

Personalities and Ideology of Pakistan


Ali Haider Chattha OMG

National Officer Academy

MUJADDID ALF SANI'S MOVEMENT

Introduction

- In the 16th century, during the reign of Akbar, Islam faced overwhelming threats. The Infallibility Decree in 1579 and Din-i-Ilahi in 1581 were considered to be grave threats to the religion. The Din-i-Ilahi, as propounded by Akbar, was a mixture of various religions. The new religion combined mysticism, philosophy and nature worship. It recognized no gods or prophets and the emperor was its chief exponent.

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- To believe in revelation was considered as “taqlid” (following authority blindly) or a low kind of morality, fit only for the uneducated and the illiterate. Akbar’s Din-i-Ilahi had literally made the orthodox Muslims outcasts in the affairs of the state. Akbar was actually influenced by the Bhakti Movement that had started during the Sultanate period. This philosophy propounded Hindu-Muslim unity. Many sufis, including Qazi Mulla Muhammad of Jaunpur and Qazi Mir Yaqoob of Bengal, condemned his religious innovations.

Early Life

Sheikh Ahmed Sirhindi Hazrat Mujajad Alf Sani was an Indian Islamic scholar from Punjab, a Hanafi jurist, and a prominent member of the Naqshbandī Sufi order. He is described as Mujaddid Alf Thānī, meaning the "reviver of the second millennium", for his work in rejuvenating Islam and opposing the heterodoxies prevalent in the time of Mughal Emperor Akbar.

He is said to have had considerable and long lasting influence in India and to have given "to Indian Islam the rigid and conservative stamp it bears today.

Wahdat-ul Wujud

- He joined the Naqshbandiya Silsilah under the discipleship of Khawaja Baqi Billah. He dedicated his sincerity of purpose to purify Islam and to rid it of the accretions of Hindu Pantheism as well as the philosophy of Wahdat-ul Wujud.

Wahdat-ul Shuhud

- He gave the philosophy of Wahdat-ush-Shuhud. Mujaddid Alf Sani wrote Ittiba-al-Nubuwwah. In this pamphlet, he quoted Imam Ghazali justifying the need for prophet-hood and explaining the inadequacies of human intellect.

Maktubat

- Through verbal preaching, discussions and his maktubat (letters) addressed to important nobles and leaders of religious thought, he spread his message amongst the elite in particular.
- He boldly opposed all plans to bring Islam and Hinduism together on the religious level, knowing that it would loosen the Muslim grip on the sources of imperial strength.
- Because of these letters, and general atmosphere in the country, he contributed to the swing from Akbar's heterodoxy to Aurangzeb's vigorous orthodoxy instead of a return to Babur and Humayun's policy of laissez faire. Iqbal rightly regarded him as the "Spiritual Guardian of the Muslims" of the Sub-continent and one whom God had alerted to the great perils inherent in the syncretism of Akbar.

Shah Waliullah

Introduction

History witnessed that whenever the enemies of Islam have created problems to crush it, God sends his pious persons to defend Islam. Shah Waliullah is also one of these Pious people who supported Muslims and their believes in the subcontinent in a very critical situation. He even stood against the corrupt Mughal government in 18th century which was very risky task. He not only reformed the religious, economic, political and social conditions of Muslims but also prevented them from Marhattas.

Biography

- Born on 21st February 1703 (14th of Shawal 1114 Hijri) in a respectable family of Delhi.
- His complete name was Qutub-ud-Din Ahmad Ibn e Abdul Raheem, but because of his pious nature people call him as Shah Waliullah.
- His father Shah Abdul Raheem was famous for his knowledge and greater understanding of Islam as he was a leading Hanafi Jurist, Islamic Scholar and founder of Madrassa e Raheemiya.
- Hazrat Shah Waliullah died in 1762.

Education

- Shah Wali Ullah received his early education in Madrassa e Raheemiya from his Father.
- In his childhood, he memorized the Holy Quran as well as learnt Hadees and Tafseer.
- He studied Arabic and Persian grammar and literature.
- He studied *metaphysical*, juridical, mystical, philosophical and theological texts and in the age of fifteen, he graduated and started teaching in the same madrassa (Raheemiya).
- After the death of his father he became the head of that Madrassa and taught there for twelve years.

Pilgrimage

- ❑ Went to Hijaz to perform Hujj and remained there for eight years to study Haddees and Fiqah from scholars like Abu Tahir bin ibrahim al-Kurdi al-Madani, Wafd Allah al-Makki, and Taj al-Din al-Qali.
- ❑ Informed about the situations prevailing in different Muslim States of the world.
- ❑ He saw there a dream and came back to Delhi with a new task.
- ❑ Training of pupils to enlighten the Muslims of subcontinent.

