CHAPTER-II

BACKGROUND OF THE TOPIC
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Background of the topic:

2.1: Directives of the study:

2.1(a)

Meaning: Ye are the best of peoples, evolved for mankind. Enjoining what is right, forbidding what is wrong and believing in Allah. (Q= 3:110)

The logical conclusion to a Universal religion is a non-sectarian, non-racial, non-doctrinal, religion, which Islam clams to be. For Islam is just submission to the Will to Allah. This implies (1) Faith, (2) doing right, being an example of others to do right and having the power to see that the right prevails, (3) eschewing wrong, being an example of others to eschewing wrong and having the power to see that the wrong and injustice are defeated. Islam therefore lives, nor for itself, but for mankind. The people of the Book, if only they have faith, would be Muslims, for they have been prepared for Islam. Unfortunately there is Unfaith, but it can never harm those who carry the banner of faith and right, which must always be victorious

2.1(b):
وَلَكَنَّ مَنْ كَمْ أَمْرُونَ بِالْخَيْرِ وَيَأْمُرُونَ بِالْمُعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأَوْلَاءِكَ هُمُ الْمُفْلِحُونَ.

**Meaning:** Let there arise out of you a band of people inviting to all that is good. Enjoining what is right and forbidding what is wrong. They are the ones to attain felicity. (Q= 3:104)

**Note:** *Muflih, aflaha, falah:* the root idea is attainment of desires, happiness, in this world and the next; success; freedom from anxiety, care, or a disturbed state of mind; - the Opposite of *‘azab* in the next verse, which includes: failures; misery; punishment or penalty; agony or anguish.

2.1(c):

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالحُكْمَةِ وَالْمُوْعَظَةِ الْحَسَنَةِ

**Meaning:** Invite (all) to the way of thy Lord with wisdom and beautiful preaching. (Q= 16:125)

2.1(d):

وَمِنْ أَحْسَنِ قُولًا مَّنْ دَعاَ إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ أَنِئِي مِنْ الْمُسْلِمِينَ

**Meaning:** Who is better in speech than one who calls (men) to Allah, works righteousness and says, “I am of those who bow in Islam”? (Q=41:33)
**Note:** Better in speech: i.e. speaks better counsel; or is more worthy of being listened to. That his word reaches the highest mark of human speech is evidenced by three facts: (1) that he calls all to the truth of Allah, showing that his thoughts are not centered on himself; (2) every deed of his is righteousness, showing that there is no divergence between his preaching and his conduct; and (3) he completely associates himself with the Will of Allah, showing that he is the full embodiment of Islam. What a fine description of the Holy Prophet (Sm.)!

2.1(e):

وذكر فإن الذكرى تنفع المؤمنين

**Meaning:** But remind: for reminding benefits the believers. (Q=51:55)

2.1(f):

يا أيها المدثر قم فانذر

**Meaning:** O thou wrapped up (in a mantle)! Arise and deliver thy warning! (Q=74:01-02)

**Note:** In these wonderful early verses there is a double thread of thought: (1) A particular occasion or person is referred to; (2) a general spiritual lesson is taught. As to (3) the Prophet (Sm.) was now past the stage of personal contemplation, lying down or sitting in his mantle; he was now to go forth boldly
to deliver his massage and publicly proclaim the Lord: his heart had always been purified, but now all his outward doings must be dedicated to Allah, and conventional respect for ancestral customs or worship must be thrown side; his work as a messenger was the most generous gift that could flow from his personality, but no reward or appreciation was to be expected from his people, but quite the contrary; there would be much call on his patience, but his contentment would arise from the good pleasure of Allah. As to (2) similar stages arise in a minor degree in the life of every good man, for which the Generous Prophet (Sm)’s life is to be a Universal pattern.

2.1(g):

وتعاونوا على البر والتقوى ولا تتعاونوا على الإثم والعدوان

**Meaning:** Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: (Q=5:2)

2.1(h):

يا أيها الذين آمنوا قوا أنفسكم وأهلكم نارا

**Meaning:** O ye who believe! Save yourselves and your families a fire! (Q=66:6)
Note: Note how we have been gradually led up in Admonition from two Consorts to all Consorts, to all women, to all Believers, and to all men and women. We must carefully Guard not only our own conduct, but the conduct of our families, and of all who are near and dear to us. For the issues are most serious, and the consequences of a fall are most terrible.

2.1(i):

وھﺪﯾﻜﻢ ﺳﻨﻦ اﻟﺬﯾﻦ ﻣﻦ ﻗﺒﻠﻜﻢ

Meaning: And to guide you into the ways of those before you. (Q=4:26)

2.1(j):

وﺟﻌﻞ ﻟﻲ ﻟﺴﺎن ﺻﺪق ﻓﻲ اﻵﺧﺮﯾﻦ

Meaning: Grant me honourable mention on the tongue of truth among the latest generations. (Q= 26:84)

Notes: Having shown clearly the distinction between the false and true, Abraham now shows in the form of a prayer what his inmost wishes are: (1) He wants his own soul enlightened with divine wisdom (2) his heart and life filled with righteousness (3) he will not be content with working for himself or his own generation: his view extends to all future generations (4) and of course he wishes to attain the goal of the righteous, the Garden of the Bliss of the divine
Countenance: but he is not content with this: for (5) he wants his father and relatives to share in his Spiritual joy, so that he can proudly see all whom he can reach, in an honourable station (Contrasted with disgrace) on the day of Judgment.

