COURSE TEAM

Chairperson:

Course Development Coordinator:
  Dr. Badshah Sardar

Writers:
  Dr. Badshah Sardar
  Ms. Saba Iraib
  Ms. Bareera Nazir
  Mr. Muhammad Nauman
  Mr. Ghani Ur Rehman
  Mr. Malik Akhtar Hussain
  Dr. Manzoor Ali Veesri
  Dr. Khalid Mehmood

Reviewers:
  Dr. Sadeef Arif
  Dr. Tahir Saeed
  Dr. Shakeel Ahmed Awan
  Dr. Himayatullah Yaqoobi
  Prof. Dr. Aman Ulah Memon
  Dr. Atif Ulah
  Dr. Sajid Mehmood Awan

Course Coordinator:
  Dr. Badshah Sardar
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9.3 Darul Uloom Nadwatul Ulema
9.4 Jamia Millia Islamia

Recommended Books

1. Pakistan: A Historical and Contemporary Look, Written by Farooq Naseem Bajwa Published by Oxford

2. Ikram, S.M., (1961), History of Muslim Civilization in India and Pakistan, Quami Press, Lahore.

PREFACE

On demand of Faculty of Education, Department of Pakistan Studies developed outlines of Five New Courses of Pakistan Studies. The volume in hand is entitled 'Evolution of Muslim Civilizations in the Sub-Continent' (code 6488), is 1st of five book series for B. Ed program, with specialization in Pakistan Studies. Outlines of these Courses have been conceived by the members of the Committee of Courses, Department of Pakistan Studies and been approved by all the Statutory Bodies of AIOU. This volume contains the following units:

- Ancient Civilizations of the Sub-continent
- Islam in India and Muslim's Rule
- Mughal's Rule in India
- Effects of Islam on Hindu Society
- Role of Sufia in Promotion of Islam
- Muslim Political Thought
- Sufi Poets of Pakistan
- Muslim Identity in the Sub-continent
- Muslim Educational Movements in India

All the above mentioned units have been designed and written on Open Distance Learning mode and according to the level of the course. The offering of this book will hopefully facilitate all the four Academic Faculties as well as B. Ed. students of the AIOU.

Dr. Badshah Sardar
Course Coordinator
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Dr Badshah Sardar
Associate Professor/Course Coordinator
INTRODUCTION

The course entitled 'Evolution of Muslim Civilizations in the Sub-Continent' covers diverse subjects, ranging from Stone Age to historic period of the Sub-continent. Pakistan has been a cradle of several ancient civilizations; it was here that one of the greatest reverie civilization the ancient world—the 'Indus Valley Civilization' flourished from 2500 BC to 1900 BC. To trace the origin and development of human culture and civilization of the Pakistan from earliest agricultural communities in Baluchistan to a complex urban culture of the Indus Valley Civilization. Since then, various peoples with their varied cultural traits came to this land and left a rich cultural wealth in the form of art and architecture which ultimately became the proud heritage of Pakistan.

In the beginning of the 8th century Muhammad bin Qasim arrival at Debul in Sindh and in the 11th century, the Turkish rulers of Afghanistan began the Islamic conquest of the Sub-continent from the northwest. Khyber Pakhtunkhwa, Punjab, Sindh and Baluchistan became integral parts of the Ghaznavid Empire. In 12th century Muhammad of Ghor defeated the Rajput confederacy and captured Delhi in the following years. This marked the beginning of the Sultanat Period, which lasted for over 300 years, with five dynasties of Muslim Sultans succeeding one another in Delhi.

Mughal's domination on the Sub-continent marks the beginning of a new era of great intellectual and artistic traditions. They brought perfection in every aspect of arts and crafts. The main factor behind it was the imperial patronage and the aesthetic nature of the emperors. The Mughals built varieties of buildings such as; Royal Forts, Palaces, Grand Mosques, Tombs, Mausoleums, Gardens and Caravan Sarais in the Sub-continent. Social, religious, political and economic effects of Islam on Hindu culture and society of the Subcontinent can be detected from the presence of Islamic art and architecture scattered in length and breadth of the Sub-continent. Similarly, the Islamic architecture reflects the Iranian influence prominently, the architectural features like Minars, Mosques, Gardens, Tombs and Mausoleums reflects the Muslims influence on Indian architecture.

Then comes the role of Sufias in promotion of Islam in the Sub-content. Sufis, who develop their spirituality through prayer & meditation and wandered around the Islamic world and preaching love, peace and brotherhood and teaching by pious example. These saints portrayed life at its most perfect, embodying the noblest moral teachings of Islam. The places where Sufi Saints settled and died have become important centres of pilgrimage, attracting devoted followers who admire their piety and hope for their mediation to secure God's grant of health, fertility, peace. or success. These shrines are centres of religious, cultural and social interest. The Sufis Poets made considerable contributions to Pakistani languages and literature. In fact the promotion of Sindhi, Panjabi, Balochi and Pashtu literatures was largely the work of the Sufi Poets.
Shedding comprehensive light on the unanimous ideologies of the proponents of Muslim identity in the Sub-continent like, Sheikh Ahmad Sirhindi, Haji Shariatullah, Syed Ahmad Shaheed, Sir Syed Ahmad Khan, Allama Muhammad Iqbal and Quaid-i-Azam Muhammad Ali Jinnah, the founder of Pakistan, their respective struggles and approaches which ultimately resulted in the establishment of Pakistan on 14 August 1947.
ANCIENT CULTURES & CIVILIZATIONS OF THE SUB-CONTINENT

Written: Dr. Badshah Sardar
Reviewed: Dr. Sadeed Arif
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INTRODUCTION

As we know that earliest civilizations of the world were flourished in the valleys of Nile in Egypt, Tigris-Euphrates in Mesopotamia, and Indus in Pakistan. Till very recently it was believed that out of these riverine civilizations, Indus was the youngest and even with its political vastness and cultural homogeneity, it received least attention. The major reason for this has been the absence of such evidences which could prove that Indus Civilization was the mature stage of that cultural progression which started earlier in Baluchistan. In absence of such evidence students of ancient history were made to believe that Indus Civilization was intended to outside influence of the obvious fact that the Indus valley geographically lies in the highly probable sphere of interaction of two earliest civilizations of Mesopotamia and Egypt. Hence this unit provide you those missing links which were required to complete the human sequence in Indus valley and Sub-continent.

This unit endeavored to trace the origin and development of human culture and civilization of Sub-continent from its earliest roots in Stone Age to urbanism, but the students still need to study this phenomenon in its continuity. By reading this unit students would be able to understand cultural progression in Indus system today’s Pakistan, from earliest agricultural communities in Baluchistan to a complex urban Indus culture.

OBJECTIVES

After studying this unit, the student will be able to;

- arouse student’s interest in the history, antiquities and monuments of the Mehrgarh, Indus Valley, Aryan and Gandhara Civilizations of this region.
- create a public consciousness that they may respect and seek to preserve these remains of our cultural heritage.
- trace the growth and development of ancient culture and civilization in subcontinent
- examine analytically the sources of Ancient history of Pakistan
- understand human past and evolutionary process that mankind underwent through ages
- give insight to the student an in-depth understanding of the development of different cultures with in the areas constituted Pakistan.
- highlight the achievements of the Indus Valley Civilization
1.1 Mehrgarh Civilization/Culture (New Stone Age in the Subcontinent)

1.1.1 Unique Environmental Setting of Baluchistan
Pakistan is one of those fortunate countries in the world to be gifted with a unique environmental and cultural diversity. In the Southwest, the uplands of Balochistan, which are physically the extension of Iranian plateau, connect the Indus valley (Pakistan) to Southeast Iran. Baluchistan, although without flood plains and large river basins to ensure any agricultural products, played a very vital role in the origin of agriculture and the overland as well as maritime trade.

At the end of Pleistocene era about ten thousand years ago, climatic conditions were more similar to those of today in South Asia. This environmental setting provided a conducive opportunity for man to make a number of important advances in establishing first urban societies. Perhaps the most fundamental advances were the domestication of animals and plants. The domestication of various animals produced an environment of nomadic or semi nomadic life.

Copper and other minerals beside precious stones quarried from here have been the precious commodities for Bronze Age cultures of the Gulf and Mesopotamia. Similarly, its coastal plain provided ideal harbours like Balakot, Pasni, Ormara and Sutkagendor etc. to facilitate sea trade with the countries around the Gulf. With such a unique and diverse ecological setting, Pakistan was bound to develop one of the most accomplished Bronze Age civilization in the 3rd millennium BC. However, this civilization could not have evolved in isolation without any evolutionary stages. There had been millennium of preceding cultures, which provided a strong base for the development of an urban system. Baluchistan is one of the oldest settlement places in the entire South Asia where people lived a civilized life. These people were advanced in many fields and developed village culture or agricultural communities all over Baluchistan.

1.1.2 Ancient Agricultural Communities at Baluchistan
At the end of the Pleistocene, about ten thousand years ago, climatic conditions more or less similar to those of today in South Asia. This provided an opportunity for man to make a number of important advances in his control of the environment, and set in train a series of events which led ultimately to the appearances of the first urban societies in South Asia. Perhaps the most fundamental advances were the domestication of animals and plants. In 7000 BC., evidence of wheat and barley were noticed. The first domestication of sheep, goats and cattle may have been considerably earlier.

The domestication of various species of animals produced the specialized pastoralists who appear to have continued through into modern times, to lead a nomadic or semi-nomadic life.
Archaeological research during the Colonial period had already brought to light major discoveries in prehistoric (stone Age), proto-historic (Bronze Age), and early historic periods. Yet, until the independence major issues needed to be addressed and to resolved, and many chapters of our cultural history remained incomplete. Among the sites of ancient agricultural communities of Baluchistan are Kille Gul Muhammad, Angira & Siah-damb, Rana Ghundai, and Surjanjale, all these sites yielded similar material.

(a) **Kille Gul Mohammad**: The most important addition to our knowledge concerns the early agricultural communities, in 1956 Walter A. Fairservis discovered a site known as Kille Gul Mohammad near Quetta. Stone tools found there suggested a nomadic, pastoral culture. According to the excavator the beginning of cultural activities at Kille Gul Muhammad are dated to 4555 BC. Its first period is pre pottery Neolithic, whereas, period II is indicated by basket marks and handmade pottery. The sickle blade reported from the 1st period is and indirect evidence of agriculture. Besides, animals like goat, sheep and cattle were also domesticated. The mud bricks indicate building activities.

(b) **Angira**: Another earliest settlement at Anjira and Siah-damin the Surab valley of Baluchistan excavated by Miss de Cardi. Stone tools (chara-blade) along with bone, small bead, pottery, plain and decorated sherds, handmade and basket marked sherds. There is a sufficient cultural uniformity in ceramic ornamentation as well.

(c) **Rana Ghundai**: There are several sites in north and central Baluchistan which may on comparative grounds be associated with Kille Gul Muhammad. In the Loralai valley the mound of Rana Ghundai was excavated by B. Ross in the 1930s. During excavation no structure was found, anyhow hearths, mud-bricks, plain handmade ceramic along with bone points and a stone bald industry noticed. Among the animal bones sheep, goat, ass and India cattle were identified. Fairservis also studied the materials/antiques of the neighboring site of Sur Jangal, discovered by Sir Aurel Stein in 1927, and concluded that the earliest

1.1.3 **Discovery of Mehrgarh**
The most revolutionary discoveries are those concerning the process of food production and the beginning of village communities, as seen in the work of the French Archaeological Mission at Mehrgarh in Baluchistan. The site is located at about 150km southeast of Quetta in the plain of the Bolan River. This site was excavated by the French Archaeological Mission in 1975. Dr. J.F. Jarrige, conducted twelve seasons excavations at Mehrgarh and revealed 7 occupational levels during excavation.

The first period of Mehergarh is dated to 8215 BC, whereas, its last phase is dated to 2500 BC. The first two periods are assigned to the New Stone Age. It is important to mention here that the first period is divided into two parts periods. The handmade pottery is
reported from this phase is regarded, as the beginning of ceramic tradition in Pakistan. The first period is indicated by the rich collection of information, like the mud-structures, which indicates the beginning of architectural activities. The settlement consisted of multi-room rectangular mud-brick units, separated from one another by open spaces that held numerous human burials. Some of the structures were divided into small square compartments, apparently used for storage.

The domestication of animals and agriculture is reported for the first time. The animal remains are another important source of information about the development of agriculture at Mehrgarh. The bones of wild animals like gazelles, wild sheep, wild goats, swamp deer, large antelopes, and wild cattle greatly outnumber the remains of possibly domesticated cattle and goats. Since there were wild cattle, wild goats and wild sheep in this part of Baluchistan in the sixth millennium BC., it would have been possible for the New Stone Age inhabitants of Mehrgarh to have domesticated all three of these animals. At least in the case of the sheep there is good evidence that the process of domestication did take place locally.

There is evidence for the cultivation of wheat and barley and date. Cultivation of cotton along with variety of wheat emphasizes the first agriculture of the region. The animal remains include water buffaloes well as wild sheep and goat, along with many other wild species. Cattle bones and sheep, goat and deer were discovered.

The semi-precious stone beads like turquoise and lapis lazuli indicates the long distance trade. Beads of lapis lazuli, turquoise and other semi-precious stones suggests a continuity of the remarkable long-distance trading patterns in New Stone Age. The burnt brick structures, barley and wheat seeds are the other worth mentioning features.

The discovery and research of the early phases at Mehrgarh in addition to the limited research at Kille Gul Muhammad established that transition to food production from hunting and gathering in Pakistan. This process culminated in the gradual flowering of the first urban settlements in Pakistan.

The excavation at Mehrgarh re-established the chronology of Baluchistan and South Asia. This important site is considered one of the earliest settlement sites of South Asia. The history of Baluchistan goes back to 8000 BC, belonging to New Stone Age.

**Self Assessment Questions**

1. What do you know about environmental setting of ancient Baluchistan?
2. What do you about ancient agricultural communities at Baluchistan? How it throws light on ancient history of the Sub-continent?
3. Discuss the main discovery/findings of Mehrgarh, what light it throw on the history of the Sub-continent.
1.2 The Indus Valley Civilization or (Bronze Age in the Sub-continent)

1.2.1 Origin of the Indus Valley Civilization

The Indus valley civilization was an ancient civilization in the Indian Subcontinent that flourished around the Indus River and its tributaries. The Indus civilization is contemporary to ancient Mesopotamia and Egyptian civilizations of the world. The civilization encompassed most of Pakistan, mainly the provinces of Sindh, Punjab and Balochistan, as well as extending into modern-day Indian states of Gujarat, Haryana, Punjab and Rajasthan. Indus valley remains and antiquities have been unearthed from Afghanistan, Turkmenistan and Iran as well.

This civilization is also known as the Harappan Civilization, after the first of its cities excavated at Harappa by Dya Ram Sahni in 1921. Similarly, the excavation of Mohenjo-Daro by R. D. Banerji in 1922 led to the discovery of the Indus valley civilization. After receiving reports on both sites, the Department of Archaeological Survey of British India, under Sir John Marshall, did thorough research of the excavation and published reports thereon. The work was taken over by Ernest Mackay, and a total of more than ten years was spent on the excavations. Other important sites of Indus valley are Kot Diji, Rahman Dheri, Lothal and Kalibangan in India.

Indus Civilization flourished between 2500 and 1900 B.C. in the area bounded by the Arabian sea on the south-west, the Baluchistan and Himalayan mountains in the west and north, and the vast deserts in the south-east, one of the most well-developed urban civilizations of the ancient world, commonly known as the Indus Civilization. The civilization is famous for its brick architecture where all the buildings were constructed with fine quality baked bricks. The main features and characteristic of Indus civilization is town planning, drainage system, pottery, seals, are and craft and burial practices. The two principal sites at Harappa and Mohenjo-Daro have been treated as the twin capitals of this civilization.

1.2.2 Harappa

The site of Harappa is located near a town of the same name, 15 miles west-south-west of Sahiwal in the Punjab. Originally, it was a fortified citadel with residential as well as commercial sectors to serve the needs of a well-sophisticated society. The extent has been estimated to a circuit of about 8 miles. The city led a prosperous life for well over a thousand years and then declined and disappeared leaving its traces in the shape of huge low and high mounds. The site is now in a most ruinous condition because of the disturbance by brick robbers and the effect of salinity and water-logging. The process has been going on for centuries but the irreparable damage to the remains was done when the remains of the ancient buildings were dug out ruthlessly and extensively in order to obtain millions of bricks for the railway track between Lahore and Multan.

Harappa consisted of two parts: the lofty citadel mound towards the west; and a much more extensive but somewhat lower part, to the east. The citadel mound is as rectangle,
over 1200 feet from north to south and 900 feet from east to west. The low lying area on
the north now covered with green crops marks the old bed of the Ravi which then flowed
quite near to the city. Between the citadel mound and the river bed are located the ruins
of a number of important buildings, while to the south of the citadel is situated the
cemetery of Harappa and the post-Harappa cemetery. Originally, the citadel had a
fortification wall. The buildings stood upon a mud-brick platform, 20-25 feet above the
ground level. The inner part of the wall was of mud-brick and externally it was
strengthened by a 4-7 feet thick burnt-brick facing. The citadel defenses were provided
with rectangular watch-towers at regular intervals. The main gate way appears to have
been on the northern side. Within the fortification were located numerous residential
buildings which show that the city was thickly populated. The complex had an efficient
drainage and sewerage system, marked by a covered drain, flowed down the streets.
Water supply was censured by wells located at several points.

Among the buildings excavated at Harappa is a double rows of circular working
platforms, and the Great Granary, all built of burnt bricks. The workmen’s quarters
consisted of two rows of oblong buildings, seven in the northern and eight in the
southern line. A three to four feet wide lane was provided on the front and back of the
complex which was again enclosed by a compound wall. Each quarter measured 56 X 24
feet and was entered through a curved passage which provided privacy. The
accommodation consisted of three rooms and a small courtyard. To the north of
workmen’s quarters was located a series of circular brick platforms for pounding the
grain. They were built of concentric rings of bricks-on-edge, round a central hole to hold
a wooden mortar for pounding. Traces of straw, charred wheat and husked barley were
found in the central hole of one of the platforms. To the north of the workmen’s
platforms and south of the old river bed was located the building complex of the Granary.
It consisted of two parts each 50 x 20 feet and arranged in two rows with a 23 feet wide
passage in the centre. The granary blocks were built upon a 4 feet high battered mud-
platform lined on eastern, western and southern sides with burnt-bricks. The approach to
the granary appears to have been from the river bank. The granary was probably meant to
store the grains.

Drainage System: It appears that the people of Harappa had comfortable and well-
designed houses, comprising several fair-sized rooms grouped round a central courtyard.
Majority of the houses were two storied having a bath-room with smooth-paved floor
connected with covered drain, a remarkable construction of the Bronze Age of Pakistan.
The drains were covered with bricks laid a few inches below the street level which could
be easily lifted to inspect or clean the channel underneath.

Cemetery R-37: To the south of the citadel were located a regular cemetery of Harappa
period which has been named by the archaeologists the ‘Cemetery R-37. The post-
Harappan cemetery-H, was excavated by M. S. Vats in 1927. It has yielded interesting
information about the people lying buried there. The bodies were extended from north to
south, the head towards the north. The burials accompanied several pots. The dead were
ornaments, shell bangles, necklaces, anklets of paste beads, copper finger rings etc. One
of the burial chambers was internally lined with mud-bricks while the other had a wooden coffin, seven feet long and two and a half feet wide. A copper ring was found on the middle finger of the right hand of the dead person while a shell ring lay to its left shoulder.

The House Hold Objects: Among the household objects of Harappa are pottery vessels contain everything from huge storage jars of a wide range to tiny delicate containers. The pottery is wheel-made and well fired and generally shows a thick red fabric often treated with a bright red slip. The plain pottery types include offering stands, beakers, cups and saucers, goblets, dishes, basins, ladles, heaters, cooking pots, water pitchers and heavy storage jars for grains. The painted designs are executed in black on dark-red slip and consist of floral and geometrical pattern and designs.

Seals and Sealing: The most characteristic of all the objects that have been found at Harappa are the seals and sealing. The majority of the seals are of steatite stone and bear representations of animals and one or two lines of pictographic writing which have not yet been deciphered. The frequent appearance of “Unicorn” or rather short-horned bull, of buffalo, tiger, elephant, rhinoceros and crocodile, suggests that the Indus Valley once had a much heavier rainfall than it has at present.

Statues: Among the most important specimens of statuary, a red sand stone torso of a standing nude male and a dark grey stone torso are remarkable pieces of sculptural art. The male nude torso is 3.9 inches high and 2.4 inches across the chest carved in the round. Every detail has been worked out with realism and skill. The slightly pronounced belly, the suppleness of the body and depressed chest depict it to be the portrayal of a middle-aged man. The tube drill sockets in the armpits and on the neck were intended for fitting on to the arms and head which were carved as separate pieces. The dark grey stone torso of a male dancer measuring 3.8 inches high and 1.5 inches across the chest also bears tube-drill sockets for fixing arms and head. The tiny incisions at the nipples and the nape were like-wise designed for shell or faience inlay.

Similarly, large numbers of terracotta human figurines, the majority of which are female nude, are worth mentioning here. Many of these wear a distinctive fan-like head-dress at the back of the head and are decorated with abundant Jewellery.

Animal figurines were also found in large numbers. They are apparently toys for children. The commonest model animals are the short-horned Brahman bull, rhinoceros, buffalo, tiger, pig, dog and monkey. Among the aquatics animals are the crocodile and turtle, while birds include the ducks, peacock, hen, dove etc. Some of the model animals are very life-like.

Ornaments and Jewellery: Personal ornaments and jewellery included bracelets, rings, beads, etc. They were made of terracotta shell, copper and bronze, precious metals faience, ivory, carnelian and other stones. Necklace, fillets, armlets, bangles and finger
ring were worn by both sexes; girdles, ear-rings, nose studs, conical head ornaments and anklelets exclusively by women.

1.2.3 Mohenjo-Daro
Some five miles from the Railway Station of the same name on the west bank of the River Indus in the district of Larkana are situated the remains of yet another most important city of the Indus Civilization named by the archaeologists, 'Mohenjo-Daro', the mound of the Dead. The city spreads over a vast area measuring about 4 km in circumference. The general layout of the city is excellently planned. Broad parallel streets, running north-south and east-west, crossed by similar other straight ones at right angles. The usual plan of a dwelling house generally consisted of spacious living and bed rooms, a hall, kitchen, bath-rooms, store etc., arranged on the three sides of the courtyard. The access to the house was provided through the side alley often with the provision of a watchman's room at the entrance. The bath rooms had excellent paved floors and elaborate drains running out to the street. The elaborate underground drainage system is a remarkable feature evolved by the ancient people of Mohenjo-Daro.

The Stupa Area: The Buddhist Stupa constructed some times in the second century A.C. over the building remains of the pre-historic times is one of the most promising structures at Mohenjo-Daro. Its dome has long since disappeared. Only the lower part of the circular drum, a hollow structure constructed from sun-dried bricks laid in mud mortar, is extent now. On all four sides of the courtyard are built cells and other apartments which constitute the Monastery. These structures are built of burnt of bricks quarried from the older structures.

College of Priests: The next imposing structure of the Bronze Age is located in the immediate west of the Stupa complex, across the main street. Archaeologists have named it a college of priests because of the elaborate plan of the building. It is a double (or possibly multi) stayed building consisting of a very spacious hall, a smaller hall, and a series of public and residential rooms. On entering the building, we see a spacious entrance hall, while on its right; another wide doorway leads to the large fenestrated court. The smaller court leads to the residential and public rooms, on the ground and upper floor. A staircase against the southern wall of this court led to the upper floor. Seven treads of this staircase are still serving.

Great Bath: Another interesting structure in the Stupa area is the Great Bath. The arrangement of the building is made from the centre. It is a swimming pool created in the open quadrangular courtyard with verandas on its four sides and a long gallery with a small chamber at each corner. On the east is a single row of small rooms. One of these rooms has a well. The depth of the swimming pool is about 8 feet below the pavement of the court. A flight of steps is provided at either and at the foot of each a low platform for the convenience of bathers. The bath was filled from the well provided in the chamber and the waste water was carried off through a covered drain near the south-west corner. A stair-case ascending upwards and the drains descending it provide a clue that the complex of the Great Bath was a double storey building. To the north of the Great Bath are rows of
small bath-rooms for private baths. A narrow entrance, only 2 feet wide, has been provided to each bath to secure privacy. The bathing establishment is the most interesting feature of Mohenjo-Daro.

Residential Buildings: The residential complexes at Mohenjo-Daro are vast and varied indeed. They are the houses of varying sizes and dimensions according to the needs and resources of the dweller. The whole city was divided and sub-divided into various sectors by means of streets, roads and lanes. The East Street is the longest and decidedly the broadcast ancient thoroughfare at Mohenjo-Daro which intersects the First Street at right angle.

The courtyards of the houses are generally paved with bricks and provided with a covered drain discharged into a medium sized earthen vessel sunk beneath the courtyard. The most interesting well in the V.S. Area is located in a house situated on the western side of the First Street. The well has a diameter of 4 feet 5 inches and a depth of nearly 35 feet. It is laid with wage-shaped bricks and is surrounded by a brick paving. A well preserved curved drain carried the waste water into a brick lined tank existing outside the First Street.

Household Objects: The household objects including jewellery and ornaments discovered and collected from Mohenjo-Daro have identical similarity to those found at Harappa. The only difference is that the number of objects discovered from here is far more than those found from the earlier site. Like-wise, most of the household utensils of daily use were made of backed clay. But bronze and copper were also used for the purpose. Cooking pots, flat dishes, vase, and dishes with covers were made of bronze. The pottery, both of plain and decorated surface were of a very large variety. The painted decorative designs consisted of a variety of geometric patterns, stylized human figures, animal and bird's forms and vegetation. The pottery shows a very developed technique.

Male & Female Figurines: There is a large number of burnt clay male and female figurines and models of birds. The female figurines are bedecked with jewellery. These figurines are taken to represent the “Mother Goddess”. The male figurines are depicted with beard and long hair at the back. These male and female figurines were modelled by hand and painted light red. Among the most interesting male figures made of steatite is the bust of a nobleman or a priest king wearing a loose robe on which the trefoil pattern is engraved in relief. The statue of the dancing girl in bronze is a fine piece of the plastic art practiced in those ancient days. This small figure of a slim nude girl has flat Negroid features with fine modelling of the body.

The figural art is also manifested on steatite seals bearing life-like representations of animals like Brahman Bull, the short-horned bull, buffalo, tiger, the rhinoceros, crocodile etc. Some mythological figures like the unicorn, a human figure with horns and a tail, and a horned tiger are also depicted. It has been mentioned earlier that the seals also bear short inscriptions in pictographic script. Some of the scene depicted on seals give a clue to the religious beliefs of the people.
Jewellery and Ornaments: Gold necklaces, fillets for head wear, armlets, bangles and finer rings were worn both by men and women while long carnelian beads, ear-rings and anklets exclusively by women. Among the ornaments, necklaces and pendants of beads of semi-precious stones and other pieces made of faience, paste shell and clay were commonly used. Square disc-shaped etched carnelian beads decorated with white designs have also been found. These beads undoubtedly provide an evidence of trade in ancient times between the Indus Valley and her western neighbors.

Weights and Measures: A large number of highly polished stone weights made of chert, quartzite, alabaster, limestone and jasper have been discovered. They are mostly cubical but spherical or barrel-shaped weights have also, been found. The system of weighing was twofold; the ratio being 1:2:4:8:16:32:64 then going to 160.

1.2.4 Founders of the Indus Civilization
Who were the people who founded this sophisticated life in Harappa and Mohenjo-Daro? No definite answer can be given to this question. However, it is certain that they were non-Aryans. The skeletal remains unearthed from the Harappa cemetery reveals that they belong to four racial types the Proto-Australoid, Mediterranean, Alpine and Mongoloid. The first type is represented by skulls which are long. The people of the type were powerfully built and had a tall stature. Skulls of the Mediterranean type are also long. The Harappa population mainly consisted of the second type. The people of this type were of moderate height with long head, narrow, prominent nose and long face. The third type belonged to the short-headed group while the fourth was typically Mongolian.

1.2.5 Decline of the Indus Civilization
The Indus Civilization must have lived a prosperous and happy life for a considerably long time, more than a thousand years when its decline started. It looks as though the decay was gradual and lingered on until about 1950 B.C. It has been assumed that progressive dryness of the valley and the growing danger of floods might have compelled the inhabitants to evacuate these cities. Further, climatic changes and gradual decline in the material prosperity of the metropolises could have also contributed to their abandonment in preference for more fertile valleys. The city of Mohenjo-Daro was sacked by some foreign invaders, possibly the Aryans. Excavations have revealed numerous skeletons of men, women and children lying on the ground with cuts on various parts of their bodies.
Self Assessment Questions

4. What do you know about the origin of Indus Valley Civilization?
5. What do you know about Harappa and Mohenjo-Daro? How it throws light on ancient history of the sub-continent?
6. Discuss the architectural features of Indus Valley Civilization.
7. Describe the social and political life of the early Aryans.
8. What do you about the religion of Indus Valley Civilization?
9. Analyse major findings of the Indus Valley Civilization, what light it throw on the ancient Pakistan?
10. Discuss decline of the Indus Valley Civilization.
1.3. Aryan Civilization or Vedic Civilization (Iron Age in the Subcontinent)

1.3.1 Historical background

The well established city life of Indus Valley came to end, however the villager continued their humble profession of producing their basic necessities of life. Such later period village cultures have reported at Chanudaro\(^1\), Jhukar\(^2\) in Sindh. In Punjab at Harappa and Bahwalpuren some new type of people practicing different burial custom and typical type of painted pottery tradition has been noticed. In Baluchistan at several sites shows the arrival new people in different life traditions. At Baluchistan Punjab, Khyber Pakhtunkhwa and Sindh at about 1000 BC., large numbers of burial circular barrow were the main feature of these villages.

Archaeologists has brought to light a wide spread grave culture with grave goods comparable to those found in Central Asia and Iran. This grave culture is known as ‘Gandhara Grave Culture'\(^3\). It is so termed because the distribution of graves spread over a large area of Gandhara (modern Khyber Pakhtunkhwa). It originated in the Bronze Age and continued into Iron Age and is apparently linked with Northern Iran and Central Asia. On the basis of ceramics evidence these settlements can be dated 1300-1000 BC.

At Timargarha in Dir district, Dani excavated graves with human burials and pottery. They were equipped with poor bronze and iron tools and weapons. Variety of iron tools like, arrow heads, spear heads, nails, finger rings and horse cheek-bars were also found in these graves. The grave goods included large quantities of plain pottery; tall goblets, pedestal cups, beakers with flared mouths, bottles with tall narrow necks, and occasional jugs with raised lips, spouted pots-some with small handles. Burial jars with human face are the special features of Gandhara Grave culture. There are also sometimes terracotta figurines of distinctive type, generally flat tablets with rough human form, breasts and stylized heads, with incised necklaces and eyes. The graveyards are consisting of many hundreds of graves, have provided a rich evidences of the Aryan Civilization in North Western regions of Pakistan in 2\(^{nd}\) millennium BC.

1.3.2 The Vedas: The Vedic Period is a period during which the Vedas, the oldest sacred texts of the Aryans, were being composed. Scholars place the Vedic period in the 2\(^{nd}\) and 1\(^{st}\) millennia BC., continuing up to the 6\(^{th}\) century BC., based on literary evidence. Vedic period starts with coming of Aryan in sub-continent. Vedic culture flourished in

\(^1\) The proto-historic site of Chanudaro is some 80 miles south west of Mohenjodaro, excavated by Mackay. For detail see Mackay, E. J. H. 1943, Chanhu-Daro Excavations, 1935-36. Published for American School of India and Iranian studies and Museum of Fine Arts Boston. New Have, American Oriental Society.

\(^2\) Majumdar, N. G.. 1931, 'Excavations at Jhukar', Annual Report of the Archaeological survey of India (ARASI), 1927-28, Delhi pp.76-82

sub-continent between 1900 to 800 BC. The tradition of Aryan is preserved in a collection of religious hymns called Vedas. The Vedas are divided into four books the ‘Rig-Veda’, ‘Sam-Veda’, ‘Yajur-Veda’ and ‘Atharva Veda’. The Vedas are not only religious discourses, but also contain material bearing on other aspect of life.

During this period Vedas including the Samhita, the Upanisads, the Bramana and the Sutra Vedanga were composed over several centuries. Scholars have different views about the age of its composition. The Vedas has been passed from generation to generation by oral traditions. Before the Vedic Aryans migrated into the North-Western regions of sub-continent, they called it Saptasindavah. Their ancestors had lived together with the ancestors of the Iranian Aryans in Balkha and its vicinity for a long time about 2200-2000 BC. People from Central Asia and Iran have been migrating to sub-continent during Bronze and Iron Ages.

1.3.3 Origin of Aryans
Aryans are the authors of Rigveda, where their customs, religion and journey into North-western regions of sub-continent can be traced. Various references to the Saptasindavah or ‘land of the seven rivers’ occurs in the Vedic hymns. The Aryan were a tall and fair people and well known race of mankind. They have lived in sub-continent from very early time. Various theories are associated about the original homeland of the Aryans.

The first settlement of Aryan was the Punjab between the Indus and the Sarasvati. They built their home and villages along the river banks in the forests when their number begin to grow they crossed to the Sarasvati and occupied the land of between the Sarasvati and Indus. Then the whole of the Northern India was thus occupied by them and was known as Aryavarta (land of the Aryans).

1.3.4 Sabta Sindhavah
(Land of the Seven Rivers): When Aryans left their original homeland they settled in Sabta Sindhavah and from there they spread to the other parts of sub-continent. The Sabta Sindhava consists of the Indus, Swat, Panchkora, Kabul, Kurrum, Gomal, Jehlum, Chenab, Ravi, Vyasa, Sutlajand Sarasvati.

1.3.5 Political Structure
The grama and jana were political units of the early Vedic Aryans. The leader of a grama was called gramani and that of a vish was called vishpati. The rashtra (polity) was governed by a rajan (chieftain, 'king'). The king is often referred to as gopa (protector) and occasionally as samrat (supreme ruler). He governed the people with their consent and approval. He was elected from a restricted class of 'royals' (rajanya). The main duty of the king was to protect the tribe. He was aided by several functionaries, including the purohita (chaplain) and the senani (army chief). The former not only gave advice to the ruler but also was his chariot driver and practiced spells and charms for success in war. Soldiers on foot (pattis) and on chariots (rathins), armed with bow and arrow, were common. The king employed spies and messengers. He collected taxes from the people which he had to redistribute.
1.3.6 Religion and Philosophy

The Vedic forms of belief are the forerunner to modern Hinduism. Texts considered to date to the Vedic period are mainly the four Vedas, but the Brahmanas, Aranyakas and the older Upanishads as well as the oldest sutras are also considered to be Vedic. The Vedas record the worship connected with the rituals and sacrifices performed by the 16 or 17 Shrauta priests.

The composers of the hymns of the Rigveda, were considered inspired poets and seers. The mode of worship was performance of sacrifices which included the chanting of Vedic verses, singing of Samans and 'mumbling' of offering mantras. The priests executed rituals for the three upper classes of Vedic society, strictly excluding the Sudras. People offered for abundance of rain, cattle, sons, long life and gaining 'heaven'.

The main deities of the Vedic religion were Indra, Agni, Soma and some deities of social order such as Mitra-Varuna, Aryaman, Bhaga and Amsa, further nature deities such as Surya (the Sun), Vayu (the wind), Prithivi (the earth). Goddesses included Ushas (the dawn), Prithvi and Aditi (the mother or sometimes the cow). Rivers, especially Saraswati, were also considered goddesses. The relationship between humans and the deity was one of transaction, with Agni taking the role of messenger between the two. Strong traces of a common Indo-Iranian religion remain visible, especially in the Soma cult and the fire worship, both of which are preserved in Zoroastrianism.

Vedic religion evolved into the Hindu paths of Yoga and Vedanta, a religious path considering itself the 'essence' of the Vedas, interpreting the Vedic pantheon as a unitary view of the universe with 'god' (Brahman) seen as immanent and transcendent in the forms of Ishvara and Brahman. These post-Vedic systems of thought, along with later texts like Upanishads, epics (gita of Mahabharat), have been fully preserved and form the basis of modern Hinduism.

1.3.7 Socio-economic Life

The concept of varna (class) and the rules of marriage were firm as is evident from Vedic verses. The status of the Brahmins and Kshatriyas was higher than that of the Vaishyas and Shudras. The Brahmins were specialized in creating poetry, preserving the sacred texts, and carrying out various types of rituals. Functioning as intellectual leadership, they also restricted social mobility between the varnas, as in the fields of science, war, literature, religion and the environment. The proper enunciation of verses in ritual was considered essential for prosperity and success in war and harvests. Kshatriyas amassed wealth (cattle), and many commissioned the performance of sacrifices. Kshatriyas helped in administering the institution, maintained the structure of society and the economy of a tribe, and helped in maintaining law and order.

In the early Vedic Period all the three upper classes Brahmins, Kshatriyas, and Vaishyas were considered as relatively equal Arya, but in the later Vedic Age the Brahmins and Kshatriyas became upper class. The Vaishyas were pastoralists and farmers; the Shudras
were the lower class; they included artisans and were meant to serve the upper three classes. As the caste system became deep-rooted there were many restrictions and rules which were to be followed. Cattle were held in high esteem and frequently appear in Rigvedic hymns; goddesses were often compared to cows, and gods to bulls. Agriculture grew more prominent with time as the community gradually began to settle down in post-Rigvedic times. The economy was based on bartering with cattle and other valuables such as salt or metals.

1.3.8 Aryan Society
When the Aryans moved into Northwest India, they imposed a caste system to organize the new society created by their arrival. They initially put together a hierarchy of four castes, which later was expanded to include a fifth category. The caste system initially served to maintain rigid social boundaries between the invaders and the previous inhabitants. Over the generations, the origins were forgotten and the system became the stratification of a single society.

The four varnas or classes are:

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<th>Varna</th>
<th>Occupation</th>
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<tr>
<td>Brahmin</td>
<td>Priests and religious officials</td>
</tr>
<tr>
<td>Kshatriya</td>
<td>Rulers and warriors</td>
</tr>
<tr>
<td>Vaishya</td>
<td>Farmers, merchants, traders, and craftsmen</td>
</tr>
<tr>
<td>Shudra</td>
<td>Servants of upper castes and peasants</td>
</tr>
</tbody>
</table>

Each varna is divided into a number of sub-castes, each of which is called a jati. Just as the varnas provide a social hierarchy in society at large, the different jatis provide a social hierarchy within a varna. This system of varnas and jatis serves two important functions;

(i) First, it assigns occupations. The varna and jati to which one belongs is usually identified with an occupation. Within the Vaishyas, for instance, there are jatis of bakers, sheep herders, metal workers, and so on.

(ii) Second, the system separates the members of the different the varnas and jatis by a complex system of purity and impurity. The higher a varna or jati in the system, the higher a level of purity they must maintain. The lower, the more likely they are to transmit impurity.

These purity restrictions appear most frequently in four areas: marriage, drink, food, and touch. Marriage is possible only between members of jatis closely related in the hierarchy, for instance. A mere touch—if a shudra should accidently brush against a Brahmin can require the Brahmin to undergo extensive rites of purification.

1.3.9 The Age of Later Vedic
The transition from the early to the later Vedic period was marked by the emergence of agriculture as the dominant economic activity and a corresponding decline in the significance of cattle rearing. Several changes went hand in hand with this. For instance,
several large kingdoms arose because of the increasing importance of land and long
distance trade. The late Vedic period, from 500 BC onward, more or less perfectly
blends into the period of the Middle kingdoms of India known from historical sources.

The power of the king and the Kshatriyas greatly increased. Rulers gave themselves titles
like ekarat (the one ruler), sarvabhauma (ruler of all the earth) and chakravartin (who
moves the wheel). The kings performed sacrifices like rajasuya (royal consecration),
vajapeya (including a chariot race) and, for supreme dominance over other kings, the
ashvamedha (horse sacrifice). The coronation ceremony was a major social occasion.
Several functionaries, in addition to the purohita and the senani, took part. The role of the
people in political decision making and the status of the Vaishyas as such were greatly
decreased.

Self Assessment Questions

11. What do you know about the origin of Aryans? Discuss the different theories
    about their origin?
12. What do you about the Vedas? How it throws light on ancient history of the Sub-
    continent?
13. Name the different divisions of the early Aryan 's society.
14. Describe the social and political life of the early Aryans.
15. What do you know about the religion of Aryans?
16. Analyse the Aryan culture and civilization, what light it throw on the ancient
    history of India?
17. Discuss the socio economic conditions of the Aryans.
18. Elaborate cast system of Aryan society. What were the causes of the origin of
    caste system?
19. What do understand by term 'The Age of Later Vedic? Highlight their main
    features.
1.4 Gandhara Civilization

1.4.1 Gandhara Geography
The Gandhara region comprised Swat, Shanghla and Buner district in the north, Afghanistan in the West, Taxila and Rawalpindi in the East, and the hills of Kalabagh in the South. It includes the present districts Peshawar, Charsadda, Mardan, Swat, Malakand, Buner, Shangla and Dir districts as well as Mohmand & Bajour Agencies in the Khyber Pakhtunkhwa province of Pakistan. Though Gandhara is a remote region surrounded by mountains, it has historically been India’s gateway to the world, giving access to Central Asia and hence to the countries of the East and West.

1.4.2 Historical Background
Gandhara mentioned for the first time in the Rigveda, goes back to the 2nd millennium BC. According to the Rigveda, the people of Gandhara produced fine quality wool. From the Achaemenian, Hellenistic and Roman sources also mentioned that it was a region in the North Western part of the present day Pakistan. But its clear picture was given by Huen Tsang, the most famous of the Chinese pilgrims who came here in the early 7th century AD. According to him the kingdom of Gandhara was the present Peshawar valley including the hilly region of Swat, which extend to the Indus in East. The art historians add to it Taxila in Punjab and Jalalabad in Afghanistan. The flat plain of Gandhara in the South which reaches at the bank of river Indus and continues beyond it. On the one hand it was in closer contact with Afghanistan, China, Central Asia and at the West through the caravan routes. On the other side its connection with sub-continent opens through the flat plains.

1.4.3 Political History of Gandhara
History of the Gandharas is a complicated topic, due to the invasion and domination of foreign powers like Persian, Achaemenian, Greek, Mauryan, Indo Greek, Scythians Parthians, Sasanian, Kushanas, Hindu Shahy, White Huns and Muslim dynasties. Persian or Achaemenian: Gandhara is mentioned for the first time in the historic period as province of Achaemenian Empire, in the time of Cyrus the Great (558-528 BC.). Darius in his Behistun inscription mentions the Gandhara remained a 7th province of the Persia until it was conquered by Alexander the great in 326 BC.

Greek Dynasty: Gandhara was invaded by Alexander the Great. He captured and held for a time the town of Ora in Swat, Pushkalavati, the capital at the time (modern Charasadda). And the area around the Indus River basin Hund. The Greek’s rule lasted hardly for about twenty years, then the treaty between Seleucus Nikator and Chandragupta Maurya concluded about 305BC. He brought Gandhara within the dominion of Muarian empire.

Mauryan Dynasty: Alexander the Great was succeeded there by Chandragupta, the founder of the Maurya dynasty, who extended his control from northern India to the regions south of the Hindu Kush mountains. King Asoka the third king of the Maurya
dynasty, further expanded the dynasty's holdings setting up monuments to mark his reign throughout Gandhara in Shahbaz-garhi, Mansehra and Taxila.

Ashoka became convert of Buddhism and sent missionaries from Pataliputra to the different parts of the world for the propagation of Buddhism. After Ashoka's death the disintegration of the Mauryan empire started. As Gandhara was far-away from Pataliputra, it soon achieved its independence.

**Bactrian Greeks:** Around this time, the Bactria Greek dynasty was founded near the Oxus River. At the beginning of the 2nd century BC, Gandhara was invaded by the Greeks from Bactria in 185BC., who were the successes of Alexander, their rule lasted for about two hundred years in this region. Demetrius of Bactria invaded the Punjab region and established another Indo-Greek kingdom with Taxila as its capital. King Menandros, a later ruler of this area, is famed for patronizing Buddhism.

**Saka Tribe:** The Scythians or nomadic Saka tribes of the north overran Punjab in the 1st century BC. Coins bearing the images of the Saka kings, Mauses, Azes and Azilises testify to their control of the region at that time. The most important ruler of this dynasty was Mauses of 1st century BC.

**Parthians:** Early in the following first century AD, the Parthian tribes invaded Punjab from Afghanistan and Gondphares, one of the rulers reigned Gandhara. Gandophares one of their rule whose inscriptions were found in Buddhist site of Takht-i-Bahi at Mardan. But it was not until the following Kushan dynasty that Gandhara truly entered its golden age.

**Kushan:** The Kushan were a nomadic people from northern Afghanistan. They took over Gandhara under the reign of two king KajulaKadphises and VimaKadphises. Later king Kanishka extended the dynasty's domain further to the east and established a great empire in northwestern India. His empire comprised present day Afghanistan the whole of Indus Valley and the Ganges valley up to Bengal. Kanishka established his capital at Peshawar. He was a devout Buddhist and built many Buddhist stupas, Buddhism flourished under his reign. Under him Gandhara enjoyed its period of great prosperity and the art reached its climax. He had great fascination for Buddhism. He ruled his vast empire for about 21 years. Kanishka was succeeded by Vasishka, Kanishka II and Huvishka, Vasu Deva. The dynasty ended in the latter half of the 5th century when it was defeated by the White Huns.

