CHAPTER VIII

THE MUSLIM RELIGIOUS CLASSES

The eighteenth century was a period of moral decline of the Muslim society and weakening of religious zeal. Yet it is during this century that an effort was made to restore the pristine purity of Islam and introduce religious reforms. Tasawwuf had overshadowed the straight narrow path of shariat. The Muslims went more often to the dargahs and the saints than to the mosques, and put more faith in amulets and charms rather than the obligatory religious prayers. The worship of saints, dead and alive, became very popular. The use of wine and opium, ganja and charas - the usual vices of a decadent society - adultery and paederasty, dance and music sapped the moral basis of society. The Mashaikh lived a life of indolent ease. The ulema hankered after wealth and worldly goods and the qazis were corrupt. Some honest Muslims aware of the danger and eager to revitalize the Muslim society, however, from amongst the ulema and the mashaikh had the vision and the courage to fight this menace.

Shah Kalim Ullah Jahanabadi, Shah Fakhr Uddin Dehlvi, Shah Noor Muhammad Maharvi, Khawaja Mir Dard, and Mirza Makhbar Jan Jana and Shah Wali Ullah, an eminent theologian, started a new revivalist movement to reform the social, spiritual and religious life of the Muslims and to infuse in them the real spirit of Islam and to win them back to the teachings of the Quran and hadis.
Shah Kalim Ullah Jahanabadi - 1650-1729 A.D.

Shah Kalim Ullah Jahanabadi occupies a very important place in the history of Chishti silsilah. It is to his credit that he re-organised the disorganised Chishti silsilah and imparted a new life to it. He began the work of popularising it by sending his Khalifas to distant parts of the country.

He had established his Khangah in the famous market of Delhi - Bazar Khanum. It attracted a large number of persons from all ranks of society and the place became a fountain of learning and a means of spiritual advancement. Shah Kalim Ullah was born on 24th Jamad-us-sani 1060 A.H./1650 A.D. He studied under Shaikh Burhan Uddin alias Shaikh Bahlol and Shaikh Abul Raza Al-Hindi. He went to Madina and studied under the guidance of Shaikh Madani, and became his disciple. After his return from Haj, he established himself in the Bazar Khanum of Delhi and his work as a teacher.

1. The bazar of Khanum was a very big and busy market which extended along the walls of Delhi fort upto the temple of Sardars, the place is now occupied by Thandi Sarak. A part of it has now been developed as the Edward Park, Waqiyat-i-dar-ul-Hukumat-i-Delhi, II, p. 123.

2. For details see: Maasir-ul-kiram, p. 42.


4. For details see: Anfas-ul-Arfin, pp. 87-88;

5. For details see: Anfas-ul-Arfin, pp. 198-201

6. Azad Bilgrami, Maasir-ul-Miram (Agra, 1910)

Unfortunately we do not find any detailed account of the madrasa of Shah Kalim, but it is recorded that a large number of students came and resided there and were provided with food and clothing. He was deeply interested in the teaching of hadis. He passed his days in poverty but never stretched his hands for financial assistance. He had no property except a haveli, which yielded as rent rupees two and annas eight. He writes to Shah Nizam-ud-din Aurangabadi: "At that time when due to the failure of rains famine prevailed and there were 9 to 10 men in addition to the guests to be fed, I often ran into debt." Farrukhsiyyar tried his best that Shah Sahib should accept something from the imperial treasury, but the Shaikh refused to accept anything. The author of Tanila-i-Siyar-ul-Auliya informs us that the king then requested Shah Sahib to permit him the honour of kissing his (Shah Sahib's) feet. Shah Sahib replied: "You are the Shadow of God and under the shadow of that God I am always busy praying for you. There is no need for it. Such an act will cause me vexation." A man of peace and good will for all he had nothing but love for all who came to him. Against his detractors he showed great forbearance and never tried to hit back. If anybody speaks ill of me," he wrote to Shah Nizam, "I do not complain against him because I deserve more than that. It is

4. Later on Shah Sahib had accepted a haveli. Maktubat-i-Kalimi, L.No. 81, p. 64.
6. For details see: Maktubat-i-Kalimi, L.No. 23, p. 28; L.No. 98, p. 77.
lomness that he was less abusive. I pardon him and you also
please pardon him."

he was an author of thirty two books of which only nine
works are extant. In addition to these, one hundred and thirty
two of his letters have been preserved, more than a hundred letters
among them having been addressed to Shaikh Nizam-ud-din Aurangabad
and the others to Maulana Muhammad, Daya Ram, Abdur Rashid and
others. He sent his favourite disciple, Shaikh Nizam-ud-din to
the Deccan to propagate the teachings of Islam there. He
refers to this in one of his letters:

"God has bestowed upon you the wilayat of Daccan.
You should fulfill your duties, sincerely...
Previously I had directed you to run to the army,
but now I order you to propagate the words of
God wherever you be and sacrifice your life and
property in this task." 2

The following extracts from his letters indicate the spirit
of his teachings and his mission.

"Sacrifice your life and property for the
propagation of Islam "directive to his
followers. 3

"Convey the worldly and other worldly benefits
to the people." Sacrifice your rest and luxury
for them."4

"Try your best to popularize Islam, so that the
number of its followers may increase."5

2. ibid, L.No. 21, p. 26.
4. ibid, L.No. 75, p. 60.
5. ibid, L.No. 76, p. 60.
Shah Kalim Ullah had chalked out a comprehensive system for the training and guidance of his disciples. He always kept a watchful eye on those disciples whom he had sent on missionary work. He again and again made inquiries about the progress they had made in their mission. He wanted the letters from his disciples to be more frequent and comprehensive but giving detailed account of their multifarious activities so that it might be known as to how they spent their time and to what extent they had performed their duties.