2.1(k):

LAN SHAKRTLM LAZIDNKM WLN KFTLM INUZABLM NLSDID

**Meaning:** If ye are grateful, I will add more (Favours) unto you: but if ye show ingratitude, truly my punishment is terrible indeed. (Q= 14:6)

**Notes:** The various shapes of meaning in Shakara are explained in the note of previous verse of Kafara implies (1) to reject faith, as in note 6 and 30 of the same Surah, (2) to be ungrateful for mercies and favours received, as here; (3) to resist Allah or faith, as in note 13; (4) to deny (the signs of Allah), as in note 21, or deny the mission of Messengers, as in note 9. Kafir in the most general sense may be translated Unbeliever.

Reformist endeavor is a continuing process not limited to any age or place, Attempts will continue to be made to renew the bases of faith to purify it for all accretions and deviations during the course of time to spread and develop the Islamic discipline and to fight the profane, Irreligious thoughts and practices till the time of Islam or rather the world exists. Nobody can therefore claim to have
pronounced the last word on the subject a saying of Prophet (Sm.) contains this prediction:

Every race shall have just and God-fearing men of (religious) learning who will be cleansing this religion from deviations of over-credulous, false teachings of the irreligious and misrepresentations of the ignorant.

Studying & acquainting with the regular & common rule cum regulation of Allah, seeing & hearing the history of Islam fourteen years back, commandments of the Virtuous Qur’an, Prediction, Tradition and Valedictory speech of Prophet (Sm.), understanding & following the Monotony of revivalists & reformists indignations to us to give attention toward the works of revivalists and reformists for the welfare of nation. The present work is an attempt to follow and perform the same to continue the Monotony and self-purification, correction & perfection of faith, reinforcements & making strong self creed, become righteous, be rightly guided, depart with Creed and earning Willingness, divine favour, kind, consideration, salvation of Allah Most High, through following the Commandments/Instructions of the Holy Qur’an & abstaining from the interdictions of the Holy Qur’an, intercession of Prophet (Sm.) accepting the prototype & moral Instructions Sunnah/Way of life as the Lamp of life, following the implementation of the companions of the Prophet (Sm.), process for maintaining the life of Saint, great and Wiseman like Shah Waliyullah Dehlawi
(Rah.), struggle for remind & reawake the new as well as coming generation through Publicity & extension, the multipurpose, wide and appropriate as well as correct works of Shah Waliyullah Faruqi to bumping every home and abroad the Flag of Islam all over India, self preparation for the day of resurrection, services to human resources performing all the principles & elements; from the Holy Qur’an, Hadith, Fiqah, *Ijma*, ardent zeal for validation of responsibility/liability to family, country, nation, nature and world through the light of the Commandments of God, prophetical Traditions, countless Gratitude to the divinity of Allah, immense devotion to God, systemized by Shah Waliyullah Muhaddith (Rah.), the upholding claim for enthusiasm to continue the saintly line to the new and coming generation. So it is also the object of my works to enlighten his reformative endeavors, address and gratitude through his innumerable reformative works to the new generations.

2.2: **History of Islam** (TARIKHU-AL-ISLAM):

2.2(a): **Law of Nature:**

It is the regular and common rule and regulation of Allah the almighty that when, there in the affaires and aims of divine law, inter some fallacious beliefs and innovations on the name of religion and Islam; for which it becomes difficult to identify and recognize the religion of God and the divine law of Apostle. Then from side of Allah the Omnipotent sends a steady, sublimity, agreeable convenient;
who, without fearing anyone’s reproaching, alive, bright and afresh the religion and purifies the divine law from mixed belief and unsocial able theory with polytheism, (both of paganisms), mythology, innovation, whom are called the revivalist of that period.

إن الله يبعث لهذه الأمة على رأس كل مائة سنة من يجدد لها دينها (أبو داود)١

The revivalists and reformists of the Nation (Those who, in the field of revelation and resuscitation of religion, accomplished the prominent works) who’s manifest and refulgent works filled the pages of history, some revivalists and reformists of them, on whom majority of Nations have harmony, are as bellow:

List of revivalists and reformers whose worm works are set-up in the pages of History of Islam:

1. Amiru-al-Mu’minin ‘Umar bin ‘Abdu-al-‘Aziz (Rah.) (d. 102 A. H)
2. Imam-i-‘Azam Abu Hanifah (Rah.) (d. 150 A. H)
3. Imam-i-Daru-al-Hajrat Imam Malik bin Anas (Rad.) (d. 179 A. H)
4. Imam Shaf‘yee (Rah.) (d. 204 A. H)
5. Imam Ahmad bin Hanbal (Rad.) (d. 341 A. H)
6. Hujjatu-al-Islam Imam Ghazzali (Rah.) (d. 505 A. H)
7. ‘Allamah bin Taimiyyah (Rah.) (d. 728 A. H)
8. Hazrat Sheikh Ahmad Shir-i-Hind, known as Mujaddid-i-Alf-i-Thani (Rah.) (d. 1034 A. H)

9. Sheikhu-al-Imam Hazrat Shah Waliyullah Muhaddith Dehlawi (Rah.) (d. 1176 A. H) ²

Shah Waliyullah (Rah.) was born in 1114 A. H. His father, Shah `Abdur Rahim Muhaddith Dehlawi (Rah.), was one of the distinguished and prominent Scholars & Muslim Jurists in the reign of Alomgiri. His name came in the top of the list of Compilers and Editors of *Fatuwa-i-‘Alomgiri*.