**White Huns:** In 5th century AD., the White Huns a barbaric people from Central Asia under the leadership of Toramana, trampled Gandhara and carried fire and sword where ever they went. The destruction of the Buddhist establishments is attributed to them. Gandhara never recovered from their devastations.

**1.4.4 Buddhist Art of Gandhara:** The Buddhist art of Gandhara appeared in this region the 1st century BC., and lingered on till the 8th century AD. In Gandhara art the most
important is the worldly life of the Buddha, from his birth to death all episodes are very carefully carved. He occupied central position in these panels, and can be recognized by his simple monastic robe, and halo behind his head. He is carved either seated or standing.

Thousands of Buddha images were carved here, his individual images were enshrined in the chapels of the monasteries and sometime in the niches of the stupas. All these panels represent the stories from the life of the Buddha just like a film. The stories of the previous births of the Buddha, were very popular subjects. In Gandhara art the most important is the worldly life of the Buddha. From his birth to the death all the episodes are very carefully carved. He occupies a central position in these panels and can be easily recognized by his simple monastic robe, halo and his constant companion 'Vajrapani'.

Maitraya the future Buddha comes next to him whose individual images are carved in a very large number. Bodhisattva Avalokitesvara, Manjusri, Maitreya and Padmapani have halo around their head like the Buddha and have been given the status of divinities. They always wear elaborated ornaments and moustaches and their drapery consists of a lion cloth and a scarf. There is a remarkable variety of their head dress and jewellery and sometimes they are without turbans.

Gandhara sculpture is almost exclusively religious art devoted to Buddhism. The Buddhist stupas built in large number in the Peshawar basin, Taxila and Swat, attest to the passionate Buddhist faith of the time.

1.4.5 Buddhist Stupa and its Architectural Features
Stupa is a mound-like or hemispherical structure, containing relics of Buddhist monks or nuns, that is used as a place of meditation. A Buddhist commemorative monument usually housing sacred relics associated with the Buddha or other saintly persons. The hemispherical form of the stupa appears to have derived from pre-Buddhist burial mounds in India.

In Gandhara region, the stupas, were dominantly the place for Buddhist images and reliefs of Buddhist legends. The carved stone panels & rectangular friezes were fixed against the base of the stupas and stair-risers with iron nails and hooks. The curved panels were fixed at drums of the stupas which formed a complete circle. Further, votive stupas and shrines were constructed around near the main stupa Buddhist images and reliefs of Buddhist legends were installed here as well. Relief panels of Buddhist images, scenes in the life of Buddha, and the stories of reincarnation or other ornamentation were attached to the stupa at the center of the Buddhist temple—on its base, its drum, or on the stair risers of the base.
Self-Assessment Questions

20 Define the term ‘Gandhara’ and discuss its geography.
21 Discuss the historical background of Gandhara.
22 What do you know about the political history of Gandhara?
23 Describe the social and political life of the early Aryans.
24 What do you about the origin of Buddhist art of Gandhara?
25 What do you know about Stupa? Discuss its origin and architectural features?


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ISLAM IN INDIA AND MUSLIM'S RULE

Written By: Saba Laraib
Reviewed By: Dr. Tahir Saeed
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INTRODUCTION

In this unit author has highlighted how the teachings of Islam reached in the areas presently comprised on Pakistan both from the north and the south route of invasions. In 711 C.E, an Arab naval expedition under the command of Muhammad bin Qasim arrived at the sea port of Banbhore, Sindh to suppress piracy on Arab shipping and ended up by establishing control over the Sub-continent as far north as Multan. Most of the local rulers remained in power but now paid tributes to the caliph of Baghdad.

In the 11th century, the Turkish rulers of Afghanistan began the Islamic conquest of India from the northwest. Mahmood of Ghazni (979-1030 C.E), led a series of raids against the Rajput kingdoms and the wealthy Hindu temples. Khyber Pakhtunkhwa, Punjab, Sindh and Balochistan became integral parts of the Ghaznavid Empire, which had its capital at Ghazni in Afghanistan. The Ghaznavids developed Lahore as their centre of Islamic culture in the Punjab, and mass conversions to Islam began at this time.

The Ghaznavid kingdom was shattered near the end of the next century by the Ghorids, the Turkish Muslim rulers of Ghor in Afghanistan. Muhammad of Ghor swept down the Indus into India, defeated the Rajput confederacy there in 1192 C.E and captured Delhi in the following year. This marked the beginning of the Sultanat Period, which lasted for over 300 years, with five dynasties of Muslim Sultans succeeding one another in Delhi. The Mongol, Genghiz Khan, harassed the Delhi sultans during the 13th century C.E, never succeeding in overthrowing them. Tamerlane, the great Turkish conqueror who had his capital at Samarkand, enter India soon after in 1398-9 C.E and sacked Delhi.

In short, the real Islamic movements of the regions were completed in two phases and from two different directions. The first phase is represented by the Arab’s invasion of Sindh when Muhammad bin Qasim, was dispatched to Sindh to punish those pirates who have plundered some vessels laden with valuable presents sent by the ruler of Ceylon (Sri Lanka) for the Khalifa. He reached Debol (identified as Banbhore) and took it by storm and Raja Dahir the ruler of Sindh fled away.

The second phase is marked by the invasions of the Ghaznavids on the North-west Frontier of Pakistan. It was through these north-western passes that many Muslim invaders, traders, artists, poets and soldiers with their Central Asian heritage pierced into the Indian Sub-continent. Towards the end of the 10th century C.E, the Ghaznavid kingdom was passed on to Sabuktigin, who defeated Jaipal, the Hindu Shahi ruler and incorporated Peshawar into his kingdom.
OBJECTIVES

After reading this unit, you will be able to;

- stimulate student’s interest in the early Islamic history of Pakistan.
- create awareness among the readers about Muhammad bin Qasim’s attack on Sindh.
- trace the history of Ghaznavid Period in the Sub-continent.
- examine analytically the sources of Muslim period history of Pakistan.
- understand historical background of Dehli Sultans.
- know little about five dynasties like Slave, Khilji, Thughlaq, Syed and Lodhi’s rules in the Sub-continent.
2.1 Arab Traders in the Sub-Continent

2.1.1 Introduction of Sindh

Sindh (now forms an important part of modern day Pakistan) got its name from Sindhu (Indus River) starts from the Indus valley up-to Kashmir in north and to the desert of Thar in the south. The plain of Sindh is fertile due to river Indus having both Rabbi and Kharif crops. The major profession of the people is grazing animals and working in fields. There are also rich mineral deposits (i.e. coal and iron) in Sindh. The major language spoken is Sindhi which is written in Arabic script.

Ancient history of Sindh: Before the Arab’s invasion, Sindh had been invaded by many foreigners such as;
- The Aryans
- The Persians
- The Greeks

At the time of advent of Arabs, main religions in Sindh were Hinduism and Buddhism. At that time Sindh was ruled by Hindu raja Dahir (Rai Dynasty) who professed pure Brahmanical faith of Hinduism. The rulers imposed humiliating restrictions on the lower castes of the society especially Buddhists. The human treatment from the rulers, created unrest in the society.

2.1.2 Arab Traders in Sindh

The earlier Muslims who came to India were Arab traders. The contacts between the Indian Sub-Continent and the Arabian Peninsula (Simplified Arabia) date back from the age of Caliphate, after the death of Holy Prophet (P.B.U.H). Mostly during the Khilafat of Hazrat Umar (R.A) the second Khalifa, expeditions were sent for the expansion of Islamic rule in the world. Being neighboring regions, as the coast of Sindh and southern Arabia were so near that the relations between the two regions were almost inevitable. From ancient times, Spices and other trade goods from India were very much in demand in Egypt and some European countries. The Arab traders used to take the Indian merchandise from seaports of India to Yemen, where it was transported by-land to the Syrian ports. From there it was again shipped to Egypt and Europe. The trade continued even after the Arabs embraced Islam. The Arab traders brought teachings of Islam to South Asia. A number of local Indians living in the coastal areas embraced Islam due to the kind behavior of the Muslim traders.

2.1.3 Expansion of Muslim Rule outside Arabia

Within the line of twenty years after the death of Holy Prophet (P.B.U.H) the Arab Muslims become the masters of the empires of Persia, Egypt, Palestine and Syria. After the conquest of Persia, Hazrat Umer (R.A) thought of the areas in the east, about which he had heard the news of idolatry of Indians from traders who used to sail from Shiraz and Humuz (areas in Iran) to the coasts of India. Hazrat Umer (R.A) as per available history sent the first expedition from Oman to India in the year 636-637 C.E. The result of the expedition was so unpredictable and dangerous that Hazrat Umer (R.A) prohibited
any further attempts in this direction. He had strictly prohibited naval expedition but the
prohibition was relaxed by his successors. Thus new naval expedition was planned and
Muslims marched into the sea to find new countries and also trade expeditions.

2.1.4 Expedition to India in the Age of Hazrat Umer (R.A)
In 643-644 C.E, in the age of Hazrat Umer (R.A), Abdullah bin Anas bin Rabi invaded
Kirman, Sistan and then proceeded towards Mekran. He was opposed by the forces of
Mekran and Sindh, but he successfully defeated them. Abdullah wanted to further his
victories into the other areas of Indus but later on Khalifa Walid bin Abdul Malik called
the forces back to retreat and not go further.

Self-Assessment Questions
1. Write a brief note on history of Sindh.
2. Why Muslims came to India? Discuss its reasons?
3. Write a note on expansion of Muslim rule outside Arabia.
2.2 Arab’s Invasion (Muhammad Bin Qasim)

2.2.1 Expansion of Muslim Rule during Umayyad Period
Under the caliphate of Umayyads, many brave generals took Islamic legacy along with them as their fearless soldiers were conquering different countries. Qutaibah, was sent to Kashgar (modern day China) and concluded a peace treaty with native Chinese. Hajjaj bin Yousaf was appointed as the governor of Iraq. He was an intelligent ruler, and a man of sensitive nature. During the Umayyad period, Muslim armies reached Khojand, Bokhara, Ferghana and Samarqand. An army was also sent to fight the king of Kabul.

The armies being sent to other parts of world to spread Islam achieved great victories especially in Syria, Egypt, Africa and even Persia. By 740 C.E, many important battles were fought in the countries by the Muslim armies, lead by notable generals. Thus, light of Islam reached in the different corners of the world, as the local people got impressed with the kind and noble behaviors of these generals and victorious soldiers and started embracing Islam.

2.2.2 Causes of Arrival of Muhammad bin Qasim in Sindh
The trade between India and Arabia continued from the ancient times and till the age of caliphate after the death of Hazrat Muhammad (P.B.U.H). But the first conflict between the Indian sub-continent and Arab rulers arose when some of the Arab traders died in Ceylon (Sri Lanka). The local ruler wanted to send their widows and children back to Arabia along with some gifts and letters of good will for Hajjaj bin Yousaf, and Umayyad Khilifa in 710 C.E.

Unfortunately, the ships carrying gifts and the women and children were driven by the unfavorable winds towards the shores of Debul (a port near modern Karachi). Here the ships were attacked by Sindhi pirates, plundered the gifts and the women and children were taken as captives. On learning this, Hajjaj communicated and protested with the local ruler of Sindh, Raja Dahir, and demanded to make sure the release of the ships along with the safety of the children and women.

Upon this, Dahir did not give positive response even refused to give any kind of help to the captives. This enraged Hajjaj very much, known for his severity in Arab history, as well as an able administration. He requested the Khalifa Walid bin Abdul Malik to let him set out an expedition against the pirates and Dahir. Khalifa refused due to the unfavorable conditions for such military expedition. But he later on agreed due to special requests made by Hajjaj. Hajjaj set up an army to be sent to Sindh. Upon reaching Sindh, the army was defeated after some initial development and their Arab general was put to death by the armies of Dahir, the Muslim army retreated and was unable to release the ships out of the pirates' control.

2.2.3 Arrival of Muhammad bin Qasim to Sindh: The first expeditions sent against Raja Dahir resulted in failure. Thus, Hajjaj picked Muhammad-bin-Qasim, who was his nephew and son in Law. At the time, he was only seventeen years old. He was pointed
out by astrologers as the luckiest general for this expedition. Muhammad bin Qasim was very young but his bravery as well as his commendable strategies proved a great name in the history of the Arabs.

2.2.4 Conquest of Sindh
Muhammad bin Qasim reached Debul in 712 C.E. He reached here with an army of 6000 horsemen and camel riders as well as a baggage Train of 3000 camels. He reached Debul through the route of Shiraz to Makran. The governor of Makran also gave him aid in the form of forces. On their way, other local people also joined the Arab army who had suffered at the hands of Dahir. Hajjaj also sent by sea, a siege artillery including a huge ballista (Manjaniq), called Al-Arus “the Bride”. The ballista was so big that it had to be worked by five hundred men and could throw large stone at a greater distance. This catapult was used to destroy the strong walls of forts. The fort of Debul was also protected by strong walls. It was a magnificent stronghold, for the protection of the people inside it. Raja Dahir and his army was defeated by Muhammad bin Qasim’s army after a harder fight. Dahir along with his army fled from the battlefield, leaving the fort's control in Arabs'. Thus Muslim flag was hoisted for the first time on the soils of Debul, presently known as Banbhore, Sindh.

The Muslim conquest of Sindh brought peace and prosperity in the area. The Law and order situation was restored. The sea pirates, who were protected by Raja Dahir, were crushed. As a result of this, sea trade flourished and the seaport of Debul became a busy and a commercial center for foreign trade.

2.2.5 Further Advancement by Muhammad bin Qasim
After the fall of Debul, Muhammad bin Qasim marched towards Nirun (modern day Hyderabad) and Sehwan. This time, the armies of Nirun and Sehwan were also defeated by the Arabs. Muhammad bin Qasim and his army continued his journey forward towards the strong fortress of Brahmanabad in 712 C.E. Raja Dahir was stayed along with his army, on the other side of river Indus. Several months passed without any decisive encounter between the two armies.

2.2.6 Scurvy Filed by Muslim Army
Muslim army had to face epigamic of scurvy (an illness), due to which the Arab troops and horses got sick. Upon learning this Hajjaj sent reinforcements and rendered assistance in dealing with scurvy by sending a large supply of vinegar. It transported in a unique way. Cotton was soaked again and again in vinegar to absorb it and sent to Sindh. The vinegar was extracted from the cotton by soaking it in water and thus scurvy was brought under control.

2.2.7 Death of Dahir
In June of 712 C.E, the Arab army crossed the river to face Dahir's army on the other side. A vigorous battle was fought by both the armies, but the great generalship skills of Muhammad bin Qasim and bravery of the troops and amazing skills of the archers gave the victory in the hands of Muslim army. Dahir was killed and after the death of the Raja
the Hindu army lost their hearts and fled from the battlefield. Thus, Muhammad bin Qasim captured Brahmanabad (Mansura) and became the master of lower Sindh.

2.2.8 Conquest of Aror
After the conquest of Brahmanabad, Muhammad bin Qasim took few months time in reorganization of his army and the administration of the conquered area. In October 712 C.E, he marched towards Aror (modern day Rohri) which was Dahir’s capital and it was at the time held by his son. After a brief battle, the town’s army surrendered and thus captured by Muslim army.

2.2.9 Conquest of Multan
After Sindh, Muhammad bin Qasim turned towards Multan, the city well fortified was a strong stronghold for the enemy. Muhammad bin Qasim’s army surrounded the city for two months. They came to know about a stream which was supplying water to the city. Following the stream, Arab army was able to enter into the city in 713 C.E and captured Multan.

2.2.10 Muhammad bin Qasim called back by Khalifa
After the conquest of Multan Muhammad bin Qasim advanced towards Kashmir but before facing the armies of the ruler of Kashmir, he got the news of death of his Uncle Hajjaj in 714 C.E. Situation got worse when the kind Khalifa Walid also died. He was succeeded by Sulaiman, who was an enemy of Hajjaj’s family. Due to his enmity with Hajjaj, Muhammad bin Qasim came under the new Khalifa’s wrath and was stopped from further advancement. A new governor was appointed in the sub-continent and Muhammad bin Qasim was called back to capital, there he was tortured to death in prison in Iraq.

2.2.11 Effects of Muhammad bin Qasim’s Personality and Arabs on Local people
Muhammad bin Qasim was only seventeen years old when he was selected by Hajjaj to lead the army in the conquest of Sindh. He was not selected for the siege as he was Hajjaj’s nephew but because he had already proved his skills and abilities by successfully running the administration of Shiraz. He was a brave soldier, a disciplined and experienced general and a humane individual. At the same time, he was ruthless and harsh while dealing with the enemies of Islam. Muhammad bin Qasim used to prefect achieving of his objectives by negotiation rather than by warfare. If the enemy was ready to hold talks with Muhammad, he would also show nobleness and mercy and also offered and accepted liberal terms to capture an area.

The administrative structure built by Muhammad bin Qasim was almost flawless. He used to handle every situation strategically so well that despite of his young age, no one could stand in his way. Muhammad bin Qasim never allowed his army to deal the locals within hatred. He used to respect the local people and favored them with imposing very low taxes and solving their problems. Muhammad bin Qasim and the Arabs got popularity among the locals as the noble men and they started embracing Islam.
After Muhammad bin Qasim’s conquered over Sindh, the local people, who had been living a life of misery, breathed a sigh of relief. Everyone had full religious freedom and the spiritual leaders of local religions were even given salaries from the government fund. No big changes were made in the local administration and local people were allowed to hold government offices. Islamic tax Jazia was imposed. Everyone was treated equally and regarded. Poor people, especially Buddhists, were impressed by his policies and many of them embraced Islam. A number of Mosques and Madrassas were constructed. Thus in a short period of time Sindh, became a center of Islamic education and learning. A number of religious scholars, writers and poets were emerged to spread their knowledge among masses. The Muslims in return also learned Indian sciences like astronomy, mathematics and medicine. Books on various subjects were translated from Sanskrit (local ancient Indian language) into Arabic by the Arabs.

After Muhammad bin Qasim, the Arab influence gradually ended in sub-continent. But Sindh and Multan remained in closed contact with the Arab countries especially Iraq and Egypt. The string of victories which was started for the incident of the abduction of the ships by the pirates near the coasts of Debul, resulted in the expansion and introduction of the Islamic empire in the sub-continent.

Self-Assessment Questions

1. How the Muslims rule expanded during Umayyad period? Discuss
2. What were the causes of arrival of Muhammad Bin Qasim in Sindh?
3. What do you know about the conquest of Multan?
4. Explain the effects of Muhammad bin Qasim’s personality and local people.
2.3 Ghaznavid Period (977-1186 C.E)

The Arab’s conquest of Sindh and Multan as well as western Punjab was completed by 714 C.E after Muhammad bin Qasim was called back by Khalifa Suleiman. But after this conquest, no further expansion in Muslim dominion. The next phase of the expansion starts with establishment of a Turkish Muslim dynasty in Ghazni, (Afghanistan) whose armies followed the traditional north- Western routes to invade the sub-continent. The popular leaders of this period are Subuktigin and his brave son Sultan Mahmood, who paved the way for the establishment of a Muslim empire in the sub-continent.

2.3.1 Historical Background

Within a century after the death of Holy Prophet (P.B.U.H) the Arabs were the masters of Balkh, Khurasan and Mawara-al-Nahr. They hadn’t subjugated Kabul yet, but through the rules of Sistan, they exerted constant pressure on the non-Muslim rulers of Kabul as well as raided the areas on the North- West Frontier.

Most importantly, the occupation of Transoxiana (present-day Uzbekistan and parts of Turkmenistan, Tajikistan, and Kazakhstan) paved way for Muslim invasion into sub-continent. Thus, a link established between the Turkish people and the Muslims which played an important role in the expansion of Islam in this area of sub-continent.

2.3.2 The Rise of the Ghazni

Towards the end of tenth century in 977 C.E, the sub-continent was ruled by Hindu rulers known as Hindu Shahis, their capital was Waihind (modern day Mardan District) near Peshawar and their rule extended to Kabul in West while to East towards river Bias. By the start of the tenth century, Samanids (Turks) had established themselves at Bukhara. Their slaves also gained political and military importance in 962 C.E, one of these slaves named; Alptigin rebelled and established himself in Ghazni, and started developing his rule in Ghazni.

2.3.3 Subuktigin, An Important Leader

Subuktigin, opened a new chapter in history and his victories later on paved the way for the Ghazni empire. He was son-in-law of Alptigin, a Turkish slave, became the leader of Ghazni after Alptigin. He started expanded his kingdom by annexing the neighboring areas of Khurasan, Sistem and Lanaghan (modern day Jalabad) conquest of Peshawar.

He was busy in the expansion when he got alarmed by the violent activities of Hindu ruler Jaipal of waiting against the capital of Subuktagin. Subuktigin assembled his armies and defeated Jaipal, of Langhan and Peshawar. Such conquests by Subuktigin resulted in the occupation of Peshawar.

2.3.4 Rise of Ghazni in the Age of Subuktigin

The political and military importance of Ghazni greatly increased in his age, which was an unknown small town and it became a center of Arts, literature and learning as Baghdad.
2.3.5 The Regime of Sultan Mehmuood of Ghaznavi (997-1030 C.E)

Mehmuood of Ghazni, was the son of Subuktigin and he was born in Ghazni. He accompanied his father in his all campaigns and battles especially against the Hindu Raja Jaipal and was aware of the weal paints of the army of the Hindu Raja.

When his father died in 997 C.E, he succeeded to throne of Ghazni after a brief struggle with other heirs claiming the throne. He ascended the throne at the age of thirty. Being a son, obedient and respectful towards his father and his legacy, and being a king he proved himself the most able and ambitions leader.

2.3.6 Sultan Mahmuood, Early Expeditions

Mehmuood directed his early struggles as a king, towards the neighboring region of Punjab. His first important fought against Jaipal, was held at Peshawar on 28 November 1001 C.E. Jaipal was defeated and arrested, he promised to pay ransom. But after his release, he was refused to accept as king, thus he made his son Anandpal the new king and burnt himself to death according to ancient Rajput customs. In 1004 C.E, he also defeated the Raja of Bhatiya (modern day Bhera), who used a friend to Subuktigin but refused to help Mahmuood against Jaipal.

In 1005 C.E, Mahmuood was attacked by the ruler of Multan, Abyal Fath, the Ismail, while returning from Bhatiya, as well as by Anandpal. He defeated both of them in a series of battles. He appointed Sukhpa (grandson of Jaipal) who had embraced Islam and named as Nawasar Shah, as governor of Waihind and returned to Ghazni.

2.3.7 Mahmuood’s Battle of Somnath

He continued to fight against the Hindu Rajas till 1020 C.E. The defeat of forces of Hindu Rajas such as; Tarain (1010 C.E), Tnanesar (1014 C.E), Khmanj (1018 C.E) and Kalinlar (1022 C.E), made him more confident about his expansion.

But the most renowned and popular adventure was the campaign of Somnath on the shores of the Indian Ocean. It was basically famous for, as the wealthy religious center, and a famous temple very sacred to Hindus.

Mahmuood being known as the breaker of idols set out on the expedition on 17 October 1024 C.E and did not returned back till 1026 C.E to his capital when he attacked on the temple of Somnath. He was greatly opposed by the huge combined forces of the Hindu Rajas because Somnath temple was considered to be the most sacred religious center.

With greater courage, well-organized planning, strategy and resourcefulness, Mahmuood and his army finally conquered the battle and returned with vast riches, which were unknown to the people of Ghazni.

2.3.8 Sultan Mahmuood Ghaznavi’s Death

In his rule, he never established a huge empire but confined himself to the battle field.
During his long illness, he never laid himself on the bed as a sick man but kept himself active in the battles till his last breath on 30 April 1030 C.E.

2.3.9 Mahmood's Personality
Historians remarked him as "undoubtedly one of the greatest kings of the World's. He was a brave general who during thirty years of warfare never suffered from defeat. At the same time, he was great and cultured man and had love for arts and literature. He used to respect and invite poets and scholars to his court and used to grant scholarship to talented students and artists. He also promoted Persian language during his age and it was given the status of official language.

2.3.10 Sultan Mahmood's Successors
After his death, there was a struggle for his throne but eventually, his oldest son Masud was succeeded to ascend the throne in 1031 C.E. His son also continued his struggle of the expansion of the empire. The next important ruler Sultan Ibrahim (from 1059-1099 C.E) lead the Ghaznavid empire peacefully for forty long years, what can be called as the golden period.

2.3.11 End of Ghaznavid Dynasty
In 1118 C.E, Bahram Ghaznavi ascended the throne and ruled for thirty troublesome years. Thereafter till 1040 C.E, all the Ghaznavid territories in Iran and Central Asia were lost to the Seljuqs. The later Ghaznavid rulers were left in possession of eastern Afghanistan and northern India, where they continued to rule until 1186 C.E, when Lahore fell to the Ghurids. The last ruler of the dynasty got into conflict with the chiefs of Ghur, a hilly area between Herat and Ghanzi (in Afghanistan). Among them were the two popular brothers named Givas-ud-din and Moizuddin Muhammad who drove the Turkans away from Ghanzi and the younger brother Moiz-ud-din captured Ghazni and brought an end to the greater rule of Ghanavid Empire.

Self Assessment Questions
1. Write about the rise of the Ghazni in the Indian Sub-continent.
2. Who was Subuktigin? Discuss his background history?
3. Write a note on Battle of Somnath.
4. How the Ghazni dynasty ended? Discuss
2.4 Ghauri Period (before 879–1215 C.E.)

2.4.1 Introduction/ Origin:
The last rulers of Ghazni dynasty faced some serious problems at the hand of the chiefs of Ghaur, an area between Heart and Kabul (provinces of Afghanisian) which was conquered in the days of Sultan Mahmood Ghaznavi’s rule, but the area remained independent. There was continued fight between the armies of Bahram, the ruler of Ghazani and Saif-ud- din, ruler of Ghaur who had poisoned his brother.

The tussle of power continued until 117 C.E, when two famous Ghauri brothers, Ghiyas-ud-din Muhammad and the younger brother Moiz-ud-Din Muhammad came to powers in Ghaur. The capital of Ghaur was Firaz Koh, from where the brothers governed the extensive dominion. In 1186 C.E, the younger brother captured Khusrou Malik, governor of Lahore the last dominion of Ghaznavid empire, making Ghazni a base for the conquest and thus put to an end the Ghaznavid empire and put a foundation for the Ghauri empire, the younger brother Moiz-ud-din was better known as Muhammad Ghauri.

2.4.2 Sultan Shahab-ud-Din Muhammad Ghauri
According to the historians, the name of younger brother was Muhammad. As a prince and an in charge of his elder brother at the capital Firaz-koh, he was titled as Shahah-ud-Din. But when he finally ascended the throne after the death of his elder brother Ghiyas-ud-Din, he took the title of Moiz-ud-Din but as he had become more popular even before his accession to the throne and most of his conquests was affected before this, thus he was referred to as Shabab-ud-Din Muhammad Ghauri or Muhammad Ghauri.

After the death of Sultan Mehmood Ghaznavi, no major territorial changes had been witnessed until 1175 C.E, in the conquest of Muhammad Ghauri, who is remembered as most powerful Muslim general. But Muhammad Ghauri did not confine himself to Military raid but tried to lay a strong foundation of the Muslim Empire in the subcontinent. He started his journey with conquest of Ghazni bringing an end to weakened Ghaznavid Empire.

2.4.3 Initial Conquests of Muhmood Ghauri
In 1175 C.E, soon after the conquest of Ghazni, he reached towards Multan and Uchchhh and occupied both territories. He took the route of Gomal pass from Ghazni to Dera Ismail Khan and then to Sagar Doab in Upper Sindh in to India. After occupying the Upper Sindh in 1178 C.E, he turned towards the wealthy capital of Gujrat, but got defeated. He changed his strategy and attacked and occupied Peshawar in 1179 C.E, then Sialkot in 1185 C.E and finally Lahore in 1186 C.E.

In 1190-1191 C.E, he attached the fort of Tabarhind (modern day Bhatinda) and conquered it, and appointed a Governor for the administer at his way back to Ghazni, as he got information from his Governor that the Hindu Raja of Ajmer and Delhi named Prithvi Raj, is on his way to Bhatinda.
2.4.4 First Conquest of Tarian (1191 C.E)
To help his governor in Bhatinda, Shahab-ud-din returned net the forces of Prithvi Raj Taran (Taraori) near Karnal. As his army was already dispersed, while Prithvi Raj was fully prepared for the battle attacked the Muslim army with full force and defeated them. Ghauri stood firm in the center of battle field but two sides of the army halted. Ghauri got injured but eventually got rescued by a young soldier to the place when the Muslim army had retreated thus army returned back to Ghazni.

2.4.5 Second Conquest of Tarian (1192 C.E)
The first major defeat in the northern India deeply hurt Muhammad Ghauri. He punished the army soldiers and officers who have fled from the battle field. He himself did not enjoy any festival throughout the year or wear any fine clothes but concentrated his energies on the second conquest.

In 1192 C.E, the armies met again on the same battlefield. This time also the Indian army was greater numbers as compared to Ghauri’s army but his great and superior tactics gave him a decisive victory. Prithvi Raj was captured and Indian army was completely destroyed. The victory made Muhammad Ghauri the new master of Ajmer and Delhi. Son of Prithvi Raj was appointed as a governor of Ajmer on the promise to pay tribute while Prithvi Raj was executed on the change of treason in Ajmer.

Qutub-ud-Din Aibak, a Turk slave of Muhammad Ghauri was sent to Kuhram (an area in East Punjab) to consolidate the newly occupation areas in Muslim empire.

Shahab-ud-din had now to deal with the powerful Raja of Kanauj and Benaras. Qutab-ud-Aibak completely occupied Delhi in 1193 C.E, by the orders from Muhammad Ghauri, Kanauj and Bengal was also conquered by the brave general of Ghauri, named Muhammad bin Bahktiar Khilji.

2.4.6 Last Years of Ghauri’s Life
In 1203 C.E, he succeeded to throne of his elder brother after his death. By 1205 C.E, he suffered defeat at the hands of Qara Khitai Turks and this helped spread the rumors of the death of Sultan Ghauri. The Khokhars and some other tribes of Punjab (in self range) rebelled against the Sultan and defeated the deputy governor of Multan and some other cities were also attacked to teach them a lesson. In October 1205 C.E, Sultan left for India and a battle started between the two armies with the help of Qutub-ud-din-Aibak and his army, the rebellion was crushed completely. Sultan was returning back to Ghazni, with a small part of his army, when on his way, he was assassinated, most probably by an Ismaili fanatic on 15 March 1206 C.E.

His death was a major blow to the rising power of Muslims in India but his main task had been accomplished as the whole of northern India was under the Muslims control by the time of his death.
2.4.7 Sultan Muhammad Ghauri’s Personality
He was a brave general and a man of strong character, the initial defeat at the battlefield could not deflect him from his goals. He was the founder of the strong Muslim empire in India. Sultan’s another remarkable quality was his personal sense of loyalty towards his brother while he had all the military support and independence he could have easily dethroned his brother from the capital of Ghaur, Feroze Koh.

Self Assessment Questions
1. Who was Sultan Shahab-ud-Din Muhammad Ghauri? Discuss.
2. What do you know about the second conquest of Tarian?
3. Describe the personality of Sultan Muhammad Ghauri.
2.5 Delhi Empire

2.5.1 Slave Dynasty (1206 - 1290 C.E)

Introduction: The best example of concept of equality in Islam can be found in the history of South Asia when slaves were raised to the status of Sultan. The Slave Dynasty also referred to as Mamluk Dynasty (literally meaning owned) ruled the sub-continent for about 84 years. The three great Sultans of this dynasty were themselves sold and purchased as slaves during their early lives.

The greater victories achieved by the brave Sultan Ghauri, and his generals in the northern part of the sub-continent, had already paved way for the firm foundation of a Muslim empire in Delhi. The only problem was that Sultan had no son of his own to extend forward the expansion of Muslim rule and run the administered of the Islamic empire. To coup up with the situation, he had the habit to buy every talented slave he came across. He used to raise and train them as the royal children were trained. These capable and talented slaves were regarded by him as his sons. Among them the most notable were, Qutub-ud-din Aibak, Shams-ud-din Iltutmis, Nasir-ud-din Qabacha and Muhammad bin Bakhtiar Khilji.

Ghuri never nominated his successor but it was obvious that the successor was to be one who is the most capable and deserving of his slaves. Thus in the form of well-Tarianed slaves, Sultan was leaving behind a group of capable officers and leaders who could complete the assigned task of building and running the Muslim empire in the sub-content. These slaves gradually and slowly, were increasing their personal abilities in the battlefield as well as tackling the issues at the court and reached to the higher positions. After the death of Sultan Ghauri, the slave dynasty was established by these generals, proving themselves the true worthy heirs to throne.

2.5.2 Qutub-ud-din Aibak (1206 - 1210 C.E)

Early Life: The first independent Muslim king in the Indo-Pak sub-continent was actually a slave, raised by Sultan Muhammad Ghauri as his successor. Aibak ran the administration for nearly ninety years. In his early age, he had been sold to the Qazi of Nishapur, who greatly influenced by his abilities, gave him higher education. After the Qazi’s death he was sold to Sultan Muhammad Ghauri. Sultan’s foresightedness sensed the greater abilities in this young boy and started his training as his own son.

He being an able army officer to Sultan Ghauri’s rendered his best services to Sultan. In the conquest of Tarain 1192 C.E, he successfully occupied Delhi and was appointed as a Governor in Delhi by Sultan. Again when in 1205 C.E, the Khokhars rebelled against Sultan, Aibak helped him with his army from Delhi and crushed rebellion. Qutbuddin had a very important role in the conquest of Benares, Kalinjar and Mahoba.
2.5.3 Accession to the Throne and his Achievements
He was crowned at Lahore by the nobles at the court with the title of Sultan. When being crowned, he had to look after the affairs of Lahore, Ghazni and Ghour as well, so he didn’t focus upon any new conquest rather tried to consolidate the Muslim empire. He had great love for arts and architecture and made important building in Delhi, such as; Qutb Minar, Arah-Din-Ka- Jhunpra etc. which are of great importance.

2.5.4 Sultan Aibak’s Death
Unfortunately, Qutub-ud-din Aibak died soon after his accession to throne in November 1210 C.E, due to an accident at the polo ground. He was buried in Lahore (Anarkali Bazar).

2.5.5 Sultan Shams-ud-Din Iltutmish (1211-1236 C.E)
After Aibak’s death, his son Aram Shah (1210–1211 C.E) was raised to the throne by the nobles in the court. But he lacked the abilities to run the administration of the empire. So, the nobles at Delhi elected and crowned Shams-ud-din-Iltutmish who was a competent governor of Badaun, son-in-law of Aibak and a slave of Sultan Muhammad Ghauri.

2.5.6 Early life of Iltutmish
He belonged to the Ilbari tribe in Turkistan. His intelligence and handsome personality made his brothers jealous of him and sold him as a slave in younger age. Iltutmish was raised by the family of the chief justice of Bokhara and got good education. He was later, trained and raised by Sultan Ghauri as his son and became his trustworthy general.

2.5.7 Rebellions in the Eye of Iltutmish
After coming to power, Sultan Shamsuddin Iltutmish had to deal with numerous challenges and difficulties. He had to fight the rebellious governors who were asserting their independence.

Sultan took a strong action against Qutbi nobles led by Tajuddin Yalduz, the ruler of Ghazni who had refused to recognize his sovereignty. Yalduz and his army were defeated in the field of Tarain (1216 C.E).

Sultan Iltutmish took steps against Nasiruddin Qubacha of Sindh who had occupied Lahore. Qubacha was expelled from that city by Iltutmish in 1217 C.E and his power was finally crushed in 1228 C.E. In 1223 C.E. Iltutmish fought against Ghiyasuddin Khalji who had declared independence and assumed the royal title as Sultan. In 1229 C.E, Sultan Shamsuddin Iltutmish was recognized as the Sultan of India by the Khalifah of Baghdad. In 1231 C.E. Sultan attacked Gwalior, and at last defeated its ruler, Mangal Dev. In 1234 C.E. he conquered Malwa and the towns of Ujj and Bhilsa.

2.5.8 Death and Successor of Iltutmish
He was died on 29 April 1236 C.E. Before his death, he used to think of the accession of the throne to his daughter Raziya Sultana because his sons were incompetent to run the
affairs of the country. On the other hand, the Turkish nobles opposed the idea of accession of throne to a woman. But before he could decide his final choice, he fell seriously ill and died April 1236 C.E.

2.5.9 Later Rulers of the Slave Dynasty
The fourth Sultan was Rukn-ud-din Feroz who ruled from April 1236 C.E. to November 1236 C.E. He ruled for only seven months and his mother, Shah Turkan, was actually running the government. In 1236 C.E., both Rukn-ud-din Feroz and his mother Shah Turkan were killed by the Chihalgani.

The fifth ruler was Razia al-Din (Raziya Sultana) who ruled from 1236 to 1240 C.E. As the first female Muslim ruler in India, she initially impressed the nobles and handled the empire well. However, she offended the nobles by her preference for an Abyssian slave Jamal-ud-Din Yaqut. The governors of Multan, Badaun, Hansi, Lahore and Bhatinad openly revolted against her. Altunia, governor of Bhatinda refused to accept her supremacy. Razia accompanied by Yakut marched against Altunia. Altunia murdered Yaqut and imprisoned Razia Sultana. Razia agreed to marry Altunia. Meanwhile, her brother Muiz-ud-din Bahram, usurped the throne with the help of the Chihalgani and defeated the forces of the Sultana and Altunia. The couple fled and reached Kaithal, where they were robbed and killed by Jats on 14 October 1240 C.E.

The sixth Sultan was Muiz-ud-din Bahram, who ruled from 1240 to 1242 C.E. During his reign, he and Chihalgani fought against each other. It was during this period of unrest that the Mongols invaded the Punjab. Muiz-ud-din Bahram was too weak to take any action against them, and the Chihalgani besieged him and put him to death in 1242 C.E. in the White Fort of Delhi.

The seventh Sultan was Ala-ud-din Masud who reigned from 1242 to 1246 C.E. He was a puppet for the Chihalgani and did not have much influence in the government. He was unpopular among the masses due to his interest in entertainment only. By 1246 C.E., the chiefs had become upset with Ala-ud-din and replaced him with his cousin Nasir-ud-din Mahmud, who was a grandson of Iltutmish.

The eighth Sultan was Nasir-ud-din Mahmud, who had reigned from 1246 to 1266 C.E. Mahmud was very religious, spending most of his time in prayer. He was also renowned for aiding the poor and the needy. It was his Deputy Sultan, Ghiyas-ud-din Balban, who used to deal with state affairs.

The ninth Sultan was Ghiyas-ud-din Balban, who ruled from 1266 to 1287 C.E. An important ruler in the history of Slave Dynasty, Balban ruled efficiently. He broke up the Chihalgani group of noblemen in the court and tried to establish peace and order in India. For this purpose, he built many outposts in areas where there had been disorder and unrest. Balban wanted to make sure everyone was loyal to Sultan and the empire so he established an efficient espionage system.
The tenth and final Sultan was Muiz-ud-din Muhammad Qaiqabad, who reigned from 1287 to 1290 C.E. He was young at the time and a weak administrator. After four years, he fell seriously ill and was later murdered in 1290 C.E., by a Khalji chief. His three-year-old son Kayumars succeeded him, but this was the end of the Slave dynasty and beginning of Khilji dynasty at Delhi throne.

2.5.10 Khilji Dynasty (1290-1320 C.E.)

Important leaders:
Jalaluddin (1290–1296 C.E.)
Alauddin (1296–1316 C.E.)
Shihabuddin Omar (1316 C.E.)
Qutbuddin Mubarak Shah (1316–1320 C.E.)
Khusro Khan (1320 C.E.)

Origin: Khiljis were the second ruling family of the Muslim empire of Delhi. Khiljis were originally from Turkish race. They had immigrated to Afghanistan and were temporarily settled there before moving to Delhi. The area where they got settled was named as Khilji and with this reference, they were also known as Khiljis.

Important Leaders:
- Sultan Jalal-ud-din Tesory Khilji (1290-1296 C.E.): After the death of Qaiqabad, the last ruler of slave dynasty Sultan Jalaluddin Feroz Khilji was crowned as the Sultan by some nobles. At the time, he was seventy years old and unpopular due to the fact, he being thought as Afghan. But later he succeeded in overcoming the opposition of the Turkish nobles due to his mild nature and humbleness. In his rule he provided facilities to general public of his empire. He established friendly culture and was a kind hearted person.

Death of Jalal-ud-Din:
In 1296 C.E. Alla-ud-Din Khilji murdered his uncle and father-in-law Jalal-ud-din in a conspiracy to seize the empire as Sultan. Jalal-ud-Din Khilji ruled over the empire for almost six years.

- Sultan Alla-ud-Din Khilji (1196-1316 C.E): An important ruler of this period, a nephew and son-in-law of Jala-ud-Din Khilji was Sultan Allah-ud-din Khilji. He succeeded to throne of Delhi, after the murdered of his uncle Jalal-ud-din Khilji in 1296 C.E. He ruled for twenty long years. He also faced conspiracies at the capital like his uncle. He was not as powerful as his uncle but due to his great administration skills he faced the internal challenges like rebellions as well as the foreign invasion of Mongols.

- Personality of Alla-ud-Din: Alauddin was known for his cruelty in the attacked kingdoms after wars. Historians mention him as a tyrant and a wicked ruler. Anyone, who Alauddin Khalji suspected of being a threat to his power, was killed along with the women and children of that family.
Important Conquests
Rebellion of Malik Chajju: After two years of his succession, Malik Chajju, a governor of Mankpur rebelled against him. Sultan got assistance from the governor of Oudh Malik Qasim Khan and thus sent his son to arrest Malik Chajju. Chajju was defeated and rebellion was crushed by Sultan’s son near Badaun. Sultan himself crushed the opposition of the Hindu Rajas on his way to Delhi. His Important conquests are:
- Conquest of Devagri.
- Conquest of War Nagal.
- Conquest of Dawar Samudra.
- Mongol Invasion.

Alauddin’s reign is marked by innovative administrative and tax reforms. It was considered the golden period of the Khalji rule. He died in January 1316 C.E due to an acute health condition.

- Sultan Mubarak Shah Khalji (1317-1320 C.E.) The last emperor to the capital of Delhi by Khalji family was mainly disliked by the people. He was the weakest ruler so he made Khusrau Khan his advisor who in return killed him through conspiracy and seized power.

Khusrau Khan was replaced by Ghais-ud-Din Tughlaq, bringing thirteen year rule of Khalji dynasty to an end.

2.5.11 Tughlaq Dynasty (1320-1413 C.E)
Origin: Tughlaqs were also originated from Turks and living in mountainous areas of Turkistan. The founder of Tughlaq dynasty was Ghazi Malik (titled Ghais-ud-Din Tughlaq) who serving as an army officer to the ruler of Sindh, Alagh Khan who was a brother of Sultan Alla-ud-din Khalji. During Mongol invasion he was appointed as commander of army by Sultan Alla-ud-din due to fame for his bravery and wise decisions among the people.

Sultan Ghais-ud-Din Tughlaq (1320-1350 C.E) When Khusra Khan, killed the last Khalji emperor Mubarak Shah he appointed many Hindus against the important posts in Delhi. He was widely disliked by the people for his wicked plans. People invited Ghazi Malik to save the people of Delhi. He upon this invitation occupied Delhi and Killed Khusru Khan thus starting the Tughlaq dynasty.

Following were important conquests during his age:
(i) The conquest of Deccan
(ii) The conquest of Bengal
He ruled wisely the administration of the country and made many reforms, and expanded the empire widely. According to many historians, Ghiasuddin was killed by his son Ulugh Juna Khan in 1325 C.E. Juna Khan ascended to power as Muhammad bin Tughlaq, and ruled for 26 years.
Sultan Muhammad bin Tughlaq (1325-51 C.E.): After the death of Ghais-ud-din Tughlaq in 1325 C.E., his elder son Juna Khan succeeded to throne with the title of Sultan Muhammad bin Tughlaq. He was an intelligent person who had full command over mathematics and medicine. He was left with a vast empire by father of nearly 23 provinces, his empire to its peak in terms of geographical reach. He was known for his cruel and brutal punishments to people who were found guilty of even small mistakes. Some of his policies made people turned against him like shifted the capital from Delhi to a place in the outskirts known as Daulatabad. This proved a wrong decision later because Daulatabad was arid and did not have enough drinking water to support the new capital. He ordered his subjects to go back to Delhi. He was also busy in many battlefields till his death in 1351 C.E.

Sultan Feroz Shah Tughlaq (1351-88 C.E.): Sultan Muhammad Tughlaq had no son, so he nominated Feroz Shah as his successor in his life. He was peace loving man and made different reforms. He also played an important role in promotion of arts and literature and mainly contributed with social reforms. Feroz Shah had not contributed much to the expansion of the territories in the empire. Feroz Tughluq also introduced reforms in the field of irrigation and constructed buildings with architectural skills. He reformed the currency system.

After his death, the throne of Delhi was taken over by Mahmood Tughlaq but unrest spread in India. Taking benefits of the situation, Ameer Taimur (Timur ling) a Mongol ruler attacked Delhi and got victories. He then marched back to Samarqand in 1399 C.E.

Other leaders of Tughlaq dynasty were:
- Tughluq Khan (1388-1389 C.E.)
- Abu Bakr Shah (1389-1390 C.E.)
- Nasir ud din Muhammad Shah III (1390-1393 C.E.)
- Ala ud-din Sikandar Shah (1393 C.E.)
- Nasir-ud-din Nusrat Shah Tughluq (1394-1398 C.E.)
- Nasir-ud-Din Mahmud Shah Tughluq (1394-1412/1413 C.E.)

