

ASSIGNMENT No. 2

Q.1 Why had Shah Wali Ullah invited Ahmad Shah Abdali to attack Delhi?

Shah Waliullah was a great Muslim reformist of 18th century in India. He was a brilliant thinker and scholar with critical insight of political scenario of that time. He worked for the betterment and true education of Muslims on right Islamic norms. At that time in the Muslims after ruing India magnificently were going to lose power. The decline of Muslim rule in India had already begun and Muslims were being exploited at every facet of life. In order to bring Muslims of India on right path and help them Shah Waliullah worked really hard. He was born on 21st February 1703 in Delhi and he died in 1762. His father was a famous religious personality at that time his name was Abdur Rahim he was a famous educationist who was running a Madrasah called Madrasah –i-Rahimiyah. Shah Waliullah got his early education under his well educated father who taught him well and he was also enrolled in Naqshbandiyya Sufi order to enrich his spiritual insight. Soon he got permission to teach at father's Madrasah, where he continued teaching for next 12 years. In 1730 he got a chance to go to Mecca where he performed pilgrimage and got lucky to get education from the leading Muslim scholars of that time. It was a time when a new thought got roots in his mind that the position and predicament of Muslims at home was overwhelming. That it was a time for Muslims of India to adopt true spirit of Islam, this is because of their religious decline Muslims of India were facing decline in social, political, and economic aspects as well. So he decided to take a lead and started working to show Muslims actual spirit of Islam in rational manner. He contributed literary fields as well like; in 1738 he translated Quran into Persian despite of opposition he faced by orthodox Ulemma. He worked to bring together Shiites and Sunnis and Ulemma and Sufis. He proposed ways like Ijtihad in Islam and denounced blind Taqlid. He believed in grooming of Muslims as a society and educated them to live up as a society in which economic and social justice would prevail. He educated Muslims of India to emancipate Muslim society from economic injustices and social biases. He wrote almost 50 books on various subjects he trained a group of Ulemma to spread the true knowledge of Islam. He opened many branches of his school in Delhi to spread his school of thought. His versatility was his main asset; he worked on every prospected field which could raise the standard of Muslims as a nation or individual entity. He laid the foundations of all political, religious, and intellectual movements which would initiate in Indian sub-continent by Muslims in future. He was an authentic theologian and scholar of Islam; he had great understanding of Quran and Hadith. He also gave many economic theories which gave reasons which became the cause of decline of Muslims. Politically Shah Waliullah was a vibrant personality. He ran an indigenous political movement of its kind in India. He tried to unite Muslims as a single entity. His main political agenda was a retain Mughal Empire; he became the cause to invite Ahmad Shah Abdali to India in order to fight Marathas who were undermining Mughal rule at that time. Thought his efforts to maintain Muslim rule in India did not capitalize but it would provide an insight for future political, intellectual and religious movements in India.

Quran Translation into PersiAN LANGUAGE

The most monumental task he performed was to translate the Quran from Arabic to Persian which was the language spoken by the Muslims at that time in India. His aim was that educated Muslims may have access to the Quran without depending on the scholars who had opposed his reformatory measures. The short sighted ullaama gathered and wanted to kill him for his sin of translating the Quran from Arabic to Persian but he continued with his task till he completed it. This task was appreciated by Allah so much so that the Quran is translated to many languages.

Hujatul Baligdh (Popular Book)

Apart from the Holy Quran, Shah Waliullah also wrote authentic books on Hadith, the principles of Hadith, Tafseer and on mystical subjects. But the most popular book of "Hujatul Baligdh". This book explains how Islam was found suitable for all races, cultures and people of the world and how successfully it solves social, moral, economic and political problems of human beings.

Al Fauzul Kabeer Fee Usool

Al Fauzul Kabeer Fee Usool at Tafseer, a booklet in Persian that follows his Persian translation of the Qur'an. It contains the nucleus of the Qur'an, the rules for interpretation, and interpretations of the Qur'an by other famous scholars

Analyzing his political thought, Iqbal states:

"The Prophetic method of teaching, according to Shah Waliullah is that, generally speaking, the law revealed by a prophet takes especial notice of the habits, ways and peculiarities of the people to whom he is specifically sent. The Prophet who aims at all-embracing principles, however, can neither reveal different peoples nor leave them to work out their own rules of conduct. His method is to train one particular people and to use it as a nucleus for the build up of a universal 'Shariah'. In doing so, he accentuates the principles underlying the social life of all mankind and applies them to concrete cases in the light of the specific habits of the people immediately before him." ("Reconstruction of Religious Thought in Islam")

Letters By Shah Wali Ullah

He wrote open letters to:

- Mughal rulers, to give up their corrupt and inefficient practices.
- Soldiers, for forgetting to inculcate within themselves the spirit of Jihad.
- Artisans, workers and peasants, reminded them that on their labors the economic prosperity of the state depends.
- The Emperor, to teach a lesson to the Jats threatening the Mughal Empire and also wrote to him not to give jagirs to mansabdars, who were not loyal to the state.
- Masses, to be conscious of their duties and not to indulge in the accumulation of wealth.