Sheikhu-al-Islam Hazrat Shah Waliyullah Muhaddith Dehlawi (Rah.), in his era was the illustrious magnificent, great ranked revivalist of religion and reformist of Nation. He, in 1144, A.H. dreamed a revolutionary & divine aspiratory dream during the staying period at two Holy Sanctuaries; in which he was caused to pay assurance that he shall be conferred the confirmed responsibility to reform the evil & fallacious customs of the surroundings. He shall be made the media for establishing the new set-up in place of decaying ancient system. Finally he also shall be all in all of the religious Sciences of Indian Muslims and Political & Social movements. There, in *Tafhimatu-al-Ilahiyyah*, Vol. I, Pp. 120-121, is an indication that to perform this work should be patient like the Prophets (Sm.) ³

Shah Waliyullah has written in *Fuyuzu-al-Haramain*:
I, myself, have seen in dream that I am the constructor of the epoch (Shah Waliyullah, in his writings, used to mention for himself as the constant constructor & executor etc. words)\}

Whose meaning is like this that when God wishes to establish any virtuous and well-wishing system then to fulfill the aim, perhaps, makes me the instrument/element and medium.  

The revivalist and reformist memorable works of Shah Waliyullah Muhaddith Dehlawi (Rah.) can divide in to the following headlines:

(a) Reformation of faith.
(b) Movement “Back to the Quran.
(c) Movement “Back to the Hadith.
(d) Comparison between Fiqah and Hadith.
(e) Interpretation of the Mystery & Jurisdiction & aim of Shari’at.
(f) Anatomy of Caliphate Office and refutation of Shi’ism.
(g) Political turning point of India and the Policy of Shah Waliyullah.
(h) Evaluation of different category Societies of the Nation and call them for peace and alteration.
(i) The thinking and Educational training of Waliyullah association.

These are the salient Topics of the thinking & revolutionary movements of Shah Waliyullah.  

In the history of India, Hazrat Imam Shah Waliyullah Muhaddith Dehlawi (Rah.) on account of his refulgent & moderate thinking as well as theory and sub missionary investigation & writings, saw uniformly casting Honorius glance of esteem on all the elementary Schools, School of thought of India and all the preceptor & Discernment of knowledge of every Anxious bookstall allowed him as the National Spiritual leader and Guide & step Forward follower, after the spiritual August Hazrat Imam Sheikh Ahammad Shir-i-Hindi famous as *Mujaddid-i-Alf-i-Thani* in the period of Akbar the great wise. And felt fortunate & glory for connecting their civility connection to his all embracing nature & endowed with all good qualities and catholic personality. In such like state of affairs it is urgently need for Indian Muslims to make, untidily on the Foundation of Muslim Creed and on the light of the Thinking and & Theories and Guidance & Commands of Shah Waliyullah (Rah.), long time Uncountable schemes and endeavours to protect of the flood of religious Hypocrites & Unification of West. Famous anxiety and best ranked freedom endeavourer Maulana ‘Ubadullah Sindi sued to say that the flood of atheism & Secularism have been coming from Europe. It shall be overspread very swiftly on the people. The Philosophy of Shah Waliyullah (Rah.) is the only
possible thing for defense it. Present day the Orientalists & Atheists are busied to make doubtful, the history & culture, Fiqah, Qur’an & Hadith onside and on the other side fraternal Muslim brothering are friend & collar together, one is engaged to show other low and busied in their beloved & favourite activities of least establishing and according to the Commands of Qur’an: *Kullu Hazben Bima Ladaihim Farihun* (Every couple wherever they have, there are something intoxication& self satisfaction. 6 How much sorrowful the matter is it that which straight road, of impartiality & modern, had shown by Shah Waliyullah from it our inattentiveness & carelessness increasing day by day. Only keeping in view to the religious fundamentals and religious necessity we are entangled in great scale in the divergent & additional issues and busied in giving priority of self Jurisprudential religiosity whereas four Schools of thought and other Jurisprudential religions are not least needy of our attention up to this place that tried to bind Shah Waliyullah in case of Conformist & non-Conformist; rather Shah Waliyullah is the August of pleasure of life, All ought to see Shah Waliyullah with the view of his personality and his thinking & theories otherwise Shah Waliyullah shall not remain as Shah Waliyullah. 7 According to my limit restricted information, Shah Waliyullah, in the history of India, is such like a religious Muslim Theologian and suitable & Religious Mystery, who, among different people classes, Spiritual Guides, Organizations, Societies and individuals,
is deserved to show altogether, worthy honour, competent respect and able 
Adoration. And in spite of Gathering the dust & ill feelings of the month and year 
of the era, his all Embracing nature, octagon personality, is the basis power of 
absorption & Attractive vision for the nation till to-day. Moreover there was 
existence of the prophetic Tradition from three hundred years before Sheikh Abdul 
Haq Muhaddith Dehlawi. Hazrat Sultanu-al-Mashaikh (d-725 A. H) taught 
*Mashariqu-al-Anowar* by Imam Hassan bin Muhammad Sana‘an (d-650 A. H) in 
his convent.

There were three revivalists and reformers of the period of Akbar the great 
namely:

1. Hazrat Sheikh Ahmad Shir-i-Hind, known as Mujaddid-i-Alf-i- Thani (Rah.) 
   (d. 1034 A. H)
2. Sheikh ‘Abdu-al-Haq Muhaddith Dehlawi (Rah.)
3. Hazrat Khawajah Baqi Billah Naqsh-i-Bandi (Rah.)

We are bound to be grateful on Sheikh ‘Abdu-al-Haq Muhaddith Dehlawi 
(Rah.), because he invited the Shah dynasty to come in the India and handed over 
the charge for the works of reformation. And for this important work the 
subcontinent cured from the ruin. As the response of his call, ‘Abdur Rahim (Rah.) 
father of Shah Waliyullah came in India and settled at Rahtak in India which was
the educational centre at that time from where the light of Qur’an and Hadith etc. spread all over the sub-continent.