In one of his letters which he calls dastur-ul-amal, he gives us the code of behaviour. He lays down the following principles:

1. The main aim should be to impart benefits.

2. In the service of humanity there must be purity of heart and correctness of intentions.

3. Thank God (when) large number of people assemble around you. Do not refrain from meeting them.

4. Whenever any thing comes to (you) share it with others, and the day in which nothing comes, consider it auspicious because of starvation and poverty, has a deep influence.

1. Maktubat-i-Kalimi, L.No. 33, p. 35.
2. ibid, L.No. 93, p. 71, L.No. 15, p. 20; L.No. 22, p. 26; L.No. 64, p. 54.
3. ibid, L.No. 96, p. 73.
4. ibid, L.No. 96, p. 73.
5. ibid, L.No. 96, p. 73.
6. ibid, L.No. 96, p. 73.
7. ibid, L.No. 96, p. 73.
5. The problem of 'Wahdat-ul-Wajud' is not to be discussed before the common people. On the other hand, this question is to be discussed only after gauging the ability and capacity (of the believers) and at proper time.

6. Establish good relations with both Hindus and Muslims, so that the non-Muslims might be influenced by the teachings of Islam.

7. A spirit of respect is to be engendered in the disciples.

8. The disciples should be enjoined to propagate the sunnat and uproot bidat (innovations).

Instruction regarding the initiation of ladies.

Whenever Shaikh Nizam-ud-din had to face any problem, he referred that matter to his spiritual guide and sought his advice.

When Shah Nizam inquired whether ladies could be initiated as disciples the Shah Sahib permitted him to do so but he was to avoid their society and the initiation was not to be made by taking a lady's hand in his own because to touch a stranger's person was forbidden.

2. ibid.
3. ibid.
4. ibid. p.75
5. Maktubat-i-Kalimi, L.No. 21, p. 25.
For spiritual advancement according to Shah Kalim Ullah, strict observance of shariat was essential. Any other way would lead nowhere. According to him there was a close relationship between shariat, tariqat, and haqiqat. Spiritual upliftment is only possible by following all the three ways. He explains this relationship as follows: "The path leading to sufistic perfection is the pillar of haqiqat (spirituality), and the shariat is the pillar of tariqat (sufistic perfection). One, in whose eyes the beauty of shariat is uppermost, in him the tariqat and haqiqat will be found in their consummate stage. The sign of acquiring the stage of haqiqat is this that the feet of the sufi grow more and more firm, day by day, on the road of shariat."

When wealthy people began to crowd the khanqah of Shaikh Nizam-ud-din Aurangabadi, it became a source of vexation to him. He expressed his disapproval of that. When Shah Kalim Ullah came to know about this he wrote to Shaikh Nizam-ud-din asking the latter not to deprive the rich people from imbibing spiritual teachings, for when the reform of a community is undertaken, then no class of society was to be neglected. He writes: "To enroll the nobles in the silsilah does not mean that they should travel all the stages of sainthood...Its advantage is

1. Maktubat-i-Kalimi, L.No. 95, P. 72, Also see L.No. 129, p. 95.
2. Ibid, L.No. 110, p. 85.
that many people join the silsila because in the eye of the public, their entrance into the silsila, has a great value and importance. He further says "Flattery, cajoling and courtiership is against the nature of a saint. To meet the Sultana who come to the house of a saint is desirable; but to go to their palaces is not justifiable.

Shah Kalim Ullah though not averse to sama protested against the way sama parties were organised and the practices observed. "The mashaikh of these days do not understand the importance of music and they do not abide by its regulations." He did not favour daily hearing of music and instructed that instead of turning to music they should spend their time in meditation. Shah Kalim Ullah died in 24th Rabi-ul-Awwal, 1142 A.H. /17th October, 1729 A.D.

Shah Fakhr-ud-din Dehlvi.

Shah Fakhr-ud-din was born in 1126/1717 A.D. at Aurangabad Deccan. When Shaikh Nizam-ud-din informed his spiritual guide about the birth of his son, the later became very happy and proposed the name Fakhr-ud-din for the newly born baby. In the

1. Maktubat-i-Kalimi, L.No. 18, p. 22.
2. Ibid, L.No. 44, p. 43.
6. Manasib-i-Fakhriya (Ms.), p. 8; Also see: Takmila-i-Siyar-ul-Auliya, p. 105; Shijrat-ul-Anwar (Ms.), tajalli, 32, p. 58.
same letter Shah Kalim Ullah had predicted that this boy would "light" the lamp of spiritual guidance at Shahjahanabad. Shah Sahib studied *Fusus-al-himm, Saddra, Shams-bada* and other books under the guidance of Mian Muhammad Jan. He studied *hidaya* under Maulana Abdul Hasim, a great contemporary scholar. He received the *sanad* (diploma) in *Hadia* from Muhaddis Hafiz Asad-al-Ansari al Jalaki Sam Aurangabadi. He also studied books on *tib* (medicine) and archery and gained a high proficiency in the same.

After finishing his education, he joined the army. There he passed his nights in prayers, and in latter days he used to remark about his early prayers. He spent eight years in military service but when the secrets of his religious exercise became known to public, he left the army and came over to Aurangabad. There he

---

1. Manaqib-i-Fakhriya (M3), p. 8, also see Maulana Rahim Bakhs Fakhri, *Shihrat-ul-Anwar* (M3), *tajalli*, 32, p. 53. Shah Fakhir-ud-din's title was 'Muhibb-ul-Habi, as it was said that he had seen Khwaja Moin-ud-din Ghishti and Hazrat Nasir-ud-din Chiragh Dehlvi in a dream addressing him by that title. For details see: Manaqib-i-Fakhriya (M3), p. 4; *Takmila-i-Siyar-ul-Auliya*, pp. 113-113; Haji Majaud-din Manaqib-i-Masboobain (Rampur, 1289 A.H.), pp. 43,45.


occupied the seat of his father and gave himself up to prayers and spiritual exercises. Very soon his fame spread and devoted people began to assemble in his khanaqah. Tired of those people he left Aurangabad for Delhi.