2.5.12 Syed Dynasty (1414-1451 C.E.):
When Ameer Timur was returning back to Samarqand he appointed Khizar Khan as his deputy in Lahore, Multan and Depalpur. After the decline of Tughlaq Empire, the nobles of the Delhi passed the throne to Daulat Khan Lodhi, but he could not hold his empire together in 1414 C.E. Khizar Khan attacked Delhi and Defeated Daulat Khan Lodhi. He founded the “Sayyid dynasty” and the family remained in powers from 1414 to 1451 C.E. The family was not as powerful leaders and didn not contribute very well in the expansion of the Muslim Empire.

Khizar Khan (1414-1411 C.E.): Khizar Khan was the governor of Multan in the era of Firuz Shah Tughlaq. When Mongol ruler Timur invaded India, Khizar Khan a Syed from Multan joined him. He then conquered the city of Delhi and started the rule. As he was ruling in name of Timur so he could not assume an independent position in all respects. As a mark of recognition of the Mongols, the name of the Mongol ruler (Shah Rukh) was
recited in the khutba but the name of Khizr Khan was also attached to it. The name of Mongol ruler was not inscribed on the coins and the name of old Tughlaq sultan continued on the currency. No coins are known in the name of Khizr Khan.

Rulers of Syed dynasty were:
Khizr Khan (1414–1421 C.E.)
Mubarak Shah (1421–1434 C.E.)
Muhammad Shah (1434–1445 C.E.)
Alam Shah (1445–1451 C.E.)

Mubarak Shah was the son of Khizar Khan. He came to the throne in 1421 C.E. He was a man of great vision. But the nobles were against him and kept revolting, making it difficult for Mubarak Shah to rule efficiently.

Muhammad Shah was a nephew of Mubarak Shah and ruled from 1434-1445 C.E. Muhammad Shah acceded to the throne with the help of Sarwar ul Mulk. After that Shah wanted to free himself from the domination of Sarwar ul Mulk with the help of his faithful minister Kamal ul Mulk. Sometime later he suffered the invasion of Ibrahim Sharki, the sultan of Jaunpur, into the eastern part of the Delhi Sultanate. To coup up with this situation, he took help from the Afghani subedar, Bahlol Lodi.

2.5.13 Lodhi Dynasty (1451-1526 C.E) Rulers of the dynasty were:
Bahlul Khan Lodi (1451-1489 C.E.)
Sikandar Lodi (1489-1517 C.E.)
Ibrahim Lodi (1517-1526 C.E.)

After the decline of Sayyid family, Lodhi family came into power. Lodhi Pathans had already been settled in the northern India during Tughlaq dynasty. It was the last Afghan dynasty to rule in South Asia.

Sultan Bahlol Lodhi (1451-1488 C.E): Bahlul Khan Lodi (1451–1489 C.E) was the nephew and son-in-law of Malik Sultan Shah Lodi, the governor of Sirhind in (Punjab), India. He was an able administrator as was trained by his uncle Sultan Shah Lodhi succeeded him as the governor of Sirhind during the reign of Sayyid dynasty. Muhammad Shah titled him as an emir. He was the most powerful of the Punjab's chiefs and a vigorous leader. He holed together a loose confederacy of Afghan and Turkish chiefs with his strong personality. He reduced the turbulent chiefs of the provinces to submission and infused some vigor into the government. After the last Sayyid ruler, Allaud-Din Aalmi Shah voluntarily dethroned in favor of him, Bahlul Khan Lodi ascended the throne of the Delhi Empire on 19 April 1451 C.E. The most important event of his reign was the conquest of Jaunpur. Bahlul spent most of his time in fighting against the Sharqi dynasty and ultimately annexed it. He placed his eldest son Barbak on the throne of Jaunpur in 1486 C.E.
Sultan Sakindar Lodhi (1488-1518 C.E): The original name of Sikandar Lodi (1489-1517 C.E) was Nizam Khan. He was the second son of Bahlul, succeeded him after his death on 17 July 1489 C.E and took up the title Sikandar Shah. He was already nominated by his father to succeed him. He founded Agra in 1504 C.E. and built various mosques. He shifted the capital from Delhi to Agra. He abolished unnecessary taxes on trade and commerce. He was also a famous poet using the pen-name of Gulruk. He was also fond of learning and ordered Sanskrit work of medicine to be translated into Persian. He was an able administrator and restored law and order situation. His greatest achievement was the conquest and annexation of Bihar.

Sultan Ibrahim Lodhi (1518-1526 C.E): Ibrahim Lodi (1517-1526 C.E), was the youngest son of Sikandar Lodhi, and the last Sultan of Lodhi dynasty. He had the qualities of an excellent warrior, but lacked the abilities to run the state affairs strategically. Ibrahim faced numerous rebellions and was able to keep out the opposition for almost a decade. He was engaged in warfare with the Afghans and the Mughal Emperors for most of his time and died trying to keep the Lodi Dynasty from destruction. Ibrahim was defeated in 1526 C.E. at the Battle of Panipat. This marked the end of the Lodi Dynasty and the rise of the Mughal Empire in India led by Babur (1526–1530 C.E).

Self Assessment Questions
1. Discuss history of Slave Dynasty
2. Who was Qutub-ud-din Aibak? Discuss
3. To whom Ilutmish wanted to give the accession of throne before his death?
4. Write down the names of important leaders of Khilji dynasty.
5. Who was the founder of Tughlaq dynasty?
6. Give brief note on the leaders of Lodhi dynasty.

Activity No. 1: Fill in the blanks with suitable answers
i) The early Muslim who came to India were..................
ii) Muhammad Bin Qasim was..................... and .................... of Hajjaj bin Yousaf.
iii) Muhammad Bin Qasim reached Debul in...................C.E.
iv) The administrative structure built by Muhammad bin Qasim was..............
v) Mahmood Gaznavi was the son of..................
vi) The younger brother Moiz-ud-Din was better known as..................
vi) The first independent Muslim king in the Indo-Pak sub-continent was..................
viii) The death of Ghais-ud-Din Tughlaq was in................... C.E.
ix)
x) .................... was a governor of Badaun, and son-in-law of Aibak.
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MUGHAL'S RULE IN INDIA

Written By: Bareera Nazir
Reviewed By: Dr. Tahir Saeed
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INTRODUCTION

This unit highlights the Mughal period history, art & architecture, philosophy and socio-political life of the Mughal emperors have been discussed. Mughal’s domination on the sub-continent marks the beginning of a new era of great intellectual and artistic traditions. They brought perfection in every aspect of arts and crafts. They gave an impetus to all forms of socio-cultural activities. In the early years, the political conditions were not stable therefore no work of excellence was produced. As time passed a form of architectural style reflecting the aesthetic sense of the ruling dynasty developed.

The power and the wealth of the empire and relatively peaceful conditions greatly contributed to the development of these arts. The main factor behind it was the imperial patronage and the aesthetic nature of the emperors. The Mughals built varieties of buildings such as; Royal Forts, Palaces, Grand Mosques, Tombs, Mausoleums, Gardens, Baulis (Step Wells) and Caravan Sarais.

The Mughal rule was interrupted for a short while by Sher Shah Suri, who ousted Humayun out of the country and occupied the throne of Delhi. Having experience of the building art Sher Shah Suri greatly affected the future of Muslim architecture as can be verified from his monumental fort at Rohtas near Jehlum.

Akbar laid the concrete foundation of the Mughal architecture, however, his predecessors Babur (1526-30 C.E) and Humayun (1530-40 and 1555 - 56 C.E) were the real founders of the building art. Babur was very fond of ornamental gardens and laid many gardens in Afghanistan and Potohar region, Pakistan during his short reign. Like his father, Humayun did not produce any building but his contacts with Safavid rulers which had far reaching influence on the art and architecture of the Sub-continent. In Pakistan, the only building representing this early phase of Mughal architecture is Kamran’s Baradari in Lahore, now completely renovated. The Akbari style of architecture was greatly influenced by Gujarati, Suri and Persian styles.

Akbar also built a magnificent fort at Attock on the left bank of river Indus. Similarly Jehangir’s main interest was miniature painting and under his patronage this art reached the highest perfection. Jehangir’s period Maryam Zamani Masjid outside the Masti Gate of Lahore Fort is famous for its fresco paintings. During the reign of Shah Jahan, Persian influence came to the Sub-continent, Shah Jehan, the engineer king of Mughal period built tombs of Jehangir, Nurjahan, Asif Khan, Ali Mardan Khan and Shalimar Garden in Lahore. Basic information has been given in this unit for the students.
OBJECTIVES

The aim and objectives of this unit are;

• to teach the students about the history of Mughal dynasty in Sub-continent.

• to provide basic information about Mughal’s economy, agricultural and industrial development.

• to highlight administrations of Babur and Humayun and their conquests in Sub-continent.

• to give insight to the readers about Akbar rule, his early life, expansion of empire, administration and his contribution in the field of art and architecture.

• to examine the rule of Jahangir, his policies, political activities, religious reforms and conquests.

• to understand Shah Jahan’s architectural development and other achievements.
3.1 Rule of Babur and Humayun

Early life: Zahir-ud-Din Muhammad Babur was born on 24th February 1483 C.E. (6th day of Moharram, A.H 888) in the Ferghana valley, in modern Uzbekistan. He was claimed to descended from two great warriors, Amir Taimur Korkan (Taimur the lame) and Chengiz Khan. His father’s name was Sultan Umer Sheikh a descendent in the fourth degree to Amir Taimur. His mother’s name was Qutluk Nigar Khanum, the daughter of Younis Khan a descendent of Chengiz Khan.

Babur’s father Umer Sheikh was the chief of Ferghana (a small province in Russian Turkistan, central Asia), a beautiful land having fertile soil, rich in fruits and grains and surrounded by hills and mountains as well as having rivers, namely river Seihun (sir) and the river of Kholend.

When Babur was born his name was chosen for him by Khawaja Nasir-ud- din Obeid Ullah, a spiritual personality in Transoxiana. Chughtais couldn’t pronounce his Arabic name Zahir ud din well so they started calling him Babur which in Turkish means the Lion (or tiger). Babur was a Chughtai Turk on the basis of his father, who was descended from Turks. Babur himself used to distinguish the Turks from the Mongols or mispronounced Mughals and he used to write Mongols as Mughals. Therefore, the Mughal emperors of India were actually Turks and not Mongols.

By the age of about twelve, his father died as a result of an accident in 1494 C.E. Babur succeeded to throne after his father’s death. The young prince was trained very well to run the government affairs of his Kingdom i.e. Ferghana. He learns Turkish and Persian, in these two languages, he used to speak and write. The young prince’s Kingdom was surrounded by enemies on all sides. Most notable among them was Shaibani Khan, an Uzbek chief, with whom Babur had to fight several times for the existence and survival of his Kingdom.

3.1.1 Conquest of Samarqand and Losing Ferghana

Young Babur made plan to conquer Samarqand which was considered as the capital of his ancestor Taimur. He attacked Samarqand and successfully seated himself on the throne of his ancestor’s throne. Meanwhile he got the news of a conspiracy formed in his absence in Ferghana, against him. He rushed back but after reaching his home town, he lost control over Samarqand. He again invaded Samarqand with the help of 240 men and captured it again. But the throne of Samarqand was not a bed of roses, as Shaibani Khan defeated Babur again in a battle of Archian in June 1503 C.E. Due to these difficult times, he lost his control over Ferghana and Samarqand as well and ran for his life and became a homeless exile for almost a year. The Uzbek chief took over all the nearly areas. Luckily a rebellion accused in Shaibani’s areas and thus helped Babur to establish himself at Kabul and getting the title of Padishah or “emperor”.

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3.1.2 Defeating Shaibani Khan and Getting Samarqand
After having established himself at the throne of Kabul, Babur tried to conquer Samarqand with the help of Ismail a Persian King. Babur’s title Parisian helped him a lot in getting the lone and popularity among the people. He with the help of Ismail fought against the Uzbeks and ended Shaibani Khan’s rule, and conquered Bokhara without any resistance. After Bokhara he marched towards Samarqand and conquered it in October 1511 C.E.

3.1.3 Planning to Rule in the Sub-continent
He enjoyed the throne of Samarqand for only eight months. Shaibani Khan once again marched against him and defeated Babur and Shah Ismail forces in 1521 C.E. After the defeat Babur was convinced that it is impossible to get success in the west, so he should try to move Hindustan in the East.

Before entering in to Hindustan he tried to raid Hindustan several times. He sent an ambassador to Sultan Ibrahim Lodhi, demanding the restoration of the boundaries of the countries from the old ages of empire of Taimur. But his message was not taken by Ibrahim Lodhi seriously.

**Invitation from Daulat Khan:** Babur was invited by Daulat Khan (Governor of Punjab) to help him against the unpopular and cruel Afghan ruler Ibrahim Lodhi. The invitation was more than welcomed by Babur as it was his biggest dream to conquer Hindustan.
In 1524 C.E, he marched towards Lahore, Punjab and the city was soon conquered by him. Doulat Khan broke his alliance with Babur, turned against him, and then Babur return to Kabul.

3.1.4 Planning to Conquer Delhi
In November 1525 C.E, he once again marched towards Lahore and occupied it. Doulat Khan was deprived of his governorship but later on forgiven by Babur. He was allowed to keep possession of some of his tribal villages but defined of the Lahore. Now, the more difficult task was to take over the throne of Delhi from Ibrahim Lodhi. Although, he knew that his army and resources for the battle were inadequate, but he had a firm faith in his fine artillery.

3.1.5 Battle of Panipat
Panipat was a small village near Delhi. On 21 April 1526 C.E, he fought with the armies of Ibrahim Lodhi, who were larger in number as compared to the army of Babur. Babur had an army of ten Thousand men mostly Chughtai Turks and also cannons. Despite less in number his general arranged military forces in such a discipline that the army of Ibrahim couldn’t stay in the battle field for long. Babur’s army shattered the Lodhi Dynasty to an end and the placed the sovereignty of Delhi empire into the hands of Babur. Ibrahim Lodhi died in the battle and Delhi and Agra along with their Enormous treasure became destiny of the newly established Mughal Empire. The war booty was distributed among the soldiers and officers of his army as well sent to his capital Kabul.
3.1.6 The Defeat of the Rajput Chief Rana Sanga
The next challenge Babur faced was the Rajput Chief Rana Sangram Sing, known as Rana Sanga of Mewar. He headed the combined forces of Rajput’s and had much larger force than that of Babur’s. Before entering into the battle with Rana Sanga, Babur was advised by his companions to return back to Kabul. The forces of Babur were also losing hearts because of the tales of bravery of Rana Sanga. Despite all dangers Babur decided to take risk and made arrangements to fight the last stronger enemy.

He encouraged his forces by an inspiring speech in the battle field of Khanwah on 16 March 1527 C.E. about Jihad and the rewards in this world and the next. His armies fought with great enthusiasm and bravery. They defeated the great army of Rana Sanga at the battle field. Rana Sanga escaped from the battle field and took refuge in one of his hill fortresses.

3.1.7 Battle of Chanderi and Chaunsa
Although Battle of Khanwa was the deceive Battle to picturize the future of Hindustan but there was some resistance left behind for to become the sole sovereign of Hindustan. Next year Babur occupied Chanderi, a stronghold of Rajputs under the possession of Medini Rao in 1528 C.E. After this Mahmud Lodhi, Ibrahim Lodhi’s brother gathered an army of Afghan and Beugali soldiers and attacked Babur’s forces at Chaunsa in 1529 C.E. He won the battle on 6th May 1529 C.E. Thus, becoming the supreme leader of Delhi and laying strongly the Foundation of the great Mughals Empire.

3.1.8 Educational Reforms
Babur, the first Mughal ruler, was a man of literary taste and possesses perfect knowledge of Persian, Arabic and Turkish. His memoirs “Tuzk-e-Babri”, is a work of great literary importance. He had great love for education and got a number of schools and colleges repaired. He also set up a number of new education institutions. Babur could not accomplish much because his reign lasted only for four years.

3.1.9 Babur’s Death
The very next year on 26 December 1530 C.E, Babur died in Agra, due to illness. Although conquering Hindustan was his biggest dream but he chose Kabul as a place to be buried in Bagh-e-Babur on 29th December 1530 C.E. Humayun the son of Babur ascended to the throne after his death.

3.1.10 Rule of Humayun
Nasir-ud-din Muhammad Humayun ascended the throne of the Mughal Empire at Agra on 29th December 1530 C.E. After the death of his father Zahir-ud-din Muhammad Babur, Humayun became the new ruler with the full consent of the people and nobles as well as the royal blood of the Kingdom. Humayun was twenty-three years old when he succeeded to the throne and he had three younger brothers namely Mirza Kamran, Mirza Hindal and Mirza Askari. Before the death of his father, he was ordered by Babur to treat his brother with affection and Humayun acted on his father’s advice to greater extent and this was what made greater difficulties for him.
3.1.11 Difficulties Faced by Humayun
Most of his troubles sprung from his brothers and his relatives. After succession the first thing he did was to divide and distribute the areas of the empire among the Royal blood. He made Mirza Kamran, the ruler of Kabul and Qandahar, Sambhal was given under the control of Askari, Mewar and Alwar was given to Mirza Hindal, the change of Badakshshan was given to Humayun’s cousin Sulaiman Mirza whereas other military leaders and nobles were gifted with Jagirs and other rewards.

3.1.12 Battle of Gujrat
Humayun inherited a great Kingdom from his father but he soon realized that the throne of Delhi was not a bed of roses. He had to face many challenges at the hands of his relatives as well as the enemies outside his family. The first conflict, he faced was with the ruler of Gujrat, Bahadur Shah, who wanted to become a supreme leader in the northern India.

Early in 1531 C.E, Bahadur Shah invaded Malwa along with some of his companions and conquered Malwa. Some Afghan Chiefs like Alam Khan who was the uncle of Ibrahim Lodhi and some Mughal nobles conspired with him against Humayun. In 1534-1535 C.E. Humayun began aware of Bahadur Shah’s wicked plans, invaded Malwa to teach a lesson to Bahadur Shah with great force. He captured Malwa and the nobles of Gujrat were defeated.

3.1.13 Battle of Champanir
Bahadur Shah fled to Champanir but Humayun followed him, to the stronger fort of Champanir. It was a difficult task for Mughals to destroy the strong hold of the enemies. After a four month longer blockade, they finally were able to take fort in August 1535 C.E. Bahadur Shah once again was luckily fled safely from the hands of Mughal forces. Bahadur Shah sent his officer Imad-ul-Mulk who occupied Ahmadabad and collected an army to fight the Mughals. They were also promised for an aid by a Portuguese governor, who in return got permission from Bahadur Shah to fortify his settlement.

3.1.14 Death of Bahadur Shah
To tackle the opposition, posed by Imad-ul-Mulk, Humayun made Mirza Askari a governor in his place and went to Ahmadabad after Imad-ul-Mulk, and defeated him. But Mirza Askari proved an incapable governor which gave an advantage to Bahadur Shah and advanced towards Ahmadabad and got successful in winning back Champanir from the hands of Mughal general. Bahadur Shah was invited by the Portuguese governor but on his way, in a tussle between Portuguese and his men he drowned in the sea in 1537 C.E. and dies. Humayun at that time was at Mander, returned back to Agra but lost his control over Malwa.

3.1.15 Rule of Sher Shah Suri
The original name of Sher Khan Suri was Farid Khan (1486 – 22 May 1545 C.E.). He was the founder of Suri Dynasty in the north of the sub-continent. He was a brave and popular Afghan leader, became a greater threat for the Mughal Empire. In 1538 C.E.,
Sher Shah Suri defeated Mahmud Shah, a ruler of Bengal and occupied Bengal. When Humayun heard about the activities of Sher Shah in Bengal, he also marched towards Gaur, the capital of Bengal. The Afghan forces hardly showed any resistance and retreated towards Jaunpur and Bihar and let the Mughals to capture Gaur. Upon conquering Gaur, Humayun renamed it as Jannatabad as he got mesmerized by the beauty of that area, and he started enjoying the pleasures of Battle of Cauca. Meanwhile, Sher Shah Suri was busy capturing Bihar and Jampur up to Kanauj upon hearing this, Humayun left Gaur and tried to stop Sher Khan from expanding his territory. Humayun’s effort proved all in vain, when the Afghan forces in the command fought manfully against the Mughal forces and defeated them with huge loss in 1539 C.E. Mughal army was completely destroyed and Humayun was able to save his life by jumping along with his horse into the river and was about to get drowned when a water carrier Nizam Khan saved him. Many years later, Humayun rewarded Nizam Khan by letting him sit on his throne for one day for saving his life.

3.1.16 Educational Development During Sher Shah Suri’s Rule
Sher Shah Suri ruled India when Humayun was in exile. He was a great patron of education and learning. He established Madrassas for the higher education of Muslims. He was the first Muslim ruler who granted scholarships for the education of ordinary Muslims and attached Maktabs with the mosques to teach Arabic.

3.1.17 Humayun’s Struggles to Get Power Back
Humayun was convinced that to get back his kingdom and defeat Sher Shah, he needs much large military force. He tried to convince his brother to help him against Sher Shah. He fled towards Qandhar to get refuge from his brother Kamran but got no help. He then went to Shah of Persia for refuge after once again trying to stop Sher Shah in the Battle of Kanauj in 1540 C.E with his remaining army. This battle broke the remaining strength of the Humayun’s army and Humayun fled to Persia. Sher Shah now became the sole supreme leader of Hindustan without any resistance to rule.

3.1.18 Humayun’s Second Period of Rule
For fifteen long years, Hindustan was being ruled by the Suri dynasty. Meanwhile Humayun took refuge with the Raja of Umerkot, Raja Prasad, who also promised Humayun in conquering Thatta and Bhakkar. On 23 November 1542 C.E, the future greater Mughal emperor Akbar was born. He once again turned to his brother Kamran for refuge and help but all in vain. In 1544 C.E he met with the King of Persia, Shah Tahmasp for refuge and military help. He spent ten years in Persia and promised that he would return Qandahar to Persian. By 1550 C.E, he fought with his own brother Askari and captured Qandahar and gave it under the control of Shah of Persia.

He also captured Kabul by defeating his brother Kamran and set up his court there. Finally, in 1555 C.E, Humayun recaptured Punjab, Delhi and then Agra by the help of King of Persia Shah Tahmasp and defeated Sikandar Lodhi, the then emperor of Hindustan, after fifteen years.
3.1.19 Educational Development before Humayun’s Death
Humayun was also a great scholar like his father. He provided patronage to men of arts and literature. In spite of many political difficulties, he rendered valuable services to the cause of education. He was fond of the company of scholars and saints and spent lot of time in scholarly pursuits. He was also fond of collecting books and raised a beautiful library. In recognition of his interest to the cause of education his tomb was provided with a Madrassa.

Humayun’s Death: Only after six months of winning his throne back, he slipped from the stairs of his library in Delhi, severely injured and died. Humayun’s thirteen years old son Jalal-ud-Din Muhammad Akbar was thrown on the seventh day of the accident.

Self Assessment questions

1. Write a detail note on Zahir-ud-Din Babur’s struggle to lay the foundation of the Mughal Empire.

2. Who was Sher Shah Suri and how he took control on Mughal Empire?

3. How Humayun survived his life in the Battle of Chaunsa?

4. What was the significance of second Battle of Panipat in 1556?

5. What difficulties were faced by Humayun?
3.2 Rule of Akbar
Early life: Jalal-ud-din Muhammad Akbar was more famous as Akbar the great. He was the third emperor of the Mughal Empire after Babur and Humayun. He was son of Nasir-ud-din Humayun and became the ruler of Mughal Empire at the young age of thirteen with Bairam Khan as his regent. Bairam Khan was the teacher of Akbar who effectively handled Akbar's power. Akbar slowly enlarges the extent of Mughal Empire to include almost entire of Indian sub-continent. He was the greatest emperor of Mughal dynasty who laid down the foundation of multi-cultural empire during his region.

Akbar was born at the Umerkot fort in Sindh on October 15, 1542 C.E. Akbar was brought up at the household of his paternal uncles Kamran Mirza and Askari Mirza where he learnt how to hunt and fight by using various weapons. He never learned to read and write during his childhood but he did not diminish his thirst for knowledge. In 1555 C.E, when Humayun recaptured Delhi, his trusted general Bairam Khan took up the post of regent for the young emperor. Akbar succeeded Humayun on 14th February 1556 C.E. in Kalanaur. Bairam Khan ruled on behalf of the young emperor till he came at the age of adult.

3.2.1 Akbar's Marriage
Akbar marriage his cousin Ruqaiya Sultan Begum, daughter of his paternal uncle Hindal Mirza. In November 1551 C.E., Ruqaiya became his chief consort after he ascended the throne. He also married the eldest daughter of Raja Bihari Mal of Jaipur, and later on, princesses from Bikaner and Jaisalmer as well. Marring among the Hindus was not uncommon for the royalty and wives adapted to the Muslim way of life.

3.2.2 Second Battle of Panipat (1556 C.E.)
Akbar was on a campaign with Bairam Khan in Punjab when news of sudden death of Humayun was received. He was immediately crowned by Bairam Khan as successor to the throne. Hemu, the Prime Minister of Bengal swiftly marched to Agra and captured it after the death of Humayun and then he moved to Delhi. Bairam Khan advised Akbar to fight Hemu.

Their armies met on the battlefield of Panipat in 1556 C.E. In the beginning the fight was going in Hemu's favor. Soon an arrow struck him in the eye, making his soldiers believing that he is dead now. His personal guard tried to take him away from battlefield but was captured by the soldiers of Akbar. Later on, Hemu was put to death.

The second battle of Panipat 1556 C.E., has an importance in the history because this victory re-established the Mughal Empire and Delhi and Agra became the strongholds of Mughal rule.

3.2.3 Enemies Faced by Akbar
The other two powerful enemies that Akbar had to face were the Afghan contenders to the throne of Delhi, Sher Shah's nephews Sikander Shah Sur and Mohammad Shah
Abali. Sikandar Shah sur was driven out from north India to Bihar and was subsequently compelled to surrender in 1557 C.E. Muhammad Shah Abali lost his life fighting with the ruler of Bengal.

3.2.4 Bairam Khan
Akbar was eighteen-year-old and wanted to take over the reins of government into his own hands. Akbar came into conflict with Bairam Khan. His mother Hamida Bano and his foster mother, Maham Anga also taught to get rid from Bairam Khan being Akbar under their influence. Akbar wrote to Bairam Khan from Delhi that he wants to rule independently, and he should go to on a pilgrimage to Makkah. Akbar gave him jagir. When he proceeded for Makkah, he was murdered by an Afghan near Gujrat.

Bairam’s Khan younger son, Abdur Rahim was brought to live at the court of Akbar. He was educated and trained by Akbar in court affairs and rose to the position of Khan-e-Khanan.

3.2.5 Expansion of Akbar Empire
Akbar decided to expand his rule under the regency of Bairam Khan. Ajmer, Malwa and Garhkatanga were annexed into the Mughal territories. He also captured Lahore and Multan major centers of Punjab. Ajmer brought him the doorway to Rajputana. He also claimed the Gwalior fort from the Sur Rulers. He conquered Gondwara in 1564 C.E, from the minor ruler Raja Vir Narayan.

From 1564 C.E. onwards, Akbar showed his genius both in conquest and affairs of the government. For this he had to subdue the Rajputs who were a prone military race. The strong fortresses of Chitor and Ranthambor were conquered in 1568 and 1569 C.E respectively. Akbar captured the Rajput state of Jaipur but Mewar kept its independence under its leader Rana Pratap. He followed a policy of reconciliation with Rajputs to make sure that his empire rested on a solid foundation. He appointed Rajputs nobles at important positions in his empire.

3.2.6 Further Conquests
Akbar captured Gujrat. The port town of Surat was acquired which gave the Mughals free access to the sea to open trade with Arabia, the Persian Gulf and Egypt, Mughals came into contact with Portuguese who had captured Goa and Div in 1580 C.E. In 1582 C.E. Mughal army defeated Portuguese who tried to Plunder Surat. Bengal was conquered in 1574-76 C.E. By the end of 16th Century, Mughal Empire under Akbar included; Indus and Ganges, the Deccan comprising Berar, Khandesh, and Ahmednagar which were added on as new provinces, Orissa in the East and Sind in the West. The famed Provinces of Kabul, Balkh, and Badakhshan in the North-West were also part of Akbar’s empire. He appointed princes and various nobles as governors of these provinces. In 1605 C.E, Akbar ruled an empire spreading from the Bay of Bengal in the East to the Arabian Sea in the West, and Himalayas in the North to the River Narbada in the South.
3.2.7 Akbar’s Administration
To govern his vast empire he concentrated on establishing a stable and subject friendly administration at the center. The principles of Akbar’s Administration were based on moral as well as material welfare of his subject. He brought several changes in existing policies to establish and environment of uniform opportunities to people irrespective of religion. The main feature of this system was Mansab or Office a person held, and it was approved by emperor. The Mansabs were divided in to thirty-three ranks, each rank dependent on the number of houses that a Mansabdar could keep and maintains for use when emperor needed.

The high ranks were given to mostly princes of Royal blood. After high ranks nobles of the Kingdom and lowest Mansabdar was a commander of ten horses only. Mansabdar were appointed from best talented persons.

During Akbar’s region twenty-one Hindus were held on rank of five thousand and above. Tovar Mall, a Hindu, rose to be the rank of Minister of Revenue.

The whole of the Mughal Empire was divided in to 15 Subas and sub-divided in to Sarkars (districts) and further sub-divided in to Parganas (sub districts). Each province governed by subedar or governor. The head of Sarkars was Faujdar and Parganas consisted of several villages which were governed by a Muqaddam a Patwari and chowkidar along with Panchayat.

3.2.8 Todar Mal’s Revenue Settlement
Akbar’s administration lay in the system of collection of land revenue. The rate was fixed at one third after a survey of the land, its yield capacity, and measurement, and the amount was collected directly from the individual. This was done under Todar Mal in 1582 C.E. This system was successful for ten years, the fixed land tax secure the peasants and revenue office managed it strictly.

3.2.9 Architecture and Cultures
Akbar builds several forts and mausoleums during his reign and established a distinct architectural style. Akbar like his ancestors and his successors contributed to architecture and contraction.

3.2.10 Humayun’s Tomb (1565-1572 C.E)
Humayun’s tomb in Delhi had been built in a beautiful classical style that became the template for later mausoleums in the sub-continent.

3.2.11 Agra Fort (1565-1574 C.E.)
Agra fort was begun by Akbar between 1565 and 1573 C.E. It is situated on the west bank of the Jumna River. Akbar built the fort of sand stone, his grandson Shan Jahan, constructed palaces of white marble within the fort itself.
3.2.12 Fatehpur Sikri (1569-1574 C.E)
The palace city of Sikri was built by Akbar to honor the Sufi saint Khawaja Salim Chishti who lived there, the construction was completed in six years. It was named Fatehpur Sikri and a grand entrance to the mosque, Buland Darwaza was added to mark the conquest of Gujrat.

3.2.13 Attock Fort
Attock fort was built by Akbar on a hillside overlooking the confluence of the Kabul and Indus rivers. This was a military stronghold that protected the empire from invaders from the North-West and it still stands today.

3.2.14 Other Architecture
Ajmer fort, Lahore Fort, Allahabad Fort were also established by the Akbar’s time which presents good specimens of the Mughal era.

3.2.15 Akbar’s Navratnas or Nine Jewels
Akbar’s court was known for the scholars and other brilliant people who surrounded him and managed to inform and enlightens Akbar’s curiosity and creativity. Names of Nine Jewels were;

- Birbal (Administration)
- Abdul Fazal (Scholar)
- Faizi (Scholar)
- Todar Mal (Finance Minister)
- Fakir Ayaz-ud-din (Religious Minister)
- Man Sing (States Man)
- Tansen (Musician)
- Abdur Rehim (States Man)
- Mullah-do-Pyaza (States Man)

3.2.16 Din-e-Illahi
Akbar was not an orthodox Muslim; rather he followed the principles of universal toleration. He invited people of all faiths in Fatehpur Sikri, Ibadat Khana, for religious discussions. According to Akbar, Din-e-Illahi was an attempt to find out and disclose the principles of genuine religion.

Jesuits from Spain, Sufi Scholars, Hindu mystics, and Sikh leaders were also invited to these discussions. Earlier Hinduism and Islam had been brought closer through the teachings of Guru Nanak. He never sought to enforce his own religious views on anyone although he was religious. He became the follower of great Sufi mystery Sheikh Moinuddin Chishti and made several pilgrimages to his shrine at Ajmer.

Akbar’s Din-e-Illahi was an attempt by introducing a creed acceptable to all of Hindustan. It had rituals taken from different religious, such as abstaining from eating meat, as well
as some aspects of Persian and Zoroastrian rituals. But on the whole the new faith was rejected by both Muslims and Hindus. Din-e-Ilahi died out with Akbar and the Ibadat Khana was also demolished.

3.2.17 Educational Development in Period of Akbar
Akbar showed much greater interest in learning and education. His reign marked the beginning of a new chapter in the history of education for Muslim in India. Though, Akbar was not himself much educated, he showed a great love for the scholars and education. During his reign, subjects like philosophy, history, literature and arts made tremendous progress. He introduced certain changes in the existing curriculum of studies in educational institutions. The subjects like logic, arithmetic, astronomy, accountancy and agriculture etc. were included in the studies. Akbar also paid attention towards the elementary education of children.

During Akbar’s time, education was liberalized and even Hindus were admitted to Muslim Muktabs and Madrasas. He established a number of Maktabs and Madrasas at Agra, Fatehpur Sikri and other places. During Akbar’s times a number of Sanskrit words were translated into Persian language for the benefit of the Muslims.

3.2.18 Death of Akbar: In 1605 C.E, at the age of 63, Akbar fell ill with a serious case of dysentery. He never recovered from it and after three weeks of suffering he passed away at Fatehpur Sikri. He was buried at Sikandra in Agra.

Self Assessment Questions
1. Write a brief note on the educational reforms taken place in Akbar’s time period.
2. When and where Akbar was born?
3. Define Akbar’s Nauratan.
4. What is the importance of Fatehpur Sikri? Discuss
5. Explain the concept of Din-e-Ilahi, introduced by Akbar.
6. How Bairam Khan supported Mughal Emperor Akbar?
3.3 Rule of Jahangir

3.3.1 Early life
Jahangir the fourth great Mughal emperor was son of Akbar. His name was Salim after the saint Salim Chishti of Sikri with whose prayers and blessings Akbar became father. Jahangir mother’s name was Jodha Bai who was the princess of Jaipur. He was brought under the supervisor of his parents with love and care and his father Akbar trained him in the art of Kingship. Jahangir’s education was started at the age of four and he was taught Persian, Turkish, Arabic, history, geography and other sciences. His tutor, Abdur Rahim Khan-e-Khanan was a genius and greatly influenced by prince Salim.

After Akbar’s death in 1605 C.E, Salim succeeded to the Mughal throne, taking the title of Jahangir, means “World seizer”. At the time of accession, special coins were struck in his name.

3.3.2 Policy of Jahangir
Jahangir had inherited a strong and stable empire from his father and continued the policies of Akbar, such as tolerance and co-existence among the various communities. He was not interested in the religious matter. He only focused on his empire to run as a good ruler.

3.3.3 Political Activities
The political carrier of emperor Jahangir was began in 1605 C.E, eighty days after his father’s death. He forcefully ascended the throne with the title of Nur-ud-din Muhammad Jahangir Badshah. He was also in trouble by rebellions and internal feuds which were usually overlooked. At the beginning of his control Jahangir had to quell the rebellion of his elder son Khushran who was supported by the Sikh Guru Arjun.

3.3.4 Conquest /Campaigns
In the beginning, Jahangir targets the people of Assam near the Eastern frontier and bring a series of territories controlled by independent Rajas in the Himalayan reign from Kashmir to Bengal. It was in 1622 C.E, when Jahangir did not only consolidate his power in Eastern frontier but also, he claimed his authority in Afghanistan Kabul, Kandhar, and Peshawar which were important center of Central Asia. By that time Prince Khurram was send against the combined forces to Ahmed nagar, Bijapur and Goleanda. After this, Khurram turned against to his father. But within short span of time he was arrested by imperial forces and was brought before his father.

3.3.5 Marriage Life
A Remarkable moment in Jahangir’s life was his marriage with Mahru-un-Nisa called later Noor Jahan whose first husband was died in earlier under mysterious circumstances. Noor Jahan’s influence on Jahangir was the main cause of some events especially during the last years of his reign. She tried to persuade Jahangir to send Shah Jahan to capture Qandhar. But it was refused by Shah Jahan. He was afraid that in his absence Noor Jahan would affect his claim and nominate her son in law Sharyar to throne. Shah Jahan started
to lead a rebellion against his father and surrenders him in 1625 C.E. He sent his sons Dara Shukoh and Aurangzeb as hostages to the court and surrenders the fortress of Rohtas to the officers appointed by the emperor. Though the rebellion of Shah Jahan was futile but it considerably weakened the empire.

3.3.6 Religious Reforms/Policies
Jahangir was a man of good character; he had command over Persian and Turkish language. His Tuzk-e-Jahangir, or Jahangir nama is written in a laud language. In religious perspective, Jahangir followed to some extent his father’s policy for ensample. Building the public places of worship for non-Muslims within some inceptions was continued. During his tenure of rule open celebrations of Hindu religions, customs and festivals were continued. As mentioned by Jahangir that during his tenure Rakhi festival was celebrated. Another example of his tolerant attitude toward other religions can be shown from his relationship with Christian missionaries. He did not only tolerated Christianity but maintained cordial relations with them. Infect his Religious stance provided chance to many non-Muslims and Muslims for their settlement in different areas.

3.3.7 Conclusion
Jahangir is widely considered to have been a competent ruler of Mughal’s period. He was the one who did not only consolidate his position in different areas of central Asia, but also patronized literature, art and architecture.

3.3.8 Death
After being captured by his own son Jahangir several times tried to bring back his health by visiting Kashmir and Kabul. He went there but decided soon to return to Lahore. He died on the way back to Kashmir near Sarai Saadabadin 1627 C.E. and buried in the Baghsar fort Kashmir. The body was then transferred to Lahore to be buried in Shahdara Bagh. He was succeeded by his son Prince Khurram who took the title of Shah Jahan.

3.3.9 Educational reforms in Jahangir’s Period
Jahangir the successor of Akbar was also a great lover of learning. He himself possessed command over Persian and also knew Turkish language. He was fond of literary and cultural persons and showed great regard to them. Though Jahangir did not do much for the spread of education, he devoted attention to the repair of existing institutions of education. He had issued standing instructions that whenever a rich person or traveler died without any heir his property should be taken over by the state and proceeds be spend on the construction and maintenance of education institutions.

Self Assessment Questions
1. Write down educational reforms of Humayun and Akbar.
2. Write a detail note on Akbar’s Administration.
3. What sort of religious reforms were taken by Jahangir?
3.4 Rule of Shah Jahan

3.4.1 Early Life
Shahab-ud-din Muhammad Khurram was born on 5 January 1592 C.E in Lahore and was the third son of Prince Salim. His mother was Rajput princess from Marwar. When he was only six days old Akbar ordered, prince to take away from his mother and handed over to Ruqiya Begum so he grown up under her custody. Jahangir noted that Ruqiya loved his son more than thousand times of he had been her own. Khurram got education including martial training, cultural arts, poetry and music by Akbar and Ruqiya. When Akbar was on his death bed, Khurram was at the age of 13.

3.4.2 Capable Ruler
Well-educated and intelligent Shah Jahan proved to be a capable ruler and came to be called the brilliant. There was increased in wealth and peace and prosperity in the empire. Shah Jahan was also proud ruler who Know his high status as emperor of large rich empire.

3.4.3 Kalinjar war: (1630 C.E.)
On coming to the throne Shah Jahan had to face the revolt of the Bundela Rajput which he successfully put down. The Mughal Governor of Deccan, Khan Jahan Lodhi revolted next and Shah Jahan defeated and killed him during the fighting near Kalinjar in 1630 C.E.

3.4.4 Marriage
In 1607 Khurram engaged with Mumtaz Mahal at the age of 14 or 15. After 5 years of engagement they got married. However, Shah Jahan first married princess Kandari Begum, the daughter of great grandson of Shah Ismail.

3.4.5 Death of Mumtaz Mahal
1631 C.E. was a sad year for Shah Jahan when his beloved wife Mumtaz Mahal died in child birth and the empire grieved on her passing away for a year. She was beauty leg-ndary and goodness of character. Till the time of her death she looks after orphans and was kind to all. The Taj Mahal (World Heritage) is a fitting monument which reflects Shah Jahan’s love for his queen.

3.4.6 Deccan Policy of Shah Jahan
Akbar was not successful to conquered all of Deccan. Jahangir had carried on his father’s policy and Shah Jahan had differ himself in fighting against Malik Amber of Ahmed Nagar. He wished to complete the conquest of Deccan. He took over Ahmed Nagar, Golkanda and Bijapur and returned to Agra in 1636 C.E, leaving Aurangzeb as governor of the Deccan.

During Aurangzeb rule in Deccan he introduced many reforms including Toddar Mal’s revenue settlements. Farmer were encouraged to enrich the land and the government provided money and seeds to boost agriculture.
3.4.7 Loss of Kandahar
During the time of Jahangir Kandahar had been lost to the Mughals. Shah Jahan decided to bring his ancestors territory back in to his control under Aurangzeb and Dara Shikoh. Shah Jahan decided to bring Balkh and Badakhshan under his control. Balkh was captured but his wobbles fought back, after long struggle managed to bring back the Mughal forces to Kabul. Balkh and Badakhshan were also lost.

3.4.8 Architectural Achievements of Shah Jahan
Shah Jahan had been blessed with the talent for architecture. His region is known for his contribution to built impressive buildings in the subcontinent, the most famous of which is Taj Mahal in Agra.

Taj Mahal was considered one of the wonders of the world. It is located on the banks of the river Yamuna and can be seen from Agra fort. Artisans from Samarkand, Kandahar and Baghdad while local craftsmen from Delhi, Lahore and Multan helped to build and decorate the Taj Mahal under the supervision of Ustad Isa. The other examples of impressive architecture are; Jamia Masjid of Delhi which is considered as the largest in India. The Moti Masjid and the Agra fort are well Known. The tomb of Nizam-ud-din Aliya was built with pure white marble. He also laid the foundation of new capital in Delhi as Shahjahanabad.

The Jamia Masjid in Thatta was also built by Shah Jahan which is a beautiful example of blending local craftsmanship with Mughal style. Mughals also built the gardens with wide lawns, walkways flowing water channels and fountains. Shah Jahan's regime is called golden period of the Mughals as there was political stability during this period. Shah Jahan ruled for thirty years.

3.4.9 War of Succession
In 1657 C.E after the news of Shah Jahan's illness, fight for throne broke out between his four sons who were governors of different province. Aurangzeb was the Governor of Deccan, Dara Shikoh was Governor of Punjab, Shah Shuja was Governor of Bengal and Murad was Governor of Gujrat. Shujah declared himself as emperor after Shah Jahan's illness. Murad also set off from Gujrat. Aurangzeb waited and did not take any action. After long effort Aurangzeb's superior tactics hand won him the throne.

3.4.10 Educational reforms in Shah Jahan’s time period
Shah Jahan was an educated person and provided great encouragement to scholars to disseminate education. He set up a Madrasa near Jama Masjid at Delhi. His son Dara Shikoh was a great scholar. He had mastered in languages like Arabic, Persian and Sanskrit. He has been described by the scholars as the rarest literary jewel produced by India.

3.4.11 Death of Shah Jahan
Shah Jahan felt seriously ill in 1657 C.E, leaving to a war of succession among his sons. The last years of his life (1658-60 C.E.) were spent in Agra Fort as a Prisoner.

Self Assessment Questions
1. Why Shah Jahan’s time period is known as golden period of architecture?
2. What was the Deccan Policy of Shah Jahan? Discuss.
3.5 Rule of Aurangzeb Alamgir

3.5.1 Early life
Aurangzeb was born on 3 November 1618 C.E., in Dahod Gujrat. He was the third son and sixth child of Shah Jahan and Mumtaz Mahal. Aurangzeb received his formal education in Arabic and Persian. Aurangzeb ascended the throne with the title of Alamgir or “world conqueror”. He was a great general, statesman and noble. Muhi-ud-Din Mohammad Aurangzeb Alamgir was a pious Muslim, who believed that wealth of the state is to be spent for the welfare of the people. He led simple life and sews caps, to meet his personal expenses. During Shah Jahan’s rule he had handled administrative matters satisfactorily in the Deccan.

3.5.2 Aurangzeb’s Policies
Aurangzeb during his time period abolished toil taxes, the ground or house tax and nearly eighty other taxes. He prohibited the festival of Nauroz which was Persian in origin. He banned music dance and alcohol and appointed Mohtasibs or censors of public morals to control the conduct of people. He re-imposed jizya, the tax on non-Muslims in 1679 C.E. when it felt a disadvantage by the Hindus compared to Muslim subjects. Aurangzeb abolished jizya in 1704, because he found the tax collectors as corrupted.

3.5.3 Aurangzeb and British
During the time of Jahangir and Shah Jahan British got the formal permission from the Mughals emperors for trade. The British trade grew in Bengal rapidly. During Aurangzeb Alamgir Shaista Khan, the Governor of Bengal imposed local duties on British trade. When they defied Mughal authority, the British were asked to vacate the places and Aurangzeb ordered to taking British Factories at Surat in Gujrat.

3.5.4 The Deccan Wars
Aurangzeb spent his last twenty-five years in Deccan trying to subdue the Marathas and extending the empire. He conquered Bijapur in 1686 C.E. and Golkonda in 1687 C.E. He made himself master of Deccan but be still had to face Marathas.

