection of his *Malfūzāt* in Persian compiled by Mīr Muhammad Jān who was a disciple of Shaykh Ahmad Sirhindi. It has been published in Delhi and MSS is preserved in the *Maulānā Āzād* Library, Aligarh.

3. *Rubā'iyāt-i Khwājāh Bāqi Billāh*, By Khwājāh Bāqi Billāh Berang (Bayrang: Colourless), It contains mystical quatrains of Khwājāh Bāqi Billāh and has been published from Lahore.

4. *Mathnawi Bāqi Billāh*, By Khwājāh Bāqi Billāh Berang (Bayrang: Colourless), *Sufi Mathnawis* by Khwājāh Bāqi Billāh, Edition Lahore.

5. *Kulliyāt-i Khwājāh Bāqi Billāh*, By Khwājāh Bāqi Billāh Berang (Bayrang: Colourless), The works of Khwājāh Bāqi Billāh in prose and verse. MSS India Office, London, Delhi, Persian Collection) 1095a.

6. *Nūr-i Wahdat*, By Khwājāh Bāqi Billāh Berang, A short treatise on *Tawhīd* by Khwājāh Bāqi Billāh, Edition, Lahore

7. *Maktubat-i-Mujaddid Alf Thani*, By Shaykh Ahmad Sirhindi, The first volume was compiled by the *Mujaddid's* disciple. Yar Muhammad Jadid al Badakhshi. The letters were arranged and numbers by the *Mujaddid* himself. According to him, the number of letters in the first volume totalled 313, the number corresponded with the number of Holy Prophet's companion at the battle of *Badr*. It was named as *Durr-al-ma'rifat*. The total of the number of the letters of which comes to 1025 which is its date of compilation.

The second volume contains only 99 letters, for the most beautiful names of *Allah* (*Asam-i-Hasna*) were also ninety nine. The title of this volume is *Nur-al-Khala'iq* (1028 A.H./1618-19 C.E.) is the date of its compilation. The name of compiler is Shaykh Abdu'l Ha'i bin Khwājāh Chakar Hisari, who was an important *Khalifah* of the *Mujaddid*. This volume includes letters between 1025 A.H. 1616-17 C.E.

The third volume entitled *Ma'rifat-al-haqa'iq*. The date of its compilation is (1031 A.D./1621-22 C.E.). This vol. contains 124 letters, but originally it was intended to contain 113 letters. 113 being the equivalent to the numerical value of the word *Bāqi*, the name of the Shaykh Ahmad's *Pir*, and the number of *Suhras* of the *Qur'ān*. The first thirty letters were arranged by Shaykh Muhammad No'man bin Shamsu'd-din Yāhya and the compilation was finalized by Khwājāh Muhammad Hashim Kishmi. It contains letters written between 1028/1618-19 and 1033/1621-22. Nine letters written between 1031 and 1034 were also included in this volume.

Apart from the first twenty selected letters to his *Pir* Khwājāh Bāqi Billāh, written between 1008/1603, and a few others that might have written at the end of Akbar's reign, the remaining letters were written in Jahangir's reign.

His two letters to Nizam Thanewari indicate that the *Mujaddid* resumed the controversy which had begun in Khwājāh Bāqi Billāh's time over Shaykh Nizam, and affirmed the spiritual superiority of his own theory of the *Wahdat al-Shuhūd*. The letters to some important nobles of Jahāngīr's reign are found mainly in volume one. Correctly the *Mujaddid* thought that they might be able to persuade Jahāngīr to reverse Akbar's policy,

replacing it with a purely *Sunni* Orthodox policy. Among the nobles who received the largest number of letters from the *Mujaddid* were Shaykh Farid Bukhari (Nawab Murtaza Khān) and the Khān-i-Khānan Mirza 'Abdu'r- Ruhim. Although none of the letters in any of the three volumes of the *Maktūbāt* are dated, the way they have been divided into different volumes and arranged under the *Mujaddid's* own supervision is very helpful in establishing the broad sequence in which the letters were written. Thus the first volume of the *Maktūbāt* indicates the stages in the *Wahdat-al-Wujūd* to the *Wahdat-as-Shuhūd*.

A letter in the first volume, which *Mujaddid* wrote to his son Khwājāh Muhammad Sadiq (d.1025/1616), discusses the concept of the *Tajdid* (renewal); but the fourth letter of the second volume expressly declared that he was the *Mujaddid* (renewal of the second millenium). The second volume is devoted to clarifying the concepts of the *Wahdat-as-Shuhūd* answers questions asked by *Sufī Saints*, disciples and critics.

The third volume contains some important letters which the *Mujaddid* wrote after his release from about a year's imprisonment in 1621. It contains the announcement that the title of the *Qaiyum* had been divinely bestowed on his third son and chosen a successor Shaykh Muhammad Ma'sum. It has been

published variously. The first edition in *Persian* and reprinted variously subsequently. It has also been translated into various languages.

8. *Mukashifat-I- 'Ainiyya-i Mujaddidiyah*, published in the Kulliyat with Urdu tr., Karachi, 1965.

9. *Risālāh-i-Radd-i-Rawāfiz*, By Shaykh Ahmad Sirhindi, Urdu translation published in 1384/1964.

10. *'Ithbāt un Nabuwah*, By Shaykh Ahmad Sirhindi, published by the Kutub Khāna Idārah Mujaddidiyah, Nāzimābād, Karāchi in 1383/1963 along with a translation in Urdu. It was reprinted in 1385/1965 by the Idārah Sa'adiyah Mujaddidiyah in Lahore.

11. *Risālāh-i-Ma'arif Laduniyāh*, By Shaykh Ahmad Sirhindi, First published by Hafiz Muhammad 'Alī Khān from *Matb'a Ahmadī*, Rampur in December 1898.

12. *Mabda'-wa-Ma'ad*, By Shaykh Ahmad Sirhindi, The latest edition brought out by Idārah Mujaddidiyah of Karachi contains the Urdu translation done by Syed Zawwār Hussain.

13. *'Sharah Rubā'iyat',-i- Khwājāhh Bāqi Billāh*, By Shaykh Ahmad Sirhindi, Idārah Sa'adiyah Mujaddidiyah of Lahore and the Idārah Mujaddidiyah, Nāzimādād, Karāchi have published

it in 1385/1965 and 1386/1966 respectively. Shāh Walīullāh has written a commentary of this work by the name of *Kashf-ul-Ghain fi Sharh Rūbā'ytain* which was published by the Mujtabāī Press, Delhi in 1310/1892.

14. *Mukashifat-i-'Ayniyyah-i- Mujaddidiyah*, By Shaykh Ahmad Sirhindi, published in the Kulliyāt with Urdu translation, Karachi, 1965.

15. *Maktūbāt-i-Sa'idayyah*, By Khwājāh Muhammad Sa'id, The *Maktūbāt-i Sa'iddiyyāh*, contains 100 letters of these 9 were addressed to Aurangzeb in published from Lahore, 1385/1965 in Persian.

16. *Maktūbāt-i-Ma'sūmiyyah*, By Shaykh Muhammad Ma'sūm, the letters of Shaykh Muhammad Ma'sūm consist of three volumes. The first volume contains 239 letters and was compiled in 1063/1652-53. The second volume contains 158 letters and third volume contains 255 letters, and both the volumes were completed in 1073/1662-63 by different scholars. The first volume contains a letter addressed to prince Aurangzeb, the second volume contains a letter to him as emperor, while the third volume has four such letters from the Shaykh. Three of the Shaykh's letters to his son, Shaykh Sayfu'd-dīn. who lived at Aurangzeb's court, suggested that both the father and the son

considered that Aurangzeb had attained a very high spiritual status in the mystical hierarchy. Letter no, 239 in the third volume to Shaykh 'Abdul-Muzaffar Burhanpuri shows that, sometime before his death, a large crowd gathered around Shaykh Muhammad Ma'sūm, trying to seek his guidance. All the three volumes were translated into Turkish and published at Istanbul. An Urdu translation of extracts from all the three volumes has been made by *Maulānā* Nasīm Ahmad Amrohavi and published at Lucknow. The original volumes in *Persīan* were published at Ludhiāna, Kanpur, and Amritsar respectively and have recently been republished from Karachi in 1976. His son 'Ubaydullāh has compiled his full mystical experiences during Hajj. in Arabic entitled *Bawaqitul Haramayn*, later on *Maulānā* Muhammad Shākir s/o Shaykh Badru'd-dīn Sirhindi has translated this book in Persian entitled as *Hasanatul-Haramayn*.

17. *Zubdatul-Maqāmāt or Barkat al-Ahmadiyah al-Bāqiyah*, By Muhammad Hashim bin Muhammad Qasim Al-Nu'mani Al-Badakhshani, It is one of the basic source books on the life and works of the *Naqshbandī Mujaddidi Sufi-Shaykhs* in India. The work is divided into three sections: the first gives an account of Khwājāh Bāqi Billāh; the second deals with the sons and *Khalifahs* of the Khwājāh; and the third is religious routine,

miracles, children and the *Khalifahs*. The work was completed in 1037/1627-28, three years after his *Pir's* death. The work has been published in Lucknow and Kanpur and an Urdu translation of the work was also published from Lahore-Editions: Lucknow 1885; Cawnpore (Kanpur). 1890.

Urdu translation: Urdu *Tarjamah-i Kitab-i Zubdatul-Maqamat ...*, Lahore (1909).

18. *Hadrat-ul-Quds*, By Shaykh Badru'd-dīn bin Ibrāhim Sirhindi, The work is a collection of biographies of *Naqshbandī sufi-Shaykhs* in two volumes of which the first volume begins with the life of *Hazrat Abū Bakr-al-Siddiqi* and ends with Muhammad Bāqi Billāh and the second deals with Shaykh Ahmad Sirhindi, his life, sayings, childrens and disciples. The work was completed not earlier the 1053/1643, since Adam Bannurī's death, which occurred in that year is mentioned: I.O.D.P. 630 (Daftar ii only 17th century). Tashkent University 70 (Daftar ii A.H 1248/183 70-a (Daftar ii apparently A.H. 1257 (1841). Lahore

Urdu translation: by Khwājāh Ahmad Husain Khān Lahore 1923

19. *Anfas-i Rahimiyyah*, By Shah 'Abd al-Rahim *Muhaddith* Dihlawi, Delhi, 1915.

20. *Ifadat-i Rahimiyyah in al-Rahim*, By Shah 'Abd al-Rahim *Muhaddith* Dihlawi, Hyderabad Sind, February 1966.

21. *Maslak Imam Rabbani- Maktubat ki Roshni Main*, By Muhammad Sa'id Ahmad Naqshbandi, Published by Maktaba Sa'idiyah Mut'tasil, Hazrat Shah Muhammad Ghauth, Lahore.
22. *Hazrat Mujaddid Alf Thani*, By Maulānā Syed Zawwar Husain Shah Sahab, Pulished By Idarah Mujaddidiyah, 215-H, Nazimabad, -3, Karachi, 1975.
23. *Tazkirah Imam Rabbani Mujaddid Alf Thani*, By Muhammad Manzur Nomani, in this book he gives *Ta'aruf, Alf Thani Ka Tajdidi Jihad, Imam Rabbani*, Published By KutubKhāna, Al-Furqan, Lucknow.
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CHAPTER- TWO

POLITICAL AND RELIGIOUS CON- DITIONS OF THE MUSLIM WORLD DURING THE SIXTEENTH AND SEVENTEENTH CENTURIES

Chapter –Two

POLITICAL AND RELIGIOUS CONDITIONS OF THE MUSLIM WORLD DURING THE SIXTEENTH AND SEVENTEENTH CENTURIES

Shaykh Ahmad Sirhindi *Mujaddid Alf Thāni*, born in *Shawwal* in 971 A.H. (26-May-June, 1564 C.E.), lived to see the last thirty six years of the sixteenth century and the beginning of the seventeenth century. He died in 28th *Safar* 1034 A.H. (10-December 1624 C.E.). Hence Shaykh Ahmad Sirhind met Akbar and Jahāngīr. Akbar's religious policy made a very bad impact on the Muslim society. As a *Naqshbandi Sufī Saint* Shaykh Ahmad Sirhindi played a crucial role to eliminate Akbar's irreligious practices and preached the true doctrine till death. After his death, disciples and *Khalifāhs* of Shaykh Ahmad Sirhindi continued to preach *Naqshbandi Sufī* doctrines for *Islāmic* revivalism in India. So, *Naqshbandi Sufī* order made a very good impact on Indian Muslims.

In order to arrive at a profoundly indepth knowledge of the character, achievement and impact of *Mujaddid Alf Thāni's*, reformist movement as a *Naqshbandi Sufī propagator*, it is imperative to study the political, religious, intellectual social and

moral conditions of the Muslim world during the time in which he existed. This would also give an insight into the reasons as to why *Mujaddid* gave out his revolutionary call which gave him the famous title of 'Renovator of the Second Millennium'.

It would therefore be delimiting if the study is kept within the boundaries of India alone. There is, therefore, a need to study the environs of the neighbouring countries and their religion, cultural and intellectual connections with India as well.

The death of Sultān Salāhu'd-dīn in 589/1139 left the Arab countries, or the Middle East without a strong political administration. However, in the opening decades of the sixteenth century, Sultān Salīm I (918 AH-926 AH)¹, the founder of the Ottoman Empire, consolidated entire Arab world under one banner. He extended his dominion from Syria up to Egypt in 923/1517. This was especially important since this region had been under the sway of the Mamluks for the last two hundred years. During the rule of his descendant, Sultān Murād III (982-1004 AH)², the *Ka'aba* was reconstructed in (984/1577). The *Mujaddid*, then, was young.

Transoxiana of medieval literature or Turkey was another important centre of *Islām*, well known for its art and culture. Important works of literature such as *Sharah Waqāyah* and

Hidāyah, which are still important books of study in India, were written here. The *Naqshabandiyāh* School of *Islāmic Tasawwuf* originated here. The Shaybāni dynasty of Uzbeks came to rule Turkey in the beginning of the sixteenth century, and its rulers ‘Ubaydullāh bin Muhammad (918-946 AD)³ and ‘Ubaydullāh bin Askand (961-1006)⁴ made Bukhara their capital.

Afghanistan, the immediate western neighbor of India was at that time, divided into two, of which the areas of Hirat and Sistan were under Iran, while Kabul was a part of the Mughal Empire. Qandhar which initially was under the rule of the Iranians, was surrendered to Akbar in 1003/1595 by a Safawid prince, Muzaffar Husayn Mirza. From then on, Afghanistan became a dependency of India and continued to be till the middle of the eighteenth century, when Nadir Shāh ended Mughal rule in India in 1151/1738.

After this, the Lodi ruled in India, until their last ruler Ibrahim Lodi, was defeated in 932/1526, by the Mughal ruler, Bābur who laid the foundation for the longest and most stable Muslim dynasty to rule over India for a long time to come. Sikander Lodi (923/1517) was a pious and generous ruler who had a high regard for scholars. The Lodi rule was followed by a brief rule of Sher Shāh Suri from 946/1540 – 952/1545. His

successor Salīm Shāh Suri could not hold on for long and eventually lost power to Akbar in 963/1556. When Jahāngīr came to the throne the *Mujaddid* was 43 years of age.

Religion or rather, *Islām* had a major role to play in the shaping of the social and political scenario. The public zeal for *Islām* had a strong influence on the rulers as well, who were otherwise autocrats. These rulers found favour with their people only when they declared an equally zealous approach towards *Islām*, and proclaimed themselves as protectors of the faith to take an example, the Ottoman, Sultān Salīm achieved stability only after he assumed the titles of calīph and servant of the two holy cities Makkah and Madīnah, and paid homage to the two cities during his stay in Damascus, in 923 AH.⁵

The ottoman ruler, Sulaymān, not only prepared eight copies of the Holy *Qur'ān* himself but also got the *Ka'aba* reconstructed on the authority of Muftī Abū Saūd⁶, which was completed⁷ in 984/1576 by Sultān Murād, later.

In Iran, on the other hand, Shāh Abbās, the most successful Safawid ruler, covered 800 miles by foot, on his pilgrimage from Isfahan to Meshhad, and swept the grace of caliph 'Alī in Najaf. The people of Afghanistan and Turkey have also been known for

their religious bend of mind. When the Afghans and Turks came to rule in India, they brought with them their religiosity. The Indian Muslims came to follow the Hanafite laws for the major part, except in the coastal areas, including Malabar. It was in this region of India that treatises such as *Fatāwā Tatārkhāni* and *Fatāwā Qāzi* came to be written.⁸

Several Indian Muslim rulers can be named for their zeal and fervour to uphold *Islāmic* law and the *Sunnāh* of the Prophet (PBUH). Muhammad Tughluq and Fīroz Tughlaq of the fourteenth century and Sultān Sikandar Lodi in the sixteenth century were a few such rulers.

In the sixteenth century, in India also flourished the *Qādrī* and *Chishtī* orders and their branches, the *Nizāmīs* and *Sābirīs*. Both these orders had a number of *Siff* Saints who spread the message of *Islām* to the masses. The *Shattāris*, an offshoot of the *Qādrīs*, came to however, dominate the country for a very long time.⁹ The founder of the *Shattāri* order was Shaykh ‘Abdullāh Shattār of Khurasan, who came to India in the early fifteenth century, to settle in Mandu. He dies in 832/1429 and was buried within the vicinity of Mandu fort. The *Shattāris* attempted a unique fusion of *Yogā* with *Suff* Thought. Detailed accounts of

such *Yogic* practices have been mentioned in the *Risālāh Shattāri* of Bahāu'd-dīn bin Ibrāhim Ansāri al *Qādrī*.

Shaykh 'Alī bin Qawwām Jaunpuri, also known as 'Alī 'Ashiqān of Sara'i Mīr (d.955/1548), Shaykh Lashkar Muhammad of Burhanpur (d.993/1585), Shaykh Allah Bakhsh of Garh Mukdishwar (d.1002/1594) and Shaykh Ziāullāh Akbarabadi (d.1005/1597) were prominent *Sufī Saints* of this period.

Shāh 'Abdullāh of Sundila (924-1010 AH)¹⁰ and Shaykh 'Īsā bin Qāsim, who was a successor of Lashkar Muhammad 'Arif billāh were prominent *Sufī Saints* of the *Shattāri* order¹¹. Another famous *Sufī* Shaykh 'Abdul'Azīz Shakarbar (858-975)¹² existed in this time. He had a firm belief in the *Unity of Being* and trained his disciples in the *Fusūsul-Hikam* and its commentary. He was one of the maternal forefathers of Shāh Walīullāh. During this period itself, Shaykh 'Abdul Quddūs of Gangoh (d.944/1537) contributed towards the organization of the *Sābri* branch of the *Chishtī* order, through his doctrine of the *Unity Being*.

Such was the religious and spiritual scenario prevalent at the time, in which various *Sufī Saints* of different order, each established their own centers for spiritually guiding people. And the populace, in return deeply religious as they were, attached

themselves to one or the other order and guides. These conditions prevailing at the time are imperative to the study of the period and situation in which the *Mujaddid* was born, and in which he brought about the revivalist change.

The sixteenth century was not an age of any kind of intellectual awakening, as the previous centuries had been. No new or significant addition was made in the fields of thought, science or even culture. Great scholars like Hāfiz Ibn Taimiyah (d.728/1328), Taqiu'd-dīn bin Daqīqul-'Īd (d.702/1303), 'Alāu'd-dīn Bāji (d.714/1314) Jamalu'd-dīn 'Abul Hajjāj al-Mizzi(d.742/1341), Shamsu'd-dīn Al-Zahabi (d.748/1347) and Abū Hayyān Nahwi (d.745/1344), who existed in the second half of the fourteenth century, and who had made contributions in the fields of the *Hadīth*, (narratives and traditions), *Kalām* (dialectics), *Tārīkh* (History) and *Rijāl* (biography) were no longer there. Ibn Hajr al-'Asqalāni's (d.852/1448) monumental work, *Fath-al-Bāri*, a commentary of the *Sahīh –al-Bukhārī* had also been written in this glorious era.

However, it is not that the sixteenth century was completely bereft of any great scholar or work of *Islām*. In the beginning of the century, Shamsu'd-dīn Sakhāwi (d.902/1497) and Jalālu'd-dīn Suyuti (d. 911/1505) existed, who were eminent scholars in

their own field. There also existed Shamsu'd-dīn-az-Zahabi who wrote the *Fath-al-Mughīth b' Sharah-al-Fiyat-il-Hadīth*, a book on the subject of principles and technical terms of *Hadīth*. He wrote another work, *al-Zau ul Lām'e l'ahl al-Qarn al-Tās'e* along biographical lines. Suyūti, the well known scholar of *Islāmic* history, living and writing this time, has covered vast subjects in his work *Tafsīr Jalālain*, which is acclaimed as a prominent work of this time.

In Iran, however, this period was that of very famous academicians. Jalālu'd-dīn Dawwāni (d.918/1512), Mullā 'Imād bin Mahmud Tārmi (d.941/1534) and Ghiyāthu'd-dīn Mansūr (d.948/1541) were eminent scholars whose fame had reached India. In Egypt, there was the famous Shaykh Muhammad bin as-Shaykh Abī-al-Hasan, known better as *Al Ustāz-al- 'Āzm* and *Qutb'al- Ā'rifīn*. He taught in the university of *al-Azhar*, but was a prominent and spiritual guide as well. Yemen was another country which distinguished itself at this time as a seat of *Islāmic* learning. It was here that Tāhir bin Husain bin 'Abdur Rahmān-al-Ahdāl taught a large number of students. He died in 998/1590.¹³

In India, in the reign of Akbar, arrived three Spiritual guides, who were three brothers as well, Hakīm ‘Abdul Fāth Gilani, Hakīm Humāyūn and Nūru’d-dīn Qarāri from Gilān. These earned themselves prominent places in the court of Akbar. Mullā Muhammad Yazdi, from Iran, also arrived in India, at this time, and attained fame.¹⁴

The Afghani spiritual guide, Muhammad Aslam Harwi (d.1061/1651), born in Herāt, also made India his home and preached here. Indian scholars were constantly in touch with scholars from Egypt, ‘Arabia and Yemen. There was Shaykh Rājeh bin Dāwūd of Gujrat (d.904/1499) who studied *Hadīth* under ‘Allāmā Sakhāwi.¹⁵ The greatest authenticity in *Hadīth*, at the time was, however, Shaykh ‘Alī bin Husāmu’d-dīn-al-Muttaqi, the author of *Kanzul-Ummāl*. Suyūti was also one of the few renowned Indian scholars who studied under ‘Alī-al-Muttaqi, who had in turn been taught by Abul Hasan-as-Shāfe’ī al-Bakrī and Shahābu’d-dīn Ahmad bin Hajar Makkī who were very well renowned.

It is imperative to know the intellectual, religious and educational scenario of the sixteenth century, all the more so, because there is a need to study the direction of progress of *Islām*

in India. Since, *Islām* had come to India through Iran and Turkey, its spread at first was slow. The lack of knowledge of 'Arabic, and proper instructions in *Hadīth* made it difficult initially. The Muslims were a social minority and were socially integrated with a Hindu society, which was not only superstitious, but had a number of customs which were unacceptable according to *Islāmic* view. Such factors made the Indian Muslim Society a breeding ground for a number of discrepancies.

One such alternative approach that came to exist in South India and Kashmir, was that of Shī'ism of Iranian origin. A follower of this was Burhān Nizām Shāh of Ahmadnagar, who had adopted Shī'ism under the influence of an Ismā'ilite, Shaykh Tāhir bin Rāzī, who has been forced to flee Iran. Another, Mīr Shamsu'd-dīn of Iraq succeeded in reverting around 34000 Hindus in Kashmir to Shī'ism.¹⁶

950/1543 was the year when Humāyūn approached Shāh Tahmāsp of Persia for help. He was offered help on the condition that he adopts Shī'ism, but Humāyūn vigorously said: "*Bring them written upon a sheet of paper*" and just read them out.¹⁷ there is no reliable evidence of his having done so. However, the *Persians* did help Humāyūn, and he went on to become a successful Mughal

emperor. He was succeeded by Bayram Khān. He died on 15th of *Rabī'ul- Awwal* 963 A.H. .¹⁸

In the reign of Akbar, came Mīr Sharīf 'Āmlī who was appointed first in 993/1585 as the governor of Kabul, and in 999/1591 as the governor of Bengal. He was a man well versed in secular science. It has, however, been claimed by the author of *Ma'āthirul- 'Umarā*, that Mīr Sharīf had heretic leaning bordering upon mixed up philosophies, and believed strongly in 'Ayniyāt on glimpse of the truth.

Two other sects came into existence in India at around this time. One of these was the sect of *Zikrī*, which claimed that upon completion of one thousand years of *Islām*, a new *Prophethood* would declare itself. This sect flourished in Baluchistan and according to them, a new Prophet had actually revealed himself at Attock in 977/1569.¹⁹

Another such sect with highly doubtful adherence was *Roshanā'iyah*. Its founder was a man, Bā Yazīd Ansāri, who was also known as *Pīr Roshan* (the saint of light). He was the son of a man called 'Abdullāh, and was born at Jalandhar. He had a neglected childhood. His belief was doctined on the base of excessive reliability on *Tasawwuf* as well as his own self complemency. Of the Roshnā'iyah sect, Mirzā Nasrullāh Khān

Fidāī Daulat Yār Jung writes in the *Dāstān Turktāzān-i-Hind*. *Roshanā'iyah* was the name given to the sect founded by a man belonging to India whose name was Bā Yazīd Ansāri. He laid a claim to *Prophethood* among the Afghans, Assuming the title of *Paighambar-i-Roshnā'i* or the Enlightened *Prophet*, and enlisted some of them as his followers, who gave up paying homage to the divine revelations and praying to *Allah*. His statements and observations indicate that he had given his faith to the doctrine of *Wahdat-al-Wujūd*.²⁰ He believed that nothing exists save the necessarily existent One. He paid tribute to the *Prophet of Islām* and prophesized that the day was not far when the entire world could acknowledge his *Prophethood*".

After Bā Yazīd's death, his sons gained influence and were a constant threat to the Mughal Empire. The great Stalwart of the empire, Rājā Mān Sīngh, Bīrbar and Zain Khān, could not control them, and Bīrbar even met his death at their hand. However, the insurgent's sect was finally suppressed during the reign of Shāh Jahān in 1058/1648.

One of the great unrests was caused by the *Mahdawis* founded by Syed Muhammad bin Yūsuf of Jaunpur (b.847/1443) (d.910/1504). A number of contemporary writings left by historians and writers of the time suggest that

- (1) Syed Muhammad of Jaunpur was profoundly strong minded genius. He was honored with the title "*Asad ul 'Ulamā*" or "*Lion among the Scholars*". His guide was the scholar, Shaykh Dāniyāl²¹. He declared himself as the promised *Mahdī* who is said would one day descend upon the earth. He called upon people to join him in the exposition of his personal faith.
- (2) His speeches and preachings imbibed the inner spiritual strength that he possessed. With these he could influence and inspire huge masses, who would come to him to become his disciples. He had a huge following in places such as Ahmadnagar, Ahmadabad, Bidar and Gulbarga. And when he visited Qandhar, an entire populace, including the governor Mirzā Shāh Beg felt influenced by him.
- (3) His was a life of asceticism, which made a huge impact upon people around him.
- (4) His profound influence was found in the huge number of disciples he had, who were true defenders of their type of faith.²²
- (5) Syed Muhammad's doctrine was based on five astute principles. And one of the pre-requisite according to him,

for realization of true faith, was the vision of divine essence, either consciously or in dreams, or illusions.

- (6) Syed Muhammad, however, had such unique visions and illusions, both during his conscious and unconscious states, that the resultant influence divided his group of followers from the vast majority of Muslims around them. They became a divergent sect; the movement however, went into decline by the end of the sixteenth century.

It was during this time that Muhammad Tāhir of Pattan (913-986), ²³a great scholar, declared to root out the false doctrines that had come to rest in the mind set of the people of Gujrat. When Gujrat was annexed by Akbar in 980/1573, he was promised the eviction of the Mahdawis. Eventually, Mirzā 'Azīzu'd-dīn, Akbar's governor to Gujrat, did manage to suppress the sect. However, when 'Abdur Rahīm Khān Khānān, replaced the governor, the sect, once again came to influential position. Also, the Mahdawi is managed to kill Muhammad Tāhir before he could leave the place to proceed to Ujjain, as per his oath.²⁴

In the annals of history, unrests and chaos as the ones mentioned above are a resultant of factors such as aggressive reactions, and complex attitudes, some of which are mentioned below:

- I. One of the factors for such unrests taking place is the contradictions between the mindset morals and faith of the people. During the period of the establishment of the Mughal Empire and the subsequent end of the Suri Dynasty, social and economic conditions were created which were beneficial to adversaries, who sought to violate the injunctions of the *Sharī'ah Law*, and promote in *Islāmic* practices.²⁵

Such people and conditions existed during the days of the Umayyad and Abbāsīd caliphates and the great scholar Hasan Basri (d.110/728) has called this as the thriving of the hypocrites.

- II. The rise of autocratic rules, their insolence, violation of religious injunctions and attention towards pleasures lead to a consolidated condition during which reformers get a chance to launch revolutionary or reformist movements.
- III. Extreme measures in following conventions and formalities give rise to intellectual and moral decadence of the mind of the people, therefore, leading a stagnation of culture as a whole.²⁶ The chasm that comes to exist between what is taught and what is practiced is one such reason for unrest.
- III. The absence of an influential religious leader with respectable mental, spiritual and moral superiority is also a

cause for unrest. It is this leader who is responsible for the upholding of a decaying social order. And when this fails to happen, there is bound to be rampant chaos in the society.

This entire study made on the basis of history, biography and other records of the sixteenth century. India shows that conditions were ripe for the intellectual upheaval that is a pre-requisite for any society to flourish.

CHAPTER-TWO

Notes and references

1. 1512 -1520 A.D.
2. 1574 -1595 A.D.
3. 1512-1539 A.D.
4. 1557-1597 A.D.
5. December 1517 A.D.
6. The Author of the *Tafsīr Abus Saūd*.
7. The *Holy Shrine* still stands on the same foundation.
8. Long before the compilation of the *Fatāwā 'Ālamgīrī*, these book were written here and became popular in Egypt, Syria and Irāq under the name of the *Fatāwā Hindīyāh*.
9. Shaykh Badīu'd-dīn Madār Makanpūrī(d.844/1440), was the founder of the Hadāriyāh order, also existed in India during that period . the follower of this order publicized, in word as well as in deeds the doctrine of Unity of Being by displaying complete dependence on Allah and abstention from are externality to the extent of wearing only loin cloth with the passage of time the order deteriorated to a sort of syncretistic sect giving rise to such libertine conduct by his follower that the word Madāri became synonymous with conjurer. In the tenth century itself the order had lost its

appeal to the elite. *Nuzhatul Khāwātīr's* , vol. IV, which gives a biographical sketch of all the eminent *Sufi Saints* belonging to different order , mention only two *Sufi Saints* associated with the *Mādāri* order of that period.

‘Abdul ‘Alī Hakīm, Syed, *Nuzhatul Khawātīr*, Vol. IV ,
Dā’iratul Ma’ārif Hyderabad, 1366/1947.

10. A.D. 1518-1601
11. *Nuzhatul Khawātīr*, Da’iratul Ma’ārif, Hyderabad
1366/1947, Vol. V
12. A.D. 1454-1567.
13. Idrūsī Shaykh Muhyī-ud-dīn ‘Abd’l Qādir , *An-Nūr as Safīr-
fi-Rijāl al-Qar’ān-al-Āshir*, Baghdād(N.D.) p. 414-439.
14. For more detail see, Hakīm Syed ‘Abdul Ha’i Hasani’s *Al-
Thaqāfatil-Islāmiyah fil Hind*, or its urdu version entitled
Islāmi uloom -o- funūn Hindustan main, specially the chapter
Hindustan ka Nisāb-i- Dars.
15. *Nuzhatul Khawātīr*, Vol. IV
16. Muhammad Qāsim Bījāpur, *Tārīkh-i-Farishtā*, (Gulshan
Ibrahīm), patna 1932. although the author was himself a
poet.

17. Badaūnī, 'Abdul Qādir Ibn Malūk Shāh, *Muntakhabut - Tawārīkh*, Calcutta, 1865-69(tr.) George S.A. Ranking, Patna 1973, Vol. I, p.445.
18. 26th January, 1551, A.D.
19. See pg no.32. ref.1,2
20. There was nothing novel in it at least in those days for majority of Indian mystics had faith in this doctrine.
21. Unfortunately nothing is to be found about him in the biographical and other Sufi literature.
22. *Muntakhabut – Tawārīkh*, op.cit, Vol. I, p524.
23. A.D. 1507-1578
24. *Muntakhabut – Tawārīkh*, Vol. IV,
25. Some of the details given by the historians as , for example, Syed Hāshmī Farīdābādī , in the *Tawārīkh Hind* (vol.III. p.40),cite the instances of such un Islāmic practices ,During the reign of Sultān Salīm Shāh , who ascended the throne with the title of Islām Shāh , all the official and noble used to come together every Friday in the district, (Sarkār) head quarter where the shoes of king where placed on a chair under a canopy, before which all those present used to stand and bow there hand in reverence .thereafter the completion if royal edict was read out to all.

Hāshimi, Faridābādi, Syed, *Tawārīkh Hind*, Osmaniya University Hyderābād, 1921, Vol.III. p.40.

26. Professor Khalīq Ahmad Nizāmī writes in the *Salatīn Dehlī ke Mazhabī Rujhānāt*, Delhi, 1958, p. 451, that the social and moral condition of the Muslim was, on the whole, seeking fast. The fables presented in the literary masterpieces of the time *Afsānā -i- Shāhān* and the *Tārīkh Dāwūdī* demonstrate moral degradation and over credulous attitude of the people. Riotous living of the friars, self indulgence of the student, blind faith in charm and amulets, stories jinn, and fairies and solo man, lamp could never have been so conspicuous in healthily society with a sound moral grounding. In fact, the Mahdawi movement was but an effort to get rid of the intellectual decadence and religious stagnation.

CHAPTER- THREE

SOCIO-RELIGIOUS CONDITIONS OF

INDIA DURING THE REIGN OF EMPEROR

AKBAR

Chapter -Three

SOCIO-RELIGIOUS CONDITIONS OF INDIA DURING THE REIGN OF EMPEROR AKBAR

Historians of Akbar's era agree that Akbar's reign began on a note of orthodox religious values. Mullā 'Abdul Qādir Badāūnī (d-1004/1595), in his *Muntakhabut Tawārīkh* proves that Akbar was initially a strict *Muslim*, as were his forefathers. Having a limited outlook, especially in terms of education, Akbar undertook long journeys to the tombs of *Sufī Saints*, as was the custom in those days. He even punished those who went against religious tenets.

Juwainy Changez Khān's biographer maintains however, that blind unthinking adherence to religions and the supremacy of one religion over others, was not Akbar's belief.¹

Mullā 'Abdul Qādir Badāūnī, however, saw Akbar's initial religious zeal as a danger. But, it can be profoundly seen that the highlighting of Akbar's rule was the propagation of *Dīn-i-Ilahi*.² The *Muntakhabut Tawārīkh* discusses in the following terms, the initial period of Akbar's rule. "The emperor set out to pay homage on the birth of Prince Salīm, by foot from Agra to Ajmer, covering six or seven coses each day. After rulfilling these sites, he

returned in the month of *Ramzān* and camped outside Delhi, visiting the tombs of various *Sufī Saints*.”³

“The emperor put to death Mirzā Muqīm of Isfahan and Mīr Yāqūb of Kashmir for being *Shi‘ahs*.”⁴

“With a view of visiting the greatest of all Shaykh the honoured Shaykh Farīd went to Ajodhan, which is known as pattan.”⁵

“At the beginning to the month of *Sh‘abān*, the emperor proceeded from Delhi to Amjer, and at the beginning of *Ramzān*, arrived within seven coses of Ajmer. Dismounting in his accustomed manner, he presented a pair of kettle drums, and customarily, held long discussions with learned men on religion”.⁶

“In 980/1575, the *Ibādat Khānāh* was complete, and the emperor spends entire night there praying to *Allah*. He recited *Yā Hūw*⁷ and *Yā Hādī*⁸ frequently.” In which he was well versed.⁹

After Friday prayers, Akbar would go to the chapel of *Shaykhul-Islām*, and hold discussions with Shaykhs, ‘*Ulamā* etc, on philosophical subjects.¹⁰

From account of 986/1578, it can be traced that while he spent a substantial amount of time in the *Ibādat Khānāh*¹¹, he would order Qazi Jalalu’d-dīn and several ‘*Ulamā* to read commentary of the *Qur‘ān*¹²

In another account 985/1577, it appears that Akbar made frequent trips to Delhi to visit the tombs of various *Sufī Saints*.¹³ There are other instances where Akbar's staunch belief in *Islām* is propounded. At one time, when he was on a walking expedition near the *Madarasāh Khairul-Manāzil*, he was shoot at by *Faulād*, slave, but was saved. Akbar took this as a blessing from *Allah*, and addressed it as a 'supplemental admonition and the miracles of the *Pīrs* of Delhi.'¹⁴

Akbar's son Salīm was born by the blessing of Skaykh Salīm *Chishtī* at *Sikari*. Another of Akbar's sons, Murād also born by the blessings of Shaykh Salīm *Chishtī*.¹⁵ Furthermore, it was, upon Akbar's insistence that *Maulānā Mīr Kalān* of Herat, became the first teacher of Prince Salīm. Akbar visited the great Shaykh 'Abdun Nabi after to hear various religious discourses from him.¹⁶ Mullā 'Abdul Qādir recalls that the emperor Akbar presented Shaykh 'Abdun Nabi, a pair of *Nakhūdi Shawls*, but made sure that they were from his private treasury.¹⁷ Akbar gifted a *jāgir* to Shaykh Muhammad Ghauth of Gwalior¹⁸, and held an assembly of scholars and '*Ulamā* every Tuesday at the *Ibādat Khānāh* in his honour.¹⁹

Akbar's ritual of honouring the *Sufī Saints* came from his forefather Bābur, the first Mughal emperor who was a follower of Khwājāh Nasīru'd-dīn 'Ubaydullāh Ahrar. Bābur's grandfather, Sultān Abū Sa'eed, and his father 'Umar Shaykh Mirzā were also followers of the great *Sufī Saint*.

Akbar also honoured Khwājāh Yāhyā, a descendent of Khwājāh 'Ubaydullāh with a *jāgir* when he visited India.²⁰ In addition, Akbar sent a number of people on *Haj* every year at his expenses.²¹ At one time; he sent a sum of six lacks rupees to be distributed among the unprivileged people of Makkah and Madīnah. Akbar's religiosity can be exemplified from the account in which he followed the train of Sultān Khwājāh, the son of Khwājāh Khāwand Mahmūd, in the *Ihrām*²², (a kind of dressing done especially for *Haj*).

An account from renowned historian, Mīr 'Abdur Razzāq Khafī Khān, in the *Ma'athirul-'Umarā* sheds further light on Akbar's religiosity in the initial days of his rule. He says that Akbar would himself ensure the enforcement of the *Sharī'ah Law* in various fields of his rule. He would give calls for prayers and would sometimes sweep the mosque also.²³

There is no doubt that Akbar was an unlettered man. And his early religiosity can be termed as overzealous. And though, Akbar was a devout Muslim, his contact was with scholars who had extreme beliefs. And this was what shaped his religiosity.

The condition of Akbar's childhood, and his father's defeat, not to mention, the method of his benefactor, Bayram Khān, had given him a skeptical mind, which forced him to question the sincerity of his well wishers, as well as, later on religion itself.

It is a widely known fact that unless one has a deep and keen interest in the intellect, one cannot be successful learner of religion or its subjects. One then tends to be a superficial amalgamation of various thoughts.

Of Akbar's religious frenzy, Jahāngīr writes in his *Tūzuk*. "My father always associated with the learned of every creed and religion, especially *Pandits* and the learned of India, and although he was illiterate, so much became clear to him through constant intercourse with the learned and wise, in his conversation with them, that no one knew him to be illiterate, and he was so acquainted with the niceties of verse and prose compositions that his deficiency was not thought of."²⁴

To Akbar, not only did the knowledge of *Islām* and Hinduism appeal, but also that of the religions like Christianity

and Judaism. Abul Fazl mentioned in his biography that efforts were made to get the Pentateuch, the Gospels and Psalms translated for the emperor. Syed Muzaffar, a courtier, was sent by Akbar to Christian kings of European countries to convey invitations of the European towards such discourses, as those held by Akbar.

Akbar wrote, "In our spare time we met scholars of various religions and benefit ourselves from their thought and ideologies. But since the difference in language hinders a deep understanding of the same, therefore, send a man to us, who would be able to convey these noble concepts in an intelligible manner. It is known to us that books such as the Pentateuch, Gospel and the Psalms have been rendered into '*Arabic* and '*Persian*. Should these books, which are profitable to all, whether translated or not, be procurable in our country, send them. We are deputing Syed Muzaffar, a recipient of our favour for obtaining a few copies of these translations in order to strengthen our friendship and bases of unity; he will have conversation with you and correspond with you."²⁵

Religious scholars had quite a role to play in guiding Akbar, on the right path of religion. Not only this, but they also had to possess the right amount of sagacity and judiciousness. They had the need to exercise fraternity instead of alienation, what with an

overwhelming non-Muslim majority, conscious of its identity and also if the fact that it had lost to an outside power. These scholars had to keep in mind that the opportunity they had at the moment, was to serve the second greatest power, next to the Ottoman Caliphate of Turkey. Their task was not only to establish this reasoning in the general mindset but also to practically use it to help build an empire which would be a strong hold of Muslims.

The emperor also required people who had strong faith in *Islām*²⁶. The prerequisite was that these people had to keep themselves away from the strong irreligious and antithetic thoughts prevalent in sixteenth century Iran and India, which promoted mental confusion.

The empire would have become undoubtedly at par with the Ottoman in the west had; Akbar had the foresight of employing the best of *Islāmic* intellectuals to render service to the nation. Iqbāl has said, “The Timūrid Turks were not a bit inferior to the Ottoman Turks”. But unfortunately Akbar’s reign did not have such scholars who let him pursue religion steadfastly. They led him into various diversions, which proved detrimental to the *Islāmic* rule which was the initial aim of the dynasty.