During this journey two of his faithful servants, Qasim and Hiyat were with him. At Delhi, an old lady gave him a room in her own house. From there he went to the shrine of Hazrat Qutb-ud-din Bakhtiyar and then to the shrine of Shah Kalim Ullah Dehlvi, Shah Kalim's son warmly received Shah Sahib, and the latter stayed there for three days. After this he took on rent a haveli in Katara Pulal and started teaching. After sometime he shifted to the madrasah, which was situated near Ajmeri Gate. It was founded by Amir Ghazi-ud-din Khan Firoz Jang. The famous Saiyad Ahmad himself studied Sahib Muslim from Shah Sahib and taught Maqul-wa-mangub to other students. To some pupils Shah Sahib even used to teach elementary books. He taught Mir Badi-ud-din, who was his most favourite pupil, various books from Misra (maths) to Sahib Bukhari.

2. ibid, p. 109.
4. ibid, p. 20.
5. ibid, p. 20.
7. Nqul, a branch of knowledge that is excogitated: Maqul traditional or historical knowledge.
8. Maqal-i-Fakhriya (MS), p. 32.
Shah Fakhr-ud-din had collected a valuable library and wrote three important books, namely, *Nizam-ul-Aqaid* which deals with the fundamental principles of Islam; *Nisala-Mariya* (a commentary on a chapter of *Hazrat Shaikh Abdul Qadir Jilani's work Gheniat-ul-Talibin*, and *Fakhr-ul-Hasan* refuting a statement made by Shah Waliullah. After his morning prayer, he used to shut himself in a small chamber. He remained there busy in prayers for about four hours. During this period no one was allowed to enter inside the chamber. After prayers he came out and attended an assembly where his devoted disciples and friends were present. After it he began to teach *Hadis* or *Awarful-Ma'arif*. One of the pupils would read the text and he then delivered an explanatory lecture on it. This went on till lunch time. After lunch he retired for rest and at that time Amir Kalsoo or Bakhsh only remained near him. Hazrat Maulana busied himself with studying some books, generally the *Fawa'id-ul-Fut'ad*. After it he offered his noon prayer in congregation. All the members of the madrasah also participated in the congregational prayer. On every Friday and Monday he listened to *Masnavi Maulana Kum*, read by Maulavi Azmat Ullah. No one but the chief disciples were allowed to join that party. All the doors were locked at that time.

When he went out, he was usually dressed in *daastar* (turban), *jama* (gown) and *doo-patta* (a cloth thrown loosely over the shoulder). Inside his own house, he wore *jubba* and cap. In winter he wore

---

fargul and doshala. In his early life he used to keep a sword and dagger.

Shah Sahib was a very abstentious persons and took food that was legally permitted. He could not resist giving help to a person in distress. Once he started for the Haj Pilgrimage. When he was about to enter the ship, an old lady came forward and said: "I have a young daughter, whose marriage must be arranged but I am so poor that I pass my days in starvation. I do not know how I should perform that duty." On hearing this Shah Sahib took back his luggage from the ship and whatever money he had for the pilgrimage he gave to that old lady and he himself came back.

An Afghan came to his Khanqah and attacked him. The servants caught hold of him but Shah Sahib ordered his servants to leave him and placing his own head on the ground said: "I am at your disposal, do whatever you like." That man was ashamed that he went away. After sometimes, he came again with two other men. Upon seeing him, Shah Sahib stood up as a mark of respect for him and inquired after his health.

He used to attend sick persons and begged for pardon if he happened to be late. One day, Pira, a sweeper, did not come. Shah Sahib became anxious when he learnt of his illness and

1. A quilted cloak.

2. A pair of shawals, worn as the do-patta. A single shawl was never worn; the wearer would be laughed at if he did so.

3. Manaqib-i-Fakhriya (MS), p. 43.


5. Shiirat-ul-Anwar (MS), Tajalli, 32, pp. 111-112.

atonce went to see him. With great affection he inquired about his condition. He appointed Mir Hasan Hakim for his treatment and said: "Mian Pir Muhammad pardon me for coming so late to see you when you had not appeared for two days." He hated outward pomp and show. Whenever he went to a dinner party or a gathering he did not allow people to accompany him because it was a mark of conscience. He did not appreciate any one praising him. If any disciple stood before him with folded hands or expressed his respect for him by bending his head, he would become angry. He did not allow any one to touch his legs or feet.

When Shah Fakhr-ud-din started his missionary work there were 22 great saints in Dehli, says Shah Abdul Aziz Dehlvi. However majority of the Sufis had given up the observance of shariat and sunnat and they were misguiding the common people. Shah Fakhr-ud-din strictly followed the shariat in even small matters. The author of *Manaqib-i-Fakhriva* writes: "In every important and unimportant matters he observed the *shariat* and urged the people to do likewise.

The prevailing unrest and disunity and immorality made Shah Jahib warn the King about the consequences of the mutual quarrels amongst the nobles which was causing the empire to slip away.

---


"..."
from his hands. Shah Sahib advised the emperor to pay attention to the administration of the state. One day he told the king in plain words: "As long as the ruler of the time does not attend to the matters of state and does not work hard, conditions would never improve." He warned the king about the bad results that follow when the nobles are entrusted entirely with the work of administration. He says: "If the Sultan appoints a noble, as his naib (deputy) and mukhtar the other nobles become unhappy and they throw off the yoke of obedience and they become indifferent to the Sultan; and the awe and fear of the Sultan disappears from their hearts. The soldiers, who depend on that noble, do not recognise the authority of the Sultan and in this way their relation is broken with him.

Therefore, the most essential thing is this that the Sultan himself should undertake expeditions and govern the country."