He wrote to Ahmad Shah Abdali to give up the life of ease, draw the sword and not to sheath it till the distinction is established between true faith and infidelity. His efforts resulted in Maratha debacle at the hands of Ahmad Shah Abdali and Najibud Daula in the third battle of Panipat in 1761 A.D.

The times of Shah Waliullah

Shah Waliullah lived during the times that can best be described as disastrous for the Mughal dynasty in India. The descendants of the Mughal emperor Aurangzeb are alleged to have squandered the wealth amassed by their forefathers on entertainment, dance, music and wasteful constructions. The Shiites exercised significant influence on the court. The kingdom was reeling under the severe spells of droughts, poverty, hunger, hopelessness and purported indifference and cruelty at the hands of their rulers. The character of the people were alleged to have fallen to the lowest levels of "civilised" behavior.

According to Hazrath Salman Nadwi:

The sway of the Mughal Empire was only namesake, Muslims were engulfed in wrongful and unnecessary traditions, frauds and scoundrels had kidnapped the graves of the pious and became their custodians, the seminaries were disputing on the topics of philosophy and wisdom, religious edicts were being literally interpreted by jurists. Leave alone the common men; even scholars were ignorant of the meanings and teachings of the Qura'an, hadith and theology.

Service to Mankind

After returning from Mecca and Medina, the miserable condition of Indian Muslims inspired him to improve their character, buck up their morale, inculcate the feeling of selflessness and love for their fellows. He overhauled the existing education system, separated the faith from unlawful invented traditions (bidaat), unnecessary and unwanted suspicions regarding Islam and its holy books. He presented what he considered pure and pristine Islam to the people.

Q.2 Why had the Faraizis launched protest movement against the Zamindars of Bengal?

The British colonial rule in Bengal had a very ominous impact on the people of the region as a whole. The introduction of a new land tenure system, known as the Permanent Settlement, and the creation of an all-powerful zamindar class particularly affected the interests of the peasants of Bengal. Under the new system, the government demand on the zamindars was fixed in perpetuity, but there was no legal restriction on the zamindars to enhance their share from the peasants. The peasants, consequently, became vulnerable to irregular rent increases and oppressions by the zamindars. The Faraizi movement, organized initially in the nineteenth century to reform the Muslim society, soon assumed the character of agrarian movement. In order to protect the poor peasants, the Faraizis soon became radical and challenged the zamindars. As majority of the peasants of the region, where this movement was launched, were Muslims and their zamindars mostly Hindus, the Faraizis used Islamic symbols to mobilize the Muslim masses. Thus, religion and economy intertwined in shaping such a protest movement in pre-industrial Bengal.

During the rule of the emperor Aurangzeb (reigned 1658–1707), the English East India Company was permitted to establish its base at Calcutta (Kolkata). The British gained strength in the region as the Mughal empire weakened. In 1757, by winning the Battle of Plassey defeating the Mughal nawab Sirāj-ud-Dawlah, the East India Company emerged as the dominant political power in Bengal and Bengal lost its independence.

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completely. After Sepoy Mutiny 1857, the British government dissolving the company and taking direct control of India. After several movements finally in 1947, India became independent and two separate Countries have been created named Pakistan & India. In between 1757-1947 many resistance movement was happened in Bengal. Some were totally for independence or some were for injustice to farmers. Here we are going to discuss some the major and important movements of Bengal.