During the initial period of his rule, Akbar paid the greatest of tributes and respect to the various religious scholars that he

appointed. He had absolute trust and confidence in them, but according to a great critic and scholar of the time, Shaykh ‘Abdullāh bin Mubārak, these scholars often were the cause of promoting irreligiosity. Badāūnī remarked, “Who else have initiated religion said the King, insincere scholar and earthly minded priests?” Furthermore, he writes, “He (Akbar) assemble a party in his of Shaykh Ziāullāh, at the *Ibādat Khānāh* and invited all worthy scholars but there was a confusion regarding the order of precedence of sitting so he ordered the ‘*Umarā* (plural of Amir) to sit on the east, facing the *Syeds* who sat on the west. The ‘*Ulamā* to sit in the south, facing the *Shaykhs* who sat on the north. His majesty would then move towards each corner concise and hold discussion.”²⁷

At another point, Badāūnī writes that one day there earned a heated argument between the ‘*Ulamā* , at which Akbar got angry and said, “in future report any of the ‘*Ulamā* who talk nonsense and cannot behave themselves, and I shall make them leave the hall.”²⁸

Among the learned entourage of Akbar’s court was Mullā ‘Abdullāh of Sultanpur²⁹, who had received the title of *Makhdūm-ul-Mulk*. He passed on racious *Fatawās*, which were anti *Islāmic* in nature; for example he declared that the pilgrimage to Makkah

was not a binding one, he also devised methods of avoiding payment of *Zakāt* from his wealth, as a result of which he amassed so much wealth that it was buried in his ancestral cemetery in order to hide it.³⁰

Maulānā ‘Abdun Nabi³¹, or the *Sadr-us-Sadūr* (Chief Justice of the Kingdom) was Akbar’s other courtier, who was an expert of *Islāmic* annuities and traditions, and who highly honoured by the emperor himself. But, regrets in the *Muntakhabut Tawārīkh* say that he was half learned and could not pronounce ‘Arabic correctly.³² The historian Badāūnī reports that ‘Abdun Nabi was unworthy of such an honour and lacked the merits of ‘*Ulamā* or even of his own illustrious forefathers. It could be that his authority had made him arrogant, but as his tennure progressed, it becomes clear that he had failed to make a commendable impression on either his other colleagues or the emperor. Badāūnī even writes that only those people who had favours and relations with the courtiers and ‘*Umarā*, or the protection of the emperor could manage to settle their cases in the court. The rest would either have to wait for a prolonged period or would have to bribe, Syed ‘Abdur Rasūl, the Shaykh’s chief man or other sources close to him, in order to get their work done.³³

Instances of the rudeness of Shaykh ‘Abdun Nabi are found elsewhere also as the author of *Ma‘āthirul-‘Umrā*, who reports that on the occasion of the Emperor’s birthday, when Akbar, had put on a saffron coloured robe, and other courtiers and nobles were paying their regard to him, the Shaykh bade Akbar to remove the dress, while at the same time ignoring the factor that his staff was touching the head of the king. Akbar, offended by this gesture, did not say anything publicly, but complained to his mother who being of a *Saintly* background bade him to remain quiet and let history have its own record, as Akbar, being a ruler, who did not go against the Sharī‘ah.³⁴

Also the Makhdūmul-Mulk and the Shaykh ‘Abdun Nabi were at loggerhead with each other all the time, and had their followers against each other. Akbar, who had earlier placed these scholars unmatched by Rāzi and Ghazzāli, discarded them when he learnt of their behaviors and views.

Just as Akbar had an inappropriate kind of selection in the case of scholars, the same was to be seen in the case of counselors and advisors as well. Honour would be especially conferred upon coming in from Iran which was then considered the *Greece* of the East, in terms of intellect and knowledge. Three brothers, Hakīm ‘Abdul Fāth *Gilani*, Humāyūn³⁵ and Hakīm Nūru’d-dīn *Qarārī*

who arrived from Iran were conferred with honours too. At the same time Mullā Yazdī arrived and spoke disappointingly about the Prophets companion. Hakīm ‘Abdul Fāth derived the aspects of *Islām* such as revelation, Prophethood³⁶ etc. At this same time, Sharīf ‘Āmli, an agnostic, and follower of Mahmūd of Basakhwan arrived. Such men were placed in Akbar’s court and had adverse effect on the beliefs that he had harboured.

During this same time, another man, Gadaī Brahmādās, by name came to the court of Akbar, non his graces, was given the title *Rāja Bīrbar*³⁷ and began ridiculing *Islāmic* tenets openly; yet he had the protection of Akbar, and was one of the people behind the donning of disrespect for *Islām* by Akbar.³⁸

Mullā Mubārak of Nagore was another one of Akbar’s courtiers whose sons Abul Fazl and Faizi gained repute in Akbar’s court and become his confident. Though Mullā Mubārak was a learned man, yet his education did not lead him the intellect required for a great *Islāmic* scholar. He got interested in theosophy, at the behest of Abul Fazl *Gazruni*; and his popularity was such that Khwājāh Bāqi Billāh writes about him that he managed to get among with every manner and complexion popular with the nobles and grandees of the time.³⁹

Sir Wollesley Haig says that “Shaykh Mubārak, the father of Faizi and Abul Fazl reveled in spiritual experience and he had the authority of a *Sunni*, a *Shī‘ah*, a *Suffī*, a mahdist and a number of other things besides.”⁴⁰ Also he remarks that initially Shaykh Mubārak had no system to offer in place of orthodox *Islām* and his purpose was destructive.⁴¹ However, religious scholars under Makhdūmul-Mulk and Shaykh ‘Abdun Nabi, harassed Shaykh Mubārak a great deal, so much so that his sons took upon themselves to avenge this, and distorted Akbar’s ideas regarding *Islām* so much so that his belief changed completely with the passage of time.⁴²

Abul Faiz, *Faizi* was born in 954/1547. He was a great poet and a great scholar. Shiblī, the author of *Sha‘irul-‘Ajm* writes that in the six hundred years of *Persīan* poetry in India, only two poets can be acknowledged: one is Khusro and the other is Faizi. Faizi completed all kind of study under the eminent Khwājāh Husayn of Marw. He was introduced to Akbar in 974/1566 and went become a constant companion and friend.

Faizi made a lot of contribution to prose and poetry, along with translation work. He wrote the *Swāt īlul-Ilhām*⁴³ in 1002/1594, which is a commentary on the *Qur’ān* complying undotted letters for his efforts. Akbar rewarded him with ten

thousand rupees.⁴⁴ He had a collection of 4600 books in his private library.

Badā'ūnī is of the belief that Faizi was a heterodox like his father and was responsible for changing the mindset of Akbar. Together with brother Abul Fazal, he made it a point to propound religiosity in the discussions held at the court. Faizi died tragically and the exact date of his death is another curious fact of his life.⁴⁵

Abul Fazal was a genius of equal caliber, if not greater than Faizi. He could create beautiful verses and the writing of the *Akbar Nāmā* is now less great a work. He admired his own self a lot, but initially settled down to being a rational believer opposed to orthodoxy.⁴⁶

Abul Fazal was introduced into Akbar's court by the writing of his commentary on the verses, *Āyat-al-Kursī*. He gained fame through the writing of the commentary for *Surat-al-Fath* and then went on to become Prime Minister in Akbar's court. His work *Āin-i-Akbarī*, a minute statistical account of the military, industrial, agricultural, socioeconomic and cultural lives of India in the Mughal period, made him all the more famous.

Abul Fazal was regular at the *Ibādat Khānāh* or Hall of worship, established by Akbar in 982/1574. His support of Akbar's views let them latter to believe that they were far

superior then of the rest of the people. In 987/1579, a Decree was rolled out which made the judication in dispute between the disputation of religious scholars. And it was in the midst of this that Akbar announced his *Dīn-i-Ilahi* in 991/1583. It was Abul Fazal who was most in favour of this faith and supported Akbar all the way by joining him in his new faith.⁴⁷ However; Jahāngīr has accused Abul Fazal of misguiding Akbar into apostasy, while at the same secretly retaining his *Islāmic* believes.⁴⁸

In *Ma'athirul-'Umarā*, Jahāngīr is cited as saying that Abul Fazal led Akbar astray by making him believe that his speech was exceptionally beautiful, and the *Qur'ān* his own making. Therefore, Jahāngīr ordered Bīr Singh Deo to kill Abul Fazal on his return from the Hyderabad.⁴⁹

One of the important reasons for Akbar to abjure from *Islām* was the rising influence of the various wives he procured through *Rājput* alliances. He began to follow a lot of rituals which were not done preceding his rule; in order to please these rulers and sustain these alliances. He forbade the slaughter of cows in his kingdom, gave *Darshans* to his Hindu subjects facing the sun, shaved his beard, and observed Hindu festivals and ritual.

Among his *Rajput* wives, was the daughter of Rājā Bihārī Mal of Amber who was the mother of Jahāngīr. Also, through this

alliance, Akbar received in his service, Mān Singh, the nephew and adopted son of Bhagwān Dās, Bihārī Mal's heir. It was upon such various alliances that Akbar depended to strengthen his empire, and the offers and support rendered through these made Akbar doubtful of orthodox Muslim views.

It was at the talent of Shaykh Mubārak that the Decree of infallibility was framed, in a bid to get rid of the 'Ulamā of the court. To Shaykh Mubārak "your majesty is the *Imām* and *Mujtahid* of the age. What need have you of these 'Ulamā for assistance in issuing your commands whether religious or secular.⁵⁰

And so Shaykh Mubārak wrote a Decree offering the religious supremacy of the emperor, which stated that: "*the rank of Sultān-i -'Ādil*⁵¹ is higher in the eyes of *Allah* than the rank of the *Mujtahid* ,⁵²" further we declare that the king of *Islām*,, *Amīr* the faithful, shadow of *Allah* in world 'Abdul Fath , Jalālu'd-dīn Muhammad Akbar Badshāh Ghāzī(whose kingdom *Allah* perpetuate)is most just a most wise , and a most *Allah* fearing king."

"Should therefore in future a religious question come up, regarding which the opinions of the *Mujtahids* are at variance and his majesty in his penetrating understanding and clear wisdom be inclined to adopt, for the benefit of the nation, and as political

expedient, any of the conflicting options, which exist on that point and issue a Decree to that effect, we do here by agree that such a Decree shall be binding on us and on the whole nation”.⁵³

In *Rajab* 987 A.H.⁵⁴ this document was prepared and became an imperial Decree for the nation. Shaykh Mubārak was last to sign the document, he added, “This is an affair which I desired with all my heart and soul, and for the accomplishment of which I have been waiting for years.”⁵⁵

The issuing of the Decree was not a blunder made for the first time in the annals of *Islāmic* history. It has been done quite a few times before also. The Decree, in the case of Akbar conferred upon him to overrule the authority of the scholars and jurists. It gave Akbar, a man who was unlettered, unprecedented authority over all issues pertaining to the religious as well as the secular. His polytheistic rituals, the influence of outsiders in his court and personal life, and his practicing of his jesters were all doctored by Shaykh Mubārak through the Decree, so much so that today historians have begun to realize the true destructive capacity of the entire motive.

The growing influence of Shaykh Mubārak and his Decree zeal only supported by his sons pushed Makhdūmul-Mulk and Sadar-as-Sudūr, Maulānā ‘Abdun Nabi into the background. Both

of them stopped attending the court⁵⁶ and soon were banished to Makkah. Makhdūmul-Mulk left for Hijāz in 987/1519 and came back 3 years later, but met a tragic end as he was poisoned. After Shaykh ‘Abdun Nabi returned to India, he was imprisoned by Akbar, and asked to settle some money matters with Rājā Todar Mal who was in charge. However Badāūnī claims that Akbar handed over the Shaykh to Abul Fazal who strangled him in prison.⁵⁷

At the beginning of the new millennium, Akbar who had been empowered with unbound supremacy in matters of state as well as religion, felt that he could act upon his will fearlessly. Badāūnī writes: “And since, in his majesty opinion, it was a settled fact that 1000 years since the time of the mission of the *Prophet (PBUH)*, which was the period of continuance of faith of *Islām* were now completed, no hindrance remained to the promulgation of these secret designs which he mused in his heart.”⁵⁸

Akbar issued to commands to this order: one to make all coins with the stamp of ‘Era of the Thousand’ and the other that as new history, *Tarīkh-i-Alfi*⁵⁹ marking the line of demarcation in human civilization should be written. Seven scholars were appointed to this task and they were asked to chronically arrange

events beginning with the death of the *Prophet* and not his migration, as was generally done.⁶⁰

This also marked the beginning of Akbar's propagated private faith or 'Divine Faith' in which there was no place for one *Allah*, rather it emphasized on divine services to the sun. The last day was replaced by the concept of rebirth. Disciples were admitted to the new faith after they testified that Akbar was the vicegerent of Allah, an addition to holy *Islāmic Kalīmāh*. The disciples also signed a covenant which used as follows:

I, so and so, son of so and so, voluntarily with sincere prediction and inclination utterly and entirely renounce and repudiate the religion of *Islām* which I have seen and heard of my father and do embrace and divine religion of Akbar Shāh, and do accept the four grades of entire devotion viz. sacrifice of property, life honour and religion.⁶¹

All that was banned by *Islām* was permitted and made lawful in Akbar's divine faith usury, gambling consumption of wine and pork were made lawful and cow slaughter was banned. Laws relating to marriages, *Pardah*⁶² and circumcision were grossly changed. Prostitution was an accepted norm. In all, a new faith arose, which promoted the carnal and did away with not only the

tenets of *Islām*, but all other religion as well, leaving every individual to satiate himself as per his desire.⁶³

Chapter- Three

Notes and references

1. Satish Chandra, *Madhyā Kālin Bharat (Saltanat Se Mughal Tak)* Jawahar Publishers and Distributors, New Delhi, 110016 p.166.
2. The campaign launched in the second year to discredit Mullā 'Abdul Qadir Badāūni's *Muntakhabut Tawārīkh* by attributing his statements to orthodoxy and personal prejudice against Akbar cannot be supported on any ground. Anybody who goes through the *Muntakhabut Tawārīkh* with an unbiased mind cannot but acknowledge the sincerity, truthfulness and courage of its author.
3. Badāunī 'Abdul Qādir Ibn Malūk Shāh , *Muntakhabut Tawārīkh*, (tr.) English by W.H Lowe, M. A. Second Edition. Idarah-i-Adabiyat-i-Delhi, 110006 vol.II (The Reign of Akbar, from 963 to 1004 A.H.) p.233.
4. Ibid Vol.II, p.128.
5. Nizām ud-dīn Ahmad, Khwājā, *Tabaqāt-i- Akbarī*, Lucknow, 1292 A.H. (tr.) B. De, Calcutta, 1936, Vol. II, p. 362.
6. 'Abul Fazal 'Allāmi, *Akbar Nama*, Calcutta, 1874 (tr.) H. Beveridge Vol.III, p.259.

7. Meaning; 'O He (*Allah*)!
8. Meaning; 'O Guide!
9. *Tabaqāt-i- Akbarī*, Vol.II op. cit p.514.
10. *Tabqāt Akbarī*, op.cit. Vol. II, p.471.
11. *Muntakhabut Tawārīkh*, op.cit. Vol.II, p 262.
12. *Muntakhabut Tawārīkh*, Vol. II, p.215.
13. *Muntakhabut Tawārīkh*, Vol.II, p.259.
14. *Muntakhabut Tawārīkh*, Vol.II, p.60.
15. *Muntakhabut Tawārīkh*, Vol.II, pp.135-6.
16. *Muntakhabut Tawārīkh*, Vol.II, pp.206-207.
17. *Muntakhabut Tawārīkh*, Vol.II, pp.243-44.
18. *Muntakhabut Tawārīkh*, Vol.III, p.29.
19. *Tabqāt Akbarī*, op.cit. Vol. II, p.235.
20. *Muntakhabut Tawārīkh*, Vol.III, p.151.
21. *Tabqāt Akbarī*, Vol. II, p.517.
22. Dress worn by the Pilgrims.
23. Shāh Nawāz Khān, *Ma'āthirul-Umarā*, Vol.II, (ed.) Molvī 'Abdur Rahīm Calcutta. 1888, p.651.
24. Jahāngīr, Nūru'd-dīn, *Tūzuk Jahāngīrī*, Aligarh 1864 (tr.) Alexendar Rogers, *Memories of Jahāngīr*, Vol. II (ed.) Henry Beveridge New Delhi, 1968, p. 33.

25. 'Abul Fazl 'Allāmī- *Inshā-i-'Abul Fazl*, Lucknow 1281/1883, p. 39.
26. *Tabqāt Akbarī*, Vol. II, p.37.
27. *Muntakhabut Tawārīkh*, Vol.II, pp.204-5.
28. *Muntakhabut Tawārīkh*, Vol.II, p. 205.
29. A district in the Indian Punjāb.
30. According to one report of the gold bricks worth thirty million rupees were unearthed from the century.
31. Shaykh 'Abdun Nabī was son of Shaykh Ahmad Gangoh and grandson of Shāh 'Abdul Quddūs (d. 1537 C.E.). He received his education from certain scholars of 'Arabīa, he had differences with his father who believed in the *Unity of Being* and the legality of musical recitations.
32. It is difficult to believe Badā'ūnī's report that he misspelt even common words of 'Arabic for he had received education from Shahāb-ud-din Ahmad Bin Hajr Haytamī of Makkah.
33. *Muntakhabut Tawārīkh*, Vol.II, pp.207-8.
34. *Ma'āthirul-Umarā*, op,cit. Vol. II, p.561
35. Also known as Hakīm Humām.
36. *Muntakhabut Tawārīkh*, Vol.II, p.214

37. Azad, Muhammad Husain, *Darbār-i- Akbari*. Labore, 1947, pp. 336-383.
38. *Muntakhabut Tawārīkh*, Vol.II, p.164.
39. ‘Uaydullāh Khwājā kalān *Muballighur-Rijāl*, Maulānā Āzād library, Aligarh Muslim University, Aligarh, Collection Number, 191
40. Wolsely Haig- *The Cambridge History of India*, (ed.) Sir Rechard Burn, New Delhi, 1971, Vol. IV p.114.
41. Ibid. p.114
42. *Darbār-i- Akbari*, op.cit.pp.49-50.
43. Faizi had taken pains to use only undotted letters. The commentary which was treated as a marvel was written to refute the charge that he had little knowledge of religious sciences. But whatever command its author possessed over Arabic language this work shows that it contains hardly anything of importance, and throws little light upon the wisdom contained in the Scripture, nor has it any literary or practical value. It can better be compared with micrography of certain calligraphers who write a whole verse of the *Qur’ān* on a grain of rice. Another work completed during the same period by a Syrian scholar Muhammad Badru’d-dīn alias Ibn-al-Ghazzi al-Damashqī (d. 984/1550), was perhaps

much more valuable. He had composed a poetical commentary of the Qur'ān consisting of 180 thousand verses along with a summary. The commentary was found to be strictly in accordance with the orthodox view.

Al-Ghazzi, Najmu'd-dīn, *Al-Kawākibus-Sāirah*, Beirut, 1945. Vol. II, p. 252

44. *Ma'āthirul-Umarā*, op, cit. Vol. II, p. 587.
45. *Darbār-i- Akbari*, op.cit.p. 471.
46. Sabāhu'd-dīn, 'Abdur-Rahmān, syed, *Bazm-i- Taimūrīyā*, 'Azamgarh, 1948, p. 163
47. *Dā'irat-ul-Mā'arif*, *Islāmiyāh*, Punjāb University Lāhore, 1969, Vol. I, pp. 889-90
48. Major Price's translation of the *Tūzuk Jahāngīrī* contains the story how Prince Salīm found forty scribes copying commentaries of the Qur'ān at 'Abul Fazal's house.
49. *Ma'āthirul-Umarā*, op, cit. Vol. II, p. 617.
50. *Muntakhabut Tawārīkh*, Vol. III, p. 131.
51. Just Rular.
52. Authority on point or law.
53. *Muntakhabut Tawārīkh*, Vol. II, p. 279.
54. August September, 1579 C.E.
55. Cambridge History of India, op.cit. Vol. IV, p. 123.

56. *Muntakhabut Tawārīkh*, op.cit ,Vol.III, p.131.
57. *Nuzhatul Khawātir* op.cit Vol. IV. M‘utmad Khān writes in the *Iqbāl Nāma* (Vol.II, account of the 27th year) that Shaykh ‘Abdun Nabī was put in the charge of ‘Abul Fazal who by reason of his old enmity had him strangled. ‘Abul Fazal (*Akbar Nāmāh* Vol.III, pp.572-73) simply says that he died in the prison, but does not give the reason, which must have been known to him. His silence on the subject is not without significance.
58. *Muntakhabut Tawārīkh*, Vol.II, p.311.
59. *Ibid*, Vol. II, p.311.
60. *Ibid*, Vol. II, 327
61. *Ibid*, Vol. II, 314
62. Seclusion of woman in their house.
63. Dr. Vincent Smith says that “the whole gist of the regulations was to further the adoption of Hindū, Jain and Pārsi practices, while discouraging or positively prohibiting essential Muslim rites. The policy of insult to and persecution of Islām which was carried to greater extremes subsequently, actively pursued, even in he period from 1582 to 1585,” Another historian, Wolsely Haig, writes that Akbar’s “discourse was ever of universal toleration, but in

practice he excepted the faith in which he had been bred". (*Cambridge History of India*, Vol. IV pp. 125,131). Another scholar, Dr. A. L. Sri Vastava, who has put up a spirited defense of Akbar's religious policies, says that Jainism, alone was not responsible for the effect on "Akbar's belief and conduct. Hindūism had an undoubted share." (*Akbar the Great*, Vol. I, p.400). V.D. Mahajan writes in the *Muslim Rule in India* that "as the Hindus had great sanctity for cows, the use of beef was forbidden." (Part II, p.95). Yet another historian who defends Akbar's religious policy, admits that "the Emperor's disregard of the religion of the prophet, which was manifest in the rules and regulations issued by him further exasperated the learned in the law and produced a great uneasiness in the minds of the Muslims, (Dr. Īshwari Prasād, *The Mughal Empire* 248.)

CHAPTER- FOUR
SOCIO-RELIGIOUS CONDITIONS OF
INDIAN MUSLIMS IN GENERAL

Chapter –Four

SOCIO-RELIGIOUS CONDITIONS OF INDIAN MUSLIMS IN GENERAL

Medieval societies, in many parts of the then civilized world, were organized on the basis of almost autonomous principalities. The people living in these principalities owed personal loyalties to the king. The state comprised principalities which the prince or the king would bring under his own authority whether by conquest on the basis of inheritance. In some parts of the medieval world, principalities were joined together by dynastic marriages. Principal legitimacy depended upon either the right of conquest or of the personal claim of the prince.¹

Action and reaction between *Islām* and Hinduism continued through at the period of *Muslim* rule in India, accelerated, on the occasions, by the liberalism of the some *Muslim* rulers, until in the early nineteenth century, *Islām* in India presented so corrupt a picture as to occasion revivalist and reactionary movements².

As regard to social structure and life, there were important changes in the complexion of the *Muslim* community, which had a profound effect both in political matters and in cultural life. Turks, Afghans and some, 'Arabs and Abyssinians, established

foreign relations with the Muslims of India. New tribes came to India from Central Asia, when Chagtais were developed. Later many Iranian Soldiers, merchants and literary men come .Some of them occupied high position in the Empire. For example, I'tamād-ud-daulāh, 'Asaf Khān, Ja'far Khān, and Mīr Jumlā were of pure *Persīan* origin. So were 'Asad Khān, Dhu'l Faqār Khān, Burhānul-Mulk, Sa'adat Khān and many other leading Mughal officers.

India of the Mughals was indeed a heaven for *Persīans* poets and physicians. Mīr Fāthullāh Shīrāzī, 'Urfī, Nazīri Hakīm Humām, Jalāl-ud-dīn Tabātabā, Munshī Muhammad Kāzim and others enriched the cultural life of the country in various fields. In fact of the upper strata of society. The *Persīans* made of life was measure of refinement. The *Persīans* did not confine themselves to Delhi or the Mughal court, they went to every part of India, and added to luster of provincial life.

Although community of faith made the Muslims more homogeneous than the Hindus, social divisions were minimal among them, inhibiting free intercourse and inter marriage. In the case of immigrants and their descendants, old time differences and prejudices persisted. Among the reverts, there was a perceptible difficulty in getting out of the old casts structure and casts

mentally despite change in faith.² When Nainsī wished to record what kinds of peas cults inhabited each village of Marwar, he mentioned them by their caste; when as we have just seen, 'Abul Fazl (c. 1595) similarly wished to record *Zamīndārs* for each *Parganā*, he simply name their caste or castes (*Qaum and Aqwām*). A clerk said with pride that he is a Brāhman and when he expresses his sense of gratitude to someone of another caste, he praises that whole caste e.g. the *kāyasths* are still generous and faithful.³

There was a sharp cleavage between the *Sunnīs* and *Shīahs* but intermarriage was not uncommon. Humāyun's wife was *Shī'āh*, and so were Nūrjahān, Jahāngīr's favourite queen, and Mumtāz Mahal, wife of Shāh Jahān. Among the *Sunnīs*, there was further sub division on the basis of four orthodox schools of jurisprudence, viz. Hanafī, Hambalī, Shafī'I and Malikī. Besides there were attachments to particular religious leaders and their orders. The tribal defference prevented the growth of communal solidarity affected mentally Muslim society which recognized divisions of Syed, Pathān and Shaykh besides those of foreign and indigenous Muslims.

As regards the Hindus, their social structure remained mainly unaffected and their pattern of life followed largely on

same old traditional lines. Even in the earlier period, more important than the system of four classes, was the rise of a plethora of castes and sub-castes with further sub-divisions, based on professional, regional and other differences. There is no doubt that the changes in politico-economic life had their impact on caste grouping many old castes vanished and new ones arise or came into prominence, both in the North and the South. For Instance, while the *Brāhmans*, *Ksatriyas* and *Vaisyās* were theoretically bound in their traditional calling, there was no rigidity about it in practice. Among them innumerable sub castes in Northern India, the *Kāyasthas* came into great prominence as government servant. The *Khatrīs* hailing from the Punjab were astute financiers and successful administrators, and their influence spread over the whole Northern India. The *Nāgars* of Gujrat migrated to different parts of India and exerted much political and social influence in Agra and Malwa. In South India the *Brāhmans* retained their social leadership, since they continued to be the custodians of Hindu religion and pioneers of reform movement. The *konkan* and *Citpāvana Brāhmans* of the Maharashtra produced great administrators. Among the other communities, particularly mention may be made of the Christians? Who held a monopoly of trade? They retained some of the old contacts with South-East

Asia where a number of Indian Colonies had been established in the earlier period.⁴

Women

Pre-modern Indian society was undoubtedly oppressive to women. The precise nature of the oppressive relationship, however, varied within different classes and communities, and with time.⁵ In the Hindu communities women ill treated and were denied their right.⁶ Among the lower castes, the daughter of the parents, received a brides price, while, groom's parents of the high caste generally received dowry from the bride's parents. The widows could be married, either to their husband's brothers or strangers, among the farmer and pastoral caste, such as *Jāts*, *Ahīrs* and *Mewātīs*.⁷ The women of certain caste went around hawking milk, *ghee* and other wares. In Bengal it was even said that the main burden of work was borne by Women.⁸

The Mughal administration pursued a policy of discouraging *Sati Preatha*. They occurred two or three times a week in the capital, Agra, during the late years of Jahāngīr's reign.⁹ The Muslim women could claim a dower (*Mahr*) for themselves from their husband as the base of marriage contract and also inherit the father's property.¹⁰ Though mostly they were not educated in the modern sense of the term, they were well trained in household

work. Motherhood was universally respected and devotion of the Indian women to her husband, children and home was proverbial.¹¹

Nobility

Unlike Europe, the nobility in India was not a legal category but indicated a class of people who were not only involved in the task of government at the higher level but reflected a certain level of culture and urbanity. Both the numbers and composition of the nobility underwent a change as the Mughal empire was consolidated and expanded to cover the entire country.¹² The Mughal emperors treated all noble and lesser notable as their paid employees, determining their pay (*Talab*) according to their ranks (*Mansabs*) and making over to them assignments (*Jāgīr*) of areas whose estimated tax income (*Jāmā*) equaled their pay it was only in a limited number of cases that amount of the salary was paid in money (*Naqd*) out of the imperial treasury. As the mansab-holders rank and posting changed, the *Jāgīrs* too were shifted: no one normally held the same place in *Jāgīr* for more than two or three years.¹³ The nobles were those who came to India at the time of Bābur and Humāyūn, or during the reign of Akbar were mainly drawn from the homelands of Mughals Turān, and Khurāsān, along with Uzbeks and Tājiks.¹⁴ They generally held some

positions in the aristocracies or bureaucracies in their own countries. Then there were Afghāns and Indian Muslims (*Shaykhzādās*), *Rājputs* (mainly rulers and Chief from Rajasthan and Central India), and in the seventeenth century Marathās.¹⁵ Although the position of the nobles was not hereditary, but those, whose ancestors had been in the service of the king for more than a generation were called *Khānzādās*. By its composition, the nobility largely lacked local roots, and this absence of local attachment was perpetuated by *Jāgīr* transfers. The nobles therefore, tended to establish themselves in towns.

We have already discussed that the sixteenth century did not yield much in terms of intellectual development. The general populace of Muslims did not adhere much to the religious tenets of *Islām*; and were more in tune with borrowed wisdoms, pedagogy and philosophies. They did not adhere to the teaching of their religion and justified their action on the basis of wrong and concocted injunctions.

Customs, Manners and Festivities During the Medieval Period:

As regard customs, manners and festivities, medieval India, no doubt, witnessed many changes as life could not be static. One broad fact that strikes the eyes, however, is the similarity between the customs and habits of the Hindus and Muslims despite the religious disparity. In many important matters connected with ceremonies of birth, marriage and death, their ceremonial was, broadly speaking similar. This was no doubt due to the fact that the majority of the Muslims were Hindu reverts, who were deeply attached to their old habits of life.¹⁶ This apart, there must have been many cases of conscious or unconscious adoption of each other's customs because of their attractiveness or their social value. For example the Mughal sovereigns were very particular or celebrating their birthdays every year both according to lunar and the solar calendars.

Two simple Īds of the Muslims were not enough for a country accustomed to a multiplicity of Hindu festivals. New ones were therefore, instituted or borrowed from Hinduism as for instance the solemn observances consecrated to the memory of the *Pīrs* or *Saint* “who are to the *Muslimāns* of India what the *Deotas* (gods) are to the Hindus.”¹⁷

The spirit of concession the customs of circumstances was accelerated by the personal 'liberalism' of some of the later *Muslim* rulers. Akbar paid adoration to sun and fire and on the full moon of *Sha'bān* employed *Brāhmins* to fasten 'Rākhi on his wrist.¹⁸ Mughals did not hesitate to join their Hindu subjects in celebrating the *Dussehrā* and *Diwālī* and the *Holī* and the Hindu joined the Muslims in celebrating the *Muharram*.¹⁹

Jahāngīr the son of Akbar celebrated *Dīwāli Pujā*, and invited *Saints (Yogīs)* to dine with him during *Sivārātry*. At *Sikandrā* in the Mausoleum he celebrated his father's *Sradhā*, during the eight years of his reign.²⁰ Dārā Shikoh the eldest son of Shāh Jahān, composed a work called *Majmā-al-Bahrayn* or the meeting of the two seas, leaving for its objective the union of Hindu and *Muslim* religious systems. Secondly in Bengal and Bihar, this process of assimilation became advance, during the eighteen century. Shāhmat Jang and Sawlat Jang (Nephews of 'Alīwardi) celebrated the *Holī* festival in the garden of *Moti Jhee*²¹ for seven days. At place of Mansūr Ganj, in Murshidābad Nawāb Sirājudawlā, enjoyed the *Holi* festival after the treaty of 'Alī Nagar²². To take part in the Holy festival, Nawāb Mīr Jā'far crossed the *Ganges* with all the gentry of the town²³. It is also said on reliable

authority, that on his death bed Mīr Jā'far drank a few drops of water poured in libation over the idol of *Krittesvarī*.²⁴

On the other hand the festival of *Muharram* which commemorated the Martyrdom of Husayn, the grandson of *Prophet*, used to be celebrated with much pomp and splendour. The representation of the tomb of Husayn or the Chapel which enclosed the tomb, bearing the metaphorical name of *Ta'ziāh* or simply *Tābūt*, were richly ornamented they were carried in procession in the streets, “the devotees making silly demonstration of grief” on the tenth day, and were then deposited in the earth, or cast into river or tank or if too costly to be destroyed were carried back and placed in the *Imāmbārā*.²⁵ Hindu *Zamīndārs* of the Bengal contributed towards the *Taziyās* expenses as the Muhammadan landlord did to *Durgā* Image.²⁶ Accept this Hindus also showed his deep respect to the *Tāzīyāh* and bend their heads with two much earnest gravity, and also participating in the procession.²⁷ The processionist except speaking sharp cries and greaveful regret performed such behavior feats as piercing their cheeks or bend their months.²⁸

Dr. Buchanan noticed the ceremony of *Muharram* performed in Bengal with much gaudy pomp , tumult and musical parade “remarkable alike in “magnificence of show and in intolerable *dīn*”.²⁹ He noticed that in Bihar, at Purnea, the *Muharram*

ceremony celebrated everywhere, with the same emblems savouring of idolatry³⁰. He writes, among 1400 of *Tāzīyāhs* which were annually exhibited near about 600 *Tazīyāhs* made by Hindus, in Patna and Bihar city.³¹

In the opinion of M. Gracin de Tassy, that the remembrance of *Imāmbārā*, especially the fastening of the mouth which was much in use among the Hindu *Saints* has been taken from the Hindus.³² He further says that the *Muharram* ceremony looked similar, in many aspect, the Hindu's *Durgā Pujā*, *Tāzīyāh* like the *Durgā Puja* are lasted ten days, and just as the Hindus on the tenth day, the Hindus forming a grand *Juloos*, including high music and drop the statue of the goddess into the river, so the Muslims also throw down the *Tāzīyāh*, pass in procession.³³ Dr. James wise noticed the similarity between the *Muharram* and *Rath Yātrā* of the Hindus, in both of which "the greatest merit is attributed to the persons dragging the car."³⁴ The orthodox Muslims were as much surprised as the Europeans at the performance of such as ceremony which would be counted sacrilegious in *Persīā* and *Arabiā*.³⁵ There were many other festivals and fairs, often regional and sectarian, which provided occasion for people to meet and rejoice e.g. *Mahāmāgham* and *Pongal* of *Tamilnad*.³⁶

Chapter- Four

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CHAPTER-FIVE
ORIGIN AND DEVELOPMENT OF
NAQSHBANDI SILSILAH

Chapter –Five

ORIGIN AND DEVELOPMENT OF NAQSHBANDI SILSILAH

The *Silsilah-i-Khwājgan* known as the *Naqshbandi Sufī Silsilah* in India, originated in Transoxiana under the founder ship of Khwājāh Abū Yūsuf *Hamdāni* (d. *Muharram* 535/*August* 1140). The Khwājāh was born in Marw and received his education in Baghdād and passed his life in Marw and Herāt. But he died in Marw. Khwājāh Abū Yūsuf's major disciples are: Khwājāh 'Abdullāh *Barqi*, Khwājāh Hasan *Andaqi*, Khwājāh Ahmad *Yasawi* and Khwājāh 'Abdul Khāliq bin 'Abdul Jameel, who came from *Ghujdwān* and he was better known as the originator of the rules or principles of the *Silsilah-i-Khwājgan*. He was a prolific writer, and wrote poetry as well as prose in Persīan. He wrote a number of treatises as well, of which, the *Masālikul-‘Ārifin* advocates the learning of the *Qur'ān*, *Hadīth* and *Fiqh* as the base of religion. It urged *Sufi Saints* to refrain from ignorant *Sufī Saints*.¹

The original founder of members of *Naqshbandi Sufī Silsilah* are as follows:

Bahāu'd-Dīn Naqshband

Khawājāh Bahāu'd-dīn (b.718/1318) was the seventh in the *Naqshbandi* series. He was adopted by Khawājāh Muhammad *Shamsī*; the fifth discendent of Hamdāni. In order to spread the *Silsilah* to the far percinitis of Turkistān, it was only appropriate that Bahāu'd-dīn should spend part of his apprenticeship with the *Yasawi* masters. However, before this Bahāu'd-dīn spent seven months with *Tājik* Shaykh, Maulānā 'Ārif *Dikgarani* perfecting under him the aim of the silent *Zikr*. Next, he spent two months with Kutham *Shaykh*, a *Yasawi* master resident in Naqshab before joining another *Yasawi* Shaykh, Khalil 'Atā for 12 years.

Bahāu'd-dīn Naqshband died in 791/1389, and was buried at near Bukhārā and his tomb is known as *Qasr-i-'Arifān*. His successor was 'Alā'u'd-dīn 'Attār (802/1393) who was married to his daughter. And though 'Attār was a renowned *Sufi*, it was Maulānā Yāqūb *Carkhī* (d. 851-1477) who continued the *Naqshbandi* lineage. It was his descendant Khwāja 'Ubaydullāh Ahrar, who established *Naqshbandi* supremacy in central Asia.²

Khawājāh Nasīru'd-dīn 'Ubaydullāh Ahrar³

Khawājāh Nasīru'd-dīn 'Ubaydullāh Ahrar, was the forerunner of the Indian line of the *Naqshbandis*. He was born in

Ramazān 806/*March-April* 1404 at Tāshkant. He was taken to Samarqand for his studies but his interest mainly lay in *Tasawwuf*. From the age of twenty to twenty eight or nine, the Khwājāh visited a number of places such as Herāt, Hesār, and Marw etc., to attain knowledge. At the age of twenty nine, he went under the patronage of Khwājāh Yāqāb *Charkhī*, under whom he became an expert of the *Naqshbandi dhikr of Nafl-o-Isbāt*, known also as the *Wukūf-i-Abadī*.⁴ (Awareness of Number).

On his return to Tāshkant, he made it a centre of his spiritual activities, and built a *Khānqāh* there, alongwith a *Madarsāh* and *Jāmā Masjid*. Also, the Khwājāh assisted the Timūrid prince Sultān Abū Sa‘īd, both military and spiritually. The prince sought the blessings of his Khwājāh before undertaking journeys against his enemy Mirzā ‘Abdullāh of Samarqand.⁵

Khwājāh Nasīru’-d-dīn ‘Ubaydullāh Ahrar died on 29 *Rabī’ul Awwal* 895/20 *February*, 1490 C.E., and was buried in his *Khānqāh* in Samarqand. No tomb was erected .it was the time when Bābur was only twelve years old.⁶

The Khwājāh had a large number of disciples of whom the prominent were ‘Umar Shaykh *Mirzā*, father of Bābur and his son Khwājāh Muhammad Yāhyā, Shaykh ‘Allau’-d-daulā *Simnāni*

(659/1261 – 736/1336), Shaykh Faiyazi *Bukhāri* who spent some time in Northern Chinā, before reached to *Nāgore* in Rajsthān India in 1531 C.E., where he died.⁷ Khwājāh ‘Abdul Shahīd and Khwājāh Kalān who migrated from Central Asiā to India, and Khwājāh ‘Abdur Rahīm *Jāmi*, was also the disciple of Khwājāh ‘Ubaydullāh Ahrar⁸.

The Khwājāh wrote only one book, at the insistence of his father, Khwājāh Mahmud Shashi entitled *Risālā-i-Walidīyat* (treatise presented to the father).

During the period of Sultān Sikandar (1389-1413), Syed Hilāl reached Kāshmīr and introduced the *Naqshbandi Silsilah* there.⁹ It is said that he is a direct disciple of Khwājāh Bahāu’d-dīn *Naqshband*.¹⁰ He silently passed his life, settled in north of Kāshmīr at the village of Asham and died on 14 *Rabī’ul- Awwal*, 861/9 February 1457.¹¹

Syed Hilāl left only single disciple, named Mīr Syed Amīn, later he was popularly known as *Wūsī Sāhib* in Kāshmīr, the name derived from his *nome de plume* “*Waisi*”.¹² Syed Amīn belonged to the *Baihāqi* family, and was the second son of Syed Husain *Baihāqi* or *Mantiqī*.¹³ Syed Amīn was adopted son of Sultān Zaynul ‘*Ābidīn*’s wife Bayhāqi Begum.¹⁴ When Syed Hilāl arrived

Kāshmīr, Syed Amīn became his disciple and became a *Naqshbandi* follower.¹⁵ Syed Amīn received his early education from *Hāji Ibrāhīm Adham*.¹⁶ He take a retirement, like his spiritual master at Asham. After his preceptor's death, he left for Srinagar, where he confined himself to a room near *Koh-i-Marān*.¹⁷

The presence of Syed Amīn in his *Khanqāh* indicated in two forms and it is meant for the visitors. "*Mīr ba Khudā ast*" (the Mīr is with *Allah*), this state was intended to denote that Shaykh Syed Amīn was seized with mystical ecstasy and second is '*Mīr ba Khuda wa ba Khwud ast*', indicates that although he was in a state of ecstasy, he was in his senses, and people could visit him.¹⁸

Although Syed Amīn did not attach himself with royal court and its politics. He became the victim of a political intrigue.¹⁹ In an unexpected attack of the stranger of some disgruntled Kāshmīr nobles, who had become alienated from the *Bayhaqi* Syeds because of their arrogance, made a surprise attack on them on 30 *Ziqā'd* 889/8 December 1484, and killed fifteen members of the family. Among these was the inoffensive Syed Amīn.²⁰ He was buried at 'Ālīkadal,²¹ on the right bank of river Jhelam, in Srīnagar, where his tomb exist to this day.