3.5.5 Rise of Marathas and Bhakti Movement
When Marathas occupied Bengal and Punjab mostly Nawab of Bengal and Hyderabad made their independent status then Aurangzeb defeated them badly. When a need to revive Islam was felt among the Sufis and learned men among the Muslims, Hindus started thinking about their religion. However, despite their mystic origins these movements later turned militant and defied Mughal authority resulting in Marathon and Sikh revolts.

3.5.6 Rise of Shivaji
Shivaji Maratha’s leader influenced by Bhaktism was determined to revive Hindustan. He captured Bijapur and forts in Maharashtra by using tactics of guerrilla. This brought conflict between Mughals and them. Aurangzeb defeated him, and Poona was captured.
Shivaji left with the Southern Konkan but managed to get back his territory. It can be said that Shivaji and his Marathas posed the first challenge to Aurangzeb’s rule and were cause of the empire’s decline.

3.5.7 Murder of Afzal Khan
In 1659 C.E ruler of Bijapur sent a well-armed force of 10,000 under the command of Afzal Khan to fight Shivaji. Shivaji decided to talk with him, he invites Afzal Khan when Afzal Khan before close to greet him Shivaji attached him with hand-held weapon. Afzal Khan was badly killed and Marathas looted the Muslim army.

3.5.8 Shivaji Imprisonment
When Prince Muanam became the victory of Deccan, Shivaji was captured and sent to the Mughal court at Agra where he welcomed but found him prisoner. Aurangzeb was to make peace with Shivaji and granted him mambas with the title of Raja. During the Aurangzeb rule Shivaji declared himself as a Maratha ruler and continued fight with the Mughals till his death in 1680 C.E. at the age of fifty-three.

3.5.9 Weak Administration of Aurangzeb
In 1687 C.E, Aurangzeb had decided to head his army to the South against Marathas and other. He made his temporary capital at Aurangabad and remained in Deccan till his death in 1787 C.E. Aurangzeb’s prolonged absence from the North weakened the administration of the empire and made the Jets and Sikhs stronger the treasurers of the Mughals wereemptied, and lot of money was wasted on this war which was never recovered.

3.5.10 Educational Reforms in Aurangzeb’s time period
He was also educated ruler and had love for education. However, he spent most of the funds for the education of the Muslim subjects. Thus, he tried to extend his orthodoxy to the field of education and neglected Hindus. He gave liberal grant to poor children belonging to Muslim families. The later Mughal rulers also paid much attention towards education rulers like Bahandur Shah, Muhammad Shah, Shah Alam, who were all great patrons of education and noted for their literary knowledge.

During the later Mughal period most of the new Madrasas were set up privately such as; Madrasa of Ghasi-ud-din Khan, Madrasa of Shafqud Daulah and Madrasa of Ranshannd Daulah in Delhi. These institutions rendered great services to the advancement of learning.

3.5.11 Death of Aurangzeb
Aurangzeb died on Friday 21 February 1707 C.E. and was buried in a simple tomb near the graves of another Muslim Saint in Khuldabad close to Daulatabad near Ahmednagar.

Self Assessment Questions
1. Who was Aurangzeb Alamgir? Discuss in detail.
2. Why Aurangzeb’s Empire went to decline? Discuss.
3.6 Reasons of Fall of Mughal Empire and Effects on Muslim Rule

3.6.1 The Third Battle of Panipat (1761 C.E.)
The Mughals were great emperors, the downfall of the Mughal Empire started in the late 17th century, when Shah Jahan was the emperor. After the death of Shah Jahan his son Aurangzeb took over the charge of Mughal Empire by deflating his brothers. Aurangzeb ascended the throne with the title of Alangir or world conqueror. He was a great general and statesman and nobody could rival him in diplomacy and statecraft. Following are causes of downfall of Mughal Empire in the sub-continent;

- **Weak Successors of Aurangzeb**: After the death of Aurangzeb in 1707 C.E. another war took place between three sons of Aurangzeb; Muazzam (Shah Alam), Azam and Kambaksh.

- **Bahadur Shah**: Shah Allam defeated his brothers and took the title of Bahadur Shah and ruled from 1707 to 1712 C.E. He became emperor at the age of 64 but died after five years later.

- **Farrukhsiyar**: The Sayyed brothers managed to take control of the empire and put Farrukhsiyar, the son of Azim-us-Shan and a nephew of Jahandar Khan on the throne. He was a weak person and his four years reign was shameful period. Farrukhsiyar plotted against the Sayyid brothers who joined hands with the Marathas and surrounded Delhi, entered the capital, imprisoned and blinded Farrukhsiyar, and finally put him to death in 1719 C.E. Eventually one of Bahadur Shah’s grandsons, Raushan Akhtar came to the throne taking the title of Muhammad Shah.

- **Muhammad Shah**: Muhammad Shah was a weak inexperienced and pleasure loving king who ruled for the next 29 years. Muhammad Shah’s reign saw break-up of the empire when provincial governors became the rulers in their own right. Awadhi became independent under Sadat Khan. Many others state become independent and occupied by Marathas. Muhammad Shah’s reign was also witness to the humiliating defeat and plunders of Delhi by Nadir Shah of Persia in 1739 C.E. and in 1748 C.E. by the invasion of the Afghan ruler Ahmed Shah Durrani.

- **Nadir Shah’s**:Nadir Quli Khan advanced towards the weak and defenders’ territories of sub-continent in 1739 C.E. through Ghazni, Kabul and Lahore, he led his army to Karwal within 100 miles of Delhi. Nadir Shah’s army looted Delhi, house by house of all its wealth. He also annexed to the Afghan Kingdom all the Mughal’s lands west of the River Indus. This invasion dealt a death blow to the empire from which it never recovered.

3.6.2 The Third Battle of Panipat 1761 C.E.
Another battle was fought on the Panipat between the Marathas and Afghan army led by Ahmad Shah Abdali who had been asked by Shah Walliullah, to curb the power of the Marathas and re-established Muslim rule in India. The Marathas Peshaw’s son was killed
in the battle and the Marathas never recovered from this event. Ahmed Shah Abdali return to Afghanistan without setting up an alternative Muslim rule in India.

3.6.3 Akbar Shah II; Bahadur Shah II
Shah Allam was succeeded by his son Akbar Shah II. In 1803 C.E. British captured Delhi and Akbar Shah became a pensioner of the British. When Akbar was died Bahadur Shah II was allowed by the British to take little of emperor. At the time of 1857 war, Bahadur Shah Zafar reluctantly joined the movement of freedom. He was trialed by British and convicted to Rangoon in Burma, where he died in 1862 C.E. The dynasty of Great Mughals came to an end with the defeat in the war of 1857 and with the death of Bahadur Shah Zafar.

3.6.4 Other Causes of the downfall of Mughal Empire
Following are the main causes of the downfall of Mughal Empire in subcontinent.

- **Economic Disparity:** The Mughals rule the kingdom wisely. The good administration and military strength of the Mughals made them rich, but the wealth was not equally distributed among the people. Few people had a lot of money and rest had little. The primary producers of goods did not benefit from the profit while it is only the supplies of produced goods that benefited from the Mughals. The peasants were not benefited who produces goods. Few rich people who gradually became very influential in the Mughal Kingdom started building new dynasties in the provinces of Mughal Empire and the Mughal rulers were becoming less powerful and could not completely control the provinces.

- **Religious Policy of Aurangzeb:** Another main cause of the downfall of Mughal Empire was religious policy of Aurangzeb. Aurangzeb became very cruel to Hindus and alienated the sympathy. He imposed jizya on all the Hindus in country. He imposed restrictions in the government jobs for Hindus that those who will continue their jobs should embrace Islam. He banned to build the new temples of Hindus in that areas which were directly control under the Mughal Empire. In 1679 C.E. Rajputs prepared himself to resist a Mughal authority on the other hand Sikh power was growing day by day and they want also to out the Mughals from the Punjab. The religions policy becomes the cause of the rise of Marathas under Shivaji and because of this attitude the Hindus became the bitter enemies of Mughal Empire.

- **Poor Economy:** Constant wars made the Mughals economy weakens. In many ways they did not get any amount so that they became weaker in their economic system.

- **Rise of New Powers:** Rise of new powers i.e. Sikhs, Marathas, just become stronger as compare to Mughals and they brook out the Mughal Empire intently and established their own independent states.

- **Coming of The Europeans:** The Europeans especially British came to subcontinent. Firstly, for the purpose of trade, the East India Company got the formal permission from Shah Jahan and Jahangir and for the purpose of trade entered sub-continent by making strategies to made alliance with
different military chief and then they established their authority over all on the subcontinent.

- **Size of The Empire and Challenge from Regional Powers:** The Mughal Empire had become too large and it was difficult to control by any ruler from one center i.e. Delhi. The earlier Mughals were efficient and were able to control over ministers and army but the later Mughals were proved poor administrators. As a result, the distant provinces became the independent states led to the disintegration of the Mughal Empire.

**Self Assessment Questions**

1. Write down the causes of the downfall of Mughal Empire.

2. Write the names of important architectural monuments of the Mughal Empire.

3. What were the circumstances in which Marathas and Bhakti movement was started?
Activity No. 1

Fill the blanks with suitable answers;

1. ____________ was the founder of great Mughal Empire.

2. Meaning of Babur in Turkish Language is ____________.
   (a). The Tiger (b). The Lion (c). The Cow (d). The Elephant

3. Zahir-ud-din Babur was born on ____________.

4. Mughal Emperors of India were actually ____________.
   (a). Europeans (b). Britshers (c). Turks (d). Afghans

5. Battle of Panipat was fought in ____________.
   (a). 21st April, 1526 (b). 22nd April, 1526 (c). 23rd April, 1526 (d). 24th April, 1526

6. Humayun was the son of ____________.

7. Battle of Champair was fought in the time period of ____________.

8. Akbar was the ____________ emperor of Mughal Empire.
   (a). First (b). Second (c). Third (d). Fourth

9. ____________ took up the post of regent for the Akbar.
   (a). Sher Shah Suri (b). Ahmad Shah (c). Baiman Khan (d). None of them

10. ____________ was the fond of the company of scholars and saints.

11. ____________ was the first Muslim Ruler who made provision for the education of ordinary Muslims toll.
    (a). Akbar (b). Humayun (c). Shah Jahan (d). Sher Sha Suri

12. ____________ was the son of Shah Jahan.
    (a). Dara Shikoh (b). Jahan Lodhi (c). Bundela (d). None of them

13. Taj Mahal is located on the bank of river ____________.
    (a). Indus (b). Ganga (c). Chenab (d). Yamuna
14. The reign is called golden period of the Mughals.

15. Alamgir was the title of

16. In 1700 AD, GDP of Mughal India was of the world economy
(a). 22.4%  (b). 23.4%  (c). 24.4%  (d). 25.4%

17. was the dominated and official language of the empire
(a). English  (b). Arabic  (c). Persian  (d). Urdu
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EFFECTS OF ISLAM ON HINDU SOCIETY

Written By: Mr. Muhammad Nauman
Reviewed By: Dr. Tahir Saeed
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INTRODUCTION

Islam reached in South Asia through Arab merchants; however, the Islamic governance was introduced properly by Muhammad Bin Qasim in 712 C.E, when he attacked Debal and defeated “Raja Dahir”. Debal was an ancient port situated near Thatta (now identified as Banbhore) in Sindh which was under the rule of Raja Dahir. During the battle Raja Dahir was killed and his army was defeated. This was the first invasion of Muslims and the start of their successes in South Asia. In the history of Sub-continent, the province of Sindh is therefore rightly considered as door of Islam. At that time, most of the Hindus accepted the teachings of Islam as their new religion, while the Muslims carried on preaching of their religion. Islam in a very short period became the second largest religion of the inhabitants of the Sub-continent where the Hindus and Muslims had been living together.

This unit introduces the effects of Islam and its teachings on the Hindu society. The Muslims ruled in South Asia for almost 800 years. Dr. Tara Chand mentions that Hinduism was influenced by Islam in every field of the human life. The unit also encompasses social, religious, political and economic effects of Islam on Hindu, culture and society. In this context the presence of Islamic art and architecture in the South Asia is very good example of Muslims influence on the culture and society. Similarly, the Islamic architecture reflects the Iranian influence prominently. The Architectural features like Minars, Mosques, Gardens, Tombs and Mausoleums reflects the Muslims influence on Indian architecture. Moreover, a large number of the Hindu women had adopted the ‘Purdah’ from the Muslims women. Majority of the common Hindus visited to the shrines of the Muslims Sufis in ritual processions along with the Muslims.

The founder of Sikh Religion Baba Guru Nanak worked for the Hindu-Muslim unity and he founded Sikhism for the purpose of reformations. Due to the Muslims fair governance and policies the economic conditions of the people of Sub-continent remained outstanding without the discrimination of the religion. Akbar the great, brought reforms in the field of politics. He included the Hindu Maharajas and the armed commanders in his court. In short, it is concluded that Islam had in-depth effects on the Hindu Culture and Society of South Asia.

OBJECTIVES

To provide basic information to the students regarding the following;

- The Social effects of Islam on the Hindu Society in the South Asia.
- The Religious effects of Islam on the Hindu Society of the Sub-continent.
- The Economic effects of Islam on the Hindu Society in the Sub-continent. And
- The Political effects of Islam on the Hindu Society in the South Asia.
4.1 An Overview of Effects of Islam on Hindu Society

The advent of Islam in the regions we are living today brought phenomenal changes in the entire spectrum of the socio-political set up. It contributed towards the overall development of those days which was based on justice, equality and mutual intellectual participation. This process yielded a well-balanced and well-meaning assimilation of the already existing civilization and newly established cultures, based on the ideal of Islamic teachings. The torch bearers of Islam while adopting the norms and features of the life of the people they conquered gave lessons of purity, simplicity and sincerity of thought. Based on these principles they produced master pieces of art and culture as well.

Muslims ruled on Indian Sub-continent more than 800 years. In the beginning they came as traders and merchants, however Islam entered into Sub-continent with the conquest of Sindh in the early 8th century. After the establishment of Muslim rule, Muslims interacted with Hindu society. This interaction resulted in social, religious, political and economic transition during Muslim rule.

Dr Tara Chand has very rightly mentioned that every field of Hinduism was influenced by Islam during Muslim rule. In the domain of the art of building, they introduced mosques and mausoleum, a completely new phenomenon in the architecture of the earlier cultures; as they gave new horizon to the urban setting and habitat, a happy and welcome blending of utility, recreation, grandeur and harmony. They represent cities and towns, mosque and mausolea, place and pavilions, maktaba and serais, market places, forts and fortifications, built at various places of different geographical, geological, but under a common inspiration of Islam and Islamic traditions. The beginning of this unique experimentation took its place at the place where Islam itself began. The re-building of the Ka‘ba in the shape of a hollow cube in stone at Makkah and the construction of the first mosque of Islam at Medina, were the two events of far-reaching effect in the history of Islamic Architecture during the life time of the Prophet of Islam (May peace of Allah be upon him).

In the Sub-continent Mughals introduced a big change in the character of their buildings that speak of another tradition that was initiated by Timur and his successors in Central Asia and Khorasan. The Glorious epoch that followed in the time of the Safavids in Iran, Uzbeks in Mawar-an-nahr and Mughals in Afghanistan, Pakistan and India bears deep impression of the individual character of the different regions.

A glorious event in the medieval period is witnessed when artists and architects interchanged from one country to another and helped in diffusing their knowledge and creating beautifies within the diversity of the different regions. The contribution of the people of South Asia in this respect was great and grand; they established centers of excellence of art and culture at places like Bukhara and Samarqand, Murve and Shiraz, Tehran, Mashhad and Qazwin, Heart, Uchchh, Multan, Pakpattan, Lahore, Delhi, Agra and Jaunpur, where majestic buildings, both religious and secular were erected.

Similarly, the ancient city of Arabs “al-Mansurah” was founded by ‘Umar (or more correctly’ Amr) son of Muhammad bin Qasim Thaqafi, who is rightly credited to have
brought Islam and Islamic way of life to the land of Sindh in 93/711-12. Some twenty-five years later the son came here to bring peace and order and to strengthen the Arab authority in the region. Thought no contemporary or later authority was recorded the exact date of the founding of the city, it may plausibly be assumed that he founded it during the later period of his stay when he acted as the governor of Sindh. Al-Mansurah, it may be assumed, was then a modest city, meeting the needs and resources of the earlier Arab settlers. However, it was destined to achieve metropolitan status under the Habbari Emirate. It was an international emporium and a great centre of religious learning. It continued surviving in this capacity of well over 150 years when it received a real set back during the invasion of the Ghaznavid army.

4.2 Social Effects
The Arab conquest of Sindh and parts of the Punjab in 93/711 resulted in the establishment of Arab rule in these regions. This political change brought a new era of socio-economic orders. Hindu and Muslim represent two different cultures. Islamic and Hindu traditions have interacted, synthesized and almost remained insulated. No doubt Muslims assimilated many Hindu practices. On the other hand Indian society and culture was influences greatly by Islamic tradition to a very large extend.

The Hindu society was divided into caste system. Neither the Buddhism or Jainism could affect this division but both were easily assimilated. On the contrary, Islam split Indian society into two distinct divisions as Hindus and Muslims. Islam and Muslim rule seriously affected the position of Indian women. The Purda system, seclusion of women from men, unknown in early days of Hindu rule, was introduced in the Hindu Society. Women generally lived in seclusion in sphere of their houses.

When Hindu society became more rigid and conservative, the miseries of lower castes increased to a large extent. Due to this reason lower caste Hindus particularly the untouchable converted to Islam. Islam brought to India a conception in of Human equality, pride in one’s religion, a legal system which was in many ways an advance on the codes of the time Hindu rulers were influenced to work as the upholders of Hindu religion. Islam gave the message of universal brotherhood, introduced equality in society, and rejected caste systems.

In due course these ideas began to have a conscious or unconscious effect upon the growth of liberal movements under religious reforms. India was divided onto several sects and classes when Islam reached here especially the condition of those who belonged to the so-called low caste was simply pathetic and they were treated as un-touchable. Islam declares that all human beings are equal and accordingly make no discriminations on the basis of caste or creed; hence a large number of Hindus accepted Islam. The impact of Islam could be seen on the cultural life of the Indians. The Hindus to a great extent have adopted the thoughts and beliefs of Islam.

The Indian society was living in isolation for several thousand years under a Brahmanic control, and they were politically divided and militarily weak. This naturally resulted in a
major shake up by the Muslims who were strong and better equipped. Islam as the most powerful movement to bring mankind into one brotherhood, free from exploitation and corruption, had at that time a firm moral, intellectual and political control over the civilized world. The character of Hindu society was substantially changed after long and intimate association with the Muslims.

The Arabs had conquered Sindh, but the conquest was only an episode in the history of India and of Islam. The Arab settlers formed independent dynasties at Multan and at the new city of Mansura which the conqueror’s son founded in lower Sindh; and when the traveler Masudi visited the valley of the Indus in the 10th century he found chiefs of the Prophet’s tribe of the Kuraish ruling both the upper and the lower province. Later another traveler, Ibne-Haukal, explored Sindh, where he heard Arabic and Sindhi spoken and observed much friendly toleration between the Muslim and Hindu population.

By the end of 14th century Islam had permeated all parts of India and the process was fully underway which led not only to the conversion of a large section of the Indian population to Islam, but also resulted in far-reaching cultural and spiritual changes outside the Muslim society.

The traditional Indian society knew of no separation between sacred and secular life; the Hindu faith embraced all facets of existence. Caste determined status; within each family the individual’s role was dictated by sex and age. Only men were traditionally deemed worthy of learning the Vedas and though the female principle of power (shakti) enjoyed celestial exaltation, women on earth were subordinate. The Hindu caste system moreover was as basically undemocratic as the Islamic brotherhood was democratic.

While most Hindus considered idol-worship and the presentation of devotional offerings to icons central to their faith, Muslims viewed all such attempts by imperfect man to depict God’s perfection as sacrilegious.

Islam and Hinduism borrowed from each other in many areas besides the ideological. Throughout Muslim India local cults, enjoining worship at the shrines of saints and resorting to superstitious rituals like those designed to exorcise demon deities, survive to this day as legacies of pre-Islamic practice. The adoption of profession was hereditary and individual had no choice of changing their profession. As a result of it there were rare chances of improvement in professional skills.

Although the land belonged to the Muslims, the Hindus continued to live their own life. Since Muslims did not believe in forcible conversion, the bulk of the population remained Hindu for centuries. Since also the Muslim rulers did not hesitate to employ Hindus in

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1 Lane-Poole, Stanley, Mediaeval India under Mohammedan Rule (A.D 712-1764), Delhi, 1963, p.24.
2 Ikrım, S.M. Muslim Rule in India & Pakistan (712-1858 A.C) Lahore, 1966, p.204.
both the civil and the military services, the Hindus were never separated from the political life of the Sub-continent. Their culture was influenced gradually by the Muslims but it did not die out. Their religious practices became more humane and democratic in due course and the power of the Brahmans decreased, but their caste system kept them intact.

4.2.1 The Purdah (veil) System
Hindus and Muslim lived together for centuries in the subcontinent. With the passage of time Hindus started to adopt some of the Islamic practices, for example, the concept of ‘purdah’ was unknown to Hindu society before the establishment of Muslim rule. Hindus women started using ‘Palki’ or ‘Palanquins’ while going outside. The Palanquins were covered with curtains. Even the ‘purdah’ was observed by the Royal families as the Raja Pratap of Puri also used the Palanquins. Whenever they had to go out they went either in palanquins covered with curtains or used Parda. The dress, food and social manners of the upper sections of Hindu society were greatly influenced by Islamic culture. Achakan and Shalwar Qamiz, the popular dresses of north India were introduced.

4.2.2 Rituals of ‘Jauhar’ and ‘Satti’
The practices of child marriages, infanticide (killing daughters at the time of birth), Jauhar (suicide of women on a large scale as a sacrifice) and Satti (burning women alive on the death of her husband) were observed in Hindu society. Many of the noble Hindu families were forced to give their daughters in marriage by Muslim Rulers. However, Islam guards the right of ethnic groups in a Muslim state but all Muslim rulers of Delhi Sultanate and after that were not very religious. Many of them were inclined towards worldly luxurious lives. The impact of Islamic civilization may be divided broadly in two interrelated categories, the early period beginning with the conquest of Sindh by Arabs in 8th century and the later period of establishment of Delhi Sultanate by Turkish and Afghan kings. The above-mentioned practices started in Hindu society in later period.

4.2.3 Architecture
The Islamic Architecture in India can be divided into two parts: religious and secular. Mosques and Tombs represent the religious architecture, while palaces and forts are examples of secular Islamic architecture. Forts were essentially functional, complete with a little township within and various fortifications to engage and repel the enemy.

The early Muslim rulers brought no particular style of architecture with them, and no architects or artisans. Therefore the local builders used the material available to them from fallen temples or old building and raised the new mosques necessary for prayers. However, the remains of the Quwatulislam Mosque, the tomb of Iltutmash, the Qutab Minar and the Alai Darwaza which are the earliest standing monuments of the Muslim in India are examples of a new idea and the beginning of a new style. These were proportioned with high arches, and decorative carvings, use of the Kufic script for ornament and an absence of images were part of the Muslim contributions. Later

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buildings rose in Delhi, Jaunpur, and Bengal which were new in idea and design. Many of the Hindu characteristics, especially in lattice-work, fanciful carvings, in pillars and arches appeared, but by the time the sultanate period ended a new style had emerged mainly Islamic in concept which had both majesty and grace.

4.2.4 Mosques
The mosque or masjid is a representation of Muslim art in its simplest form. The mosque is basically an open courtyard surrounded by a pillared verandah, crowned off with a dome. A mehrib indicates the direction of the qibla for prayer. Towards the right of the mehrib stands the minbar or pulpit from where the Imam presides over the proceedings. An elevated platform, usually a minaret from where the Faithful are summoned to attend prayers is an invariable part of a mosque. Large mosques where the faithful assemble for the Friday prayers are called the Jama Masjids.

4.2.5 Tombs and Mausoleum
The Muslims soon became great builders and their genius realized definite architectural ideas with acute technical insight. The religious prohibition of the human form prevented any development of statuary, but as carvers in stone, wood, and other materials they were extremely skillful. Although mural paintings seem to have existed from early times, the paintings now known as miniature paintings, small pictures, illustrations in manuscripts etc. are best specimen of Muslims in the field of art and architecture, which display masterly technical ability and keen sense.

The tomb could range from being a simple affair (Aurangzeb's grave) to an awesome structure enveloped in grandeur. The tomb usually consists of a solitary compartment or tomb chamber known as the huzrah in whose centre is the cenotaph or zarih. This entire structure is covered with an elaborate dome. In the underground chamber lies the mortuary or the tomb, in which the corpse is buried in a grave or qabr. Smaller tombs may have a mehrib, although larger mausoleums have a separate mosque located at a distance from the main tomb. Normally the whole tomb complex or rauza is surrounded by an enclosure. The tomb of a Muslim saint is called a dargah. Almost all Islamic monuments were subjected to free use of verses from the Quran and a great amount of time was spent in carving out minute details on walls, ceilings, pillars and domes.

A great influence of Islam can also be observed from the specimen of art and architecture in the Indian Sub-continent. The Islamic style of architecture was based on the Turko-Iranian pattern in medieval ages. Graceful domes, Minars, simplicity and spaciousness are some of the main features of Islamic architecture. Contrary to Hindu architect, Muslim avoids sculptures and for decoration and beauty, they used different colors, geometrical designs, lines or flat surfaces carving or ingenious geometric patterns. The Mughal kings like Akbar, Shahjahan and Jahangir were famous for their magnificent and

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sky-like buildings. The world-famous Taj Mahal and Qutub Minar are some of the examples of marvelous architecture produced during Mughal era. The era of Shahjahan was known as golden era for Islamic art and architecture.

Assimilation and synthesis between Hindu and Islamic culture led to evolution of new styles of architecture. The craftsmanship, ornamental richness and general design remained largely Hindu, the arcaded form, plain domes, smooth-faced walls and spacious interiors were Muslim impositions. New art and crafts were introduced such as, paper-making, enamellings, metals and jewels. The Muslims became great builders and their genius realized definite architectural ideas with acute technical insight. The religious prohibition of the human form prevented any development of statuary, but as carvers in stone, wood, and other materials they were extremely skillful. Although mural paintings seem to have existed from early times, the paintings now known as miniature paintings, small pictures, illustrations in manuscripts etc. are best specimen of Muslims in the field of art and architecture, which display masterly technical ability and keen sense.

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4.2.6 Arts and Crafts
The Islamic art had its beginning in the mosque architecture; it was born in the full light of day under public tutelage. The Muslim rule introduced new arts and crafts in India, for example paper making, enameling metals, wood work, metal work, leather work, ivory work and jewels, other fine arts including painting were flourished especially under the Mughal rule.

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4.2.7 Language, Music and Literature
Hindu-Muslim contact led to linguistic synthesis. Urdu is the outcome of a mixture of Persia, Arabic and Turkish words and of ideas with the concepts and languages of Sanskrit origin. Then Urdu became language of the people. The Hindi language was also
influenced by Muslims contact. The long association brought the two distinct groups of the Hindus and Muslims closer and closer with the result that the evolution of the Hindu culture colored with Islamic touch. A new language emerged in Sub-continent as a result of Muslim and Hindu interaction. Urdu is a mixture of Persian, Arabic Sanskrit and Turkish languages. Many words of Arabic and Persian languages became part of local languages including Hindi.

Hindus for the first time took to the study of Persian and Arabic during the reign of Sikandar Lodhi. The real progress in the sphere of literary communication between two communities took place under the Tughlaqs. During the times of Firoz Tughlaq, certain Muslim scholars rendered certain Sanskrit romances into Hindi, although the script used by them was Persian. It was only under the Akbar that the real synthesis in the field of two literatures took place. A number of Hindu literary men and reformers betray the influence of the Islamic ideas in their works. However, the Hindu scholars did not produce any independent works in Persian. It was only during the times of Shah Jehan that independent works in Persian were produced by Hindu scholars. The Turk Afghan-litterature influenced the Hindus especially the literary work like Hassan Nizami Taj-ul-Moâ'Sir, Qazi Minhaz-us-Siraj’sTabakat-i-Nasiri etc. during the rule of Shah Jahan. Hindu Scholars presented their works in Persian for example the works of Chândra Bhan Brahman.

In the sphere of Music the blending of the Persian Indian music led to the emergence of new notations. Qawalis became more popular and some of the musical instruments like Sitar were produced by blending the Indian Veena and the Iranian Tambura, Tabla is also considered to be a Muslim modification of Hindu musical Mirdang. The art of paintings prevailing in the country was also greatly influenced by Islam. This influence was not only confined to the ideas but also to technique and form. The blending of the Persian and Rajput techniques of paintings led to the emergence of a new school of Mughal art.

4.2.8 Dress Code
The Hindu Society was also influenced by the dress code of Muslim Rulers. The famous dresses of South India ‘Achakan Shalwar’ were introduced under Muslim influence. High class Hindu Dress code, social manners and eating habits of Muslim Nobles were adopted by Hindus. The Hindus inclination towards the non-vegetarian food is also an example of Islamic influence on Hindu society.

Hindus who gave up their faith continued to wear the ornate jewelry and enjoy the hotly seasoned food equally foreign to Islam. Among the Muslim aristocracy, Indo-Persian elegance in the form of embroidered silk robes, jewls, and gilded swords made the Sultan’s court at Delhi no less luxurious than that of the Caliph at Baghdad. In Punjab, the Hindus adopted the tight-fitting coats and trousers of their Muslim masters, and Rajput as well as Punjabi women still often wears slacks under their loose flowing skirts. Hindus easily weaned from their faith were less willing to give up their after meal “pan” which also became a Muslim favorite. In language and art the two civilizations also merged to some extent. Urdu is as closely related to Hindi as English to American. The
Indo-Islamic architecture of the sultanate period reflects both harmony of artistic form and craftsmanship, surviving as the most tangible evidence of Hindu-Muslim cultural syncretism.

4.2.9 Arab Coinage from Debul and Al-Mansurah
At this time, it seems that no regular and uniform coinage was in circulation, and along with the local currency especially of the Little Kushans and the Ephthalites, Indo-Sasanian coins were generally used. A casual reference in the famous history of Sind, Chachnama, indicates that the Rais of Sind also had their own currency. We are told that Dahir, in recognition of the meritorious services of this minister, once ordered to strike his name as well on the reserve of his coins. However, no such coins, or for that matter, coins of these rulers have ever been actually found. Similarly, it has been related by the same authority that after the conquest of Mutlan, Muhammad b. Qasim was allowed the prerogative of striking coins from the newly conquered lands, of course in the name of the reigning caliph. Of these too no coins is known to exist now. Indeed, information on the coins of this earlier period is still scanty and researches of pioneer numismatists like Alexander Cunningham, C.J. Redgers, James Princep, H.H. Wilson, Edward Thomas, Edward Drouin and many others provide at best imperfect information on the initial coinage of Islamic era in these areas of the subcontinent.

A large number of coins collected as stray finds from various archaeological sites in Sind, particularly, from Banbhore (Debul) and al-Mansurah, however, furnish evidence that the gold and silver coins in circulation during eight century and latter were mainly those imported from various centers of the caliphate which belonged to the series commonly known as ‘Arab Sasanian’. These coins possessed legends in Pahlavi on the obverse and a fire altar, the name of the mint and the date of minting in the Yazgird era on the reverse. A silver coin of this type found from Banbhore bore Mary as the mint name and 21 Y.E. as the date of minting. The date corresponded with 32/652. It showed superimposition of Bismillah in Kufic letters.

In 70/690, Umayyid Caliph Abdul-Malik issued currency in imitation of Byzantine money which bore the image of the Caliph with Kalimah. Three years later, in 74/693, yet another series was issued by the same caliph depicting the standing figure of the Caliph with his hand on his sword. The series in fact followed universal practice according to which the new rulers allowed initially the currency of the previous regime in circulation and introduced the changes of new authority and new religious associations only gradually. The phenomenal change which gave the coinage a real Islamic nature an appearance was brought by the same caliph, who struck a new coin in 76/696. The new series discarded all the previous un-Islamic devices including the image and the fire altar, and, instead, put the Kalimah and the Surat al-Ikhlas on it. Two silver coins of this caliph issued in 95/714 from the mints of al-Taimara and Ardshir Khurra were found from Banbhore remains.

The other city-site from where a large number of coins have been found, both from the surface and regular excavation, is that of al-Mansurah. The site was first excavated by Mr. Ballassis in 1854 which yielded a good collection of coins. Besides, stray finds from the site also included several specimens mainly of copper coins and only a few of silver. Many of these were struck at Mansurah, the first ever regular mint established here by the Arab governors. The coins were minted by local governors and the Habbari rulers like Mansur ibn Jamhur al-Kalbi, Abdu’r-Rahman Habbari, Umar ibn Abd a’l-Aziz etc. Unfortunately, many of the coins of these local governors were badly corroded and the legends thereon were hardly legible. However, the general pattern and arrangement of legends on observe and reverse can be ascertained. The coin of Mansure, for instance, has usual in the centre on the observe, and on the reverse inst eh centre and on the margin. The copper coins of Abd a’l-Rahman b. Muslim minted at al-Mansurah are known to have existed for several mint-dates like 133/750, 134/751, 135/752. The obverse has in the centre, while the margin possesses in characteristic Kufic letters.

Another type of copper coin of the same ruler has, on obverse, a quatrefoil or star reduced to four points, on the sides of which are given the legend in the form of a square. The margin is ornamented with a line of dots enclosed within two linear circles, with four small dotted semi-circles to fill in the vacant square. The reverse of the coin has a scalloped square surrounded by dots, within which is the legend arranged in three lines. These details corroborated with the description of the currency recorded by various Arab geographers and travelers who visited these areas. Istakhri and Ibn Hauqal, for instance, are specific in mentioning the currency in circulation at the time when they visited these centers. It was named as Qahiri or Qandahari and Tatiri. It has been assumed that the Qahiri was the currency brought over here from Cairo (Qahirah) and was in circulation. This is indeed a numismatic evidence of the direct influence of the Fatimid rule here through the Isma’ili dai’s which took place after the decline and fall of the Habbaris in al-Mansurah and the Banu Samahs in Multan. Qahiri coins are said to have been equal to 5 dirhams. Similarly, Tatiri, or possibly Tatiri, coins weighed 1.5 of the indigenous coins.

Besides, a peculiar series of copper coins minted at Banbhore and found in great number, are of special interest. They may be classified in the following series: (a) coins having Quranic verses; (b) coins bearing a star and a legend; (c) coins having only date and circles or semi-circles; and (d) coins having floral motifs in the centre. These coins were struck through a mould of combed clay slabs in which melted metal was poured. The copper pallets so prepared were taken out and finished according to standard size and weight.

Self-Assessment Questions
1. Write a note on influence of Islamic architecture in Sub-continent
2. Discuss about the Arab Coinage from Debul and Al-Mansurah in the Sub-continent.
3. Write a note on “purdah” system and dress code in Hinduism

Department of Archaeology & Museums.
4.3 Religious Effects

Before Islam, the Indian society was dominated by the Brahmanas and was synonymous with blind faith and dogmas, sacrifices and rituals of Hindu religion. The coming of Islam was a blow to the supremacy of Brahmanas. Later on the saints like Kabir, Guru Nanak made efforts to remove the ill-practices of Hinduism due to impact of Islam.

The presence of large Muslim population in India today is an example of influence of Islam on Hindu society. The view that is presented by orientalists that Islam was spread by sword is false. Quran and sunnah of Prophet Muhammad (PBUH) clearly denies the idea of forceful conversion to Islam. However beside other evidences, the distribution of Muslim population in India clearly denies the view of Muslim political powers such as Delhi, Lakhnow, Ahmadabad, etc. which has less population of Muslims.

However other areas like Malabar, East and West Pakistan have large number of Muslims. Many Muslims theologians, Saints, Sufi’s and Mystics who flee from their countries because of Mongols invasions settled in these areas. Thus, Islam was spread in the whole Sub-continent because of the teachings and faithful character of Muslims.

The people of Multan were influenced by the teaching of Pir Shah Tabraiz, Khawaja Qutub-ud-Din Bakhtiyar went to Delhi and Syed Jalal preached among the people of Uch. The spiritual descendants of these saints are still present in these cities. Similarly, Sufism came to Kashmir with the arrival of Shai Karman from Iran at village Sharakware. His teachings pawed way for Islam to other villages like Pangipara and Nawshore.

The province of Bengal was influenced by Islamic missionaries to a greater extant. The population of Bengal largely consists of ‘Shudders’. This depressed class found the message of equality, freedom, brotherhood appealing. Thus, they responded willingly to the call of Islamic Missionaries and accepted Islam. Thus, by the end of fourteenth century Islam has penetrated all parts of India.

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the call of Islamic Missionaries and accepted Islam. Thus, by the end of fourteenth century Islam has penetrated all parts of India. In brief Islam influenced the Hindu society in two ways, first, the missionary zeal of Islam which aimed at conversion of the maximum number of Hindus to Islam.

4.3.1 Bhakti Movement
During the period of Delhi Sultanate, a large population of Hindus had been influenced by Islam. The number of people accepting Islam was increasing rapidly. Islam had become a challenge for Hinduism in the Sub-continent, especially the class of untouchable 'shudders' were converting to Islam as the Islamic principles of equality, freedom and brotherhood were very attractive for them. Thus, to avoid the influence of Islam on Hindu society a new religious movement aroused in the 15th and 16th centuries known as "Bhakti movement". The main cause of this movement was to save Hinduism from the introduction and teachings of Islam. Kabir, Guru Nanak and Dadu were the spiritual leaders of this movement. One of the most influential leaders of this movement was Kabir whose ideas and teachings were flourished in the 15th century. His teachings were denial of Polytheism, idolatry and caste system. Though he was a Muslim by origin, but majority of his followers were Hindus.

Guru Nanak (1469-1539) was the second influential leader of this movement. His work shows undoubted influence of Islam. Guru Nanak was also founder of Sikh religion. The main aim of Guru Nanak was Hindu-Muslim unity. His followers with the passage of time became a new religious community.

Dadu (1544-1603) was the third religious leader in the Sub-continent. His teachings transferred many Islamic ideas to the non-Muslims. According to some historians he had a Muslim origin. The evidence of his Muslim origin was some documents about his life history which were preserved at the monasteries of his followers. However, later these documents were destroyed by the Hindus who were unhappy to accept his Muslim origin. Chaitanya (1485-1533) of Bengal represent an aspect of the Bhakti Movement. His teachings emphasized on devotion to Krishna. Though he had the followers from all castes, but idea denial of caste system is not emphasized as we observed in case of Kabir and Dadu.

Beside these saints there were many others influential personalities who preached love and devotion to God, and values of equality and brotherhood which are attributes of Bhakti Movement. The Bhakti Movement was very popular during medieval period and is also popular form of worship in India today.

Self-Assessment Questions

1. Write a note on "Bhakti movement".
2. Discuss how Islam was spread in the Sub-continent?
3. Write a note on concept of unity of God in Hinduism.
4.4 Economic Effects

During the Muslim rule in India, the political power was in the hands of Muslims and the economy of the country was in the hands of Hindus. The Muslims were given lands in the Sub-continent but they were dependent upon the local Hindu population for its cultivation. Hindus also have domination in the sphere of trade and commerce. The Baniyas advanced money to farmers. Life in the Arab dominion of Sindh and Multan was simple, but agriculture and commerce were highly developed. There was active commerce between Sindh and other parts of the Muslims world. Sindhi Hindus who were excellent accountants and traders and a major share in this commerce and Alor is mentioned as great commercial centre.¹⁰

Though the Muslim rulers established their supremacy in the political sphere, the economy of the country continued to be dominated by the Hindus, no doubt large jagirs were given to the Muslim Amirs but they depended for the cultivation on their lands on the Hindu peasants. Therefore the land system remained intact and there was hardly any change in the existing arrangements. The Muslims were essentially military adventures who were not conversant with the commercial practices of the Hindus. India’s trade with foreign countries, particularly with the countries of the East, tremendously increased which profound influence on the economic condition of the people.

The overseas trade and commerce decreased during the rule of ‘Cholas’ (Hindu dynasty) also started to develop. Professor Jadunath Sarkar has stated that overseas trade started again with the establishment of Muslims rule in India. Thus, the Delhi Sultanate and Mughal Empire were responsible for drawing India into a wider International network and improving its economic conditions.

Industrial progress was also not present during medieval ages under the Rajput rule due to prevalence of feudalism. During this era economy was dependent only on agriculture thus there was no international trade. The focus of rulers during this period was construction of stone forts and beautiful places and temples. The wealth was accumulated in temples and treasuries of rulers.

During the Delhi Sultanate from 10th to 15 century, India experienced GDP growth. The warm gear roller cotton gin was also invented during 13th-14th centuries. This invention resulted in expansion of Indian cotton textile production. During the rule of Akbar and Jahangir overseas trade in Sub-continent flourished. The Mughal rulers welcomed foreign traders by offering very low custom duty. Local handicraft industries were flourished which increases the manufacture of exportable goods.

Indian export goods especially that were made of cotton had a great demand in Europe. Indigo, Salt peter, Spiced, Opium, Sugar, Woolen, Silk cloth, yarn, asafetida, salt, beads, borax, turmeric, lac, sealing wax and drugs of various kinds were also exported. The

¹⁰ Ikram, S.M. History of Muslim Civilization in India and Pakistan, Lahore, 1961, p.17.
Indian merchants used to demand gold and silver as payment for their exports. As there was great demand for Indian goods, Europe had no other option to trade on India's own terms until the eighteenth century when western countries started discouraging the demand of Indian Goods.

India started export of cotton to half of the world. During the reign of Akbar, the textile industry progressed to such an extent that cotton trade started directly with western markets. Silk industry also flourished in Bengal. According to Bernier Bengal can be considered as a storehouse for cotton and Silk, the storehouse not only for India or the empire of great Mongol but for all neighboring kingdoms and Europe.

During the Mughal rule, large numbers of factories were established at important centers like Lahore, Agra, Fatehpur, Sikri and Gujrat. Expert weaves are also imported from Persia, Kashmir and Turkistan.

Before the Muslim rule in India the caste system in Hinduism was so rigid that people of various professions like potter, tailor, cloth, weaver, carpenters etc. were called as 'shudders'. The shudders were considered untouchable and lowest caste of Hindu society. They were not allowed to change their social status. Industrial progress was also not present during medieval ages under the Rajput rule due to prevalence of feudalism. During this era economy was dependent only on agriculture thus there was no international trade. The focus of rulers during this period was construction of stone forts and beautiful places and temples. The wealth was accumulated in temples and treasuries of rulers.

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During the Delhi Sultanate from 10th to 15th century, India experienced GDP growth. The warm gear roller cotton gin was also invented during 13th-14th centuries. This invention resulted in expansion of Indian cotton textile production.

During the rule of Akbar and Jahangir overseas trade in Sub-continent flourished. The Mughal rulers welcomed foreign traders by offering very low custom duty. Local handicraft industries were flourished which increases the manufacture of exportable goods.

Indian export goods especially that were made of cotton had a great demand in Europe. Indigo, Salt peter, Spiced, Opium, Sugar, Woolen, Silk cloth, yarn, asafetida, salt, beads, borax, turmeric, lac, sealing wax and drugs of various kinds were also exported. The Indian merchants used to demand gold and silver as payment for their exports. As there
was great demand for Indian goods, Europe had no other option to trade on India's own terms until the eighteenth century when western countries started discouraging the demand of Indian Goods.

India started export of cotton to half of the world. During the reign of Akbar, the textile industry progressed to such an extent that cotton trade started directly with western markets. Silk industry also flourished in Bengal. According to Bernier Bengal can be considered as a storehouse for cotton and Silk, the storehouse not only for India or the empire of great Mongol but for all neighboring kingdoms and Europe.

During the Mughal rule, large numbers of factories were established at important centers like Lahore, Agra, Fatehpur, Sikri and Gujrat. Expert weaves are also imported from Persia, Kashmir and Turkistan.

Self-Assessment Questions

1. Discuss how the economy of the Sub-continent developed during Muslim rule.
2. Enlist export goods of the Sub-continent.
4.5 Political Effects

Prior to advent of Islam the people of India witnessed a spell of political disintegration and intellectual stagnation. The country was divided into several small states. The social and cultural revivalism was due to impact of Islamic culture. The Arab trade had relations with for many centuries before the emergence of Islam in Sub-continent. Indo-Iranian maritime trade had reached its peak some of these foreign traders had even settled in Sri Lanka and the coast of Malabar. Some Arab Muslims also went to Sindh and Gujrat but their impact was limited.

Islamic teachings were introduced into India as a result of conquest of Sindh. The earlier Muslim rulers under the influence of the caliphate did not introduced reforms in the social patterns of Hindu society. Muhammad Bin Qasim considered them as a mushabihahl-al kitab (their status was similar to the status of Christian and Jews in an Islamic State), as they had to pay tax ‘Jizya’ they were exempted from military services and were given religious freedom.

However, Muslims were not allowed to eat their slaughtered meat and marry their women. This status given to Hindus and Buddhists by Muhammad bin Qasim was accepted by the later Muslim rulers. The Hindus and Buddhists had freedom in practicing their rituals in doing business and other social activities.

Indians were familiar with the concept of dynastic monarchy. However, Muhammad Bin Qasim adopted the general pattern of Arab conquerors of other countries in administration. Umer bin Khattab who developed Arab administrative system presented principles that Arab should not acquire lands in conquered areas. Thus, conquering general of a territory had status of governor. Arabs were settled in large towns, which were also served as military garrisons. However, the civil administration was in the hands of local chiefs. Some of the local chiefs accepted Islam while others remained Hindus.