If we study the history of Islam and other Islamic books it comes in to vision that innumerable revolutions occurred from the last Prophet Hazrat Muhammad (Sm.) to the first Prophet Hazrat ‘Adh’am (‘A.). But in every revolution enmity occurred between truths and false, Right and spurious. Is it the system of worlds? Is it the phenomenon of the World that truth always comes against the false? Truth comes in the world in poverty/helplessness and false come in to vision with pride, arrogance, self praise, vainglory, presumption, vanity, dignity & ferocity status of wealth and power. But when we see the pages of the history we can see that Allah the omnipotent always bestowed the mastery of truth over false from beginning of the day.

If we turn our eyes to the History of fourteen years last; we can know that false came in the shape of mighty Namrud on the other hand truth came in the shape of helplessness period of Ibrahim (‘Am.) False came in the form of powerful Pharaoh and truth came in the form of steady Musa’ (‘Am.) False came in the diagram of ferocious Bane Israel and truth in the diagram of veracious ‘Isa (‘Am.) False came in the figure of ruthless Caesar Chosroes and truth came in the figure of the gracious Muhammad (Sm.). False came in the image of Hajjaj bin Yusuf and truth came in the image of genius ‘Abdullah bin Zubair.(Rad.) False came in the
style of caliph Mansur and truth came in the style of intelligent Imam Abu Hanifa (Rah.). False came in the fashion of Mu‘tasim Billah and truth came in the fashion of brilliant Imam Ahmad bin Hanbal (Rah.). False came in the in the condition of Shah Suljugh and truth came in the condition of talent Imam Ghazzali (Rah.). False came like mischievous Tartar and truth like savant Ibn Taimiah (Rah.). False came in the shape of Jalal uddin Akbar and truth came in the shape of Sheikh Mujaddad- i- alf-i- thani (Rah.). False came in the shape of deterioration of twelve B.C. and truth came in the shape of Shah Waliyullah (Rah.). False came in the diagram of Rajah Ranjeet Singh and truth came in the diagram of Shah Is’ma‘eel Shaheed (Rah.). False came in the figure of Briton and truth came in the figure of Shah ‘Abdul ‘Aziz (Rah.). False came in the image of revolt and truth came in the image of the scholars of Deoband.⁹
2.2(b): Pitiable status of Islam during the tenth century:

There is one century distance between Sheikh ‘Abdul Haq Muhaddith Dehlawi (Rah.) and Shah Waliyullah Muhaddith Dehlawi (Rah.). Sheikh ‘Abdul Haq Muhaddith Dehlawi was the Scholar of the period of Akbar the great (d. 1052 A. H) and Shah Waliyullah Muhaddith Dehlawi (d. 1176 A. H) was the Scholar of the last part of Mughal period.

Sheikh ‘Abdul Haq was born in Shawwal 971 A.H. (May-June, 1564 A.D) and died in Safar 1034 A.H. (November-December, 1624 A.D) He lived sixty three years, the closing last twenty-nine years of the tenth century and the initial thirty three years in the beginning of the eleventh centuries of Hijiri calendar.

But an era never begins with the birth of a famous man, however great he may be, therefore, to make an assessment of the character and accomplishments of the Sheikh, need the nature of his revivalist movements and the forces that impede or helped him in his endeavours we shall have to study the religious, intellectual, cultural and moral state of affairs in the then Islamic world. The effects of which would have served as an impetus for him to give his revolutionary call that made him the Renovator of the second millennium. The facts and its environs as well as the society are like a running stream whose every wave impinged upon and interlinked with the other. Likewise, no country howsoever isolated from its
neighbors can remain unconcerned and uninfluenced by important events, revolutions and interaction of dissimilar forces in the surrounding countries, especially when these happenings pertain to a neighbor belonging to the same faith and race. It would not be proper for us to limit our investigation to India alone; rather we shall have to run the over the world of Islam, particularly the neighboring Muslim countries. India may not have political relations with such countries, but religious, cultural and intellectual relations did exist and whatever was in the wind there must have had its reverberations here.

2.2 (c): Religious Conditions:

Islam still had a strong mastery over the minds and hearts of the then Muslims. The masses had steadfast faith in the soundness of religious truths and were endowed with zeal for their religion. They disliked infidelity and polytheism. The rulers never found favour with the people nor commanded respect of the common people unless they laid open their zeal for Islam. The Ottoman Sultan Salim-1 gained stability only after he had assumed the titles of caliph and servant of two holy cities Mecca and Medina and nationally paid respect to the sacred places during his stay in Damascus. He sent forth a company of pilgrims for Hajj from Damascus in Dhil Hijja 923 A.H. (December 1517 A.D) and Suleiman the Magnificent was a man of simple habits whose whole life offers several examples of his deep affection to Islam. He made ready eight copies of Holy Qur'an in his
own hand which is still defend at Suleimaniyah. The poems written by him give expression to his zeal and unflinching faith in Islam. He got the Ka’bah reconstructed, on the authority of mufti Abus Saud’s \(^{10}\) (d.952 A.H/1545 A.D) juristic opinion, which was completed \(^{11}\) in 984 A.H/1576 A.D. by sultan Murad. These were some of the achievements of Ottoman rulers during the tenth century.

The people in Iran had a religious bent of mind. This popular sentiment of the masses was reverse to their superiority by the safawid rulers who gained popularity and strength through display of their love and descendants of the Holy Prophet (Sm). Shah ‘Abbas, the most successful among the Safawid Kings, the people of Afghanistan and Turkistan have always favoured and attachment to the Hanafite School of Sunnism. These popular sentiments of the people have also been sustained by the elite, the nobles and rulers of these lands, though, according to their own levels and standards.