- v It is an armed resistance of the combined body of muslim fakirs (sufis) and hindu sannyasis (yogis) against the dominance of the english east india company in bengal.
- v This resistance began in 1760 and continued for more than four decades.
- v The most striking point in this prolonged resistance of the mendicants is the cause behind the movement. The reason is still left obscure. It seems that the regulations of the east india company seriously disturbed the ways of life of the muslim fakirs and hindu sannyasis thereby pushing them to make common cause and to take resort to armed resistance. Both the groups of mendicants lived on alms provided by their followers mostly in the villages. The company rulers, who little understood the religious institutions of the country, took their alms collection drive for unauthorised impositions on the village people. The government thus issued decrees banning collection of alms by the organised groups like the fakirs and sannyasis. In response, they started a resistance movement against the company rulers.
- v The Fakir-Sannyasi Resistance movement was organised and led by Majnu Shah, a sufi saint of Madaria sect. He succeeded Shah Sultan Hasan Suriya Burhana to the leadership of the Bihar based Madaria sufi order in the mid-eighteenth century. He had his lieutenants in the persons of the sufis like Musa Shah, Cherag Ali Shah, Paragal Shah, Sobhan Shah, Karim Shah etc. Bhabani Pathak, a Bhojpuri Brahmin, who had discourse with Majnu Shah and also had communication with a petty zamindar Devi Chaudhurani, led the sannyasi rebels.
- v The resistance movement got ready support from the peasantry for their religious attachment to the mendicants and also having been hard pressed under the new land revenue policy of the company government.
- v The Fakir resistance began in nebulous form in 1760 and gathered momentum in 1763. Their main target was the Company kuthi, revenue kacharis of zamindars loyal to the Company rulers, and the houses of their officials. The rebels used swords, spear and lances, gun, fire throwing device, hawai and even revolving cannons.
- v Their operations were mainly of guerilla nature. In most cases they attacked the Company personnel and their establishments in surprise. In regular operations and in specific battle there was often assemblage of five to six thousand fakir-sannyasis. The number of fakirs and sannyasis rose to around fifty thousand or more in 1770s. The rebels had their intelligence agents in the persons of the villagers who earlier transpired to them the movement of the Company troops.

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- v The rebels attacked the commercial kuthi of the company at Bakerganj (1763) and kept the factory chief Calley confined for some days, and plundered the kuthi. In the same year they surprised Dhaka kuthi while its English supervisor Ralph Lester evacuated. However, Captain Grant subsequently recovered the factory. The same year, the rebels attacked company kuthi at Rampur Boalia in Rajshahi, captured the factory chief Bennette who was sent to Patna as captive, where he was killed.
- v By 1767 the attack of the rebels intensified in Rangpur, Rajshahi, Kuch Bihar, Jalpaiguri and Comilla. To check the activities of the rebels in North Bengal an English army was sent to Rangpur in 1767 under Captain De Mackenzie. Meanwhile the rebels defeated an English contingent sent by Barwel, the resident of Maldah, under the command of Myrtle who was killed by the rebels. At the approach of Captain De Mackenzie with his army the rebels retracted towards Nepal.
- v During 1768-70 fakir-sannyasi raids mainly continued in Saran (Bihar), Benares, Purnia, Rangpur, Dinajpur, Rajshahi, Comilla and Chittagong districts. An army under Feltham suddenly attacked the fakir-sannyasis in 1771 on way to Ghoraghat and Govindganj in Rangpur, where they sustained a defeat and were dispersed.
- v In 1772 Majnu Shah raided the establishments of the Company in the Rangpur, Rajshahi and Bogra districts. The rebels conducted extensive raids in Purnia, Burdwan, Kumarkhali, Jessore, Mymensingh, Sylhet, Dhaka, Midnapore, Birbhum, Rangpur, Dinajpur, Bogra, Jalpaiguri in 1773. Fakir-Sannyasi raids got intensified in 1776 in the districts of Bogra, Rajshahi, Dinajpur and Chittagong.
- v During the period between 1777 and 1781 the fakir-sannyasi raids mainly continued in Bogra, Rajshahi, Rangpur, Chittagong, Sylhet and Mymensingh areas. The activities of the rebels took a serious turn in Alapsingh pargana of Mymensingh in 1782. After a severe battle at Pukhuria Majnu Shah receded into the Madhupur jungle with his followers.
- v In 1785 he proceeded towards Mahasthangarh and was defeated in a battle. In the following year, Majnu Shah planned simultaneous attack in eastern Bengal under himself and in North Bengal area under his lieutenant Musa Shah.
- v In a battle against the Company army under Lieutenant Brenan in Kaleswar area (8 December 1786) Majnu Shah lost a large number of his followers, and some of his wounded followers were carried to Mewat.
- v After 1786 Majnu Shah is not seen to lead any expedition. It appears that he himself was wounded in the battle at Kaleswar and died on 26 January 1788.
- v After the death of Majnu Shah his able lieutenants like Musa Shah, Cherag Ali Shah, Paragal Shah, Sobhan Shah, Madar Baksh, Jari Shah, Karim Shah, Kripanath, Rowshan Shah, Anup Narayan and Sri Nibash continued the revolt till the closing of the year 1800 and even upto 1812 AD. But after the death of Majnu Shah the movement was gradually losing its direction and dynamics. By the late 1790s, the revolt began to be subsided only to wither away in the form of stray resistance in the subsequent decade.