Syed Amīn did not leave any disciple. For more than centuries *Naqshbandi Silsilah* remained unknown in Kāshmīr and

received by Khwājāh khāwand Mahmūd in the sixteenth century.²²

Khwājāh Khāwand Mahmūd

Khwājāh Khāwand Mahmūd al-'Attār-al-Naqshbandi-al-Husayni was the second son of Khwājāh Kalān, who was the eldest son of Khwājāh 'Ubaydullāh Ahrar. He was born in 965/1557-58. Mirza Hayder refers to him *Khwājāh Nūra* or *Makhdūm Nūra*. He was highly revered by Bābur, who was wanted to meet him just before his death. But unfortunately the two could not meet. However the Khwājāh went to Humāyūn to offer his condolence for Bābur's death. Some people speculate that this visit was made in order to find his chances in the imperial court of Humāyūn. But since Humāyūn had been influenced by *Shattāri* Shaykh Bahlul. He did not pay heed to Khwājāh *Nūra*, upon which Khwājāh returned to Lāhore dejected. He stayed in Lāhore at the insistence of Mirzā Kāmṛān for three years and then left India altogether.²³

Akbar's reign brought a flourishing period of the *Nashbandi* order in India. A number of the scholars of the order migrated to India and settled here. Among them Mirzā Sharfu'd-dīn Husayn son of Khwājāh Mu'īn also migrated to India, in the fifth year of

Akbar's reign,²⁴ and was honoured with governorship of Ajmer by Akbar.²⁵ Also Akbar's sister Bakhshī Bānu Begum was married to him.²⁶ Having served in Gujrāt, Bengāl, Bihār, he died in 988/1580-81.²⁷

Among other *Naqshbandi Sufī Saints* who settle in India were Khwājāh 'Abdus Shāhid who came from Samarqand lived in India in 967/1559-60 for fourteen years and went back, in 984/1576-77 to Samarkand, where he died.²⁸ Another famous name is that of Sultan Khwājāh Naqshbandi who was a son of Khāwand Dost, a disciples of Khwājāh 'Abdus Shāhid. He was highly placed in Akbar's court and Dāniyal, Akbar's son was married to his daughter. On the other hand the Khwājāh was impressed by Akbar's policy of *Sulh-i-kul*.²⁹

Another famous *sufī* of the *Naqshbandi* order was 'Abdullāh Khān, who migrated from Transoxiana to India. He was the son of a sister of Khwājāh Hasan *Naqshbandi*. During Akbar's reign he was given the title of *Safdar Khān*³⁰. He died on 17 *Shawwal* 1054/17 December 1644.³¹

Khwājāh Baqī Billāh Berang

The *Naqshbandi* order was brought into limelight by Khwājāh Muhammad Bāqi or Bāqi Biliāh Berang, who was born in 971/1563-64 of 972/1564-65 at Kābul. His full name was

Raziu'd-dīn 'Abdul Muwayād' Abdul Bāqi Billāh of Kābul. His father was a *Sufi Qāri* 'Abdus Salīm *Khalji Samarkandī Quraishi*. While on his mother's side he belonged to the 'Ubaydullāh Ahrar's family.³²

Bāqi Billāh took teaching from a number of renowned *Sufi Saints*. His first teacher was Maunālā Sādiq Halwā'i³³ who was a great 'Ālim and poet, then he did the repentance (*taubā*) under Shaykh Khwājāh 'Ubaydullāh, after which he came under the aegis of Khwājāh Iftikhār and 'Amīr 'Abdullāh of *Balkhī*. But not being satisfied with his training,³⁴ he went to Shaykh Bahāu'd-dīn *Naqshband*, and later to Shaykh Bābā *Kubrāwi*, under whom he finally achieved his final spiritual guidance. One of his teachers also included Maulānā Shaykh Muhammad Khwājagi *Amkinaqi*.³⁵ His search for spiritual guidance and the attainment of spiritual perfection took him to various places such as Transoxiana, Kāshmīr, Delhi, Sambhal and Lāhore. Hazrat Khwājāh Bāqi Billāh was blessed with great spiritual qualities because of his extra-ordinary love for and obedience to the *Holy Prophet* (PBUH), once related that a painful voice came out of the Holy heart of the *Holy Prophet* (PBUH), while he was offering the prayers. He could see before himself and behind himself at one and the same time. Hazrat Khwājāh Bāqi Billāh once travelled to

Māwarāun-Nahr. On his way, he dreamt that Hazrat Khwājāh *Amkangi* was calling him and waiting for him anxiously. So, he went to see him at his abode and stayed there for three days. Khwājāh *Amkangi*, blessed him with his *Khilāfat* (spiritual caliphate) and said: "Go to India because this Order (*Naqshbandia Silsilah*) will be established there by you" Khwājāh Bāqi Billāh humbly said to his spiritual guide that he could not do that difficult task, but Khwājāh *Amkangi*, insisted and ordered him to get guidance from "*Istikhārāh*" (prayer for getting judgment from *Allah*), Khwājāh performed "*Istikhārāh*". In a dream he saw a parrot sitting on the branch of a tree. He thought that if the parrot sat on his hand, he would consider this journey as a lucky one. No sooner did this thought flashed across his mind, than the parrot flew towards him and perched on his hand. Khwājāh Bāqi Billāh put his saliva into its beak whereas the parrot put sugar into his mouth. Next morning Bāqi Billāh related the whole dream to his guide, who said that he should act in the light of the *Istikhārāh*. So, his guide ordered him to leave for India at once. Under the instructions of his guide, he travelled to India and stayed at Lāhore for a year. Here a lot of scholars and nobles of the city met him and got spiritual blessings from him. Then he proceeded to Delhi and stayed at *Qilla Fīrozābād*. It was a beautiful place situated on

the bank of River *Jamunā*. He set up his dwelling in a mosque over there.³⁶

Muhammad bin fazlullāh Muhibbī writes about Bāqi Billāh in his *Khulāsatul Āthār* that Shaykh Bāqi Billāh was blessed with complete spirituality and could perform miracles also. His spiritual perfection made a hit of influence on people who came to visit him in search of truth and guidance, and many became his disciples.³⁷

Disciples Of Bāqi Billāh Berung

Khwājāh Bāqi Billāh was a profound teacher and had a number of disciples. A few of his prominent disciples were Shaykh Ahmad Sirhindi (*Mujaddid Alf Thāni*). Khwājāh Husāmu'd-dīn Ahmad bin Nizāmu'd-dīn of Badakhshān and Shaykh Tāju'd-dīn bin Sultān 'Uthmāni of Sambhal, and Shaykh Ilāhdād of Delhi.

Khwājāh Husāmu'd-dīn Ahmad

Khwājāh Husāmu'd-dīn Ahmad took care of the family of Khwājāh Bāqi after his death; therefore he deserves to be mentioned first in the line of his disciples. He was born in 977/1569-70 at Qandūz. His father, Qādi Nizāmu'd-dīn of Badakhshān came to Āgra in 982/1574. His father was an influential person in the Mughal Court which enabled him to find

a good position in the hierarchy of Mughal military and civil services for his son Khwājāh Husāmu'd-dīn Ahmad. Mirzā 'Abdur-Rahīm Khān-i-Khānan gave a mansab of 1000, when he served in Mughal campaigns in Hyderabad. Khwājāh soon had to be relieved of his duties, however as he began constantly to lapse into ecstatic states and would be found wandering around street and markets in the crazy fashion, in Delhi. Where he met Khwājāh Bāqi Billāh and became his disciple.³⁸

Khwājāh Husāmu'd-dīn played a vital role to maintaining the system of his *Pīr's Khānqāh* and the education of the children of Khwājāh Bāqi Billāh³⁹. Each day in Khwājāh Husāmu'd-dīn's life started with the obligatory morning prayers in the Fīrozābād mosque, and then an hour was spent in meditation, followed by supererogatory morning prayers.⁴⁰

Khwājāh Husāmu'd-dīn believed in *Wahda-al-Wujūd* philosophy, showing the little interest in *Wahdat-As-Shuhūd* philosophy.⁴¹ Khwājāh Husāmu'd-dīn died at Agra and was buried there in 1633. Later his earthly remains were transferred to Delhi and buried in a grave close by his *pīr'*.⁴²

Shaykh Ilāhdād

Shaykh Ilāhdād was one of the very old companion of Khwājāh Bāqi Billāh. He had come in contact with the Khwājāh

when the later was staying in Lāhore during his first visit to India. Initially, he was the supervisor of the Khwājāh's *Khānqāh*, and also rendered a lot of services for the Khwājāh, which no doubt impressed him. Upon the death of the Khwājāh Ilāhdād claimed to be the successor in line, and this was supported by Khwājāh Husāmu'd-dīn and the son of Bāqī Billāh; He died in *Ramzan* 1049 / *December* 1639-40.⁴³

Shaykh Tāju'd-Dīn

Shaykh Tāju'd-dīn was yet another disciple of Khwājāh Bāqī Billāh. Initially Shaykh Tāju'd-dīn was the disciple of Shaykh Ilāh Baksh, the *khalifah* of *Mīr* Syed 'Alī *Qiwām* of Jaunpur; but later adopted to be the disciple of Khwājāh Bāqī Billāh. His dedication saw him being given the permission of initiating disciples into the *Naqshbandi* order and was allowed to go to Sambhal and popularized the *Naqshband* disciplines there.⁴⁴ His Shaykh (Preceptor) advised him to initiate the disciples exclusively the *Naqshbandi Silsilah*, and be careful and avoid the discipline of the other *Silsilahs*⁴⁵ and he finally did it accordingly.

Shaykh Tāju'd-dīn left India for Arabīa and there, became the disciple of another *Naqshbandi Sufi*, Shaykh Muhammad Ilān. There he also translated Kashif's *Rashāhat-i-'ain-ul-hayāt* from

Persīan to Arabī among the ‘Arabic speaking people.’⁴⁶ when, in 1031/1621-22, Shaykh Muhammad Ilān died, Shaykh Tāju’d-dīn again visited India⁴⁷, but shortly he went to Irāq then ‘Arabia. In 1037/1627-28 he was seen in Makkah. Shaykh Tāju’d-dīn translated treatise from Persīan into Arabic which were written by the *Naqshbandi* Shaykhs. He also wrote a treatise about the justification of the practices of the *Sufi Saints* was criticized a lot Shaykh, Tāju’d-dīn lived for the rest of his life in Makkah⁴⁸, and died on 22 *Rabī’ul Awwal* 1052/20 June 1642 at the old age of ninety year.⁴⁹

Shaykh ‘Abdul Haq Muhadith Dehlawī

Shaykh ‘Abdul Haq Muhadith Dehlawī, son of Maulānā Sayfu’d-dīn was born in Delhi in 1551. In 1587, we went to Hijāz and became the disciple of Shaykh ‘Abdul Wahāb Muttaqi. Upon his return to India, Shaykh ‘Abdul Haq, established the 1ST *Madarsāh* of Northern India. Being an academician, he wrote a number of books propagating *Hadith* and true spirit of Islām. He strongly condemned the malpractices of the time such as bidets and aimed to clarify truth on which Islam had its foundations.⁵⁰

Chapter-Five

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CHAPTER-SIX

DOCTRINES OF *NAQSHBANDI SILSILAH*

Chapter -Six

DOCTRINES OF NAQSHBANDI SILSILAH

Eleven rules have been set as the base of the *Naqshbandi Silsilah*. Of these, eight were forwarded by Khwājāh ‘Abdul Khāliq *Ghujduwānī* and Khwājāh Bahāu’d-dīn *Naqshband* added three more. The *Rashahat-i'ayn al-hayat* discusses them in detail:¹

1. *Hosh Dar Dam* (Awareness In The Breath)

"Every breath which is exhaled from within, must be exhaled with awareness and presence of mind and so that the mind does not stray into forgetfulness."

Bahāu’d-dīn *Naqshband* said: "The foundation of our work is in the breath. The more that one is able to be conscious of one's breathing, the stronger is one's inner life. It is a must for everyone to safeguard his breath in the time of his inhalation and exhalation and further, to safeguard his breath in the interval between the inhalation and exhalation."

As the seeker becomes occupied with the exercise of the moment (i.e. remembering the breath) he turns his attention from remembering the past and thinking of the future, and focuses on each breath until it is expired.

Sa'du'd-dīn *Kashghari* added: "*Hosh dar dam* is moving from breath to breath so there is no heedlessness but rather there is presence, and with each breath that we take should be the remembrance of the Real."

Shaykh 'Abdul Najmu'd-dīn al-Kubra said in his book, *Fawatihul-Jamāl*: "*Dhikr* (remembrance of *Allah* in the breath) is flowing in the body of every single living creature by the necessity of their breath—even without will—as a sign of obedience, which is part of their creation. Through their breathing, the sound of the letter '*Ha*' of the Divine Name *Allah* is made with every exhalation and inhalation and it is a sign of the Unseen Essence serving to emphasize the Uniqueness of *Allah*. Therefore it is necessary to be present with that breathing, in order to realize the Essence of the Creator."

The name *Allah*, which encompasses the ninety-nine Names and Attributes, consists of four letters, *Alif*, *Lam*, *Lam* and *Hah* (*ALLAH*). The *Sufī Saints* say that the absolute unseen Essence of *Allah* Exalted and Almighty is expressed by the last letter vowelized by the *Alif*, "*Hah*." It represents the Absolutely Unseen "*He-ness*" of the Exalted *Allah* (*Ghayb al-Huwiyya al-Mutlaqa lillah 'azza wa jall*) in which the mystic loses his separate identity with every "*hah*" in his breath. The first *Lam* is for the sake of

identification (*tacrif*) and the second *Lam* is for the sake of emphasis (*mubālagha*).

The soul has long been thought to be in the breath. "For the early thinkers the soul was visualized sensuously as a breath-body." Awareness of the breath makes us aware of the soul and the inner body, inner self, which belong to the moment.

In the path of the Khwājgan awareness in the breath is a very great principle. Those in this path regard it a great transgression to become unconscious of the breath.

2. *Nazar Bar Qadam (Watch Your Step)*

"Direct yourself constantly towards the goal".

Sa'du'd-dīn *Kashghari* added: "Looking upon the steps means that the seeker in coming and going looks upon the top of his feet and thereby his attention is not scattered by looking at what he should not look at." When the beginner's attention is taken by shapes and colours outside of himself, his state of remembering leaves him and is ruined, and he is kept from his objective. This is because the beginning seeker does not have the power of the "remembrance of the heart," so when his sight falls upon things, his heart loses its collectedness, and his mind becomes scattered. Watch your step can also refer to watching circumstances, feeling when is the right time for action, when is the right time for

inaction, and when is the right time for pause. Some have said that *Nazar bar qadam* is an expression which refers to the wisdom inherent in one's natural disposition.

Fakhru'd-dīn *Kashifi* added: "*Nazar bar qadam* may be alluding to the seekers traveling through the stages of breaking from existence and putting behind self-love". Of these three interpretations, the first refers to beginners' use of this aphorism, the second refers to those in mid-progress on the Way, and the third to the Attainers.

3. *Safar dar watan* (The Journey Home)

Your journey is towards your homeland. Remember you are traveling from a world of illusion to a world of reality. The wayfarer travels from the world of creation to the world of the Creator. The Journey Home is the transformation that brings man out of his subjective dream state, so that he can fulfill his divine destiny.

From the *Rashahat-i 'ayn al-hayat*: "(The journey home refers to) that traveling which the seeker makes within his human nature. In other words, travel from the qualities of humankind toward the angelic qualities, moving from blameworthy qualities to laudable ones". Shaykh Ahmad Sirhindi (d. 1624) said: "This blessed expression traveling in the homeland means traveling

within the self. The source of its results lies in putting the final (practice) at the beginning, which is one of the characteristics of the *Naqshbandi* Way. And although this (inner) traveling can also be found in other *tariqas* (schools of *Sufī Thought*), (in those) it is found only in the end after the 'traveling on the horizons' (referring to the *Qur'ānic* verse (41:53): 'We will show them Our signs on the horizons and within their selves until they know He is the Real')."

"Traveling on the horizons" is traveling from place to place. At the beginning of the journey it can mean leaving home to find a guide or teacher. Also it happened in former generations that when the wayfarer had become established in a place, got accustomed to it and become familiar with its people, they took on traveling in order to break down habit and comfort and cut themselves off from renown. They would choose travel in order to experience complete emptying.

It means traveling within oneself, looking at oneself, examining oneself and one's reactions, and how they act upon one. This reflects the stress that the *Naqshbandi* path puts on the inner states, stages, processes.

Be an external resident and let your heart travel. Traveling without legs is the best kind of travel.

4. *Khalwat Dar Anjuman (Solitude In The Crowd)*

There are two kinds of retreat. One is the outward kind in which the seeker, far from people, sits alone in his cell until he comes into contact with the spiritual world. This result comes about because the external senses withdraw themselves and the inner senses extend themselves to signs from the spiritual world.

The second kind of retreat is the hidden one, where the seeker is inwardly witnessing the secrets of the Real while he is outwardly surrounded by people. *Khalwat dar anjuman* is of this second type of retreat: outwardly to be with people, inwardly to be with *Allah*.

In all your outer activities remain inwardly free. Learn not to identify with anything whatsoever.

Khwājāh Awliyāh Kabīr, one of the deputies of 'Abdul-Khāliq Ghujduwani, explained *khalwat dar anjuman* as follows: "Retreat within the crowd' is that state when one is so constantly and completely absorbed in divine remembrance that 'one could walk through the market-place without hearing a word.'"

They are with their *Allah* and simultaneously they are with the people. As the *Prophet* said, "I have two sides: one faces my Creator and one faces creation."

Khwājāh 'Abdul Khāliq Ghujduwānī himself was known to say: "Close the door of the formality of *Shaykhhood*, open the door

of friendship. Close the door of *Khalwat* (solitary retreat) and open the door of *Sohbat* (companionship)." Bahāu'd-dīn *Naqshband* said in this connection: "Our path is in companionship. In (physical) retreat there comes fame and with fame comes calamity. Our welfare lies with the assembly and its companionship, on condition that (self) negation is found in one another."

When Bahāu'd-dīn reached Herat on his journey to Makkah, the Āmīr Hussayn arranged a gathering in his honour. At the assembly the Āmīr asked him, "Since with your Presence there is neither audible *dhikr*, nor voyaging, nor audition of special music and poetry, what is your path?" He answered, "The pure words of the tribe of Khwājāh 'Abdul Khāliq Ghujduwānī, which are 'retreat within the crowd,' and we follow in their Way." "What is retreat within the crowd?" the Āmīr asked. "Outwardly to be with the people while inwardly to be with *Allah*," said *Naqshband*. The Amir expressed surprise and asked whether this was actually possible. Bahāu'd-dīn replied that if it were not possible *Allah* Most High would not have indicated it in a *Qur'ānic* verse which describes those who are not distracted from the remembrance of *Allah* even while in the marketplace: "Men whom neither business nor profit distracts from the recollection of *Allah*" [24:37]. This is the way of the *Naqshbandi* Order.

Ahmad Fāruqi Sirhindi, *Mujaddid alf Thāni* (the Renewer of the second millennium), said: "Retreat within the crowd is derived from traveling in the homeland since if traveling in the homeland is properly accomplished, then retreat within the crowd will properly occur. The seeker within the diversity of the crowd travels in his own land, and the diversity of the horizons finds no way into the meditation cell of his inner self. This treasure will manifest with difficulty at the beginning and with no difficulty in the end. And in this *tariqa* it is the portion of the beginning while in other paths it is at the end. This is so because the treasure is derived from traveling within the self (with presence in the moment), which is at the beginning of this path, while traveling on the horizons takes place simultaneously. This is the opposite of the other paths which make the traveling on the horizons the beginning and the traveling within the self the end."

In the words of al-Kharraz: "Perfection is not in exhibitions of miraculous powers, but perfection is to sit among people, sell and buy, marry and have children; and yet never leave the presence of *Allah* even for one moment."

In constant communion with the Beloved within, a stranger to the world. Those endowed with such beauty are rare indeed in this world.

5. *Yād Kard* (Remembrance)

“Concentration on Divine Presence”. For “the *Naqshbandiyah* remembrance is practiced in the silent *dhikr*”.

Keep *Allah*, the Beloved, always in your heart. Let your prayer, *dhikr*, be the prayer of your heart.

According to Khwājāh ‘Ubaydullāh Ahrar, “the real meaning of *dhikr* is inward awareness of *Allah*. The purpose of *dhikr* is to attain this consciousness.” The purpose of the *dhikr* is to keep one's heart and attention entirely focused on the Beloved in love and devotion. The *dhikr* is not just repeated as words, but is in the heart.

Remembrance of the tongue becomes remembrance of the heart. ‘Abdul Qādir *Gīlāni* said: “At the first stage one recites the name of *Allah* with one's tongue; then when the heart becomes alive one recites inwardly. At the beginning one should declare in words what one remembers. Then stage by stage the remembrance spreads throughout one's being descending to the heart then rising to the soul; then still further it reaches the realm of the secrets; further to the hidden; to the most hidden of the hidden.”

6. *Baz Gasht* (Going Back)

Travel one way. The return to *Allah*. Single-minded pursuit of divine truth. This means banishing and dispelling every

thought, good or bad, that comes to mind involuntarily during the *dhikr*. When performing the remembrance the heart is required to attain the calm contentment of: “*Oh Allah*, my goal is You and Your good pleasure; it is nothing else!” So long as there is any space left in the heart for other interests, such calm contentment cannot take shape, and the remembrance cannot be genuine. Even if this tranquility cannot be attained at the outset, one must not abandon the remembrance, and it is necessary to persist in its performance until this feeling is acquired.

The meaning of *baz gasht* is the return to *Allah* Exalted and Almighty by showing complete surrender and submission to His Will, and complete humbleness in giving Him all due praise. The reason, mentioned by the *Holy Prophet* in his invocation, *ma dhakarnaka haqqa dhikrika ya Madhkar* (“We did not Remember You as You Deserve to be Remembered, *O Allah*”), is that the seeker cannot come to the presence of *Allah* in his *dhikr*, and cannot manifest the Secrets and Attributes of *Allah* in his *dhikr*, if he does not make *dhikr* with *Allah's* support and with *Allah's* remembrance of him. As Bayazid *Bistāmi* (d. 874) said: “When I reached Him I saw that His remembering of me preceded my remembrance of Him.” The seeker cannot make *dhikr* by him. He must recognize that *Allah* is the one making *dhikr* through him.

“Beloved, you and your approval are my purpose and desire.” This attitude will rid one of impure thoughts and distractions. It relates to the path of absorption. One *Sufi* was concerned that he was not sincere, and was ashamed. So his Shaykh took him to a *Sufi* who was on the path of absorption, and this Shaykh told him that absorption, not hair-splitting, would free him from his problem. The wayfarer realized that in his worry about his dishonesty and shame, his wants and needs, he had been focused on himself, separating himself from his Beloved.

According to Khwājāh Ahrar, the saying “returning” means that we have within us the goal of our striving. The seeds of transformation are sown in us from above and we have to treasure them above all possessions.

7. *Nigāh Dasht* (Attentiveness)

Struggle with all alien thoughts. Be always mindful of what you are thinking and doing, so that you may put the imprint of your immortality on every passing incident and instance of your daily life.

Be watchful. Be aware of what catches your attention. Learn to withdraw your attention from undesirable objects. This is also expressed as "be vigilant in thought and remember yourself."

Nigāh means sight. It means that the seeker must watch his heart and safeguard it by preventing bad thoughts from entering. Bad inclinations keep the heart from joining with the Divine.

It is acknowledged in the *Naqshbandiyāh* that for a seeker to safeguard his heart from bad inclinations for fifteen minutes is a great achievement. For this he would be considered a real *Sufi*. *Sufī* thought is the power to safeguard the heart from bad thoughts and protect it from low inclinations. Whoever accomplishes these two goals will know his heart, and whoever knows his heart will know his *Allah*. The *Holy Prophet* has said, "Whoever knows himself knows His *Allah*."

Sa'du'd-dīn *Kashgari* said: "The seeker must, for one hour or two or whatever he is capable of, hold onto his mind and prevent thoughts of other (than *Allah*) entering." Another description from the *Munahājul-Sair* has it that: "(*Nigāh dasht* is the) guarding of the special awareness and presence which have resulted from the noble *dhikr*, so that remembering of anything other than the Real does not find its way into the heart/mind."

Yet others have written that *Nigāh dasht* also applies to the time of the *dhikr* itself: "*Nigāh dasht* is when the seeker at the time of the *dhikr* holds his heart mind upon the meaning of *LA ILAHA ILLA 'LLAH* so that thoughts do not find entrance into his heart,

because if thoughts are in the mind then the result of the *dhikr*, meaning presence of the heart/mind, will not manifest." It has also been said, "*Nigāh dasht* is an expression meaning the prevention of the occurrence of thought at the time one is occupied with [repeating] the fragrant sentence (of *LA ILAHA ILLA 'LLAH*)."

'Abdul Majid II Khāni said that the meaning of preserving the heart/mind from incoming thoughts is that they lose their hold on the mind. In this connection Khwājāh Ubaydullah Ahrar said: "The meaning of preserving the mind [from thoughts] is not that the seeker can avoid thoughts at the beginning (of his attempts), but rather that thought do not disturb the attendance and presence (required for the *dhikr*). (Thoughts) can be likened to straw which has fallen onto moving water and yet the water is not prevented from its course. 'Abdul-Khāliq *Ghujduwāni* said: "It isn't so that thoughts never enter the heart/mind, but rather that at times they do and at times they do not." His statement seems to be supported by Khwājāh 'Alau'd-dīn al-'Attar who reported: "Succeeding with thoughts is difficult or even impossible. I preserved my heart for twenty years from thoughts, after which they would still appear but they then found no hold there."

8. *Yād Dasht* (Continued Remembrance)

Constant awareness in the presence of *Allah*. "The complete experience of divine contemplation, achieved through the action of objective love."

Those on the path maintain that when inner love is always present in one's dealings with the world, then one has achieved this mindfulness.

This is the last stage before transformation is completed. The seeker becomes aware that his loss of "self" will be compensated by objective love. The humiliation (abnegation of self) that leads to this stage ceases to touch the seeker for he discovers the unlimited joy that Truth will bring.

Yād dasht refers to the durability of the awareness of the Real in the path of "tasting" (living in the multiplicity of illusion). In the *Rashahat-i 'ain al-Hayāt* it is stated: "Some have said that this is a perceiving/witnessing which is the domination of witnessing the Real in the heart through essential love."

'Ubaydullāh Ahrar said: "*Yāddasht* is an expression meaning the durability of the awareness of the Glorious Real." He said further: "It means presence (with *Allah*) without disappearance."

Regarding the use of the term for the period of the *dhikr* itself it has been said: "*Yāddasht* is that which the *dhakir* (person

practicing *dhikr*) during the *dhikr* maintains (fully the meaning of) negation and affirmation in his heart in the presence of the Named."

Khawājāh ‘Ubaydullāh Ahrar has described the four principles out of eight as following each other in this manner: "*Yādkard* (Remembrance) refers to the work of invoking/remembering. *Baz gasht* (Returning) means turning to the High Real in the manner that when saying the fragrant sentence of the *dhikr* the seeker follows this in his heart with "*Allah you are my true goal!*" and *Nigāh dasht* (Attentiveness) is the holding on to this turning (to the Real) without words. *Yāddasht* (Recollection) means constancy/firmness in (the holding on of) *Nigāh dasht* (Attentiveness)."

These three added by Khawājāh Bahāu’ d-dīn *Naqshband*⁵³

9. *Wuqūf-I-Zamani*(Awareness of One's State of Mind)

Bahāu’ d-dīn *Naqshband* said that this consciousness is the maker and guide of the disciple. It means to be attentive to one's state of mind at any given moment and to know whether it is a cause for giving thanks or for repenting.

It means: To keep account of one's temporal states. To distinguish presence, *huzur*, from absence, *ghaflat*. Bahāu’ d-dīn described this as "self-possession" or "mindfulness." He added

that one should always be grateful when one returns to a state of presence.

In *Wuqūf-i-zaman* the seeker remains constantly aware of his changing states. Bahāu'd-dīn *Naqshband* explained: "*Wuqūf-i-zamani* is the work of the traveler on the Way: to be attentive of his state, and to know whether it is a cause for giving thanks or for repenting, to give thanks while feeling spiritual elation, and to repent while in spiritual dryness or contraction."

He also stated: "The foundation of the work of the seeker has been established in the awareness of time (exercise) as seeing at each moment whether the perceiver of breaths is (breathing) with presence or with forgetfulness."

Maulana Yāqub *Charkhi*, in his Explanation of the Names of *Allah*, said: "Khwājāh (*Naqshband*) instructed that in the state of *qabz* (contraction) one should seek *Allah's* forgiveness, whereas in the state of *bast* (expansion) one should offer thanks. Close observation of these two states constitutes *Wuqūf-i-zamani*." *Wuqūf-i-zamani* of the *Naqshbandi* path is equivalent to the term "*mohasseba*" (keeping account of/close observation) used by other *Sufi Saints*.

Jāmi, in the *Resālāh-i-nūria*, said: "*Wuqūf-i-zamani* is a term meaning the keeping account of the times one passes in (a state of) dispersal (*tafriqah*) or collectedness (*jam'iyat*)."

10. *Wuqūf-I-Adadi* (Awareness Of Number)

An expression meaning the observation of the number of individual repetitions of the *dhikr*. Jami said: "*Wuqūf-i-adadi* is the observation of the number of *dhikrs* and of whether this (observation) yields results or not." According to Bahāu'd-dīn *Naqshband*, "The observation of the number of repetitions of the *dhikr* of the heart is for gathering thoughts/mental activity which are scattered."

According to Khwājāh 'Alau'd-dīn al-'Attar, "The important thing is not the number of repetitions but rather the composure and awareness with which one makes them."

According to Bahāu'd-dīn *Naqshband*, this awareness is the first stage of entry into the spiritual world.

This could also mean that for beginners, reading about the achievements and states of consciousness demonstrated by those advanced in this practice would be helpful, since in reading about another's state of nearness, one acquires a certain quality of inner inspiration.

For advanced disciples, this technique, which facilitates the initial stages of acquiring inner intuition and inspiration, brings a consciousness of the unity of diversity:

This diversity and proliferation is all but a show, The One is manifest in the all.

Diversity, if you look with open eyes, is naught but unity. No doubts for us, though there might be in some minds. Though appearance is in numbers, the substance is but one. (It should be noted that inner inspiration, that understanding which brings the practitioner and people on the path closer to higher teachings, comes through divine grace and is not due to mind discoveries. "Knowledge comes from grace. The difference between divine inspiration and divine knowledge is that divine knowledge comes through internalizing the light of the Essence and the divine attributes, while divine inspiration is gained through receptivity to inner meanings and those types of instructions which manifest within the practitioner.")

11. *Wuqūf-I-Qalbi* (Awareness Of The Heart)

The heart becomes aware of *Allah*. This marks the awakening of divine love. The individual becomes aware that his existence is an obstacle to his final transformation and he no

longer fears to sacrifice it because he sees for himself that he will gain infinitely more than he loses.

Wuqūf-i-qalbi has been described as having two meanings. One is that the seeker's heart in the midst of the *dhikr* is conscious and aware of the Real. On this point Khwājāh 'Ubaydullāh Ahrar said: "*Wuqūf-i-qalbi* is an expression meaning an awareness and presence of heart toward the Most High Real felt in such a manner that the heart feels no need of anything except the Real." This meaning is similar to that of *Yāddasht*.

Heart consciousness means heart's resting with the Beloved, as if nothing and no one else existed.

The other meaning is that there is awareness of the heart itself. In other words, the seeker during the time of the *dhikr* is attentive to the *cone-shaped* heart which is the "seat of subtlety," and prevents it from becoming unaware during the saying of the *dhikr*.

Bahāu'd-dīn *Naqshband* did not consider it necessary to hold the breath during the *dhikr* as is done in some *tariqas*, even though he considered that practice to have its benefits; nor did he consider essential the *Wuqūf-i-zamani* and *Wuqūf-i-adadi* (awareness of time and awareness of number). But according to the Qudsiyāh he considered "the observance of *Wuqūf-i-Qalbi* the

most important and necessary because it is the summary and essence of the intention of the *dhikr*."

Like an expecting mother-bird, sit watchfully on the egg of your heart, Since from this egg will result your drunkenness, self-abandoned,
uproarious laughter and your final union.

Chapter- Six

Notes and References

1. Husayn al Wa'iz Kashifi, *Rashahat 'Ainul Hayat, Lucknow,* 1912, pp.208-220

See Also

- i. <http://www.nurmuhammad.com/NaqshbandiSecrets/11principlesofthenaqshbandisufiway.html>
- ii. http://www.goldensufi.org/eleven_principles.html

CHAPTER-SEVEN

SHAYKH AHMAD SIRHINDI AS A *NAQSHBANDI SUFI* REFORMER

Section 1: Family Background, life and education

Section 2: Shaykh Ahmad Sirhindi's thought as a *Sufi* reformer

Chapter –Seven

SHAYKH AHAMAD SIRHINDI AS A NAQSHBANDI SUFİ REFORMER

SECTION1: FAMILY BACKGROUND, LIFE AND EDUCATION

Shaykh Ahmad was a descendant of Caliph ‘Umar(R.A.), with 31 intermediaries separating the two. His ancestral line is given below: ¹

Shaykh Ahmad (*Mujaddid alf thani*) bin. Makhdūm ‘Abdul Ahad bin. Zaynul-‘Ābidīn bin ‘Abdul Ha’i bin Muhammad bin Habībullāh bin Imām Raf’iu’d-dīn bin Nasīru’d-dīn bin Sulaymān bin Yūsuf bin Is’hāq bin ‘Abdullāh bin Shu’ayb bin Ahmad bin Yūsuf bin Shihābu’d-dīn ‘Alī Farrukh Shāh bin Nūru’d-dīn bin Nasīru’d-dīn bin Mahmūd bin Sulaymān bin Mas‘ūd bin ‘Abdullāh-al-Wa‘īz al-Asghar bin ‘Abdullāh Wa‘iz al-Akbar bin ‘Abul fath bin Is’hāq bin Ibrāhim bin Nāsir bin ‘Abdullāh bin ‘Umar bin Hafs bin ‘Āsim bin ‘Abdullāh bin ‘Umar.

Shaykh Ahmad has often stressed upon his lineage, to validate his orthodox preaching and fierce denunciations of hereby and infidelity.² From among the *Mujaddid’s* lineage, *Imām Raf’iu’d-dīn* , the sixth predecessor of the *Mujaddid* and the ninth

descendant of Shaykh Shihābu'd-dīn Farrukh Shāh *al-Fāruqi al-Kābulī*, who in turn was an ancestor of Shaykh Farīdu'd-dīn Mas'ūd *Ajodhani* (Babā Farīd/ *Ganj-i-Shakar*), who the first to emigrate from Kābul to India. He settled at Sirhind, also then known as *Sihhind*.

Mukhdūm* Shaykh 'Abdul Ahad *Fāruqi Kabuli Naqshbandi

Mukhdūm Shaykh 'Abdul Ahad *Fāruqi Kabuli Naqshbandi* was born in 927/1521, a distinguished *Sufī*, he held the authority to induct disciples in fifteen different orders³. An incident of his early days is quite popular. Wishing to be a *Sufī*, he sought the guidance of Shaykh 'Abdul Quddūs *Gangoh*⁴ who advise him to first complete his format theological education saying that mendacity without knowledge has little merit. 'Abdul Ahad however discussed his fear of losing the Shaykh as his teacher on account of his old age and the time it would take for him to complete his education. Upon this, the Shaykh advised 'Abdul Ahad to become a scholar under his son Ruknu'd-dīn.⁵ It was under Ruknu'd-dīn 's tutelage that 'Abdul Ahad got guidance of the *Qādrī* and *Chishtī* orders and was awarded the *Khirqah*.⁶

'Abdul Ahad studied under various other *Sufī Saints* as well some of them were Shaykh Kamāl of Kaythal, Shaykh Kamāl's

grandson Shāh Sikandar, Shaykh Allādād of Rohtas and Muhammad bin Fakhr, the author of *Tauzīh-al-Hawāshī*. Shaykh ‘Abdul Ahad wrote two books *Kunūz-al-Haqā’iq* and *Asrār-al-Tashāhhud*.

Shaykh ‘Abdul Ahad had seven sons, Shāh Muhammad, Shaykh Muhammad Mas‘ūd, Shaykh Ghulām Muhammad, Shaykh Maudūd⁷ and two more, one of whom was the *Mujaddid*. The *Makhdūm* died at the age of eighty years on the 17th of *Rajab*.⁸

Shaykh Ahmad Farūqi Sirhindi (*Mujaddid Alf Thāni*)

Shaykh Ahmad Farūqi Sirhindi, the great 17th century socio-religious reformer and *Sufī Saint* was the son of *Makhdūm* Shaykh ‘Abdul Ahad Fāruqi Kabuli Naqshbandi (927/1007-1521-1598). He is also, more famously known as *Mujaddid Alf Thāni*. He was born on 14th *Shawwal* 971/ *May* 26, 1564 in Sirhind, located 200 kms Northwest of Delhi, in East Punjab. His lineage can be traced to the second caliph ‘Umar bin Khattab (634 – 44 C.E.).⁹

It is said that at the time of his birth, his mother saw a vision of *Sufī Saints* (who had long been dead) congratulating her upon his birth. His father, too, saw a vision of *Muhammad (pbuh)* will all the other prophets blessing the new born child by repeating the *Azān* in his ears.¹⁰

Sirhindi existed during the reign of Akbar, a time when the Muslim community was plunged by innumerable religious and spiritual problems.

Education

From Shaykh ‘Abdul Ahad, Sirhindi learnt the *Qur’ān*. Sirhindi was also initiated by Shaykh ‘Abdul Ahad into the *Chistī* and *Qādrī* orders. He also gave him knowledge of texts like the *Ta’arruf* of *al-Kalābādhī* (d-390/1000), the *‘Awārif* of *al-Suhrāwardī* (632/1234)¹¹ and the *Fusūsul Hikam* of *Ibn ‘Arabī* (d-638/1234). Maulānā Kamāl *Kashmīri*,¹² taught him *Islamic theology*, *philosophy* and *logic*. The *Hadith* was taught to him by Shaykh Y‘aqūb *Kashmirī*, *Qazi*¹³ Bahlūl *Badakhshani* taught him advanced works of *Tafsīr* and *Hadīth*.

After completing his education at the age of 17, Sirhindi returned home. Three years later, he moved to Agra, the capital of Akbar (936/1656-1014/1605) where he met Faizi (954/1547-1004/1595) and Abul Fazl (963/1556-1014/1605), distinguished writers and chroniclers of Akbar’s court. Sirhindi is reported to have helped Faizi write his commentary on the *Qur’ān Swāt ‘iul-Ilhām*; which has the unique distinction of being free from letters containing diacritics.

Once, in a discussion with Abul Fazl, Sirhindi argued against the former's ideas of prophecy. A heated argument followed and it ended with Sirhindi deciding to end his terms with Abul Fazl.¹⁴ It was later found by Sirhindi, that not only Abul Fazl but the entire court had various other vague ideas related to *Islāmic* tenets.¹⁵ Soon after this, Sirhindi's father came to take him home. On the way back, at Thaneshwar, they become the guests of the governor Shaykh Sultān, who offered his daughter in marriage to Sirhindi. The marriage, having been solemnized, Sirhindi, his wife and his father returned home.

Section 2: Shaykh Ahmad Sirhindi's thought as a Sufi reformer

We have highlighted Shaykh Ahmad Sirhindi's Thought based on his letters on deferent, aspects of divine knowledge and guidance such as impurities in ecstatic, experiences and other socio-religious aspects discussed below:

1. Similarity of the intellect and spiritual illumination
2. Impurities in ecstatic experiences
3. Conflict between teachings of philosophies and *prophets*
4. Indispensability of the prophet
5. Divine knowledge and *prophecy*
6. Gnosis of Allah

7. Stages of faith acceptance of *prophethood* based on sound reasoning
8. Prophetic teachings not verifiable by intellect
9. Beyond intellect and irrationality
10. Method of worship taught by *prophets* alone
11. *Prophethood* superior to intellect
12. Station of *prophethood*
13. Prophets are the best of creations
14. Open heartedness of the *prophets*
15. Dual attention of *prophets*
16. Comparison between *saints* and *prophets*
17. *Prophetic* appeal meant for heart
18. Excellence of *prophethood* surpasses *sainthood*
19. 'ulamā are on the right path
20. Dignity of the *prophet*
21. Faith in the unseen
22. Perfect experience of ultimate reality
23. Islāmic concept of *tasawwuf*
24. Rejection of bidat hasanah

Shaykh Ahmad Sirhindi thought that the unwise sages (Hukamā) blindly followed other religious men and rejected the *Prophet's* teachings. They relied on the purification of the self and not that of the heart as is the way of the *Prophet*; and therefore

they did not walk on the right path, rather they were led astray by fanciful experiences.

It is the path of the *Prophet* that is the righteous path, for the *Prophets* are guided by angels, who in turn are protected from satanic assaults. *Allah* says: 'Lo! As for My slaves, thou hast no power over any of them'.¹ One who does not walk on the path of the *Prophets* is most likely to be led astray by the Satan. S'ādī firmly believes in the path of the *Prophet*, and emphasizes that truth and peace can only be attained from this path alone.²

To blame ecstatic experiences of Satan alone is also wrong. The mind has a number of notions which make their way out through man's subconscious. It is during such times that men claim if seeing visions of the *Prophet* and other such inspirations, but these are not to be trusted and believed as they are only creations of the brain.³

Even if a soul attains self purification and develops into an *Nafs-i-mutma'yinnah* (contented soul), such notions as those enervating from the brain cannot be ruled, as this is the inherent characteristics of the soul.⁴

According to Shaykh Ahmad Sirhindi, the teachings of the philosophers vary from those of the *Prophet*, because they can never totally reconcile with each other.

The limited intellectual capabilities of the human mind do not let philosophers believe on the very bases that religion has thought. They do not believe in the practicality of the genesis of the world and the manifestation of Doomsday. They cannot believe that such events as are mentioned in the *Qur'ān*, can actually be practically implemented in the real world, and this is where they are mistaken. Even philosophers who claim to be Muslims are devoid of this total adherence to religion, and hence they reject the basics that religion provides.

Though philosophers do tried to denote their entire lines to the study of logics and reasoning, yet they are unable to apply these to the realities that are taught by religion. They cannot implement logic in the belief of the afterlife. Nor can they put it into practice that after life is an everlasting phenomenon. These and other shortcomings, make philosophies futile. Therefore, logic is not a device which can define the ultimate truth of man's existence. The *Qur'ān* says: *"Our Lord! Suffer not our hearts to deviate after thou hest guided us, and bestow on us from Thine presence mercy. Verily though;! Thou art the Bestower"*.⁵

People half learned in philosophy are usually the colt which is misguided into believing that philosophy leads straight on to the path of truth, whereas this is a misjudgment because, the two are different from their very approach to the path of ultimate reality.

*Allah says: "Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers Fire. Its tent encloseth them. If they ask for shower, they will be showered with water like to molten lead which burneth the faces. Calamitous the drink and ill the resting-place!"*⁶

"Peace be on him who followed guidance and the example of *Holy Prophet*. Peace and blessings be also on Muhammad and other *Prophets* and the angles of *Allah*."⁷

Purification of the soul is dependent upon the performance of deeds which are of virtuous nature. Therefore, it is only through the approach of the path of *Prophetic* beliefs that this can be truly achieved.⁸

According to Shaykh Ahmad Sirhindi, it is only the *Prophets* which can guide humanity on the path of righteousness. In a letter to Khwājāh ‘Abdullāh and Khwājā ‘Ubaydullāh, he writes: ‘Apostleship is a blessing to mankind because it is only out of this that the right path can be achieved and the differences between good and evil understood. Though intellect has a pivotal role in underlying truth and reality, yet it is not the absolute, because without guidance from *Prophets*, the intellect cannot be applied towards the right path’.⁹

It is *Prophethood* which lets man connect to *Allah*. It is through *Prophethood* only that we can understand the true essence of *Allah's Being*. Man, through his limited intellect cannot understand the attributes and power of *Allah*, and apply this to the understanding of the various realities that surround him. It is only *Prophethood* which has been able to draw the line between truth and falsehood, and make it comparable visible to man, who otherwise cannot judge by applying his own intellect only. *Prophethood* makes difference between the permissible and the not permissible, and other than this, it has in a number of ways made religion and reality clear to mankind.¹⁰

It was through the message of the *Prophets* that man was made to learn of the existence of *Allah*, and his Creations. It was through this knowledge imparted by the *Prophets* that man came to know of *Allah*, His attributes, the angels, the last day, the power of *Allah* over his creations etc. Otherwise, these were beyond the reach of the human intellect itself.¹¹

The first stage of faith is the acceptance of the presence of *Allah* and then His *Prophets*. This is the fundamental principles of faith and should be adhered to before moving on to the other principles of religion. *Allah* says in the *Qur'ān*, *Lo! In the remembrance of Allah hearts to find rest! Those who believe and do right: joy for them, and a happy resort.*¹²

“When one accepts the reality of *Prophets* and contents himself with the principle of *Prophethood*, he begins to accept their teachings without the need to question the reasoning behind it, because the belief that nothing religions is baseless and reasonless comes to dwell in his mind. *Praise be to Allah who has guided us to this .We could not truly have been led aright if Allah had not guided us. Verily the messengers of our Allah did bring the truth*”.¹³

One of the fundamental beliefs regarding *Prophethood* is the acceptance of the fact that the *Prophet* is ever truthful. Therefore, the information given by them are indisputable facts because they are the ultimate truth. Any questioning regarding these would then render questions on the principles of *Prophethood* itself.¹⁴

To think *Prophethood* advocates the belief of the irrational is a gross mistake on the part of the human. Contrary to this the path of *Allah* is through the understanding of the ways of *Prophethood* only.¹⁵

It is the *Prophets* who provide guidance in matters of religion. They instruct man upon ways of prayers and other methods of invocations to *Allah*. It is from the *Prophets* that *Sufī Saints* draw inspirations for methods of invoking *Allah*.¹⁶

Just as intellect is superior to the senses, similarly *Prophethood* in all respect is superior to the functioning of the

intellect. Anyone who denies the superiority of *Prophethood* denies the principles of religion itself.¹⁷

At the beginning of the fourteenth century after *Hijra*, an attitude came to exist among the scholars of the day that *Prophets* were inherently human beings and not in any way superior to other men. They led common lives performing common earthly duties. They did not live lives on a higher plane as suited their station of *Prophethood*. They came to hold and propagate views that belied the station of *Prophethood*. They insisted upon *Sainthood* being the true advocate of religion and not the *Prophethood*.