In the 18th century the influence of the Shias had considerably increased. The author Manaqib-i-Pakhriya heard that the Shias were conspiring to kill Shah Sahib after they had succeeded in killing Mirza Mazhar. When Shah Sahib was informed about this secret plan, he simply replied:

To popularise the teaching of Islam amongst the masses he introduced the practice of having the *suhba* at congregational prayer recited in Urdu.

2. ibid., p. 55.
"If the _khutba_, in Hindustani, is delivered in Hindi" he advised, its real aim would be attained. Otherwise it has no utility for the common people, because they are not familiar with the Arabic language." He discouraged the use of amulets and charms. He urged his disciples to offer their prayers punctually and made their children do the same.

Shah Sahib died in 1784 A.D. at the age of 73.

Shah Sahib may rightly be regarded as the regenerator of Nizamia silsila. He gave a new life to this silsilah and despatched his Khalifas to far flung parts of the country and ordered them to establish there the khanqah of the Nizamia Silsila. Of his Khalifas, Shah Noor Muhammad in Punjab, Shah Niyaz Ahmad in U.P., Haji Lal Muhammad in Dehli and the surrounding areas, Maulana Jamal-ud-din in Rampur, Mir Gia-ud-din in Jaipur, and Mir Shams-ud-din in Ajmer, did much to popularise this silsila. Khwaja Noor Muhammad Moharwi was the favourite Khalif of Shah Fakhr-ud-din. He was the first Chishti saint after Baba Farid who made every possible effort to popularise this silsila in Punjab.

1. _Fakhr-at-Talibin_ (M), p. 46.
2. ibid, p. 126.
3. ibid, pp. 26-27.
4. _Jhijrat-ul-Anwar_ (M) Tajalli, 32, p. 139.
5. For details see: Saiyad Amjad Ali Khan, _Noor-ul-Sulub_ (M) Rampur, f. 215a. _Jhijrat-ul-Anwar_ (M), Tajalli, 32, p. 139.
6. _Tarikh-i-Mashaikh-i-Chisht_, pp. 520-521.
8. _Manaqib-i-Mahboobain_, pp. 105-106.
Noor Muhammad was born on 14th Ramazan, 1142 A.H. at Chautala. His father's name was 'Hanwal' and was Kolher or Konkara by caste, and Hindu by origin. His original name was 'Bahbul' and the name Noor Muhammad was given to him by Shah Pakhr-ud-din.

Shah Noor Muhammad had studied Quran under Hafiz Muhammad Masud. After finishing his studies there, he came to the town of Jibla and studied under Shaikh Ahmad Khokar. Then he went to Bera Ghazi Khan and there he studied Sharan Mullah. He came back to Lahore and studied there for some time. From there he came to Dehli and joined the school of Nawab Ghazi-ud-din Khan and began the study 'qariya' under the guidance of a teacher of that madrasa. Later on he joined the madrasa of Shah Pakhr-ud-din and began to study under him. In 1165 A.H. he was admitted as a disciple by Shah Pakhr-ud-din.

**Khwaja AIR Muhammad Bard, 1131-1199 A.H. and Muhammadadiyah silsila**

Khwaja AIR Muhammad, also known as Khawaja AIR, with the poetical surname of 'Dard' was the second son of Khawaja AIR.

---

1. Manaqib-i-Muaboebain, p. 54.
2. Ibid.
3. Takmil-i-Siyar-ul-Auliya, p. 121.
5. Darikh-i-Mashaikh-i-Chisht, p. 534.
Nasir, whose poetical surname was 'Andalib'.

On his father's side he was descended from Khawaja Baha-ud-din Naqshband and on his mother's side he traced his descent from Hazrat Saiyad Abdul Qadir Jilani. At the age of thirteen he was initiated in the Tariqat-i-Muhammadi by his father, Khwaja Mir Nasir.

With Khwaja Mir Nasir, a new mystic order, known as Tariqat-i Muhammadi was founded. The essence of this order was complete break with everyone to serve the Master (Muhammad). Go back to kitab-o-sunnat, was their advice to the Muslims, the Quran and the example of the Prophet, and attach yourself exclusively to the Prophet. That is the right course."

After the devastation of Dehli by Ahmad Shah Abdali and subsequent incursions of the Mahrattas (1759 A.D.) many men of note had left Dehli for the opulent and secure court of the Nawabs of Oudh, but Dard never stirred out of his own sanctuary and remained in poverty perfectly satisfied with his lot. In his works we find frequent references to his trust in God. He did

1. Khawaja Mir Nasir Andalib (d. 1172 A.H.) was a lineal descendant of the celebrated saint Khawaj Baha-ud-din Naqshbandi, who had founded the Naqshbandiyah order. In the beginning Khwaja Mir Nasir was a wazir soldier in the Mughal army. All of a sudden a change took place in his attitude of life and he left the army and took to seclusion. He founded a new mystic order, known as Tariqa-i-Muhammadi. He wrote a voluminous book Nalaq-i-Andalib in 1155 A.H. in the form of a story in which he has discussed the mystic doctrines and practices.


3. ibid, p. 87.
not pay any regard to worldly people and men of rank. In one place he writes: "Though, by the grace of God, that we do not possess any worldly wealth, yet we do not care for these worldly people." If he received any thing, he at once spent that money and did not keep any thing for himself. He says: "Therefore, the derwesh ought to pass his life in sheer poverty and starvation, and whatever comes to him, he must spend properly at the same time because on it depends the spiritual development and outward glory."

The emperor Muhammad Shah was very much influenced by the saintliness of Dard and desired to see him and he thought of inviting Dard to the royal palace, but he was told that Dard was not the man to accept the invitation of the emperor. Consequently one day without any previous notice, he reached the Bara Dari of Khawaja Mir Dard. He received the emperor as he used to receive a common man. When the emperor was about to depart, he requested Dard to accept something from him. Dard replied that the best service which the emperor could render was that he should not visit him the second time. He twice refused to see the then reigning emperor Shah Alam. He was of extremely independent mind and never sought royal favours.