The Muslims rule in India was founded by the Afghans and Turks and therefore the religiosity of the people reflected their characteristics i.e. strong faith and singleness of heart. Hanafite law and customs have been followed in this country, unless some coastal areas from the very beginning of Muslim rule. It was here that some of the important legal formal discourses like the FatawaTatarkhani and Fatawa Qazi khan came to be written.\(^{12}\)
Several annals of Muslim India stand out for their zeal to uphold the Islamic law and the *Sunnah* and stoppage of aberrations and innovations ideas i.e. Sultan Sikandar Lodi made the cornerstone of the state policy. Religious precepts were followed, according to the authors of the *Tabaqat-i-Akbari, Tarikh-i- Firista* and *Tarikh-i-Dawudi*, so scrupulously as if a new way of life had taken roots in the country. According to these historians, Sikandar Lodi was devout and Orthodox from his childhood who proferred the demands of faith over his own desires. He was a great patron of learning and it was through his opinion that the *Ka’isthas* among the Hindus took up the study of Persian language. Sikandar prohibited the annual procession of the spear of the Salar Mas‘ud throughout his territories and forbade women from paying a visit to the tombs of the saints. He is also reported to have prohibited taking out of *Ta’zia* processions and the devotion of Sita, the goddess of smallpox \(^\text{13}\) by the Muslims. The author of *Waqi’at Mushtaqi* what a large number of false tombs which had become objects of popular regard was dug out and tanks were built in their place \(^\text{14}\) Sultan Salim used himself to lead the congregational prayers and refrained from everything forbidden by the *Shari‘ah*.

The tenth century was the century of faith in which the popularity of Mysticism had led to institutionalization of the system in every part of Islamic world i.e. the Turkistan, Bukhara, Samarkand, Hirat and Badakhshan in
Afghanistan, Alexandria and Tanta in Egypt, T’az and Sana in Yemen. Hazramaut and Tarim were the most famous intellectual and spiritual centers.

In the tenth century India we find different Orders, i.e. the Qadiriyyah and Chistiyyah represented by their branches under the name of Nizamiyyah and Sabiriyah respectively and the Sattariyyah Order which has taken care of the spiritual sphere from the Chishtiyahs and won over the whole country. The founder of Sattariyyah Order was Shaikh ‘Abdullah Sattar of khurasan who came in India in the ninth century and settled at Mandu. He died in 832 A.H/1429 A.D. and was buried within the fort of Mandu. Living like the rich, he attained the higher states of ecstatic rapture and countless people benefited from him. The Sattariyyah Order was the first Order to attempt a fusion to Yoga with Sufism by Adopting practices like meditative postures and suspension of Breathing and even the Practice of occult Sciences. A detailed explanation of the yogic practices has been given in the Risala Sattariyah of Baha Uddin. Kalid Mukhazin by Sheikh Muhammad Sattari clearly sustains the Unity of being alluding to a parallelism between the Shaikh and the Brahmin; and the Mosque and the Temple, all of which manifest or rather reveal the borrowed fragments of the Divine Being. In his view all the phenomenal things are in separable arts of the same essence of Unity. His description of the doctrine is concluded with a verse which says:

Smitten with love, a sattari he became;
Comforter of humanity

In another tract of the same Order designated Resale ‘Ishqiyah agnosticism is likened to majesty of love and Islam to the grace of love, followed by a rhyme, saying:

Belief and disbelief, one is nigh to other-

One without infidelity is not a believer-!!

It also goes on to say that:

Knowledge is the greatest veil: its object is worship,

Yet it is in itself the greatest covering. If this veil of Secrecy were to be pulled down, infidelity and Islam would

Get blended, one with the other, and the real significance Of Godhood and worship would come up

Other powered over and eminent Sheikhs of Sattari Order were Sheikh Muhammad Ghauth (d. 970 A.H/1563 A.D) of Gwalior, Sheikh ‘Ali b. Qawwam Jaunpuri, also known as ‘Ali’ Ashiqan of Sira’imir (d.955 A.H/1548 A.D), Sheikh Lashkar Muhammad of Burhanpur (d.993 A.H/1585 A.D) and Sheikh A’la Bakhsh of Garh Mukteshwar (d.1002 A.H/1594 A.D), those who achieved great popularity
among the masses. The biographer of Sheikh ‘Ali ‘Ashiqan of sira’imir are on record that his wonderful deeds outnumber the wonders worked by any other Sufi saint since the time of Sheikh ‘Abdul Qadir Jilani. 20 Sheikh Ziyaullah Akbarabadi (d.1005 A.H/1597 A.D) He was the son and spiritual successor of Sheikh Muhammad Gauth of Gwalior and had the honour of being taught by ‘Allama Wajih uddin. ‘Abdul Qadir Badauni relates that when he once saluted the Sheikh in the usual manner, he felt slighted and began to jest with him and laughed at him. Badauni does not hold a good opinion about him and has shown how he used to play pranks with others. 21

In addition to these, Shah ‘Abdullah of Sandila (924-1010 A.H) and Sheikh ‘Isa b. Qasim Sindi were the Sheikhs of Sattariyah Order. 22

There were still others belonging to other Sufi disciplines. Sheikh Chain-Ladah of Sohna 23 (d.997 A.H/1589 A.D) who used to impart instruction in Sufi tracts such as the Fasus and the Naqdu-al-Nusus to his pupils, Shah ‘Abdur Rezzaq (886-949 A.H/1481-1542 A.D), of Jhanjhana attesting to the Qadiriyah and Chishtiyah Orders, Sheikh ‘Abdul ‘Aziz Shakarbar (858-975 A.H/1454-1567 A.D). He was one of the maternal descendents of Shah Waliyullah.