Hajjaj bin Yousuf after consulting the Islamic scholars of Damascus ordered Muhammad bin Qasim to allow non-Muslims in subcontinent to practice their religion. They were also granted safety of life and property as long as they remained surrendered to the Caliph and pay tax. Muslim rulers also accepted the status of “Brahmans” not only in Hindu religious matters but also in administrative matters. Even the Brahmans were given the three percent share of government revenue by Muhammad bin Qasim. The same amount was fixed for them during the Brahman rule. Muhammad bin Qasim appointed local people for tax collection from Hindus villages and cities. The aim of appointing local people among Hindus and Muslims was that they feel secure and strong.

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Self-Assessment Question
1. How Hindus and Buddhists were treated by Muhammad bin Qasim? Discuss.
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ROLE OF SUFIA IN PROMOTION OF ISLAM
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INTRODUCTION

In this chapter the Sufism and the role of Sufias in Sub-content has been highlighted by the author. Sufism is Islam’s mystical tradition, and Sufis are Muslim holy men who develop their spirituality through prayer and meditation. Sufi comes from the Arabic safâ, meaning ‘purity’, so Sufis are those whose hearts and souls are pure.

The first Sufis were ascetic wanderers in the ninth century who, by fasting, meditation and self-denial, found nearness to God. They wandered around the Islamic world, through Persia and Afghanistan and into the Sub-continent, preaching a message of love, peace and brotherhood and teaching by pious example. Many were scholars, poets and musians able to attract large followings to their gentle form of Islam. Some of Pakistan’s finest music and literature were written by Sufi saints: verses set to music that extol the love of God, and morality stories in which virtue receives its reward. The saints portrayed life at its most perfect, embodying the noblest moral teachings of Islam.

The places where Sufi Saints settled and died have become important centres of pilgrimage, attracting devoted followers who admire their piety and hope for their mediation to secure God’s grant of health, fertility, peace or success. In this way, the saints have given hope to the poor and sick for over a thousand years. The shrines are centres of religious, cultural and social interest. Rich and poor alike come to pray.

The greatest saints in Pakistan, each with hundreds of thousands of devotees, are Lal Shahbza Qalandar, whose shrin is in Sehwan Sharif, Data Ganj Baksh of Lahore, Baba Farid Ganj-e-Shakar of Pakpattan, Shah Latif of Bithi near Hala, Pir Baba of Buner, Bari Imam in Islamabad, and Shah Shams Tabrez of Multan. All over the country, hundreds of other shrines draw pilgrims who come to pray and make offerings.

OBJECTIVES

The aim and objectives of this unit are;

• to provide basic information to the students about mysticism or Sufia Orders in sub-continent.
• to highlight role of Sufia in promotion of Islam and their influence on cultural history of the Sub-continent.
• to trace history of Chishtia Chain/Order and their influence on local population.
• to examine Suhrawardia Chain/Order and their prominent principles of daily life.
• to understand salient features of Qadaria Chain/Order and their advent toward Sub-continent.
• To give insight to the student about Naqshbandia Chain/Order, their arrival to sub-continent and their major teachings.
5.1 Definition, Origin and History of Sufia

The term ‘Sufia’ is a plural word and its singular is ‘Sufi’. In Persian language Sufi means ‘a pious and spiritual personality with unusual God-gifted wisdom, a spiritual guide’. In English language its synonym is mystic. The spiritual practice which a Sufi carries out is called ‘Tasawwuf’ in Urdu and ‘mysticism’ in English. Islamic mysticism is called *t*asawwuf (literally, to dress in wool in Arabic, but it has been called Sufism in Western languages since the early 19th century. An abstract word, Sufism is derived from the Arabic term *sufi*, which is in turn derived from *sīf*, or ‘wool’, plausibly a reference to the woolen garment (Encyclopedia Britannica, 2018). Yet another suggestion is that the root word of Sufi comes from the Arabic word ‘saifa’, meaning ‘purity’. This approach places the emphasis of Sufism on purity of heart and soul (New World Encyclopedia, 2018). Some other synonyms of Sufi used in Urdu, Persian, Arabic, Turkish etc. languages are Faqir, Darwish, Wali, Murshid and Pir. Other scholars believe that the word ‘Sufi’ comes from the word ‘sufateh’, the name of a thin plant. Sufis were usually thin because of extreme life simplicity and fasting. Another group of scholars claim that the word ‘Sufism’ hails from the Greek term ‘Soph’, meaning wisdom or knowledge (Dr. Nahid Angha).

There exists a long-lasting disagreement among religious scholars, Sufis and historians regarding the origin of Sufism. The traditional view which is also widely accepted among the Muslims is that Sufism is the mystical school of Islam which had started in the initial centuries after the era of Prophet Muhammad (PBUH) and his companions (Sahaba R.A). Indeed, most Sufis in the world today are Muslim and many of them would reject non-Islamic Sufism. Yet another concept is that Sufism is existed from the beginning of the human creation, because wisdom is the heritage of all humans (The Origins of Sufism, 2014).

The class of Sufia belonged to various Chains (Silasil, singular Silsila) of spiritualism. Silsila is an Arabic word which means chain or connection that is often used in various senses of lineage. In particular, it may be translated as (religious) order or ‘spiritual genealogy’ where one Sufi Master transfers his khilafat to his descendant (Wikipedia, 2018). Chains (Sialias) of Sufi orders are traced back to the Prophet Muhammad. Most chains (orders) stretch their lineage back to His cousin and Son-in-law, Hazrat Ali Bin Abi Talib (R.A) such as the Qadaria, Chishtia and Suhrawardia orders. However, other chains owe their origin to other caliphs such as the Naqshbandia Order connects itself to the First Caliph Hazrat Abu Bakr (R.A).

The main purpose of the Chain of this legitimacy is to trace the pedigree (lineage) of a Sufi order to Hazrat Mohammad (PBUH) through His Companions: Hazrat Abu Bakr (R.A), Hazrat Umar (R.A) and Hazrat Ali Bin Abi Talib (R.A), (three of the four famous Caliphs of Islam). When a Sufi order can be traced back to the Holy Prophet (PBUH) through one of the above three Companions without any disconnect, the lineage is called the Silsilat-al-Dhahab or the ‘Chain of Gold’. The main reason behind this thread of loyalty is that because hundreds years ago, there were no schools for formal education in the Islamic World. Students went to masters with long journeys who taught them for
years. Upon completion of their study, they (students) received Ijazah (permission) which was a certification of their education. A graduate then acted as a master having his own students or disciples. This chain of masters was known as Silsilah or lineage. Somewhat analogous to the modern situation where degrees are only accepted from recognized universities.

The first person which is recognized by the name Sufi is Abu Hashim al-Kufi. He lived in the 2nd Hijri/8th Century and it was he who first built at Ramlah, in Palestine, a sanatorium for religious practices by some ascetic-minded Muslims (Dr. Qasim Ghani). Abu Hashim was the teacher of Sufyan al-Thawri who died in 161 Hijri/777 (A.D). Abu-al-Qasim Qushayri, himself an eminent ‘arij’ and Sufi, states that the name Sufi had appeared before the year 200 Hijri/815 (A.D). Nicholson also states that this term emerged at the end of the 2nd century H. (Al-Islam.org).

5.1.1 Role of Sufia in Promotion of Islam
Sufia have played a pivotal role in dissemination of Islam throughout the world and particularly in Central Asian and South Asian regions. By educating the masses and mentoring the spiritual concerns of the Muslims, Sufism has played an important role in the formation of Muslim society. Sufis are credited with a large-scale missionary movement through the world, which is still in process (Stefon, 2009). They preached, promoted and spread Islam with love, peace and affection. In real sense, they followed the footsteps of the Holy Prophet (PBUH) and all other prophets in preaching. Moreover, the personal character and daily life conduct of Sufia played a vital role in spread of Islam and allegiance to them by the masses. They in periods, have proved that Islam has always spread with peace and rather than with force, sword or coercion. In fact the expansion of Islamic rule in Indo-Pak was established not more by Muslim combatants, but in fact by the Sufis (Mehreen, 2014). They taught Islamic teachings to people (overwhelmingly ordinary & illiterate) in their own local and traditional style, using their native language. Millions of people embraced Islam at their hands.

The services and efforts rendered by the Sufia in propagation of Islam in the Subcontinent are unforgettable and marvelous. According to prominent scholar Professor Dr. Sabir Ayub (2008), Muslim Sufia have played an important role in spreading Islamic religion in the sub-continent without using force and authority. The spread of Islam in the Indian Sub-continent is the result of the endeavors and personal examples of the Muslim saints who made life-time and firm efforts to reach out to the masses and introduced before them the universal teachings of the Islam. A number of these Muslim saints migrated to South Asia between the 11th and 14th century and devoted their lives for the cause of Islam. Islam mainly flourished in Indian-continent because a large number of non-Muslims, mostly Hindus were impressed by the simple lives, straightforward style of teachings, superior character and fair dealings of the sufi in their daily lives matters. Thus millions of people entered in the fold of Islam at their hands. Mehreen, (2014), mentions that as early as the 12th century, many Sufi orders had emerged in the Muslim world. Five of these Sufi orders migrated to the subcontinent in the coming centuries, namely the Chishti, Suhrawardi, Qadri, Naqshbandi and the Firdousi schools.
The message of Islam was further spread across the every nook and corner of the South Asia by the thousands of disciples (Murideen) of these well-known Islamic mystics like Hazrat Data Ganj Baksh (R.A), Hazrat Khwaja Moinuddin (R.A), Hazrat Khwaja Bakhtiyar Kaki (R.A), Hazrat Baba Farid, Hazrat Sheikh Bahaud din Zakriya (R.A), Hazrat Makhdoom Jahania Jangasgt (R.A), Hazrat Sheikh Nazim ud din (R.A) and many more. It is also an established fact that the efforts of Muslim rulers in the Indian Sub-continent contributed very little to the spread of Islam in the region. Islam spread in India due to the fabulous life examples of Muslim scholars and sufis, who journeyed from one end of the land to the other end and suffered untold hardships and dangers in their efforts to spread the light of truth, wrote Chaudary Muhammad Ali (1967). It is also estimated that alone Hazrat Khwaja Moinuddin Chishty (R.A) converted more than nine and a half million (9.5 Millions) people into the fold of Islam.

5.1.2 Prominent Sufi Chains/Orders
There exists wide-range disagreement amongst the community of scholars, researchers and fraternity of Sufia regarding the exact number of Sufi chains. Abul Fazal in his famous treatise “Ain-i-Akbari” counts fourteen Sufi orders. However the following four mystic chains are most prominent and are followed in the Sub-continent:

- **Chishtia Chain/Order** founded by Hazrat Khwaja Abu Ishaq Chishti (R.A) in Heart (Afghanistan) in about 930 A.D. Hazrat Khwaja Moin ud Din Chishti (R.A) implanted this Silsila in India.
- **Suwarwardia Chain/Order** founded by Hazrat Abū Najīb Suhrawardī in 12th A.D and was developed by his nephew Shiyak Shahabuddin Umar Suharwardi in Baghdad (Iraq).
- **Naqshbandia Chain/Order** Hazrat Baha-ud-Din Naqshband Bukhari (1318–1389) was its originator. This order was popularized in India by Hazrat Khwaja Baqi Billah.
- **Qadiriia Chain/Order** founded by Hazrat Sheikh Abdul Qadir Jillani (R.A) in Baghdad (Iraq) in 12th A.D.

The role of above mentioned Sufi Chains in promotion and propagation of Islam in the Sub-Continent has been discussed below in detail.

5.2 Chishtia Chain/Order
The Chishtia Sufi Chain is basically Sunni Sufi Order in Islamic Sufism. It emerged from a locality known as ‘Chisht’ in Heart district of Afghanistan around 930 A.D. and was founded by Khwaja Abu Ishaq Shami who arrived there from Syria. Before returning to Syria, where he is now buried next to Ibn-i-Arabi at Jabal Qasioun, Shami initiated, trained and deputed the son of the local amir, Abu Ahmad Abdal. Under the leadership of Abu Ahmad’s offsprings, the Chishtiya (Chishtia) chain flourished in Syria. Then this chain expanded to the Sub-continent that is why the Chishtia Chain is mostly practiced in India and Pakistan. And today, this order is one of the most accepted Sufi chains of Islam in Indian-continent. It is beyond any doubt, that it has been the most dominant Sufi
Order of India and Pakistan (Tehmina, 2016). The Chishti Sufi Chain attracts a large number of devotees to the shrines (Dargahs)...The followers have converted the tombs of some of the early Chishti Saints into major centers of pilgrimage. The seat (Gaddi/Sajjada) and the dwelling place (Khanqah) of the living master (Pir/Sheikh/Khawaja) also continue to draw the faithful, despite various campaigns by the reformists of different hues (Raziuddin, 2005).

It is also widely believed that the Chishtia Chain is the most accommodative and broad-minded amongst Sufi orders with respect to acceptance of and dealing with people from other religions and communities under the coninements set forth by Islam. The Chishtia saints accept all people in the discipleship including the people from other religions. These saints never hate people. They spread the message of love and address the message of Islam in the most convincing manner and with practice of love (Ismail, N/A).

5.2.1 The Spiritual Lineage of Chishtia Order

The Chishtia Chain claims the following traditional Silsila (spiritual lineage):

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Status</th>
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<tbody>
<tr>
<td>1.</td>
<td>Hazrat Muhammad (PBUH)</td>
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<td>3.</td>
<td>Hazrat Al-Hasan al-Baṣrī (R.A.)</td>
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<td>4.</td>
<td>Hazrat 'Abdul Wāhid Bin Zaid Abul Faḍl (R.A.)</td>
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<td>5.</td>
<td>Hazrat Fudayl ibn-i-Iyād (Abdul Fuzail Bin Ayaz) Bin Mas'ūd Bin Bishr al-Tamīmī (R.A.)</td>
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<td>6.</td>
<td>Hazrat Ibrāhīm bin Adham (R.A.)</td>
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<td>7.</td>
<td>Hazrat Hudhayfah al-Mar'ashī (R.A.)</td>
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<td>8.</td>
<td>Hazrat Amīnuddin Abū Ḥubayrah al-Baṣrī (R.A.)</td>
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<td>9.</td>
<td>Hazrat Mumshād Dīnwarī (R.A.)</td>
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<td>10.</td>
<td>Hazrat Abu Ishaq Shamī (R.A.)</td>
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<td>11.</td>
<td>Hazrat Abu Ahmad Chishti (R.A.)</td>
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<td>12.</td>
<td>Hazrat Abu Muhammad Chishti (R.A.)</td>
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<td>14.</td>
<td>Hazrat Qutab-ud-Din Maudood Chishti</td>
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<td>15.</td>
<td>Hazrat Haji Sharif Zindani</td>
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<td>16.</td>
<td>Hazrat Usman Harooni</td>
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<td>17.</td>
<td>Hazrat Mu'īnuddin Chishti (R.A.)</td>
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<td>18.</td>
<td>Hazrat Qutab-ud-Din Bakhtyar Kaki (R.A.)</td>
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<td>19.</td>
<td>Hazrat Farīuddin Mas'ūd &quot;Baba Farid&quot;, (R.A.)</td>
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After Fariduddin Mas'ūd, (Sr. No. 19 above), the Chishti order divided into two branches:
A. Chishti Sabri, who follow Alaud-din-Sabir Kaliyari (Sabiri/Sabriya branch)
B. Chishti Nizami who follow Nizam-ud-din Auliya. (Nizami/Nizamiya branch)
C. Chishti Nasiruddin Chrag Dehl

After Nasiruddin Charag his Chishti legacy further divided into two branches:
I.E. Chishtia Kamal-ud-din & Chishtia Bandanawaz Gesudaraz
### 5.2.2 Other Prominent Sufia of Chishtia Order

Names of some other prominent Sufia of Chishtia Chain are given below:

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<tbody>
<tr>
<td>1.</td>
<td>Hazrat Taj-ud-din Chishti, R.A (Chishtian Sharif, Pakistan)</td>
</tr>
<tr>
<td>2.</td>
<td>Hazrat Nasir-ud-din Chiragh Dehlavi, R.A (Delhi, India)</td>
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<tr>
<td>3.</td>
<td>Hazrat Amir Khusro, R.A (Delhi, India)</td>
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<tr>
<td>4.</td>
<td>Hazrat Akhi Siraj Aainae Hind, R.A (Dist. Malda, West Bengal, India)</td>
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<td>5.</td>
<td>Hazrat Alau Haq Pandavi, R.A (Dist. Malda, West Bengal, India)</td>
</tr>
<tr>
<td>6.</td>
<td>Hazrat Ashraf Jahangir Semani, R.A (Kichaucha, Uttar Pradesh, India)</td>
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<tr>
<td>7.</td>
<td>Hazrat Burhan-ud-din Gharib, R.A (Maharashtra, India)</td>
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<td>8.</td>
<td>Hazrat Bande Nawaz, R.A (Gulbarga, India)</td>
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<tr>
<td>9.</td>
<td>Hazrat Salim Chishti, R.A (Fatehpur Sikri, India)</td>
</tr>
<tr>
<td>10.</td>
<td>Hazrat Noor Muhammad Maharvi, R.A (Mahar Sharif, Pakistan)</td>
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<td>11.</td>
<td>Hazrat Muhammad Suleman Taunsvi, R.A (Taunsa Sharif, Pakistan)</td>
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<td>12.</td>
<td>Hazrat Ata Hussain Fani Chishti, R.A (Bihar, India)</td>
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<td>13.</td>
<td>Hazrat Khwaja Ghulam Farid, R.A (Mithankot, Pakistan)</td>
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<td>14.</td>
<td>Hazrat Muhammad Shamsuddin Sialvi, R.A (Sial Sharif, Pakistan)</td>
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<td>15.</td>
<td>Hazrat Meher Ali Shah, R.A (Golra Sharif, Pakistan)</td>
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<td>16.</td>
<td>Hazrat Inayat Khan, R.A (Vadodara, Gujarat)</td>
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<td>17.</td>
<td>Hazrat Farid-ud-din Tavaela Bukhsh, R.A (Bihar, India)</td>
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<td>18.</td>
<td>Haji Imadullah Muhajir Makki, R.A (Muzaffarnagar, India/Makkah, Saudi Arabia)</td>
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<td>19.</td>
<td>Maulana Ashraf Ali Thanvi, R.A (Muzaffarnagar, India)</td>
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The Encyclopedia of Islam divides the history of Chishtia Chain into four periods:
1. Era of the great Shaykhs (circa 597/1200 to 757/1356)
2. Era of the Provincial Khanaqahs (8th/14th & 9th/15th centuries)
3. Rise of the Sâbiriyya Branch (9th/15th century onwards)
4. Revival of the Nizamiyya Branch (12th/18th century onwards)

The most prominent figure of Chishtia Chain in the Indian Sub-Continent is Hazrat Khwaja Moin ud Din Chishti (R.A) who was born in 536 A.H./1141 A.D. in Sajistan, Khorasan (some say Isfahan) in Persia and died in 1230 A.D, also known as ‘Khwaja Gharib Nawaz’ (Benefactor of the Poors). He belonged to a Sayyed family. He memorized the Holy Qur'an at the age of only nine years and thus, became a hafiz. In quest of further knowledge, he traveled to Balkh and Samarqand in Central Asia, where he studied the Qur'an, Hadith, and Fiqh. Furthermore, he studied mysticism from a Chishti Shaykh Hazrat Usman Harooni. He also remained a part-time disciple of Hazrat Abu Najib Suhrawardi (R.A). After that he proceeded to India, stayed for some time at Lahore and then went to Ajmer, where he settled permanently till his death. His tomb, in Ajmer, the ‘Dargah Sharif’, is a popular shrine and pilgrimage site. According to R. Upadhyay (2004), Kwaja Moin-ud-Din Chisti, a disciple of Khwaja Abu Abdal Chisti, came to India with the army of (Sultan) Shihab-ud-Din Ghauri in 1192 AD and selected
Ajmer as his permanent abode since 1195. Four Islamic mystics from Afghanistan namely Moinuddin (R.A) died in 1233 A.H in Ajmer, Qutbuddin (R.A) died in 1236 A.H in Delhi, Nizamuddin (R.A) died in 1335 A.H in Delhi and Fariduddin (R.A) died in.1265 A.H in Pakpattan Pakistan accompanied the Islamic invaders in India. All of them were from the Chistiyya Order (Markovitz, 2002).

There is an established myth that the Sufis followed the Muslim warriors. But according to Dr. Masood Bhatti (2006), now it is clear that Shah Abdul Rehman had settled in Ajmer before Khwaja Moin ud Din. Shaikh Ismail Bukhari came to the Sub-continent before Mahmud Ghaznavi. Khwaj Moinuddin Chishti (R.A) mainly focused his teachings over three basic principles, which had earlier been formulated by Hazrat Bayazid Bostami (R.A): (i) a Sufi should possess "a generosity like that of the ocean, (ii) mildness like that of the sun, and (iii) modesty like that of the earth. Khawaja Moinuddin Chishti authored several books including ‘Anis al-Arwaḥ’ and ‘Daleel al-Areefen’ both of them dealing with Islamic code of living.

5.2.3 Farid-ud-Din Masud Ganj-i-Shakar
(c. 1175-1266): Popularly known as Bābā Farid or Fariduddin Ganjshakar by Muslims, Sikhs and Hindus was a 12th century Muslim preacher and mystic. He was born in a village called Kothewal, 10 km from Multan. He was one of the founding fathers of the Chishti Sufi order. Baba Farid received his early education at Multan. He went to Sistan, Kandahar, Makkah and Jerusalem. He learned the Islamic doctrine from his master, Qutbuddin Bakhtyar Kaki in Delhi. When Bakhtiyar Kaki died in 1235, Farid became his spiritual successor, and settled in Ajodhan (Pakpattan). The great Arab traveller Ibn-i-Battuta says that Fariduddin Ganjshakar was the spiritual guide of the King of India. Baba Farid's descendants, also known as Fareedis mostly carry the name Ṣaḥīfa.

Farid's most important contributions to Punjabi literature were his development of the language for literary purposes. Before Farid, there was little in Punjabi literature apart from traditional and anonymous ballads. Farid laid the basis for a vernacular Punjabi literature that would be developed later. In great old holy city of Jerusalem, there is a place called [Al-Hindi Serai] (Indian lodge or shrine), where it is claimed that Baba Farid lived for many years in the early 13th century. Baba Farid's poetry is also included in the Guru Granth Sahib, the most sacred scripture of Sikhism, which includes 123 (or 134) hymns composed by Baba Farid. Thousands of people embraced Islam at his hands in the Punjab region due to his charming personality, teachings and mystic poetry.

5.2.4 Khwaja Ghulam Farid or Khwaja Farid (1845–1901)
He was a 19th century Saraiki language Sufi poet of the Sub-Continent. He knew several different languages. He belonged to Chishti–Nizami Sufi Chain. He was born in and died at Chachran town and is buried at Mithankot, Punjab, Pakistan. He mastered Arabic, Persian, Urdu, Punjabi, Saraiki, Sindhi, and Braj Bhasha, and also wrote poems in Punjabi, Urdu, Sindhi, Persian, and Braj Bhasha languages. His most significant works include: Deewan-e-Farid (poem collection in Saraiki, 1882; in Punjabi,
Khwaja Farid composed as many as 272 kafis of high literary merit. His prose collections include Manaqab-e-Mehboobia and Fawaid-e-Faridia (both in Persian). In his poetry, he frequently uses the symbolism of a desert. Sometimes he touched the topic of political affairs, opposing the British rule in Bahawalpur State.

5.2.5 Hazrat Pir Syed Meher Ali Shah Gilani (R.A)
He was born on 14 April 1859 (1 Ramadan, 1275 A.H.) in Golra Sharif, Islamabad. He is known as a Chishtia Sufi saint and a great Hanafi scholar. Mehr Ali received his early education of the Qur’an at his family khanqah. In 1874 Pir Meher Ali set out for higher education, to different parts of India such as Kawnpur, Aligarh, and Saharanpur. His famous books include: Tahqiq-ul-Haq Fi Kalima-tul-Haq (The Truth about Kalima-tul-Haq), Shamsul Hidayah, Saif-e-Chishtiya, I’la Kalimatullah Fi Bayan-e-Wa Ma Uhillah Bihi Legharillah, Al Fatuhat-us-Samadiyyah (Divine Bounties), Tafsiah Mabain Sunni Wa Shi’ah, Fatawa-e-Mehriya and Maktoobat e chishtia (letters of Pir Mehr Ali Shah). Pir Meher Ali Shah Sahib was a supporter of Ibn-i-Arabi’s ideology of Wahdat-ul-Wujood but he made a distinction between the creation and the creator (as did Ibn-i-Arabi). He wrote a masterpiece explaining the Unity of Being doctrine of Hazrat Ibn-i-Arabi.

The list of Sufis is very lengthy. It is impossible to discuss in detail, the life and services of all Sufis of Chishtian Chain in a single chapter. Other notable Chishti saints whose Dargahs are now located in Pakistan such as Hazrat Tajuddin Chishti of Chishtian Sharif, Hazrat Noor Muhammad Maharvi of Mahar Sharif, Hazrat Muhammad Suleman Taunsvi of Taunsa Sharif and Hazrat Muhammad Shamsuddin Sialvi of Sial Sharif.

5.2.6 Guiding Principles of Chishtia Chain (Order)
The Chishtia Saints have fixed the following guiding principles for their disciples, followers and devotees.

Openness, Acceptance and Broadmindedness: The Chishti Chain of sufia is very well known for its welcome, acceptance and openness which is extended to seekers of the truth belonging to other faiths and religions. The shrines of Chishti Auwlia in the Sub-Continent region are open to believers of all faiths.

Denial of Temporal (Worldly) Power & Leisure: The Chishti mystics have also acted upon keeping a distance from the worldly power and leisure. According to the Chishti guiding principles, a Chishti teacher should not attend the court or be involved in matters of state, as this will corrupt the soul with worldly matters. In his last discourse to his disciples, Khwaja Moinuddin Chishti said: ‘Never seek any help, charity, or favors from anybody except God. Never go to the courts of kings, but never refuse to bless and help the needy and the poor, the widow, and the orphan, if they come to your door’ (Chishti, Hakim Moinuddin, 1991). This characteristic differentiates Chishtis from other Sufi orders that maintained close ties to rulers and courts.

Listening to Qawwali (Mahafil-e-Sama’): Chishti Order is also famous for sama: evoking the divine presence Sufi’s use to listening to Qawwali. The Chishti, and some
other Sufi orders, believe that Qawwali can help devotees forget self in the love of Allah. However, the order also insists that followers observe the full range of Muslim obligations.

**Far-reaching Impacts of Chishtia Chain:** The simple lives, straightforward conduct and centuries-long teachings and mystic practices of the saints, devotees and followers of Chishtia chain resulted into far-reaching impacts over all aspects of the South Asian society. Some of these key facets are given below:

**1. Political Facet of Chishtia Order (Affairs of the State):** One of the key guiding principles of Chishtia Chain for its saints and devotees, is to keep themselves aloof from worldly/state’s affairs. They believe that interest in political affairs and association with Sultans, Princes, Amirs, Nobles and Courtiers etc. could shake and corrupt their purity of belief and complete dissociation with temporal affairs. The Chishtia saints advised their devotees and disciples not to go the courts of rulers and do not accept any favour or donation from them. However, if they come to their Gaddies or Khanqas (Dwelling/Worship places), receive them with love and respect and entertain them with available meal, food or fruits.

Baba Farid (R.A) regardless of extreme poverty, strictly and strongly stick to this code throughout his long life. He advised his pupils: “*If you desire to attain the position of great Sufis do not pay any attention to the princes.* (Haeri, 2001). Of all Chishti Sufis, none kept up the principle of aloofness and liberty from the state with such commitment as Nizam-ud-din Awliya did. Princes, ministers, and aristocrats were received at his monastery just like common visitors; even he considered their visits as “ruining his time”. Nasirud-din Chiragh also pursued the same tradition of the Chishties, but he did admit among his followers those who received their income from government at a clerical level.

**2. Social Facet (The Impact of Chishtia Teachings on Indian Hindu Society):** Islam strongly advocates equality of human beings. All prophets especially the last Prophet Muhammad (PBUH) His four pious Companions, Saints and many other God fearing Muslim rulers strictly adhered to this fundamental Islamic principle. One of the distinguishing characteristics that differentiate the Chishtia Saints from other Sufi Chains is this basic principle of equality, openness, acceptance and broadmindedness that attracted followers of other faiths to the Shrines and Khanqas of Chishtia Saints. The Chishtiya, because of its distinctive character, was closest to the general community. They (Chishtia Sufis) ate less, dressed simply, and made no difference between the rich and poor, they treated equally who came to seek guidance and assistance from them irrespectively their high and low status. Visitors were always reception well and if there was any food available or not sudden guests always enjoyed their warm and generous hospitality (Tehmina, 2016).

While in the Chishti monasteries, noble and beggar were looked after with the similar reverence and benevolence. Those were the Chishti monasteries that equally benefitted the Hindu community. There are many Sufi Shrines of this order in the Sub-Continent where
not only Muslims but Hindus and Sikhs also frequently visit to gain spiritualities. By retaining its truthfulness to the traditions of Islam and by integrating a little Hindu performance, Chishtiya Order developed a unique school of Sufism. It was a great fusion of Islamic and some local Hindu practices. This made possible for the Chishties not only to create a center of attention and attraction for Hindus to their gatherings rather to build a spiritual connection between the two groups as well.

3. Cultural Facet: **(Chishtia’s Influence on Indian Literature, Music & Architecture)**: The Islamic Sufi movements also influenced the cultural facets of Indian society including literature, music, dance, art and architecture. Some of these aspects are briefly discussed below:

**Influence on Literature:** Most of the Chishti Sufia were highly literary personalities. They had command over oral communication through the delivery of sermons. Many of them were also maestros of prose and verse. Even many princes and sons of chieftains were sent to them to learn religion, art, literature and linguistics. Chishti Sufis had great taste of philosophical and intellectual discussions. As said by Chishti traditions, Hazrat Khwaja Muin-ud-din Chishti (R.A) studied for six (rigorous) years among the Sanskrit academy of Multan to familiarize himself with their language and values (Haeri, 2001). Hazrat Nizam-ud-Din was an outstanding scholar of religion, mysticism and literature. His great literary contribution, “malfuzat”, the Fawaid-ul-Fuwad clearly demonstrates his polished sense of literary beauty and balance. Literary figures like, Amir Khusrav, Amir Hasan Sijzi and the historian Zia-ud-din Barani were attracted to him as faithful disciples and frequently used to pay visit to his monastery. Fawaid-ul-Fuwad, a selection of Nizam-ud-din’s conversations on diverse subjects, though compiled by Amir Hasan, was edited by the saint himself. It illustrates the high caliber of Persian prose. In prose the genre of malfuzat was the most distinctive contribution of Indian Sufism.

The two tadhkiras by Sayyid Gesudraz, the Siyar-i Muhamadi and Tarikh-i-Habibi, are also noteworthy. Muhammad Gesudraz was a prolific writer of prose and poetry in Persian and Arabic. He composed a book Mirj-al-Asiqin in Dakhni Urdu, on the Prophet of Islam. Because of his fundamental work on Ibn-i-Arbi and his Aynul-Qudat’s Tamhidat, he got popularity. Another major disciple of Muin-ud-din was Hamid-ud-din Nagauri, in whose literary contributions, Usul-at-tariqa, a question/answer booklet was the most important. It was the first instructional treatise formed by an Indo-Muslim saint. Siyar-ul-Arifin, another master piece, a biography, written by Jamal Dihlawi is devoted to the lives of fourteen Chishti Sufis. Hazrat Baba Farid, and other Sufis of his chain were great masters of poetry and fans of music. The deputy of Baba Farid, Jamal Hanswi, was a famous poet and wrote mystical songs in Persian.

5.2.7 Influence on Music
Music is the core part of the Hindu’s society and culture which is the largest community in India. The Sufis of Chishtia Chain conveyed Islam to the Indian community through its long-practised and indigenous means. Moreover, a distinctive feature of Chishtia Chain is the passionate acceptance of Sama’ (Qawwali). Poetry is the best expression of love and
devotion and Qawwali is the medium of this dedicated expression. The Sama’ is the most widely known manifestation of mystical life in Islam. It is known as Sufi Music. The Sufi, by the act of listening Sama’, “seeks to activate his link with his living spiritual guidance, with Sufis departed, and ultimately with God.” In India the Chishti Sufis were so much occupied with Sama’ and had great passion for it. In fact, bringing music into play to sing devotional text was the hallmark of the Chishtiya Order in the Sub-Continent. S. M. Ikram writes that, “Amir Khusrau started the process of synthesis, and raised the prestige of the art in the eyes of local Muslims, [and] the interest of the Chishti Sufis in the art and its practical cultivation by them further ensured its popularity.” King Akbar’s paid regular visits to the shrine of Muin-ud-din Chishti, recorded by Badauni, where he used to listen music in form of Qawwali, and money was showered down, like raindrops, on musicians and singers on his behalf.

5.2.8 Influence on Art and Architecture
Sufism in India also influenced the local art and architecture. Chishtia Chain played a key role in this regard. King Akbar showed a great reverence for Chishti Sufis. Certain aspects of his architectural patronage reflected his respect for Chishties. The use of white marble at that time was reserved for Sufis’ shrines alone. Akbar’s first monumental architectural undertaking, a tomb for his father King Humayun to be found across from the tomb of Delhi’s most important saint-Nizam-ud-din Chishti. Likewise, is the Akbari Mosque which is positioned at the most imperative Chishti Sufi shrine - the dargha of Muin-ud-din Chishti in Ajmer. Akbar also constructed a complete city and palace at Fatehpur Sikri, the habitat of Chishti Sufi Salim, to pay tribute to the saint. One focal point of the palace was the khanqah built for Salim Chishti. King Shahjahan constructed lots of mosques during his dominion exhibiting the features of Chishtia art and architecture. A mosque he constructed at the dargha of Muin-ud-din Chishti in Ajmer which is completely built with white marble.

Self Assasmtion Questions

Q.1 Describe the origin and history of Sufism.
Q.2 Discuss in detail the introduction of Sufism in the Sub-Continent?
Q.3 What role Sufia played in promotion of Islam in the Sub-Continent?
Q.4 Name the prominent four Chains of Sufia. Highlight the services of Chshtia Order for the introduction and spread of Islam in the Indian peninsula.
Q.5 Describe in brief the prominent figures of Chishtia Chain in the Indian the Sub-Continent and highlight their lives and services.
Q.6 What are the basic principles of Chishtia Chain? Also describe the the impact of Chishtia teachings on Indian Hindu Society of that time.
5.3 Suhrawardia Chain/Order

The Suhrawardia Sufi Chain (order) emerged in 12th century. The founding father of this chain was a notable Sufi Hazrat Diya Al-din Abul Najib Al-Suhrawardi [Abu Najib Suhrawardi], (1097–1168 A.D). Suhrawardia is a firm Sunni Chain which is regulated under the Shafii School of Islamic Jurisprudence (Fiqah Shafi‘i). It also traces out its spiritual connection and genealogy (silsilah) to Hazrat Ali ibn-i-Abi Talib (Razi Allahu Anhu) through Hazrat Junaid Baghdadi (R.A) and Hazrat Imam Al-Ghazali (RA). The Suhrawardia order centrally acted to form a conservative ‘new piety’ to influence and regulate the urban spheres like traders and youth associations especially in the city of Baghdad.

The Suhrawardia mystic chain stemmed from a town Suhraward in today’s Iran. The nephew of its founding father, Hazrat Shihab al-Din Abu Hafs Umar Al-Suhrawardi (R.A), (1145 – 1234 A.D), was deputed in Baghdad by the Caliph as an ambassador to the Ayyubid Sultan Al-Adil-I of Egypt, to Khwarezm- Shah Mohammad of Bukhara and to Kayqubad I, Sultan of Rome. Thus the Suhrawardia order spread to Iraq, Central Asia, Egypt and Rome. The founder of this order was a disciple of Imam Ahmad Ghazali, brother of the noted thinker Imam Abu Hamid al-Ghazali. According to Marcotte, Roxanne, ["Suhrawardi", The Stanford Encyclopedia of Philosophy (Fall 2016)], Shihab al-Din al-Suhrawardi is also known as “Shaykh al-Ishraq” (the master of illumination).

In contrast to the Chishtia Order’s policy of detachment from the state’s affairs, Suhrawardia chain remained deeply involved in political affairs and stringed to the ruling ranks alongside their mystical activities. The nephew of Suhrawardia’s founder, Shahab Al-Din Abu Hafs Umar Suhrawardi, author of Awarif ul-Maarif, (The Heights of the Gnostics), abandoned seclusion and austerity. He opted for an active life in society and remained in close connections with the ruling class. Shahab Al-Din also undertook foreign diplomatic missions and played a dynamic role in the settlement of political disputes. Caliph Al Nasir had built for him a luxurious resort in Baghdad, which was attached by bath houses and surrounded by vast gardens. Thus the Suhrawardia adopted both aspects the religious/mystical as well as worldly affairs of life.

5.3.1 Suhrawardia in the India Sub-continent

Shaykh al-Shayyukh Shahab al-Din deputed his vicegerents (deputies) to many countries and regions. In "Akhbar al-Akhhiyar-Fi-Asrar al-Ibrar" it happens to be Shaykh Suhrawardis’s statement that, “in the subcontinent I have many vicegerents”. According to a careful estimate, he sent approximately 20 disciples in the subcontinent. A few renowned names are "Shaykh al-Islam Sayyid Nur al-Din Mubarak entitled as Mir-e-Dehli (D.632/1234) who was Shaykh al-Islam of Dehli in the period of Sultan al-Tutmish(D.633/1236), Shaykh al-Islam Baha al-Din Abu Mohammad Zakaria Multani (D.661/1262), Shaykh Qadi Hamid al-Din Muhammad Bin Atta al-Faruqi Nagauri(D.643/1247), Shaykh Jalal al-Din Muhammad Tabrazi (D.642/1244), Shaykh Nuh Bhakari Sindhi,Shaykh Sayyid Ahmad known as Sultan Sakhri Sarwar (D.577/1181), Shaykh Dia al-D in Rumi (D.721/1323), Shaykh Majd al-Din Muhammad Haji Jajermi
(D.623/1226), Shams al-Aarfeen Shah Turkaman Bia'bani Dehlvi, Shaykh Sayyid Qadi Shihab al-Din bin Muhammad al-Hussaini known as "Jagjote" (nur.e.alam, light of world), D.666/1267-68, Shaykh Sayyid Mo'iz al-Din sandia'li etc.

Shaykh Shahab al-Din also sent his "Niebeen" in other parts of the world. Some names are: The famous persian poet Shaykh Muslihuddin Sa'di of Shiraz (D.691/1292) - (Sheraz-Iran), Shaykh Najib al-Din Ali Bin Buzghush Sherazi (D.678/1279) (shearaz-Iran), Shaykh Shams al-Din Safi Sherazi (sheraz-Iran), Shaykh Sayyid Muhammad Shujah Mashadi (Mashhad-Iran), Shaykh Shah Sharf al-Din Mehnood Bin Husain Tustri (Shoukara-Iran). Shaykh Muhammad Yemni (Yeman), Shaykh Ahmed of Damascus (Damascus-Syria), Shaykh Najam al-Din al-Taflissi (baghdad-Iraq), Shaykh Sayyid Muhammad Baghdadi (Baghdad-Iraq), etc. According to some books, famous Persian Poet Shams al-Din Muhammad Hafiz of Sheraz (D.791-92/1389) and Shaykh Ahmed Alalvi Al-Yassvi (D.562/1166) (founder of Yasiyya Sufi order) are also the vicegerents of Shaykh Shahab al-Din Suhrawardi.

Under directions from the Saint Sheikh Umar, one of his disciples Hazrat Baha-ud-din Zakariya migrated to Multan and made it the centre of his mystic activities; and likewise the other murid, Hazrat Syed Jalaluddin popular as “Surkh-Posh Bukhari” made Uch Sharif (a town in Bahawalpur) as a hub for his assigned spiritual mission. Dr. Masood Bhutto, (2006) has mentioned that according to Hassan Nizami, Suharawardy Sufis were the first to arrive in India and made their headquarters in Sindh, (Multan was a part of Sindh State). As the Sufi saints of this order mixed freely with the rulers, just as Umar Suhrawardi himself had served the caliph An-Nasir, so Bahauddin Zakariya Multani attach himself with Dehli Sultanate (Tayyab, 2017).

The Shrine of Hazrat Bahauddin Zakariya, in Multan, Pakistan, is a major Suhrawardia shrine in the Subcontinent. Zakariya's successor was his son Shaikh Sadruddin ‘Arif. His disciple Amir Husayn, the author of Zad- al-Musafirin, wrote several works on the doctrine of the oneness of being. Shaikh Arif's son and successor Ruknuddin was highly respected by the Delhi Sultans from Alauddin Khalji to Muhammad Ibn Tughlaq. The Suhrawardiyya order became popular in Bengal with the arrival of Sufis to Maner Sharif. According to R. Upadhyay, (2004), Suharawardiyya order of Sufism became popular in Bengal. There still exist and are functional many contemporary prominent Sufis of this order in Pakistan, India and Bangladesh. Some distinguishing principles of Suhrawardia chain/order are given below:

### 5.3.2 Proper and Strict Adherence to the Adab-i-Zikr

Suhrawardis are very much faithful to internal and external discipline to attain spiritual perfection and strictly adhere to the maintenance of strict respect (Adab) in the ritual of remembrance (Zikr).

### 5.3.3 Neartness to/Close Association with Kings and Rulers

Right from their founding fathers like Abu Najib Suhrawardi and Umar Suhrawardi, the Sufia of Suhrawardi Chain remained in close contacts with the rulers and actively
participated in political affairs of the state. They exhorted their followers to be nearer to the kings who are the chosen of God, the Almighty (Baloch, Tayyab, 2017). Suhrawardis considered the rulers or kings as the delegates of Allah whom should be obeyed.

5.3.4 Respect for Kings/Rulers
The Suhrawardis advise their followers as such that under no conditions, they should exhibit disregard or disrespect to the kings or rulers and those in power. Disobeying their orders is neither permitted or nor proper in Islamic Shariat.

5.3.5 Acceptance of Official Positions
In Suhrawardia Chain, participation in state’s affairs or acceptance of official position are permitted and even encouraged. Many Suhrawardia Saints accepted the posts of Shaikh-ul-Islam and Sadr-i-Wilayat. Umar Suhrwardi was deputed in Baghdad by the Caliph as an ambassador to the Sultans of Rome, Egypt and the Shah of Bukhara. Sultan ilutmish appointed Hazrat Baha-ud-din as Sheikh ul-Islam.

5.3.6 Acceptance of Money or Learning Scholarship
Umar Suhrwardi was given a luxurious villa surrounded by gardens by the Caliph Al Nasir in Bughdad. One of the Suhrawardi saints Shaikh Rukn-ud-din Multani viewed that it was essential for a Shaikh to have money, learning or scholarship besides spiritual attainments to satisfy the variety of people who visited him.

5.3.7 Golden Lineage of Suhrawardia Chain
According to the International Islamic Web, (2018), the golden lineage of Silsila Suhrawardia is as under:

2. Hadrat Syiyidna Imam al-A’ima, Ali al-Murtada (Razi Allah Anhu)
3. Hadrat Syiyidna Imam Hussain (R.A)
4. Hadrat Imam Zayn al-Abidin Ali bin Imam Hussain (R.A)
5. Hadrat Imam Mohammad al-Baqir (R.A)
6. Hadrat Imam Ja’far al-Sadiq (R.A)
7. Hadrat Imam Musa al-Kazim (R.A)
8. Hadrat Imam Ali al-Rida (R.A)
9. Hadrat Abu al-Mehfooz Asad al-Din Ma’ruf al-Karkhi (R.A)
11. Hadrat al-Taifa Abu al-Qasim Junaid bin Mohammad al-Khurraz al-Baghdadi (R.A)
12. Hadrat Abu Bakr Jahfar (R.A)
13. Hadrat Rahim al-Din Ayad (R.A)
14. Hadrat Abd al-Aziz bin Harith bin Asad al-Yemani al-Tamimi (R.A)
15. Hadrat Abu al-Farah Mohammad Yusaf bin Abd Allah bin Yunas al-Tartusi (R.A)
16. Hadrat Abu al-Hasan Ali bin Ahmad (R.A)
17. Hadrat Abu Sa’id Mubarak bin Ali al-Mukharrimih (R.A)
19. Hadrat Shaykh al-Shayyukh Shahab al-Din Abu Hafs Umar bin Mohammad (R.A)
Self Assistance Questions

Q.1 What do you know about the emergence of Suhrwardia Sufi Chain and its expansion in the Sub-continent.

Q.2 Enlist some prominent Sufi saints of Suhrwardia Order.

Q.3 Illustrate the prominent principles of Suhrwardia Chain.

Q.4 Why the Sufia of Suhrwardi Chain remained in close contacts with the rulers and actively participated in political affairs of the state? Discuss.

Q.5 Compare the guiding principles of Chishtia and Suhrwardia Orders.
5.4 Qadaria Chain/Order

The Qadiri chain obtained its nomenclature from Hazrat Shaykh 'Abdul Qadir Gilani (R.A), (1077–1166). His last name is also called and popular as “Jilani”. He belonged to the city of Gilan in Persia (Iran). The followers of Qadiriyya Sufi Chain (order) are also spelled and called as Qadri, Qadiri or Quadri. The Qadria mystic string advocates strong and faithful adherence to the basics of Islam. Many branches of this Chain (tariqa) exist worldwide. However, Qadria chain is predominant in the Arabic-speaking countries in the Gulf region.