2. ibid, p. 39; also see Noor-ul-Qulub, f. 220b.
5. A History of Urdu Literature, p. 56.
Khawaja Mir Dard was an expert musician and accomplished artists of the day came to him for instructions. Khawaja Mir Dard used to listen to music though he was a Naqshbandi saint. Some times he used to sing himself in private along with Firoz Khan, musician. On 24th of every month musical concerts were organized at his residence. The Quwwals of the city participated in it. Shah Alam, the then emperor, used to take part in the music concerts of Dard. One day Shah Alam stretched his legs, and seeing this breach of etiquette, Khawaja Mir Dard was enraged and stretched his lega towards the emperor. According to another account Dard struck the emperor with a stick. When the emperor pleaded that he had felt pain, the Khawaja replied: "There is no question of pain in a particular place of the body, become pain totally from (head to foot) otherwise go out from this place."

The attitude towards the vexed question of "wahdat-al-majdud" and "wahdat-al-shuhud" is thus stated by Khwaja Mir Nasir. Speaking objectively "wahdat-i-Majdud" or unityism is absolutely invalid, it is not the truth about reality. Objectively "wahdat-i-Shuhud" or apparentism alone is valid. But speaking subjectively, i.e. in their bearing on the salik, mystics and spiritual growth, both

2. ibid, p. 92.
3. saikhana-i-Dard, p. 149.
4. Tazkira- Tabacat-i-Shuara-i-Hindi, p. 80; Also see: A. na Hussain Quli Khan Ishaqi Azimabadi's Tazkira Nashtar-i-Ishiq (R.S. Rampur), f. 254b.
7. For details see: Noor-ul-Qulub, f. 220a.
the doctrines are directed to the same end, viz., to dissociate oneself from masiwa or (things other than Allah)

According to Khawaja Mir Dard, the doctrine of wahdat-i-Wujud or unityism in its correct form simply means that God alone is self existent. It does not mean that the essence of the contingent is identical with the necessary and that man and God are identical with one another, or that God, like a kulli tabi'i (کل طبعی) or natural universal, is immanent in the individual. For that would be rank heresy. To take wahdat-i-Wujud or unityism in the latter sense, was due to want of insight into what eminent mystics meant by it. In the sense that Wujud or being is immanent in multiplicity wahdat-i-Wujud or unityism is a doctrine which is of no significance in religion whatsoever.

He states that 'hama-az-ust,' alone is the truth and 'hama-ust' or 'all-is-He' is absolutely false. Objectively wahdat-i-Wujud or unityism is false and subjectively wahdat-i-Wujud or unityism and wahdat-i-Shuhud or apparentism bring about the same result, viz. liberation of the qalb or soul from the bondage of ma-siwa-Ilah (things other than Allah). Hence if a mystic realises either of the two states, or both of them that makes no difference. Indeed, neither of these doctrines has come down

1. *Sala-i-Andalib*, pp. 736-775; also see: *Ilm-ul-Kitab*, pp. 183-186. Khawaja Mir Dard has discussed at length this problem in the first instance in *Waridat-i-Dard* (written in 1160 A.H.) and afterwards at a greater length in his *Ilm-ul-Kitab* (written in 1172 A.H.) He claimed that every word of his Waridat and *Ilm-ul-Kitab* was divinely inspired - *Ilm-ul-Kitab*, p. 92.

2. For details see: *Ilm-ul-Kitab*, p. 183.


Also see: The Mujaddid's Conception Of Tawhid, p. 151.

from the Prophet, but both were the products of later times. He was the author of a large number of books which have been held in high esteem.

Shams-ud-din Habib-ullah Hazrat Mirza Jan Jana Mazhar. (1111-1195 A.D.)

In the history of Naqshbandiya Silsilah Hazrat Mirza Jan Jana Mazhar occupies a very eminent position. With him begins the regeneration and revival of this silsila, with a new name 'Shamsiya Mazhariya.'

After Mujaddid Alf-i-Sani, Ahmad Sirhindi, the central organization of this silsila had broken up. Though many great saints of this silsila tried their best to keep this order alive, but the credit for reestablishing a central Khanqah goes to Mirza Jan Jana. He sent his khilafas into distant parts of the country for the propagation of the teachings of this silsila.

Mazhar's father, Mirza Jan, was a mansabdar under Aurangzeb. When Aurangzeb went to Deccan, Mirza Jan at the age of sixty, resigned from his mansab and took leave for Akbarabad (Agra). While on his way back at 'Kala Bagh' on the border of Malwa, a son was born on Friday, 11th Ramazan 1111 A.H. When this happy news was conveyed to Aurangzeb, the emperor was delighted and himself named the newly born child as Jan Jana. His father made proper arrangements for the education of his son under some of the best teachers of the time. He was also taught the polite

1. Ilm-ul-Kitaab, pp. 609-610. The Mujaddid's 'Conception of Tawqfiq,' p. 15.
arts and the usual training of a soldier. Mirza himself said:

"I was taught the court etiquette and given the training befitting a soldier, and (my father) said: If you would like to become a noble, you would be able to recognise the worth of artists and if you would like to lead a life of poverty and renunciation, you would feel no need of artists and artisans."

Hazrat Noor Muhammad Badauni was a great saint of Naqshbandiyya silsila in 18th century. Mazhar having heard of his piety went to him and became his disciple. He remained under his guidance for four years. After that he was rewarded with a 'Kharra' and was given permission to enrol disciples. Among other saints he went to Hazrat Shaikh-ul-Shaikh Shaikh Muhammad Abid Junami, and remained under his guidance for seven years and ultimately got permission from him to make disciples in the Qadri, Chishti and Suhrawardi silsila. After his death, in 1160 A.H. Mazhar himself undertook the work of propagation of his silsila and established an independent khanqah at Dehli.