This was also the time when illustrious virtues and spiritual perfection of Sheikh ‘Abdul Quddus of Gangohi (d. 944 A.H/1537 A.D) had imparted a new life
to Sabiriyyah branch of Chishtiyah Order. He believed in the doctrine of Unity of being and openly preached it. Sheikh Qutbuddin Binadil (d. 925 A.H/1519 A.D) was the chief protagonist of Qalandariyah Order at Jaunpur and Sheikh Kamaluddin (d. 971 A.H/1564 A.D) hold a eminent place among the follower of Qadiriyyah School at Khaithal in Ambala, and both had suitablized their mystic Orders. Mujaddid writes his father as telling him about Sheikh Kamal:

If one were to see from the eyes of heart, one would not find another spiritual guide occupying an dignified position like him in the Qadiriyyah Order save, of course, Sheikh ʿAbdul Qadir 24 In Oudh Sheikh Nizamuddin of Amethi alias Bandagi Mian (900-979 A.H/1495-1571 A.D) was an eminent Sheikh of the Chishtiyah Order who doubtfully followed the instructions of the Shari‘ah and the Sunnah of the Prophet (Sm.). He used to place reliance on the Yahyaʿul ‘Uloom along with the ‘Awarif and the Risalah Makkiyyah. Once he found a man with the Fasus, he took it away from him and gave him another book to read. Musical narration was a common feature of the Order followed by him. But he used to shun it.25

This was the religious and spiritual influence prevailing in the world of Islam, particularly in India, where mystic guides belonging to dissimilar Sufi Orders and with varying levels of spiritual explanations had established their own centers of spiritual guidance for the people. The commonality as well as the elite
which were deeply religious usually attached themselves to one or the other of these teachers of spiritual truth. We have given it here in a bit detail so that one may clearly understand the aptitudes and tendencies of the people at the time Mujaddidi was born and the possibilities and difficulties of any revivalist effort in the prevailing atmosphere.

2.2(d): Intellectual Milieu:

Tenth century of the Islamic era was not a century of intellectual awakening and neither making thought nor any significant addition was made to the thought science or culture already spreading during the period. We find Scholars as Hafiz Ibn Taimiyah (d. 728 A.H/1328 A.D), Taqiuddin b. Daqiq-al-‘Id (d.702 A.H/1303 A.D), A‘la uddin-al-Baji (d.714 A.H/1314 A.D), Jamalu-al-Din Abul Hjjaj-al-Mizzi (d.742 A.H/1341 A.D), Shams uddin-al-Zahabi (d.748 A.H/1347 A.D) and Abu Hayyan Nahwi (d. 745 A.H/1344 A.D) who made valuable contributions to science of Hadith (traditions), Kalam (dialectics), Tarikh (history) and Rijal (biographies) and produced literature of the highest order. This was the period which witnessed the great Scholar of Tradition Ibn Hajr-al-‘Asqalani (d.852 A.H/1448 A.D) whose monumental work entitled the Fathu-al-Bari, a annotator on the Sahihu-al-Bukhari, was received as the most perfect work giving finishing touches to the Sahih.
In the tenth century Hadith and *Rijal* were consented by the Scholars of Egypt, Syria and Iraq, when Fiqah (jurisprudence) of the *Hanafite* School constituted the touchstone of scholarly excellence in Turkistan and India. The savants of the time were Ahmad b. Muhammad Qastalani (d.923 A.H/1517 A.D), Sheikh- al-Islam Zakariyyah Ansari (d.925 A.H/1519 A.D) in Egypt, Abus Sa‘ud (d.952 A.H/1545 A.D) in Turkey, Ibn Hajr Haitami (d.974 A.H/1566 A.D) in Hijaz, ‘Ali Muttaqi (d.975 A.H/1567 A.D), Mullah ‘Ali Qari (d. 1014 A.H/1605 A.D), Qutb uddin Nahrwali (d. 990 A.H/1582 A.D).


The Scholars of Iran had started coming to India and many of these were pupils of Jalaluddin Dewwani, Mullah ‘Imad b. Mahmud Tarmi and Mir Giyath uddin Mansur. They were Maulana Zain uddin Mahmud, ‘Abdul Ghafoor Lahri, three brothers, Hakim ‘Abdul Fatah Gilani, Hakim Humayun Ilias, Hakim Human, Nur uddin Qarari, Mullah Muhammad Yazdi, Amir Fathu Allah Shiraji an intimate
pupil of Mir Giyath uddin Mansur, he brought the works of the Iranian Scholars to India. He was honoured with the post of Sadr in 993 A.H/1586 A.D. The curriculum and syllabus then prevalent in India were deeply distinct by him and these ultimately developed into what later on came to be known as the *Dars-i-Nizami*, which still dominates the Arabic Madrasahs of the country.  

Following are the Scholars belonging to Nishapur, Astarabad, Jurjan, Mazandaran and Gilan of the south Indian kingdoms. Qazi Muhammad Aslam Harwi (d. 1061 A.H/1651 A.D), Muhammad Sadiq Harwi, Qazi Muhammad Aslam Harwi, Muhammad Zahid.

Iranian literati and their creations were the only source of enlightenment to the Indian scholars who were always in touch with the scholars of the Merciful Qur’an and Hadith in Egypt, Hijaz and Yemen i. e. Sheikh Rajeh b. Dawud of Gujarat (d. 904 A.H/1499 A.D) studied Hadith from ‘Allama Sakhwi who told him about the belief held by Sheikhu ‘Ula-al-Bukhari al Hanafi in regard to Ibn ‘Arabi.  


The above have made it clear that the Indian peninsula was not intellectually isolated from the outside world. It had maintained contact with other centers of
culture and learning through the mountainous and roughed passes of khaibar and Bolan. It is no doubt true that India had intensely engaged and imported to an increase greater than it could itself export and benefit others, but that was only natural for it had received both, the faith and the skill, by way of Turkistan and Iran.