However, among these was Shaykh Sharafu'd-dīn Yāhya Maneri (661-786 A.H.)¹⁸ who asserted that *Prophethood* was, in all accounts, superior to the station of *Sainthood* or *Tasawwuf*. It was the *Mujaddid* who demonstrated these propositions put forth by the Shaykh.¹⁹ He advocated the fact that *Prophets* were far more superior to any *Sufī Saint* or mystic. Because they enjoyed a nearness to *Allah*, that was not experienced by the most superior of *Sufī Saints* also. The extracts which follow below will highlight the true assure of Shaykh Ahmad Sirhindi's thoughts regarding *Prophethood*.

Sainthood is a fraction of what the *Prophethood* represents as a whole. The relationship is like that of *Sahw* (sobriety) and *Sukr* (intoxication), wherein intoxication of the religions kind is a more

towards the attainment of sobriety. The path which leads to the attainment of the knowledge of *Sharī'ah*, where the top most position is occupied by *Prophethood* is called *Sahw* (sobriety), and anything that conflicts this is *Sukr*(intoxication).²⁰

There are some *Sufī Saints* and *Saints* who have claimed that sainthood is in all respect better than *Prophethood* or even equal to it. But what they do not realise is that *Sufī Saints* cannot devote their entire selves to either the service of humankind and *Allah* at the same time, unlike the *Prophets* who can be involved in both these aspects at the same time. So, *Sufī Saints* cannot claim a supremacy over them. Moreover, this aspect of *Prophethood* can only be understood by those who have attained the state of sobriety.²¹

In a state of mystical intoxication, *Sufī Saints* claim to be better than *Prophets* because they can devote their entire time to the worship of *Allah*, unlike *Prophets* who have been selected by *Allah* to perform duties for the welfare of mankind as well. Therefore, a *Prophet* performs his human duties while at the same time being involved in the duty of *Allah* inwardly at all times.²²

Certain people are of the view that the end of *Prophethood* is the beginning to *Sainthood*, and raise huge arguments regarding the legacy of it. But every man who has complete knowledge of the

position of *Prophethood* and the *Sahabah* will pay no heed to such vague discussions.²³

In a letter addressed to Shaykh Muhammad Sādiq, he writes that the *Prophets* call the '*Ālam-i-Khalq* on the creations of the world to the five pillars of *Islām*: It is man who is insisted to have faith in these five pillars and reap the reward of the '*Ālam-i-Khalq* in return for these emulation of *Prophets* rewarded by Proximity.

Acts which are compulsory belong to the '*Ālm-i-Khalq*, whereas those that are supererogatory are those that belong to the '*Ālam-i-Amr* or world of command. Both the acts are important in themselves as they both render rewards at the end of their completion. But since the command of *Allah* is no doubt superior to that of the recommendations of the *Prophet*, therefore, the '*Ālam-i-Khalq* is no doubt superior to the '*Ālam-i-Amr*.²⁴

It has been made clear by *Allah* that *Sainthood* does not meant comparison with *Prophethood*, because nothing can measure up to *Prophethood*. According to a number of scholars, even angels occupy a position superior to *Sufī Saints*. And this goes to show that a *Saint* can never be equivalent to a *Prophet*.²⁵

In is apt to say that scholars who study the proceedings of *Prophethood* can discuss its superiority as against that of *Sufī Saints* who claim otherwise.

Shaykh Ahmad Sirhindi thought that merits and the status of *Prophethood* cannot be suppressed, yet there are people who do not understand the reality of *Prophethood* and praise *Sainthood*. Similarly such people cannot compare the superiority of *Sahw* over *Sukr*.

They believe that the *Sahw* of the meritorious is comparable to the alertness of the common people, and therefore prefer *Sukr* over it. But there is no doubt that all wise men prefer sobriety over *Sukr*.²⁶

One example of a sect which claimed supremacy of *Sainthood* over *Prophethood* became separated from *Ahl-i-Sunnah wal Jamā'at*. Shaykh Ahmad Sirhindi observed that because of the wide distortion of this era which has made *Prophethood* seem subsidiary. 'Our Lord! Forgive us for our sins and wasted efforts, make our foot hold sure, and give us victory over the disbelieving folk.'²⁷

The faith in the unseen is an important aspect of religion, and is its driving force. However, the *Imān-i-Shahūdi* (discernible faith) belongs to the category of *Sufī Saints*. But this is especially valid in the case of those, who maintain faith in hidden realities and the unseen, both inwardly and outwardly while giving a call to people in general.²⁸

"Shaykh Ahmad Sirhindi says that being was full of the higher regions after experiencing the descent signifies end

imperfect ascent to ultimate reality. This is a sign of deficient spiritual experience. The perfect descent, on the other hand, indicates perfection of ascent to the *Nihāyatun-Nihāyā* (Ultimate of the ultimate). The dual attention (to the Creator and created) has been recognized by the *Sufī Saint* as the acme of spiritual perfection and combination of *Tasbīh* (integration) and *Tanzīh*(*abstraction*) as the consummation of spiritual proficiency”.²⁹

The method of attaining proximity to *Allah* by avoiding worldliness, something known as *Tasawwuf* or *Sufī Thought* is built identically upon *Tazkiyāh* (purification) and *Ihsan* (worship) and this was one of the four objectives of the *Prophethood* of *Muhammad* (*pbuh*) as explained below. ‘*He it is who hath sent among the unlettered ones a messenger of their own, to recite unto them revelations and to purify them, and to teach them the scripture and wisdom, the heretofore they were indeed in error manifest*’.³⁰

The task of maintaining a balance between rituals and facts associated with the religion in order to safeguard the true essence of religion was done by the successors of the *Prophet* and the ‘*Ulamā*. They helped develop the external frame of theological discipline in order to channelize the correct movement of religious teachings. And therefore, in order to develop a spirit of religiosity akin to that of time of the *Prophet* they institutionalized

the *Tazkiyāh* and *Ihsān* under the head of *Tasawwuf* (or Spiritualism). They also developed 'Arabic grammar and rhetoric' as a subject to be learned in connection with religious studies.

In the early days of *Islām* the *Tazkiyāh* or *Ihsān* (method of spiritual purification) were based strictly on injunctions of the *Qur'ān* and the ways of the *Prophet*. But later, as non-'Arab influence prevailed in Muslim occupied territories of Asia, newer and more non-concrete ideas began to come into the fold of *Islāmic Sufī Thought*, some of which led to spread of an *Islāmic* practices in this area.

Philosophies professing attainment of knowledge through spiritual ecstasy and at the same time strict observance of obligatory practices of *Islām* as mentioned by *Sharī'ah* helped on attain a stage which was called *Sukūt-i-Taklīf* or cession of religion obligation. These people practicing this, believed that they were supported by the *Qur'ānic* verses "And serve thy Allah till there cometh unto thee the conviction".³¹ But this doctrine was against the principles of true *Islām*.

Such deviations in religion came to exist from the beginning of 4th century when the Abbasid rule flourished. The first book on *Tasawwuf* was *Kitābul lum'a* , written by Shaykh Abū Nasr Sarrāj (d. 378/988). This book emphasized on following the ways of the

Prophet.³² In *Kashf-al-Mahjūb*,³³ Syed ‘Alī Hujwīrī (d.465/1072) mentioned that ‘attainment of reality was impossible without following the law... mystic reality without law was hypocrist. In *Risālāh. Qushayriyah* Imām ‘Abdul Qāsim Qushayrī (d. 465/1072) wrote about the *Sufī* tendencies of his time.

“Sanctity of the *Sharī‘āh* has fled from their heart; indifference to religion has been taken by them as course safe and dependable; they attached no importance to performance of devotions; and make little of prayers and fasting”.³⁴

The *Risālāh Qushariyah* lays on emphasis on following all aspects of the Shaykh, and uses examples of *Sufis* and *Saints* who attained their stature by following the true *Islāmic* tenants. Towards the end Qushayri writes ‘this affair (*Sufīstic* enlightenment) depends upon adherence to religious laws’.

One of the greatest of *Sufi* was Shaykh ‘Abdul Qādir Jilani. His *Ghuniyatut-Talibin* discusses *Tasawwuf* in the light of true *Islām*. The other work *Futuhul-Ghayb* emphasizes on the example of the *Holy Prophet* while shunning practices which are deviations in *Islām*. The second lecture begins with the instructions: ‘follow the example of the *Prophet* and never give way to any innovation. His belief was that the obligations of *Islām* are to be adhered formerly.

The *Awariful Ma'ārif* written by Shaykh Shihābu'd-dīn Suhrāwardi (d. 632/1234) is believed to be an authority on *Tasawwuf*. The book also deals with *Tasawwuf*, as a way of following the *Prophet's* ways and customs and maintains that this is in the real pattern which is to be followed by *Sufi Saints*.³⁵

The fourteenth century saw the widespread practices of *Tasawwuf*, and it was during this time that Shaykh Muhyiu'd-dīn Ibn 'Arabi transformed *Tasawwuf* into a philosophical discipline. Which incorporated Hellenistic philosophy in it? The *Wahdat-al-Wujūd* (Unity of Being) came to be accepted as the basic principle of *Tasawwuf*. Malpractices of religion, lack of attention to the *Sunnāh* and *Hadīth* gave rise to a number of wrong beliefs.

Not only this but a number of *Sufi Saints* influenced by the *Yogic* practices present in India in those times, incorporated into their practices as well. And *Tasawwuf* became more and more complicated and deviated from its original path. Only few people in a few parts of the country kept alive the spirit of real religion. During this period very few Muslims were acquainted with the *Sihāh Sittāh*, the authentic books on *Hadīth*.³⁶ A book by a Shattari *Sufī*, Shaykh Muhammad Gauth of Gwalior, the *Jawāhar-i-Khamsa* is one book that sheds a light on the prevalent practices of the day. The book extensively talks about supposed *Sufi* experiences of

various *Sufī Saints* and the material present in the book is deviations from the ways of the *Prophet* and the *Hadīth*. The book also mentions various other things such as the *Namaz-i-Ahzāb* (prayer of confederates), *Salatul-āshiqīn* (prayer of lovers), *Namaz Tanvirul-Qabr* (prayer for illumination of graves) which finds absolutely no mention in the narratives of the *Prophet*. In addition to this the book mentions *Asma-i-Akbariyah* (the great names), which are actually name of angels in Hebrew and Syriac; there are hymns in the book involving these angels instead of *Allah*; there is a suggestion that the Caliph ‘Alī was man with power to work miracles.

In short, religious malpractices and *Bid‘ah* were the order of the day. The *Mujaddid* began his reformatory task amongst all these malpractices. In a letter to Khwājāh Muhammad‘Abdullāh. He wrote, denouncing such practice “innovations that hit the eye these days are numerous enough to make one think that river of darkness and gloom is surging on all sides, while the lamp of *Sunnāh* is quivering in this pitch-black darkness like the fire flies gleaming in a night shrouded with darkness”.³⁷

At this time also came to be dominated by the belief the *Sharī‘ah* (the law) and the *Tarīqah* (the *Sufī* path) are two totally

distinctive aspects, but it was Shaykh Ahmad Sirhindi who objected to this.

“*Tariqah* is subservient to *Sharī‘ah*. It is important to be perfect in the *Sharī‘ah* than the other lesser aspects of *Islām*. It is more important to follow the aspects of religion and to abide by the laws of the *Sharī‘ah* , and the *Hadīth*. Other aspects and diversion such as *Tasawwuf* followed through the path of popular means lead man away from *Allah* and religion as well.

In another letter he writes:

It is *Sharī‘ah* which guarantees the path of complete satisfaction in this world and the next. The *Tarīqāh* and the *Haqīqāh* which are the essence of *Tasawwuf* are subservient to the *Sharī‘ah* they are not ends but only the means to advice insights into actual spiritual journeys, until the stage of *Rida* (resignation) is achieved, which is the goal of *Sulūk* and *Jadhbah*(i.e., the compliance of the *Sharī‘ah*).³⁸

In the same letter he writes:

Those who are unknowing take these states to meet the end of spiritual journeys. This leads them to become satiated with the essence of the spiritual journey and not look forward to reality journey.

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“Dreadful for the idolaters is that unto which thou coolest them Allah chooseth for Himself whom He will, and guideth unto Himself him who turneth (towards Him)”.³⁹

In yet another letter, he writes:

“The actions which had to achievement of closeness to Allah are either voluntary or obligatory. But the voluntary will always remain below in stature to the obligatory ones. The performance of obligatory rituals at the designated time is always better than performing a number of voluntary rites”.⁴⁰

For the clearing of the soul, the *Mujaddid* in a letter states:

“Carrying out of a commandment of the *Sharī‘ah* is by all means a better tool for cleaning the self than any other voluntary exercise. Though the *Brāhmins* and the *Yogis* have tried all methods to cleanse the self, yet they have not achieved success, because all of these were voluntary.

In another letter he writes:

“People foolishly seem contented with the half knowledge of the *Sharī‘ah* and *Tarīqah* and *Haqīqah*. They are not aware of the realities. They have been made to believe things which are not true by superficial spiritual journey”.⁴¹

Also he writes:

“The true path is that which confirms to the *Sunnāh* and following it completely. Living upto it is better than of voluntary acts. In a similar manner giving away *Zakāt* is better than spending on one own self”.

In another letter, he mentions⁴²

“Ordinary *Sufī Saints* pay more attention to *Fikr* and *Zikr* and pay less need to prayers, which they neglect. The *Fikr* and *Zikr* are important aspects of the *Sharī‘ah* but they are not the only duties in the path of religious journey.⁴³

In a letter addressed to Mir Muhammad Nomān, Shaykh Ahmad Sirhindi writes:

“There is a group to be found among the *Sufī Saints* which has not caused to acquaint itself with prayers and its importance. They consider fasting to be more appropriate in expressing their proximity to *Allah* than the prayers. There are others who believe that listening to music and performing spiritual dances are the requisites of devotion, but that is not so. If they had known the value of prayers, they would not have proved such things”.⁴⁴

Shaykh Ahmad further says:

“Real purification is achieved by following the right path, the path of *Allah* and this cannot be achieved without the help of *Prophethood*. The infidels and wrongdoing people may achieve the

purification of the self is not true. One but is merely superficial expurgation of the self, which actually leads to *'Istidrāj* (illusory miraculous power) which actually leads them to hell and destruction.⁴⁵

In a letter to Miān Shaykh Badīu'd-dīn, the *Mujaddid* writes:

“Immature *Sufī Saints* claims that the observation of the *Sharī'ah's* obligations are often the common people. They noted the view that the path of the *Sharī'ah* leads to gnosis and since this is the actual need, therefore, to practice gnosis without following the *Sharī'ah* is alright for them”.⁴⁶

For this, they rely on the verse, “*And serve thy Lord until there cometh unto thee the certenity*”.⁴⁷

According to Shaykh Ahmad, the *Sufī Saints* cannot be taken as the last resort on anything connected to the *Sharī'ah*. “*Sufī Saints* cannot be taken as the authority on the lawful and the unlawful. They should be best left to the judgment of *Allah*. The *Sharī'ah* is a matter in which the opinions of learned people like Imām Abū Hanīfa or Abū Yūsuf or Imām Muhammad, should be followed rather than Abū Bakr Shibli⁴⁸ or 'Abul Hasan Nurī, the half-backed *Sufīs* who were taken to dancing and whirling as an accepted religious rite.

The *Mujaddid* could not ever pay total heed to the practices on preaching of the *Sufī Saints*, because according to him their beliefs were incompatible with true *Islāmic* belief. “Once upon being of the words of a *Sufī*, Shaykh ‘Abdul Karīm Yamani the *Mujaddid* expressed his disapproval by saying: we require *Nass*⁴⁹ and not the *Fus*:⁵⁰ the conquest of *Madīnah* has made us independent of the conquest⁵¹ of *Makkah*”.⁵²

In a letter to Khwājāh Muhammed Sharafu’ d-dīn Husayn, Shaykh Ahmad writes:

“One should perform actions in confirmation with the Shaykh; they are like the *Zikr*, even if they are the most basic of actions. The *Zikr* in this manner is essential to follow the path of the *Sharī‘ah* for it helps man to understand the difference between the lawful and the unlawful.⁵³

In keeping with the *Sharī‘ah*, the *Mujaddid* disapproved of the *Sijdāh-i-t’azīmi* and warned his disciples against performing the same.⁵⁴ Similarly, he disapproved of pagan rites and rituals. In a letter he wrote to a female disciple, the *Mujaddid* strongly condemned such basal rituals existed in his time.⁵⁵ Reformatory endeavours of the *Mujaddid* were later carried on by the establishment of *Mujaddidi*. *Naqshbandi* school of thought *Sufī Saints* like *Shāh Walīullāh* (1114/1176-1702/1762) and his

sons⁵⁶ carried out this work extensively. Later on Syed Ahmad Shahīd and Shāh ‘Abdul ‘Aziz his disciples also did much to contribute to this movement.

A *Bid‘ah* is a man made laws which is incorporated into the system of law of actual religion, in order to achieve proximity to *Allah*. However, those who impose *Bid‘ahs* do not realize that they are out rightly placing a parallel to the *Sharī‘ah*. The *Bid‘ah* also rides on the fact that it is unauthoritative because it has not been prescribed by *Allah* or His messengers. Imām Mālik says: ‘People who initiate *Bid‘ah* try to put forth the point that religion is incomplete and that man made injunctions are necessary to fulfill these so called gaps. But they forget that *Allah* has said, *this day have I perfected your religion for you*, and therefore, anything beyond the law of *Allah* is unauthoritative.⁵⁷

The *Sharī‘ah* is an all encompassing law and everything required has been perfected in it. *Allah* says, *Should He not know what He created? And He is the Subtle, the aware.*⁵⁸ so, how can such a law be incomplete.

But man, unknowing as he is, creates various proposals for himself, and all these come under the canopy of *Bid‘ah*. But the *Qur‘ān* says: *Allah hath not laid upon you in religion any hardship*⁵⁹ So,

therefore the rites and customs upheld by the followers of *Bid'ah* are all *unIslāmic* and against the spirit of *Islām*.

The *Sharī'ah* promotes uniformity in structure and contents of all the articles of faith that it touches upon. But the *Bid'ah* means counter to this. And displays a lot of unnecessary articles which undermine its very authenticity. Whereas the *Sharī'ah* law is universal, *Bid'ah* changes from place to place and time to time. This is reason why the *Prophet* discouraged his followers from adhering to *Bid'ahs*. He has said: "whoever give rise to anything not a part of my religion then it shall be rejected"

"Keep away from *Bid'ah*, for every *Bid'ah* leads to waywardness which will end up in the help."

The *Holy Prophet* had also made the following farsighted prediction for guidance of his followers:

"Whenever some people introduce an innovation in the religion, an equal amount of *Sunnah* is taken away."

All companions of the *Prophet* also refrained from such activities. But later on, people led my materialistic desires led to the inculcation of *Bid'ahs* to the life of the masses irrespective of the fact that the *Qur'ān* states:

"O ye who believe! Lo! Many of rabbis and monks devour the wealth of mankind wantonly and Debar (men) from the way of Allah"⁶⁰

But this was always denounced by true *Islāmic* scholars and leads who knew the right from wrong. By following and practicing their followers to adhere to the path of *Sharī'ah*, these scholars are performing their *Islāmic* duties. About such handful of people, the *Qur'ān* says: *Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some them still are waiting; and they have not alerted in the least.*⁶¹

The most misguiding of all innovations is the *Bid'ah-i-Hasanah* which people clarify as the good *Bid'ah* there once *Bid'ahs* are deemed fit to be followed through the *Prophet* has said that every innovation is a waywardness.⁶²

The *Mujaddid* was one person who avoided all this during his time. Extracts from a few of his letter avoiding all such matters have been mentioned.

In a letter to Shaykh Muhammad 'Abdullāh, the son of his mentor, he wrote:

As the time since *Prophethood* has gone past 1000 years and the Day of Judgment is near, the *Bid'ah* has made itself popular. A man who opposes the *Bid'ahs* and follows the path of the *Prophet*, is required, in order to save religion from corruption. The holy

Prophet has said: “Anybody who holds an innovator irreverence assists in pulling down the edifice of *Islām*.”

It is the need of the hour to control *Bid‘ah* from spreading like an evil. And this can be done through the teaching of *Islām* by promoting *Sunnāh* and staying away from malpractices.

The Mujaddid, in the same letter, writes also against *Bid‘ah-i-Hasanah*.

Though people have given rise to certain good innovations yet I disagree with them. There is nothing but darkness in such acts. The *Prophet* in fact was also against such innovations.

In another letter to Muhibullāh, he writes, it is impossible to understand how people can follow those things which have been invented after the completion of religion and its confirmation of it by *Allah*. *After the Truth what is there save the error?*⁶³

If people had known that the very additions that they make till upon the errors of that religion, after completion of it, then they would not have dared to make the assertions.⁶⁴

In another letter he writes:

“Since every innovation in a religion is a *Bid‘ah* and every *Bid‘ah* is an error, what does it mean to attribute any merit to an innovation? As we from the *Allah* that every *Bid‘ah* impairs a

Sunnāh, it is quite apparent that every *Bid 'ah* is vile a innovation. It has been related from the *Prophet* that:

“When any nation invents and innovation, a proportionate part of *Sunnāh* taking a way from it. Thus attachment with *Sunnāh* is infinitely better than trying to invent a new practice.”

Hasan has related on the authority of the *Prophet* that;

“Whenever a people will setup an innovation in the religion, *Allah* will take away proportionate amount of the *Sunnāh* prevalent among them. And will not restore it in the Day of Judgment”.

Also he writes that innovations taken as correct by various scholars more often go against the very foundation of *Sunnāh*. He also writes that *Bid'ah* are believed to be the two kinds – those that were nice and invented after the *Prophet* and the caliphs, and did not harm or contradict the *Sunnāh*; and opposite to this are those that oppose the *Sunnāh*. Even though the thought of people who promote the good *Bid'ahs* are true, yet they will realize their error, if truth of the matter and its comprehension is explained to them.

The *Prophet* has said that all innovation which are not a part of the original religion have to be rejected.⁶⁵

A number of such innovations had gained ground during the day of the *Mujaddid*. One was the organization of *Milads* which was opposed by the *Mujaddid*. When asked for opinion on this, he said:

“I believe that such practices make man indulge in taking advantage of the situation. If declared lawful, it will harm the society at large and will give rise to a number of errors”.⁶⁶

These and other such strong statements made by the *Mujaddid* show that he was a pioneer in putting to end the wrong practices as that were being introduced into religion by the patronage of un-orthodox *Sufi Saints* and credulous nobles of the day.

Chapter- Seven

Notes and references

Section: One

1. A descendant of the Mujaddid, Shāh ‘Abul Hasan Zayd Fāruqi has traced the genealogy in the *Muqāmāt-i-Khayr* and taken pains to correct a few mistakes found in other sources. Other who have discussed the matter, and reached the same conclusion are Shāh Muhammad Hasan *Mujaddidi* of Sāin Dād, Sind, Mahmūd Ahmad Abbāsi and Ahmad Husayn khān. *Jawāhar M‘asūmī* by the last mentioned need be seen in this connexion.

‘Abul Hasan Zayd , *Muqāmāt-i-Khayr*, Delhi, 1972 , pp. 26-23
2. Ahmad , Sirhindi, Shaykh, *Maktūbāt i-Imām Rabbāni*, in the *kulliyāt*, Karachi, 1392/1972, Vol -1, letter No 100 ; No. 15.
3. ‘Abul Fayz Khwājāh Kamālu’d-dīn, Muhammad Ihsan, *Rawdatul Qayyumiyyāh; alegandary account of the Naqshbandi Sufī Saint*, Commenced ca 1154/1741, Vol.I, p.108
4. Shaykh ‘Abdul Quddūs was the disciple of Shaykh Muhammad, son of Shaykh ‘Ārif Son of Shaykh Ahmad ‘Abdul Haq *Rudaulawi*. After spending about thirty five

years of his life in (Bārābanki district, U.P.) he migrated to Shāhbād near Delhi in 896/1491. After words he left for Gangoh (23 miles south-west of Sahāranpur in UP) in about 1526 and died there at ripe old age 944/1536 or 945/1537.

‘Abdul Haq Muhaddith *Dehlawi: Akbār-ul-Akhyār, Delhi, 1914, pp. 221-224;*

5. Kishmi, Khwājā Muhammad Hāshim, *Zubdatul Maqāmāt*, Lucknow, 1302 A.H., pp.101-102
6. *Akbār-ul-Akhyār*, op.cit , p.222
7. *Khirqā* is the gown which the *sufī* teacher gives to a disciple either at the time of his initiation or at the completion of his *sulūk* when he permits him to teach the *tariqāh* .
8. *Zubdatul Maqāmāt*, op.cit, p.122, 3 February, 1599,
9. *Akbār-ul-Akhyār*, op.cit , 53,58
10. *Rawdatul Qayyumiyyāh*, op.cit. Vol.I, p.108.
11. *Zubdatul Maqāmāt*, op.cit, p.113
12. Maulānā Kamāl belonged to a distinguished family of scholars of Kāshmīr. His brother Mullā Jamāl was also a scholar and teacher in Sailkot. Shaykh Kamāl Kashmirī was initiated into *Naqshbandiyya* order by Khwājāh ‘Abdus-Shahid Naqshbandi. Maulānā ‘Abdul Hakim Sialkot, an

eminent scholar, was his disaple. Shaykh Kamāl died in 1017/1608-9, and was buried in Sialkot,

Khwājāh M ‘Āzam Dida mari, *Wāqi‘āt-i-Kāshmīr*, Lāhore , 1303/1885-86, pp. 119-20.

13. S.A.A. Rizwi,,*Religious and Intellectual History of the Muslims in Akbar’s reign*.Delhi,Munshiram Manoharlal,1975,pp. 189-90
14. *Zubdatul Maqāmāt*, op.cit, p.132.
15. Nūrul Hasan: ‘Abul Fazal, *Encyclopaedia of Islām*,new ed., Vol.I. p. 117

Section: Two

1. *Qur‘ān* : XV: 24
2. Ahmad, Sirhindi, Shaykh, *Maktūbāt Imām Rabbāni*, Lucknow, 1877, Vol.III, No. 34. Khwājāh Ibrāhim Qabādyāni.
3. *Maktūbāt*, Vol. III , No. 107, To Muhammad Sādiq of kāshmīr
4. Ibid, Vol. II, No. 41. Shaykh Darwaysh.
5. *Qur‘ān*, III :8
6. *Qur‘ān*, XVIII :30
7. *Maktūbāt*, Vol. III, No. 23. Addressed to Khwājāh Ibrāhīm Qabāyāni

8. *Maktūbāt*, Vol. I, No. 266, addressed to Khwājāh ‘Abdullāh and Khwājāh ‘Ubaydullāh.
9. *Maktūbāt*, Ibid, Vol. I, No. 266
10. *Maktūbāt*, Ibid, Vol. I, No. 266, addressed to Khwājāh ‘Abdullāh and ‘Ubayd’llah.
11. *Maktūbāt*, Vol. III, No. 23, addressed to Khwājāh Ibrāhīm Qabādyārī.
12. *Qur‘ān*, XIII: 28-29
13. *Qur‘ān*, VII :43,
14. *Maktūbāt*, Vol. I, No. 266, addressed to Khwājāh ‘Abdullāh and Khāwajāh ‘Ubaydullāh.
15. Ibid. Vol. I, No. 266.
16. *Maktūbāt*, Vol. III, No. 23, addressed to Khwājā Ibrāhīm Qabādyārī.
17. Ibid. Vol. III, No. 23
18. A.D. 1263-1384
19. Abul Hasan ‘Alī Nadvi, Syed, Saviours of Islāmic spirit, Lucknow, 1976-77, Vol. II.
20. *Maktūbāt*, Vol. I, No. 95 to Syed Ahmad of Bijwādā
21. *Maktūbāt*, Vol. I, No. 108 to Syed Ahmad of Bijwādā
22. *Maktūbāt*, Vol. I, No. 95 to Syed Ahmad of Bijwādā

23. *Maktūbāt*, Vol. I, No. 260, addressed to Shaykh Muhammad Sādiq.
24. Ibid. *Maktūbāt*, Vol. I, No. 260.
25. *Maktūbāt*, Vol. I, No. 266, addressed to Khāwajāh ‘Abdullāh and Khāwajāh ‘Ubaydullāh.
26. Ibid, *Maktūbāt*, Vol. I, No. 266.
27. *Maktūbāt*, Vol. I, No. 268 to Khān-i-Khānān (Qur‘ān III :147)
28. *Maktūbāt*, Vol. I, No. 272 to Muhibullāh of Mānikpur.
29. Ibid.
30. Qur‘ān, LXII :2
31. Certainty’ according to a majority of commentators, means death in this verse.
32. As-Sarrāj Abun Nasr, *Kitābul Lum‘a*, London, 1914, pp. 93-104.
33. The *Kashful- Mahjūb* by Abul Hasan ‘Alī bin ‘Uthmān bin ‘Alī al-Jullābī popularly Known as *Dātā Ganj Bakhsh*, was translated into English bu Dr, R.N. Nicholson (Landon, 1936) .His tomb still exist at Lāhore.
34. Qushayri, Imām ‘Abdul Qāsim, *Risālāh Qushayriāh*, Cairo, 1319 A.H. p.1

35. For a detailed description see *Tasawwuf-i- Islām*, by ‘Abdul Majid Daryābādi.
36. The six most authentic compilations of *Hadith*.
37. *Maktūbāt*, Vol. II, No. 23 to Khwājāh Muhammad ‘Abdullāh.
38. *Maktūbāt*, Vol. I, No.36 to Hājī Mullā Muhammad of Lāhore.
39. Ibid. *Qur‘ān*, XLII :13
40. *Maktūbāt*, Vol. I, No. 29 to Shaykh Nizām of Thanesar.
41. *Maktūbāt*, Vol. I, No.40 to Shaykh Muhammad Chitri.
42. *Maktūbāt*, Vol. I, No.114 to *Sufī Qurbān*.
43. *Maktūbāt*, Vol. I, No.260 to Shaykh Muhammad Sādiq.
44. *Maktūbāt*, Vol. I, No.261 to Mir Muhammad Nomān.
45. *Maktūbāt*, Vol. I, No. 266, addressed to Khwājāh ‘Abdullāh and Khāwajāh ‘Ubaydullāh.
46. *Maktūbāt*, Vol. I, No.276 to Miān Shaykh Badīu’d-dīn. (*Qur‘ān* XV:99).
47. *Maktūbāt*, Vol. I, No. 266, addressed to Khwājāh ‘Abdullāh and Khāwajāh ‘Ubaydullāh.
48. *Qur‘ān* VII: 51.

49. Lit. a demonstration, that is, a legal maxim derived from the *Qur'ān* or *Hadīth*.
50. Muhyiu'd-dīn Ibn 'Arabi's *Fusūsul Hikam* .
51. The allusion is to *Futuhāt-i- Makkīyāh* by Muhyiu'd-dīn Ibn.
52. *Maktūbāt*, Vol. II, No. 100 to Mullā Hasan of Kāshmīr.
53. *Maktūbāt*, Vol. II, No. 25 to Khwājāh Muhammad Sharafu'd-dīn Husain.
54. *Maktūbāt*, Vol. II, No. 92 to Mir Muhammad Nomān and, Vol. I, No. 29 to Shaykh Nizāmu'd-dīn of Thanesar.
55. *Maktūbāt*, Vol. III, No. 41 to Sālihā
56. Among whome the efforts of Shāh Muhammad Ismā'il Shahīd(d. 1246-1831), the grandson of Shāh Walīullāh , deservers to be mentioned. See Syed Ahmad Shahīd, brought out by the Academy, for the heroic struggled launched for the revival of faith in the Nineteenth Century.
57. Related from Imām Mālik by Ibnul Majishoon.
58. *Qur'ān*, LXVII: 14.
59. *Qur'ān*, XX: 78.
60. *Qur'ān*, IX: 34.
61. *Qur'ān*, XXXIII: 3.
62. Certain people argued on the basis of Caliph 'Umar's remarks who, on witnessing the people offering the prayer

of *Tarāwīh* in congregational, said, “This is a good innovational.” Obviously , he had used the word *Bid‘ah* only in a literal sense because the offering of *Tarāwīh* prayers since the life time of the Prophet was an established fact, proved by authentic traditions.see Imām Shātibi, *Kitabul-itasam bil-sunnah*, Egypt ,1331 A.H., and Muhammad Ismail Shahīd, *Izāh-ul-Haq As- Sirāh fi-lhk‘ām –ul-Mayyat waz-Zarīh*, Delhi, 1297 A.H.

63. *Qur‘ān*, X: 33.
64. *Maktūbāt*, Vol. II, No. 19.
65. *Maktūbāt*, Vol. I, No. 186 to Khwājāh ‘Abdur Rahmān Mufti of Kābul.
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CHAPTER- EIGHT
WAHDAT-AL-WUJŪD AND WAHDAT -
AS-SHUHŪD

Section 1: General introduction on *Wahdat-al-Wujūd* and *Wahdat-as-Shuhūd*

Section 2: *Wahdat-al-Wujūd*

Section 3: *Wahdat-as-Shuhūd*

Chapter –Eight

WAHDAT-AL-WUJŪD AND WAHDAT-AS-SHUHŪD Section 1: General introduction on Wahdat-al-Wujūd and Wahdat-as-Shuhūd

Among the *Sufī Saints*, who have remarked on the existence of *Wahdat-al-Wujūd*, or the *Unity of Being*, two occupy prominent places, and they are Shaykh Bā Yazīd Bistāmī who purported that 'I' is the most exalted and 'I' and the *Allah* dwell in a man alone. The other to have come up with this is Husayn Bin Mansūr Hallāj who proclaims that 'I am the truth alone.'¹These thoughts were from hence on inducted into the doctrine of *Wahdat-al-Wujūd*.

Ibn 'Arabī or Shaykh Muhyi'u'd-dīn Ibn 'Arabī al Hātimī - al- Tāi (1165-1240) was a great scholar with a spiritual insight from his young age itself. He was born in Muciā in the Andalūsīan region of South Spain, and educated in Seville. At a young age itself, he met the Aristotelian philosopher Averroes, who was profoundly impressed by the young scholar. Ibn 'Arabī was also honoured with titles as *Shaykhul-Akbar* (The Greatest Teacher) and Muhyīu'd-dīn (The Reviewer of Religion). Ibn 'Arabī's *Tasawwuf* was widely taught in the Yemen, Turkey, Irān and India. Ibn

Taymiyāh (d.1327), Takīu'd-dīn as-Subkī, Ibn Khaldūn, Shaykh Ahmad Sirhindi and many others criticised his spiritual ideas, claiming they were meaningless. However, Ibn 'Arabī found defenders in Suyūti, al-Idrīs and others.²

Till 1198, Ibn 'Arabī lived in Andalusīa and North Africa, and then traveled through 'Arabīa, Egypt, Asīa Minor etc. And finally settled in Damascus in 621 A.H. In this period, he completed the 12 volume of *Futuhāt-i-Makkiyāh* (Makkan Revelations), an expansive encyclopedia on *Tasawwuf*, and a 30 years record of his own spiritual experiences. Besides this he has written 289 other works of which 150 are extant. His works are monumental comprising theology, metaphysics, cosmology, psychology and spiritual practices.³ The *Mujaddid* has praised Ibn 'Arabī's proposition as that akin to rules of grammar and syntax.⁴ Before discussing *Wahdat- al-Wujūd*, it is imperative to know of the principles of *Tawhīd*. As explain by Muhammad 'Abdul Haq Ansari, "*Tawhīd* as ascribed to *Sufi* literature stands for four different things. The first is the faith and belief in Unity of *Allah*, the second is discipline in internal as well as external affairs of the man, the third is the Union with *Allah* and the fourth is theosophy or philosophical construction of reality in the light of mystical experience.

In the context of *Sharī'āh*, *Tawhīd* is the affirmation of *Allah's* unity and the structuring of life according to the demands of this unity. Since, however, this is not a part of the *Prophetic* way of life, it cannot be looked on strictly from the *Sharī'ah* point of view. Rather, it can be comprehended as a theosophical view.

The word used in *Sufi* literature for *Tawhīd* is '*Shuhūdi*' which means the perception of *One Being* in a mystical experience. And for the *Tawhīd* of the fourth category, both the term *Tawhīd* and *Wahdat-al-Wujūd* is used. It was Ibn 'Arabī , who presented the most concrete ideas on this subject, and therefore, it basically is credited to him to have identified and shaped this philosophy. However, other formulations do also exist.⁵

Shaykh Ahmad Sirhindi differentiates between the *Tawhīd Shuhūdi* and the *Tawhīd Wujūdi* by saying: "*Tawhīd Shuhūdi* is to see the *One Being*, not only in perception, but otherwise also. *Tawhīd Wujūdi*, on the other hand is to believe that there is only *One Being*, and that other things are non-existent. Despite of this, these are the manifestations and appearances of *One Being*."⁶ This can be exemplified by saying that though the sun is the only object we see during the day time, this does not mean that the other stars do not exist⁷. The same is with the concept of *Tawhīd Shuhūdi*. On the other hand, *Tawhīd Wujūdi* explains that everything else exists,

but these are only manifestation of that *One Being* Ibn 'Arabī's philosophy is an elaboration of two propositions : One that there is only *One Being* there, and second, that *Being* are not other being, but only the appearance of *One Being*.

Dr. Mīr Valī-ud-dīn in his article, "*Reconciliation between Ibn 'Arabī's Wahdat-al-Wujūd and Wahdat-as-Shuhūd*" has given a very beautiful insight to understand the philosophy of *Wahdat-al-Wujūd* and *Wahdat-as-Shuhūd*. The theme contains , "The world which has been presented to us consists of actions and counteractions of uniform laws, reproduce infinite minds as definite results. However, this also gives rise to the question of how things come to be to give that result which the finite mind can comprehend. A number of Muslim thinkers have put forward various hypotheses to explain this question. According to creationists or the *Ijādiyāh*, the world has been created by *Allah* out of nothing, and this is the basic *Islāmic* tenet followed by all Muslims. He however, is not comprehensible, as a *Being*. He is the *Bestower* and not the *Bestowed*. This belief is an aspect of the *Ashrā'ite* school as well. According to the creationist, the created order though dependent on the *Being of Allah*, has a reality also. *Allah*, however, is the Absolute Reality and the other is the Conditional Reality. It can be explained by giving the example of a mirror held under the sun.

The mirror absorbs heat from the sun but the heat then present in the mirror is different from the heat of the sun. This helps to explain the duality of *Beings* also.⁸

Section 2: Wahdat-al-Wujūd

The concept of the *Wahdat-al-Wujūd* as expounded by Ibn ‘Arabī has its germ in the primordial belief that the *Absolute Being* is inseparable from the Absolute Existent which in turn is the ultimate source of all that exists¹.

Muhammad ‘Abdul Haq Ansari writes in his book *Sufism and Sharī‘āh*: “The fundamental concept of Ibn ‘Arabī’s philosophy is the existence of *Only One Being* and nothing other than this. The ‘Arabic word for *being* is *Wujūd*. And though people try to differentiate between the meaning of *Being* and Existence, nothing as such exist in Ibn ‘Arabī’s proposition. Therefore, according to Ibn ‘Arabī, there is only *One Being*, which has no part, and is neither greater nor lesser anywhere, i.e. to say there is only *One Being*, absolutely indivisible and homogenous.

The *Being* however, is a determinant of only itself and due to this self determination, distinction and differences appear in the *Being*, thereby making it characteristically multiple, though it neither divides nor rarifies. It as an actor, only appears under different names, performed different function. Ibn ‘Arabī has used

the example of the different aspect of water; ice, vapour, liquid to define this.”²

The self manifestation or self revelation of *Allah* (The *Tajalliyy āt*) thus under stood are described as fellows: The first state is the state of *Dhāt* of *Ahadīyat*, the state of the essence, the colourless, the unlimited, the determination or to put it in another way, when we conceive the one as apart from all possible relations and individualizations, we say that *Allah* has revealed himself in the state of the Unity as well as, in the blindness, the state of essence.

In the second state or *Wahadat*, four hypo state are believed to be found in it viz *‘Ilm* (knowledge) *Nūr* (light) *Wujūd* (existence) *Shuhūd* (observance) its own oneness *Nūr*.

The third state is *Wahīdīyat*. In this state the one contemplates in himself the infinity of His ideas which are the essence of His creators, i. e. His future manifestation.³

Mr. Ināyat ‘Alī Khān writes: before manifestation what existed? *Dhat*, the truly existed, the only *One Being*. In what form? In no form as what? As nothing? The only definition in the words give is as the absolute. In the *Sufi* terms this existence is termed *Ahadīyat*. A consciousness arose out of the absolute, the consciousness of existence; there was nothing of which the

absolute could be conscious, except existence. This stage is called *Wahdat*. Out of this consciousness of existence a sense developed, a sense 'that I exist.' it was a development of the consciousness of existence. It was this development which formed the first Ego, the logos, which is termed *Wahdānīyat* by the *Sufi*⁴

The three of these states are known to *Allah* himself and no amount of mystic revelation or mystic unveiling (*Kashf*) can penetrate rule the truths of these three states. To come to believe that a finite *Being* can apprehended these states is a contradiction. Even *Fana* not a complete *Fana* can not help to comprehend this impossible truth. However, Ibn 'Arabī , maintains that one thing is possible and that is to obtain the knowledge of the 'Ayān al-Thābitā or one's own knowledge.