Mazhar's fame spread far and wide. Within a short period people of all classes of society began to assemble in his khanqah. Mazhar took keen interest in training his disciples. He continued this work for thirty five years and infused a new life in the Naqshbandi silsila.

1. Magamat-i-Mazhari, p. 15.
2. Regarding detailed account see: Magamat-i-Mazhari, pp. 19-22.
Mazhar used to wear very simple dress. Insha Allah Khan Insha found him dressed in paizaband, white cap and green do-patt thrown over the shoulders. His disciples had to promise that they would strictly abide by the teachings of Islam and avoid heretical practices, theft, adultery and infanticide. In case of ladies, he laid down strict rules of conduct. He never took their hand into his own hand when they were made disciples.

After his father's death, Mazhar's relatives persuaded him to go to the emperor Farrukhsiyar to get back his ancestral jagir. The day Mazhar went to the court, the emperor did not come to the court. At night he saw in a dream a saint coming out from his grave who put his cap on the head of Mazhar. That saint was Hazrat Khawaja Qutb-ud-din. From that moment the desire to get a jangab disappeared from his heart.

True to the practice and principle of the sufis he refused to receive gifts or presents. He avoided worldly people. Maim-ullah Bahraichi writes: 'that he seldom met the worldly people and never accepted their presents. Once the emperor Muhammad Shah requested Mazhar through his wazir, Qamaruddin Khan, to accept something as present. Mazhar replied: "God says that the wealth of seven worlds is insufficient. Only 1/7th part of

---

6. ibid, p. 37.
8. ibid, p. 126. Magamat-i-Mazhari: F21/2; Noor-ul Gulab F2/176
that small share is in your possession, i.e. the country of Hindustan. what have you that a rajir should bend his head to accept it?" Nuzhar lived in a rented house as he had none of his own. One of the nobles built a house and a khanqa but the latter did not accept the same. The poverty of Nuzhar may be gauged from the fact that during winter he did not even have a woolen shawl. Nasab Khan Firoz Jung was present there when he saw Nuzhar with an old cotton sheet. His eyes were filled with tears and he said: "what a misfortune has fallen upon us, the sinners, that a saint, about whom our devotedness and servitude is proved, does not accept our presents. Nuzhar replied thus:

Once Nawab Khan-ud-Daula Asaf-Jah sent thirty thousand rupees to Nuzhar as a present, the latter refused the same. The Nawab then requested him to distribute that amount among the poor. The reply of Nuzhar is noteworthy. "I at not your shah-i-jahan (store-keeper) take this money back and go on distributing so that th by the time you reach your home, all is distributed."

---

1. Nangat-i-azhari, p. 34.
4. Nangat-i-azhari, p. 34.
5. Ibid, p. 34; Jumlat-i-azhari, p. 127.
6. Nangat-i-azhari, p. 34.
He never ate the food sent by the nobles and used to say that: 
"the food of these persons disturbs the inner soul." He did not accept the invitation of the poor, because he said they arranged feasts by taking money on loan.

Mazhar met everyone with open heartedness and spoke to his visitors politely. He entertained them according to their status. He had great respect for the pious and the literate. Insha Allah Khan Insha had heard much about the virtues of Mazhar. When Insha reached there, he greeted him. Mazhar rose up and embraced him. Insha writes:
"With excess of favour and laudable conduct, which is the praiseworthy habit of the lover of God, he rose up and he embraced this unworthy one and seated him by his side." He taught his disciples to observe poverty and humility and to bear calmly all troubles, and put up bravely with any harm done to them. But he was very strict on religious matters and did not brook any un-Islamic practices or disrespectful conduct of his audience.

He insisted upon his disciples performing the wuzu before taking their meals and retiring to bed. On Fridays he dressed himself in fine and clean dress, used perfumes, combed the beard and applied collyrium to his eye. He followed the same principles on the days of Id prayers. Even in his old age he kept the fast of Ramazan.

1. Wazmaat-i-Mazhari, p. 35.
2. ibid, p. 35.
4. Wazmaat-i-Mazhari, p. 36.
6. For details see: Memulat-i-Mazhari, pp. 50-51-53
8. ibid, p. 98; ; ibid, p. 128.
9. ibid, p. 100; ibid, p. 130.
Mazhar shared the cosmopolitan outlook of Indian Muslim mystics. His relations with the Hindus were cordial. Mazhar lived in the upper storey of the house of Nawal Ram. When Lala Biraj Lal, a friend of Mazhar came from Agra to Delhi in search of employment, he wrote a recommendatory letter, praising highly the good qualities of Lala Biraj Lal, to a noble and in the end he pointed out: "You know that I have never recommended the case of any one like this one and I have no habit of exaggeration." Mazhar's fourteenth letter is very important in which he has expressed his views about the Hindu religion and its religious books thus: "Some one asked Mazhar, whether the Hindu religion was baseless as that of the infidels of Arabia before the rise of Islam or this religion had any foundation in the beginning which has been abrogated and what ought to be the attitude of the Muslims towards their great religious personalities?

In reply Mazhar said: "Be it clear, that what we can infer from the ancient books of the Indians is that in the early days of creation, the Divine Mercy has revealed a book called Veda, which is divided into four parts and contains the laws of prohibition and permission and an account of the past and of the future world in order to reform their life and faith, through an angel called Brahma, who is also a means of the creation of the world. The sages of that period derived six religious from that book and based their faith and tenets on it. This science is called dharma shastra, i.e. jurisprudence."

"All these four sections agree in regard to the Oneness of God. They believe in the end of the world, rewards and punishments for good and bad actions and the day of resurrection and a revealed book. Their idolatry is not due to shirk (infidelity but there are other reasons for it."