2.3: Position of the Islam:

2.3 (a): Miserable position of Islam during the twelfth century:

Before starting the discussion for the reformative efforts of Shah Waliyullah Muhaddith Dehlawi (Rah.) it is indispensable to keep in view the historical doctrines for obvious reasons. Hijaz had an important function in his educational and intellectual growth since he had spent more than a year²⁹ in that land studying Hadith under the well known Scholar of his time, Sheikh Abu Tahir Muhammad b. Ibrahim Kurdi Madani (Rah.), who had shared instruction to numerous savants of Hadith hailing from neighboring countries. Shah Waliyullah Muhaddith Dehlawi (Rah.) came into contact with the Arab and non-Arab Scholars of the two holy cities. The Hajj which caused the convergence of Scholars from every part of the Islamic world, the two holy cities, especially Medina was then a center of learning for Hadith attracting both learners and Scholars from far off countries. The two holy cities were representative of the entire Islamic world from where one could
form an estimate of the intellectual and educational moral, cultural and political state of the Muslim countries as well as their attainments and failures, their literati and schoolmen, the revivalist movements of the dissimilar countries, the under currents of separated forces and even the webs of intrigues in them. It shall not be improper to say the pulse of the Islamic world and hear the sounds of its heart-beat. A man, who was being groomed for the great task of revival and renovation of God’s religion, must have taken maximum advantage of the opportunity in resolving his future course of action.

India had been under political guardianship of the central Asiatic people belonging to the Turanian and Afghan stock for several centuries when their consecutive waves introduced a new life blood to the century’s administrative and military structure. Whenever the ruling circles in India displayed the signs of fatigue or infirmity, a fresh and vigorous fighting force entered India through Khaibar or Bolan Pass and since the new comers promised to accept the same faith (Islam), the same sect (Ahl-i-Sunnat wal Jama’at), the same law (Shari‘ah), the same language (Turkish or Persian) and the same culture (A mixture of ‘Arab, Iranian, Turkish and Indian culture), they shared a new lease of life to the socio-political set-up already existing in this country.

After Babur’s conquest of India and the establishment of Mughal rule in this country, Kabul and Qandhahar of Afghanistan came too included in the great
Muslim Empire of India whose frontiers stretched up to Bala Hissar. Nadir Shah of Iran assault Delhi and Ahmad Shah Afzali, the ruler of Qandhahar, made several attempts to subdue this country during the time of Shah Waliyullah. The latter ultimately shattered the united strength of the Marathas in 1174 A.H/1761 A.D. at Panipath and changed the course of events in this country. He provided an opportunity to the decaying Mughal Empire to unite its power and the Muslim society, particularly its nobility to reform itself; both of which proved unequal to the task and failed to avail of the opportunity made to them. All these happenings pertain to the life time of Shah Waliyullah, the latter even came to pass through the efforts of Shah Waliyullah. Both these invaders belonged to the same region of Afghanistan and Iran and hence the political and social growths of this region cannot be refused in discussing the socio-political conditions of India during the twelfth century of Islamic era.
2.3 (b): Social and Cultural impact of Iran on India:

India was deeply influenced politically by Turkistan and Afghanistan since the fifth century A.H, the effect of Iran had continued to be felt in its educational literary, cultural and intellectual globes. The literary style in prose and poetry, Mystic Orders, Curriculum & educational system and the text books compiled in Iran spread a great influence on India. During the reign of Akbar, India became totally subordinate on Iran for its system of education, the curriculum followed in the educational institutions and even the standard of education particularly in the field of Logic and Philosophy after Amir Fathullah Shiraji and Hakim ‘Ali Gilani’s emigration to India. The intellectual and cultural sway of Iran was accomplished over India that we cannot overlook the events of Iran in our historical inspection of India pertaining to that period.

2.3 (c): Religious and Intellectual status:

It is urgent need to cast a glance at the religious and intellectual movements of the time since these have a greater bearing on the life and work of Shah Waliyullah Muhaddith Dehlawi (Rah.)
2.3 (d): Scholars of the Century:

The history of intellectual endeavours by the Muslims would reveal that unlike several other people, their educational, intellectual motions and as well as literary activities have neither been subordinate nor even linked with the rise and fall of political powers of the time. The Muslims have produce, often master spirits during the period of their political degeneracy and acute internal disorder. The Mongols had completely demolished the intellectual centers of the Islamic world during the seventh century A.H. and wreaked the literary activities after the diversion of Baghdad. But we come across such giants of learning as Sheikhu-al-Islam Taqi-ul-Din Ibn Daqiqu-al-‘Id (d. 702 A.H/1302 A.D) in the field of Hadith, a theological scholastic like A‘lau-al-Din-al-Baji (d. 714 A.H/1314 A.D), the great savant Sheikhu-al-Islam Ibn Taimiyah (d. 728 A.H/1328 A.D), the historian Shamsu-al-Din-al-Zahabi (d. 748 A.H/1347 A.D) and the grammarian Abu Hayyan Nahawi (d. 745 A.H/1344 A.D) in the opening decades of the eighth century.

The wish to serve religion and acquire a hidden knowledge of religious science was an inborn tendency in the reach of Muslims rather than being dependent on external powers for achieving the favour of God, continuing the mission of the Prophets (Sm.) and Safeguarding the religion from corruption even during the time of political disquiet, decay of most powerful Muslims powers like
Hijaz, the center of Islam. We find the Scholars in Egypt, Syria, Iraq, Hijaz, Yemen, Iran and India during period of political inconstancy, devoting their energies to teaching and preaching or other literary chasings and the Mystics of Islam engaged in attaining Excellency of spirit and self Purification. This is why we find several Scholars and Godly souls outshining their forefathers in this period.