Q.3 What were the objectives of Muhahideen Movement? Discuss.

The end of the war against the Russian enemies resulted in a new array of conspiracies of the international

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powers over the Jihadi parties by means of relinquishing Kabul to the hands of Masoud and the Communist militias, and the exclusion of the Hizbi Islami (Islamic Party) from rule. This led to the bitter conflict which the Muslim people paid for dearly whereby more than forty thousand civilians were killed, cities and towns were destroyed and gangs and highwaymen became widespread in the midst of a dangerous increase in drug dealings. This tragic state was not only caused by the adversity, deprivation and poverty of the citizens, but also by the misunderstanding of some leaders to the planned conspiracy while insisting to remain in command, and then joining in some interlocked alliance with Communists, Shiites, etc. This led the people to lose confidence with the leaders who engaged in a struggle over power, especially when those alliances between the Jihadi parties and Dostoum's party and other criminals was changing monthly and even hourly.

When the Taliban Movement emerged, led by Mula Muhammad Umar and 11 students of knowledge in Qandahar, they got rid of some thieves in the town of Sing Hissar. Some highwaymen then assembled to take revenge, and so, the Taliban made an incursion against them and captured a large quantity of weapons. Thereafter, Mula Muhammad Umar returned to Qandahar and requested from its governor the authority over the city, since he was not fulfilling his duties. He refused, and so they dethroned him and took possession of the governorship. A conflict then erupted between Taliban and Rabbani's government after the refusal of the latter to the demands of the Taliban Movement which included Islamisation of rule, expulsion of Communists and eradication of manifested corruption and bribery. This incessantly persuaded leaders of various Jihadi parties to join Taliban and strengthen its power. Pakistan then facilitated for thousands of students to join Taliban who assigned them positions in the head office and judicial ministries after they took control over six states. The Pakistani government took those steps to preserve its interests, especially after witnessing the close collaboration between Rabbani and India, Russia and Iran, compromising the Pakistani influence.

One of the most prominent objectives of the Movement, as its leaders state and as the perceived reality proves, is its application of the Islamic Law. This is what the Muslims in that land notice after the dissemination of security and stability, eradication of gangs, highwaymen and drug dealers, burning of hashish and opium fields, and other works.

That is why everyone sensed the jeopardy of that Movement, and as such the regional powers tried to encircle it. Pakistan found in the Movement the object of pursuit in that it preserves its interests represented by the route of trade with the nearby Islamic Republics. Accordingly, the Pakistani army supported the Movement by providing fuel and food, and by facilitating the movement of students from Pakistan

The honesty of Taliban in application of Islamic Law without equivocation or defect was apparent. This confirms the sincerity of the Movement's objectives in spite of the intimidations of the United Nations to

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cease its food relief programmes in Afghanistan. The Movement dealt with intimidations strictly and suspended education till it reconstruct the educational system upon pure Islamic principles, free from Western Kufur effects. This is in addition to the establishment of the punishment laws (Al- Hodood) and enforcing Islamic law upon the people in all their transactions.

The Taliban - Arab Mujahideen Relations

With the movement of Sheikh Usama bin Ladin to Afghanistan upon the compliance of the Sudanese government with the American-Saudi pressure to expel him, Sheikh Ibn Ladin resided in the company of one of the leaders of Hizbi Islami, Sheikh Younis Khalis in the Nankahaar region.

He was then surrounded by the Arab Mujahideen who dispersed, after the end of the Jihad against the Communist invaders, in Pakistan and areas of Afghanistan because they were pursued by Arab intelligence officials, even though many of them were occupied with seeking knowledge, business or securing sustenance for themselves and their families.

The Arab pressure, especially that of the Saudi, for handing over Ibn Ladin (Abu Abdullah) increased. Sheikh Younis Khalis refused this instruction and said to Sulaiman Al- Ali, the Saudi family ambassador to Afghanistan: "O Sulaiman! We are the Afghans. If the livestock in the lands of the two Holy Mosques; the cattle, sheep and camels; sought our protection, we will surely protect it in the best manner and we would not hand it over to no one. So, in what way do we deal with a man who we saw from him nothing but support, Jihad and bestowment? And these are the graves of his brethren and their martyrs are in every region of Afghanistan?? This will not be!".

When Taliban entered Jalal Abad and its rule became stabilised, the Movement's deputations passed by the Sheikh saluting him in honour and dignity. One of the commanders said to Sheikh Usama - this account is from an eyewitness: "O Sheikh! Our lands are not the lands of the Afghans, but it is the lands of Allah; and our Jihad was not the Jihad of the Afghan, but it is the Jihad of the Muslims. Your martyrs that are in every region of Afghanistan, their graves testify to that. You are between your families and kinsmen, and we bless the soil that you walk upon".