"The rules and regulations of their religion are well arranged, which shows that this religion was founded on a plan, but later on it was abrogated... According to the Quran, every community has its own Prophets. The prophets and messengers were sent to India too, about whom we find accounts in the book of the Hindus and it appears that they were men of high character. God has not left the people of India without a prophet.

"Before the prophet Muhammad, in every community a prophet had been sent and obedience to him was necessary for that community and they had nothing to do with the prophets of other communities. After our Prophet no Prophet will be sent till the end of this world. From east to west, every one is bond to obey him and all other religions are abrogated. Those who have not accepted this religion, are kafirs (pagans) not those who passed before our Prophet's birth.

Again, Quran says, that there are some about whom you know and there are others about whom you do not know. When the Quran is silent about many Prophets it is better for us to keep silent about the Prophets of India. No one should be called kafir without sufficient reasons. The reality of the idolatry of the Indians is this that some angels whom God has given control over the world, or the souls of some saints who have some influence over the world or some living persons, who according to their
belief are immortal like Ahizr, these people make idols representing them and turn towards them. After some time, through concentration and meditation they establish an association with the original person. This action of theirs is equivalent to the Tasawwar-i-Shaikh, which is commonly practised among the sufis, in which the disciple concentrates on the mental perfection of the Shaikh and draws benefits by this action. The only difference between these two actions, is this that they do not make visible idols of the Shaikh. But this has no resemblance with the faith of the unbelievers of Arabia, because they thought that idols had power and controlled man's fate, and not as a mean of finding God, but they treated them as the god of earth and god of the heavens. But it is shirk (infidelity). The prostrations of the Indians before the idols is not the sign of worship but a form of salutation which they perform before father, teacher and mother. To believe in transmigration of soul is not necessarily a sign of infidelity."

On the tenth of Muharrum a man came to his house. When he came out the visitor shot him with his pistol. Thinking that Mazhar has passed away, the criminal went away. Mazhar died on

Khalifahs.

Among his principal Khalifahs, Maulana Jana ullah Panipati, Shaikh Surad ullah alias Ghulam Kaki in Bengal; Maulana Jana ullah Sambhli in Sambhal; Hazrat Shah Shik in Sarhind, Maulana

1. Kelaat-i-Taiyyabat, pp. 27-29. This is a free rendering and not a literal translation of Mazhar's letter.

2. Gulshan-i-Hind, pp. 159-160; For details see: Magamat-i-Mazhari, pp. 60-61; Memulat-i-Mazhari, pp. 139-141.
Naizullah Bahraich//in Bahraich, Mir Ruhul Amin/ in Sonipat,
Shaikh Ghulam Husain//in Thameswai/ established khanqahs of this
silsilah and continued his work.

Life and Literary works. 46

Shah Wali Ullah was born on the 4th Shawwal, 1114 A.H./21st February, 1703 A.D. His education started earlier. At the age
of ten he finished Shareh Mullah Jami and at the age of fift
he was initiated by his father in the Naqshbandi silsilah and
continued his studies of Hadis, Tafsir, Fiqah, Usul Fiqah, Logic
Ilm-i-Kalam, Ilm-i-Saluk, Ilm-i-Hagavaq, Hikmat and Hindia(figure.

His father died when he was seventeen years of age. In
1143 A.H., he went for Haj and remained in Arabia for a year
and studied mysticism under shaikh Abu Tahir. In 1144 A.H., he
performed Haj for the second time and after his return to Dehli
on 14th Rajjab, 1145 A.H., he occupied himself with the teaching
of the Quran and hadis. He died in 1176 A.H. and was buried in
Dehli.

He was a prolific writer and wrote more than 40 books of
which Mullat - Mullah-al-Baligha and Izalat-ul-khafa Ana khilaf
ul-khulfa have exercised considerable influence on the develop­
ment of Muslim thought during and after his life and they are wi­
read.

Shah Wali Ullah was conscious of the social evils to which
Muslim society had fallen a victim. He pointed out these evils
in his books and a whole chapter of Tafhimat is devoted to this.

1. Maulana Rahim Bukhsh, Hiyat-i-Wali, fourth chapter.
2. His short waqiyat nama shows that the reformist and revivali
movement led by Saiyad Ahmad Barili and Shah Muhammad Ima­
Shahid, was actually started by Shah Wali Ullah.
He advises the Muslims: "You live wherever you desire, but at the same time you do not give up your own culture and way of life. You should take pride in your religion and culture and give up the practices, rituals and beliefs which are un-Islamic. Such as the feeling against widow remarriage, large dowries and other ceremonies which led to wastefulness." The conduct of the kings and courtiers had adversely affected the manners and the morals of the subjects, and Shah Wali Ullah was painfully conscious of the debasement of Muslim Society and lowering of ethical standards. He warned the rulers and the nobles against the consequences of such riotous living. In a letter he advises the kings and nobles to abstain from a life devoted to the pursuit of pleasure; and after making a critical analysis of the situation he admonishes the robbers thus: "Oh Amirs! Behold! Are you not afraid of God and you have plunged deeply into the pleasure of this transient world. You have given up looking after those who have been put under your care. Do you not drink publicly? But this activity does not seem to you bad. Many of you have constructed magnificent edifices for the purpose of fornication and whoredom, for distilling of wine and for gambling... All of you exhaust your energies in getting sumptuous foods prepared in seeking sexual pleasures with the handsome and tender bodied women. You devote yourself only in wearing fine dresses and

2. ibid., p. 73. *Tafhimat-i-Ilahiya*, quoted in *Al-Furqan Shah wa Ullah Number*, p. 100
living in magnificent houses. You have never bent your head before God. The word God is only used by you in Tazkiras and stories."