The first three states or the stages (*Ahadīyat*, *Wahdat*, *wahīdīyat*) are called *Zuhūr -i- 'Ilmy* (manifestation is knowledge) or *Marātib-i - 'Ilāhi* (Divine Ranks).⁵

The next three stages are the particularized determination of *being* in souls called *Tā'ayyun Rūhī*, spiritual determination, in symbolic form called *Tā 'ayyun Mithāli*, symbolic determination, and lastly in the bodies called *Tā'ayyun Jasadī*, corporael determination. The existence determination is finite in contrast to the ideal determination which is infinite.

Altogether the five stages of determination are known as *Hadrat Khams*, the five presence of the *Being*.

As *Allah* and the world, both are *One Being*, the cause effect relation can not be attributed to them; nor can the relation of creator and created be attributed in this case. So, to convey the actual truth of this relation, Ibn 'Arabī has used the term '*Tajalli*' which means self revelation for this relation. However, at the same time, he has made use of the words Creation and Creator (*Khalq and Khāliq*), Emanation and Emanate (*Sudūr and Sādir*) in various places in his basic thesis.

Allah has all the attributes of self determination. When *Allah* present the '*Ayān*' of things, it is the knowledge of *Allah* that is actually presented. The '*Ayān*' are the constituents of the ideal world, but these are basically the objects of *Allah's* knowledge. In a similar manner, creation is a determinant of the self onto the objects of the outer world. And hence, *Allah* is thus the Creator. The same is the relation attributed to all concepts. The knower and creator is *Allah* and the known and created is the world. Both are thus indivisible and homogenous, but like the two sides of a single coin.⁶

Ibn 'Arabī also says that *Allah* is mysteriously present in non and non obliterated by *Allah*. These are two aspects of the area

and the same state which are neither merged nor separate.⁷So, according to him, it was not the becoming one with *Allah*, but the realization of an already existing union.⁸

Maulānā ‘Abdul ‘Alī of Lucknow famously known as *Bahr-ul ‘Ulūm* (d 1225 AH) and regarded as an authority on the interpretation of Shaykh Akbar’s *Futūhāt Makkīyāh* and *Fusūs-al-Hikam* writes: The names of *Allah*, transcendental or imminent, do not manifest themselves without any substance; not that they require such things for their manifestation. *Allah* brought the ‘*Ayān* or essence into existence so that they may serve as the seat of His manifestation, so that they served the perfection of His names.

Allah does not need any manifestation of his *Being*, but His names are manifested through the existence of the outer world.⁹

M.A.H. Ansari writes: The Name (*asmā’*) of *Allah* are of three kinds ; One kind of names is Negative (*sulūb*) like infinite , or have negative meaning, like eternal and everlasting; for the former means that which has no beginning and the latter means that which has no end . The second kinds of name are Relational (*Nisbi/Idāfi*) like the First (*al-Awwal*) and the Last (*al-Akhir*) the Creator (*al-Khāliq*) and the Lord (*al-Rabb*). The third kind of name of those which appears to be derived from some presumed

Quality (*al-Sifat*) in *Allah*, such as the Knowing (*al-‘Alim*) the Powerful (*al-Qādīr*), the Seeing (*al-Basīr*) etc. The first and the second kind of attribute are specific to only *Allah*, and in this case the world is given opposite or corresponding attributes. *Allah* is infinite, but the world is finite. *Allah* is the creator whereas world is His creation. The third kind of attribute are not derived from the qualities of *Allah*, but rather in relation of His essences to some object. *Allah* is all knowing, which simply can be put as the Divine Essence to be in relation of knowing an object which has to be known. But since the essence of *Allah* is akin to the *being* of *Allah*, therefore the knower and the known are one and the same.¹⁰

On the other hand Ibn ‘Arabī includes the matter in his three elements of Universal Consciousness and calls them , Reality of Realities (*Haqīqat- al -Haqāiq*), Universal Body (*al-Jism -al-kulli*) , and Prime Matter (*Hayūla*), similarly his particular man has three Elements Body (*al-Jism-al-Kulli*), Soul (*an Nafs-al-Kulliyān*) and Spirit (*al-Aql, al-Kulliyān*) secondly, he used the term emanation, in a sense which differed from politeness who believed it to be: “One thing overflowing from the other absolute one, then another from the first thing etc. in the form of a chain.” But to Ibn ‘Arabī emanation meant: One and the same Reality variously

determines and delimits itself and appears immediately in the form of different things. ¹¹

There exists another School of Thought which denies the reality of the phenomenal world, by speaking of it as a reflection of the real world only, which in turn is present only as an idea in the mind of *Allah*.¹² But this is contrary to Islāmic teaching, where the Qur'ān says that *Allah created the universe in a real*¹³ *And with a real purpose.*¹⁴

The Qur'ān also disagrees with the Hindū believe that the world is the *Leela* (plaything) of *Allah*, for it says: “*We created not the heavens, The earth and all between them, Merely in (idle) sports: We created them not except for just ends: But most of them do not know*¹⁵

Despite the Qur'ānic verdict, Ibn 'Arabī has tried to support his theory by citing Qur'ānic verses, though unsuccessfully. One such verse which he has misinterpreted is, verse 55 of the chapter *Tāhā*, “*From the (earth) did We Created you, And in into it shall we return you, And from it shall We bring you out once again*”.

However, Ibn 'Arabī has misinterpreted this verse to mean ‘We all came out from *Ahadīyat* (One ness) in his *Fusūs-al-Hikam*. For Ibn 'Arabī since proceed from the Divine, evil did not really exist. Where as in the *Islām*, *Evil is separated from what is good.*¹⁶

Also Ibn ‘Arabī gives a new orientation to the theological terms *tanzīl*, simply, *tanzīh* means not subject to the limitations of the material world, and the *tasbīh* is attribute of a human personality of *Allah*, but to ‘Ibn ‘Arabī *tanzīl* deals with the aspect of wholeness in Absolute and *tasbīh* stands for the initiations, so to ‘Ibn ‘Arabī, these terms were complimentary and their fusion would give the true knowledge of *Allah*. And therefore, this philosophy gives justification for idol worship¹⁷. Whereas in *Islām* it is strictly prohibited.

M.A.H. Ansari observed that *Wahdat-al-Wujūd* insists that “*Allah*, the Creator is also the Actor. Since, there is only one will, that of *Allah*, therefore, whatever is decided by man is actually a decision of *Allah*. But Shaykh Ahmad Sirhindi contradicts this and says that this belief of *Allah* as an actor, is a state of intoxication, wherein the *Wahdat- al-Wujūd* attributes all kinds of acts – good and evil to *Allah*, thereby restricting His liberty and proclaiming eternity to some other souls.¹⁸

Ibn ‘Arabī propounds that nothing exists but *Allah*, thereby declaring that the creator is Himself the created. However, the Qur’ān rejects any such assumptions of the two *Being* as one. In other words the world is different in existence from the *Being* of *Allah*. So, it should be understood that though *Wahdat-al-Wujūd* is

an important aspect of *Tasawwuf*, it has nothing to do with *Islām*, its philosophy and the *Qur'ān*.

Section 3: Wahdat-as-Shuhūd

Wahdat-as-Shuhūd has often been translated into English as apparentism. In Arabic it literally means "*Unity of Witness*", "*Unity of Perception*" or "*Unity of Appearance*"¹

This school was formulated by 'Alā-ad-Dawlāh Simnānī, was to attract many followers in India, including Shaykh Ahmad Sirhindi who provided some of the most widely accepted formulations of this doctrine in the Indian sub-continent.²

Shaykh Ahmad Sirhindi showed the difference between the *Prophetic Tawhīd* and the *Tawhīd Wajūdi* and showed that the two are essentially different from each other. But Shaykh Ahmad Sirhindi also attempted to formulate a philosophy for this too, by saying that "Divine transcendentalism was acceptable in *Islām*".

This is known as *Wahdat-as-Shuhūd*, or *Tawhīd-i-Shahūdī* or *Unity of Being* in vision. He propounds that the *Unity of Being* which Sufi perceive as the *Unity of Being* is actually only a matter of subjective perception (*Shuhūd*).³

On the other hand, there are two people who have talked of the Doctrine of *Unity of Manifestation* as discussed in the *Qur'ān*. And they thus seem to fulfill the *Qur'ānic* promise. "As for those who

strive in Us, We surely guide them on our path.⁴ One of these was a scholar of traditions, Shaykhul-Islām Hāfiz-Ibn-Taymiyāh and the other was Makhdūmul-Mulk Shaykh Sharfu'd-dīn Yāhyā Manerī (d.782/1380). Ibn Taymiyāh in his *Al-'Ubaydiyāh* has discussed his experience of the *Unity of Manifestation*, and was also aware that this stage came after having experienced the stage of *Unity of Being*. Also he was well aware of the fact that even the highest of stages achieved by a mortal will remain lower to those experienced by the *Prophet* and even His companions.⁵ He also never claimed to be a master of such spiritual experiences in any of his works.

However, the Makhdūm presented this matter in his own way: What *Wahdat-al-Wujūd* or fading a ways really puts forth is the recession of all kinds of existences before the *Absolute Being*, just as all the stars cease to appear existing in front of the sun. He also says "Absence of a *Being* is quite different from the absence of that *Being*". Makhdūm's remark also propound that many a time *Sufī Saints* are misled by this very confusion of perception, and it is only *Allah* who can keep them on the straight path.⁶

Also Shaykh Ahmad Sirhindi's fundamental concept is that *Allah* is completely different from the created world and the two have nothing in common; there by propounding the belief that

whereas *Allah's* existence is real, the world is imaginary and unreal. *Allah's* universe is the shadow (*Zill*) of *Allah*. Also he thought that presence of the world as an unreal image does not threaten the *Unity of the Real Being* at all. Shaykh Ahmad Sirhindi is not unaware of what that fact that Ibn 'Arabī does not completely identify the world with *Allah*, that he maintains a kind of difference between them, and affirm a relative transcendence for *Allah*. But he believes that the difference is peripheral and very inadequate. In *Wahadat-al-Wujūd* the identity is fundamental; it is the same one indivisible, homogeneous being which is *Allah* as well as the world. Shaykh Ahmad Sirhindi denies this postulate of fundamental oneness and asserts that the world is *One Being* and *Allah* is another *Being* that the existence of *Allah* is not the existence of world.

Shaykh Ahmad Sirhindi's belief then leads to the idea of duality of *Beings* not singleness. And Shaykh Ahmad Sirhindi, himself does not disagree with the usage of this term in his philosophy,⁷ because though the world is not one in characteristics with *Allah*, it does proceed from *Allah*. The existence of the world is imaginary as compared to *Allah's* reality. And therefore, the world does not exist. So there is only *One Being* and that is *Allah*. This is Shaykh Ahmad Sirhindi's concept of *Wahdat-as-Shuhūd*. He uses the example of the object in the mirror to explain himself,

wherein the mirror image though actual is nonexistent as compared to the real object which is the actual. Also, the image does not occupy the same space (*Khārij*) as the object. So, the mirror image is just a perception (*hiss*) and imagination (*Waham*) located in shadow (*zill*). The image is *Wujūd Zillī* and the object is *Wujūd Aslī*.

So, the existence of the world according to Shaykh Ahmad Sirhindi, is therefore, as shadow, separates from the real existence of *Allah*, so there is nothing that exists besides *Allah*.⁸

It thus becomes apparent from this discussion that the Universe and *Allah* as separate *Beings* are opposite. And these do not comply with the teachings of the *Qur'ān* in any manner whatsoever. The world is a creation of *Allah*, and the two have separate existence. It is *Allah's* power and will to make the world continue to exist or annihilate it.⁹ The *Qur'ān* says, *That is Allah, your Lord! There is no Allah but He, The Creator of all thing: Then worship you Him, And He hath power, To dispose of all affairs.*¹⁰ *The originator Of the heavens and the earth: When He decreeth a matter, He said to it: "Be" and it is.*¹¹ *Allah created the heavens And the earth in real Verily in that is a Sign For those who believe.*¹²

Shaykh Ahmad Sirhindi writes in his letter: Those are people who believe *fanā* (annihilation) and *baqā* (subsistence) to be

existential, to merge the oneness and absoluteness of *Allah* with what He has created. But this in general is blasphemy and should be avoided.¹³

Though Shaykh Ahmad Sirhindi knows the impossibility of the existence *fanā* and *baqā* in divine life¹⁴, but he believes that at a level of a dream a *Sufī* can annihilate and unite with *Allah*.

Though Shaykh Ahmad Sirhindi has opposed the 'ayni, *concept of union*, yet his own concept is not compatible to the teaching of *Islām*. An example from the Qur'ān regarding Musa's desire to see *Allah*, and *Allah's* answer: "By no means canst thou see me."¹⁵ .at another place the Qur'ān says that 'no vision can grasp Him'¹⁶ In fact the theory of *Wahdat-as-Shuhūd* does not find a place in *Islāmic* tenets just as 'Ibn 'Arabī's does not fit into *Islāmic* teachings.

Chapter- Eight

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Section -3

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3. *Sufism and Sharī'ah*, op.cit.p. 110
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5. Ibn Taymiyāh, Hāfiz Taqiu'd-dīn, *Risālatil 'Ubaydiyāh*, Damascus, 1962. Pp.85-88
6. 'Abul Hasan 'Alī Nadvi, *Saviours of Islāmic Spirit*, Vol.II,1976-77,Maktūbat Sah Sadi,Letter Number 1

7. Muhammad Fazl-i-Haq Khayrābādī, *Al-Rawdul-Majūd* (Delhi, N.D.), p.4.
8. ‘Abdur Rahmān Jāmī, *Lawā’ih*, lucknow, 1936, p.23.
9. Hughes, T.P., *Dictionary of Islam*, Munshiram Manoharlal Publishers, New Delhi, 1995, p 140
10. *Qur’ān* 6: 102
11. *Ibid* 2: 117
12. *Ibid* 29: 44
13. *Maktūbāt Imām Rabbānī*, *op.cit*, Lucknow, 1877, Vol. II, p.99
14. *Maktūbāt Imām Rabbānī*, *op.cit*, Vol. I. No.266, p.589.
15. *Qur’ān* 7:143
16. *Ibid*, 6:103

CHAPTER- NINE

IMPACT OF THE *NAQSHBANDI SILSILAH* ON INDIAN MUSLIMS

**Section 1: Impact of the *Naqshbandi Silsilah* on the
Muslims of Punjab and Lahore**

**Section 2: Impact of the *Naqshbandi Silsilah* on the
Muslims of Delhi**

**Section 3: Impact of the *Naqshbandi Silsilah* on the
Muslims of Uttar Pardesh**

**Section 4: Impact of the *Naqshbandi Silsilah* on the
Muslims of Bihar**

**Section 5: Impact of the *Naqshbandi Silsilah* on the
Muslims of Bengal**

**Section 6: Impact of the *Naqshbandi Silsilah* on the
Muslims of Assam**

**Section 7: Impact of the *Naqshbandi Silsilah* on the
Muslims of Kashmir, Madhya Pardesh,
Andhra Pardesh, Chennai, Kerala and
Orissa.**

Chapter –Nine

IMPACT OF THE *NAQSHBANDI SILSILAH* ON INDIAN MUSLIMS

Section-1: Impact of the *Naqshbandi Silsilah* on the Muslims of Punjab and Lahore.

Naqshbandi Sufi Saints of Punjab and Lahore who made impact on the Muslims of afore mentioned regions, are as follows:

Shaykh Yūsuf Barki¹

Shaykh Yūsuf Barki was a disciple of the *Mujaddid*, but prior to this, he had another teacher who followed the path of *Wahdat-al-Wujūd*. During his discipleship with the *Mujaddid*, he stayed with him and then went to Jalandhar, where he preached. He died in 1034/1624-25.

Maulānā ‘Abdul Wāhid Lahori²

Maulānā ‘Abdul Wāhid Lahori was a disciple of the *Mujaddid* hailing from Punjab. Firstly, however, he was the disciple of Khwājāh Bāqi Billāh and then was asked by the Khwājāh to go under the patronage of the *Mujaddid*. He was so fond of the *Namaz* that he lamented of its absence in paradise.

Qāzi Sanāullāh Panipati³ (d.1225-1810)

Qāzi Sanāullāh Panipati was another notable Shaykh of *Naqshbandi Sufī Silsilah*. The great Shaykh, the *Imām*, the *Allāmah*, the *Muhaddith* Sanāullāh ‘Uthmāni. Panipati was one of the most erudite scholars of undivided India. He was from the progeny of Shaykh Jalālu’d-dīn ‘Uthmāni, through whom his family tree reaches (the blessed companion) ‘Uthmān ibn ‘Affān (may Allāh be pleased with him). He was born, and grew up, in the town of Panipat where he memorised the *Holy Qur’ān* and studied ‘Arabic for a while with the teachers of the town. He then travelled to the city of Delhi and studied under the legendary master and *Imām* Shaykh Walīullāh ibn ‘Abdur-Rahīm ‘Umari *Dehlavi*, better known as *Shāh* Walīullāh from whom he acquired the science of *Hadīth*. He read *Fatihah-al-farāgh* and completed his formal education in the sciences of the *Dīn* at the young age of eighteen years. Thereafter he adopted the company of Shaykh Muhammad ‘Ābid *Sunnāmi*, from whom he received training in *Tarīqah*. Through the training imparted by the latter Shaykh, Qāzi Sanāullāh Panipati reached the level known in *Tarīqah* as the ‘annihilation of the heart’ (*Fanā’ al-Qalb*). He then turned to the great Shaykh Mirzā Mazhar-Jān-i-Jānān ‘Alawi *Dehlavi*, who

trained him to the final stage in the *Mujaddidiyah Tariqah*. Shaykh jān-i-Jānān had tremendous affection toward, and loves for, Qāzi Sanāullāh Panipati and gave him the title of '*Ālam-al-Hudā* (the flag of guidance). He said regarding Qāzi Sanāullāh Panipati: "Awe from his piety and *Taqwa* has engulfed my heart. He is one who implements and propagates the *Sharī'ah*, illuminates *Tariqah* and possesses angelic traits. Even the angels revere him." He once said: "If *Allāh* were to seek from me a gift, I would present Sanāullāh to Him." In recognition of his oceanic knowledge of *Fiqh* and *Hadīth* the *Imām* and *Muhaddith* Shaykh "Abdul 'Azīz ibn Walīullāh *Dehlavi* gave him the title of '*Bayhaqi* of the age'.

Shaykh Ghulām 'Ali 'Alawi *Dehlavi* says in his book *al-Maqāmāt*: "Qāzi Sanāullāh Panipati was second to none amongst his contemporaries in *Taqwa* and piety. He used to exert himself in his devotions to *Allāh*, praying a hundred *Raka'āt* and reciting a seventh (*Hizb*) portion of the *Holy Qur'ān* every day. All this he used to do alongside other forms of *Dhikr*, *Murāqabah* (meditation) and his preoccupation with teaching, lecturing, writing and adjudication." He says elsewhere in the same book: "With his sharp and clear intellect, fine acumen and extraordinary personality he had reached the stage of *Ijtihād* in *Fiqh* and *Usūl*. He

had authored a detailed book in *Fiqh*, in which he elaborated each *Mas'alah* with its source and substantiating evidences whilst pointing out the opinions of the four *Imāms* in *Fiqh* in that particular *Mas'alah*. He had also authored a smaller book entitled *Al-Akhdhu bil-Aqwā* in which he recorded all the stronger opinions of the schools of *Fiqh*. He had also authored an exegesis (*Tafsīr*) of the *Holy Qur'ān* in seven large volumes.”

Shaykh Muhsin ibn Yāhya Turhuti says in *al-Yāni' al-Janī*: “*Qāzi Sanāullāh Panipati* was a jurist (*Faqīh*), a jurisprudent (*Usūlī*), one who had renounced the world (*Zāhid*) and a *Mujtahid*. He had his own opinions in the *Hanafi school* of law. He authored magnificent works in *Fiqh*, *Tafsīr*, and *Zuhd*. His Shaykh was proud of him.”

His famous works include: *Al-Tafsīr-al-Mazhari* in seven volumes, a two-volume detailed book in *Hadīth*, *Mā lā budda minhu* in *Hanafi Fiqh*, *al-Sayf-al-Maslūl* in refutation of the *Shi'āh*, *Irshād-al-Tālibīn* in *Tasawwuf*, *Tadhkirat-al-Mawtā-wa-al-Qubūr*, *Tadhkirat-al-Ma'ād*, *Haqīqat-al-Islām*, a treatise on the ruling on singing and music, a treatise on the unlawfulness of the practice of *Mut'ah*, a treatise on *'Ushr* and *Kharāj* and a few other treatises.

He passed away during *Rajab* 1225 AH /1810 C.E.. In his home town of Panipat. *May Allāh grant him and all the masters mentioned in this article the highest Paradise.*

Lahore

***Maulānā* Ahmad Barki¹**

Maulānā Ahmad Barki was a scholar from Barq, which is situated between Kabul and Kandhar. He became influenced by the *Mujaddid* through his letters brought to Barq by a fellow businessman. Later *Maulānā* Ahmad himself went to Sirhind to meet the *Mujaddid*, and appointed by the *Mujaddid* as a deputy in Barq itself, where he remained in touch through correspondence. He died in 1026/1617.

***Maulānā* Muhammad Swalih Kalbi Badakhshi²**

Maulānā Muhammad Swalih Kalbi Badakhshi was of the earliest disciples of the *Mujaddid*. He had chanced meeting the *Mujaddid* in the *Jāmā Masjid* of Agra and then on became his disciple. The *Maulānā* died in 1038/1628-29.

Shaykh Tāhir Lahori³

Shaykh Tāhir Lāhori was a disciple of the *Mujaddid* as well. He was a *Hafiz* and a highly educated scholar of theology. Upon

his contact with Shaykh Kamāl of Kaithal, he adopted the *Qādirīyah* order. He then came to be the disciple of *Mujaddid's* father and later tutored his two sons, Shaykh Muhammad Sa'eed and Shaykh Muhammad Ma'sūm.

His erratic moods and his love for Hindu women, made him adopt Hindu life style, which should the *Mujaddid* and his two sons. But the *Mujaddid* prayed for Shaykh Tāhir, the result of which was his return to the *Islāmic* fold. He was then sent to Lahore as a deputy with the little *Khirqā-i-Irādat* of the *Qadīrīyas* and *Khirqā-i-tabarruk* of the *Chishtīyah* order. Shaykh Tāhir busied himself with the teaching of *Islām* and led a very simple life. He visited Sirhind annually to meet Shaykh *Mujaddid*. He died on *Muharram* 8, 1040. He was buried in Lahore.

Shaykh Karimu'd-dīn⁴

Shaykh Karimu'd-dīn was born in Attock near Hasan Abdal. He was educated in Lahore and went to Sirhind as per his intrinsic felling of dedication to religion and *Allah*. There he came under the tutelage of *Mujaddid*. He was a preacher of the *Naqshbandi* order. In his early days, he was allowed to have only ten disciples, but this was increased seeing his fame. He died in *Muharram* 1050/25, April 1640.

Syed Ādam Binnauri⁵

Syed Ādam Binnauri was a prominent scholar, with divine knowledge and a renowned spiritual leader of *Naqshbandiyah* order. His birth was foretold by *Holy Prophet Muhammad (pbuh)* in a dream to his father. He was brought up in Binnaur village near Sirhind. He sought the spiritual knowledge from *Haji Khijr*, one of the disciples of Shaykh Ahmad for two months at Multān, afterwards he went to Shaykh Ahmad to pursue *Suffistic* discipline.

As per *Khulāsatul-Ma'arif*, Syed Ādam achieved the *Suffistic* knowledge under the guidance of Shaykh Muhammad Tāhir of Lahore, who received from his further Shaykh Askandar, and grandfather Shaykh Kamalu'd-dīn Kaithalī. Syed Ādam received a zenith of spirituality, which was not passed by any of his contemporary *Sufī Saints*. His religious life involved sticking to the *Sharī'ah* and *Sunnāh* of the *Prophet*. He never deviated from theological doctrine either in replies or in practice.

A lot of people were benefitted by Syed Ādam. It is said that near about four lakh Muslims *bi'ah* on the hand of Syed Ādam Binnauri and one thousand people said to have achieved divine knowledge. In his cloister are thousand guest would stay everyday, who had came to satisfy their spiritual urge.

According to *Tazkirāh Ādamiyāh*, when Syed Ādam moved to Lahore in 1052/1642, he was followed by 10,000 people, including many nobles and *Sufi Saints*. Shāh Jahān was already present in Lahore in these days, and he was annoyed at the popularity of Syed Ādam and he send his minister S‘adullāh Khān but the Shaykh did not pay attention to the Prime Minister. This incident created the misunderstanding between them. As a result king said to Syed Ādam to move for the pilgrimage. Than Syed Ādam moved to Hijāz with his friends and ladies and stayed at Madīnah till his death and he was buried in *Jannatul Baqi* near the grave of caliph ‘Uthmān on 23rd of *Shawwal* 1053/25th of *December* 1643.

Syed Ādam Binnauri has to his credit many *Suffstic* books and *Risālāhs*, in which *Khulāsatul-Ma‘arif* in Persian with two volumes, it begins with the words “*Praise be to Allah, the Lords of the Worlds, in great measure be he glorified to the extent of the perfections of his names and bounties.* *Nikātul Asrār* is his other work. Syed Ādam did not received education from anyone, so he could not read or write.

The deputies of syed Ādam binnauri are the numerous. The author of *Nuzhatul-Khwatir* has, however, some important *Khalīfahs* are as fellows:

1. Diwan Khwājāh Ahmad (d. 1088/1677) of Nasirabad
2. Shaykh of Bā Yazid (d.1090/1679) of Qasur
3. Shāh Fathullāh(d.1100/1689) of Saharanpur
4. Shaykh S‘adullāh (1108-1696) of Bakkhari.

The four heavenly minded souls who extended his *Silsilah* were Syed *Shāh* ‘Alamullāh Hasani(1033-1096/1624-1685), Shaykh Sultān of Ballia, Hāfiz Syed ‘Abdullāh of Akbarabad and Shaykh Muhammad Sharīf of Shahbad.

Shaykh Hasan *Barki*⁶

Shaykh Hasan *Barki* was the disciple of *Maulānā* Ahmad *Barki* and was trained by the *Mujaddid* in Sirhind. He was then made deputy to Ahmad *Barki* by the *Mujaddid*. He began his *Sufistic* exercise under his guidance. He also worked for removal of *bid‘ah* as much as was possible.

Shaykh Badru’d-dīn⁷

Shaykh Badru’d-dīn was a renowned deputy of the *Mujaddid* and belonged to Sirhind. In the age of fifteen he became a disciple of the *Mujaddid* and learnt to say the *Dhikr* without stopping to breathe in the middle. He eventually became very close to the *Mujaddid* and received the training of *Tasawwuf*.

Shaykh Badru'd-dīn began his literary career by discussing the *Sufistic* achievements of the *Mujaddid* a book called *Siyar-i-Ahmad*, which was later, lost. Another work of his is *Karāmtul-Auliya*, he then translated *Futuhul-Ghayb*.

Section-2: Impact of the *Naqshbandi Silsilah* on the Muslims of Delhi.

Naqshbandi Sufī Saints of Delhi, who propagated the doctrines of *Naqshbandi Silsilah* are as follows:

Muhammad Sallk¹

He was a disciple of Shaykh Ahmad Sirhindi. Died on 1038/1628-29. Muhammad Salik propagated doctrines of *Naqshbandi Sufī Silsilah* in India.

Khwājā Mu'inud-dīn Naqshband²

Khwājāh Mu'inu'd-dīn bin Sirāju'd-dīn Khāwand Mahmūd bin Syed Sharīf bin Diya bin Mīr Muhammad bin Khwājāh Husayn bin 'Ataud-dīn 'Attar (d. 802/1399). *Ganj-i Sa'ādat* or *Kanz al-Sa'ādat* of Khwājāh Muinu'd-din Naqshbandi highlights his thought, It was composed in 1073/1673 and was dedicated to emperor Aurangzeb It is divided into four parts and a conclusion. First part deals with controversial matters and attacks on Shī'ism

ff. 7); second part deals with the topics of *fiqh* (f. 91); third chapter contains praises of Muhammad (pbuh), the 12 *Imams*, etc. (f. 154v); fourth chapter deals with *Tasawwuf*, ethics, and the history of the *Naqshbandīs*. This chapter is divided into five *Bābs*:

1. *On 'Ilm wa 'Amal*
2. *On Tasawwuf*
3. *On Yihtisāb*
4. It gives the biographies of 30 *Sufi-Shaykhs* of *Khurāsān* (f. 395).
5. It comprises biographies of 22 *Naqshbandī* *Shaykhs* of *Turkestan* (f. 427).

The *Naqshbandī shaykhs* mentioned here are well known, and the last of them are: 'Ubaydullāh Ahrar (f. 464 v); Muhammad Qadir (f. 467); *Mawlānā Khwājagi* (f. 468); Path Allāh (f. 469); *Khwājāh Ishāq* (f. 469, and Mahmūd who died in 1052/1642 (f. 469v),

MSS, iv Curzon ASB - 1924 (ASB - Asiatic Society of Bengal), Oriental Institute Tāshkent.

Mir Abūl 'Ala *Naqshbandi Akbarabadi*³

Mir Abūl 'Ala *Naqshbandi Akbarabadi* was born in 990/1582 at Narela near Delhi. His father *Khwājāh Amir 'Abdus Salām*

migrated to India from Samarqand during the period of Akbar. He died on 9 *Safar* 1061/1651 and was buried at Akbarabad (Agra). *Adhkar-al-Ahrar*, fine work is an account to the *Sufi-Shaykh* Amir 'Abul 'Ala Amir Abi'l-Wafa Ibn Amir 'Abdul Salam, as he is called in the *Khazīnatul-Asfiya'* (I.P. 636)

MSS, I.O.D.P. 576 a (defective at beginning 11 Year of Muhammad Shāh= A.H. 1142/1730).

Shaykh Muzammil⁴

Shaykh Muzammil was a prominent deputy to Shaykh Ahmad Sirhindi, and accompanied him everywhere. He was a highly cultured man and became a perfect disciple of the *Mujaddid*. He benefited a lot from the discipleship of the *Mijaddid* and this he mentions in a number of letters. He died in 1044, while the *Mijaddid* was still living.

Khwājāh Muhammad M'asūm⁵

Khwājāh Muhammad M'asūm was born on 11 *Shawwal* 1007/27 April, 1599. He read the first three books from his elder brother Khwājāh Muhammad Sādiq. Within three months, at the age of six he memorized the *Holy Qur'ān* to his heart. He was a *Sufī Saint* from his childhood. He was educated by his father from the special knowledge of *Sufī Saints*. He was considered at the age

of 17 years to be the greatest scholar of his time. He was very truthful in all his legal decisions (*Fatawa*). He accepted neither innovation nor He sat on the throne of guidance in the *Naqshbandi Way* after the passing of his Shaykh, at the age of 26 years. He became famous everywhere. His name was known on every tongue, and kings acknowledged his greatness in his time. People were flocking to him from everywhere.

He is the rope of *Allah* (*Urwatul-Wuthqa*), the Pious Guide who combined in himself the *Shirī 'ah* and *Tatiqāh* and he showed the difference between Ignorance and true guidance.

His father Shaykh Ahmad Farūqi Sirhindi testified when he was young that a very great power would appear in him. One time he said to his father Syed Ahmad Faruqī, "I am seeing myself as a life that is moving in every atom of the atoms of these universes. And these universes are taking light from it as the earth takes light from the sun." His father said, "O my son that means you are going to be the *Qutb* (Spiritual Pole) of your time. Remember that from me."

Shaykh Muhammad M'asum was a miracle of *Allah's* miracles and a light that *Allah* showered down on this world in order to guide by it humanity. It is said that he has given initiation into this *Tariqat* to more than 900,000 people and that he had 7,000

deputies, and each of them was a *Sufī Saint*. That is because in one week's association he could bring his follower to the state of annihilation and, in one month, to the state of subsistence. It is also said that he could bring his follower to the state of existence in one single sitting in his association.

He died on the 9th of *Rabī'ul Awwal* 1079 A.H. He passed the secret of this Order to Syedīna Sayfu'd-dīn-al-Fāruqī *Mujaddidi*.

Khawājāh Sayfu'd-dīn *Sirhindi*⁶

Khawājāh Sayfu'd-dīn *Sirhindi* was born in 1049-1096/1639-1685. He was raised in the home of his father, Muhammad Ma'sūm, and he was nursed with the milk of the knowledge of his father, his grandfather and his blessed ancestors. During his father's life he sat on the throne of guidance and he followed the footsteps of his predecessors. His house became a light for the scholars of the religion, who came like moths from all around. As his subtle knowledge grew, his fame rose ever higher in the heavens, reaching the orbits of the Knowers, until he was able to decipher the symbols of hidden knowledge and to open the treasure of heavenly affairs. He took up his residence at Delhi, as desire by his father, to spread the knowledge of the *Sharī'ah* and

the light of the *Tarīqat*. In Delhi he established a famous *Khānqah*, which was later developed into an international center of guidance and devotional exercises. He spread the external and internal knowledge, and he joined together the beginners and the adepts, and he taught the Knowledge of Taste (*Zawq*).

The Sultān himself, Muhammad 'Ālamgīr, became his student, and consequently the people of the court, the Sultān's ministers, and all the princes became his followers. With the support of the Sultān, it was not long before the entire kingdom accepted him. He embodied the *Sunnāh* of the *Prophet* and inspired love for the *Sharī'ah* throughout the nation.

He writes a letter to his father

The Shaykh endeavored to eliminate all forms of misery and tyranny from the kingdom by means of the Sultān, and achieved tremendous success, until the whole of India was living in peace. He achieved such a position of reverence that all sultāns and princes would stand in his presence out of respect for him.

Through the blessings of Shaykh Sayfu'd-dīn's companionship, Allah made the Sultān succeed in all his affairs and prevented harmful and unlawful conduct from occurring in the realm. The Sultān banished tyrants and oppressors. He kept the company of the Shaykh, following him as a student. Through

the Shaykh's encouragement, he was able to memorize the Holy *Qur'ān*. He spent his late night hours fulfilling the obligations of the *Tarīqat*, reciting the *Dhikr*, while his daylight hours he spent looking after the affairs of his kingdom. He died in 1095/ 1684 AD. And was buried in the city of Sirhind.

Khwājāh Khurd⁷

Khwājāh Khurd was the youngest son of Khwājāh Bāqi Billāh. He was born on 6 Rajab 10/10/30 December 1601 C.E. His real name was Khwājāh 'Abdullāh and to distinguish him from his elder brother Khwājāh 'Ubaydullah, he was called Khwājāh Khurd (the younger Khwājāh)}. Before Khwājāh Bāqi Billāh's death he was given into the Mujaddid's spiritual care. After several years of training the Mujaddid granted him as Khilafat.

Khwājāh Khurd's sufi thought was strongly rooted in the principles of the Waha-al-Wujud. He believed that the basis of Wahadat-as-Shuhūd was some form of 'Nisbat (mystic connection), but there the very notion of 'Nisbat deprived Tawheed of its essence and turned the unity into duality. The 'Arif (Gnostic) had no independent existence, only the letters 'ayn, Alif, ra and fa, used in writing the word 'Arif, were known,

the rest was Divine secret. The Sharī'ah was an outward impression of the Haqīqat but at no stage was it to be neglected. He popularized the principles of Wahadat-al-Wujūd by emphasizing it in a number of short treatises on the same subject. He did not reject Sama' though he believed that it was not the practice of the Naqshbandis.

The following works of Khwājāh Khurd contained his thoughts regarding Naqshbandi Sufi Silsilah .

I. The Maktubat- i- Khwājāh Khurd

The Maktūbāt of Khwājāh Khurd contains fifty six letters discussing important aspects of Sufi teachings such as the Wahadat-al-Wujud, self manifestation of the absolute, theophany (Tajalli i-Ilahi), repentance gnosis of the soul, the next, the ego, meditation, asceticism, Sama' and the dialective of love. It has not been published yet.

Its MS is in I.O.D.P.D. London and Maulana Azad Library, Aligarh Muslim University, Aligarh.

II. The Bayan Ahwal Wa Malfūzāt Khwājāh Khurd.

It is a small collection of the discourses of Khwājāh Khurd. In this collection, the Khwājāh explains his ideas and principles of Wahdat-al-Wujud. It is also unpublished. MS of which are in

- a. MS, Delhi 'Arabic Collection of the London
- b. Maulānā Azād Library, Aligarh Muslim
University, Aligarh

III. Risalah-i Sama'

A short treatise on Sama', its legality and forms. MS India Office, D.P., 1184 a.

IV. Risalah i-Khwājāh Khurd

A short treatise on Tawhid i-Wujūdi. MS, India Office, D.P., 115Qe.

V. Risālāh i-Awa'ih

A collection of titts-bits on Tasawwuf ascribed to Khwājāh Khurd. MS, India Office, D.P., 1862f.

VI. Pardah Bar Aandakht Wa Pardah Ki Shinakht

A brief summary on Tasawwuf in the style of 'Aynul Quzat Hamadani ascribed to Khwājāh Khurd. MS India Office, D.P., 1178c.

VII. Risālāh i-Saiyid

A discursive tract on Tasawwuf, ascribed to Khwājāh Khurd. Ms India Office, D.P., 1158c.

VIII. Sharh-i-Taswiyyah

A commentary on the Taswiyyah of Shaykh Muhibullah of Allahabad by Khwājāh Khurd. MS India Office, D.P., 1067a.

IX. Partawa i-'Ishq

Invocations to Allah after the style of 'Aynul Quzat al-Hamadani ascribed to Khwājāh Khurd.

MS India Office, D.P., 1178b, Lucknow, 1301/1883-84

X. Nur i-Wahdat

Lucknow, 1301/1883-84

Mirzā Mazhar Jān-i-Jānāh⁸

Mirzā Mazhar Jān-i-Jānāh's father was an officer at 'Ālamgīr's court. From his father's side he traced his descent to Muhammad ibn Ḥanīfāh, who was the son of Hazrat 'Alī. His mother was from a good family of Bijapur. His paternal grandfather too was an officer at the royal court. His paternal grandmother was the cousin of Asad Khān, 'Ālamgīr's *Vazīr*. His great grandfather was married to a daughter of the emperor Akbar. Through these relationships, he was a grandson of the Timurid family. In 1111/1699-1700, when 'Ālamgīr took his army and was encamped in the Hyderabad, his father left the royal service and returned to Delhi. Mirzā Mazhar was born in Kala Bagh, in the Malwa region, on Friday the 11th of Ramzān. A report of his birth reached 'Ālamgīr.

The rule of the realm was that when a child was born to a noble, he would humbly report it to the king. The king would himself give the child a name, or choose one of the names placed before him. Sometimes he made the child his own son or daughter, for this act produced unity and love between their two hearts. He himself chose the pen-name Mazhar, which has become famous along with *Jān-i-Jānān*. Mirzā *Jān* too was a poet, and used the pen-name *Jānī*. He was sixteen years old when his father died. Until the age of thirty, he served humbly in schools and *Khānqahs*. The days that are the flower of life's springtime, he offered up at the graves of his elders. In that period the influence of *Tasawwuf* lay spread like a cloud over India. Thus, leaving aside accomplishment in poetry, thousands of Muslims and even Hindus were his disciples, and revered him from the heart. Many anecdotes about him are well known, such that if such things were found in someone today, people now would not approve. He himself used to say, 'Love for the beauty of Appearance and the beauty of Reality was in my heart from the beginning. Even in childhood, metrical lines used to issue from my lips. Even when I was an infant, I was so drawn to beauty that I wouldn't sit in the lap of anyone ugly. If someone beautiful took me, I would rush to

leap into his lap, and then when they took me from him I came away reluctantly.

At a young age his heart was attracted to the spiritual light coming from his Shaykh, Syed Nūr Muhammad. His Shaykh opened the eyes of his heart and fed him from the nectar of the flower of the Hidden Knowledge. The Shaykh took him out of the state of self-awareness and lifted him up to the Highest Stations, which produced in him great astonishment and caused him to faint. When he awoke, he accompanied Shaykh Nūr Muhammad in further ascension. The Shaykh allowed him to observe the Mysteries of the Hidden World and gave him gifts from his miraculous Powers and Stations. After his teacher's death

He visited the perfect Saints of his time, Shaykh Muhammad Afzal, Shaykh Safi Sa'dullāh, and Shaykh Muhammad 'Ābid. He attached himself to Shaykh Shāh Kalshan and to another Shaykh by the name of Muhammad Az-Zubayr. He used to attend the session of Shaykh Muhammad Afzal, one of the *Khalifas* of the son of Muhammad M'asūm. He visited and studied with Shaykh 'Abdul Ahad and received from him knowledge of the *Prophetic Hadīth*. During this class, whenever the Shaykh would mention a *Hadīth*, he would disappear through self-effacement, and a vision would come to him in which he would find himself sitting with the

Prophet and hearing the *Hadīth* directly from the Prophet. He would correct any mistakes that might occur in the Shaykh's narration of the *Hadīth*, and was acknowledged as a genius in the science of *Hadīth*.

He kept the company of these Shaykhs for twenty years. He progressed further and further in the States of Perfection, until he became an ocean of knowledge. He rose in the firmament of the *Qutbs* until he became the *Qutb* of his time, shining like the sun at high noon. Shaykh Muhammad Afzal said, "Shaykh Mazhar Habābullāh was given the state of *Qutb* and he is the central pivot of this tariqat in this time."

Syed Nūr Muhammad was succeeded by Mirzā Mazhar Jān-i-Jānāh who reigned over the hearts of people of Delhi through spiritual love for 35 years. A noted scholar Shāh Walīullāh writes about him.

"I know everything about India as I am born and brought up here. I have been to 'Arabia and seen it. About Afghanistan and Iran, I got to know about the conditions prevailing there from the account of some reliable people. What I can conclude is that there is no sage or saint so righteous in following the path of *Sharī'ah* shown to us by the *Prophet (pbuh)*. No spiritual leader successful in showing the people the path of divine perfection, no mystic who

had divine perfection, was found in any of above mentioned countries. There would be such *Sufi Saints* with spiritual perfection in the days gone by. But the reality is that the no. of such righteous people is limited in every period. Let above these days of chaos and confusion.”

Mirzā Mazhar Jān-i-Jānāh left many successors. Among of them was like Maulānā Na'imullāh of Bahraich (1153-1212/1740-1803), who wrote M'amūlat-i-Mazhar.