This was translated to practice when the leaders of Taliban refused to even discuss the matter of handing him over with the Saudis when they visited their country to obtain recognition of their government.






The Planned Conspiracies

The emergence of the Taliban Movement and its control over more than 80% of the Afghani lands has undoubtedly upset the equilibrium, on the regional and international level. Thus, conspiracies were installed to influence it, in order to preserve the interests of various sides. These dangers that face the Movement materialise as follows:

Firstly: The trials of assimilation.

Secondly: The Shiite-Communist confederation

The first factor is regarded as the more serious danger on the Movement due to the following reasons:

-  The integration of many leaders from different parties to the Movement. The concern being the lack of solid organisational correlation with the chief leaders, which may be utilised by the enemies of Allah like the United States and its puppets.
-  The Saudi attempts to attract some of the leaders by way of exploiting the glistening lands of the two Holy Mosques in accepting them as visitors for Umrah and Hajj and by showering them with money and gifts.
-  The United Nation's activities in using its programmes to control or influence some of the regions, especially its food and health programmes.
-  The activities of the American-Arab intelligence who spread their officials in different Afghani cities, especially the capitals. It is no surprise if they were involved in the bombing of the police headquarters in Jalal Abad.
-  The activities of the Pakistani government in order to control them, noting that Afghanistan represents an important ground for the general politics of Pakistan, even with the different successor government, its enmity with India, Iran and others remain the same.

The Military Threat

This danger is represented by the Shiite-Communist confederation that is backed up by Iran, Russia, India, Turkey and others. Though, they remain a secondary threat because of their weakening ranks and the increasing fear from the Taliban Movement which established its might, military wisdom and the support of Allah. And so, the struggle has now become almost confined between Taliban and Dostoum's Communist militias. The scholars of Afghanistan, particularly Sheikh Hakkani and Sheikh Younis Khalis, have given fatwas stating that fighting Dostoum is a Jihad between Muslims and atheist disbelievers, and that assisting Taliban by soul and money is an obligation. This was also supported by Sheikh Usama bin Ladin, the commander of the Arab Mujahideen in Afghanistan.

The latest battles have proved the genuineness of this view, especially the current accords held in the Northern fronts of Kabul, next to Dostoum's Communist colony.

In conclusion, it is evident from the reliable Mujahideen's reports in Afghanistan, that the Taliban Movement is an independent Islamic movement that strives for the application of Allah's Law and is not connected to any international regime or its agents in the region. Potentially, the Movement may represent a strong force that will restore the dignity of Afghanistan's Jihadi movement so that it will resume the role of liberating the Islamic lands from the atheistic, faithless American tyranny. Particularly, after the Mujahid Sheikh Usama bin Ladin declared war on the Crusade existence in the Arab region. However, this move is still weak from numerous aspects, especially noting that some of the Movement's leaders

may be potentially hired to serve the politics of the White House in this strategic part of the world.

Hence, the assistance, support and admonition for the Movement is an Islamic obligation in order for them to surpass the conspiracies and afflictions, and for the Afghani ship to transit to the safety shore by Allah's Will.

Q.4 Who was the first mystic poet of Punjab? Discuss his history and early life.

Bulleh Shah's real name was Abdullah Shah, that later transformed into Bulleh Shah out of sheer reverence and affection of the common citizenry of Punjab who ardently adhered to his rebellious message of love, hope and wisdom.

Its widely believed he was born around 1680 at Uch Gilaniyan in Bahawalpur; later migrated to Malakwal and finally settled in Pandoke Bhatian, about 14 miles southeast of Qasur. It was here that Bulleh Shah got his formal education from Maulvi Ghulam Murtaza, who was the Imam of the main mosque in Qasur.

Later, after completion of his formal education Bulleh Shah started teaching at the same mosque, but spiritually he chose to follow the path of his mentor, Inayat Shah Qadri, who was a famous saint of the Qadiriya chain of Sufis in Lahore. Bulleh's rebellious yet highly rhythmic and appealing utterances attracted intense criticism from his family as well as friends; for his blindly following the Sufi order much different and opposite to that of the Syeds, [the Muslims who claim their lineage from the Holy Prophet Muhammad, PBUH] However, this criticism added even more spur to his rebellious mind. He revolted against those so called hierarchs of spirituality. Bulleh Shah remained steadfast to his master's philosophy till his death in 1729.