The founding father of the Qadiriyya order, Hazrat Shaykh Abdul Qadir Gilani (R.A), was a distinguished scholar and preacher of Islam. Later on he settled in Baghdad (Iraq) in search of knowledge. He became a student of Shaykh Abu Sa‘id Al-Mubarak in his madrassa. After the demise of his teacher and guide Al-Mubarak, Hazrat Shaykh Abdul Qadir became the head of this seminary. According to Aulia-e-hind.com, in 1134 he (Abdul Qadir) was made principal of a Sunni Hanbalite school in Baghdad. His contribution and renown in the sciences of Sufism and Sharia was so immense that he became as the spiritual pole of his time, al-Gauth al Azam (Gaus-i-Azam-the Supreme Helper). He stayed in the same madrassa until his death in 1166.

The Qadiriyya Sufi Chain survived the very brutal and bloody tide of the Mongolian assault and conquest of Baghdad in 1258, succeeded to flourish and remained an influential Sunni mystic order. After the collapse of the Abbasid Caliphate at the hands of Mongols, the mystical mission of Hazrat Gaus-i-Azam Gilani was further carried out by his disciples. The task got further strength from a treatise (book) attributed to Hazrat Nur al-Din ‘Ali al-Shattanufi entitled as ‘The Joy of the Secrets in Abdul-Qadir’s Mysterious Deeds’

Hazrat Shyekh Abdul Qadir Gillani (R.A) is so much highly respected in mystic circles that highly recognized and reputable saints of other Sufi Orders often adopted the Qadiriyya tradition without discarding alliance to the leadership of their own chains. During the Safavid dynasty in Baghdad (Iraq) from 1508 to 1534, the Sheikh of the Qadaria was appointed Chief Sufi of Baghdad and the surrounding lands. When the Ottoman Empire conquered Baghdad in 1534, Suleiman the Magnificent, built a marvelous dome on the mausoleum of Hazrat Shyekh Abdul Qadir Gillani (R.A).

5.4.1 The Advent of Qadria Chain in the Sub-Continent

There exist divergent traditions and opinions about the period of arrival of Qadria saints and introduction of Qadri Order in the Sub-continent. However, there seems general agreement amongst the historians and researchers about mysticism that Qadria chain entered into the Indian region after about two centuries after the passing away of it originator. Muhammad Enam ul-Haq claims in his work, "A History of Sufism in Bengal, Dhaka 1975", that the Qadiriyya (Qadaria) was brought to India first by the Sufi Abdulkarim al-Jili in the year 1388. It is certain that Al-Jili came to India in these years and stayed there for some years (Tayyab, 2017).
In some other researches and traditions Hazrat Shah Nimetullah Wali (R.A) [1331-1431] and his siblings have been pointed out as the beginning missionaries of the Qadaria order in this region. Giving further detail, this point of view says that Shah Nimetullah (who was born in Syria) after the death of his Pir Hazrat Abdullah Al-Yafii, (R.A., made journeys to Northern Iran, Samarkand (Central Asia), Herat and Yazd. He then stayed in the town of Mahan (in district of Kirman of Iran), where he after some time became the mystic leader of the region. As a result of the friendship between Nimetullah Wali and Sultan Shabaddin Ahmad (1422-1436) Qadria was introduced in India. Her is yet another view. Arnold while emphasizing the role of the humble and gentle Muslim missionaries spreading Islam among the Indian people, says: "The most important of these missionaries was the grandson of the famous saint Abdul Qadir Jilani, Seyyid Yusuf ad-din.

However, in the second part of the 15th century a Qadiri dargah (shrine) was founded in the town of Uch Sharif nearby Multan. The founder of this shrine was Hazrat Shaikh Bendegi Muhammad Gavs (Muhammad bin Shah Emir, R.A.), a grandson of Abdul Qadir Jilani. Shaikh Muhammad Gavs came to Multan in 1482 together with his family and a group of murids (disciples). They got settled in this area where the devotees of Suhrawardiyaa Chain were already active. Seyyid Muhammad Gavs was (according to this view) the first one to establish the Qadiri order in the Sub-continent and the later on his descendents and disciples strengthened it and carried it to other parts of the country. After the death of Muhammad Gavs, his son and Khalifah Abdul Qadir Sani (1533) took his place. Owing to his enormous efforts for strengthening of the Qadria Order and lofty character, he got the title Sani (the second Abdul Qadir).

Hazrat Khawaja Abdul-Allah, a sheykh of the Qadiriyya and a descendant of Hazrat Muhammad is reported to have entered China in 1674 and traveled the country preaching until his death in 1689. One of Abdul-Allah's students, Qi Jingyi Hilal al-Din, is said to have permanently rooted Qadiri Sufism in China. He was buried in Linxia City. By the 17th century, the Qadiriyya had reached Ottoman-occupied areas of Europe. Hazrat Sultan Bahu (R.A.) contributed to the spread of Qadiriyya in western India. His method of spreading the teachings of the Sufi doctrine of Faqr was through his Punjabi couplets and other writings, which numbered more than 140. He granted the method of "Zikr" and stressed that the way to reach divinity was through selfless love carved out of annihilation in God, which he called "fana".

In spite of the above detail regarding arrival of Qadria in the Indian Subcontinent, it is very much clear that the people in this region have shown a great deal of allegiance, respect and devotion to Hazrat Abdul Qadir Gili (R.A.). Moreover, the Indo-Muslim elite, both Qadari and non-Qadari also accorded a very high status to Shaykh Sayyidena Shah Abdul Qadir Jilani (R.A) from the 15th century (Authur, N/A).

5.4.2 Salient Features of Qadaria Chain
Qadari chain and its leadership is not centralized. Rather it is very much localized. Each centre is free to adopt its own system of interpretations and practices.
• The symbol of Qadria chain is the rose. A rose of green and white cloth, with a six-pointed star in the middle, is traditionally worn in the cap of Qadari dervishes.

• Holy Names of Allah Almighty are prescribed as chants for repetition by initiates (dhikr). Formerly, several hundred thousand repetitions were required and obligatory for those who hold the office of Shaykh.

• Any man over the age of eighteen may be initiated. They may be asked to live in the commune (khanqah) and to recount their dreams to their Shaykh (Murshid).

5.4.3 Prominent Principles of Qadria Chain

1. Qadria Tariqa is based entirely upon the principles of Shariah. It lays great stress on the purification of the self. It’s philosophy says, “purification of the mirror of the heart from rust of the carnal, animal and satanic qualities is the essential part of one’s spiritual journey. The human soul came from the world of command and is capable of reflecting the Divine Light, but due to impurities of the self, it does not do so”.

2. If a mirror becomes rusty it cannot reflect any image, but when the rust is removed, it reflects clearly. Thus if the mirror of the heart is clean, the beauty of the Beloved (Allah) reflects in it and one can see this in the personality of the seeker.

3. The disciple (murid) accepts Abdul Qadir Jilani (R.A) as his Grand Shaikh, testifying that the Bayt, (swearing allegiance by the hand) he is taking is the ahd of Almighty Allah and His Prophet (PBUH) and that the hand of the Sufi Shaikh is that of Abdul Qadir Jilani (R.A), and is expected to subordinate his will to his Spiritual Guide (Pir-i-Murshid).

4. Hazrat Ghaus-e-Azam (R.A) is a ‘Najeeb-ut-Tarfayn’ Sayyid, that is, his father traces his lineage to Imam Hasan (R.A) and his mother traces he lineage to Imam Husayn (R.A).

5. Hazrat Abdul Qadir al-Jilani, may his soul be sanctified, is al-ghawth al-azam [the manifestation of Allah's attribute 'the All-Powerful'], who is the center, the spiritual ruler, the source of wisdom & knowledge and the founder of the Qadiriyyah (sunnirazvi.net).
5.4.4 Spiritual Lineage of Qadria Chain  
The spiritual chain (Silsila) of Qadria order is listed as follows:

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<td>3. Hazrat Abdul Aziz bin Hars bin Asad Yemeni Tamimi (R.A)</td>
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<tr>
<td>4. Hazrat Hussain Ibn-i-Ali (Razi Allah Anho)</td>
<td>4. Hazrat Abu Al Fazal Abdul Wahid Yemeni Tamimi (R.A)</td>
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<tr>
<td>8. Hazrat Musa al-Kadhim (R.A)</td>
<td>8. Hazrat Shaykh Abdul-Qadir Gilani (R.A)</td>
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<td>9. Hazrat Ali ar-Ridha (R.A)</td>
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<td>11. Hazrat Sari Saqati (R.A)</td>
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5.4.5 Offshoots (Branches) of Qadria  
Some of the prominent offshoots (branches) emerged across the world are listed below:

**Halisa or Halisiyya:** This offshoot was founded by Abdurrahman Halis Talabani (1212–1275 Hijra) in Kerku, Iraq.

**Qadri Noshahi:** The Qadri Noshahi silsila was established by Syed Muhammad Naushah Ganj Bakhsh of Gujrat, Punjab, Pakistan, in the late 16th century.

**Sarwari Qadari:** Sarwari Qadiri is also known as Qadiriya Sultaniya. The order was started by Hazrat Sultan Bahu in the 17th century and spread in the western part of Subcontinent.

**The Qadariyya–Mukhtariyya Brotherhood:** This branch of the Qadiriyya came into being in the 18th century resulting from a revivalist movement led by Al-Mukhtar al-Kunti, a Sufi of the Western Sahara (Africa).

**The Qadariyya Harariya:** The founder of the Qadariyya Harariya tariqa was Shaykh Hachime Harari. His shrine is located in Harar City, Ethiopia.

**Qadariyya Razaviya:** It was founded by Ala Hazrat Imam Ahmad Raza Khan, whose shrine is in in Bareilly, India. It has millions of followers in Pakistan, India and around the world.

**Self Assitstment Questions**
Q.1 Discuss the origin of Qadria Sufi Chain. Explain in detail its advent in the Sub-Continent?
Q.2 Discuss the salient features of Qadaria Chain and describe the prominent principles of this Sufi Order.
Q.3 Highlight in detail the life and work of Hazrat Sheikh Abdul Qadir Gillani (R.A).
5.4 Naqshbandia Chain/Order

The Naqshbandi order or Naqshbandia (Naqshbandiyah) chain is another major and well-known Sunni Sufi order in Islam. Its name came after Hazrat Shaykh Baha-ud-Din Naqshband Bukhari (R.A) who laid its foundation in Bukhara (present Uzbekistan in) in 1390 A.D. He was born in the village of Qasr-i-Hinduvan near Bukhara. The Naqshbandia Tariqa traces its spiritual lineage (chain) to the last Prophet of Allah HazratMuhammad (S.A.W.W) through Hazrat Abu Bakr Siddique Razi Allah Anhu, the first Right Guided Caliph and Prophet’s close companion. However, some Naqshbandi masters saints to-chain their mystic lineage to the Holy Prophet (S.A.W.W) through Hazrat Ali (Razi Allah Anhu), His cousin and son-in-law.

5.5.1 Spreading of the Order

The Naqshbandi order is spread in the large area from Bukhara to the Sub-continent in the period of Muhammad Bahauddin Naqshband and Ahmed Sirhindi (Kavak, 2017). The order was later associated with Hazrat Baha-ud-Din Naqshband Bukhari (R.A) in the 14th century, hence the name of the order became popular as Naqshbandia. Various meanings have been associated with the name such as "the engraver (of the heart)", "the reformer of patterns", "the image maker", or "related to the image maker". The name of this chain has altered over times. Due to association with the Prophet Muhammad (S.A.W.W) through Hazrat Abu Bakr Siddique Razi Allah Anhu, it was originally called as-Siddiqiya; amid the time of Hazrat Bayazid al-Bistami and Abdul Khaliq al-Ghujdawani. Later on it was called as at-Tayfuriiyya"; from the time of Hazrat Abdul Khaliq al-Ghujdawani to Hazrat Shah Naqshband. Then it got the name of ‘Khwajagan’ or ‘Hodja’; from the time of Shah Naqshband and later on the current title Naqshbandia. According to some estimates there are over 60 million followers of Naqshbandia Silsila with its centers almost every country of the world.

5.5.2 Arrival of Naqshbandia in the Sub-continent

As most of the saints and Islamic conquerors have entered to the Sub-continent from the Central Asian region and Afghanistan, similarly the Naqshbandia chain emerged in Bukhara and then made its way to the South Asia region. Hazrat Baqi Billah Berang (R.A), a saint belonging to this order introduced it in the Sub-continent in the 16th century. Afterwards, the Naqshbandia order became an influential factor and leading mystic practice in Indo-Muslim life and for two centuries it was the principle spiritual order in India. Hazrat Baqi Billah was born in Kabul (Afghanistan) and he got his education from Kabul and Samarkand. Meanwhile, he came in contact with the saints and followers of Naqshbandia order through Khawaja Amkangi. He obtained spiritual knowledge form Naqshbandia and then he was deputed to India, where, he started preaching Islam and introduced knowledge about the Naqshbandia order, but he died just three years later and could not accomplish his spiritual mission according to his aspirations.

However, his work was further carried out by his disciples. Among his disciples, Hazrat Sheikh Ahmad Sirhindi (R.A) commonly known as Hazrat Mujaddad-i-Alif Sani and
Sheikh Abdul Haq of Delhi were on the forefront. After the death of their master (Murshid), his student, Sheikh Ahmad Sirhindi primarily took over charge of the order. He was born in 1561 and his father Makhdom Abdul Ahad also hailed from a high Sufi chain. He completed his religious and secular studies at an early age. He was trained in all Sufi orders by the age of 17 and was given permission to initiate and train followers in the Naqshbandi Order. Later he became known as Mujaddad-i-Alif-i-Thani (Mujaddad-i-Alif Sani). Due to his fabulous job and charming personality, the Naqshbandia order gained lofty popularity within a brief span of time.

Sheikh Ahmad launched a revolt against the earlier mystic traditions. In particular, he targeted innovations and additions in religion and mysticism introduced by Muslim rulers and Saints. He vividly opposed Emperor Akbar’s “Din-i-Elahi”-an amalgamation of Islamic and Hindu rituals and Akbar’s controversial views on Hindu and Muslim inter-marriages. According to Weismann (2007), Sirhind set out against the syncretistic religion adopted by the Mughal court in India. He advised Muslims to remain stick to the essence of Islam and its original teachings. He stated, "Muslims should follow their religion, and non-Muslims their (own) ways, as the Qur'an enjoins (O Prophet! Tell the non-belivers), for you yours religion (atheism) and for me my religion (Islam)". He also opposed the idea of keeping the state and ruler separate.

Sheikh Ahmad suggested revolutionary (Islamic) changes to the Mughal Empire. He persuaded Jahangir to disallow drinking alcohol and destruction of pubs and clubs. He made the Emperor revert the rule of exemption of sacrificing cows. All these were legalized during the reign of King Akbar. Major Islamic revivalist activities in the form of religious conferences and meetings for spiritual development (known as halqas) were held throughout the territory. Aside from this, Sheikh Ahmad wrote several letters to his disciples and khulafa in Persian and Arabic language across the country.

After the death of Mujaddad-i-Alif Sani, his work was continued by his sons and descendants. In the 18th century India, where, the Britishers were consolidating and expanding their occupation and Hindus and Sikh revivalist movements were gaining strength, Shah Wali Allah played a significant role in the religious sciences, particularly the Hadith (Sunnah) and translated the Holy Qur'an into Persian language. He also re-looked into fresh understandings of Islamic teachings in the light of the new emerging issues. Moreover, he actively played his role in the political developments of the period. During the 19th century and afterwards, many Naqshbandia saints and devotees carried out the mission with full devotion and made significant contributions to the chain (silsila) by modifying and re-stating some of its fundamental ideological positions.

5.5.3 Major teachings of Naqshbandia Chain
Naqshbandia Chain has 11 principles (Amal and Yousif, 2013). These are popularly known as the Eleven Naqshbandi teachings which are below:

- **Remembrance (Zikr)**: Always orally and mentally repeating the dhikr.
- **Restraint**: Engaging in the heart with repetition of the Kalima tayyiba.
- **Watchfulness:** Being careful over wandering thoughts while repeating Kalima tayyiba.
- **Recollection:** Concentration upon the Divine presence in a condition of dhawq, foretaste, intuitive anticipation or perceptiveness.
- **Awareness while breathing:** Controlling one's breathing by not exhaling or inhaling in the forgetfulness of the Divine.
- **Journeying in one's homeland:** An internal journey that moves the person from having blameworthy to praiseworthy properties.
- **Watching one's step:** Do not be distracted from purpose of the ultimate journey.
- **Solitude in crowd:** Although journey is outwardly in this world, it is inwardly with God.
- **Temporal pause:** Keeping account of how one spends his or her time. If time is spent rightfully give thanks and time is spent incorrectly ask for forgiveness.
- **Numerical pause:** Checking that the Zikr has been repeated in odd numbers.
- **Heart pause:** Forming a mental picture of one's heart with the name of God engraved to emphasize that the heart has no consciousness or goal other than God.

### 5.5.4 Characteristics of Naqshbandia Chain

The main characteristic is that all Naqshbandi Golden Chains trace their spiritual lineage to Hazrat Muhammad (S.A.W.W) through Hazrat Abu Bakr Siddique (Razi Allah Anhu) except Naqshbandi Khalidi-Uthmani and Naqshbandi Khalidi-Ismailiqa Golden Chains which trace spiritual lineage to Hazrat Muhammad (S.A.W.W) through Hazrat Ali (Razi Allah Anhu).

- The Naqshbandiyya Sufi order—especially in its “classical” form, that is the Khwajagân-i Naqshbandiyya, or pre-Mujaddidiyya—is traditionally considered to be one of the most orthodox tariqas, and more precisely one of the most respectful of the non-hereditary, only spiritual, mode of shaykh succession (Papas, 2007).
- The Naqshbandiyya order...is particularly well known for its sobriety and emphasis on upholding the sharia (Fitzroy, 2015).
- This is a sober order, so it avoids artistic performance, mainly Music and Sama.
- The center of Naqshbandi education is the silent zikr (remembering of God), as opposed to the loud zikr, which musical accompaniment, that attracted the masses to the other orders.
- Another noteworthy characteristic is Suhbat, the intimate conversation between master and disciple conducted on a very high spiritual level.

### 5.5.5 Naqshbandi Golden Chain

Today, there exist many Naqshbandi Golden Chains across the world. They have different number of personalities. Names of some well-known Naqshbandia chains have been listed below:

- Naqshbandi Khalidi-Uthmani (Usmani) Golden Chain is composed of 39 personalities. It traces spiritual lineage to Hazrat Hazrat Muhammad (S.A.W.W) through Hazrat Ali Ibn-i-Abi Taleb (Razi Allah Anhu).
- Naqshbandi Khalidi-Haqqani Golden Chain has 41 names. It traces spiritual lineage to Hazrat Hazrat Muhammad (S.A.W.W) through Hazrat Abu Bakr Siddique (Razi Allah Anhu).
- Naqshbandi Khalidi-Islamia Golden Chain has 38 names. It traces spiritual lineage to Hazrat Muhammad (S.A.W.W) through Hazrat Ali Ibn-i- Abi Taleb (Razi Allah Anhu).
- Naqshbandi Mujaddidi-Khalidi-Mahmudia Golden Chain in Dagestan is comprised of 50 names. It traces spiritual lineage to Hazrat Muhammad (S.A.W.W) through Hazrat Abu Bakr Siddique (Razi Allah Anhu).
- Naqshbandi Mujaddidi-Suleymani Golden Chain has 34 names. It traces spiritual lineage to Hazrat Muhammad (S.A.W.W) through Hazrat Abu Bakr Siddique (Razi Allah Anhu).
- Naqshbandi Mujaddidi-Ghaffari Golden Chain has 40 names. It traces spiritual lineage to Hazrat Muhammad (S.A.W.W) through Hazrat Abu Bakr Siddique (Razi Allah Anhu).
- Naqshbandi Mujaddidi-Tahiri Golden Chain has 41 names. It traces spiritual lineage to Hazrat Muhammad (S.A.W.W) through Hazrat Abu Bakr Siddique (Razi Allah Anhu).
- Naqshbandi Mujaddidi-Riyaziya Golden Chain in India has 39 names. It traces spiritual lineage to Hazrat Muhammad (S.A.W.W) through Hazrat Abu Bakr Siddique (Razi Allah Anhu).

5.5.6 Conclusion
One important and indispensable component of Muslim faith is the firm, resolute and beyond any doubt belief over the finality and conclusion of prophethood with Hazrat Muhammad (S.A.W.W) as the last prophet of Allah. It is now obligatory duty of all believers to further carry out and disseminate the divine message and teachings of Islam throughout the world. The four Right Guided Calips (Khulafa-I-Rashideen), Ahl-ul-Bait, Companions of the Prophet, Tabi’een, Tab’a Tabi’een and famous Imams made whole-hearted and resolute efforts for dissemination of Islam in the world. They had dedicated their entire lives for this noble cause. After them, the Islamic Saints (Sufi) carried out this religious obligation and dignified job around the globe. Truly, they acted as delegates and missionaries of Islam.

The role of Sufia in promotion of Islam in the world in general and in South Asia in particular has remained, without any doubt fabulous. One characteristic of the role of Sufia is that they performed a prophetic mission of putting the divine message of Islam before the people. Yet another nother prime characteristic of Islamic saints is that they preached Islam and mysticism with love, peace and respect. Their work (preaching of Islam & mystical practices) was completely void of any sort of force, coercion, oppression or compulsion. A third attribute of Sufia was their personal character which was perfect, ideal and exemplary in all respects. Mostly, people got impressed with the simple, spotless, greedless and straightforward lives of Sufies, became their devotees and embraced Islam.

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The fourth quality (perhaps the most important one) of Sufia was their concept of acceptance, open-mindedness, equality, commonness and respect for all. They never ever stopped and avoided the non-Muslims from mutual interactions, visits and participating in their daily lives activities. Rather they encouraged and paid more attention to non-Muslims in their gatherings. The Shrines (Dargahs) seats (Gaddi/Sajjada) and the dwelling places (Khanqahs) of the great saints were also welfare centres, and points of foodstuff for the poor especially the classes of deprived and marginalized non-believers. This was a superb quality of Muslim Saints that they had infused such a substance of unique tolerance in the Indian society, which enabled the Muslims, Hindus and other communities in the Sub-continent to live side by side with one another with harmony, calm and peace for about one thousand years.

Another distinctive quality of the mission of Sufia was to keep a watchful eye on and continuous check over the Muslim rulers and acted as a counter force against them. They played a Watchdog role against them to keep them on the right track. Many saints openly opposed the anti-Islamic acts and injustices of the rulers and consequently they faced hardships. Mansur Hallaj had been executed in 922 B.C at Baghdad during the Abbasid period over his controversial slogan. A dervish named as Sufi Sarmad had been beheaded in Aurangzeb’s era in Delhi. Sheikh Ahmad Sarhind openly opposed Emperor Akbar’s “Din-i-Elahi. He was imprisoned. Shah Waliullah and many other disciples of Sheikh Sirhin further carried out his reformist movement. It is also a fact that many saints and mystic movements enjoyed the patronage of rulers. Hundreds of acres of land was provided by the rulers and their Shrines (Dargahs), seats (Gaddi/Sajjada) and the dwelling places (Khanqahs) were constructed by rulers. Many rulers had fixed a monthly or annual stipend for some saints. The prominent saints of Suhrawardia Chain enjoyed key positions in Muslim kingdoms in Iraq, Central Asia and in the Sub-continent.

Another outstanding aspect of the Muslim saints is that they talked to the people in their own local diction. They presented Islam and mysticism to the people in their own sociocultural settings and environment. For this purpose, they utilized local norms, customs, traditions, rituals, folklore, art, literate, poetry, music and language and dialects. This made it very easy for the ordinary masses, mostly the illiterate, to understand and comprehend the message of Islam without any pain or difficulty. Moreover, this also enriched the South Asian culture. Alongwith the Muslim Army, which was comprised of people of diverse communities with different languages, the Sufi movements in the Sub-continent also contributed to the emergence and development of Urdu language.

There are diverse aspects of the role of Sufia in promotion of Islam and far-reaching impacts over the sub-continental society and culture. Some of them have been discussed above. But is is an established fact that the role of Sufi movements in propagation and promotion of Islam in the world in general and in South Asia in particular, has remained far greater and far better as compared to other factors like invasions and conquests by Muslim rulers, the role of Arab Muslim traders and other individual contributions made by Muslim Preachers and missionaries. It would not be an exaggeration to say that, the
ultimate result of the contributions of Muslim Sufia (saints) is the establishment of Pakistan in August 1947.

Self Assistance Questions

Q.1 Trace the spiritual lineage of the Naqshbandi Order. How did this order spread in the world?

Q.2 Describe in detail the arrival and spread of Naqshbandia Order in the Sub-continent.

Q.3 What are the major teachings of Naqshbandia Chain? Also elaborate in detail its characteristics.

Q.4 Define the term ‘golden chain’ in mysticism. Write down the famous personalities of Naqshbandi Golden Chain.

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MUSLIM POLITICAL THOUGHTS

Written By: Malik Akhtar Hussain
Reviewed By: Dr. Himayatullah Yaqobi
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INTRODUCTION

This unit throws light on the political ideas propounded by different Muslim reformers that emerged in different spans of time. The pioneer of Muslim reformation was Sheikh Ahmad Sirhindi. During the days of Sirhindi, the political and religious conditions of the society were deteriorated to the extent that it was feared that the society would be transformed into non-Muslim society. The first important movement was launched by Sheikh Ahmad Sirhindi against the un-Islamic decisions of Mughal Emperor Akbar like Den-i-Ilaahi. Sheikh Ahmad Sirhindi his family took upon themselves the task of reformation. They opposed Akbar’s policies and for this they had to bear the brunt of wroth of Akbar. After the death of Akbar his son Jahangir maintained the policies of his father. Sheikh Ahmad Sirhindi’s efforts came to fruition and Jahangir changed his mind and discarded a number of policies which seemed to be un-Islamic. One of the most prominent services of Sheikh Ahmad Sirhindi was his opposition to merger of Islam and Muslims with other religions and communities. He propounded that this merger would be at the cost of Islam and Muslims. He preached to maintain the separateness of Islam and Muslims.

Another great reformer was Shah Waliullah. After the death of Aurangzeb Alamgir, the Mughal Empire started losing its strength and Muslim society was besieged by un-Islamic trends and practices. It was not acceptable for Shah Waliullah. He worked hard for the reformation of the Muslim society. He translated the Holy Quran in Persian language. He stressed upon the people to obey the commandments of Allah Almighty and follow in the footsteps of the Holy Prophet (PBUH). In order to bring the people back on the true path of Islam, he wrote a number of books which dealt with a number prevailing precepts and practices which had been misinterpreted and misunderstood by the Muslim scholars and people. His outstanding work is ‘Hujjat Ullah-al-Baligha’. This book is also called encyclopedia of religions. He tried to dilute the menace of sectarianism and stressed upon the unity of Muslims. He was also interested to revive the political climax of the Mughal Empire which was in disarray and besieged by Marathas. For this end to achieve, he invited Ahmad Shah Abdali of Afghanistan to attack and destroy the might of Marathas. Ahmad Shah Abdali attacked and in third battle of Panipat in 1761 he inflicted a crushing defeat upon Marathas. This was Shah Waliullah not only endeavored to reform the Muslims society religiously yet he also provided political help to the Muslim to regain their political climax. He also stressed upon the Muslim not to mix with the other religions. In this was the Muslims would be losing their status. He urged the Muslims to maintain their separateness. For these ideas some of the scholars extract that he actually stressed upon the idea of Two Nation Theory.

In Bengal, Haji Shariatullah launched a reformation movement which targeted the exploitation of poor peasants at the hands of land lords. This movement stressed upon performing Fraz (the basic pillars of Islam) hence it came to be known as Fraz Movement. East India Company awarded powers and rights on the Zamindars and Indigo-planters. The latter started exploitation of the poor peasants. On the other hand, the Muslim society was also drifting away from the real essence of Islam. These were the
challenges of that time. The Fraizis took upon themselves the task of countering these challenges. Fraizis tried to purify the Muslim society from all the evils that had bedeviled the society. They also raised voice for the poor peasant. In this way they were able to win the heart and minds of the poor peasants which were in large numbers. Fraizis managed to protest for the rights of the poor peasants which greatly influenced the government. In 1860, government established Indigo Commission. The recommendations of the commission made ever lasting impact on the economic policies of the British Government in India which culminated in the form of Tenancy Act of 1885. This was the Act that legalized the rights and interests of the peasants and provided them shelter from the horrible clutches of the Land Lords. Fraizis established Khilafat system. Through this system they managed the movement.

In the first quarter of 19th Century Sikh dominated Punjab and the surrounding areas. Sikh rule proved to be worse for the Muslims. Sikhs have destroyed the power of the Muslims. They have started interference in the religious matters of the Muslims. A number of mosques were converted into stables. Mosques, mausoleum and other religious symbols of the Muslims were desecrated. Ranjeet Singh with British support was bent upon eradicating the Muslims glory from the Punjab. In such conditions Syed Ahmad Shaheed came to the horizon and tried to provide solace to the Muslims. Syed Ahmad Shaheed launched Jihad against the Sikh atrocities. He went to Afghanistan and from there he came to Nowshera. He started convincing people about the necessity of launching Jihad against Sikh rule. He succeeded in assembling almost 80,000 Mujahideen forces. Initially Mujahideen got successes against the Sikh forces and became popular. But Sikhs with collusion of local tribal elders devised plots and propaganda against Mujahideen and this way creating problems in their organization. Ultimately the leadership of the Mujahideen was martyred.

**OBJECTIVES**

This unit has following purposes:

- to bring into light the political, religious, social, and economic problems faced by the Muslims in different eras.
- to highlight efforts of the Muslims scholars and reformers to overcome all the problems that continued to haunt the Muslim society as a whole for decades.
- to make the students aware of the circumstances which are to be faced while launching a reform movement and how the Muslims scholars cultivated the political philosophy.
- to inculcate in the students a spirit of reforms and a concern for the Muslim society.
- to provide a specific focus on the services of Sheikh Ahmad Sirhindi, Shah Waliullah, Haji Shariatullah and Syed Ahmad Shaheed.
6.1 Sheikh Ahmad Sirhindi

The credit for spread of Islam in South Asia goes to Sufis and Saints. They were a source of inspiration for the rulers and society. The Sufis became custodian of Islam when Islam was under threat in the subcontinent. When the society faced decadence, these Sufis and Saints came forward to work for reformation of the society and revival of Islam. In the history of the subcontinent, three important reformatory movements were launched by Sheikh Ahmad Sirhindi, Shah Wali Ullah and Syed Ahmad Shaheed.

First and the most important movement for the reformation and regeneration of the Muslim society were launched by Sheikh Ahmad Sirhindi. Why was he felt the need to launch this movement? Let us discuss the prevailing conditions which called for a movement for the purification of the society.

6.1.1 Political Conditions
The movement spanned during the tenure of Mughal Emperors Akbar and Jahangir. Akbar succeeded the throne at an early age, was too much busy in the administrative affairs, and could not find time for learning so he was illiterate. He was under the great influence of liberal scholars of his court Abul Fazal and Faizi. He appointed Hindus ministers, commanders on some of the important and sensitive posts, married to Hindu females so in this way Hindus dominated Akbar and the Muslim Empire. This dominance had not remained confined to the Mughal Palace. The dominance extended to each and every sphere of life in the empire.

6.1.2 Religious Conditions
Un-Islamic trends and practices crept into the society in India. Islamic principles openly defied and denounced. Hinduism became dominant and Hindu revivalism was at its peak during Mughals reign. Misguided by his ministers, officials and Hindu wives, Akbar introduced new religion i.e. Den-i-Illahi. Apparently, it was declared that all the good elements of all the religions professed by the people of India had been selected and made part of Den-i-Illahi but actually it was out-rightly against Islam and it specifically targeted Islamic principles. It was introduced in order to reconcile all the communities of India and in this way, Akbar was interested to achieve strength of his rule and the Empire.

Prominent planks of Den-i-Illahi are as follows: Prostration before the Emperor in the Mughal court was justified; Friday sermon was banned; Cow slaughter was banned; No child in future would be named Muhammad; Worship of sun and stars was justified; Riba (Interest), drinking alcohol, and gambling were justified; Akbar assumed the title of Imam-i-Adil, Mujadid-i-Azam and Zil-i-Illahi and started issuing religious decrees/edicts. So-called Sufis and scholars started supporting Akbar and promoting Den-i-Illahi. They were indulged in un-Islamic life and beliefs, ceased to take reference from the Holy Quran, Tafseer and Hadith and issued decrees/edicts out-rightly against Islam.

Another wrong concept adopted by the Sufis, Saints, Islamic scholars and the Muslim at large was Wahadat-ul-Wajood. This was originally propounded by Sheikh Mojee-ud-Din
Ibn-ul-Arabi. According to this concept, in everything there exists God. Everything in this universe is representative of God. God is an ocean and man is drop, this universe is the part of the body of God so there is no difference in worshipping God or the creature of God. Under this concept, it was possible to worship sun, stars, idols and fire so the Hindus promoted this concept and the Muslims also started adopting this concept. Prominent Muslim Sufis, Saints and scholars openly adopted this concept.

Given all these facts, it was necessary for a reformer to emerge and show the right path with his illuminating inspiration. Sheikh Ahmad Sirhindi played this role in a very effective manner.

6.1.3 Early Life & Education
Sheikh Ahmad Sirhindi is famous with the name of Mujadid Alf Sani (reformer of the second millennium). He was born on June 26, 1564, in Sirhind then the capital of the Punjab. His father, Sheikh Abdul Ahad, was famous Sufi and scholar. He received his early education from his father, went to Sialkot for gaining more education. At the age of 21, he excelled in Quran, Hadith, jurisprudence and other branches of knowledge. His father in law, Haji Sultan Thanesir, was a very prominent scholar of that time. Haji Sultan Thanesir was first person who dared to raise voice against the dominance of the Hindus. The Hindus reacted against him and he was hanged in 1599 and in the same year father of Sheikh Ahmad Sirhindi also died. This year was a year of sorrow for Sheikh Ahmad Sirhindi.

6.1.4 Reformatory Steps
Sheikh Ahmad Sirhindi was a single person and it was not possible for a single person to visit the length and breadth of the subcontinent so he started preparing groups of disciples and students, imparted them knowledge of real essence of Islam and asked them to go and spread true teachings of Islam. He asked them to preach Quranic education, Ittibai-Sunnah and commandments of Shariah. He also sent delegations to Iran, Afghanistan and other areas of the Muslim world.

6.1.5 Tauheed
Sheikh Ahmad Sirhindi stressed upon the oneness of God and exhorted the people to obey Allah’s injunctions. He declared that there was a great difference between Rahim and Ram and denounced unity of all religions.

Sheikh Ahmad Sirhindi denounced un-Islamic trends and practices and dominance of Hinduism. He arranged discussion sessions of the Sufis and Saints who were indulged in un-Islamic trends and practices and urged them not to misguide them and their followers as well. He denounced Bhakti movement and Sikh movement. These movements tried to reform Hinduism by preaching brotherhood, simplicity and denounced exploitation. Sheikh Ahmad Sirhindi stated that these movements had been launched to check the spread of Islam.

6.1.6 Letters
Sheikh Ahmad Sirhindi used to write letters to solve Shariah issues and to convince the
people about his teachings. He wrote letters to officials, ministers and scholars and admonished them and exhorted them to revert to real essence of Islam. Throughout his life span he wrote 525 letters which are available in three bindings. He used to write letters in a very convincing language which could move hard-headed and stone hearted persons. He also wrote letters to scholars of other countries in order to discuss controversial issues.

6.1.7 Wahadat-ul-Shahood
In order to counter Wahadat-ul-Wajood, Sheikh Ahmad Sirhindi presented the concept of Wahadat-ul-Shahood which stated that there was great difference between God and its creature, if there was no difference between God and its creature then there would not be any difference in the work of God and its creature.
Sheikh Ahmad Sirhindi maintained that God had created this universe but the creature of God had done nothing like God, even the creature was incapable of creating itself, God had some exclusive qualities which nothing in this universe could have. Given this, Sheikh Ahmad Sirhindi continued that there was great difference between worshiping God and worshiping creature of God and creature of God had been giving evidence that God was a unique existence. With his cogent arguments, he was able to curb the influence of idea of “Wahadat-ul-Wajood”.

6.1.8 Opposition to the Hindu Dominance
Sheikh Ahmad Sirhindi strongly opposed Hindu dominance and appointment of the Hindus as ministers and commanders. He urged other Muslim officials of the court of Akbar to counter the influence of the Hindus.

6.1.9 Opposed Den-i-Illahi
Sheikh Ahmad Sirhindi was the only one who dared to oppose this devilish innovation in Islam i.e. Den-i-Illahi. He wrote letters to the scholars, ministers and other officials of Akbar’s court that they would desist from following and implementing Den-i-Illahi and would convince Akbar to discard it. He exhorted Sufis and Saints not to follow it and became united against it. He even wrote letters to Akbar.

6.1.10 Separateness of the Muslims
Sheikh Ahmad Sirhindi staunchly opposed all the policies which were launched to merge Islam and Hinduism. He declared that Islam was a monotheistic religion and Hinduism was a polytheistic religion so these could not be mixed if attempted to mix then it would be Muslims who would have to compromise their religion. That was why he urged the Muslim to keep their separate status intact. He forbade the Muslims from adopting Hindu values, customs and their culture. In this way, he indirectly supported Two Nation Theory.

6.1.11 Jahangir & Sheikh Ahmad Sirhindi
After Akbar’s death, his son Nur-ud-din Muhammad Salim (Jahangir) succeeded him, who continued with the policies of Akbar. Sheikh Ahmad Sirhindi intensified his activities. During the reign of Jahangir, Noor Jehan dominated the Empire. His brother,
Asif Khan, became prime minister. Asif Khan and other officials instigated Jahangir against Sheikh Ahmad Sirhindi.

Jahangir called Sheikh Ahmad Sirhindi to his court. Sheikh Ahmad Sirhindi entered the court of Jahangir in a very dignified manner, did not perform prostration, when asked to explain his activities, explained in a bold and courageous manner and did not use the words like Zil-i-Ilahi, Alam Panah etc. Some of the flatterers of Jahangir sitting there pinpointed these facts and asked Jahangir that Sheikh Ahmad Sirhindi must be made to prostrate. Jahangir asked Sheikh Ahmad Sirhindi to perform prostration but Sheikh Ahmad Sirhindi steadfastly refused and said that prostration was an exclusive right of God and prostration must not be performed before any existence other than God.

Jahangir became infuriated and ordered his arrest and put him into then the notorious prison, Fort of Gawliar and his family was exiled. The most dangerous prisoners used to be kept in that prison. Sheikh Ahmad Sirhindi did not lose heart, continued his activities of teaching and preaching even in jail. A number of prisoners became his followers and a number of Hindu prisoners embraced Islam. Sheikh Ahmad Sirhindi kept on writing letters from the prison to Sufis, Saints, Islamic scholars and important officials of the court of Jahangir.

After some years, Jahangir felt guilty, set Sheikh Ahmad Sirhindi free, honored him with gifts and gave him the option that if he was interested to stay in Jahangir’s court then he would be given an important post and if he was interested to go back to Sirhind then he would be allowed to go back with great honor. Sheikh Ahmad Sirhindi preferred to stay in Jahangir’s court as it would provide him with the opportunity to influence Jahangir to discard anti-Islamic policies introduced by Akbar.

Due to the convincing arguments of Sheikh Ahmad Sirhindi, Jahangir discarded Deni-i-Ilahi and other wrong policies introduced by Akbar. In addition to this, Shahjahan, the future Emperor, became the disciple of Sheikh Ahmad Sirhindi. After spending three years in the court of Jahangir, his health deteriorated and because of poor health condition, Sheikh Ahmad Sirhindi left for Sirhind where he died on December 10, 1624 and his mausoleum is in Sirhind.

**Self Assessment Questions**

1. What was Deni-i-Ilahi and what were the important features of it?
2. What was Wahadat-ul-Wajood and Wahadat-ul-Shahood?
3. Why was Sheikh Ahmad Sirhindi arrested by Jahangir?
6.2 Hazrat Shah Wali Ullah

6.2.1 Political Conditions
Aurangzeb Alamgir died and after his death the Mughal Empire was left with incapable and incompetent successors who were unable to manage such a vast empire. They indulged in luxurious life. Mohammad Shah Rangeela was powerless. Mughal army was discouraged and disunited.

Aristocracy and feudal-lords were gradually gaining strength and indulged in luxuries. Jats, Marhattas, Rajputs, Rohillas and Sikhs were asserting themselves and managing their own independent territories and were attacking Delhi at will. Nadir Shah and Afshar Shah Irani resorted to looting, plundering and slaughter. Given all these facts what started the process of decadence of the Muslim Empire. Shah Wali Ullah was very concerned about the problems of the Muslims and felt the need to check this progressive trend of deterioration.

6.2.2 Religious and Social Conditions
Social decay of the Muslims was at its peak. Sectarianism was ripe. Muslim society had become morally bankruptcy. Un-Islamic trends and practices crept into the society. There was general ignorance of Islam and its principles and teachings. So-called Sufis and Islamic scholars of the time ceased to take reference from the Holy Quran and Hadith and indulged in introducing innovations in Islam.

They started issuing out-rightly un-Islamic decrees. These Sufis and Scholars particularly and all the Muslims generally were drifted away from real essence of Islam. The Hindu nationalism and revivalism was at its peak that intensified the religious and social turmoil of the Muslims. The situation was ripe for the emergence of a reformer and Shah Wali Ullah was the person who effectively played the role of such a reformer.

6.2.3 Early Life and Education
Shah Wali Ullah was one of the great saint, scholar and reformer of the sub-continent who dedicated his services for the stabilization of the Muslim society and revival of Islam. Shah Wali Ullah restarted the work of reformation of the Muslims that remained stopped after the death of Sheikh Ahmad Sarhindi.

Shah Wali Ullah was born in a noble and pious family of Delhi on February 21, 1703, four years before the death of Aurangzeb Alamgir. His real name was Qutub-ud-Din. As he was pious since his childhood so he became famous with the name of Wali Ullah. His father, Shah Abdur Rahim, was well known for his piety and profound knowledge. He was a Sufi, theologian and compiled ‘Fatwa-I-Alamgiri’. He also established a religious seminary in Delhi with the name of ‘Madressa-I-Rahimia’.

Shah Wali Ullah received his early education from his father in spiritualism and mysticism. He memorized Holy Quran in his childhood. He also received knowledge of
Tafseer, Hadith, jurisprudence and principles of jurisprudence, spiritual discipline, Ilm-ul-Kalam, Sahi Bukhari, logic, metaphysics and Hikmat (medicines and Tib). His father died when he was 17 years old. After the death of his father he started teaching at ‘Madressa-I-Rahimia’. In 1730, he left for Saudi Arabia and earned a degree in Hadith from Saudi Arabia.

During his stay in Mecca he saw a dream in which the Holy Prophet (PUBH) came and advised him to go back to the sub-continent and worked for the revival of Islam and reformation of the Muslims. Although circumstances were not hospitable for Shah Wali Ullah’s return and his disciples of ‘Madressa-I-Rahimia’ also advised him not to return but he decided to return. On July 9, 1732, he returned and started his work of reformation.

6.2.4 Reformatory Services
He adopted the same strategy as was done by Sheikh Ahmad Sirhindi. He started preparing the batch of students and first imparted true teachings of Islam and then urged them to go to far off areas of the sub-continent to spread these teachings.

Shah Wali Ullah was of the view that the best way to reform the Muslim society was to convince the Muslims to revert to the real essence of Islam. In this regard, understanding the revealed knowledge i.e. Holy Quran would be done on priority basis. As the language of Holy Quran is Arabic but the Muslims of the sub-continent were well-versed in Persian language that was why the Muslims were feeling difficulty in understanding the basic sources of Islamic teachings. In order to facilitate the Muslims to understand Holy Quran, Shah Wali Ullah decided to translate Holy Quran in simple Persian language and he succeeded in doing so in 1737-38.

The conservative Islamic scholars of that time misperceived and misunderstood this step of translating Holy Quran and they considered it as a desecration of Holy Quran and they issued decrees to kill Shah Wali Ullah. Shah Wali Ullah had to hide for some time in order to save his life. Shah Wali Ullah kept on convincing the so-called Islamic scholars of the time that he had done that in extreme sincerity and he actually was interested to spread the knowledge of Holy Quran. In this way, he was able to decrease the intensity of opposition to his act of translating Holy Quran by the conservative elements.

He adopted the same strategy to spread true teachings of Islam as was done by Sheikh Ahmad Sirhindi i.e. to prepare groups and batch of students so that they could go to far off areas of the sub-continent and convince the Muslims to revert to the real essence of Islam. ‘Medressa-i-Rahimia’ facilitated the task of Shah Wali Ullah in this regard.

Shah Wali Ullah urged the people to obey the commandments of Allah Almighty, follow in the footsteps of the Holy Prophet (PBUH). He asked the people if they were interested to achieve welfare and take benefits then they would resort to Quranic education and implement basic tenets of Islam upon their practical life in letter and spirit. He admonished the people to discard un-Islamic trends and practices, live a simple life and
initiated the integration of Muslim society. He presented Islam in a more rational way to make it acceptable to maximum number of people. Shah Wali Ullah provided spiritual basis for national solidarity & harmony.