Conditions of India

- He was born four years before the death of the Mughal Emperor Aurangzeb. After Aurangzeb, the Mughal Empire was handed over to unable successors due to which the Muslim Community of India experienced severe problems and un-Islamic practices were growing quickly. That spiritual confusion created political chaos, and that later resulted in the disintegration of the Muslim rule in India as well as impact upon the socio-economic spheres in the region.

Causes of Muslim Decline

- | The officers and nobles of Humayun (Iranian) were doing interference.
- | The foreign influence on puppet government.
- No understanding of Islam according to its proper meaning and spirit.
- Division in class status like feudal lords, poor people and nobles sank.
- Overlooking of the principles of real Khilafat and kingship.
- | Sectarian conflicts.
- Money obtained from the exchequer by those who do not perform any corresponding duty.
- Exploitation of merchants, farmers and workers by Heavy taxation.

Reforms

- Religious Reforms
- Social Reforms
- Political Reforms
- Economic Reforms

Crusade against sectarianism (Shiah & Sunnis)

The entire Muslim community was disintegrated and noils had been grouped into two parties of Turani and Srani which were affecting the innocent people. Shah Wali Ullah opines that an unhealthy conditions which had impact in Muslim beliefs, thoughts, practices, morality, culture and socio-political administrative, lay in two things; (1) The transfer of political authority from the caliphs to absolute monarchs, and (2) The irrational following of Islam in the absence of Ijithad. In such critical situations Shah Waliullah tried to wipe out differences based on religious convictions. He wrote Izalat-ul-Khifa and Rhilafat-e-Khulafat to remove misunderstandings between Shiah and Sunnis.

Translation of Quran into Persian language

The differences on the minute details of interpretation were magnified into disputes. These controversies on minor issue tended to take the mind of the believers from the fundamentals and instead of uniting them, created division in their ranks. Shah Waliullah emphasized on the fundamentals of Islam. He introduced the people once again to the main sources of Islamic doctrine and law. In order to make it understandable to all he translated Quran into Persian language that was literary language at that time.

Balance between four schools of thought

- He wrote Al Insaf Fi Bayan Sahab Al Ikhtilaf in order to create a balance between the four schools; Hanafi, Hanbali, Shafi and Malike. This is a brief but a very interesting and informative history of the Islamic Jurisprudence of the last five centuries.

Importance of Jihad

- He educated the Muslim soldiers on importance of Jihad and asked them to go for Jihad for Islam.

Controversy between Sufis and Ulamas

- Shah Waliullah tried to reconcile the controversy between Sufis and Ulamas about Wahdat-ul-Wajud and Whdat-ul-Shahud. He had urged for the reform of Sufism and not its rejection. He wrote several pamphlets on this subject in which he analyzed the evils and virtues of Sufism. By giving an Islamic interpretation to the Sufi doctrines, Shah Waliullah removed the distaste which the Ulema had felt for Sufism and the Sufis. Shah Waliullah has, therefore, not only bridged the gulf between the Sufis and the Ulema but also harmonized the differences prevalent among different sects of Sufis.

School for Hadith

- He established a school for study of Hadith in which he has left behind several works including an Arabic and Persian Commentaries on "Mu'atta", the well-known collection of the traditions of the Holy Prophet (PBUH) compiled by Imam Malik. He attached great importance to this collection of traditions by Imam Malik, even greater than those of Imam Bukhari and Imam Muslim.

Reintroduced Ijtihad

- At that time it had been established by the orthodox circles that after the final codification of Islamic law by the four great jurists, the doors of interpretation were closed for ever. Shah Waliullah denounced this principle and adopted Ijtihad richly. He wrote a pamphlet on the principles of Ijtihad (independent interpretation) and Taqlid (conformity). But the most outstanding of all his works “Hujjat-Ullah-il-Baaligha” which deals with such aspects of Islam that are common among all Muslim countries.

Social Reforms

▮ Social-moral regeneration

It was not enough to remove doctrinal differences among the Indian Muslims as at that time they were experiencing moral crisis and adopting un-Islamic practices.

In response to this Shah Walilluh presented Islamic teachings in a rational way and inspired people to spend their lives in accordance to the teachings of Islam.

▮ He set up a social order on the basis of unity, brotherhood, fraternity and economic equality and these were characteristics of Islamic Socialist system at the time pious Caliphs.

▮ He educated people to do not spend extra expanses on different festivals and marriage ceremonies. He criticised the luxurious life of Mughal rulers and their nobility.

Political Services

Letter to Mughal Emperor

- He wrote letter to Mughal Emperor to wake up them from ignorance and boldly criticised their luxurious life and advised them to come back to their real responsibilities

letter to Ahmad Shah Abdali

- Shah Waliullah requested Ahmad Shah Abdali, who came to defend India and defeated Marhattas at the third bloody battle of Paanipat in 1761. The victory blasted the power of Marhattas and opened new ways for the revival of Islam in Subcontinent.