Shāh Walīullāh Muhaddith Dehlvi⁹

Shāh Walīullāh Muhaddith Dehlvi was born in *February 21, 1703 C.E.*, four years before the death of *Aurangzeb*, was *Islāmic scholar*, socio-religious reformer and a *Sufi Saint*. He worked for the revival of Muslim rule and intellectual learning in South Asia, during a time of waning Muslim power. His father, Shāh 'Abdur Rahīm was a great scholar and a mystic. His grandfather, Shaykh Wajihu'd-din, was an important officer in the army of Shāh Jahan who supported Prince Aurangzeb in the war of succession. His father, Shāh 'Abdur Rahim, a sufi and an eminent scholar assisted in the compilation of "Fatawa-i-Alamgiri" ---the voluminous code of *Islāmic* law. He took special pain in the education and the training of his son. Shāh Walīullāh received his early education

from his illustrious father, who was his teacher as well as his spiritual guide. He committed the Holy Qur'ān to memory at an early age of 7 years. When he was 17, his father died, for 12 years he taught in the fashion of his father. In 1731, Shāh Walīullāh performed Hajj. He reached Makkah on May 21 and performed Haj, after which he proceeded to Madīnah. There, he attended Shaykh Abū Tāhir Muhammad bin Ibrahim Kurdi Madani's discourses on *Hadīth*. Shāh Walīullāh studied *Sihah Sitta*, Mu'atta Imam Malik, Masnad Da'armi, and Imam Muhammad's *Al A'saar* under him. Thereafter, he returned to Makkah, performed another Haj, studied Mu'atta Imam Malik for a second time under Shaykh Wafadullāh Maliki Makki, and attended the discourses of Shaykh Taju'd-din Hanafi Qala'i Makki on *Sihah Sitta*. Then, he was permitted to teach all of the *Kitabs* of *Hadīth* by Shaykh Taju'd-din. Shāh Walīullāh Muhaddith Dehlvi preached the doctrines of *Naqshbandi Sufī Silsilah* among the Indian muslim masses.

Literary Works:

1. *Fathur-Rahman-fi-Tarjumatul-Qur'ān*: A translation of the *Qur'ān* into *Persīan*. A collection of 40 *Hadīth* which are brief yet of inclusive character.

2. *Al-Irshad-ila-Muhim*
3. *Al-Faudhul-Kabir-fi-Usoolut-Tafsir*: A booklet in *Persīan* that follows his *Persīan* translation of the *Qur'ān*. It contains the nucleus of the *Qur'ān*, the rules of interpretation, and interpretations of the *Qur'ān* by various eminent scholars.
4. *Hujjatullahil- Baligha*: Shāh Walīullāh's greatest literary work. Its title is derived from the *Qur'ān* (Suratul An'ām:149). It is a two-volume 'Arabic manuscript and elaborates about the jurisprudence from the *Hadīth* and necessities of the *Sharī'ah*.
5. A partial list of the rest of his works is as follows:
6. *Arba'een* ('Arabic): *matul-Ilmul-Isnad* ('Arabic): *This work is about the scholars of Hijaz who taught Shāh Walīullāh*.
7. *Izalatul-Khafa'an-Khilafatul-Khulafa* (*Persīan*)
8. *At-Tayyabul-Naghm-fi-Madh-e-Sayedul-Arab-wal-Ajam* ('Arabic): A collection of odes eulogizing Muhammad, which display Shāh Walīullāh's poetic talent and love towards Muhammad.
9. *Altaaful-Quds* (*Persīan*): This work deals with esoteric principles of mysticism.

10. *Al-Imdad-fi-Ma'athirul-Ajdaad (Persian)*: A brochure outlining Shāh Walīullāh's genealogical table and containing brief notices about some of his ancestors. Etc.

Shāh 'Abdul 'Aziz¹⁰

Shāh 'Abdul 'Aziz was the eldest son and the successor of Shāh Walīullāh Muhaddith *Dehlvi* from the second marriage. Shāh 'Abdul 'Aziz 'The Sun of India' was born in 1746, he received his education from two reputed disciple of his father as Shāh Muhammad Ashiq and Khwājāh Aminullāh. Every biographer of Shāh 'Abdul 'Aziz seems to have agreed that he finished his education in *Tafsir*, *Hadith*, *Sarf* (accidence), *Nahw* (Syntax), *Fiqh*, *Usul-i-Fiqh* (Principles of Jurisprudence), *Mantiq* (logic), *Kalam* and *Aqaid* (theology), Astronomy and Mathematics at the age of about fifteen years. When he was only 17 years old Shāh Walīullāh died, After the death of Shāh Walīullāh, his son, Shāh 'Abdul 'Aziz became the successor of his father, and gradually became an outstanding figure among the Indian Muslims. He took over as the teacher of *Hadīth* in place of his father, and later became famous as the Muhaddith of Delhi (just like his father) and one of India's greatest *Islāmic* scholars. He was one of the great *Sunni Islāmic* scholars of *Hadīth* in India. His father held authority

(*Ijazah*) in all four existing mystic orders, the *Naqshbandi*, the *Qādiri*, the *Suhrawardi* and the *Chishtī*. He usually says that 'I have studied near about 150 'Ulūm'.

Shāh Ghulām 'Alī of Batalwi''

Shāh Ghulām 'Alī of *Batalwi* was born in 1158 /1745 C.E. in the village of Batala in the Punjab. He was a descendant of the Family of the *Prophet* . His father was a great scholar and ascetic trained in the *Qādiri Tarīqat* by Shaykh Nasiru'd-dīn al-*Qādiri*, who had been trained by *Khizr*. Before he was born, his father saw in a dream Syedīna 'Ali, the fourth *Khalifā*, telling him, "Call him by my name." His mother saw in a dream a pious man telling her, "You are going to have a boy. Call him 'Abdul Qādir." Then his father and his mother saw the same dream in which the *Prophet* told them, "Call him 'Abdullāh." Because the *Prophet's* order took precedence over any other suggestion, he was named 'Abdullāh Shāh Ghulām 'Alī.

He memorized the *Qur'ān* in one month due to his genius. He educated himself in external and spiritual knowledge, until he became the highest of the scholars. As a youth he went many times to the desert, making *Dhikr* there for months at a time, subsisting on whatever food he could find. One time he stayed 40

days without sleeping and without eating a morsel of food. His *Dhikr* didn't stop. His father's Shaykh ordered his father to bring his son to him to initiate him in the *Qādiri Tariqat*. The same night that he reached the Shaykh's house the Shaykh died. His father told him, "We would have gladly give you the *Qādiri Tariqat*, but now you are free to find whatever way suits you."

He kept company with the Shaykhs of the *Chishtī Tariqat* in Delhi, among them Shaykh Ziaullāh, Shaykh ‘Abdul ‘Addad, *Khalifāh* of Shaykh Muhammad Zubayr, Shaykh Mirdād, Mawlānā Fakhrud’ dīn, and many others, until he reached the age of twenty-two. He came by himself to the *Khānqah* of Shaykh Jān-i- Jānān Habībullāh . He asked his permission to enter the *Naqshbandi-Mujaddidi* Order. Shaykh Habībullāh said to him, "It is better for you to be with those orders that have taste and compassion, for in our *Tariqat* there is nothing except to lick the stone without any salt." He said, "That is my highest goal." Shaykh ‘Ababūllāh accepted him and said, "May Allah bless you. Stay here."

He was the illustrious successor, who resurrected the *Mujaddidiya* order. He became famous not only in India but other Muslim lands. He left great influence as the *Sufi Saint*, who was struggling in the way of *Tasawwuf*. There was not even a single city in India where Shāh Ghulām ‘Alī did not leave a number of

successor, for example, Ambala was the alone city where Shāh Ghulām ‘Alī left fifty disciples who preached the teaching of *Silsilah Mujaddiyah*.

Shāh Ra‘ūf Ahmad *Muzaddidi* made a list of disciples of Shāh Ghulām ‘Alī, who were present in his *Khānqah* as 28th of *Jamadiul-ula* 1231/26 April 1816, they belong to different place around the world including India such as Samarkand, Bukhara, Tashkand, Hisar, Kandhan, Kabul, Peshawar, Kashmir, Multan, Lahore, Sirhind, Amroha, Sambhal, Rampur, Bareily, Lucknow, Ja’is, Bahraich, Gorakhpur, Azimabad (Patna), Hyderabad, Puna etc.^{2/319}Pg. no 319

Maulānā Khālīd Rūmi writes about Shāh Ghulām ‘Alī’s popularity in Persian poetry:

“Would that somebody conveyed slyly to that prince of the beloved,

That the world has come to life again by his rainy cloud.”³ pg.319.

He passed away on the 12th of Safar in the year 1241 /1825. He died with the book of Narrations of the *Prophet Jam’ at-Tirmidhi*, in his hands. He was buried next to his Shaykh in Jāni-i-Jānān Habibullāh's *Khānqah* in Delhi.

He left many books, including *Maqāmāt -an-Naqshbandiyah*, *Risālat- al-Ishtighāl bi Ismi-al-Jalāl*, *Manahij at-Tahqiq*, and *Minatur-Rahmān*.

Shāh Ghulām ‘Alī left a number of disciples among them the illustrations disciples propagated the teachings of *Naqshbandiyah Mujadidiyah* further. Shāh Muhammad Miān of Hyderabad was disciple of Sa‘dullāh who was a disciple of Shāh Ghulām ‘Alī, where he was appointed as divine guide by the ruler of Hyderabad, Mīr Mahboob ‘Alī Khān Asaf Jahān VI.

Maulānā Khālid Rūmi¹²

Maulānā Khālid Rūmi was a kurd scholar and a disciple of Shāh Ghulām ‘Alī also, who propagated the teaching of *Naqshbandiyah* in Iraq, Syria and Turkey. He reached Delhi in a year by travelling through several places. He stayed Delhi at his *pir’s Khānqāh* until, he achieved divine perfection. He devoted himself , so whole heartedly to divine perfection that any noble or scholar of Delhi would come to visit him and says that he would not pay attention to anything without achieving to task he had come for.

It is said that *Shāh* ‘Abdul ‘Aziz, a renowned scholar at that time, when to meet Maulānā Khālid Rūmi but he answered

through Abū Sa'eed that say Salām he would himself meet him, after achieving his goal.

After a long time, when he arrived his native place, he was crowded by disciples and the peoples of that place. Shāh Ra'uf *Durr-ul-Ma'arif* writes “ A man from west who had heard of the eminence of Maulānā Khālid Rūmi has returned after meeting him in Baghdad, he says one lakhs disciples expressed their loyalty to *Mawlānā* and about one thousand, many of whom are renowned scholars always ready to obey orders from him.

Maulānā Khālid Rūmi wrote a letter to Shāh Abū Sa'eed, in which he described about the huge popularity achieved by *Naqshbandiyah* order in the middle east.” In all the countries like Rūm (Turkey), 'Arabia, Hijaz, Iraq and some non'Arab countries, including the whole of Kurdistan have accepted *Silsilah* of *Naqshbandiyah* with great respect. Everyone in whether the young and the old gathered in *Madarsah*, *Mosque* or a concourse, discussing the righteous of *Imām Rabbāni Mujaddid Alf Thani* with great interest. The excitement here cannot be compared with that of nay country at anytime.

Allama Ibn 'Ābidīn, was a notable disciple of Maulānā Khālid Rūmi and known as 'Allāmā Shāmi. He has written many books like *Radd-ul-Mukhtār* *ṣnarah-al-Durr-ul-Mukhtār*. He also

published a magazine, *Sull ul Hosām al-Hindī l' 'Nasrata Maulānā Khālid al Naqshbandi* which is a brief biographical account of Maulānā Khālid Rūmi. In which he refused the charges leveled against the *Maulānā* by his enemies. According to this magazine *Maulānā* Khālid was born in a village Qarah Dāgh near Sulaymaniyah Mountains in 1190/1776. He gained mastery in religious sciences as well as logic, mathematics and astronomy that were taught during those days. After words he became a teacher at Sulaymaniyah.

In 1220/1805 Maulānā went to Makkah for *hajj* where he received divine instruction that he should go to India. In 1224/1809 he moved for India and arrived at Delhi after one year journey moving through rough terrain of Iran, Afghanistan and Lahore. During his stay of one year in Delhi, he achieved divine perfection in five *Suffī* orders. Then his Shaykh ordered him to go back to his land and to guide people as the path of spiritual perfection. He returned to Baghdad in 1228/1813. In Baghdad he soon became a famous *Suffī*, but his popularity created a lot of controversies against him. The governer of Baghdad, Sa'eed Pasha and a number of scholars supported his spiritual and religious teachings. After that a lot of people having from Kirkuk, Arbil,

Mosil, Amadiyah, Aintab, Aleppo, Syria, Madīnah, Makkah, Baghdad were involved the order of Maulānā Khālid Rūmi.

Allāma Shāmi has given an account of *Maulānā* Khālid's character through the opinion of a noted literature and poet Shaykh 'Uthmān. In 1238/1823 *Maulānā* Khālid left for Syria accompanied by a large number of his disciple where whole country literally congregated to give him highest honour to obtain his blessings.

The *Maulānā* died of 14th *Ziqā'd* 1242/9 June, 1827 and was buried in Qasiyon. *Maulānā* already knew about his imminent death through a dream in which he led the funeral prayer of Caliph 'Uthman.

Section-3: Impact of the *Naqshbandi Silsilah* on the Muslims of Uttar Pradesh

Naqshbandi Sufī Saints of Uttar Pradesh who made impact on the Muslims of above region, are as follows:

Shaykh Tāhir *Badakhshi'*

Shaykh Tahir *Badakhshi* He was Turkish scholar from Badakshan. He is a reputed to have been instructed by a vision of *Prophet Muhammad (pbuh)* to adopt a spiritual life and preach *Islām*. Prior to this he was a soldier. He then changed himself into a

simple person, and visited a number of *Suff*'s of the area. He then informed his family of his aspiration and went in search of a *Pir*, when he came across Shaykh 'Abdul Jalīl Bayanks, who asked him to go to Delhi or Lahore. But upon reaching Delhi, he heard of the death of Khwājāh Bāqi Billāh, so he came under the discipleship of Shaykh Ahmad Sirhindi. He was then sent by the *Mujaddid* to Jaunpur, to spread the influence of the *Naqshbandiyah* order. But initially people avoided him due to his peculiar life style. When he wrote of this to the *Mujaddid*, he was asked to have patience and to cultivate his own spirituality, which would in turn influence people around him. Upon Shaykh Ahmad's death, Shaykh Tāhir went to Sirhind and later returned to Jaunpur and lived till, perhaps 1053/1643, when the *Hazratul-Quds* was completed.

Shaykh Ahmad Deobandi²

Shaykh Ahmad Deobandi was one of the best disciples of the *Mujaddid*, who came from the land of Deoband. However, he was first the disciple of Shaykh Muhammad bin Fazlullāh Burhanpuri. He studied theology under the *Mujaddid* though he was not a *Naqshbandi*. Later he moved to Sirhind, and there he adopted the *Naqshbandiyah* order. During his stay in Burhanpur, he was put under the discipleship of Mir Nomān. Later on, he was sent as the *Mujaddid's* *Khalifah* to Agra. From here, Shaykh Deobandi traveled

to Bengal where he became more famous. He then returned to Agra, and died at the age of seventy.⁶

Syed Muhibullāh Manikpuri³

Syed Muhibullāh Manikpuri was at first a disciple of Shaykh Muhammad Bin Fazl and studied theology. Later on he visited Burhanpur and was taught the *Naqshbandiyah* method by Mir Muhammad Nomān. However, the *Mujaddid* drew him to Sirhind where he became the disciple of the *Mujaddid*. He was then asked to preach in Manikpur. Of Shaykh Muhibullāh, the *Mujaddid* wrote to Mir Nomān that he had crossed the stage of *Fana*.

Where in Manikpur, he was troubled by the people there. However, the *Mujaddid* asked him to be patient and continue his work. But he asked to be transferred to Allahabad where he settled down. He was then asked to preach the *Naqshbandiyah* order there.

Fazlul Rahman Ganj Muradabadi⁴

Fazlul Rahman Ganj Muradabadi was born in A.D. 1798. He was the son of Hazrat Shaykh Allahullāh and the grandson of Muhammad Barkatullāh. Right from his infancy, the child wasted no time in games and devoted himself completely to prayers. When other children asked him to play, he said to them, "Allah

has not sent me for playing in the world." He spoke *Kalima* (profession of faith) as early as the age of two and a half years. Those who heard him pray at that age were truly astonished.

Hazrat Ganj Muradabadi was hardly eleven years of age when his father passed away. There was a famine in the land and there was nothing to eat in the house. His mother closed the door and the family lived on boiled leaves. She would not let anybody know her misery. She has many rich relatives but she prayed only to Allah for help.

After receiving elementary education in the village, the boy went to Lucknow for higher education, and then to Delhi for the same purpose. He walked all the way and lived on grams worth a paise or two a day.

In Delhi, joined the classes of Hazrat Shah Abdul Aziz and became a disciple of Hazrat Muhammad Afaq. The Master soon recognised the new disciple and said to him, "One day you will dazzle the world like a sun."

Then he returned to Ganj Moradabad and resided there. It became a centre of spiritual learning in the country. He built many mosques all over the country. He lived in a very small house. Both Hindus and Muslims flocked to see him for light and wisdom.

His life was very simple. He dressed very poorly. He did not eat meat. He lived on bajra bread. He lived in a mud house. He used to smoke the hookah because of constipation. His disciple brought him costly clothes but he wore only rags. He did not use a pillow for sleeping. However, he was fond of Delhi shoes and Delhi caps.

Once an Arab asked him for two hundred rupees. He did not know who the person was. He borrowed the money from a shopkeeper and gave it to him. But the Arab was not satisfied. He wanted another Rs. 50. He also managed that money for him. Then the Arab demanded a blanket and a pitcher. The Master gave him his own blanket and his own pitcher. Then the Arab wanted Master to write ten letters for him. The Master did that also for an unknown guest. Then the Arab demanded fare for a pony. The Master directed the Arab to take the money from a certain shopkeeper. Such was the Master's limitless generosity and tolerance.

The Master had a miraculous touch and he cured everybody by simply praying for him. He cured some of the most dangerous diseases by simply giving water to the sufferers. The Master died on the last day of Rabbia (dont know what the auther means here) 1213 Hijri or 1835 A.D.

Shaykh Ahmad Sa‘eed and his spiritual descendent⁵

Shaykh Ahmad Sa‘eed Ibn *Shāh* Ibn Sa‘eed (1217-1277/1802-1861) was the illustrious successor of *Shāh Ghulām ‘Alī*. In 1250/1834 *Shāh Abū Sa‘eed* became the successor of the cloister of *Shāh Ghulām ‘Alī* and *Mirzā Mazhar Jān Jānāh*. He gave the services for 23 years to disseminate the teachings of *Mujaddidiyah* orde. In 1857 he left because of revolt against Britishers and then went to Makkah. There after second round in *Madīnah* and died there, after the stay of two years. During this period hundreds of ‘Arabs and Turks took *Bi‘ah* on his hand. According to an eyewitness “if *Shāh Ahmad Sa‘eed* had been alive for a few years more, than the number of his disciples would have increased to hundreds of thousands.

In *Manāqid-Ahmadiyāh*, there is a record of eighty deputies of *Shāh Ahmad Sa‘eed*, one of them was Shaykh Dost Muhammad Kandhari, who was succeeded by *Khwājāh ‘Uthmān Dāmāni* (1314-1896). *Khwājāh ‘Uthmān Damani* stayed in *Mūsa Zaī*, a town of District Dera Ismail Khān and spread the teachings of *Naqshbandiyah* from there, and *Khwājāh Damani’s* chief *Khalīfāh* was *Khwājāh Sirāzu’d-dīn*, and he became the great inspiration for the people and helped in disseminating the teaching of the

Naqshbandiyah to distant lands. Khwājāh Sirāju'd-dīn was bestowed with impressive personality and great learning. He inters woven simplicity of the *Sufistic* path with the science of *Hadīth*. Khwājāh Sirāju'd-dīn was succeeded by *Maulānā* Husayn 'Alī *Shāh* (1283-1363/ 1867-1944) of Wān Bachrān. He reformed beliefs and ethic system. He emphasized on Unity of Allah (*Tawhid-i-Khālis*) in his divine life.

Shaykh *Shāh* Imām 'Alī *Makanwi*'⁶

In the same period there was a notable of *Mujaddidiyah* order, Shaykh *Shāh* Imām 'Alī *Makanwi* (4/324 1212-1282) 1797-1865). He belongs to the lineage of Shaykh Ahmad through one of the Shaykh 'Abdul Ahad *Wahdat* alias *Shāh* Gul.

***Shāh* 'Abdur Rashid'⁷**

Shāh Ahmad Sa'eed's eldest son was *Shāh* 'Abdur Rasheed² (1237-1287/1822-1870), became a successor of his father at Madīnah. He was also a spiritual guide of Wāli Rampur as *Nawāb* Kalb 'Alī Khān. He moved to Makkah from Madīnah, there he guided a number of peoples as the path of divine knowledge. He died at Makkah and buried in Jannatul Molā. After him, his son *Shāh* Muhammad M'asūm founded a cloister name as *Khānqāh-i-Ma'sumi* at Rampur. He stayed there for 23 years, imparting divine

guidance to the people. He came back to Makkah and passed away there in 1341/1923.

The second son of *Shāh* Muhammad Sa‘eed was *Shāh* Muhammad Mazhar (1214-1301/1832-1884). He was also become popular. He had a lot of disciples at several places like Samarkand, Bukhāra, Qazzaān, Turkey, Afghānistān, Irān, ‘Arabia and Syria. In 1290/1873 he built a *Khānqāh* of three stories named *Rabāt-Mazharī* at Madīnah situated between *Babun-Nisā* and *Jannatul-Baqī*.

Shāh Muhammad ‘Umar (1244-1298/1828-1881) was the third son of *Shāh* Ahmad Sa‘eed. *Shāh* Muhammad ‘Umar was succeeded by his son *Shāh* Abul Khayr *Muzaddidi*.

***Shāh* ‘Abdul Ghani⁸**

Shāh Ahmad Sa‘eed’s younger brother was *Shāh* ‘Abdul Ghani (1235-1296/1820-1879). He was a great *Sufī Saint*, who mixed the cult of mystics with the teachings of *Hadīth*, that could not be done by any scholar accept *Shāh* ‘Abdul ‘Aziz Dehlvi. He churned out a few remarkable illustrious disciples such as *Maulānā* Muhammad Qāsim ‘Alī *Nanutwi*, Rashīd Ahmad *Gangohi*, who laid down the foundation of great educational institution of *Deoband* and *Mazāhirul-‘Ulūm* of Saharanpur. Through these two

remarkable institutions, teachings of *Hadīth* were popularized and spread across India. In 1857, he moved to Hijaz along with his elder brother and permanently settled in Madīnah and followed the way of Shaykh ‘Alī Muttaqi, a great scholar of teaching of *Hadīth* and the writer of *Kanzul-‘Ummāl*. He continued his life imparting teaching of *Hadīth* to ‘Arabs, and took his last breath there and buried in *Jannatul-Baqi*.

Shāh ‘Abdul Ghani left three great disciples, among the first was *Maulānā* ‘Abdul Haq (1333/1915) of Allahabad, he was also known *Sahibul Dalail*. The second deputy was *Shāh* Ahmad *Mujaddidi* (1342/1924) of Bhopal and *Shāh* Rafiū’d-dīn of Delhi (11308/1891) was the third deputy and the first principal of *Darul-‘Uloom Deoband*. He was succeeded a great spiritual leader *Mufti* ‘Azizur-Rahman. (d. 1347/1920). *Shāh* ‘Abdul Khayr *Mujaddid* (1272-1341/1855-1923) who was the grand son of *Shāh* Ahmad Sa‘eed , resurrected the cloister which had been a great center of spiritual discipline of half century in the country. when *Shāh* Ahmad Sa‘eed and *Shāh* ‘Abdul Ghani left India.

Many *Sufī Saints* from forth or fifth generation of Shaykh Ahmad’s lineage spread the teachings of the *Mujaddid* order across different parts of *Islāmic* world. Among them the Nūrul-Mashaikh, Shaykh Fazl ‘Umar *Mujaddidi* also called Sher Āghā,

had hundreds of disciples disseminating teachings of the *Silsilah* in the Indo-Pak sub continent. Shaykh Muhammad Sādiq was the younger brother of Sher Āghā. Both brothers played a vital role dethroning Nadir *Shāh* and placing Amir Amānullāh Khān to throne.

The *Mujaddidiyah Silsilah* established its roots in Tando Sa'indad in Hyderabad Sindh. From these two mystics came in front, who spread the teachings of *Naqshbandiyah Silsilah*, named as Khwājāh Muhammad Hasan *Mujaddidi* and *Hāfiz* Muhammad Hashim Jān *Mujaddidi*.

Maulānā Shāh 'Abdus Salām Wasti'

Another disciple of *Shāh* Ahmad Sa'eed was *Maulānā Shāh 'Abdus Salām Wasti* (1234-1299/ 1819-1882) of Haswa. He was a man of great respect and divine perfection, who made the *Sufi* order of his predecessors famous in the then United provinces.

Syed Ahmad Shaheed and his followers¹⁰

Syed Ahmad Shaheed started his spiritual life through *Islāmiya Mujaddidiyah* order. He had a great influence on the Muslim community of that period in indo-pak sub continent. He worked as spiritual guide and propagated *Islāmic* teachings. During that period a remained scholar writes about him:

On the hand of Syed Ahmad Shaheed near about forty thousand non Muslims turned to *Islām* and more than thirty lakhs Muslims took *Bi'ah*(oath) on his hand. Till now a lot of people have been inducted into his order by his disciples and the number of such people could run into lakhs.

Maulānā Wilāyat 'Alī (d. 1269/1853), testify that:

‘Thousands of people rejected their systems of believes to accept *Islām*. In a spam of five or six years thirty lakh people took *Bi'ah* on the hand of Syed Ahmad Shaheed, while one lakh were inducted into his order during his stay.’”

Nawāb Syed Siddiq Hasan Khān of Bhopal (d. 1307/1890) who was witness of Syed’s spiritual and educational life writes about Syed:

“A sign of *Allah* he was in guiding the people on the right path and making their hearts incline towards *Allah*. A large number of these pure-hearted souls attained *Sainthood* through the potent influence exerted by him, while his spiritual successor swept the country clean of all innovations and polytheistic thoughts and practices, and this great work of reformation is still continuing.....In short, there was none so godly and perfect of spirit in the whole world in those days, nor was there any mystic

or religious scholar who exerted such a salutary influence even over one-tenth of the people as he did.

It was because of Syed's attractive personality and efforts that the founders of Deoband School and selfless workers led by the great organizers of Sadiqpur get into the *Mujaddidiya Naqshbandiyah* order. The first group put efforts to establish religious educational institutions of religious reforms and disseminations of religious teachings. On the other hand second group tried to neutralize foreign influences which were antithesis of the spirit and teachings of *Islām*. The disciples and deputies of Syed's helped the Indian Muslims to gain the self confidence by creating a sense of *Islāmic* reforms and efforts prevented the illiteracy and polytheistic practices in India as were witnessed by many towards the later half of the tenth century. Due to his great reforms and achievements he secured a great position in *Mujaddidiyah* order.

***Maulānā Zahurul Islām Fatehpuri*¹¹**

Maulānā Zahurul Islām Fatehpuri was also a Naqshbandi Sufi preacher. He was born in Rai Bareilly but received his education from *Maulānā Lutfullāh Aligarhi* in Aligarh. He went to study *Hadīth* from *Maulānā 'Abdul Hai Lucknowi* in Lucknow, and then became the disciple of *Fazlur Rahimān Ganj Muradabadi*. He

founded the *Madarsāh Islamiyah* at Fatehpur in 1883/1301, and died in 1920/1339 in Fatehpur itself.

***Maulānā Syed ‘Abdul Hai Hasani* ¹²(1869-1923)**

Maulānā Syed ‘Abdul Hai Hasani was born on *December 22, 1869* in Rai Bareily. He was the son of *Maulānā Hakīm Syed Fakhru’d-dīn Khayāli*. He was a widely educated man, and received his education in Rai Bareily, Hinsuwa, Allahabad, Bhopal and Lucknow from various teachers. *Maulānā Muhammad Husayn Allahabadi, Maulvī ‘Amīn ‘Alī, Maulvī Fateh Muhammad Tayeb, Maulānā Muhammad Na‘im Firangi Mahli, Maulānā Syed Ahmad Dehlvi, Muhaddith Husayn bin Mohsin Al Yamani, Hakīm ‘Abdul ‘Alī and Hakīm ‘Abdul ‘Aziz*. He conferred his bait on *Fazlur Rahmān Ganj Muradabadi and Hāji Imdādullāh Muhājir Makki*. *Maulānā Syed ‘Abdul Hai Hasani* was a believer of Naqshbandi Sufī Silsilah and propagated the same doctrine.

On *25 December 1895*, he was appointed assistant *Nāzim* at Nadwatul ‘Ulamā and on *13 April, 1915*, he became the *Nāzim*, a poet and he held onto till his death on *February 2, 1913*. He was buried at Bareily. He was survived by two sons, *Dr. Syed ‘Alī and Syed Abul Hasan Nadwi (Aligarh)* and two daughters.

Nawab ‘Alī Hasan Khān¹³

Nawab ‘Alī Hasan Khān belongs to *Naqshbandi Sufī Silsilah* and the disciple of *Maulānā Fazlur Rahmān Ganj Muradabadi*. Nawab ‘Alī Hasan Khān preached Naqshbandi doctrines. he was famous for his role during the critical situation in Nadwatul ‘Ulūma, in 1911-1913 as the President of the Committee of Reconciliation. In 1923, upon the death of *Maulānā ‘Abdul Ha’i*, he became the *Nāzim* of the institution.

Nawab ‘Alī Hasan was born on *August 16, 1886* in Bhopal. He learnt *Persīan* and grammar under the tutelage of *Maulānā Ahmad Hasan Bilgrami*. He wrote poetry in *Urdu* and *Persīan* under the pen name of *Salīm*. He died on *November 19, 1936/Ramzān 3, 1355*, at Lal Bagh, Lucknow.

Maulānā ‘Abdul Haq Haqqani¹⁴

Maulānā ‘Abdul Haq Haqqani was a *Naqshbandi Sufī* preacher. He came from Ambala in Punjab, but was tutored by *Maulānā Lutfullāh Aligarhi* in Kanpur. He then learnt *Hadīth* under *Nazir Hussain Muhaddith* in Delhi, where he settled down. He taught at the *Madarsah Fatehpuri*, once he completed his education. He learnt his *Taswwuf* from *Fazlur Rahmān Ganj*

Muradabadi and worked hard for the development of Nadwatul ‘Ulamā. His fame comes from his work ‘*Tafsir-i-Haqqani*’.

Shaykh Sultān of Balliya¹⁵

Syed Ādam Binnauri’s second *Khalīfāh* was Shaykh Sultān of Balliya. According to “*Nataijul-Harmain*”, Shaykh Sultān was bestowed with great perfection oftenly, his named is called along with the name of Shāh Ālamullāh. He belongs to the *Naqshbandi Sufī Silsilah* and preached the *Naqshbandi Sufī* doctrines.

Hāfiz Syed ‘Abdullāh Akbarabadi¹⁶

The Third prominent disciple and spiritual successor of Syed Ādam Binnauri was *Hāfiz* Syed ‘Abdul Akbarabadi. he was devout propagator of *Naqshbandi Sufī Silsilah* in India. to his the Shaykh’s order become more popular and propagate. The father of Shāh Waliullāh, ‘Abdur Rahīm *Farūqi* (d. 1131/1719) was also the deputy of Syed ‘Abdullāh Akbarabadi. He was instructed by his Shaykh to induct people in the *Ihsaniyah* order. *Ihsaniyah* order was the offshoot of the *Naqshbandi Sufī Silsilah*. Later on the *Ihsaniyah* order was defused on a mass scale by Shāh Walullāh and his son Shāh ‘Abdul ‘Aziz. The spiritual succession of this order move from Syed Ahmad *Shahid* to *Haji* ‘Abdur Rahīm Wilayati and *Miān ji* Nūr Muhammad of Jhanjhana, and then a lot of

remarkable deputies help in disseminating the *Islāmic* order like Muhammad Qasim *Nanatwi*, Muhammad Rashid Ahmad *Gangohi*, *Maulānā* Ashraf ‘*Alī* thruli, and than it was further propagated by disciples of *Maulānā* Rashid Ahmad *Gangohi* like *Maulānā* Mahmoodul Hasan of Deoband, Shāh Ahdur Rahīm of Raipur, *Maulānā*. Khālīd Ahmad of Saharanpur and *Maulānā* Syed Husayn Ahmad Madani, Shāh ‘Abdur Rahīm was succeeded by *Maulānā* ‘Abdul Qadir of Raipur, while *Maulānā* Khalil Ahmad was succeeded by *Maulānā* Muhammad Ilyas of Kandhla also a founder of *Tablīgh*, movement in India, then further this *Silsilah* reached to *Maulānā* Shaykh Muhammad Zakariyah, a great scholar of *Hadīth* and *Saintly* soul of recent time.

Shaykh Badiu’d-dīn of Saharanpur¹⁷

Shaykh Badiu’d-Dīn of Saharanpur was another noteworthy *Khalifah* of *Mujaddid*. Born in an influential family of Saharanpur. He was sent to Sirhind for religious education. In 1008/1600 he lived in Sirhind in the cell of *Sufi’s Khanqah* and studied religious texts under the *Mujaddid*. *Mujaddid* admired him to concentrate on his prayer but sadly Badiu’d-dīn admitted that sermonizing would not assist him. Under the impact of Shaykh Ahmad’s Sufistic personality Badiu’d-dīn fell into a ecstatic swoon from which he

emerged the following day. After this experience his earthly passion had disappeared, he continued his education under the *Mujaddid*, remaining his devoted disciple for the rest of life. For several years Shaykh Badiu'd-din performed mystical exercises before being ordered to initiate his own disciples.

After some time he left for Saharanpur and from there went to Sirhind to visit his *Pir*. Agra was the capital and full of violent military people. They had no sincerity or manners, when they visit Shaykh Badiu'd-dīn, he severely admonished them regarding their religious life and told them of his splendid problem mystical experiences. Things come to such a pass that he was unable to live in the town the effect of his were not confined only to him (Badiu'd-dīn) but recoiled upon the pious *Pir*. The Sultān (Jahāngīr) who was an enemy of this group (orthodox *Sufī's*) summoned Hazrat Ishān (The *Mujaddid*) and imprisoned him.

After the imprisonment of the *Mujaddid*. Shaykh Badiu'd-dīn left Agra for Saharanpur. Setting down there to an ascetic life of contemplation and *Dhikr*. In further correspondence Shaykh Badiu'd-dīn informed his *Pīr* that he has received encouraging divine messages. Some of his disciples had also reported that they had achieved high spiritual status. Some had achieved the state of

Fana and were fully acquainted with the condition of the dead and with matters relating to the next world.

Shaykh Yār Muhammad Senior (Qadim)¹⁸

Taliqan near Balkh was the home town of Shaykh Yār Muhammad Senior (Qadim). After obtaining initiation under the *Mujaddid* he went to Makkah, returning in 1406/1636-37. He frequently fell into ecstatic trances and Rūmi's verses on the *Wahdat-al-Wujūd* tended to unbalance him emotionally. In a letter, the *Mujaddid* reminded him that when a disciple approached him for initiation he should consider the question of inoroguty, for often the initiation of a disciple gave a personal pleasure to the *Pir*. But before enrolling disciple and await the instruction from the Divine will. Shaykh Yār Muhammad died at Agra. Before he was able to prepare a note on his *Pir* to be included in the *Hazratul-Quds*.

Maulānā Abdul Hadi¹⁹

Maulānā 'Abdul-Hadi, was from Badaun. He too was an *Ālim* and who had been initiated by Khwājāh Bāqi Billāh. On his *Pir's* order the *Maulānā* accompanied the *Mujaddid* to Sirhind. Where he completed his training. He seems to have been appointed the *Khalifah* in Badāūn.

Shaykh Haji Imdadullah Muhajir Makki²⁰ (1233 AH/1814 Ad – 1317AH/1896 AD)

Haji Imdadullah *Muhajir Makki* by lineage and ancestral background was a *Farūqi*, a descendent of Hazrat Umar Farūq (R. A.). Haji Imdadullah *Muhaajir Makki* took bi'ah in the hands of *Maulānā* Naseeru'd-din, who was the disciple and son-in-law of Shah Ishaq. When *Maulānā* Naseeru'd-din passed away, Haji Imdadullah took bayat on the hands of Hazrat *Maulānā* Mayanji Noor Muhammad. He belonged to Shah Waliullāh Delhvi and his son Shah 'Abdul Aziz, by a chain of descendents.

Haji Imdadullah *Muhaajir Makki* was born in 1233 AH/1814 AD in Nanota, a town in the district of Saharanpur, U.P, India. His father name was Hafiz Muhammad Amin. When he was born, his father Hafiz Muhammad Amin kept his son's name Imdad Husayn. When the famous as Muhaddith, Shāh Muhammad Ishaq heard this name, he didn't like it and he changed the name to Imdadullah. Imdad Husayn means the assistance of Husayn. All assistance comes from *Allah*. So there was a form of shirk in this name. Haji Imdadullah *Muhajir Makki* also used to attribute the name Khuda Bakhsh to himself. Some say his name was Imdadullah and others say his name was Khuda Bakhsh (gifted by

Allah). Both names are close in meaning. In some places Haji Sahib calls himself Abdul Kareem (the slave of Kareem).

Haji Imdadullah *Muhajir Makki* was a great personality and received the title as“Shaykhul Mashaikh” which means the leader of leaders. He became very famous not only among the ‘Ulamā of Indian Subcontinent but also in the ‘Arab world.

When Haji Imdadullah *Muhajir Makki* was 16 years of age, he studied Sarf, Nahw, Parsian and one quarter of Mishkaat Shareef by Maulana Mamlūk ‘Alī of Delhi. HajiImdadullah *Muhajir Makki* didn’t study Bukhari and the otheri books of Sihah Sitta, but Allah blessed Haji Imdadullah *Muhajir Makki* with Ilm Ladunni. One is that knowledge that a person acquires. He studies different subjects and books. Another form of knowledge is from Allah without studying.

At the age of 28, Haji Imdadullah performed *Haj*.after performing *Haj*,*Maulānā* Qasim Nanotwi, *Maulānā* Rashid Ahmad Gangohi and other great Ulama used to visit *Haji* Imdadullah *Muhajir Makki* and they had taken Bi’at in his hands.

Haji Sahib married at the very old age of 55. He married three times. The first wife passed away. The second wife was blind. The third was a woman who wanted to make his khidmat (serve him). But, all his marriages were in old age and he only

married with this intention that one can't be a true Wali of Allah until he performs Nikah.

Haji Sahib passed away in 1317 AH /1896 C.E. at the ripe old age of 84. In his inheritance he had one stick, two sets of winter clothes and two sets of summer clothes. *Haji Sahib* is buried in Makkah Mukarramah in Jannatul Maala.

Maulana Rashid Ahmad *Gangohi*²¹

Maulānā Rashid Ahmad *Gangohi* was the disciple of *Haji Imdādullāh Muhājir Makki*, Naqshbandi and propagator of *Naqshbandiyah Sufī Silsilah*, through *Ihsāniyah* order. He was known as *Qutbul Irshād* and *Ālim-i-Rabbaani*. Hazrat *Maulānā* Rashid Ahmad *Gangohi* was an Ayyubi. He is from among the descendents of Hazrat Abu Ayyub Ansāri (R.A.). When Prophet Muhammad (pbuh) made Hijrah, Hazrat Abu Ayyub Ansāri (R.A.) hosted him. South-west of Sahāranpur is a town known as *Gangoh*. *Allah* has blessed this town with three *Akābir* (seniors) of the *Silsilah*. Two of them, namely, Hazrat Shah Abdul Quddus and Hazrat Shah Abu Sa'eed. The third illustrious personality is Hazrat Rashid Ahmad *Gangohi*. At one and the same time he was an *Ālim* of the *Deen*, an Authority of the *Sharī'ah* and *Tarīqah*, an *Aashiq* (Lover) of *the Prophet* Muhammad and a staunch follower of the

Sunnāh. He is that noble soul who has been designated *Imām Rabbani* by his ardent devotees. His name was Rashid Ahmad Gangohi, was an Islamic scholar of British India and co-founder of *Darul 'Ulūm Deoband*.

Rashid Ahmad Gangohi was born on Sunday, May 10, 1829 in Gangoh, a city in the Saharanpur district of Uttar Pradesh, India. His father, Hidāya Ahmad, died in 1252 A.H. at the age of thirty-five, when Rashid Ahmad Gangohi was seven years old. After the death of his father, Gangohi was brought up under his grandfather. It was not mention from which he learnt the *Qur'ān*, but probably from his mother at home. In those times the females of the nobility were fully versed in the *Qur'ān* and knowledge of the *Shari'āh*. Maulānā Rashid Ahmad Gangohi's very first teacher was Mianji Qutub Bakhsh Gangohi, He studied Persīan by his maternal uncle, Maulana Muhammad Taqi in Karnal. He also studied some of his Persian books under Muhammad Ghauth. He studied the primary text books of *Arabic* grammar by Maulānā Muhammad Bakhsh of Rampur. On his encouragement, Hazrat went to Delhi in 1261A.H. for further education. At this time he was seventeen years old. In Delhi, Hazrat attended the classes of various different teachers; Rashid Ahmad Gangohi had the opportunity to study *Ulūm-i-Zāhiriyyah* by studying *Sadrā Shams-i-*

Bāzigah under Mamluk 'Alī, he Studied philosophical sciences under *Mufti* Sadruddin Azurda and Qadi Ahmaduddin. His *Hadith* teacher was 'Abdul Ghani *Naqshbandi*. After completion of his studies, Gangohi returned home around the age of twenty-one. After completing his studies once he came across a small book of *Thanvi* (who was resident in Thana Bhavan, and was one of the three Shaykh's present in Thana Bhavan in these days, This is not Ashraf 'Alī Thanvi.) and found some objectionable in the book. He decided to go to Thana Bhavan and debate with him. When he reached Thana Bhavan, he met *Haji* Imdadullāh, who enquired to him about his visit to Thana Bhavan. When he told his purpose, *Haji* Imdadullāh then accepted him as his disciple. He stayed for forty days in *Khānkāh* with *Haji* Imdadullāh. On departing *Haji* Imdadullāh told him that I have given you all that I had in these forty days. Rashid Ahmad after returning to Gangoh was in *Istegraf* for few months. *Haji* Imdadullāh wrote him letter asking his spiritual condition. The reply was magnificent, the three line of reply were,,, "Shariyat ab Tabiyat ban gayi hai" ...(*Sharī'āh* is now my Nature) "Tarif karne wale aur burai karne wale Yaksa ho gaye"...(Praisers and critics are same to me) "Kisi sharayi masle me koi ishkal nahi raha"....(No doubt in any religious matter);.