He rendered different kinds of pieces of advice for people belonging to different segments of society. He exhorted the rulers of that time to impose Islamic laws and mould their lives in accord with Islamic ways. He urged the soldiers and commanders of the time to go for 'Jihad' for the glory of Islam. He advised them that in order to succeed against the un-Islamic forces they should fight with pure intentions i.e. intention to promote Islam and no other intention should find space into their minds. He advised the traders of the time to adopt those methods of business and trade that were adopted by the Holy Prophet (PBUH) when he was indulged in business and trade.

6.2.5 Unity of Muslim Ummah

He discouraged the attempts to mix and unify Islam and Hinduism. He urged the Muslims to maintain their separate status. He launched integrated and sincere efforts to curb the menace of sectarianism. He urged the Muslims to resort to the Muslims of other areas of the world for solidarity and unity.

6.2.6 Political Services

Shah Wali Ullah provided political leadership to the Muslims of the sub-continent. He worked for awakening the Muslims from the political slumber. Marathas were the greatest obstacle in the way of the Muslim revival in the sub-continent. According to Shah Wali Ullah, if this obstacle was removed then the way towards the revival of Islam and reformation of the Muslims would be cleared and smoothened. That was why he started aggressive efforts to remove this obstacle.

In this regard, he started writing letters to local Muslim commanders and rulers to forge unity amongst their forces and this united force, Shah Wali Ullah opined, would be able to defeat Marathas. Due to the convincing letters of Shah Wali Ullah, a number of local commanders formed a united front against Marathas. Prominent amongst them were Najeeb-ud-Daula, Shuja-ud-Daula and Rehmat Khan. They started their expedition against Marathas but unfortunately they could not succeed rather defeated by Marathas. After getting disappointed from local commanders, Shah Wali Ullah resorted to outside for help. Ahmad Shah Abdali was the ruler of Afghanistan at that time. Shah Wali Ullah started writing letters to Ahmad Shah Abdali and urged him to discard the life of luxuries and start living a life based on Islamic principles. He also exhorted him that he was a Muslim and Muslims of the sub-continent were his brothers and he was morally and religiously bound to help his Muslim brothers in this time of crisis.

After being convinced by the letters of Shah Wali Ullah, Ahmad Shah Abdali decided to help his Muslim brothers out in the sub-continent. He rushed towards the sub-continent in order to crush the forces of Marathas. In 1761, a decisive battle was fought between the forces of Ahmad Shah Abdali and Marathas in which Ahmad Shah Abdali inflicted a crushing defeat upon Marathas. Ahmad Shah Abdali blasted the power of the Marathas.
and forced them to retreat away from Delhi. In this way, because of the efforts of Shah Wali Ullah, a great obstacle in the way of revival of Islam and regeneration of Muslims was removed.

6.2.7 Works of Shah Wali Ullah
Throughout his life span, Shah Wali Ullah wrote 50 books on various branches of knowledge and Islamic learning i.e. mysticism, religion, economics and politics.

His outstanding work is ‘Hujjat Ullah-al-Baligha’. This book is also called encyclopedia of religions. In this work, Shah Wali Ullah has explained in detail the causes of religious and social decay of the Muslims and the measures to overcome these causes. Shah Wali Ullah highlighted the importance of ‘Ijtehad’ in this writing and mentioned intellectual and scholastic requirements of a ‘Mujtahid’.

‘Izalat-ul-Khafa’ was another worth mentioning work of Shah Wali Ullah. In this work, Shah Wali Ullah tried to remove misunderstanding between Shias and Sunnis.

For creating balance amongst four schools of thoughts (Hanafi, Hambali, Shafi & Malaki) in Islam, Shah Wali Ullah wrote ‘Al Insaf fi Bayan-i-Sabab al Ikhtilaf’.

Shah Wali Ullah died in 1762. After the death of Shah Wali Ullah, his sons continued the work of their father. After getting inspiration from their father, Shah Wali Ullah’s two sons, Rafi-ud-Din and Abdul Qadir translated Holy Quran in simple Urdu language.

The institution, ‘Madressa-i-Rahimia’, which was managed by Shah Wali Ullah, became centre of excellence of Islamic knowledge in the sub-continent and prepared religious nationalists who interpreted Islam according to his teachings.

Self Assessment Questions
1. Why had Shah Wali Ullah felt the need to translate the Holy Quran?
2. Why had Shah Wali Ullah invited Ahmad Shah Abdali to attack Dehli?
3. What are the important books written by Shah Wali Ullah?
6.3 Fraizi Movement

6.3.1 Introduction
The Fraizi Movement has been considered as the pioneer movement for reformation of Muslim society in Bengal. It was launched in the first quarter of the 19th century by Haji Shariatullah. The prime focus of this movement was Bengal, one of the largest provinces of subcontinent. The objective of the movement was to purify the society from all the un-Islamic trends and habits and mould the Muslims to start following Islamic injunctions in letter and spirit. The problems, facts and realities of that time were so manifest and overbearing that it was not possible for this movement to ignore them. The ultimate focus of the movement was the people but these people were pre-occupied by the socio-economic deterioration, cultural alienation and extortion hence it was necessary to talk about the issues about which the people were obsessed in order to catch their attention.

The movement also focused its attention towards problems of the poor peasants who had been exploited by the zamindars and Indigo-planters. These problems were the result of Permanent Settlement introduced in 1793 by East India Company. The Permanent Settlement drastically changed the agrarian structure especially land holding in Bengal. Previously, there were small Muslim land holders but as a result of Permanent Settlement lands of the Muslims had been taken away by the Hindu land lords and they started imposing triple illegal taxation on the poor peasants.

The above mentioned aspects introduced cultural, economic, political and social color in the movement and that is why some of the analysts have called it cultural, socio-economic and religio-political movement. These aspects had widened the scope of this movement hence its importance as well. The movement was not an exclusive phenomenon here in Bengal. It was a contemporary to a number of other movements launched in different regions of the world. The Muslims had been going through decadence and deterioration all over the world and there was universal demand for regeneration and revival of Islam and the Muslims. The influence of the Wahabi movement on the Fraizi Movement cannot be ignored as there were at least some points which were common in these two movements i.e. Tawheed and Innovation in Islam. In addition to it, Haji Shariatullah stayed in Makkah and it was certain to come across the followers of Wahabi movement.

6.3.2 Ideology of Fraizi Movement
Fraizi Movement in addition to religion covered different aspects of society hence its ideology spread in different domains which encompasses in it religio-spiritual domain, socio-economic domain, political domain, cultural domain and its dogma and its concept of Khilafat. The pivotal of this movement was performing the farz (fundamentals of Islam). That is why this movement came to be known as Fraizi Movement. The basic premise of the movement was to convince the Muslims to start following the Quran and Sunnah in true sense. In terms of Fiqah, they were the followers of Hanifi School of thought. They stressed upon the message of Tawheed. Through these acts they aimed to cleanse the society from the all the un-Islamic trends and practices. The Fraizis
succeeded in making an impact of their efforts. As a result of their relentless efforts, the society got rid of a number of un-Islamic trends and practices which even include some practices amounting to Shirk.

In addition to the job of preaching, the Faraizi had a different thinking about the ways the things could be done effectively. They had a firm belief that the best way to bring about change and made the people return to the true path was to have government power which they thought is the most effective tool to influence the attitude of the people. They put forth the example of state of Madina and propounded that the Holy Prophet (PBUH) established an Islamic state and government and this step was a milestone in the spread of Islam. A state and government has all the resources on its disposal and when the job of preaching is done from state level it may bring about miraculous results. There was a government of the East India Company in Bengal hence the Faraizis considered it the government of infidels. The Faraizis were of the view that to gain political power is critical for effective implementation of injunctions of Islam. Under the Company Rule, it was not possible to effectively follow the teachings of Islam. They had gone to the extent that they declared that the Juma prayer is not valid under the rule of the Company. They were of the view that Juma prayer could only be valid here if an Islamic government was established.

In economic domain, Faraizis performed well and contributed a lot for the economic reforms of the people of that era. It was the demand of the situation to do something in the economic field. The circumstances were as such that there was a large scale exploitation of peasants and indigo planters by the Land Lords with the systemic support of the government. The government through different policies provided protection and over-riding rights to the large land holders and authorized them to collect revenue at the rate of their choice from the peasants and deposit a fixed amount to the government. This way the large land holders were depository fix revenue to the government but they were free to levy as much higher tax upon the peasants as was possible. This kind of policies led to massive exortion and deterioration of the economic conditions of the peasants. When the Faraizis started their religious reforms movement, the majority of the people whom they were interested to follow their ideals were poor and exploited people. It was not possible to move these people without striking at the issues which those people thought of themselves. The Faraizis sized upon this opportunity very well and raised voice against this exploitation.

The Faraizis proved to be adept in exploiting the situation in their favor. They forcefully started raising voice for the oppressed peasants and Indigo-planters. This strategy gradually won the hearts and minds of the villagers. The movement started gaining popularity with the masses. The poor and hapless people saw in this movement a solace, salvage and solution to their long haunting problems. The Faraizis managed to gather the people for protest against that exploitation. These protests happened to be widespread and created great impact on the government. The series of agitations and protests continued with different intervals from 1840s to 1880s. These protests produced very good results in the form of constitution of Indigo Commission in 1960. The Commission was a
milestone in the struggle for the reforms of agriculture system of Bengal. The recommendations of the commission made ever lasting impact on the economic policies of the British Government in India which culminated in the form of Tenancy Act of 1885. This was the Act that legalized the rights and interests of the peasants and provided them shelter from the horrible clutches of the Land Lords.

In the domain of culture, the Faraizis were very much concerned about the prevailing conditions wherein the Muslims as a result of living together with the Hindus adopted almost all of their cultural and social habits, customs and norms without realizing that some of those were thoroughly against the spirit of Islam. The Faraizis especially targeted those social evils which repugnant to the injunction of Allah and the Sunnah of the Holy Prophet (PBUH).

The Faraizis adopted two pronged strategy to counter the cultural and social evils of the society. First of all, they highlighted all those habits, customs and norms and condemned such habits, customs and norms. They declared that to follow these habits, customs and norms would amount to negating the basic principles of Islam. In this way, people were discouraged from following these habits, customs and norms. On the other hand, the Faraizis preached the habits, customs and norms which were in complete accord with spirit of Islam. They advised their followers to follow these habits, customs and norms in order to be true Muslims. In this way, the people were educated about Islamic habits, customs and norms and by following these habits, customs and norms the people were spared of un-Islamic trends and practices.

The organizational structure of the Faraizis was very effective and wide spread. The Faraizis named this organizational structure as the Khilafat system. This system had four tiers. The leader of the Faraizis had chosen for himself the title of Ustad (teacher) and Ustad was first tier of the Khilafat system. The second tier of the system was the Uparastha Khalifah. This Uparastha Khalifah was the advisors of the Ustad and remained in close contact with Ustad. The third tier of the system was Superintendent Khalifah and the fourth and the last tier of the system was the Gaon Khalifah. Usually a small village consisting of population equivalent to the Union Council of today was given under the leadership of the Gaon Khalifah. The Gaon Khalifah was entrusted with the task to interact with people and spread the message of the movement. A cluster of 10 and more Gaon Khalifahs were headed by the Superintendent Khalifah. The Superintendent Khalifah was provided with a helper who used to dispatch message to the Gaon Khalifah. The headquarter of the movement was at Bahadurabad where Ustad and his advisors (Uparastha Khalifah) resided.

6.3.3 Leadership of the Faraizis
The pioneer of the Faraizi Movement was Haji Shariatullah. He was born in 1781 in a poor family. When he was only eight years old his father died. It was very difficult for him to continue his education. He went to Calcutta and started his education in Madrasa-Alia. He also got education from another Madrasa in Murshidabad. The. At the age of 18 he travelled to Arabia. Here in Arabia he got his religious education which helped him
launch a great movement. He learnt Arabic and Persian. He was greatly influenced with Wahabi School of thought but he and his movement followed Hanafi school of thought. He returned from Arabia in 1818.

After his return from Arabia, he launched his movement. The movement proved to be effective and very quickly won the hearts and minds of the people of Bengal. The act that helped this movement won the hearts and minds of the people was the support this movement extended to the poor and helpless peasants. Although the movement was primarily a religious reforms movement but it was a manifestation of real statesmanship on the part of Haji Shariatullah that he touched an issue was critical for the people of that time and this way his movement in a short period of time was able to catch the attention of the masses. In a way, as Islam is a complete code of conduct and it encompasses in it all the spheres of life that is why Haji Shariatullah was justified to highlight an issue of the people of that time. Haji Shariatullah died in 1840 and left his sole son, Muhsinuddin Ahmad.

Muhsinuddin Ahmad became well known with the title of Dudu Miyan. Dudu Miyan succeeded Haji Shariatullah and started managing the affairs of the movement. This was the man who entered the agrarian sphere and the movement got the color of an agrarian movement. Dudu Miyan inculcated a sense of consciousness of their rights amongst the people. He imbied in the people confidence to rise against exploitation. He successfully organized the peasantry against the land lords and indigo planters. The movement’s ideology got currency with not only the Muslim masses yet the Hindu and Christian peasants also joined the bandwagon. This movement against the land lords and indigo planters was not without any reaction. The conventional methods of arms twisting prevalent in the sub-content were used against Dudu Miyan. A number of false cases were lodged against Dudu Miyan by the land lords and Indigo Planters. But Dudu Miyan could not be indicted in any case. The reason of the failure of these false cases was that no one was ready to give evidence against Dudu Miyan. These methods provided fresh blood to Faraizi movement and it continued to spread in the length and breadth of Bengal.

Dudu Miyan has two sons, Ghiyasuddin Haidar and Abdul Qafoor, who were minors. Dudu Miyan was concerned about the well fare and security of his two sons. He appointed a board of guardians. This board was entrusted with the responsibility of taking care of his two sons. In 1862, Dudu Miyan died and at that time his two sons were minors. This was the most critical time for Faraizi Movement. The Board of Guardians desperately tried to keep the movement intact. Abdul Qafoor succeeded as the leader of the movement and came to be known as Naya Miyan. Naya Miyan revived the lost spirit of the movement. Naya Miyan died in 1884.

After the death of Naya Miyan, Syeduddin Ahmad was proclaimed as the leader of the movement. Under the leadership of Syeduddin Ahmad Faraizi Movement got a new spirit. At the same time, the movement faced a challenge in the form of emergence of another reformist group. It was Taiyunis. Taiyunis provided an alternate system of reforms to the people. Given this fact, the Faraizis had to work hard and participated in debates in order
to prove it out to the people that the Fraizis are following and preaching the real essence of Islam and people should prefer their tack for the reformation of society.

He was a strong advocate of partition of Bengal. When the Hindus started protesting against the division of Bengal, he raised voice in favour of the division of Bengal. He extended support to the stance of Muslim leader like Nawab Saleem Ullah Khan. This spirit in favor of division of Bengal could not be furthered by the Fraizis due to the sudden demise of Syeduddin Ahmad. In order to pay tribute to his services the government honored him with title of Khan Bahadur.

After the death of Khan Bahadur Syeduddin, the leadership of Fraizis came into the hands of Rashiduddin Ahmad. He was the eldest son of Khan Bahadur Syeduddin. He became well known with the title of Badshah Miyan. He developed cordial relations with the government. He continued to extended support to the government. In 1911, when the partition of Bengal was annulled Badshah Miyan changed his policy of support to the government. He started opposing the government and extended support to each and every movement that was launched against the government. He actively participated in Khilafat Movement. He also contributed to non-cooperation movement against the government. Badshah Miyan continued with his anti-British policy for four decades. In 1947, when sub-continent was divided into two dominions, India and Pakistan, the Fraizis held a great gathering of all the Fraizis in a central Bengal city of Narayanganj. In this gathering, the Fraizis made a great announcement and declare Pakistan Dar-ul-Islam and announced that now all the Fraizis and all other people may perform Juma Prayer and Eid Prayers. This was a great change on the part of the Fraizis. This announcement was tantamount to accepting the fact that Pakistan has been established to implement and follow Islam.

Self Assessment Questions

1. Why had the Fraizis launched protest movement against the Zamindars of Bengal?
2. What type of Khilafat system established by the Fraizis?
3. What were the reasons that Syed Ahmad Shaheed turned against the Sikh rule?
6.4 Mujahideen Movement

Syed Ahmad Shaheed launched an important movement for the revival of Islam. His struggle was two pronged: purification of the Muslim society and destruction of the enemy. First we would go through the prevailing conditions which necessitated the launching of the movement.

6.4.1 Political Conditions
During that time Sikhs dominated the Punjab and the surrounding areas. They were inflicting unprecedented cruelties upon the Muslims. They had blasted the power of the Muslims. No political leader was in sight that could have rescued the Muslims from the horrible clutch of the Sikh rule. Ranjeet Singh was at its climax. He had inflicted wounds upon the Muslim dignity. Unqualified support of the British bolstered the Sikh rule. There was a hard need of a leader who could check the cruel treatment meted out to the hapless Muslims.

6.4.2 Religious Conditions
Sikhs denied the Muslims religious liberty. They kept the Muslims away from Islam by occupying their mosques and religious seminaries. A number of mosques were converted into places where they used to keep animals like horses, pigs etc. Restrictions were imposed upon the Muslims if they tried to follow the precepts and practices of Islam. Call of prayer was banned and cow slaughter was strongly prohibited. The Chastity of the Muslim women was frequently attacked. Mosques, mausoleum and other religious symbols of the Muslims were desecrated. Thousands of the Muslims were butchered in cold blood. All these facts necessitated the emergence of a sincere and dedicated leader. Syed Ahmad Shaheed effectively filled this leadership vacuum.

6.4.3 Early Life & Education
He was born on November 29, 1786, in Rai Brail. He received his early education from his father, Shah Ilm Ullah, who died when he was only 17 years old. After the death of his father he had to manage domestic affairs and responsibilities. His thirst for knowledge pricked him to go out for quenching it. He left for Delhi. In Delhi, he joined Madressa-i-Rahimia and became disciple of Shah Abdul Aziz and Shah Abdul Qadir. During that time, he was indulged in teaching and preaching activities but he was not satisfied with the work of only teaching and preaching. He had an inner desire to launch practical Jihad against enemies of Islam.

In 1810, he joined the army of Nawab Amir Khan of Tonk as a Horse-rider. For seven years he learned the art of fighting and military tactics. In 1818, The Nawab signed peace agreement with East India Company as his rule was under threat from the Company. Syed Ahmad Shaheed was not approve of this agreement so he left the army and returned to Delhi where he was again indulged in teaching and preaching for a while but he kept on convincing the people for practical Jihad.

After some time, he was able to win the support of a number of people. In 1820, he went
to Arabia to perform Hajj. After performing Hajj, he returned in 1824 and systematically started his Jihad movement. A number of prominent people, son in law of Shah Abdul Aziz, Maulana Abdul Haye, and son of Shah Abdul Ghani, Shah Ismail, and other people of family of Shah Abdul Aziz, made solemn commitment at Syed Ahmad Shaheed’s hand and joined his movement.

6.4.4 Jihad Movement
On January 16, 1826, he went out for Jihad from Rai Brailly. He adopted the traditional route to India for launching his Jihad movement. So from Rai Brailly, he went to Hyderabad, Sindh, then to Shikarpur to Bahawalpur to Balochistan to Afghanistan and from Afghanistan he entered the subcontinent via Khyber Pass and arrived in Nowshera which was declared his headquarters. A number of Afghans joined him. Ranjeet Singh got the clue and sent Sardar Budh Singh to crush the Mujahideen.

First battle between Mujahideen and Sikh forces was fought on December 21, 1826, at Akora. In that battle, Mujahideen inflicted defeat upon the Sikh forces. This victory, on the part of the Mujahideen, resulted in great popularity of the Mujahideen movement. More and more people, prominent amongst them were tribal elders and Sardars, started joining the movement. As a result, Mujahideen’s strength swelled to 80000.

On January 11, 1827, a number of rich people, commanders and two prominent Sardars of Peshawar, Yar Mohammad and Sultan Mohammad, took an oath of allegiance at the hand of Syed Ahmad Shaheed. Syed Ahmad Shaheed moved forward to Saidu Sharif and started preparing for a war against the Sikhs. There, Syed Ahmad Shaheed was poisoned but he escaped death but Mujahideen were defeated in the battle of Saidu. Ranjeet Singh induced Yar Mohammad and Sultan Mohammad and started propaganda against Syed Ahmad Shaheed in order to create hatred against Syed Ahmad Shaheed.

In the meantime Mujahideen regrouped and attacked Peshawar, occupied it and killed Yar Mohammad in 1829. Sultan Mohammad apologized to Syed Ahmad Shaheed and was pardoned. Syed Ahmad Shaheed appointed him the ruler of Peshawar. Shariah was enforced, Islamic state was established and Syed Ahmad Shaheed was declared Amir-ul-Momanin. Immoral and unethical activities and intoxicants were banned. When Islamic laws were enforced upon the Sardars, the tribal Sardars turned against Syed Ahmad Shaheed.

In collusion with these Sardars, Sikh forces attacked the Mujahideen in the night while they were saying their prayer and inflicted casualties upon the Mujahideen. Syed Ahmad Shaheed was disappointed with the treachery of the Afghan Sardars, moved to Kaghan and from there came to Balakot. Sikh army under commander Sheer Singh rushed towards the Mujahideen. Due to the betrayal of one companion, Mujahideen were besieged by the Sikh army. A decisive battle was fought between Mujahideen and the Sikh army. Mujahideen fought with great courage and zeal but on May 6, 1831, Syed Ahmad Shaheed, along with Shah Ismail, Maulana Haye and other important companions, was martyred. After the death of Syed Ahmad Shaheed, some of the
Mujahideen tried to keep intact the pace of the Jihad movement but they could maintain its unity, strength and zeal.

6.4.5 Objectives of the Jihad Movement

- **Islamic State**: Syed Ahmad Shaheed was of the view that first of all a true Islamic state would be established. This state would work for revival of Islam and reformation of the Muslims. Such a modern Islamic state could do the job of spread of Islam and welfare of the Muslims in an effective way. That state would be able to provide protection to the Muslims from the enemies of Islam.

- **Getting Rid of Sikh Oppression**: It was also one of the important objectives of the Jihad movement. As Sikh oppression upon the Muslims knew no bounds so it had become obligatory to eradicate that oppression.

- **Checking the British Influence**: The British were enhancing their influence day by day so Syed Ahmad Shaheed, after getting rid of the Sikh rule, was interested to deal with the British.

- **Getting Rid of Social Evils**: The Muslims had started adopting the values and social customs of the Hindus i.e., marriage extravagance, worshiping of graves, drinking alcohol, gambling and other social evils. Syed Ahmad Shaheed was interested to help the Muslims get out of this quagmire of the social evils.

- **Countering Christian Missionaries**: The activities of the Christian missionary had reached its peak and they were converting more and more poor Muslims to Christianity especially their poor children by opening schools and orphanage houses. Syed Ahmad Shaheed was perturbed over this development and was interested to curb the activities of the Christian missionaries.

- **Spirit of Jihad**: Syed Ahmad Shaheed was interested to reignite and regenerate the spirit of Jihad amongst the Muslims so that they could defeat the un-Islamic forces active during that time.

- **Peace & Tranquility**: With the weakening of the central government, rebellion aroused throughout the subcontinent which took a heavy toll on the peace and calm. Syed Ahmad Shaheed was interested to restore this calm, peace and tranquility so that work for the welfare of the people in general and of the Muslims in particular could be done.
6.4.6 Causes of the Failure of Jihad Movement

1. Betrayal of the Tribal Elders: Mujahideen reposed confidence and trust upon the tribal elders of the area but they betrayed and sided with Ranjeet Singh and the British.

2. Lack of Support from the Muslim Countries: Syed Ahmad Shaheed requested other Muslim countries to support the Jihad movement. Some of the countries gave assurance of support but no tangible support came out of any one of those countries that was why the movement could not receive the necessary strength that it deserved.

3. Poor Military Training: Sikhs were receiving training from the British but the Mujahideen were not provided proper military training which resulted in poor performance in the battle field.

4. Lack of Resources: Mujahideen fought with conventional weapons and they were poorly equipped but the Sikh forces were equipped with state of the art weapons of the time which boosted their position as compared to the Mujahideen.

5. Alien Territory: Mujahideen hailed from different parts of the country and the land of NWFP/Khyber Pukhtoonkha was alien to them. But the Pashtoon and Sikhs were local and capitalized on this fact.

6. Religious Bias: Syed Ahmad Shaheed strictly enforced religion not only upon the people yet upon the Sardars and their families as well. As a result of strict enforcement of religions principles the people turned against him and started propaganda that Syed Ahmad Shaheed belonged to some sect and we were the followers of another sect. This propaganda put fuel on the fire of sectarianism. In this way, some of the possible supporters of the movement were discouraged to join that movement.

7. British Role: During that movement, the British provided every kind of support to the Sikhs against the Mujahideen. This proved crucial and turned the tables on the Mujahideen.

8. No Proper Centre: Tribal Sardars when felt threatened with the strict enforcement of Islam forced Syed Ahmad Shaheed to change the centre of the movement. The centre changed to Balakot where Mujahideen were besieged.

9. Might of Ranjeet Singh: The might of Ranjeet Singh was as such that Mujahideen could not with stand the thrust of his power and strength. The army of Ranjeet Sindh was very strong and well equipped. There was a wide chasm in the power of army of Ranjeet Singh and the power of the forces managed by Mujahideen. This chasm worked against the Mujahideen and resulted in martyrdom of entire leadership of Jihad movement.

Self Assessment Question
1. What were the objectives of Mujahideen Movement?
2. What were the Causes of the Failure of Jihad Movement?
3. Discuss the role of Muslim countries in support of Mujahideen Movement.
Recommended Books


SUFI POETS OF PAKISTAN

Written By:  Dr. Manzoor Ali Veesrio
Reviewed By: Prof. Dr. Aman Ullah Memon

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INTRODUCTION

The Sufis Poets made considerable contributions to Pakistani languages and literature. However, the part which they played in the development of regional literatures was greater as is shown by the amount of Sufi thought in them. In fact, the promotion of Sindhi, Panjabi, Balochi and Pashtu literatures was largely the work of the this group. Apart from their spiritual work, which indeed is the most noteworthy, the Sufi's poets made valuable contributions in other spheres as well. They became the torchbearers of Islam in the Sub-continent and spread their teaching among the masses through their own local languages which they could easily understand. A brief account of their poetry contributions are included this unit.

This unit throws light on the history and historical background of various Sufi poets of Pakistan. A short history of the Sufi Order/Chain in the Sub-continent has been included in this unit. It narrates history as well as early life of the different Sufi poets of Pakistan. It also highlights origin, developments and their poetic contributions towards society. An effort has also been made to concentrate and focus province wise Sufi poet’s contributions. Their poetry in the Pakistani languages like Punjabi, Siraiki, Pashto, Sindhi, Balochi, and Urdu have been considered the literary traditions of Pakistan is incorporated in this unit.

OBJECTIVES

The aim and objectives of this unit are:

- to provide basic information to the students about mystic or Sufia Poets of Pakistan.

- to highlight role of Sufia poets in promotion of Islamic traditions in Pakistan.

- to trace history of various Sufi Orders and their influence on local population.

- to understand salient features of Sufi poetry of the different regions of the country.

- to underline Sufi poets contributions for wellbeing of Pakistani society.
7.1 Mysticism

"Mysticism" is a terminology which has become popular in societies through religion and religious realms. It is as ancient as the rise of human consciousness. It is the academic study of religious experiences. Mysticism believes that through spiritual practices one can experience the inner vision of God.

Sufism (Tassawaif): The Islamic version of mysticism is called Sufism or Tassawaif. The term Sufis which means those who are selected? This meaning is quoted frequently in Sufi literature. Some experts are of the view that the root of the word is Saff, which means line or row, applying those early Muslims who stood in the first row in prayer or supplication or Holy war. Yet others believe that it is derived from the word Suffa, which was a low verandah made of clay and slightly alleviated of the ground outside the Prophets Muhammad's Mosque in Madinah, where the poor and good-hearted people who followed him often sat. Some assume that the origin of the word Sufi is from Suf, which means wool, which implies that the people who were interested in inner knowledge and are careless about their outward appearances and often used to wear one simple garment made of wool all the yearlong.

According to Data Ganj Bakhsh Hajweri, some claimed that the name derives from Safa (purity), a quality epitomized in the ritual ablution practiced by Muslims. Whatever its origin, the term Sufism has been adopted by those who seek to find truth, divine love, inner knowledge, inner awakening and enlightenment. There are so many definitions of Sufism given by the great Sufi saints like Shaykh Ibn-e- Ajiba. According to him, Sufism is a science by means of which you learn how to behave in the presence of the ever-present Lord through purifying your inner being and sweetening it with good actions. According to Abul Hussain Nuri of Khurasan, Sufism is neither performing rituals nor the knowledge of science and philosophy. It means moral perfection and purification. Its means freedom, manliness, non-attachment (to worldly desires) and generosity (self-sacrifice). Sufism means enmity to world and friendship to God.

7.1.1 Development of Sufism

It is generally assumed that Sufism came into being at the end of the second or the beginning of the third century of Hijra. Some Sufi masters do not agree with this view and consider Sufism as old as Islam itself. It was brought into being as soon as the verses of mystical cult were revealed to the Prophet. The early Sufis are particularly interested in the theory of reunion of the soul and God (fana wa baqa). Bayazid (or Abu Yazid) Bistami made some improvements on the existing condition of mysticism by introducing the doctrine of self-effacement and self-annihilation. This is the final stage in the spiritual development of man when the individual self is absorbed in Universal soul. Thus, in a frantic stage of ecstasy, Mansur al-Hallaj declared: "I am the Truth" (Ana’l Haqq).

7.1.2 Sufi Orders

The twelfth century of the Christian era saw Sufis split up into several orders. Broadly, they are divided into the following major orders of fraternities:
(1) **Qadiriyya**: Abdul Qadir of Gilan or Jilan (1077-1166) was the pioneer of this Sufi order. He was born in Jilan district of the modern day Iran. He went to Baghdad (Iraq) for learning Islamic jurisprudence. He founded and preached his own Sufi Order which spread from Iraq to Syria, Central Asia, North Africa and India. He preached “asceticism, peacefulness, generosity, humanitarianism, and submission to the will of Allah.”

(2) **Naqshbandiyya**: The followers of Naqshbandiyya order traced back the origin of their doctrine to the first Caliph Hadrat Abubakr Siddique. Khwaja Muhammad Bahauddin (1317-1389) was the pioneer or Imam Tariqat of Naqshbandiya Sufi order. This school of thought sprang from Central Asia and spread to China, Egypt, Turkey, Java and Indian subcontinent. The word Naqshband signifies the link between the Creator and the individual. Naqshband is the combination of two words ‘Naqsh’ and ‘band.’ Naqsh suggest that the devotees should engrave the name of Allah in their hearts and strengthen their ‘band’ (means ‘bond’) with Allah. Naqshbandiya teachings emphasize on the Oneness of God and the realization of Ihsan (excellence). To them, Ihsan is in fact "the way of worship of God as if you see Him’

3) **Chishtiya**: The founder of this Sufi Order was Abu Ishaq Shami Chishti. The word Chishtiya is driven from the name of a village Chisht which was the birthplace of Abu Ishaq. The village was situated 30 miles away from the famous city of Hirat, Afghanistan.

Khwaj Muiniddin Chishti of Ajmir, popularly known as Ghareeb Nawaz (supporter of poor), brought this discipline of Sufism to the Indian subcontinent in the end of 11th century AD. The follower of the Chishtiya order emphasizes on charity, social uplift and generosity. They do not like to establish any relations with rich and powerful persons.

(4) **Suhrawardiya**: Ziauddin Abu Najib Suhrawardi (1097-1168) was the founder of this order. After studying Islamic laws in Baghdad he established an institution on the bank of reviver Tigris. His nephew Shahabuddin Abu Hafz Umar played a significant role in spreading the teachings of Suhrawardiya order. From Baghdad the message of Suhrawardiya silsila reached Indian subcontinent through the efforts of Bahauddin Zakriya of Multan and Jalaluddin Surkhposh of Uch sharif. Suhrawardiya masters preach that one cannot achieve the purest form of faith without Zikr (recitation or evocation of various names of Allah), adab (moral conduct) and the negation of ego.

7.1.3 Mystical Poets of Pakistan
Pakistan came in to being on 14th August 1947. Before this, it was an old and civilized land according to Tariq Rehman, “The area now called Pakistan is the heir to grand literary and philosophical traditions. Even excluding the whole pre-Islamic legacy of which the Sanskrit grammarian Panini is deservedly famous, there is much after the
coming of Islam which needs to be appreciated. As poetry was the major vehicle of ideas before the advent of modernity, it is poetry in Punjabi, Siraiki, Pashto, Sindhi, Balochi to which one should turn if one wants to understand the in genius Muslim literary tradition. Even a cursory glance at the poetry in these languages tells us that by far the best poets who have written in them have either been Islamic mysticism (Sufis) or deeply influenced by the Sufi world view and idiom."

In Pakistan there are so many Sufi saints and Sufi poets, who are famous not only in every nook and corner of Pakistan but also all over the world due to their spiritual knowledge, message of love, tolerance, peace and brotherhood. We should not forget their services to spread Islam. Majority of history and text books glorify the warriors and conquerors as depicting them as the real cause of bringing and spreading Islam in Indian subcontinent. However, it is the proven fact in the history of Indian subcontinent that Islam was not spread by the warriors but by the Sufi saints who did not hold any political authority. But, these Sufi saints reached the hearts and minds of the non-Muslims through spiritual power and generosity.

The Sufi saints of that time were neither missionaries nor traders. They were simple men drunk with the love of God and aimed only to work for Divine pleasure. They served humanity regardless of their faith, caste, creed and nationality. The Sufis created an environment of co-existence in a society where the Muslims were always a minority.

These Sufi saints played an influential role in spreading Islam not only in sub-continent but throughout the world. In sub-continent, Islam became more favorable due to the establishment of Khanqahs by these Sufi saints. In these Khanqahes, Sufi saints taught different disciplines of Islamic traditions. These Khanqahs also served as the shelters, lodges, community centers run by these Sufi saints. Many of these facilities were built in low cast, rural, Hindu vicinities. These Khanqahs were open for all without any religious discrimination and offered spiritual guidance, psychological support and counselling to the downtrodden people. These Khanqahs used to offer free meals to the needy people. By creating egalitarian communities, Sufis successfully spread their teaching of love, spirituality and harmony. It was this example of Sufi brotherhood and equality that drew people to the religion of Islam. Soon these Khanqahs became social, cultural the theological hubs for people of all ethnic and religion backgrounds and both genders. Through these Khanqahi services, Sufis presented a form of Islam that paved the way for voluntary large scale conversions of lower class masses of sub-continent. Due to these services and efforts of these Sufi saints, Islam spread far, wide, and deep in sub-continent. In this unit we shall further study about the message of these great Sufi saints in the form of their poetry.

7.2 Punjabi Sufi Poets

Punjab is the land of five rivers. It is not only big and thick populated province but also historically and culturally rich. Punjabi classical poetry is rich in mystical thoughts. The Sufis of the Punjab, like the Sufis of other parts of India, wrote for centuries together in the Persian language. They copied the phraseology, the similes and in fact the whole
system of Persian prosody and rhetoric and its entirety. In the middle of 15ht century, a
saint of Chishtiya order, Shaykh Ibrahim Farid, descendant of well-known Sufi Farid ud
din Ganj-i-Shakar of Pak Pattan, started composing poetry in the language of commoners
i.e. Punjabi. Later on, his example was followed by many more Sufi saints of Punjab like
Lal Huassain, Sultan Bahu, Bulleh Shah, Ali Haider and Hashim. A brief life sketches of
prominent mystical Punjabi poets and their poetry is being given below:

7.2.1 Baba Farid Ganj-i-Shakar (1173-75-1265)
Fariduddin, later Known as Baba (Or Sheyk) Farid Ganj-i-Shakar was born in Kothewal
near Multan. His grand-father Shoaib, came from Kabul and settle down in present day
Pakistan. In the end of the twelfth century Farid travelled to Multan and later to Delhi,
where he became the disciple of Qutbuddin Bakhtiyar Kaki. Kaki was a leading Sufi
of the Chistiya School. Thus Sheykh Farid was instrumental in spreading ideas of the
Chishti saints especially that of antiauthoritarianism, love for the downtrodden people
and humanism in Pakistan. Unlike the Sufis of the Suhrawardy order, the Chisti Sufis did
not accept endowment of land or money from rich and the ruling elites. However, they
did accept gifts from the public which sufficed to run their Khanqahs.

Sheykh Farid was the earliest poet of old Multani Punjabi, which is now called Siraiki
and his verse (In the form of Shloks) has been preserved in the Granth Sahib, the sacred
book of the Sikhs, in the Gurmukhi script. It has been translated into the Urdu nastaliq
script by Syed Nazeer Ahmad.

Farid! If love is born of greed,
call it, not love, but lust.
A roof of grass in pouring rain,
crumbles down and must

As if wood is loaf of mine
Hunger is my curry
those who eat the buttered bread
shall taste grief and worry

Some examples from Urdu translation;
7.2.2 Shah Hussain (1539-1593 or 94)
Hussain, generally known as Madho Lal Hussain or Shah Hussain, is often called the patron saint of Lahore and his death anniversary is celebrated in the famous Mela Charaghan (the fair of lights) held on the last Saturday in March. Hussain was a weaver by profession but he became a disciple of Sheykh Bhalol of Chiniot and became a Sufi. For the first twelve years he followed the injunctions of the Shariat but then he felt he had gained gnosis (marifa) and stopped observing the rules of the Islamic law. According to the accounts of Nur Ahmad Chishti (n.d) and Mirza (1928), he was reported to have fallen in love with a Hindu boy called Madho Lal. However, Hussain’s predilection for participating in traditional Hindu customs (playing Holi, celebrating basant i.e. the spring festival) made the orthodox ulema suspicious of him. However, the common people of the Hindu, Sikh and Muslim religions considered these things as the symbol of tolerance.

Let me be called, by each,
by the name of ‘Ranjah; dear
and none address me as ‘Heer’
I have become the ‘Ranjah’
by calling so on him

I have found the love of my choice
Who searched I everywhere.
All apprehensions’ gone
By coming across faqirs,
so sayeth Hussain faqir

May I be good or bad
still I am your, O Lord,
A poor hand maiden to thee
whom people take as made
and who in fact is dyed,
In rich and brilliant dyes,
of thee and thine O Lord

I am wandering thirsty, ever,
In lanes, in search of Him,
who constantly resides,
In these two eyes of mine,
How sweetly am betrothal,
To a nice and comely groom,
So Sayeth Hussain Faqir.

Some examples from Urdu translation;

7.2.3 Sultan Bahu (1631-1691)
Sultan Bahu is noted for the unique repetition of hu in the end to his poetic lines. As Ibn al Arabic regarded hahut as the divine essence, the sound of hu become spiritually significant. Indeed, 'Ibn Arabi is said to have experienced the vision of the highest divine essence in the shape of word hu. Thus the verses can be regarded to be a form of Zikr (dhikr), the repetition of the divine name and infinitum.

Bahu was educated by his mother at home but later he travelled to Baghdad where a saint of the Qadiriya order of Sufis, Shaikh Habib Ullah became his mentor. After some time, he was sent to Syed Abdul Rahman of Delhi who was a high ranking officer of the Mughal Empire. He died in 1691 and was buried at Khar Janan.
Bahu’s poetry belongs to the theosophical fashion in Sufism though it never expresses heterodox, or apparently heretical ideas of the Malamatiya School. The poems would have been lost but for efforts of Chanan Din, a shop keeper of Lahore the treasure of mystic poetry was collected and preserved.

According to Lajwanti Rama Krishna, “Bahu’s verses are composed in simple and unpretentious style. It has a wall-marked character of its own and rests entirely on the resources of the poet’s thought and knowledge of the language. There is an absolute lack of artificiality in the work of Bahu. Another thing which is creditable about him is that his verses are pious and bereft of all human love and its ideal”

When He had shown His self to me.
Lost, myself in mortality; 
There is no definite way or space.
To meet Him, He’s above time, space:
There is no love, none lives therein.
Take the veil, take off curtain
From the eyes, the innermost eye.
You will not find Bahu duality

Everyone seeks Faith’s protection,
But none is there for love’s attraction;
They pray for Faith, for love are shy,
My heart and soul are touched so high;
The stage to which love elevates,
Faith and belief can dream not states.
Protect O Bahu, my ardent love,
I wash my hands of Faith for love

Some examples from Urdu translation;
7.2.4 Bulleh Shah (1680-1752)

Bulleh Shah was probably born in 1680 at Uch Gilanian at Bahawalpur but later the family moved to Kasur. Bulleh Shah later became a disciple of Shah Inayat of Lahore who belonged to the Qadriya school of Sufis. This act came to be symbolic of social iconoclasm because Bulleh, a Sayed, was considered socially superior to his master Shah Inayat, who was an Arain (peasant).

Bulleh Shah was not only a social iconoclast, he also deviated from strict orthodoxy by dancing and singing which many Qadri Sufis did not forbid. His ideas changed as he moved towards theosophical Sufism and his verses about him being a lover of God without being a Muslim or a Hindu are recited by people who believe that tolerance is the key to existence in the modern world.

**A For Allah**

A for Allah who has my heart,
I have no knowledge of B,
Nor do I know what it means,
While A savors sweet to me.
I can't tell between O and Q,
It makes me dither and delve;
The rest will take care of itself

**Because of You**

Because of you, my love,
Because of you
My heart trembles like a shadow on water
Because of you
It you speak, no one can stop my chatter
Because of you
When you sleep I sleep, when you walk I follow
Because of you
Till love has besieged you, life is hollow,
Because of you, my love,
Because of you

Some examples from Urdu translation;

دل "الق" "الله باریکہ مرحوم "
"ب" "کہ بے سے کہا ایک "
"ب" "تھانہ سے کہا ایک کہا کہا"
7.2.5 Khawaja Ghulam Farid (1841 – 1901)
Khawaja Ghulam Farid is as much a symbol of Siraki culture and identity as Shah Abdul Latif is that of Sindh. He was born in 1841 in Mithan Kot in the Dera Ghazi Khan District and was brought up by his elder brother Khawaja Fakhruddin, who initiated the boy in the Chishtia order of the Sufis. At the death of brother in 1871 he became the head of the family Khanqah, and counted the ruler of Bhawalpur state, Amir Sadiq Muhammad Khan IV, among his disciples. In 1875 he went on pilgrimage to Mecca and wrote moving poetry about his experiences. Farid is especially known for his Kafis which may be defined as short lyrical poems with repeated refrains.

You Are The All
You are the All, the whole, whom none
As single or a part should view
You are the lord of paradise,
The bulbul and the rose are too.
The earth is your and so is heaven.
Who of your worth has any clue?
Because ‘Mansur’ has been impaled,
His brother make a strange to do
You’re Spirit, Likeness, Witnessing-
To this reality be true!
In heaven, limbo and on earth
There’s no one who can equal you.
Your love, Farced dwells at your side -
Why this idle search pursue?
I'M LOST
Without my beloved I'm lost
Without him what can I attain?

My darling has gone with his tents
And parting is all I obtain.

I'm tortured and racked by distress
How could you be so inhumane?

This courtyard oppresses my heart
I burn in a furnace of pain
uncaring of honour of shame
I wander through alley and lane.

Form love I'll get sorrows untold
It's best that I soon should be slain.

Some examples from Urdu translation;

7.2.6 Mian Mohammad Bakhsh (1826-1907)
The ancestors of Main Mohammad Bakhsh were from Mirpur, Azad Kashmir, but one of them, Khawaja Din Mohammad, moved to Khari where the poet was born and where he is buried. Mohammad Bakhsh was initially educated at home but later became a pupil of Hafiz Ghulam Hasan. As a boy he was fond of Jami's versified love story Yousuf Zuleikha and started composing poetry at an early age.

In the Sufi tradition of his days, he spent some time wandering about such as the tomb of Baba Badoh in Mirpur. He also travelled to Srinagar to learn from Sheikh Ahmad Wali; a mystic of Kashmir. After that he settled down in Khari, and died there.
Mian Mohammad wrote poetry in many genres and recreated several love stories known in his days. However, it is because of his versified love story Safar-ul-Ishq (the journey of love) that is known. This work is generally known as Saif-ul-Muluk because that is the name of the protagonist of the story who is a prince in quest of love and beauty. This theme, that of eternal quest, is the major theme of all Sufi love stories such as Heer-Ranjha etc, because it symbolizes the Sufi’s search for annihilation (fana) in God.

The world is not a destination
Oh this Sufi way
The worlds dissolve in many worlds
When you take your heart away.

And all the seven rivers that flow
Are like a single drop
And all hell-fire of seven regions,
It just a tiny spark.

When a host of shining angles
In love consumed itself
Only than the Light which Adam had
Did find a name itself.

When this world, which is a passing moment
Confronts a true wayfarer
Of no use, seen its gain and loss.
Those go for worldly weather.

O do not stay your onward step
Nor feel yourself uncalled.
This hard a job which you have met.
In your alment unresolved.

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O man!
Be not dismayed, stand firm and see,
Should many call you mad
With firmness comes success at last,
Brave men are never sad.
With hope move on, nor give up hope.
’Tis hope that leads your way.
Never give up quest, the Ques’ll hold
Its everlasting away.
Be not despaired for a moment, who knows
When the time would change.
The beggar’s bowl is always full on
return from beggar’s range.

If sorrow it be that joy gave
and sorrow were its need
Why man forget their sorrow past
when they at last succeed.