The Endeavour in the field of Hadith; Abul Hasan-al-Samadi-al-Kabir (d. 1126 A.H/1726 A.D) continued to teach the subject for a long time in the holy Mosque and wrote *Al-Hawamishu-al-Sittah* which is the well known commentary on the six authentic works of Hadith. Muhammad Hayat Sindhi (d. 1163 A.H/1750 A.D) is another distinguished Scholar of the same period. In Syria Sheikh Isma’il-al-‘Ajluni also known as Al-Jirahi (d. 1162 A.H/1749 A.D) was deemed as an authority on the subject and his work *Kashfu-al-Khiba-wa-Muzilu-al-Bas ‘Ammashtahara min-al-Ahadith-i-‘Ala Sunnat Nas* in two volumes is an encyclopedic work delineating the authentic and weak Hadith.

The two holy cities of Mecca and Medina were the great centers of Hadith where Sheikh Abu Tahir-al-Kaurani-al-Kurdi and Sheikh Hasan-al-Ujaimi used to deliver lectures on the subject. Sulaiman b. Yahya-al-Ahdal (d. 1197 A.H/1783 A.D) was the most eminent savant of Hadith in Yemen during that period. Muhammad b. Ahmad as-Safarini (d. 1188 A.H/1773 A.D) was also an authority
on Hadith and Usul. Yemen had another respected Scholar of Hadith Al-Amir Muhammad b. Isma‘il-al-Hasani-al-Sana‘ani (d. 1142 A.H/1729 A.D). We also find Muhammad Sa‘eed-al-Sunbul (d. 1175 A.H/1761 A.D) whose *Awa’ilu-al-Sunbuliyah fī-al-Awa’il-i-Kutubu-al-Ahādith* is held as a manual by the teachers of Hadith. Yet another scholar of the time Muhammad b. ‘Abdul Baqi-al-Zarqani (d. 1122 A.H/1710 A.D) was held in such a high esteem that several writer have paid him tribute as the last Scholar of Hadith in Egypt.30

Sheikh ‘Abdul Ghani-al-Nablisi (d. 1143 A.H/1730 A.D) was the most celebrated Scholar of the time whose depth of knowledge, number of disciples and facile pen had earned him the title of the great teacher. His works are described to be as many as two hundred and twenty three. It was also the time when Isma‘il Haqqi (d. 1127 A.H/1715 A.D) wrote the famous commentary *Ruhu-al-Bayan fī Tafsir-i-al-Qur’ān*. Among the Scholars of Baghdad ‘Abdulah b. Husain As-Suwaidi (d. 1174 A.H/1760 A.D) as a prolific writer (Silku-al-Durru and Al-Badru-al-Tal‘i) Jami‘ah Azhar of Cairo, Jami‘ah Zaituniyah of Tunisiyah and Jami‘ah-al-Qarwin of Fas were the three well known institutions of learning; but we also find the names of the Madrasa Hafiziyah, Al-Madrasatu-al-Shilliyah and Al-Madrasatu-al ‘Azrawiyah mentioned in the chronicles of the time.

Notes and Reference:
1. Abudaud, with reference, Maulana ‘Ataur Rahman Qasimi, Imam Shah Waliyullah aur unke afkr O Nazriyat, P. 07

2. Maulana ‘Ataur Rahman Qasimi, Imam Shah Waliyullah aur unke afkr O Nazriyat, P. 07-08

3. Shah Waliyullah ki Siyasi Tahrik, P. 148


5. Maulana ‘Ataur Rahman Qasimi, Imam Shah Waliyullah aur unke afkr O Nazriyat, P. 09


7. Maulana ‘Ataur Rahman Qasimi, Imam Shah Waliyullah aur unke afkr O Nazriyat, P. 10

8. Maulana ‘Ataur Rahman Qasimi, Imam Shah Waliyullah aur unke afkr O Nazriyat, P. 10


10. The author of the Tafsir-i-Abus Saud.
11. The holy shrine still stands on the same foundation.

12. Long before the compilation of Fatuwa-i-'Alamgiri, these books were written here and became popular in Egypt, Syria and Iraq under the name of the Fatawa-i-Hindiyah.


14. Waqi‘at-i-Mustaqi cited from the first Indian Afghan Empire in India, P. 250

15. Madariyah Order founded by Sheikh Badī‘u-al-Din Madar Makanpuri (d. 844/1440) also existed in India during that period. The followers of this Order publicized in words as well as in deeds the doctrine of unity of being by displaying complete dependence on God and abstention from all externality to the Extent of wearing only loincloth. With the passage of time the Order deteriorated to a sort of syncretistic sect giving rise to such a libertine conduct by its followers that the word Madari became synonymous with a conjurer. In the tenth century itself the Order had ost its appeal to the elite. Nuzhatu-al-khawatir’s fourth volume which gives a biographical sketch of all the eminent Sufis belonging to different Orders, mentions only two Sufi’s associated with the Madari Order of that period.


22. Nuzhatu-al-Khawatir, Vol. V.

23. A town in Gurgaon district of the Indian ‘Punjab where there is a spring of hot water.


27. Pl. See Hakim S. ‘Abdul Hai Hasni’s Ath-Thaqafatu-al-Islamiyah fil Hind or its Urdu version entitled Islami Uloom-o-Funun Hindustan men, specially the chapter Hindustan ka Nisab-i-Dars

28. Ibid

29. Shah Waliyullah arrived in Hijaz by the end of 1143/1730 and left the country in the beginning of 1145/1731 after performing second Haj