Rashid Ahmad Gangohi himself had explained many times his initiation into *Sulūk*. He said: “When Maulānā Muhammad Qāsim and I were studying in Delhi, we intended to study the *Kitaab, Sullam*. But in view of the heavy engagement of *Hazrat Ustaad* it was decided that the *Kitaab (Sullam)* would be taught only twice a week. Once while the lesson of *Sullam* was in progress, a man with a green lungi over his shoulders entered. Spontaneously *Hazrat Ustaad* together with all the *Khuddaam* stood up and greatly honoured the man. *Hazrat Ustaad* then said: “Rashid, the lesson will continue another day.” I lamented much the loss of that day’s lesson. I said to Maulānā Muhammad Qāsim (with some sarcasm): ‘This is some good *Haji*. Our lesson is lost.’

Gangohi started to teach in Gangoh. He taught a variety of subjects. This occupation continued until 1300 A.H. From 1301 A.H., his preoccupation was in Hadith. He alone would teach the entire *Sihah Sittah*. The *Durūs* of *Hadith* would commence in *Shawwāl* and be complete by Sh‘abān. In 1297 A.H., after Nanautvi's death, Gangohi became the patron of *Darul ‘Ulūm* Deoband. *Hazrat's* career as a teacher was terminated in 1314 A.H. due to his development of cataracts. More than three hundred students had completed his *Hadith* course. Thereafter, only spiritual instruction and inculcation and the issue of *Fatāwa*

continued regularly. From then onwards, Gangohi also became the patron of Madrasah Mazahirul 'Ulūm in Saharanpur.

In 1857, Gangohi participated in the *Jihad* at Shamli with his *Pir-o-Murshid*(mentor) and other companions. When Zamin Shaheed was martyred, Gangohi picked up his corpse, carried it to a nearby mosque, and, sitting near it, started to recite the *Qur'ān*. Thereafter, a warrant was issued for his arrest. Thus, he was arrested and sent to prison in Saharanpur, from where he was shifted to Muzaffarnagar. Six months were passed in prison. A number of prisoners became his adherents, after which they all began to offer *Salaah* in a congregation in the prison. With some variance in the report, Gangohi died on Friday, August 11, 1905 after the *Adhān* for Jumu'ah, aged seventy-six. Rashid Ahmad Gangohi believed the practice and preached of *Naqshbandi Sufī* doctrines in U.P. and other parts of India.

***Maulānā Habībur Rahmān Khān Sherwāni*²²**

Maulānā Habībur Rahmān Khān Sherwāni was born at Bikhampur in Aligarh on *January 5, 1867 / Sha'bān 28, 1283*. His father, Muhammad Taqī, was a very pious and gentleman. *Habībur Rahmān* was educated in the *Dars-i-Nizāmī* pattern by *Maulānā Latfullāh Aligarhi*, *Syed Husayn Khān, Yamani Bhopali*, *Syed Muhammad Shāh Muhaddith Rampuri*, *Qari 'Abdur Rahmān*

Panipati etc. He also studied English literature from Mr. Hoard¹. Then he went under the patronage of Maulānā Shāh Fazlur Rahmān Ganj Muradabadi *Naqshbandi*. Maulānā Habibur Rahmān believed and practiced and also preached the *Naqshbaniyah Sufī* order.

Maulānā Habibur Rahmān was an avid writer and his articles are compiled in the *Maqālāt-i-Sherwāni*. He was then editor of *Al-Nadwa*, the monthly journal of Dārul -‘Ulūm Nadwatul ‘Ulamā, Lucknow. He wrote poetry in *Urdu* and *Persīan* under the pen name *Hasrat*. He had a huge collection of books and rare manuscripts, all of which he donated to the Muslim University, Aligarh. In 1941, he was honoured by a Doctorate in Theology by the Aligarh Muslim University. He became a member of All India Muslim Educational Conference in 1890, and later, in 1917 and 1920, the Joint Secretary and the Secretary respectively. He was the President of the Managing Committee of *Dārul-Musanefin*. 1918 saw him appointed as *Sadr-us-Sadūr* in the *Asifīya* State of Hyderabad where he served for 13 years. He was honoured by the title *Nawāb Sadar Yār Jang* in 1922/1341. In 1928 he became Chairman of the under section of the All India Oriental Conference. He also was appointed as the first Vice Chancellor of

Jamīāh Osmania, Hyderabad. He died at the age of 86 on August 11, 1950 in Aligarh.

***Maulvi ‘Athar ‘Alī Kakorvi*²³**

Maulvi ‘Athar ‘Alī Kakorvi was a well known advocate and *Ta‘alluqdār* of Kakor. He also was the legal advisor of the Department of *Ta‘aluqdāran-i-Ouhd*. He was the disciple of Shāh Taqi ‘Alī Qalandar Kakorvi and learnt *Tasawwuf* from Fazlur Rahmān Ganj Muradabadi. He was generous enough to conduct all the meetings of Nadwatul ‘Ulamā, held in Lucknow. Also, he was the first to put his son, Anwar Ali, when Dārul ‘Ulūm Nadwatul ‘Ulamā was started at Golagnaj in Lucknow. He migrated to Madīnah, when the governor General Lord Mac Donnel began to harbor misconception of him and his work. He died in Madīnah and was buried in *Jannatul Baqī*. *Maulānā* was a great *Sufī* of Naqshbandi Sufī Silsilah. He preached the doctrines of Naqshbandi Sufī Silsilah in India and in ‘Arabia.

***Maulānā Masīhuz-Zamān Khān*²⁴**

Maulānā Masīhuz-Zamān Khān was born in 1836/1252 in Shahjahanpur. He was an Afghan by descent and got education from his elder brother *Maulānā* Muhammad Zamān Khān, who was also a teacher of *Nawab* Mir ‘Alī Khān and Azfal-ud-Daulāh of

the state of Hyderabad. Later on, after his brother's death the maulānā became the teacher to Nawab Mir 'Ali khān.

He was a very generous man and at the annual meeting of Nadwatul 'Ulamā Shahjahanpur, in 1899, he devoted half of Hamzapur to the cause of Nadwatul 'Ulamā.

Maulānā Husayn Ahmad Madani²⁵

Maulānā Husayn Ahmad Madani was a descendant of Prophet Muhammad (pbuh), through his grandson Husayn, he at a very early age showed signs of aptitude that manifested his noble ancestry, was also the spiritual descendent of Shāh Walīullāh Muhaddith dehlvi, and was the *Khalīfah* of *Maulānā Rashid Ahmad Gangohi*, and propagator of *Naqshbandiyah Sufī Silsilah*, through *Ihsāniyah* order. Shaykhul Islām *Maulānā Husayn Ahmad Madani* was Born on 19 *Shawwal* 1296 A.H. His father's name was Syed Habībullāh and his mother was a very pious woman. *Maulānā's* father, Syed Habibullah, was bi'ah to *Hazrat Maulānā Fazlur Rahmān Ganj Muradabadi*. When *Maulānā Fazlur Rahmān* passed away, Syed Habībullāh said, "Now there is no enjoyment for us to stay in India" and made the intention to migrate to Madīnah. That was the place where they originally came from because they are

Syeds, descendants of *Prophet Muhammad (pbum)*, and for nineteen generations they were in Hindustan.

In the year 1892, at the age of thirteen years, he went to the *Darul 'Ulūm Deoband*, with his two brothers. Where he was taught by *Shaykhul Hind Maulānā Mahmud Hasan*. *Hazrat Shaykhul Hadith Maulānā Muhammad Zakariyah*, in his book "*Al-I'tedāl fi Marātib-ir Rijal*", writes: - "*Amirul Hind Hazrat Madani* completed his education in *Islāmic* theology in 1314 A.H. Thereafter he spent the whole period of his life in teaching, in spiritual attainments and imprisonment in India and abroad".

After completing the exoteric sciences, he became a disciple of *Rashid Ahmad Gangohi*, who later authorised him to initiate others in the *Sufī* path. *Rashid Ahmad Gangohi* was also the *Pir* (or spiritual teacher) of *Maulānā Mahmud Hasan* and it was *Mahmud Hasan* who told *Husayn Ahmad* to become *Rashid Ahmad Gangohi's* disciple too. Through him his spiritual lineage goes back to *Alau'd-din Sabir Kaliyari* who was the originator of the *Chisti-Sabiri* branch of the *Chishti* order. This spiritual chain is however strongly linked with the *Naqshbandi* order of *Tasawwuf* as well, because one of the ancestral *Pirs* of *Husayn Ahmad* had also accepted *Syed Ahmad Shahid* as his master who belonged to the *Naqshbandi* order. Thus *Husayn Ahmad* had the benefit of being

linked to both the *Naqshbandi* and the *Chishti* order. While the former stressed on the exoteric, the latter was more focused on the esoteric aspects of *Islām*. His main school of thought, of whose litanies he practiced, was however *Chisti-Sabiri*.

After graduating from the *Darul 'Ulūm Deoband*, he migrated to Medina with his family. He began teaching 'Arabic grammar, *Usul Al-Fiqh*, *usul al-hadith*, and *Qur'ānic* exegesis. He spent 18 years teaching these various *Islāmic* sciences in *Madīna*. At one place Hazrat *Shaykhul Hadith* writes about him, "Who can compare with a person to whom it is the same whether he is on a journey or at home, whether it is day or night; who needs no rest, and is never tired. It so happened, in this last *Haj*, that he left Hijaz for Karachi and after two days non-stop journey he reached Deoband at five o'clock and taught a lesson, on *Bukhāri*, to his students at six o'clock. Only last year, for fifteen days, he travelled hundreds of miles every day and at the same time delivered many speeches. It was only two years ago that he promised to deliver a series of weekly lectures on *Seerāh* and for months together he came every week, all the way from Deoband to Saharanpur to deliver a lecture, which lasted till 1:00 A.M. Then he would wake up by himself at 3:00 A.M. to catch a train for the return journey and would again deliver lectures for two to three hours to his

students in the morning”.In 1346 A.H. while Hazrat Madani was in Calcutta, certain developments took place, which threatened the very existence of *Darul ‘Ulūm* , Deoband. To meet the exigency, *Hakimul Ummah* Hazrat Thanawi recommended Hazrat Madani as the rector of the *Darul ‘Ulūm*, with lavish praises. Hazrat Madani joined the *Darul ‘Ulūm* and consequently *Allah* showered much prosperity and progress on the institution. *Maulānā* Madani, as he was also known as, was then appointed as head teacher and *Shaykhul Hadith* of *Darul‘Ulūm* Deoband. He filled this position for approximately 28 years. *Maulānā* was not interested in such things. His objective was the liberation of India and since it was liberated his objective was achieved. If he wanted he could have received the highest position that any person could have received but *Maulānā* left all of that and went to *Darul ‘Ulūm* Deoband and dedicated himself to teaching. Hazrat *Maulānā* Husayn Madani was the *Shaykhul Hadith* of *Darul ‘Ulūm* Deoband for approximately 28 years. One can imagine the level of his discourses especially after having taught in *Masjid-i-Nabawi* (pbuh) for 18 years before that. There, different types of students would come to him from the different parts of the world and after that he taught at *Darul ‘Ulūm* Deoband for another 28 years. During the struggle for the independence of India the British rulers and

their henchmen, due to which the Muslims had to face many troubles, committed many mistakes. Their religious centers and institutions were threatened with extinction and the common Muslims were exposed to apostasy. Even before some Muslims living in the areas of non-Muslim majority became *Murtad*, *Maulānā* Husayn Ahmad Madani had forewarned them of all these dangers. To avert these dangers and to safeguard the interests of Muslims and ensure their prosperity and the progress of *Islām*, he proposed a very useful and wise plan, which is known as "*Madani Formula*". But the British conspiracy was successful and they took full vengeance on the Muslims who had expelled them from India. In that hour of dire need, *Maulānā* Husayn Ahmad Madani did not turn away from the Muslims on the ground that it was their own doing but continued to help and guide them as a kind preacher and not only exterminated apostasy with his enlightening exhortations, but enriched the misguided souls with furbished faith. *Shaykhul Hind* was then arrested thereafter and taken to Jeddah and thereafter taken to Malta. He remained with *Shaykhul Hind* in Malta for approximately three years. *Maulānā* Husayn Madani and *Shaykhul Hind* were freed together from Malta. After *Shaykhul Hind* passed away, *Maulānā* Husayn Madani was in the forefront of the liberation struggle. He was the essence of this

entire movement. *Shaykhul Hind* started this struggle at an old age towards the end of his life and thereafter *Maulānā* Husayn Madani followed it up until India was liberated. In his last years, modesty and devotion to *Dīn* became the predominant feature of his character. He could not tolerate to see or hear anything contrary to *Sharī'ah* or *Sunnāh*. He had become very tender hearted and had entirely humbled himself before Allah, and in this condition *Maulānā* Husayn Madani left this world on the 13th *Jamadi-ul-Awwal*, 1377 A.H./1975 at the age of 81. His *Namaz-i-Janazah* was conducted by *Shaykhul Hadith Maulānā* Zakariyya. He was buried in *Darul 'Ulūm* Deoband next to his teacher *Shaykhul Hind*. The name of the graveyard there is *Maqbar-i-Qasimi*.

Shaykh Zakariyya (RA) says: "During my life, I have heard no-one else weeping so much in Du'a before Allah in the latter part of the night as I have heard Maulānā Madani (ra) and my father Very often, in spite of my deep sleep I used to be woken up by his crying. Hazrat Madani (ra) would recite Hindi lamentations with so much pain and sorrow. I was unacquainted with Hindi and could not understand, but the wailing and crying still echoes in my ears. It was almost like a child who was receiving a hiding and is crying. As much courage as Hazrat had, as brave as he was and as much as he encountered ordeals, I have not seen this (type of crying) in any of my elders." Maulānā Husayn Ahmad Madani

believed the practice and preached of Naqshbandi Sufī doctrines in Deoband Madarasah and other parts of India.

Hakimul-Ummah Mawlānā Ashraf ‘Alī Thanawi²⁶

Hakimul-Ummah Mawlānā Ashraf ‘Alī Thanawi was also the descendent of Shāh Waliullāh Muhaddith dehlvi, and was the *Khalifāh* of Haji Imdadullah Naqshbandi, and preacher of *Naqshbandiyah Sufī Silsilah*, through *Ihsāniyah* order of Syed Ādam Binnauri’s. He was an extraordinarily successful exponent of *Islāmic* reform one of the second generation of the (*Darul ‘Ulūm*) Deobandi *Ulamā*.his name as *Hakim-ul-Ummāh*.

Ashraf ‘Alī *Thanwī* was born on August 19, 1863, in the village of Thāna Bhāwan district Muzaffarnagar of Uttar Pradesh, India. *Mawlānā Ashraf ‘Alī Thanawi*, named ‘Abdul-Ghani by his paternal family, he was named Ashraf ‘Alī by the renowned saint of the times *Hafiz Ghulām Murtada Panipati*, he belonged to the *Shaykhzada* community, and his family was well-respected and held a high position in Thāna Bhāwan. Ashraf ‘Alī *Thanwī*’s lineage can be traced back to the second Caliph of *Islām*, ‘Umar ibn al-Khattāb. *Mawlānā Ashraf ‘Alī Thanawi*, referred to by many South Asian Muslims as *Hakimul-Ummāh* (“Spiritual Physician of the Muslim *Ummāh*”) and *Mujaddid al-Milla* (“Reformer of the

Nation”), is a towering figure of *Islāmic* revival and reawakening of South Asia in the twentieth century. *Mawlānā Thanawi* was the “most eminent religious figure of his time, a prolific author, and believed to be the greatest *Sufī Saint* of modern India.” Kenneth W. Jones writes: Deobandis conceived of *Islām* as having two points of focus, *Sharī‘āh* (the law, based on scriptures and religious knowledge), and the *Tarīqah* (path, derived from religious experience). Thus they accepted *Tasawwuf* with its form of discipline and the role of the ‘*Ulamā*’ in interpreting the four schools of *Islāmic* law. The *Qur’ān*, the *Hadith*, *Qiyas* (analogical reasoning), and *Ijma’* (consensus) provided the foundation of religious knowledge, but understanding them required the ‘*Ulamā*’ as guides. Uneducated Muslims could not make judgments on belief or practice. The Deobandis, while accepting *Tasawwuf*, rejected numerous ceremonies and the authority of *Pirs* who claimed sanctity by their descent rather than by their learning. Knowledge granted authority and not inheritance. Pilgrimages to *Sufī saints’* tombs, and the annual death rites of a particular *Sufī Saint* (the *Urs*) also lay outside acceptable *Islāmic* practice. Among the types of behavior seen as erroneous innovations was any social or religious practice that appeared to come from Hindu culture.

He attained his early 'Arabic and Persīan education under his maternal uncle Wajid 'Ali and *Mawlānā* Fath Muhammad in Thana Bhawan and also memorized the *Holy Qur'ān* at a very young age from *Hafiz* Husayn 'Alī of Meerut. he wrote *Mathnawi zer-o-bam* in *Persīan* at the age of eighteen. The two personalities from *Darul Ulūm*, *Mawlānā Thanawi* greatly benefited were *Mawlānā* Rashid Ahmad *Gangohi* and *Mawlānā* Muhammad Ya'qub *Nanautawi*. In 1884, Ashraf 'Alī Thānwī became graduate from the *Dārul 'Ulūm* of Deoband. *Shaykhul Hind* Mahmūd-ul Hasan informed Rashīd Ahmad *Gangohī* that an especially intelligent student was about to graduate, When Rashīd Ahmad *Gangohī*, , arrived for the graduation ceremony. *Gangohī* wanted to test this student by asking the most difficult questions that he could think of. Ashraf 'Alī's answers amazed and pleased *Gangohī*, who himself conducted the *Dastārbandī Jalsa*, the turban-tying ceremony marking graduation. *Mawlānā Thanawi* visited *Haji Imdadlulāh*, during his first *Haj* in 1301 A.H. (1884 C.E.) but could not remain in his company for long. In 1310 A.H. (1893 C.E.), *Mawlānā Thanawi* left for the pilgrimage a second time and, after performing the *Haj*, stayed with his *Shaykh* for six months. *Mawlānā Thanawi* *precticed* and preached of *Naqshbandi Sufī* doctrines in U.P. and other parts of India.

Disciples of Mawlānā Ashraf 'Alī Thānwī Who Propagated the Naqshband Sufī Doctrines in India are as Follows:

Abdul Hai Arifi, Qari Muhammad Tayyeb Qasimi (grandson of the founder of *Darul-'Ulūm* Deoband, Muhammad Qasim Nanautvi, and head principal of *Darul-'Ulum* Deoband for over 50 years, from the early 1930s to the early 1980s), Muhammad Masihullāh Khān (founder of *Madrassa Miftahul-'Ulūm* in Jalalabad, India, and a leading spiritual figure of the past century), Mufti Muhammad Shafa'i (head *Mufti* of *Darul-'Ulūm* Deoband and later founder of *Darul-'Ulūm* Karāchi, one of the largest academies of religious sciences today in Pakistan, and, also the former Grand *Mufti* of Pakistan), 'Abdul Bari Nadvi (renowned theologian and philosopher in India who taught modern philosophy at Osmānia University in Hyderabad and translated the books of Western philosophers such as Descartes, into Urdu and left behind many literary tracts), Allamah Syed Sulayman Nadwi (great researcher and the outstanding student of Shibli Nomāni who turned to *Thanawi* for spiritual reformation), Muhammad Ilyas Kandhlawi (founder of the Great *Tablighi Jama'at* Movement), Qazi 'Abdus-Salam Of Nowshera.

Maulānā Mohammed Ilyas²⁷

Maulānā Mohammed Ilyas was born in 1885, his childhood was spent in maternal grandfather's home in Kandhla, U.P., and with his father at Nizamud-din (Delhi). In those days, the Kandhla family was the cradle of godliness and piety so much so that reports of the high religiosity nightly devotions *Zikr* and *Tilawat* of its members, both male and female, would seem imaginary and fictitious to the faint-hearted men of our time. *Maulānā* Muhammad Ilyas and his family members belong to *Naqshbandi Sufi Silsilah*. The *Maulānā* Muhammad Ilyas was a disciple and *Khalifah* of *Maulānā* Khalil Ahmad *Naqshbandi*, who was a disciple and *Khalifah* of *Maulānā* Rashid Ahmad *Gangohi*, who was a disciple and *Khalifah* of *Maulānā* Haji Muhammad *Imdadullāh* Muhajir Makki *Naqshbandi*.

Maulānā Muhammad Ilyas was not only the preacher *Naqshbandi Sufi* doctrines but was also the founder of *Tablighi Jama'at* in India. It was founded in the late 1920 and *Maulānā* began his activities among a semi tribal group called the Meo in the Mewat region of North India near Delhi. He felt a need to respond to aggressive Hindu proselytizing movements which launched massive efforts in the early twentieth century to reconvert those Hindus who had reverted to *Islām*. Meos had a

history of moving back forth between Islām and Hinuism depending upon who held political.

Despite his enormous contribution towards the development of a powerful grass root Islāmic Da'wah movement, *Maulānā* Ilyas has not received much attention in literature regarding modern *Islāmic* movements. The initial movement in Mewat was spectacularly successful and thousands of Muslims joined *Maulānā* Ilyas. Their efforts did lead to Islamic religious revival in the area 44. The basic strategy is stunningly simple. The emergence of the *Tabligh Jama'at* as a movement for the reawakening of faith can be seen as a continuation of the broader trend of Islamic revival in North India in the wake of the collapsed Muslim political power and consolidation of the British rule in India in the mid-nineteenth century. The emergence of *Tabligh Jama'at* was also a direct response to the rise of such aggressive Hindu proselytizing movements as the *Shuddhi Sangathan*, which launched massive efforts in the early twentieth century to reconvert those Hindus who had reverted to *Islām* in the past. *Maulānā* Muhammad Ilyas, the founder of the *Tabligh Jama'at*, believed that only a grassroots *Islāmic* religious movement could counter it.

Tabligh is an 'Arabic word which means, "to deliver (the message)" and in other words "to make *Islām*'s message known to people" and *Tabligh Jama'at* (Proselytizing or conveying Group) is a Muslim missionary and revival movement. It claims to revive those duties, which they consider as the primary duty of the Muslims, In Mewat *Maulānā* Muhammad Ilyas forward the slogan 'Aye Musalmano Musalaman Bano' (O Muslims! Be Muslim).

Objects of *Tabligh Jama'at*.

- I. Every Muslim must be able to recite *Shahadah* correctly in 'Arabic.
- II. A Muslim must learn how to say the *Salat* correctly.
- III. To learn the basic teachings of *Islām* and to do *dhikr*.
- IV. To respect the fellow Muslims.
- V. To inculcate honesty and sincerity of purpose in such endeavors.
- VI. To spend some times and travel from place to place spreading the words of Allah.

Maulānā Ilyas later added another rule asking members to abstain from wasting time in idle talk and from sinful deeds. *Maulānā* Muhammad Ilyas believed practiced and preached *Naqshbandi Sufi* doctrines and instructed the same among his

disciples and also advised them to follow *Qur'ān* and *Sunnah* while practicing *Tasawwuf* and *Jama'at* activities.

Maulānā Muhammad Yūsuf Kandhlavi²⁸

Maulānā Muhammad Yūsuf *Kandhlavi* was the *Khalifāh* of *Maulānā* Ilyās, and propagator of *Naqshbandiyah Sufī Silsilah*, through *Ihsāniyah* order. Shaykh Muhammad Yūsuf Al-Kandhlawi was born on 25 Jumada I, 1335 H, corresponding to 20 March 1917 at Kandahla in India. He opened his eyes in a surrounding where even women were deeply religious, pious and virtuous. He was born to a notable family of scholars and was exposed to an environment of piety at a young age. Memorising the entire *Qur'ān* was usual course of every child, male or female. It was a family of Scholars, *Huffaz*, and *Sufīa*. It was his father, Shaykh Muhammad Ilyās *Kandhlawi*, who established an organization dedicated to *Islāmic* advocacy. Its members devote a good portion of their time to travel and educating Muslim people in their faith, trying also to explain Islam to others. This organization is well known as *Tableegh*, or *Jama 'at Tableegh*, with members in many countries of the world. An important aspect of this organization is that it does not concern itself with politics in any way. It is dedicated to *Islāmic* propagation and advocacy. Scholars such as Muhammad *Saheb*, Muhammad Yāhya, Muhammad Ilyās,

Muhammad Ihtishamul Hasan, Muhammad Zakariyah were all members of this outstanding family in which *Maulānā* Yūsuf was nurtured in. He spent a lot of time and effort in *Tableegh* as well as scholarly writings. His two most famous books are the four volume *Amani Al-Ahbar Fi Sharh Ma'ani Al-Athar*, which is an annotation of a major work by Imam *Ahmad Al-Tahawi*, *Hayatus Sahabah* and *Muntakhab Ahadith* founded recently by Saad from his library. Muhammad Yūsuf died at the age of 48 in Lahore.

***Maulānā* Muhammad Qasim Nanautavi²⁹**

Maulānā Muhammad Qasim Nanautavi was a disciple of the well-known *Haji* Imdadullāh Muhājir Makki Naqshbandi, and the preacher and propagator of *Naqshbandiyah Sufī Silsilah* through *Ihsaniya* order. He founded the greatest and the prestigious religious institution *Darul 'Ulūm* Deoband in the Indian Subcontinent. Therefore he is called the "*Father of Darul Uloom Deoband*." This great institution was started after divine inspiration *Shāh Walīullāh*, who decided that a *Madarasah* should be started to safeguard the *Dīn* of *Islām* for the future generations of the Muslims. Hence, on May 20th, 1866, the *Darul 'Ulūm* in Deoband was started under the supervision of *Maulānā* Qasim Nanautavi. It

started under a tree in the city of Deoband with one student and one teacher, Mahmūd being the names of both.

He is the teacher of learned scholars such as *Maulānā* Mahmūdul-Hasan (also known as *Shaykhul Hind*). *Hazrat Maulānā Qasim Nanautavi* was born in 1248 AH (1852 AD). His father's name was Shaykh Asad 'Alī. The name of *Maulānā Qasim Nanautavi* seems older than his life due to his eminence. *Hazrat Maulānā Qasim Nanautavi's* title was *Hujjatul Islām* (the proof of *Islām*). *Maulānā Qasim Nanautavi's* ancestral background reaches up to Abū Bakr Siddique (R.A.). Muhammad Qasim son of Asad 'Alī son of Ghulam *Shāh* son of Muhammad Baksh son of Alau'd-din son of Muhammad Fath son of Muhammad Mufti son of 'Abdus Samee son of *Maulānā Muhammad Hashim*. The maternal grandfather of *Maulānā Qasim Nanautawi* was *Maulānā Wajihu'd-din* who was an expert of the *Persīan* language and was an upright elder of his times. *Maulānā Yāqub Nanautavi* says that their lineage is traced back to *Hazrat Abū Bakr-Siddique* through *Hazrat Qasim bin Muhammad bin Abū Bakr Siddique*.

Maulānā Yāqub Nanautavi depicts *Maulānā Qasim Nanautavi* in the following words: "Intelligent, obedient, courageous, sharp, possessor of broad determination, diligent,

valiant, active and clever. He always outshined all his peers in his studies as well as in exercises and competitions”.

Maulānā Ashraf Ali Thanwi, a student of *Maulānā Qasim Nanautavi* says: "I still do not fully understand the writings of *Maulānā Qasim Nanautavi*."

In *Zia-ul-Qulūb*, *Haji Imdadullāh* says bout him: "People like him (*Maulānā Qasim Nanautavi*) used to exist in earlier times". He also says that although *Maulānā Qasim Nanautavi* is my disciple, in reality he is much higher in knowledge and spirituality than me.

Maulānā Qasim Nanautavi began his education in Nanauta with the *Qur'ān* and finished the *Qur'ān* at a very young age. From *Hazrat Maulānā Mamlook Ali*, *Maulānā Qasim Nanautavi* , recieved his education in different fields *Sarf*, *Nahwa*, *Tafseer*, etc. but he acquired *Hadith* from *Shāh Abdul Ghani Muhaddith Dehlvi* . He travelled with *Maulānā Rashid Ahmad Gangohi* in 1843 C.E. to Dehli to complete his studies under *Shāh 'Abdul Ghani Dehlavi*. All three scholars, *Maulānā Rashid Ahmad Gangohi*, *Maulānā Qasim Nanautavi* and *Maulānā Yāqub Nanautavi* became good friends while studying in Dehli. *Maulānā Qasim Nanautavi* was very bright, active, courageous and intelligent from the very beginning of his childhood. *Maulānā Qasim* had the honour of

staying in the company of *Haji Imdadullāh* from the very beginning.

In Mutiny of 1857, number of *Islāmic* Educational Institution had to Suffer great loss. Number of Scholars and '*Ulamā* were martyred or left India for Hijaz etc. *Maulānā* Qasim took part in freedom struggle in 1857.

Shaykhul-Hadith Maulānā Muhammad Zakariyah Kandhlawi³⁰

Shaykhul-Hadith Maulānā Muhammad Zakariyah Kandhlawi was the propagator of *Naqshbandiyah Sufī Silsilah*, through *Ihsāniyah* order. *Shaykhul-Hadith Muhammad Zakariyah Kandhlawi* was born in the village of Kandhala in Uttar Pradesh, India on *Ramzān* 10, 1315/*February* 12, 1898 C.E. His full name was Muhammad Zakariyah ibn Muhammad Yahya ibn Muhammad Isma'il, and his lineage continues all the way back to Abū Bakr (may *Allah* be pleased with him), the great Companion of the Messenger (upon him be peace). Shaykh Muhammad Yāhya, was among the great *Islāmic* scholars of India. Shaykh Abu-al-Hasan *Nadvi* said about him, "Shaykh Muhammad Zakariyah was born into a household rooted in knowledge and passion for *Islām*. His immediate family and his predecessors were distinguished by firm

resolve, perseverance, steadfastness, and adherence to Islāmic faith. His family included many notable scholars and his grandmother memorized the entire *Qur'ān* while nursing her son (Shaykh Zakariyah's father)."

As a young boy, Shaykh Zakariyah moved with his father to the village of Gangoh, where his father lived. He stayed with his father in the company of Shaykh *Gangohi* until age eight, when the Shaykh passed away.

Muhammad Zakariyah began his primary education under Dr. 'Abdur Rahman Muzaffarnagari and his wife, including *Qur'ānic* memorisation and *Persīan* and *Urdu*, at the age of seven or eight. He studied 'Arabic, including morphology, grammar, literature, and logic and began the study of *Fiqh* and *Hadīth* literature. After completing his academic studies, on the 1st of *Muharram*, 1335 AH, Muhammad Zakariyah was appointed as a teacher of the primary level in Mazahirul-'Ulūm. Hazrat accompanied his Shaykh for *Haj* in *Shawwaal* of 1344 A.H., he taught *Sunan Abu Da'ud* at Madrasatul 'Ulūm *Shari'āh* for a year in *In Madīnah*,

Muhammad Zakariyah was a prolific writer both in 'Arabic and *Urdu*. His first written work was a three-volume commentary of *Alfiyya Ibn Malik* he wrote as a student at the age of thirteen. His

another were *Fadha'il-i-Qur'ān*, which, *Fadha'il-i-Ramazān*, *Fadha'il-i-Salaah*. *Fadha'il-i-Qur'ān* has been translated into eleven languages, *Fadha'il-i-Ramazān* into twelve languages, and *Fadha'il-i-Salaah* into fifteen languages. He wrote four books on tafsir and *Tajwid*, forty-four books about *Hadīth*, six books on *Fiqh* and its related sciences, twenty-four historical and biographical books, four books on *Aqīdah*, twelve books on *Zuhd* (abstinence) and *Riqaq*, three books on 'Arabic grammar and logic, and six books on modern-day groups and movements. He had always hoped to meet *Allah* while in the city of the Messenger (*SallAllahu alahi wasallam*); *Allah* granted his wish. He died there on Monday Sha'bān 1, 1402 A.H. (May 24, 1982 C.E.). and was buried in 'Jannatul-Baqi', in the company of the Companions and the noble family members of the Messenger (*SallAllahu alahi wasallam*), next to his teacher Shaykh Khalil Ahmad Saharanpuri. His funeral procession was followed by a large number of people. *Shaykhul-Hadith* Muhammad Zakariyah Kandhlawi was a *Naqshbandi Sufī Saint*. he instructed Muslims to follow *Sharī'ah* while practicing *Tasawwuf*.

Maulana Syed Muhammad Ali Mungeri³¹ (1846-1927)

Maulana Syed Muhammad Ali Mungeri (1846-1927) was the first Nāzim of Naqvatul -'Ulamā, and was born on July 28,

1846/Sha‘ban 3,1262, in Kanpur. He belonged to the lineage of Shaykh ‘Abdul Qādir Jilani. His ancestors came from Bukhara, who then settled in Multan and later Muzaffarnagar.

Syed Abul Hasan ‘Alī Nadvi³²

Syed Abul Hasan Ali Nadvi was born on 6th Moharam-ulHaram 1333 A.H /1914 C.E. at Takia Kalan (Daira Shāh Alamullāh) Rai bareilly. He studied first under his mother with teaching of Holy Qur’ān and then formal education of ‘Arabic and Urdu . His father name was Hakim Syed ‘Abdul Hai, he died 1923 A. D. . After the death of his father he came under the guidance of his elder brother *Maulānā* Hakim Syed Abdul ‘Alī Hasani, who was himself a medical student (after graduation from *Darul ‘Ulūm Nadvatul ‘Ulamā* and *Darul Ulūm Deoband*). he studied ‘Arabic under Allama Khalil ‘Arab Ansāri Yamani in 1924 A.D. then he completed his education of ‘Arabic language and literature under his guidance and supervision. Syed Abul Hasan ‘Alī Nadvi also benefited *Allama* Taqiu’d-din Hilali (from Morocco) when he came to Nadva. In 1926 he participated in the Nadvatul-‘*Ulamā* session held at Kanpur. Dr. Zakir Husain (The president of India afterwards) and *Maulānā* ‘Abdullāh Surti specially took him to their room and as a test asked him some questions. He took

admission in Lucknow University in 1927. In 1929 he was rewarded the Degree of *Fazil-e-Adab* - with Gold Medal from the university. he studied *Islāmic* law under Al Fiqhul Islami from *Maulānā* Shibli Jerajpuri

In 1939 he met Shaykh 'Abdul Qādir Raipuri and eminent religious reformer *Maulānā* Mohammad Ilyas *Kandhalwi*. This contact continued with the former's spritual training and enlightenment and started missionary and reformation work in accordance with the latter's methods. In 1943, he Founded *Anjuman Taleemat-e-Islam* for imparting education of the *Holy Qur'ān* and *Hadīth*. He Established the Academy of *Islāmic* Research and publication in 1959. He participated in the establishment of *Deeni Taleemi* Council (The council for Religious Education) in 1960, and Muslim *Majlis-i-Mushawarat* in 1964, and of Muslim Personal Law Board in 1972. To promote communal harmony, the *Maulānā* became one of the founders of focus which was later transformed into Society for Communal Harmony. He also established a movement '*Pyam-e-Insaniyat*' to preach the gospel of universal love and brotherhood. The *Maulānā* was the very anti-thesis of the media image of the fire-eating, narrow-minded *Mullah*. He never preached '*Jihad*' to restore Muslim dominance; He stood for mutual respect, for peaceful

coexistence, for human values, for establishing a social ambience based on tolerance and harmony in India and in the world at large. *Maulānā Nadvi* given *Shāh Waliullāh* award by *Islāmic Objective Studies Delhi* in *Sh‘abān* 1421 A.H. he took last breath In 22nd *Ramadhan-ul-Mubarak* 1420 Hijri 31st. December, 1999.

Section-4: Impact of the *Naqshbandi Silsilah* on the Muslims of Bihar

The *Sufī Saints* of *Naqshbandi Silsilah* who instructed the doctrines of *Naqshbandiyah Sufī Silsilah* in Bihar, are as follows:

Shaykh Nūr Muhammad¹

Shaykh Nūr Muhammad another leading *Khalīfah* of *Mujaddid* was a native of Patna, Bihar. He had an extensive theological education and had consulted a number of *Sufī Saints* through out India. Spiritual satisfaction was not being achieved; however, he visited *Khawājāh Bāqi Billāh* and was received teachings into *Naqshbandiyah* order by him. Later *Khawājāh* assigned him to the care of the *Mujaddid* for further training. Along with Shaykh Tāhir (who seems to have visit Delhi accompanied by his *Pīr*). Shaykh Nūr Muhammad used to attend the *Mujaddid’s* lectures on the ‘*Awāriful -Ma‘ārif*, during the lectures both Shaykh Tāhir and Shaykh Nūr Muhammad. The *Mujaddid*

ignored the most subtle point of *Tasawwuf* in his lectures and thought that as they themselves knew the literal meaning of the 'Awārif which the *Mujaddid* described. It was meaning less for them to attain his lectures. Supernaturally the *Mujaddid* discovered this and expelled them from Firozabad fort. Khwājah Husāmu'd-dīn requested the *Mujaddid* to re-admit them to his tutelage, only to receive the reply that their bare selves were swollen with pride and that the *Sufī* life was not for them. *The Khwājāh* asked for that they be permitted to clean the four cells in the basement of Firozabad mosque. Shaykh Tāhir And Shaykh Nūr Muhammad carried out the *Mujaddid's* order, and *Mujaddid* forgave him. From that time onwards Nūr Muhammad renamed with *Mujaddid* and became his most obedient disciple and *Khalīfah*. In 1015/1606 Shaykh Nūr Muhammad was appointed *Khalifah* in Patna. he established a *Khānqah* and a mosque there. He imparted religious and spiritual from his *Khānqah*.

Maulānā Wilāyat 'Alī²

Maulānā Wilayat Ali was the son of Fatah 'Alī of Sadiqpur of Patna. He was born in 1790-91 C.E. He received his early education from his father. Later he was sent to Lucknow and finished his training under the expert supervision of an erudite

religious scholar Ashraf 'Alī of Farangi Mohal. It was there that he come across Syed Ahmad Shahid Bareilvi. In his company came under him influence and lost no time in taking Bi'ah. He was then put under the guidance of *Shāh* Isma'il Shahid for learning and training. Later are he was appointed deputy of his guide.

Wilayat Ali was first married at the age of fifteen to Bibi Amiran, the daughter of Maqsud 'Alī of Bihar. She died of illness. He married again with the daughter of *Mirza* Wahid Beg. He had several issues from this marriage, including 'Abdullāh the leader of *Mujahidin* during the well known Ambala campaign. Again, in order to propagate the principal of widow marriage. He married the wideowed daughter of Ilah Bakhsh. The first case of widowed among the local Muslims of high family and social status.

The entire family of Wilayat 'Alī, including his father entered into the spiritual order of the Syed Ahmad Shahid, when the latter passed through the town on his return from the *Haj*. Wilayat 'Ali also accompanied the Syed to Frontier along with his two brother *Mautānā* Inayat 'Alī and Talib 'Alī for taking part in Jihad.

They continued their mission in Northern Indian and East Bengal. The Movement came to an end when the subsequent extension of the British power over the Punjab brought the

Mujahidin into direct conflict with the British who brought the movement to an end. With the proclamation of march 29, 1849, announcing the annexation of the Punjab, After the second Anglo Sikh war, the whole of Hazarat had come directly under two British rule. Wilayat 'Alī, led a quite life at Sitana imparting education in the *Qur'ān* and *Sunnah* to the Mujahidin. He died an 1852 at the age of 64 years.

Maulānā Ināyat 'Alī

Maulana Inayat Ali was the son of Fatah Ali and younger brother of Wilayat Ali. He got his early education from his father (Fatah 'Alī). Then he became the student of Syed Muhammad Musafih of Patna.

He first married with Amna, daughter of Muhammad Musafih and second after death of Amna to Bibi Sharifan, widow of Akbar 'Alī.

For missionary work, he was touring Bihar and Bengal. He did extensive missionary work in the countless district of Bengal, Bihar.

Detailed and authentic information about his work is available in the contemporary police record.

Section-5: Impact of the *Naqshbandi Silsilah* on the Muslims of Bengal

Naqshabandi Sufī Silsilah also made a very good impact on the Muslims of un-divided Bengal. Shaykh Hamid Danishmand was a disciple and *Khalifah* of Shaykh Ahmad Sirhindi and other *Naqshabandi Sufī* successors, through Shah Waliullah Dehlavi and Sufi Syed Ahmad Shahid Rai barelavi, propagated *Naqshabandi Sufī* doctrines and the true spirit of Islam in un-divided Bengal. Some important *Naqshabandi Sufī* preachers in un divided Bengal are as follows:

Shaykh Hamid Danishmand¹

Shaykh Hamid belonged to Mangalkot, Burdwan, West Bengal. He was a follower and *Khalīfah* of Shaykh Ahmad Sirhindi. He received early education from his hometown Mangalkot later on he completed his higher education at Lahore, and became a *Qazi*. After some time, he left Lahore and moved to Agra and became a guest of Khwājāh ‘Abdur Rahman Kabuli who was a *Mufti*. Both of them enjoyed each others company and enhanced their theological knowledge through mutual discussions. Shaykh Hamid was against *Sufī* philosophy. When Shaykh arrived in Agra, Shaykh Hamid tried to avoid him but he accidentally met the *Mujaddid*, and his personalty transformed Shaykh Hamid into a

mystic ecstasy and he followed the *Pir* whom he disliked and the *Mujaddid* made him his disciple. After two year of training he was permitted to go to Bengal to train disciples, refusing the traditional offending of *Khirqah*. Shaykh Hamid's son Shaykh Habibur Rahman succeeded him and befriended prince Khurram known as Shāhjahan and returned to his native land Mangalkot after completing his mystic education in Delhi itself. In Mangalkot he propagated the principles of *Naqshbandi Sufī* doctrines and *Islām*. He wanted a true *Islāmic* reform and to achieve this goal, he founded a great Madarasah, which was properly managed by his friend Shāhjahan after his death in 1641 C.E. in Delhi.

Shāh Mir Zakir Ali²

Shāh Mir Zakir Ali was a *Naqshbandi Sufī Saint* and a contemporary of *Maulānā* Hamid Danismand. He came to Mangalkot only a few a years after the death of *Maulānā* Hamid Danishmand. He died in 1778 C.E.

Hazrat Shāh 'Abdur Rahim Shāhid³

Hazrat Shāh 'Abdur Rahim Shāhid came to Murshidabad, West Bengal, from Kashmir. He also visited Dhaka. He was a distinguished *Naqshbandi Sufi Saint* of Bengal, who propagated *Naqshbandi Sufī* preachings in Bengal, He was a

disciple of Hedayatullah, who was a *Khalifah* of Sufi ‘Abdullāh. He was born in C.E. 1661 and died in C.E. 1745.

Shāh Sufi Amanatullah⁴

Shāh Sufi Amanatullah was a renowned *Naqshabandi Sufī* preacher. He extended *Naqshabandi Sufī* doctrines in Dhaka. He was a disciple and a *Khalifah* of *Shāh* Sufi ‘Abdur Rahim. He died in the later part of 18th century.