Bulleh Shah's attachment to his mentor's philosophy was so strong that under the sheer spell of his devotion, he addressed his master as god, guide, lord, spouse, husband, beloved and friend. His teacher's guidance made him experience the spiritual ecstasies and a vision that helped him explore the unfathomable realms of inner self. In this process of self realisation, he began his journey into a metaphysical learning process which was unique to have enabled him grasp the reality of things on one hand, and yet felt blessed and obsessed by revelations from within. The journey to the path laid down by his master continued to be so intense, so self sacrificing that rapture of being away from his spiritual master, the qualms, the torment his soul faced, never ceased till the end. So intense was this Ishq (a process to find God through an intense longing, fonding and attachment with one's mentor) that he expressed the fire in him through these words.

He listeneth to my tale and lisseneth to my woe

Shah Inayat my guide my teacher is so,

He leads me to places high and low

Shah Inayat my Master honoureth me,

Gives riddance of wrangles and of me,

My master, my Shah is with me,

Then who can dare put strife to me,

Who dare anyone harm to me,

Shah Inayat graces me,
Gives riddance of wrangles and of me,
My master, my Shah is with Me.

Thus found Bulleh Shah's spiritual quest in the finest expression of his poetry, the Kafis. His tone is satiric, razor sharp that acts like the precision of a surgeon's lancet, his verses bleeding with pain, the anguish, the qualm of separation and unprecedented genius of his thought process, mercilessly cutting into the social norms, the taboos and established dogmas in the name of religion. He sets out his own aesthetics of the divine love, guidance, faith, virtuosity, love and forgiveness. Like all other Sufis, he preaches negation of the "self" while seeking unity with the divine. His poetry sets liberal standards with strong intonations of religious tolerance and communal harmony. Realizations of truth transformed Bulleh Shah into a true mystic. He purified his heart with the fountain of truth gushing deep inside his soul. Overwhelmed with an obsession of spiritual knowledge, like wine intoxicates the body and mind and thus becomes the principal driving force, Bulleh Shah heroically voiced his wisdom in his following verse.

Put fire to thy prayer rug
and break even thy water mug,
then quit even thy rosary
And let thy staff to the tug

Me tired of reading the Veda book,
Me tired of reading the Quran
And Me no kneeling, me no prostrating,
Nor me forehead down
For God liveth in holy Mecca
Nor he in Mathura resides
For only those who find Him
Who see the light with self besides.

With this verse Bulleh Shah stands tall in the Sufis' lineage, a stalwart of the Sufis' school of thought led by Mansoor who was penalized by clerics of the day, declaring his chantings of "Ana-al Haque" (I am the Truth, I am the God) as 'Kufr' (negation of God) oblivious of the ecstasies that torment and thus cleanse the soul of a Sufi or saint is a unique phenomenon hardly perceptible or understood by clerics and dogmatists; who go by mere words and not the meanings and context of a scripture. This happened with Mansoor Hallaj and this too happened with Bulleh Shah who met a similar torment to his soul, his inner self.

Bulleh Shah spent rest of his life in total self denial; he did not care at all of the concern and hostility that orthodox mullahs unleashed at him for his rebellious poetry. He danced ecstatically, fearlessly, perpetually and thus treaded the path of spiritual realization and atonement. He preached love and humanism with a firm

rejection of any formal religious authority on the affairs of the people. So it was no surprise that on his death in 1758, he was denied a burial in Muslim cemetery and was thus laid to rest in isolation outside the main city of Qasur. But his message of love, his fight against religious bigots, the traditional hierarchs of different theological schools in the subcontinent, made him a people's wali or saint. That isolated grave is now a darbar where all including the clergy, the rich and the poor all throng to pay homage to that great soul of Punjab who treaded the path of Sufism, the non traditional mystic way of finding God and a solace for one's soul.

Me the first, me is the last,

Me don't know, no one else,

Me the wisest, no one else,

But Bulleya,

Me no knoweth

Who isseth Thee!

O' Blleya,

Me no knoweth

who isseth Me!

Me know no secret, to me no religion,

Not one to me not known

From Adam and Eve, me not me was born

Me don't know even the name me own

Me don't know the people who bow and pray

Me don't know the people who go astray

O' Bulleya!

Me no knoweth who isseth Thee!

Me no knoweth who isseth Me!

Me no Arab, nor Lhori,

Me no Hindu, nor Nagauri,

Me no Turkic, nor Pishauri,

Me don't live in infinity,

Yet, O' Blleya!

Me no knoweth

Who isseth Thee!

Me no knoweth

Who isseth Me!