Speaking of the Sufis of the time, he contemptuously remark

"The Sufis of the past wore coarse dresses and gave away the fin ones to others and contrary to that, the Sufis of this period keep fine dresses for themselves and give away the coarse ones to others."

Shah Wali Ullah regretfully remarks that the sons and descendants of the mashaihk had deviated from the path of the ancestor Shah Sahib, in his Wasiyat Nama warns the innocent Muslims to refrain from such hypocrites. He writes: "One should not become the disciple of the mashaihek of this period who are suffering various heretical practices and who are like the jugglers and miracle performers," and further: "I say to these dwellers of the Khanqahs, 'Oh, you the claimants of piety. You are wandering in every valley of deviation and have engaged yourself in all sorts of rotten and luxurious pursuits. You have invited the innocent people towards the follies and meaningless discussions. You have put the creatures of God on the wrong path, where as you have been appointed to lead the people on the path of God. The secret of ecstasy was meant not for publicity, but you have done so."

2. For details see: Antas-ul-Arifiin, p. 49, also see: Hadiqat Aqalim, p. 117; Diwan-i-Alim, f. 171b, Mirat-ul-Johaddin, f.
5. Al-Furqan, Shah Wali Ullah Number, pp. 98, 150-151.
The Ulema and qazis, who had led away from the path of duty and the service of the community hankered after wealth and position in society, are similarly castigated and condemned in the writings of the contemporaries. The author of *maasir-ul-Umara* summing up the general character of the qazis remarks that they sold religion for worldliness and by giving bribes received the letter of appointment for this office and they earned more money than they had paid in bribe. They regarded the *nikahana* (fee on marriage) and *mahrana* (fee on dowers) as their undisputed right. They generally decided cases on the basis of gold. Tabatabai has given a picture of the degenerate Muslim religious classes. He writes:

"But now since from a length of time, it is become customary to put up everything for sale, the office of qazi is leased out...so that we see every day faithless qazis, who, ignorant even of the principles of Islam, and worse in their private lives, than so many Atheists and Renegades, take leases of what they call the qazi's rights, and under-lease them openly to others...whenever any Muslim of the poorer sort dies, these poor people, who never had any other instructors than those faithless tutors, enemies to all law, never fail to think that until the qazi's substitute is come, and has received the fee designated by his principal, the deceased's spirit does not quit the house, and as sometimes, a poor fellow can not afford the fee, he from that moment is deemed so impure and defiled, himself, his family...

1. *maasir-ul-Umara* (Text), I, pp. 236, 239. Shah Waliyat Ullah sums up the character of the pseudo-sufis and Ulema in the following words: "In short, the first group, except itself, considers the people of entire world as heretic and pagan and the latter has no other business except to accumulate wealth for the gratification of sexual desires and in this way they set aside the teachings of Shari'at. For them, *kafi* and no-Kafirs are equal and it is according to them is the culminating point of *tasawwaf." *dirat-ul-motahaddin*, I, 136
and dependants, and all, that his very neighbours and acquaintances shun his company...so...in despair, either he betakes himself to the highway in order to raise the necessary money or sells away his ground and furniture, and becomes a vagrant...in all which cases, he becomes either useless or pernicious to society, and all that to get rid of the detailed curse upon himself and family...It is the same with respect to boys that need circumcision and to the girls that are marriageable.

Shah Wali Ullah has many observations on the wretched religious classes. He advised the emperor not to give appointments to those qazis who had been guilty of bribery, and should appoint only such persons as qazis who strictly adhere to the traditions of Sunni-Islam.

Shah Wali Ullah had made a careful study of the social and spiritual needs of the Muslims and causes and consequences of the deviation from the pristine purity and simplicity of the early Muslims. Shirk was the common and basic fault to which he drew the attention of his coreligionists. The Muslims offered sacrifices in the names of saints and deities. They paid visits to the tombs of Shah Madar and Salar Masud with all the formalities of Haj. They had made the shrines of the great saints places of adoration like the Jews and Christians. Shah Wali Ullah

1. For details see: Siyar-ul-Itakhoha (Text), III, pp. 827-28
2. For details see: Al-Furqan Shah Waliullah Nuber, pp. 143-50
3. For details see: Shah Wali Ullah ke Siyasi Maktabat, p. 93
4. Al-Furqan, Shah Wali Ullah Nuber, p. 147; Also see: Al-Balubin of Shah Wali Ullah which deals with the worship of tombs by the Muslims.
complained that the Muslims did not offer their prayers regularly, being too engrossed in pleasures and worldly businesses, did not say **zakat** and did not observe the fasts of **Ramadan**. All classes of Muslim Society were repeatedly reminded of their acts of omission and commission.

Shah Wali Ullah was painfully conscious of the rapid debasement and disintegration of the Muslim Society and by precept and example tried hard to make the Muslims see the dangers to which the changing political and economic conditions had exposed them. He tried to reconcile the differences between the Shi'as and the Sunnis, the **Ahl-i-tarîgat** and the **Ahl-i-sharîat**.

In tasawwuf or mysticism he revolutionised the doctrine of **Shahdat-i-Wajud** and tried to reconcile the conception of Ibn 'Arabi and Mujaddid. He wrote a small treatise: "**تَفْهِيمُ صِرُورَتِ الْعِلْمَةِ وَالْأَبْنَاءِ**" (Decisison on the case of unityism and apparentism). According to him there was no substantial difference between the ideas of Ibn 'Arabi and the Mujaddid, that both meant the same thing and that their differences were in reality merely verbal. How far the contemporaries were influenced by his passionate warning, it is difficult to guess; but his influence on the succeeding generation was great and Saiyid Ahmad Breilvi and Shah Muhammad Ismai Khanid carried forward the movement of reform. How deeprooted were the customs and rituals which had been consciously or unconsciously adopted is shown by the fact that he could not wean away even the members of his own family from the habits and ways of life of the Indian Muslims.