Syed Muhammad Dayem⁵

Syed Muhammad Dayem was a spiritual follower of *Shāh Sufī Amanatullāh* and belonged to *Naqshabandi Sufī Silsilah*. Syed Muhammad Dayem was a resident of Chittagong and a descendent of Hazrat Syed Bakhtiyar Mahi Sarwar of Daira Azimpura. He also met Hazrat *Shāh* Sufi Abdur Rahim, who ordered him to go to Patna for further spiritual training from Hazrat Munayem Fakbaz. Accordingly he met him and after completing training, he returned to Dhaka and settled at Mohalla Azimpura after sometime.

Syed Muhammad Dayem became very famous in East Bengal particularly in the district of Dhaka, Chittagong, Noakhali and Kumilla and enrolled many disciples and preached *Naqshabandi Sufī* Doctrines there. He was a strict follower of *Sharī’ah*. He

established a very big *Khānqāh*, which became a great center of learning. Shāh *Sufi* Dayem died in C.E. 1799.

Nasir Ali Alias Titu Mir⁶

Nasir Ali alias Titu Mir was a disciple and *Khalifah* of Syed Ahmad Rai-Barelavi. Syed Ahmad Rai-Barelavi was a *Naqshbandi Sufi* preacher. Titu Mir was an inhabitant of Chandpur, a few miles to South West of Narkulbaria, Baraset, West Bengal. He led a mass movement of reformers, peasants and artisans in West Bengal. During pilgrimage to Makkah he met Syed Ahmad and became his disciple. On his return from pilgrimage, sometime in the year 1827, he settled down at Haidarpur near Narkulbaria and began to preach his doctrines as a religious reformer, in which capacity he is reported to have received regularly stipends from Delhi. The reform which Titu Mir desired was almost similar to that which Syed Ahmad was successfully propagating at that time almost all over India. Syed Ahmad emphasised that three attributes of *Allah* must not be applied on Human Beings and the rite or ceremony and excepting those which are approved by the *Qur'ān* and Prophetic tradition be observed. Titu Mir enforced above patterns of reforms in Bengal.

Titu Mir was not only religious reformer and *Naqshbandi Sufi* preacher but he soon became the leader of an infuriated

peasant rising. His followers were numbers and powerful in the district of 24 Parganas, Nadia And Faridpur. Titu Mir's movement starting a socio-religious *Sufī* Movement, it developed into a socio-economic struggle of the Muslim peasantry against Hindu Muslim *Zamindars* who became ally of the British Government, propagating passive non co-operation among the masses by refusing to take service under the English and refusing to go to the English courts, it became a socio- economic and political movement. Titu Mir was a true follower of Syed Ahmad Shahid and he propagated *Naqshbandi Sufī* doctrines in Bengal till he along with the fifty of followers were killed in 1831 C.E. During military intervention by the British authority and some three hundred fifty arrested. The dead bodies of those who fell in action including that of the leader were burnt.

Shāh Sufi Noor Muhammad⁷

Shāh Sufi Noor Muhammad was a spiritual successor of Syed Ahmad Shahid. He worked in un-divided Bengal during the second half of the 19th century. He belonged to Maliash, district Chittagong (present Bangladesh). His spiritual preceptor was Shaykh Zahid of Noakhali district who was a disciple of *Shāh Sufi* Dayem of Azimpura, Dhaka. Then he became a disciple of Syed Ahmad Shahid Rai Bareilvi at Kolkata. Sufi Nūr Muhammad was

badly injured when he accompanied Syed Ahmad Shahid in the campaign of Jihad. He and his followers laid stress on the laws of *Sharī'ah*. His disciples worked according to *Mujaddidi Wali Allahi* Sufi disciplines. He died in november 1858 and was buried in Mir Sarai.

Maulana Imamuddin Bengali⁸

Maulana Imamuddin Bengali was a disciple of Syed Ahmad Shahid and was resident of Raushanabad but later shifted his residence to Saadullahpur in Noakhali district, Bangladesh. He accompanied Syed Ahmad Shahid during his Haj journey and was also with him in various battles and after the battle of Balakot, he returned back to Bengal in 1831. He breathed his last when he was returning home after performing his second Haj in 1857. He preached *Naqshbandi Sufi* doctrines in Bengal.

Maulana Syed Waris Ali Bengali⁹

Maulana Syed Waris Ali Bengali was also a follower of Syed Ahmad Shahid and belonged to Chittagong district and was a member of the Mujahid Army of Syed Ahmad Shahid and took part in various battles with the latter. He was killed in the battle fought in Sawat district and was buried in Panjtar, North West Frontier. Maulana Syed Waris Ali Bengali was a strong believer of *Naqshbandi Sufi* doctrines.

Shāh Sufi Fateh Ali Uwaisi¹⁰

Shāh Sufi Fateh Ali Uwaisi was a *Khalifah* and disciple of Shāh Sufi Nūr Muhammad of Chittagong. Shāh Sufi Fateh Ali favoured and tried his best to establish pure monotheism and was fully against polytheistic and *un-Islāmic* practices, rites and rituals etc. He stressed on pure Muslim laws and their propagations. He was a resident of Maliash, Chattagram in Bangladesh. He was the son of celebrated Sufi disciple of Syed Ahmad Shahid and Maulānā Shāh Sufi Waris Ali. Sufi Fateh Ali was a strict follower of *Naqshabandi Mujaddidi* Sufi order. He had settled in the district of Murshidabad. He was married to *Muhtarma* Fatema of Kharera, Murshidabad, West Bengal. He left behind him a large number of disciples who propagated *Naqshbandi Sufi* doctrines in West Bengal and Bangladesh.

Hazrat Maulana Muhammad Abu Bakr Siddiqui¹¹

Hazrat Maulana Muhammad Abu Bakr Siddiqui was a disciple and a *Khalifah* of Hazrat Shāh Fateh Ali Uwaisi. He was born in 1843. He was a descendant of Hazrat Mansur Baghdadi and the son of *Haji* Abdul Muktader. He was a great Muslim divine and the spiritual guide of a large number of Muslims. He was Amirus Shariat, he performed *Haj* in 1905. He founded many schools, *Madrasahs*, mosques, dispensaries and other charitable

institutions in Bengal. He belonged to *Naqshbandi Sufi Silsilah* and he died at Hooghly at the age of 99. His spiritual successors were his sons Makhdum Maulana Mohammad Abdul Qadir Siddiqui, M.M. Abun Nazm, Muhammad Nazmus Saydat Siddiqui and Maulana Muhammad Zulfiqar Ali.

Hazrat Shāh Sufi Maulana Ghulam Salmani¹²

He was an inhabitant of Furfura, village of Hooghli district. He was a disciple of *Shah Sufi Fateh Ali*. He was a great Muslim in divine of Bengal. *Shāh Sufi Maulana Ghulam Salmani* was born on 1st July C.E. 1854. He received his early education from Hooghly *Madarasah* and then proceeded to Kolkata *Madrasah*. The contemporary '*Ulamā*' gave him the title of Shamsul '*Ulamā*' from the British government. He was very honest and generous. He never accepted any favour for himself and became a great scholar and *Muhaddith* of his time. He died on 1st July 1912 while he was in service of Calcutta *Madarasah*.

This life and acknowledgement has been described by many winter in their books some of which are '*Tariq-i-Madarasah Aliya*' by Maulana Abdus Sattar, *Bangladesher Pir Auliyagan* by Maulana Mahammad Ubaid-ul-Haq and *Aynai Uwaysi*' by Prof. M. Motiur Rahman.

Shāh Sufi Maulana Ghulam Salmani and his followers put stress on Shari'ah for the betterments of life. He was basically propagating the basics of *Naqshabandi Sufi* thought.

Shāh Sufi Syed Kanayat Husayn¹³

Shāh Sufi Syed Kanayat Husayn's shrine is in Furfura Sharif. He was a *Sufi Darwish*. He was the son in law of *Shāh Sufi Hazrat Abu Bakr Siddiqi*. He was Government *Qazi* and a teacher of *Furfura Alia Fatehia Senior Madrasah*. He died on 16th August C.E. 1944. He also preached *Naqshbandi Sufi* doctrines.

Shāh Sufi Muhammad Ekramul Haq¹⁴

His birth place was Jhaljhali, Kuchbihar. He was a strict follower and disciple of *Shāh Sufi Fateh Ali Uwaysi*. His Father was Khandekar *Shāh Muhammad Ibrahim*. After the completion of his spiritual training he became a true preacher of *Naqshbandi Sufi* discipline in Bengal. He was very outrageous of un-Islāmic believe and practices, Hindusim based rites and rituals prevailing in Muslim society. This esteemed *Sufi* of Bengal died in 1944.

Hazrat Muhammad Hashmatullah Faridpuri¹⁵

Hazrat Muhammad Hashmatullah Faridpuri is known as Pir Saheb of Atrashi in the district of Faridpur, Bangladesh and was also known as Hazrat Faridpuri. He was a disciple of Hazrat *Shāh*

Yunus Ali of Enayetpur, Pabna. He propagated the *Naqshbandi Sufi* method among his disciples. A very famous social welfare organization known as Viswa Zaker Manzil was established by him, which is the international abode for the devotees.

Shāh Ahmadullah (*Shāh Saheb*)¹⁶

The Shrine of this *Sufi Saint* is in Mushuri Khola, Dhaka, Bangladesh. He is known as *Shah Saheb*. *Shāh Ahmadullah* tried to help the people and propagate *Islām* in its true orthodox spirit. He was from Mushuri Khola and exerted a great influence among the people. He served as a professor of 'Arabic and *Islāmic* studies in the government college and died recently.

Shāh Sufi Prof. Muhammad Fasih¹⁷

Shāh Sufi Prof. Muhammad Fasih a twentieth century *Sufi Saint*. He was a professor of *Islāmic* studies and 'Arabic at *Islāmic* Intermediate College Dhaka, Bangladesh. He studied in Egypt and was averse to *Sufi* thought in his early life, was altered to it in his later life and became a renowned *Sufi*. He was also a believer and preacher of *Naqshbandi Sufi Silsilah*.

Maulana Abdul Wahhab (*Pirji Hujur*)¹⁸

Maulana Abdul Wahhab (Pirji Hujur) was a *Mudarris* of Bara Kātra *Madrasah* (Bangladesh). *Maulana Abdul Wahbab* is also

known as *Piriji Huzur*. At a time he had a large number of followers. He is also twentieth century *Sufi Saint* of Bangladesh. He propagated the *Naqshbandi Sufi* doctrines.

Hazrat Mujahid-i-Ajam Allama Shamsul Haq¹⁹

Hazrat Mujahid-i-Ajam Allama Shamsul Haq was born in C.E. 1896, in Gauhar Danga village, P.S. Gopalganj in the district of Faridpur, Bangladesh. He was from a very esteemed family, his grandfather was a freedom fighter and a contemporary of Syed Ahmad *Shahid Rai Barelvi*. He received education from *Darul 'Ulum Deoband*. He was a great Socio-religious reformer. He was very generous and honest human being as well. He was the founder of many schools and *Madrasahs*. *Khadimul Islām*' an Islamic welfare society founded by him. He had also established *Anjuman-i-Tabligul Qur'an*' and wrote many books against Christianity. He was a teacher of Brahmanbaria *Madarasah*, he died in C.E. 1969. He was a true believer and preacher of *Naqshbandi Sufi* though.

Maulana Abu Tahir Nurpuri²⁰

Maulana Abu Tahir Nurpuri was a great *wali* and a reputed *Alim*. He was the head *Mudarris* in *Darsi Nizamiyah Madrasah*, Metekona, Illambazar, Birbhum, West Bengal. He had established many *Madrasahs* and mosques. He died in the last half of 20th

Century. He is lying buried in Nurpur, Birbhum, West Bengal. He was a believer of *Naqshbandi Sufi* doctrines.

***Maulana Muhammad Sadmani*²¹**

Maulana Muhammad Sadmani he was a very pious Muslim and a great *Sufi*. He was a *Mufti* and also a good speaker of west Bengal. He is lying buried in Kulshuna, Birbhum, West Bengal. He extended *Naqshbandi Sufi* doctrines in Bengal.

***Maulana Muhammad Ayatullah*²²**

Maulana Muhammad Ayatullah of Bholagaria, Birbhum, West Bengal was a great Socio-religious reformer of Bengal. He was very simple and generous human being. He got his early education from *Madrasah Rahimiyah*, Delhi. He was a High School teacher at Sainthia High School, Birbhum. He was a founder of many schools, *Madrasahs* and mosques in West Bengal. He had also established a *Madarasah* in his own village which came to be known as Bholagoria Ahmadia High *Madarasah*. He was also known as Nightingale of Bengal as his voice was so sweet. He believed in *Naqshbandi Sufi* doctrines. He denounced un-Islamic beliefs and practices.

All the above *Sufi Saints* and '*Ulama* had sacrificed their lives for the propagation of *Tariqah-i-Muhammadiyah Naqshbandiyah* Movement of Syed Ahmad Shahid in Bengal. They established

many schools, mosques, *Madrasahs* for the preaching of *Shari'ah* based practices and the eradication of Hinduism based rites and rituals. They all lived there with peace, simplicity, strength of character, and worked for the cause of *Islām*, with devotion and dedication.

All the above *Naqshbandi Sifī Saint* were against un-Islamic beliefs, practices, and encouraged Muslims of Bengal to Follow *Islām* in letter and Spirit.

Section-6: Impact of the *Naqshbandi Silsilah* on the Muslims of Assam

Naqshbandi Sufī Saints of Assam ,who made an impact on the Muslims of the afore mentioned area are as follows:

Hazrat Zulqad 'Alī Sufī¹

Hazrat 'Abdul Jalāl Zulqad 'Alī, son of *Pir Muhammad Sufī*, was born at Sibsagar (Assam) in 1796 C.E. His father was in the service of the then 'Raja'. After completed his primary education, Hazrat Zulqad went to Dacca for higher education and studied there for five years. Then he went lo Jaunpur and entered into the discipleship of *Maulānā Karāmat 'Alī Jaunpuri*, who conferred upon him the title of *Sufī*. Later on, he became the disciple of the world famous *Sufī Saint* Hazrat Imdādullāh Muhājir Makki, who

permitted him to initiate people in all the four order, *Chishtīyah*, *Suhrāwardiyah*, *Qādirīyah* and *Naqshbandiyah*. Hazrat ‘Abdul Jalāl Zulqad ‘Alī emphasised more on *Naqshbandi Sufī Silsilahas* because it is closer to the orthodoxy.

Having returned to Gauhati the *Sufī* Zulqad ‘Alī started his missionary activity at Kamrup, Darrang and Nowgong districts. He led crusade against evil practices and for the observing to the *Muharram* festival and taking out *Tazia* and mourning procession were forcibly stopped. In order to show the people right path he made speeches, wrote books and pamphlets and advised people to lead simple and pure life like the *Prophet* of *Islām*. He himself practiced what he preached. He tried his best to present himself as a true *Islāmic* model for the people to build up a new society based on *Islāmic* traditions. *Namaz*, *Rozah*, *Haj* and *Zakāt* were encouraged and the people were advised to keep away from Abuses, hypocrisy and other evil practices.

His book *Tariqul-Haq-i-Bayan-i-Nurul-Haq* in Assamese but in ‘*Arabic* script, is an important production as it is reckoned as one of the oldest works in modern Assamese prose, which has been published by his grandson Muhammad Saleh Qāzim in Assamese script. *Sufī Zulqad* died in 1891 C.E.

Hazrat ‘Abul Qāsim Khurasani Naqshbandi’² (d. 1896 C.E.)

He was born and educated in Khurasan. He migrated to Qandhar and became disciple of Syed Muhammad Ata Jan. he migrated to India in the middle of the 18th century and settled at Goalpara in Assam, where his tomb lies on the beautiful hillock in the middle of the town.

‘Abdul Qāsim Khurasani was a noted *Sufī Saint* of *Naqshbandiyah Majaddadiyah* order. He was very amiable by nature. This nature made his popular among the peoples, both Hindu and the Muslims. ‘Abūl Qāsim Khurasani did much for the propagation of *Islām* in Goalpara and prior to it, at Rangpur (Bangladesh) He tried his best to teach the Muslims proper ways of performing *Namaz* and *Rozah* and give up all evil practices prevalent in Muslim society.

Hazrat Amjad ‘Alī Naqshbandi Mujaddidi’³

He was the *Khalīfah* of *Shāh Muhammad Ibrahim Khān Sahib* Alias *Nosha Khān Sahib Rampuri Naqshbandi Mujaddidi*. *Khānqah* of this *Sufī Saint* was situated at a distance of 11 miles from Silchar town at the village of Gobindpur. The district of Sylhet (Bangladesh) and Cachar (Assam) had uncountable followers of this *Sufī Saint*. He died in 1946-47 at the age of 72 years. Hazrat

Amjad 'Alī Naqshbandi Mujaddidi extended doctrines of Naqshbandi Sufī Silsilahin Silcher and many other part of Assam.

Hazrat Maulānā Mohsin 'Alī⁴ Mujaddidi Naqshbandi (d. 1953-54)

Hazrat Maulānā Mohsin 'Alī Mujaddidi Naqshbandi came from Zanjarbali 10 miles away from Silchar, district Cachar (Assam). He completed his primary education at Hailakandi, after that he went to Rampur Madarasah 'Alīya for higher education, where from he returned as a renowned Maulānā and was reckoned among the top 'Ulemās of Silchar. He was the follower and Khalīfah of Maulānā Shāh Walīun-Nabi Mujaddidi Naqshbandi. But he took much caution before he admitted any disciple to his order. He was very charming and soft nature; because of this he became popular among both Hindus and Muslims. Maulānā Mohsin 'Alī died in 1955-54 at the age of 80 and he buried at Zanjarbali , Silchar. Hazrat Maulānā Mohsin 'Alī also made an impact on the Muslims of Assam and propagated the true spirit Naqshbandi Sufī Silsilah.

Maulānā Mirza 'Abdur Rahmān Beg⁵

Another Sufī who made some impact upon the Muslims of Upper Assam in recent times was Maulānā Mirza 'Abdur Rahmān

Beg of Dibrugarh town. He was the *Khalīfah* of *Haji Imdadullāh Muhājir Makki*. After his death his son *Maulānā Mirza Ziaur Rahman Beg* stepped into the share of his father to further the cause of *Tasawwuf* in the Eastern most part of the province of Assam. *Maulānā Mirza ‘Abdur Rahmān Beg* and his son *Maulānā Mirza Ziaur Rahman Beg* played an important role particularly in the establishment of the *Naqshbandi Sufī order* in Assam.

Section-7: Impact of the *Naqshbandi Silsilah* on the Muslims of Kashmir, Madhya Pradesh, Andhra Pradesh, Chennai, Kerala, Orrisa.

The *Sufī Saints* of *Naqshbandi Silsilah*, who became instrumental to spread the *Naqshbandi Sufī* doctrines in the aforementioned states are as follows:

Kashmir

Shaykh Mahdi ‘Alī of Supur¹

Shaykh Mahdi ‘Alī Of Supur Kashmiri was the disciple of the Shaykh Ahmad Sirhindi, He was a profound scholar who had visited Delhi and met many different *Sufi Saints*. Mahdi ‘Alī often delivered letters from the *Mujaddid’s* disciples to him and he himself received a letter from the *Mujaddid* which was included in

volume II of the *Maktūbāt*. Shaykh preached *Naqshbandi Sufī* doctrines in Kashmir.

Haji Yūsuf Kashmiri²

Haji Yūsuf Kashmiri, who seems to have obtained formal initiation into the *Naqshbandiyah* order, The *Mujaddid* wrote stating his own interpretation of traditional *Naqshbandiyah* terminology such as *Nazar-Bar-Qadar* and *Hosh-Dar-Dam* etc. for example he wrote that the *Nazar-Bar-Qadam* (watching one steps) in reality means a Sufīstical ascent in obedience to the *Prophet Muhammad (pbuh)*, and not, as usually understood, that Sufīstical progress should a attempt to rise to a stage not reached by other. *Haji Yūsuf Kashmiri* was instrumental to preach *Naqshbandi Sufī* teachings in Kashmir.

The following sufī Saints Of Kashmir propogated the doctrines of *Naqshbandi Sufī Silsilah* in Kashmir are as fellows:

1. **Syed Hilāl**, direct disciple of Khwājāh Bahāu'd-dīn Naqshband³.
2. **Mir Syed Amin** Later he known as Wusī Sāhid⁴.

Madhya Pradesh (Burhanpur)

Mir Muhammad Nomān¹

Mir Muhammad Nomān (997/1569-70) was the son of Syed

Shamsu'd-dīn Yāhya who was more famously known as Mir Buzerg. He was a renowned scholar of his time. Mir Buzerg's and grandfather, Majid Amir Jalalu'd-dīn and Syed Hamidud-dīn, respectively were also scholars of renowned.

Mir Muhammad Nomān travelled a lot in pursuit of knowledge. On his visit to Balk, he met 'Ubaydullāh Balkhi Ashqui and was influenced by him. On his return to India, he inducted himself into the *Naqshbandi* teaching as disciple of Khwājāh Bāqi Billāh. Later on, he was appointed as a disciple of Shaykh Ahmad Sirhindi, but Mir Nomān refused saying that his heart belonged to the disciple of the Khwājāh alone, wherein the Khwājāh replied: "Shaykh Ahmad is like the sun, in front of whom we are only little stars. There are very few spiritual masters like him in the present world." Upon hearing this, Mir Nomān duly corrected his notions and came under the patronage of Shaykh Ahmad.

Mir Muhammad was appointed as the *Khalīfah* of the Shaykh in Burhanpur in 1018/1609. Later, the Shaykh took him to Sirhind where he stayed for a long period. Mir Nomān died in 1052/1142. Mir Muhammad Nomān instructed to his disciples to preach *Naqshbandi Sufī* doctrines in Burhanpur.

Muhammad Hashim bin Muhammad Qasim AI-Nomāni AI-Badakhshani²

Muhammad Hashim bin Muhammad Qasim-al-Nomāni-al-Badakhshani was the son of Qāsim-al-Nomāni, a derwish and an 'Ālim of Badakhshan. It is revealed by his own account in *Zubdatul- Maqāmāt* that, although his ancestors were *Kubrāwi Sufīs*, he was in his youth attracted by the Naqshbandi order. Having gone to India, he met Mir Muhammad Nomān at Burhanpur and in 1031/1621-2 visited Shaykb Ahmad Sirhindi, in whose service he remained for two years. He died in about 1053/1643 and is buried at Burhanpur.

Andhrapradesh¹

Naqshbandi Sufī Silsilah reached South India through the disciples and *Khalifahs* of Syed Ahmad Shahid Rai-Barelavi. *Maulānā* Syed Muhammad 'Alī Rampuri, a disciple of Syed Ahmad Shaid, visited Madras, Karnal, Kadappa, Udigir, Nellore and many other important cities of South India and enrolled many disciples for the cause of socio-religious reform and to preach *Naqshbandi Sufī* doctrines there.

Nawab Mubarezu'ddaula (d. 1839) a close associate of *Maulānā* Muhammad 'Alī. Spiritually he belonged to *Naqshbandi Sufī Silsilah*.

Some important disciples of Nawāb Mubarez'uddaula, who propagated *Naqshbandi* teachings in Andhra Pradesh are as follows:

1. *Maulānā* Muhammad Salim
2. *Maulānā* Qazi Muhammad Asif
3. *Maulānā* Lal Muhammad ('Abdul Hadi)
4. *Maulānā* Syed Muhammad Abbas
5. *Maulānā* Pir Muhammad
6. *Maulānā* Abdul Razzaq
7. *Maulānā* Muhammad Qasim Hakim
8. *Maulānā* Muhammad Fakhru'd-din
9. *Maulānā* Sujau'd-din
10. *Maulānā* Wahidu'd-din
11. Janab Karamat 'Alī
12. *Maulānā* Imamu'ddin
13. *Janab* Faridu'd-din
14. *Janab* Muhammad Zafar
15. *Janab* Muhammad Hasan Muhammad
16. Syed 'Abdul Waheed
17. *Hafiz* 'Abdul Shāmi

18. Syed Jalalu'd-din

19. *Janab* Muhammad Sharfu'd-din

Chennai (Madras)¹

Naqshbandi Sufi Saints of Madras played a very crucial role in Madras. Some notable *Naqshbandi Sufi Saints* who extended the *Naqshbandi Sufi Silsilah* in Madras are mentioned here.

1. *Maulānā* Nasiru'd-din Muhammad Madrasi Nuwaiti, belonged to Koukan. His father was Qazi Nizamu'ddin Ahmad Saghir, who maintained very good relation with *Nawab* Muhammad 'Ali of Arakot. Qazi Nizamuddin translated *Zubur* and *Injil* (Bible) from Arabic to Persian. In 1189 A. H., *Maulānā* Nasiruddin Muhammad Madrasi was appointed power Instructor of Arakot. He preached *Naqshbandi Sufi Silsilah* in Madras. He died in 1206 A.H./April 1792. In A.H. 1238 *Maulānā* Muhammad Ghaus Sharful Malik Bahadur collected the *fatwas* of his father and published it under the title 'Nasiriyya'. Qazi Badruddin continued his father's mission.
2. Hazrat Mualana Shah Abdul Latif Qadiri (Qutb-e-Vellore) was a *Naqshbandi Sufi Saint*. *Maulānā* Abdul Latif was a disciple of *Maulānā* Ishaq Dehlavi, *Naqshbandi*; who met him in Makkah in 1288 A.H. *Maulānā* Latif died in 1289

A.H., at Madinah. He propagated *Naqshbandi Sufī Silsilah* in Madras.

3. *Maulānā* Shah Muhammad Sulaiman Tunsubscribe was born in 1184 A.H./1770 CE. He came from Afghanistan and settled in Tunsubscribe in Sind. He also believed in *Naqshbandi Sufī doctrines*.

Kerala¹

Naqshbandi Sufī Saints of Kerala also played a very significant role in the spread of *Naqshbandi Sufī Silsilah* in Kerala. Some eminent *Naqshbandi Sufī Saints* of Kerala who accepted *baiat* in the hands of Syed Ahmad Shahid and preached *Naqshbandi Sufī Silsilah* in Kerala are as follows:

1. Shaykh Syed Alavi Muntasami (b. 1752/53). He came from Yemen and a descendant of Imam Husain.
2. *Qazi* Omar Veliyankode (1765/66 CE). He was a resident of Mullapuram, Kerala.
3. Syed Fazl Munfarami (b. 1824 CE), son of Syed Alavi.
4. Syed Midiyan Kurakal.
5. Syed Kunni Koya.

Orissa¹

Maulānā Zainul Abedin and *Maulānā* Muhammad Abbas were very close associates of *Nawab* Mubarezu'ddaula and *Maulānā* Enayat Ali and Wilayat Ali of Patna. Both *Maulānā* Zainul Abedin and Mualan Muhammad Abbas were instructed in 1839 by the Patna *Khulafa* to visit Orissa and propagated the doctrine of *Naqshbandi Sufī Silsilah*.

The above *Sufī Saints* of *Naqshbandi Sufī Silsilah* of Andhra Pradesh, Madras, Kerala And Orissa, not only preached *Naqshbandi Sufī* doctrines there but they became instrumental to eradicate un-Islāmic beliefs and practices which were prevailed there. They strictly followed the path of *Sharī'ah* while they were preaching *Tasawwuf*. The main objectives of the *Naqshbandi Sufī Saint* was to create an *Islāmic* society, and it is true to say that it is due to the efforts of *Naqshbandi Sufī Saints* and impact of *Naqshbandi Sufī Silsilah* a large number of Indian Muslims back to the original teachings of *Qur'ān* and *Sunnah* of *Prophet Muhammad (pbuh)*.

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CONCLUSION

CONCLUSION

The present thesis is on **Impact of the *Naqshbandi Silsilah* on Indian Muslims**. The work contains nine chapters. Chapter first discusses introduction. Chapter two is on political and religious conditions of the Muslim world during the sixteenth and seventeenth centuries. Chapter three deals with socio-religious conditions of India during the reign of Emperor Akbar. Chapter four emphasizes socio-religious conditions of Indian Muslims in general. Chapter five examines origin and development of *Naqshbandi Sufi Silsilah*. Chapter six focuses doctrines of *Naqshbandi Silsilah*. Chapter seven highlights Shaykh Ahmad Sirhindi as a *Sufi* reformer. Chapter eight evaluates the doctrines of *Wahdat-al-Wujūd* and *Wahdat-as-Shuhūd* and finally Chapter nine critically analyzes the impact of *Naqshbandi Silsilah* on Indian Muslims state wise.

Akbar's religious policy made a very bad impact on the Indian Muslim society. As a *Naqshbandi Sufi Saint* and renovator of *Islām* Shaykh Ahmad Sirhindi played a very crucial role to eliminate Akbar's irreligious practices and preached the true doctrines of *Islām* till death. After his death, disciples and

Khalifāhs of Shaykh Ahmad Sirhindi continued to preach *Naqshbandi Sufī* doctrines for *Islāmic* revivalism in India.

Naqshbandi Sufī Silsilah is closer to orthodoxy than any other *Sufī* orders in India. The major contribution that Shaykh Ahmad Sirhindi made is his reformation in *Sufī* thoughts. He emphasized that *Sufī* practices must be based according to the spirit of *Qur'ān* and *Sunnah* of *Prophet Muhammad* (pbuh). He rejected all *un-Islāmic Sufī* practices which were prevailed the then in Indian Muslim society, and instructed to follow *Sharī'ah*.

Chapter first focuses the aims and objectives of the study and a brief appraisal of the sources of study. Though there are a lot of sources but it is very difficult to discuss all sources in detail. Therefore, we confined ourselves to outlined only primary and selected secondary sources. Then we have discussed aims and objectives of the works; by whom the works were composed publishers and year of publication.

Chapter second highlights the political and religious conditions of the Muslim world during the sixteenth and seventeenth centuries. Though we confined ourselves within the boundaries of India alone but for better understanding of Shaykh Ahmad Sirhindi's thought and its impact on the Indian Muslims we also made a brief survey on environs political and religious

conditions of neighboring countries and their religious, cultural and intellectual connections with India as well.

In this chapter we have discussed socio-religious conditions of Muslim world, particularly 'Arabia, Iran, Afghanistan and Egypt etc.

For instance, after the death of *Sultān* Salāhu'd-dīn in 589/1139, he left the Arab countries, or the Middle East without a strong political leader. However, in the opening decades of the sixteenth century, *Sultān* Salīm I (918 AH-926 AH), the founder of the Ottoman Empire, consolidated entire 'Arab world under one banner. He extended his dominion from Syria up to Egypt in 923/1517. This was especially important since this region had been under the sway of the Mamluks for the last two hundred years. During the rule of his descendant, *Sultān* Murād III (982-1004 AH), the *Ka'aba* was reconstructed in (984/1577). The *Mujaddid*, then, was young.

Transoxiana (Turkey) of medieval literature or Turkey was another important centre of *Islām*, well known for its art and culture. Important works on *Islāmic* literature such as *Sharah Waqāyah and Hidāyah*, which are still important books of study in India, were written here. The *Naqshabandiyah* School of *Islāmic Tasawwuf* originated here. The Shaybāni dynasty of Uzbeks came

to rule Turkey in the beginning of the sixteenth century, and its rulers ‘Ubaydillāh bin Muhammad (918-946 AD)³ and ‘Ubaydillāh bin Askand (A.H. 961-1006)⁴ made Bukhara their capital.

Afghanistan, the immediate western neighbor of India was at that time, divided into two, of which the areas of Hirat and Sistan were under Iran, while Kabul was a part of the Mughal Empire. Qandhar which initially was under the rule of the Iranians, was surrendered to Akbar in 1003/1595 by a Safāwid prince, Muzaffar Husayn Mirzā. From then on, Afghanistan became a dependency of India and continued to be till the middle of the eighteenth century, when Nādir Shāh ended Mughal rule in India in 1151/1738.

After this, the Lodi ruled in India, until their last ruler Ibrāhim Lodi, was defeated in 932/1526, by the Mughal ruler, Bābur who laid the foundation for the longest and most stable Muslim dynasty to rule over India for a long time to come. Sikander Lodi (923/1517) was a pious and generous ruler who had a high regard for scholars. The Lodi rule was followed by a brief rule of Sher Shāh Sūri from 946/1540 – 952/1545. His successor Salīm Shāh Sūri could not hold on for long and eventually lost power to Akbar in 963/1556. When Jahāngīr came to the throne the *Mujaddid* was 43 years of age.

In Iran, on the other hand, Shāh Abbās, the most successful Safāwid ruler, covered 800 miles by foot, on his pilgrimage from Isfahan to Meshhad, and swept the grace of Calīph ‘Alī in Najaf.

The people of Afghanistan and Turkey have also been known for their religious bend of mind. When the Afghans and Turks came to rule in India, they brought with them their religiosity. The Indian Muslims came to follow the Hanafite laws for the major parts, except in the coastal areas, including Malabar. It was in this region of India that treatises such as *Fatāwā Tatārkhāni* and *Fatāwā Qāzi* came to be written.⁸

The sixteenth century was not an age of any kind of intellectual awakening, as the previous centuries had been. No new or significant addition was made in the fields of thought, science or even culture. Great scholars like Hāfiz Ibn Taimiyah (d.728/1328), Taqīu’d-dīn bin Daqīqul-‘Īd (d.702/1303), ‘Alāu’d-dīn Bāji (d.714/1314), Jamalu’d-dīn ‘Abul Hajjāj al-Mizzī (d.742/1341), Shamsu’d-dīn Al-Zahabī (d.748/1347) and Abū Hayyān Nahwī (d.745/1344), who existed in the second half of the fourteenth century, and who had made contributions in the fields of the *Hadīth*, (narratives and traditions), *Kalām* (dialectics), *Tārīkh* (History) and *Rijāl* (biography) were no longer there. Ibn Hajr al-‘Asqalānī’s (d.852/1448) monumental work, *Fath-al-*

Bāri, a commentary of the *Sahīh –Al-Bukhāri* had also been written in this glorious era.

However, it is not that the sixteenth century was completely bereft of any great scholar or work on *Islām*. In the beginning of the century, Shamsu'd-dīn Sakhāwī (d.902/1497) and Jalālu'd-dīn Suyutī (d. 911/1505) existed, who were eminent scholars in their own field. There also existed Shamsu'd-dīn al Zahabī who wrote the *Fath al Mughīth b' Sharh al-Fiyat-il-Hadīth*, a book on the subject of principles and technical terms of *Hadīth*. He wrote another work, *Al-Zau ul Lām'e l'ahl al-Qarn al-Tās'e* along biographical lines.

Suyūti, the well known scholar of *Islāmic* history, living and writing this time, has covered vast subjects in his work *Tafsīr Jalālain*, which is acclaimed as a prominent work of this time.

Chapter third discusses Socio-religious conditions of India during the reign of Emperor Akbar. In this chapter a critical appraisal has been done on the socio religious conditions of India, under the Emperor Akbar which was golden age of Mughal rule. In the beginning, Akbar's reign began with orthodox religious values. Historians of Akbar's era agree that Akbar's reign began on a note of orthodox religious values. *Mullā 'Abdul Qādir Badāūnī* (d-1004/ 1595), in his *Muntakhabut Tawārīkh* proves that

Akbar was initially a strict *Muslim*, as were his forefathers. Having a limited outlook, especially in terms of education, Akbar undertook long journeys to the tombs of *Saints*, as was the custom in those days. He even punished those who went against religious tenets. The *Muntakhabut Tawārīkh* discusses initial period of Akbar's rule. "The emperor set out to pay homage on the birth of Prince Salīm, by foot from Agra to Ajmer, covering six or seven coses each day. After fulfilling these sites, he returned in the month of *Ramazān* and camped outside Delhi, visiting the tombs of various *Sufī Saints*."

"The emperor put to death Mirzā Muqīm of Isfahan and *Mīr Yāqūb* of Kashmir for being *Shī'ahs*."

"With a view of visiting the greatest of all Shaykh the honoured Shaykh Farīd went to Ajodhan, which is known as pattan."

"At the beginning to the month of *Sh'abān*, the emperor proceeded from Delhi to Amjer, and at the beginning of *Ramazān*, arrived within seven coses of Ajmer. Dismounting in his accustomed manner, he presented a pair of kettle drums, and customarily, held long discussions with learned men on religion".

“In 980/1575, the *Ibādat Khānā* was complete, and the emperor spends entire night there praying to *Allah*. He recited *Yā Hūw* and *Yā Hādī* frequently.” In which he was well versed.

After Friday prayers, Akbar would go to the chapel of *Shaykhul-Islām*, and hold discussions with Shaykhs, ‘*Ulamā*’ etc, on philosophical subjects.

But eventually he turned against ‘*Ulamā*’ after experiencing some displeased behavior with them. Unfortunately Akbar’s reign did not have such scholars who let him pursue religion steadfastly. They led him into various diversions, which proved detrimental to the *Islāmic* rule which was the initial aim of the dynasty.

Then some of his court members like *Mullā* Abul Fazal and Faizi, provoke him to establish his own religion. Which was later named as *Din-i-Ilahi*. This caused a great threat to *Islām* and Shaykh Ahmad Sirhindi resisted against it.

Chapter four focused on socio-religious conditions of Indian Muslims in general. Action and reaction between *Islām* and Hinduism continued throughout the period of Muslim rule in India, accelerated on the occasions by the liberalism of some Muslim rulers until in the early nineteenth century, *Islām* in India presented so corrupt a picture as to occasion of revivalist and reactionary movements. As regard to social structure and life,

there were important changes in the complexion of Muslim community which had a profound effect both in political matters and cultural life. Although community of faith made the Muslims more homogeneous than the Hindus, social divisions were minimal among them, inhibiting free intercourse and intermarriages. In the case of immigrants and their descendents, old time differences and prejudices persisted. Among the reverts, there was a perceptible difficulty in getting out of the old caste structure and caste mentality despite change in faith.

As regard the Hindus, their social structure remained mainly unaffected and their pattern of life followed largely on the same old traditional lines. Even in the earlier period, more important than the system of four classes, was the rise of a plethora of castes and sub-castes with further sub-divisions, based on professional, regional and other differences.

Pre-modern Indian society was undoubtedly oppressive to women. The precise nature of the oppressive relationship however varied within different classes and communities, and with time. In the Hindu communities women were ill-treated and were denied their rights.

The Mughal administration pursued a policy of discouraging *Sati Partha* even then *Sati* occurred two or three times a week in the capital, Agra, during the late years of

Jahāngīr's reign. The Muslim women could claim a dower (*Mahr*) for themselves from their Husbands as the base of marriage contract and also inherit the father's property.

The nobility in India was not a legal category but indicated a class of people who were not only involve in the task of government at the higher level but reflected a certain level of culture and urbanity. Both the numbers and composition of the nobility underwent a change as the Mughal Empire was consolidated and expended to cover entire country.

As regard customs, manners and festivities, medieval India, no doubt, witnessed many changes as life could not be static. One broad fact that strikes the eyes, however, is the similarity between the customs and habits of the Hindus and Muslims despite the religious disparity. In many important matters connected with ceremonies of birth, marriage and death, their ceremonial was, broadly speaking similar. This was no doubt due to the fact that the majority of the Muslims were Hindu reverts, who were deeply attached to their old habits of life. This apart, there must have been many cases of conscious or unconscious adoption of each other's customs because of their attractiveness or their social value. For example the Mughal sovereigns were very particular or celebrating their birthdays every year both according to lunar and the solar calendars.

The sixteenth century did not yield much in terms of intellectual development. The general populace of Muslims did not adhere much to the religious tenets of *Islām*; and were more in tune with borrowed wisdoms, pedagogy and philosophies. They did not adhere to the teachings of their religion and justified their action on the basis of wrong and concocted injunctions.

Chapter five and six focused on the origin, development and doctrines of *Naqshbandi sufi Silsilah* in India. The *Silsilah-i-Khwājgan* known as the *Naqshbandi Sufi Silsilah* in India, originated in Transoxiana (Turkey) under the foundership of Khwājāh Abū Yūsuf *Hamdāni* (d. *Muharram* 535/*August* 1140). The Khwājāh was born in Marw and received his education in Baghdad and passed his life in Marw and Herat. But he died in Marw. Khwājāh Abū Yūsuf's major disciples are: Khwājāh 'Abdullāh *Barqi*, Khwājāh Hasan *Andaqi*, Khwājāh Ahmad *Yasawi* and Khwājāh 'Abdul Khāliq bin 'Abdul Jameel, who came from *Ghujdwan* and he was better known as the originator of the rules or principles of the *Silsilah-i-Khwājgan*. Eleven rules have been set as the base of the *Naqshbandi Silsilah*. Of these, eight were forwarded by Khwājāh 'Abdul Khāliq *Ghujduwani* and Khwājāh Bahāu'd-dīn *Naqshband* added three more. The *Rashahat-i'ayn al-hayat* discusses them in detail.

1. *Hosh dar dam* (Awareness in the Breath)
2. *Nazar bar qadam* (Watch your Step!)
3. *Safar dar watan* (The Journey Home)
4. *Khalwat dar anjuman* (Solitude in the Crowd)
5. *Yād kard* (Remembrance)
6. *Baz gasht* (Returning (from distraction, Going Back))
7. *Nigāh dasht* (Attentiveness)
8. *Yād dasht* (Continued Remembrance)
9. *Wuqūf-i-zamani* (Awareness of One's State of Mind / Time)
10. *Wuqūf-i-adadi* (Awareness of Number)
11. *Wuqūf-i-qalbi* (Awareness of the Heart)

Chapter seven evaluates Shaykh Ahmad Sirhindi as a *Naqshbandi Sufī* reformer. We have given a brief life sketch of Shaykh Ahmad Sirhindi. Then we have discussed his early education, adherence to Khwājāh Bāqi Billāh and evolution of his personality as a great *Sufī* of the time. Then we have focused some of his famous disciples and contemporary *Sufīs* of India.

Chapter eight critically analyzed the doctrines of *Wahdat-al-Wujūd* and *Wahdat-as-Shuhūd*.

Chapter nine critically examined the impact of *Naqshbandi Sufī Silsilah* on Indian Muslims. In this chapter we have arranged

the *Naqshbandi Sufī Saints* of India and the impact of this *Silsilah* on Indian Muslims state wise. We have given brief life sketches of eminent disciples and *Khalifahs* of Shaykh Ahmad Sirhindi who preached the *Silsila* after Shaykh Ahmad Sirhindi in the major regions of India like, Punjab, Lahore, Delhi, Uttar Pardesh, Bihar, Bengal, Assam, Kashmir, Madhya Pardesh, Andhra Pardesh, Chennai, Kerala and Orissa. This *Silsilah* became a mass movement and gained popularity among the Indian masses.

It appears that *Naqshbandi Sufī Silsilah* played a vital role for reforming *Sufī* doctrines of various Indian *Sufī* orders and propagated the true spirit of *Islām* in India. The only reason is this *Sufī Silsilah* is closer to orthodoxy, and the order made a very good impact on Indian Muslims. *Naqshbandi Sufī Saints* tried their best to preach true spirit of *Tasawwuf* based on *Qur'ān* and *Sunnah*. This *Silsilah* rejected syncretistic beliefs and practices which were prevailed among the Indian Muslims due to Hindu Muslim cultural assimilation and amalgamation.

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