Q.5 Elaborate the educational services of Maulana Shibli Nomani under the banner of Nadwatul Ulema.

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Shibli Nomani (1857-1914), was an exception to the rule in that he was not in line of Delhi ulema-sufis of the Naqshbandi order, although his thoughts were influenced by Shah Waliullah. He was, however, an alim concerned with the reform of the ulema so that they could be the effective guides to the Muslim community, a scholar who wrote and published prolifically and who nurtured younger authors, leader in the movement to advance the Urdu language as a modern vehicle of expression, and an educator associated with Aligarh College and with the reformist madrasa of the Nadwatul-Ulema in Lucknow. Shibli was the Muslim Rajput from Azamgarh district in the eastern reaches of the then United Provinces. Although his younger brothers went to Aligarh, Shibli was given a classical Islamic education. His teacher was Maulana Muhammad Farooq Chirayakoti, a rationalist scholar who was an outspoken opponent of Sir Syed. This aspect of Shibli's background perhaps explains his ambivalent relationship with Aligarh and Sir Syed. The Chirayakot connection is significant. David Lalaveld notes that Chirayakot was the center of 'a uniquely rationalist and eclectic school of ulema', who studied Mu'tazalite theology, the early Arab development of Greek science and philosophy, as well as such languages as Sanskrit and Hebrew.

Shibli, therefore, had reasons to be both attracted and repelled by Aligarh. Even after he had secured a post as a teacher of Persian and Arabic at Aligarh, he always found the intellectual atmosphere at the college disappointing, and eventually left Aligarh because he found it uncongenial, although he did not officially resign from the college until after Sir Syed's death in 1898. Shibli had an original mind that combined rationalism and clarity of expression with an aesthetic sensibility. These characteristics are apparent in his writing style and they doubtless attracted him to the young Azad, and vice versa.

In early 1890s Shibli traveled extensively in West Asia, visiting educational institutions and libraries in Turkey, Egypt, and Syria for his own research and meeting scholars, including Sheikh Muhammad Abduh (1849-1905) in Cairo and other Islamic reformers. After leaving Aligarh, Shibli worked for a time in the educational service of the Nizam's government in Hyderabad, but finding that also uncongenial he returned to north India, where he became the secretary and guiding light of the madrasa of the Nadwatul Ulema in Lucknow.

The Nadwa, founded in 1893, was an association of ulema who had various institutional affiliations. One of its moving spirits was Maulana Syed Muhammad Ali Mongiri, a learned Naqshbandi who continued the mission of promoting Muslim solidarity that was initiated by Shah Waliullah. The Nadwa was formed to bring about the reconciliation of eastern and western learning of Deoband and Aligarh, as it were and to unite the ulema in the task of spreading and defending Islam. To do this, Nadwa avoided the divisive issues and called upon the ulema to sink their differences and to improve communication among themselves by holding annual meetings. The Nadwa was not always able to avoid divisions in its ranks or at its meetings, however, as Shibli later found out. In 1898, the Nadwa founded a madrasa, the Darul Ulum, with the intention of incorporating the best of Islamic and western learning in its curriculum, in order to produce a new breed of modernized ulema. Under Shibli's direction, the school earned a reputation for sound scholarship, published a journal, Al-Nadwa, and collected an

impressive library. It also secured British government patronage to build an imposing edifice by the bank of the Gomti, and to institute the teaching of English and mathematics.

Ultimately, the Nadwa gave up its notions of uniting occidental and oriental knowledge and concentrated on Islamic scholarship, and on the dissemination of biographical and historical writing in Urdu. Shibli's own writings set the pattern for the latter. His works included biographies of the caliphs Mamun and Umar, the jurist Imam Abu Hanifa, al-Ghazali, the poet Rumi, and the Prophet Muhammad, and two works on theology. These works introduced into Urdu the methods of Western historiography and biography, but were also defensive in that they responded to western and Christian criticisms of Islam and Muslim heroes. Shibli also wrote poetry, literary criticism, including a monumental study of Persian poetry, and numerous articles and letters. His style was clear and straightforward, with a tendency to romanticize the Islamic past in the interests of promoting Muslim pride and solidarity. In the last year of his life, 1913-14, Shibli left the Nadwa under fire from an opposing faction and retired to his home in Azamgarh, where he started an academy, the Darul-Musannifin, again to promote historical scholarship and publication in Urdu.

In his two works on theology, *Ilm-al-Kalam* and *Al-Kalam*, Shibli shows both similarities and differences with the rationalism of Sir Syed. They shared similar sources and influences, but on the equation of the work of God (science, or nature) and the word of God (religion, or revelation), Shibli parts company with Sir Syed. He states that science and religion have nothing to do with one another, being two entirely different realms. The one has to do with observable phenomena and the other with matters that are beyond the grasp of observation or experiment. As such, they do not conflict, but neither can the one be used to confirm the other.