Economic Reforms

- ❑ **Economic Equilibrium**
- ❑ **Rights of Labourers;** The laborers, farmers and those who render intellectual services to the society, rightly and richly deserve a pretty share from the national wealth which they produce.
- ❑ **Low Taxes;** the government is prohibited to tax the people beyond their capacity.
- ❑ He criticized the concept of poverty, which was common among Muslims that God likes poverty and real Muslims do not struggle for wealth.

Socialism

- Hazrat Shah walullah is considered as the forerunner socialist leader Karl Marx as he propagated equal distribution of money on socialistic basis. In his book, “Hujjat-Ullah-il-Baaligah” he criticised capitalism as it exploits the poor people and therefore is the main cause of the downfall of the Sassanid and Roman Empires. He was of the opinion that capitalism has caused different revolutions in the past which suffered the world and created unrest in the society. He favoured intellectual Revolution and wanted to bring peacefull changes to the society.

Descendants of Shah Wali Ullah

Shah waliullah married twice. From his first wife he have one son Sheikh Muhammad and one daughter Ammatul Azeez. The second wife of shah Waliullah was the daughter of Shah Sanaullah and she had four sons. When shah Waliullah died, his son Shah Abdul Azeez has taken the responsibility and cared for his sister and brothers. Every descendant of Shah Waliullah contributed to the Islamic academia after him.

Legacy

When he returned to Delhi from Hijaz in 1732, he wrote many books and produced various precious works until his death in 1763. His most important work is *Hujjat Allah al Baligha*. In this book he has presented the Islamic teachings in light of scientific objectivity. He also worked on theology, Meta physics, politics, economy, social and religious aspects of life. His interest and understanding of Islamic learning made him to contribute a lot and only within a short period of 30 years he produced more than 50 works of extremely good quality in two famous languages like Arabic and Persian.

Conclusion

His dynamic personality presented him as a good writer, brave soldier and warrior/ Mujahid, Mujtahid, Reformer, scholar, economist, socialist and a great leader of the Indian Muslims. Through his writings, he presented comprehensive effect and contributed by training Muslims to found a school of thought that later completed his mission. He lighted the candle of Islamic revivalism which was kept aloft by his son and worthy successors. His outstanding characteristics made Allama Muhammad Iqbal remarks that "he was the first Muslim to feel the urge for rethinking the whole system of Islam without any way breaking away from its past".

Syed Ahmad Shaheed Braelvi

- A; Early Biographical Details
- B; Beliefs
- C; Works
- D; Importance

A; **Early Biographical Details**

- ☐ 1: Birth
- ☐ 2: Education
- ☐ 3: Life after education

1: **Birth**

- ❑ Syed Ahmad was born near **Lucknow** in a small town of **Rai Bareli** in **1786**.
- ❑ His father died when he was young.

Education

- ❑ In **1806**, he went to **Delhi** and enrolled (joined) in **Madrrassa Rahimiya**.
- ❑ For two years he studied under the sons of Shah Wali Ullah.
- ❑ He learned the **Holy Quran** and **Hadith**.

Life After Education

- ❑ He was the man of action then a scholar.
- ❑ In **1810**, he joined the forces of **Amir Khan**, a pathan military leader.
- ❑ During this period of life he learned the use of European weapons.

Life After Education

- ❑ He made himself so perfect that he was given the command of a group of soldiers.
- ❑ Due to his piety he was also made responsible for leading the troops in prayer.

Life After Education

- ❑ In **1817**, Syed Ahmad returned to **Delhi**, where his work became important in trying to restore Islam to its original purity.

Beliefs

- ❑ (a) He believed that freedom of Muslims could only come as a result of armed struggle against the foreign and non-muslim forces which were oppressing them.

Beliefs

- ❑ (b) Syed Ahmad believed that there was need to end the evils that had corrupted Islamic society consequently.

Works/Efforts

- ❑ In 1821 he went to Hajj, before going he held meeting with leaders and spread his belief
- ❑ He started **Jihad Movement** against non-muslim oppression. He believed that once this was done Islam could be rejuvenated.

Works / Efforts

- ❑ He toured the Punjab and north frontier to enlist the man to fight with Sikh.
- ❑ He travelled thousands of miles to raise the Mujahideen.
- ❑ Established headquarter near Peshawar, send message to Rajeet Singh

Works / Efforts

- ❑ He fought many battles against Sikhs.
- ❑ His army was defeated because of bribery of Yar Muhammad khan and his servant.
- ❑ In 1831 he martyred at Balakot with six hundred Mujahideen.