On the occasion of convocation of MADARSA FAIZ-E-AAM, Kanpur in 1893 A.D. (1310 Hijri), scholars like Maulana Lutfullah Aligarhi, Maulana Hafiz Shah Muhammad Hussain Allahabadi, Maulana Ashraf Ali Thanwi, Maulana Muhammad Khalil Ahmad (Deoband), Maulana Sanaullah Amritsari, Maulana Noor Muhammad Punjabi, Maulana Ahmad Hasan Kanpuri, Maulana Syed Muhammad Ali Kanpuri, Shaikhul-Hind Maulana Mahmud Hasan, Maulana Shah Sulaiman Phulwari, Maulana Zahurul Islam Fatehpuri, Maulana Abdul Ghani Mau-Rashidabadi, Maulana Fakhrul Hasan Gangohi and Maulana Syed Shah Hafiz Tajammul Husain Desnavi agreed to form an organization of Ulema and convene a gathering of Ulema of the thoughts in the next annual convocation of Madarsa Faiz-e-Aam, Kanpur. They decided the name of the Organization to be NADWATUL-ULEMA. The responsibilities of the organization were given to Maulana Syed Muhammad Ali and so he became the first NAZIM of NADWATUL-ULEMA. The main object of this Association was to bring about harmony and co-operation among the different groups within the Muslim Millat, and thereby to bring about the moral, religious and educational reform and progress of the Muslims.

Nadwatul-Ulema held its first convention on 22nd, 23rd and 24th April 1894 A.D. (15th, 16th and 17th Shawwal 1311 Hijri) in Madarsa Faiz-e-Aam, Kanpur. It was attended by a huge group of scholars from all sects of the Ummah and all corners of the sub-continent including Maulana Abdullah Ansari (Founder Nazim-e-Diniyat, MAO College Aligarh) and Shamsul Ulema Allama Shibli Nomani, who were Professor of Arabic

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and Persian at MAO College. Allama Shibli Nomani had already visited Rome, Syria and Egypt and have seen the Madaris of those regions and met their scholars. Allama Shibli Nomani proposed the name of Maulana Mufti Lutfullah to chair the opening session of the convention. According to Nawab Sadar Yaar Jang Maulana Habibur Rahman Khan Sherwani, Maulana Ibrahim Aaroomi and Maulvi Muhammad Hussain Batalwi were representing Ahle-Hadis (Salafi) delegation, Maulvi Ghulamul-Hasnain were representing Shia delegation. Maulana Ahmad Raza Khan Barailvi also attended the convention and in his addressed praised Malana Inayatullah, maulana Lutfullah and Maulana Ahmad Hasan. Maulana Shah Muhammad hussain presented the aims and objective of the organization and then Allama Shibli Nomani presented the Working Guidelines (Dasturul-Amal) of the organization. On the recommendation of Maulana Muhammad Husain Batalwi, this working guidelines (Dasturul Amal) was referred to a committee of scholars to discuss. On 23th April (16th Shawwal), after maghrib prayer, a special session comprising of 30 scholars were held and each and every guidelines were discussed and finalized. On the next day, 24th April (17th Shawwal) in morning session under the chairmanship of Maulana Lutfullah of Aligarh, Allama Shibli Nomani announced the proposals;

1. The Present educational system and needs a reform.
2. Principles or their representative of all the Islamic Institutions (Madaaris) should attend the annual convention of Nadwatul Ulema.
3. A Federation of Madaaris should be formed so that all the madaaris should come under one umbrella. To implement this scheme few large Madaaris should be started which will act as a main Madrasah known as Nadwatul-Uloom and rest will be their branches. Nadwatul-Uloom will keep an eye on the activities of the branches.
4. Expansion of Madarsa Faiz-e-Aam with Hostel facility.
5. Curriculum reform (This was proposed by Shah Muhammad Husain Allahabadi and seconded by Allama Shibli Nomani)

After this 12 scholars including Allama Shibli Nomani were named to develop curriculum

All the members of the curriculum developing committee made their proposed changes in the curriculum but Allama Shibli Nomani presented the Model of Nadwatul-Uloom. When Allama Shibli's proposal of a Darul-Uloom was accepted by the attendees, he requested to form a Managing group and so a panel of 16 people was selected with consensus.

The founding session of Nadwatul-Ulema was concluded with final remarks and vote of thanks by Allama Shibli Nomani.