Sir Syed Ahmed Khan

- Sir Syed Ahmed Khan was a great Muslim Scholar and Reformer.
- Sir Syed Ahmed Awakened the Muslims from their Slumber to put up a struggle for the revival of their past position of eminence.

BIOGRAPHY

Name	Ahmed Taqi
Born	17 Oct 1817 Delhi
Father	Mir Muttaqi
Mother	Aziz-un-Nisaa
Maternal Grand Father	Khawaja Farid-ud-din

Khawaja Farid-ud-din had twice served as Prime Minister of Mogul Emperor and held trustworthy position under the East India Company.

Education

- He got his primary education from his maternal grandfather , which include , Study of Holy Quran , Arabic and Persian Literature.
- Later he also acquired excellence in history, mathematics and medicine.
- He had also been introduced to some of India's most able writers and had developed a love for literature.

Employment

- Joined East India company as Record Keeper(Naib Munshi), he rose to the position of chief Assessment Official (*Chief Judge in some references*).
- During his employment at Bijnor , he saved the lives of British Women and Children at risk of his life.

Writings

- **Asar-us-Sanadid**
- **Risal-I-Asbab-e-Baghawat-e-Hind**
- **Indian Musalmans**
- **Essay on the life of Muhammad (PBUH)**

- In 1868, he went England and visited educational institutions. The University of Cambridge impressed him the most.
- This visit provided him an opportunity to think over and give a final shape to his plan to establish institutions in India.

Honors

- Worked Member of **Governor General's Legislative Council** (1878-1883)
- Was appointed as **Member of Public Service Commission** in 1887.
- The **Government** of that time centered the Title of **SIR** on him.
- Was made a **Knight Commander** of the **Star of India**.

Death

Great Scholar and Leader died on 27th March 1898, at Aligarh, India.

Aligarh Movement?

- The Aligarh Movement was founded by Sir Syed Ahmed Khan, the greatest Muslim educationist of the 19th Century.
- The Services which Sir Syed Ahmed Khan rendered for the Muslims are known as the Aligarh Movement in the history of Muslims of India.

Aligarh Movement

- Aligarh movement was aimed at apprising the British that Muslims are not only responsible for the War and therefore undue wrath should not be inflicted to them.
- To persuade the Muslims to get modern education and exhibit moderate outlook in every sphere of life.

Causes of Aligarh Movement

- After the War of independence of 1857 the British did not trust on Muslims, according to them British thought Muslims were only cause of War of Independence. As a result they adopted policy of oppression and repression towards Muslims.
- Suffering of Muslims Doubled when Muslims refused to send their Children to Missionary/ European and Government Schools because they hated English Language.

- The British Government Excluded the Muslims Government excluded the Muslims from reasonable government Jobs.
- In Government Office of Calcutta a Muhammadan (Muslim) could hope only for any post above the rank of a porter ,messenger of filler of Ink-Pots.(Dr. Hunter)

Aligarh Movement

Objectives

- I. To create an atmosphere of Mutual understanding between the British Government and Muslims.
- II. To persuade Muslims to learn English Education.
- III. To persuade Muslims to abstain from politics of agitation.
- IV. To produce an intellectual class from amongst the Muslim Community.

Works (Aligarh Movement)

- ❑ Farsi Maddarsa Muradabad (1859)
- ❑ Victoria School Ghazipur (1864)
- ❑ Establishment of Scientific Society
- ❑ Aligarh Institute Gazzatte
- ❑ Tehzib-ul-Ikhlaq (*Magazine*)
- ❑ {MAO} Muhammadan Anglo Oriental College, Aligarh (*8th January 1877*)
- ❑ Muhammadan Educational Conference (1886)
- ❑ Aligarh Muslim University (*His Dream came into being in 1920 after 22 years of his death.*)

Conclusion

- Besides his prominent role in the educational uplift of the Muslims, Syed Ahmed Khan's writings played an important role in popularizing the ideals for which Aligarh stood.
- He also succeeded in enlisting the services of a number of Distinguished English professors like Bech, Morison, Raleigh and Arnold to stand Aligarh college into a first rate institute.

Conclusion

- Syed Ahmed's Aligarh Movement played a significant role in bringing about an intellectual revolution among the Indian Muslims, thus he succeeded in achieving his objectives, which were Educational Progress and Social Reform.
- His efforts earned Sir Syed the title "Prophet of Education", Education is actual base of Pakistan.

Sir Syed Ahmed Khan

Call me by whatever names you like. I will not ask you for my salvation. But please take pity of your children. Do something for them (send them to the school), lest you should have to repent (by not sending them)

Sir Syed Ahmed Khan

Man himself is his own greatest teacher.

Sir Syed Ahmed Khan

Two nation theory