The heart which has a little spark
of feeling in its soul
This tale by me’ by the grace of God’
will lead him of his goal

Some examples from Urdu translation;

папку گے کاں دوسرے فرآمدہماں جنگ بھر ہوئے آپ سے اپنا کارکردہ
دور جمہوریت آپ کا بھر پھر ہوئے سی‌وے کی اس کال کا نہ
کہ کھا دو گھومن آئے تر آئے

<<<<

دیکھیمیں نے کہ اکھائی دیو کیا دھاکیا دیکھیمیں نے
اک میں کہ رہ کم کرنے کے سیکھنے اتی من میں

<<<<

پاپکے گے کاں بھی ہوئے دوسرے فرآمدہمہاں ہوئے آپ کا بھر پھر ہوئے
بالا کرہ بھت ہاں آپ کا کھا دو گھومن کا کچھ ہاں ہاں

Self-Assessment Questions
Q.1. Who was the first mystic poet of Punjab?
Q.2. By which name Shah Hussain is famous?
Q.3. Who is famous for the unique repetition of “hu” in the end to his poetic lines?
Q.4. Why Bulleh Shah is different from other mystical poets of Punjab?
Q.5. Which Sufi poet of Punjab is the symbol of Siraiki culture?
7.3 Sindhi Sufi Poets

Sindhi the old civilization of the world, gate way of Islam and land of Sufis. It is the birthplace of many intellectuals, philosophers, saints and mystic poets. The history of Sindhi language and literature is as old as the story of its civilization and culture. Reseed Bhatia wrote about Sindhi classical poetry: “Sindhi language is a handsome confluence of Semitic and Aryan languages and its poetry a wondrous conjunction of Hindi and Persian thought and philosophy. Its subject matter and content to reflect Sufism and morality. Sindhi poets followed the way of Attar, Rumi, Jami, Mehmud, Mulla Jami and Khayyam in interpreting the philosophy of “Wahadat al-Wajud (unity of Being). They have interpreted he mystical ideas of Sufism and morality of Greek philosophy through folktales and semi-historical love stories. It has shades of temporal as well as divine love, conflict between Dair-o- Haram (the Temple and the Mosque), stair on Mulla’s soulless interpretation of religion as well as Zahid’s (of the pious) insipid piety”(45)

There are so many Sindhi Sufi poets, who spread true massage of Islam, the message of love, equality, peace and brotherhood. Here we shall write a brief introduction and some examples from their mystical poetry.

7.3.1 Qazi Qadan (AD- 1551)

Qazi Qadan, who is also known as Qazi Qazan, is the first master of Tariqat elder, who introduced Sufi trend in Sindhi poetry. He was born during the rule of Sammas Dynasty. Though a native of Sehwan, he spent most of his life in Bakhar and Thatta. He composed his poetry in baits (Sindhi poetic genre, couplets). The collation of his poetry is known as “Qazi Qadan-jo-Kakm (Poetry of Qazu Qadan) which consist 117 couplets.

I didn’t study Kanz Qaduri nor
did I read Qafia.
It was another place where,
I found the friend.

Fasting, eid festival and Namaz are like lungs in flesh.
The way to find God lies someplace else.

Some examples from Urdu translation;

ترجمة:

اے ہلے بھی خواشہ بور دے امکن کے ہے ہم دیا بیت
ہم کہ اپنے ایام کے خوش کئی ہم گزر دیا بیت
ہمارے ہی ایام پر زیادہ اپنے ہی ایام دیتی
اس کر صحیح ہے اس کے سے ہم ہم ہم دیتی.
7.3.2 Shah Abdul Karim of Bulri

The first known poet of Sindhi, Shah Abdul Karim has been called by “Allama Umer bin Mohammad Daud Pota as the “Chaucer of Sindhi Literature.” He was born in 1536 in the town of Matiari (then called Mat Alvi) in the present Hyderabad District (Now Matiari district) in eastern Sindh. He died at age of eighty-eight years in 1624 at Bulri in village of Tahsil/taluka Tando Mohammad Khan (Now T.M. Khan is district). Shah Karim composed his poetry in Bait (couplets) genre. His collection of poetry is known as “Shah Karim-jo-Kalam (poetry of Shah Karim), which consist 92 couplets. His whole poetry is translated in Urdu and English verse.

Say Allah is one
learn no other speech
Keep on writing in your mind
this true word alone

First lose your self
then only you find Him
The Beloved is not separate from you
just turn your face within

Some examples from Urdu translation;

ترجمة:

حرف رقصت کے سویا محروم نیت یک
گیس کے سویا محروم نیت یک

مجریہ ان کے سویا محروم نیت یک
واہ جو حسن نیت یک

سے ہی حسن نیت یک
تک قانون کے سویا محروم نیت یک

بہترین کے سویا محروم نیت یک
7.3.3 Shah Lutfullah Qadri (1611-1679)
Shah Lutfullah Qadri is the first Sindhi poet of the Mughal occupation of Sindh, large collection of those couplets has been found and published in book form. He was also the first to take common characters of Sindh like laborers, farmer river-farers, gypsies, mendicants and ascetics as subject matter of his verses and expressed his views from their perspective and through them. This aspect of his poetry became an inspiration and worthy of emulation for Shah Abdul Latif—par excellence of Sindi language and literature.

His poetry is also infused with basic concepts of Sufism.
Do not live by outward knowledge and act,
look for the inward and spirit,
the beloved dwells inside every being,
all is Him, He is omnipresent,
duality is delusion, reality is oneness and unity of being.
The collection of his poetry is known as “Lutfullah Qadri-jo-Kalam” poetry of Lutfullah Qadri which was edited by Dr. Nabi Bakhsh Baloch.

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Some go where there is no reason or knowledge
Some go where there is advancement in poison taking.

****
What you take for duality or division is in actuality the Absolute.
Those who have reached truth perceive no one but the beloved,
Those who have learnt this lesson don’t perceive anyone else.

Some examples from Urdu translation;

7.3.4 Minyoon Shah Inat
Shah Inat Razvi (d. 1039 or 1035AH) preferred to call him “Inat” and had adopted this version by the name as his pseudonym. Shah Inat was the real forerunner and founder of the traditional Sufi poetry of Sindhi language. The poets, who come after him, emulated
him in choosing their subjects, diction and styles. He guided later poets not only in thought and content but also in technique and art. He experimented with the form of bait (couplets) genre and gave it the shape that was later adopted and popularized by Shah Latif. Vai genre, which was perfected by Shah Latif in thought and technique was invented by Shah Inat. Moreover, he was the first poet to use contents and characters of the romantic and semi-historical tales of Sindh to express his Sufism and other concepts. Shah Inat was also initiator of captioning various chapters of his poetry with the names of these romantic tales.

Keep saying quite so, never say no,  
Don’t go to Qazi’s, seat a Mufti inside yourself.  
Respond to a small call, ignore the big one.  
Be of service to creator’s creation,  
Look, only for bearing and meek won the day.

Ears are there to hear whatever is said or pronounced,  
Meditate n, reason so that you may equate Hama with Haqq.

**Some examples from Urdu translation:**

7.3.5 Shah Abdul Latif Bhitai (1689-1751)
The greatest name in Sindhi mystic poetry is certainly that of Abdul Latif, the saint whose tomb at Bhit Shah, is still the center of attraction for not only the people of Sindh but the whole of Pakistan. Moreover, he has become a symbol of Sindhi culture and identity.

Shah Latif was born at Hala Havali sometime in the late 1680s. After having travelled
extensively with mendicants he settled down in Bhit which came to be called Bhit Shah out of respect to him. Shah Latif’s influence on Sindh comes from the popularity of his poetry which is sung all over Sindh. The Risalo has thirty chapters (Called surds) based upon musical modes. He took the folk stories of the medieval Indus valley and used them as symbols of the divine quest. Then the tales of Sassi Punhun, Shoni Mahenwal (Suhni Mayhaar), Umar Marvi etc. are variation of the perennial theme of the Sufi’s quest for God (the Beloved). According to Dr. Annamarie Schimmel: “Shah Abdul Latif, in spite of his intense mystical feeling and his poetic talent, still maintained a certain reluctance in unveiling the mysteries of divine love. He usually speaks in allusions, in difficult and opaque, in oblique expressions. This tendency makes his style as complicated as it is attractive; it always induces the reader, or rather the listener, to meditate upon a verse that is repeated several times with slight yet meaningful variations. One may best characterize these verses as sighs, as heartbeats of a longing soul”.

Rasheed Bhatti has rightly said about Shah Abdul Latif, “Shah Latif is like an expansive sedate sea. It would not be improper to describe him as interpreter and annotator of Sufism in Sindh. His poetry is not only of high order, thought-wise but technique-wise it is a milestone in Sindhi poetry. He did not only polish the thoughts and concepts of his predecessors but also perfected the techniques and essentials of art. He took these subjects and techniques to such lofty heights that later poets followed him for centuries so much so that he is still shining like a polestar on the firmament of Sindhi poetry. Sindhi has yet to produce another Shah Latif. He is undoubtedly one of the greatest poets of the world“.

The collection of his poetry is known as “Shah -jo-Risalo” which means message of Shah Latif. It is translated in many languages like Urdu prose and poetry. English, Arabic, Persian, Punjabi, Siraiki, German etc. Many scholars did Ph. Ds on the personality and poetry of Shah Latif.

**Some examples from his poetry;**

“He is one and no one shares His Oneness”

those who said this with firm faith,

And earnestly accept in hearts Muhammad (P.B.U.H) as the cause of creation,

None of them ever strayed to unfavorable landing.

Echo is infact the sound,

You ponder and will discern that

They were one but in listening became two.

The palace is one, its doors and windows are numerous,

Wherever I look, the Lord is there.
Some examples from Urdu translation:

7.3.6 Sachal Sarmast (1739-1829)
Khawaja Abdul Wahab, commonly known as Sachal Sarmast, was born in Khairpur Mirs, Sindh. He was born during the time of the Kalhoras, grew up during the Talpur period and died just when the British had started influencing Sindh. He was reputed for upholding the truth (sach) and being intoxicated’ i.e. oblivious of worldly considerations (Sarmast). Thus he is known as Sachal Sarmast rather than by his real name.

Sachal has the distinction of having written poetry in Sindh, Siraiki, Persian, Punjabi and Urdu. Sachal was one of those who have been called theosophical Sufis who see God in everything and espouse the doctrine of Hamaust (All is He). According to Rasheed Bhatti: “Sachal was the first to proclaim Ana-al Haqq’ (I am the ultimate Truth)”. Instead of following the beaten tracks, he chose his own path and diction and thus showed his independence by in traducing new methods of expression on full of internal perspective and self-absorption.”

Dr. Schimmel said him “Attar of Sindh”. In this regard she wrote: “Sachal has been called “the Attar of Sindh” and in fact the influence of Attars imagery is clearly visible in his poetry. The generations of mystics who followed Sachal took over this practice, except for the members of the Naqshbandiya doctrine who have little sympathy for the martyr-mystic.

He is the greatest Sindhi poet due to his fine, interesting and new techniques. His Sindhi poetry is appreciated to a great extent because of the emotions and the new approach it embodies. The similes, metaphors and allegories used by this master of Sindhi poetry make him an ever shining jewel of Sindhi literature.
Some examples from his poetry

O Beloved, may I not forget you
Though all other memory from me flew
This is the purpose of my heard its meaning
with yourself I shall always be remaining

May I live and not die
Until my eyes on the Beloved Lie,
O Mother until my last day
This is my desire, I pray!

Within me is your blessed face
Within you, truly, have laplace,
As in the clouds resides lighting
Thus Beloved, within you is my being

Some examples from Urdu translation;

Some Assessment Questions
Q.1. Who was the first sufist poet of Sindh?
Q.2. Who was known as the Chaucer of Sindhi poetry?
Q.3. Shah Latif is the greatest poet of Sindh. Why?
Q.4. After Shah Latif, who is the most popular mystic poet of Sindh?
7.4 Pashto Sufi Poets
Pashto is a language of the Afghans, the Pashtoons or Pakhtoons, who are also known as Pathans. Pashto is an old language. Pashto literature is rich and the mirror of Pashtoon society. The earliest available literature of this language is related to the post-Islamic Era. This literature shows clear influence of Persian. The Pashto poets tried almost all the forms of Pashto poetry. In diction too, they followed the Persian style. In the beginning they used indigenous matters for their poetry but gradually they adopted Persian matters with some modification. Pashto is very rich in folk songs, epics, romances and love lyrics. Pashto literature has been divided into four periods.

According to Pattah Khazanah, Amir Keror, living in 770, was the first to have written a poem in Pashto. Mirza Khan Ansari a follower of Pir Raushan the founder of the Rauhaniyyah Mystic order was one of the most prominent poet of this period. His poetry reflected the teaching of his spiritual guide. He was the first Pashto poet who compose the mystic ghazal with emphasis on pantheism. He was also the first who completed his Diwan. The renowned Chishti saint Khwaja Bakhtiari Kaki was also a poet of Pashto and belong to this period.

The second period (1613 – 1772) is the most important for Pashto literature. It was during this period Khushal Khan Khattak and Rehman Baba flourished. Their contributions enhance the prestige of Pashto literature. Mysticism is also a main subject of Pashto poetry in this period. According to Dr. Annemarie Schimmel: “The most important period of Pashto mystical poetry coincided with the time of Aurangzeb slightly earlier than the heyday of Sindhi and Punjabi Sufi poetry. There had been a mystical movement in the days of Humayun and Akbar, the Roshaniyyah, so called after its founder Bauyezid Ansari, Pir-I-Rosham”.

7.4.1 Khushhal Khan Khattak (1613-1689)
Khushhal’s poetry presence a true picture of socio-political history of his times. He drew his metaphors and similes from his own soil and society. He gives full attention to the formal aspects of poetry and remove many irregularities of form which he inherited from his predecessors. Khushhal was a versatile genius. He was a general, a politician, a thinker and above all a poet. He had a message for posterity which comprised lofty ideas of honor, courage and struggle. His poetry is a source of inspiration and pleasure for the readers. Even Iqbal could not help being moved by his thought. Khushhal Khan Khattak has never been seriously considered as a Sufi by any scholar but he did write, among other things, lovely verses of mystical flavour.

Khushhal was born at Akora, which is near Nowshera on the Garand Trunk Road. He was a Chief of the Khattak tribe. He served the Mughals for a brief period. Later, Khushhal fought against the Mughals and tried to unite all Pashtoon tribes, including Yousfzais and the Afridis to drive out the Mughals from the Pashtoon land. Khushhal has written on many themes like morality, mysticism, medicine women and mannerism.
Miracles
Jesus opened the blind eyes,
But never made a blockhead wise;
(Wisdom cometh from on high)
years of training and tuition
Will not bring it to fruition

Nor will years of industry
(Tis the gift of God Most High)
Though by locks be henna-stained,
youth by dye is not regained
Youth is different from dye,
(Tisa gift from God Most High)
Youth, like Wisdom, from on high.

Translated by Evelyn Howell

Love in a Garden
When her petal led lips are parting,
whitest pearls do lose their luster;
When her glance to me is darting,
Fades the fairest flower-cluster;
Roses, shamed, forget to blossom
Brighter radiance to discover
In the budding of a bosom
 Flaunting as to Bee the clover;
She the rose, her grace bestowing
On the thorn that waits her pleasure,
Ithe fountain, faintly glowing,
Mirror of a garden’s treasure,
Lover, loved, together knowing
Rapture passing dream or measure.

Translated by Olaf Caroe.
7.4.2 Rahman Baba (1653 – 1709)

Abdur Rehman, generally known as Rahman Baba is un-disputably the greatest mystic poet of Pashto. According to Schimmel: “Rehman Baba a mystic of the Chishtiya order who lived during the Aurangzeb period and is usually regarded as the best mystical poet in Pashto. He lived his life in seclusion and his poetry reflect a sadness and ascetic feeling that are not too frequent in the mystical poets of his period.”

He was probably born in Bahadur Killi and was educated by the Mullah Yusuf Yusufzai. He belonged to the Chishtiya order and practiced asceticism somewhat like the mystics of the early period.

It can be deduced that he was well versed with the Persian classical poetic tradition. In fact Rahman Baba’s poetry is more in the central mystical tradition of Iran than that of Khushhal who has written on many other themes. One of Rahman Baba’s major themes is transitoriness of earthly life and the other one, predictably, is longing for the Beloved who appears to be indifferent.
The poetry of Rehman Baba reflects his inner experiences of Islamic spirituality. In a fine lyrical words, he wrote about his mystic experiences. Rehman baba did not altogether dissociate himself from worldly affairs.

He was not just a detached reclusive mystic oblivious and blind to the common problems of masses. Rehman Baba is the true representative of the spirit of the period he lived in. His poetry is a mirror to the virtues and ills of his time. Many of his verses have become proverbs in Pashto language. His poetry is also wonderfully expressive of love and affection.

**Love divine**

If in the world a friend you seek  
A strong supporter of the weak.  
This is your friend  
There is no other friend  
Dreams of her locks have ringed my heart  
As if a snake had ringed the mart  
You dream in vain  
Of any sweeter chain

God made this universe from love  
For Him to be the Father of there cannot be  
Another such as he

What duty more exquisite is  
Than loving with a love like His?  
A better task  
No one could ever ask.

No nightingale would ever woo  
A flower sweet, if then it knew  
That it concealed  
A thorn behind its shield

This early life no one retrieves  
He enters once and once he leaves  
So do not spurn  
Your first and only turn

The water bubble you should pay  
Attention to, if your own days  
You wish to count  
They come to that amount
With Majnun’s image on his heart
Love’s tribulation for his part
Rehman will take
But never love forsake.

**Destiny**
When no one can avert this destiny,
How can he counsel others as may be?
Whose sorrow is it proper to take on,
When no one can avert what God has done?
What written in your destiny remains
Is not obtained by labor or by pains
If fate and will you must regard as one,
Then who can put the blame on anyone?
Torment and grace emerge with equal skill,
Do not ask philosophers about God’s will
Recall the piety of old Iblis,
If in your piety you find release
A man presence may shed, but habits cling,
God make no on addicted by bad things
RAHMAN is caught by Separation’s flood
Will someone help him for the love of God?

Some examples from Urdu translation:

1. جس نے ہوا کی ا��ا کی ہوئی
2. سب کا بہتر ہے، جن میں شاہر
3. نہ احسان سے ہوہیت میں
4. پہلا کر ہوئی کیا آتے رہد
5. دمہ خالق دوسرے اور
سید علی ملکی

کتاب حضرت علی علیہ السلام

خوب دافع ہے کہ کبھی بہرہ

ترجمہ:

دیر میں روح ہو کسی کل ہلوقہ نظر
گر خدا کی نیا کی نور یہ کہنا تاکن
کوئی گاہ جگہہ جا رہے ہو ہاں ہاں ہاں کوئی گاہ جگہہ
تو تھن مولانا بہ بہ مولانا
انتواص خدا نظری کو وہاں کوئی
ہنی تو ہوئے رحمان اس دن urge کہا ہوگا
گر رہے جا رہے خدا نظری کوئی

Self-Assessment Questions

Q.1 From which period mystical heritage can be found in Pashto poetry?
Q.2 Who may be consider the prominent figures in Pashto Sufi poetry?
Q.3 What is the mystical status of Khushal Khan Khattak?
Q.4 To what extent Rahman Baba leads the mystical thoughts in the context of Pashto poetry?
Q.5 What is the difference mystical thought of Khushal Khan Khattak and Rahman Baba?
7.5 Baluch Sufi Poets

Baluchistan is a multi-lingual province of Pakistan. Balochi is a major language of Baluchistan. It is an ancient language with a great literary history. Balochi literature is not devoid of religious or didactic poetry. In fact, religion is in such a regulating force for Baloch society that no poet can afford to ignore it. The Baloch poets have been expressing themselves consciously or unconsciously in such a way that it established their identity as Muslims. Direct or indirect references to Muslims personalities are common in Balochi poetry. It is said that a Baloch is a lover by birth, half a poet by temperament and adventurist by nature and a swordsman by profession. The blend of all these qualities makes good romantic poetry, which Balochi literature is fortunate to possess.

Balochi romantic poetry consists of some of the very interesting love stories laminated with mystic expression such as the tragic romance of Hani and Shah Murid, the story of Bibarg and Granaz and the sad separation of Shahdad and Mahnaz. Most of the stories are based on indigenous folk material. These stories have been composed many times over by different poets. This poetry also faithfully depicts the land, the people and their social life. Love lyrics are special feature of Balochi poetry. They are not of descriptive nature only. But they also exist independently. Jam Durrak and Mast Tauq Ali are the most outstanding lyricists of the Balochi language. Here we describe brief life sketch and some examples of mystic poetry of two great mystic poets Jam Durrak and Tauq Ali Mast of Baluchistan.

7.5.1 Jam Durrak (1714-1784)

Jam Durrak is the most outstanding lyricists of Balochi language and was the contemporary and favorite poet of Kalat Ruler of Nasir Khan. Though he was associated with the court of Kalat but he did not compose the single word and praise of the Khan because this type of poetry was unprecedented in Balochi. Jam Durrak was the first poet who brought Balochi lyric close to Ghazal and thus initiated change of content and style in Balochi poetry.

Jam Durrak belonged to the Domki tribe of which his father, Karam Khan was a powerful figure. He fell in love with a beautiful woman whose beauty seems to have inspired many of his poems. Although these are not clearly intended to be mystical, they do fall in the tradition of love poetry inspired by the mystic apprehension of divine beauty. His work has been translated in both Urdu and English languages. Muhammad Sardar Khan Baloch’s view about his romantic poetry, he wrote: “Through all his romantic life, Jam seldom looked heavy, sour and sad as is shown by his poetic compositions. Without a badge of bitterness, he seems ever fresh and hopeful and never dejected or defeated by inward impediments. Usually in virtues beauties, living and liking, beloved exceed account and this we find in his compositions to the climax of expression.”
I and Thee
My heart is designing
A strange Stratagem Today.
It discloses its inner eyes,
Meditates on Secret thoughts:

Sometime it behaves soothingly,
But often worries (Me),
(And) makes me a white scape goat
For the beloved:
Let the beloved be kind,
I am not insane,
She assumes airs and leaves me
To die in distress:
O friends, lend thine ears
To the lamentations of Jam,
These are pleasant,
I will tell else more.

A poem
The cloud that passes unasked from Heaven.
Comes from the direction of my beloved.
Last night I met my love face to face
The lightning flashes out,
It is my love that has awakened me.
The scent from her locks has seized me with sweetness.
Separation from her melts me as wax in the night watches.
I spring up like the flame of Kahir.
I am without rest in the midnight
Watches from the sweetness of meeting with my love.
Give my body a little breathing-space from pain:
I will not say “no” to my love’s command,
My body is as a shield held out to protect me.
Let my eyes be gladdened by the sight of my fair one.
Some examples from Urdu translation;
7.5.2 Tauq Ali Mast (1825-1892)

Tauq Ali Mast is a famous poet of Balochi language. He was born sometime between 1830 and 1840 in a poor family and died in 1885 or 1896. He fell in love with a married woman with whom he could never meet. He lost his senses as a result of this unsuccessful love affair and was called Mast (Insane) by the people. This tragic love charges his poetry with burning emotion. He is also regard as the mystic poet of Balochi language.

Tauq Ali Mast belongs to the period of oral literature of Balochi language. According to Muhammad Sardar Baloch, the most significant event of Tauq Ali’s life was the sight of Sammo, the beautiful wife of a Marrinomad called Phuroi in whose house the poet was staying for a night. He became so distracted that he appeared to be intoxicated because of which the word Mast (the intoxicated one) is used after his name. Such violent passion is interpreted in Sufi literature as the experience of being possessed by God to the extent of for getting the world. This experience is central to Mast’s poetry giving it an erotic and deeply emotional dimension.

According to Muhammad Sardar Khan Baloch he is the nightingale of Balochistan. “In all his poems, from beginning to the end, we find an undying fire of pure love burning with purest sentiments with least exaggeration and without any ornamental language. His sentiments depict the cry and pathos of a most-sincere and most sublime heart, absolutely free from carnal passion.

Some examples from his poetry:
The caravan of mankind
Started from Adam
It was so predestined
By the Almighty God

He only knows
His secrets and Powers,
He, the succor of the pious people,
May have mercy upon me;
I have composed a poem
Describing the story of Tauq 'Ali.
The intoxicated one (Tauq 'Ali) went
To a foreign territory with peace and pleasure

Translated by: M. Sardar Baloch.

Some examples from Urdu translation;

ترجمہ:

وادی کا ہفتہ کی ذات سے
دو پاؤں سے تھا ہے,
تھبت ہے پر آسٹریا کی سلما سے وہاں,
سیرالی فرائش ہے جہاں آورونہ ہے
تھور کرم پر تارید کر
کسی نے اور ہمیں جھاڑ کرنا,
کہ کسی قیمت کے درمیان دیدار سے تھا ہے،
تنم جن دریوں کی طرح دیکھ رہا
تیرابن کہوک کے گنچ کے دارجین
کہ گیس کے دریہ کا کامیابی دل اور
ادھی جگ کے دیو کا بھٹپ ہے،
سیرالی فرمائش اور دریا دیکھ رہا
سینا کہ تھیو ہے تیرابن

tein ہے اس کے ساتھ ساتھ کوچھ تجربہ
کہ گیس سے دست راست ہے، جہاں ہم ہون گے

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Self-Assessment Questions

Q.1 Who was Jam Durrak?

Q.2 Who is known as the nightingale of Baluchistan?

Q.3 What do you know about Tauq Ali Mast?

Q.4 What is the difference between mystic thoughts of Jam Durrak and Tauq Ali Mast?


3. Baloch, Muhammad Sardar Khan, 1984, Literary History of the Baluchis Quetta, Baluchi Academy


MUSLIM IDENTITY IN THE SUB-CONTINENT
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INTRODUCTION

This unit would trace out the history of formalization of Muslim identity in the subcontinent. The first and the foremost person in this regard was Sheikh Ahmed Sirhind. The circumstances during the days of Sheikh Ahmed Sirhind were such that there were attempts to merge Islam with other religions. Sheikh Ahmed Sirhind was well aware of the fact that this merger would be at the cost of Islam. One of the prominent examples of mixing of different religions was Den-i-llahi. The unity amongst the Muslims and other religious communities would only be at the cost of Muslims compromising their religious beliefs. The purpose of these attempts were apparently political but actually there was systematic efforts to merge Islam with other religions especially Hinduism. Sheikh Ahmed Sirhind actively played his role and opposed all such efforts. He maintained that Islam was a monolithic religion and any attempt to merge Muslims with other communities would be harmful for the Muslims, hence, the Muslims would have to maintain their separate religious status. In this way, Sheikh Ahmed Sirhind contributed to the establishment of separate Muslims identity. Although he might not be conscious of the political ramifications of his ideas yet his contributions sowed the seed for asserting separate economic, political, religious and social status for the Muslims in the centuries to come.

Sir Syed Ahmad Khan may be credited for formalizing a separate Muslim identity. The circumstances before and after the 1857 War of Independence had created very awkward situation for him. His sympathies with the Muslim cause did not permit him to stay away and remain a spectator when the Muslim community of the subcontinent was in crisis. He started a well-orchestrated and goal-oriented struggle for the revival of the Muslims. His reform strategy focused on educational revival of the Muslims and establishing an environment of cordiality with the British. For this purpose, he established a number of schools. In the same way, he played his role in other fields to further the cause of the revival of Muslim glory. In the aftermath of Hindi-Urdu controversy of 1867, he was convinced that Hindus and Muslims were two separate entities. Indeed, the Aligarh Movement later on played a significant role during different movements launched to safeguard the rights and interests of the Muslims of the subcontinent.

Allama Muhammad Iqbal was a poet, philosopher, politician and reformer. His sensitive nature kept him conscious especially regarding his land where he lived and the people he was associated. His initialpoetic versions were marked by Indian Nationalism. The circumstances provided him insights into the attitudes and minds of other communities, hence, he drifted toward pan-Islamism and ultimately landed into the domain of Muslim Nationalism. He realized that the Hindu community was insincere with the Muslims and wanted to dominate the subcontinent and exploit the available resources of the subcontinent in their favour. Hence, he played his philosophic role and clarified the minds of the Muslims regarding the modern concept of nation and Ummah. He envisaged a piece of land for the Muslims where they would be able to follow the system of their choice. He stressed that it was not only beneficial for the Muslims rather it would also be suitable for the Hindus.
Quaid-i-Azam Muhammad Ali Jinnah was a great man who got insight from the ideas of earlier Muslims scholars and reformers. He refined and materialized these ideas into a practical and tangible reality in the form of establishing a separate state for the Muslims of the subcontinent. Being an intellectual and Indian nationalist, he started his political struggle for the self-rule of the people of the subcontinent. He worked hard to bring Hindus and Muslims at single platform so that unity should be created among them and a united struggle be launched for the self-rule in India. Initially he succeeded but the negative attitude and insincere motives of the Hindu leadership had done away with that hardly earned unity. They launched their sole flight and rejected the already accepted demands of the Muslims. Quaid-i-Azam strived not to part ways but the attitudes of the Hindus and policies of the All India National Congress (AINC) compelled him to revisit his thoughts. He was convinced that the differences between the two communities were so deep-rooted that they could not live and work together. Thus, he opted for a separate homeland for the Muslims of the subcontinent which he ultimately achieved on 14 August 1947.

Majority of the Muslims leaders had gone through the same conceptual journey. Initially they spoke and acted for all the people of the subcontinent. They suffered setbacks at the hands of the Hindus and ultimately changed their thoughts about prospective Hindu-Muslim unity. After perceiving the manifest insincerity of the Hindus they decided to go for separate status, demands and finally homeland. It was obvious that the Hindus, generation after generation, ignored the Muslim community in all walks of life and remained constantly prejudicial towards them. Under these circumstances the Muslim leadership was compelled to guide their community in a distinct direction that ultimately led to the establishment of a separate homeland for the Muslim of the subcontinent.

**OBJECTIVES**

This unit has the following objectives:

- to pinpoint the significance of identity in general and Muslim identity in particular,
- to highlight the important phases through which the Muslims had gone to crystallize their identity;
- to highlight the efforts of Hinduism and Hindus to dominate Islam and Muslims;
- to point out the efforts of the Muslims' scholars and reformers to counter the challenges to Muslims identity;
- to describe that how the Muslim identity got matured,
- to bring into light the efforts of the great Muslims reformers for the unification of the Muslims of the subcontinent under a separate platforms,
- to provide insights into the struggle for a separate identity and homeland.
8.1 Sheikh Ahmad Sirhindi

Note: For detail studies of Sheikh Ahmad Sirhindi please see Unit No. 6 sub-section 6.1.

8.2 Sir Syed Ahmad Khan (Aligarh Movement)

The blame of the War of Independence of 1857 fell entirely upon the Muslims. They were held responsible for starting the war. That is why the British decided to punish them. The British devised a strategy to comprehensively persecute the Muslims. An unprecedented cruel policy was adopted against the Muslims. As a result, the Muslims fell from their position of eminence. Their properties were confiscated, their jobs were abandoned and they were deprived of opportunities in all the walks of life. English was replaced by Persian as an official language. This change inflicted a great damage to the Muslims.

The Muslims reacted to the detrimental policies of the British specifically targeting the Muslims. They were not ready to learn English but on the other hand, the Hindus quickly starting learning English and excelled in different fields of life. The Muslims lagged behind in all the fields. The Muslims became the most downtrodden community of the subcontinent.

Sir Syed Ahmad Khan was very much aggrieved over all these developments. He desired a respectable position for the Muslims. Sir Syed Ahmad Khan decided to check this trend and change the status quo. Sir Syed Ahmad Khan keenly observed the Muslims’ conditions and reached the conclusion that the Muslims because of their conservative and extremist attitude were losing ground so they would have to change this attitude if they were interested to regain their lost position of eminence. They were avoiding learning English and refusing to interact with the British. This attitude had kept them away from the British. According to Sir Syed Ahmad Khan, the British had strengthened their control over the subcontinent so they were going to stay here and the Muslims had to increase interaction with them in order to remove misunderstanding between them and the British in order to convey their grievances and problems and get those problems solved. Otherwise, the Hindus, who were not sincere with the Muslims, would excel in the fields especially in education and modern knowledge. All the services which Sir Syed Ahmad Khan rendered for the renaissance, revival and regeneration of the Muslims are comprehensively called Aligarh Movement.

8.2.1 Early Life and Education

Sir Syed Ahmad Khan was a scion of a noble family of Delhi. He was born on October 17, 1817. Name of his father was Mohammad Taqi. He received his early education from his maternal grandfather, Khawja Farid-ud-Din, who was a distinguished scholar and a
prominent mathematician of that time. Sir Syed Ahmad Khan received education of Holy Quran, Arabic and Persian languages, excelled in history, mathematics and medicines. His mother was a very wise lady who trained him on such lines that he developed great love for knowledge. This urge for knowledge helped him a lot in the future to guide the Muslims.

After education, he had to join the government service as his father had died and his family was going through financial difficulties. He started his government job as a Naib Munshi in 1839 at Agra. He was very hard working person. He was able to pass the exam of judge and promoted to the rank of Munsif (Junior Judge) in 1841. From 1842 to 1846, he served in Fatehpur Sikri. During the meantime, his elder brother died and he sought his transfer to Delhi as no one was there to take care of his family there in Delhi. From 1846 to 1854, he served in Delhi. While he was in Delhi, he wrote a book, Asar-us-Sanadid. This book had been written on the old and historical buildings of Delhi. He was transferred to Bijnour where he compiled another book History of Muslim Rule in India. He also wrote History of Bijnour in 1855.

Till 1857, he had completed almost 20 years in judicial service. Sir Syed Ahmad Khan was well known for his sense of justice, competence and his keen desire to promote the well-being of the people. The people held him in great esteem and reverence. He was in Bijnour when the war broke out. He rendered great services for the British during the war. He saved the life of a number of innocent children, women and old British people even at the risk of his own life. Once in Collector’s house, a number of English children and women had taken refuge but the people of that area got the clue of their presence. A number of people gathered there to kill those British souls. But Sir Syed Ahmad Khan was there and blocked the way of all those people who were armed with different kinds of weapons. In this way, Sir Syed Ahmad Khan saved the life of those innocent people by endangering his own life. As a reward for the services of Sir Syed Ahmad Khan, the British government offered him an estate but he refused to accept.

After 1857, he was transferred to Muradabad as a Chief Judge, then to Ghazipur, to Aligarh, to Benaras and then again to Aligarh where he was finally retired from the government service in July 1876. From 1877 to 1881 he served as a member of Imperial Council, in 1886 as a member of Public Service Commission and in 1888 he was given the title of Sir. He died on March 27, 1898.

8.2.2 Educational Aspect of Aligarh Movement
The strategy of Sir Syed Ahmad Khan was based on two fold program i.e. imparting English and modern education to the Muslims and cooperation with the British. Sir Syed Ahmad Khan braved extreme opposition from the conservative element as they were not ready to learn English. They considered English as the language of the infidels and enemies of Islam. But modern knowledge and books were available in English and without learning English it was not possible for the Muslim to excel in modern knowledge and compete with the Hindus. Sir Syed Ahmad Khan tried to remove this misunderstanding created by the orthodox elements. He declared that it was not against
Islam to learn English and modern knowledge.

Practical Steps: In 1859, he opened first school at Muradabad which imparted English education along with conventional education. In 1862, he opened another school at Ghazipur. First it was Victoria School and later it became a college. In 1863, he opened Scientific Society at Ghazipur. The purpose of this society was to translate the English books on modern knowledge into local languages i.e. Urdu, Persian etc.

In 1866, he went to Aligarh and also shifted all the set-up of Scientific Society to Aligarh. In 1866, the society started publishing a journal called Aligarh Institute Gazette. In this journal, modern knowledge was produced along with its translation i.e. one line used to be in English and the second line, translation of the first line, in Urdu. This way, Sir Syed Ahmad Khan provided an opportunity to the Muslims to learn modern knowledge in an easiest way. Another objective of this journal was to arouse good feelings amongst the British for the Muslims.

In 1869, he went to England along with his son, Syed Mehmoon, who gained foreign scholarship for England. In England, Sir Syed Ahmad Khan found an opportunity to understand British education system. Cambridge and Oxford schooling system greatly impressed him and he decided to replicate this system in India. On his return from England in 1870, he set up a body, Organization for Educational Development of Muslims of India (Anjuman-i-Taraqi-i-Taleem-i-Musulman-i-Hind), for looking into the feasibility to establish a modern school on the pattern of Cambridge and Oxford schooling system. Mohammedan College Fund Committee was set up in 1872 to raise funds for the establishment of the school. The members of the committee toured different parts of India and collected funds. They also requested the government to provide assistance for the said purpose.

On 24 May 1875, Mohammedan Anglo-Oriental (MAO) School was established at Aligarh where modern and eastern education was imparted to the students. In 1877, the school was upgraded to the status of M. A. O. College. It was open for the Muslims and the non-Muslims as well. This is the institute which later became the symbol of Pakistan Movement.

Mohammedan Educational Conference: This organization was established by Sir Syed Ahmad Khan in 1886 in order to carry the message of reforms to the Muslims. After the success of first experiment of opening modern college for the Muslims, Sir Syed Ahmad Khan was interested to get this experiment replicated throughout the subcontinent. Keeping this objective in mind, the Conference held public meeting in various parts of the country. A number of sub-committees were set up in all parts of the subcontinent. The organization served in cultivating the spirit of action and self-help amongst the Muslims. The discussions on modern techniques of education were held, ways were suggested and means were adopted to spread modern education amongst the Muslims. It included eminent scholars and leaders like NawabMohsin-ul-Mulk, Viqar-ul-Mulk, MaulanaShibli, MaulanaAltafHussainHali etc. These great personalities inspired the
Muslims with their academic achievements, political acumen and spiritual insights.

**British Mohammedan Association**: This association was established to make the British participate in the efforts for imparting modern education to the Muslims. This association also became a platform where the Muslim leaders and the British interacted with each other, exchanged views on the problems of the Muslims and the government and suggested ways to solve those problems.

### 8.2.3 Political Aspects of Aligarh Movement

The British perceived the War of Independence of 1857 as an attempt on the part of the Muslims to regain their lost political power. Sir Syed Ahmad Khan urged the Muslims to keep away from practical politics in order to give assurance to the British that they were not harboring rebellious intentions. In addition to this, Sir Syed Ahmad Khan was of the view if the Muslims started taking part in politics, their attention would be diverted from the work of education and economic development. He said that the Hindus had excelled in education and in economic field that was why they were in a position to take part in politics but if the Muslims took part in politics at this stage, they would lose ground to the Hindus.

After the establishment of the All Indian National Congress, Sir Syed Ahmad Khan forbade the Muslims from joining the Congress. The establishment of the Congress was originally meant for all the communities of the subcontinent and it had to work for the welfare of all the communities but it turned into a purely Hindu organization dedicated to defend and promote their interests. The demands which were projected from its platform appeared innocent and democratic but these demands were actually aimed at elimination of the Muslims. On observing Hindu posture of the Congress, Sir Syed Ahmad Khan advised the Muslims to keep away. He declared that it could never be sincere with the causes of the Muslims. He said that the advancement of the Hindus in education, politics and wealth had helped them dominate the organization. In order to compete with the Hindus on equal basis they would have to achieve the parallel status in education and economics as well.

The War of Independence created misunderstanding between the British and the Muslims. The British started perceiving the Muslims their enemies and were bent upon scraping the Muslims as a nation and in reaction the Muslims were unhappy with the British and kept themselves away from the British. Sir Syed Ahmad Khan perceived that it was essential to restore mutual trust and understanding without which any plan for renaissance would end in smoke. Sir Syed Ahmad Khan wrote a pamphlet on the causes of War of Independence in order to dispel the impression that the Muslims were solely responsible for the war. The name of the pamphlet is 'Causes of Indian Revolt' (Risala-i-Asbab-i-Baghawat-i-Hind). This pamphlet was later published in the form of a book. In this, Sir Syed Ahmad Khan explained the real causes of the War of Independence. He said that the Muslims were as much responsible for the war as the Hindus and other communities were. He maintained that the Muslims were dragged into the war because of the thrust of the circumstances and it was unworthy to single out the Muslims for the
whole episode. He put the blame of the war on the government and its dictatorial and oppressive policies. He said that the rebellion was the manifestation of the discontentment by the Indians. Sir Syed Ahmad Khan highlighted following causes of the war:
1. Non-representation of the Indians in the legislative council;
2. Forcible conversion of the Indians to Christianity;
3. Mismanagement of the Indian army; and
4. Other ill-advised measures undertook by the government.

He got published 502 copies of this work and sent 500 copies to the British parliamentarians and 1 to the Governor General. This work of Sir Syed Ahmad Khan greatly affected the minds of the British and to a great extent their misunderstanding about the Muslims was dispelled.

Sir Syed Ahmad Khan established British Indian Association in 1866 at Aligarh with the object to articulate the grievances of the Indians to the British. A number of delegations of the Indians were sent to the British parliament in order to apprise them of the problems of the Indians and urged them to take measures for solving those problems.

Sir Syed Ahmad Khan wrote another important book ‘Loyal Mohammedans of India’. In this work, he made a detailed account of the services of the Muslims that they rendered to the British. He urged the British that the Muslims were the loyal people and they deserved to be rewarded for their services.

8.2.4 Religious Aspect of Aligarh Movement
The Muslims were denied religious freedom after the war and it was due to the works of Sir Syed Ahmad Khan that the British relaxed restrictions on the Muslims with regard to religious liberty.

The Christian Missionaries were trying hard to erase Islam as a faith and system of life. They were issuing a false propaganda against Islam. A Christian writer, Sir William Muir, wrote a book ‘Life of Mohammad’. In this book, he made some objectionable remarks about the personality of the Holy Prophet (PBUH). When Sir Syed Ahmad Khan was in England, he devoted himself to the task of collecting material to give proper answer to Sir William Muir’s book. Sir Syed Ahmad Khan found a book, ‘An Apology for Mohammad and Mohammedans’, written by an English writer, John Davenport. This was written by John Davenport in order to give response to Sir William Muir’s book. Sir Syed Ahmad Khan got a number of copies of the book published with his own expenses. He also translated the book into Urdu. Sir Syed Ahmad Khan was not satisfied with the reply of John Davenport. His love for the Holy Prophet (PBUH) had kept him impatient. In order to vent this impatience and express his love for the Holy Prophet (PBUH), Sir Syed Ahmad Khan decided to write his own book on the personality of the Holy Prophet (PBUH) in order to highlight the glorious features of his personality. The title of the book is Essays on the Life of Mohammad (Khutbat-i-Ahmadiya). He spent huge amount on the publication of this voluminous book even his financial condition was not so good but he got some loan and spent it on the publication of this book.

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Sir Syed Ahmad Khan wrote a philosophical commentary on Bible known as ‘Tabaeen-ul-kalam’. In this work, he pinpointed the similarities between Christianity and Islam. Its main purpose was to eradicate the unnecessary tension between the two communities i.e. the Muslims and the Christians.

Sir Syed Ahmad Khan was a highly tolerant person and had friends in all the communities and circles. He encouraged positive attitude towards other religions. He tried to spread rational understand of tenets of Islam. He openly negated what he was unable to conceive and understand. That is why for some of his approaches he was blamed by some hard liners as being an agent working against Islam. He was alleged to be subverting some of the concepts of Islam.

8.2.5 Social Aspect of Aligarh Movement
Sir Syed Ahmad Khan was very concerned about the social conditions of the Muslims. He undertook practical steps for social uplift of the Muslims. In his work ‘Tehzib-ul-Ikhlqaq written in 1870, he outlined the ethical aspects of Muslims’ life. He advised the Muslims to adopt new trends of life.

Sir Syed Ahmad Khan opened a number of orphan houses and accommodated maximum possible number of orphan children of the Muslims as he had not wanted these children to go to the orphan houses opened by the Christian missionaries where these innocent children were forcibly converted to Christianity.

An organization, Anjuman-i-Taraqi-i-Urdu, was established by Sir Syed Ahmad Khan for the protection of Urdu language which was under threat from the onslaught of the Hindus.

He started another magazine, Ahkam-i-Ta’am-i-Ahle-i-Kitab (Principles of eating and Dining of the People of the Book), wherein he discussed etiquette and principles of eating and dining in Islam. He declared that it was not against Islam to eat with a Christian on the same table.

8.2.6 Sir Syed Ahmad Khan and Two Nation Theory
Sir Syed Ahmad Khan was true patriot and loved India very much. Initially, he was in favor of concept of one nation. He strongly advocated Hindu-Muslim unity but the negative attitude of the Hindus forced him to change his thoughts. In 1867, in Benaras, a number of Hindus along with their leaders agitated against the imposition of Urdu in offices and courts. They demanded that the Urdu in Persian script must be replaced with Hindi in Devanagri script as the language to be used in offices and courts. The government surrendered to the demand of the Hindus and replaced Urdu with Hindi in some provinces.

Sir Syed Ahmad Khan thought what was the harm in using Urdu as the language in courts and offices as the Hindus were also well versed in Urdu but they demanded its
replacement with Hindi as Hindi was the symbol of their culture and that was why they wanted this to be imposed and they were not ready to accept a language which represented the culture of the Muslims. Sir Syed Ahmad Khan perceived if the Hindus were not ready to accept a symbol of the culture of the Muslims how they could accommodate other demands and rights of the Muslims. He further pondered that the difference between the Hindus and the Muslims are so manifest and deep rooted that these had become the part of their psyche. Their thinking approaches and patterns were different. He declared that they could not prosper together as they were two separate nations. This was the time when he used the word two nations for the Hindus and Muslims which, later, developed into a comprehensive concept and helped the Muslims in identifying their true destiny. It was because of the Hindi-Urdu controversy that Sir Syed Ahmad Khan changed his thoughts.

8.2.7 Impacts of Aligarh Movement
The movement injected life in dormant body of the Muslims. It helped them regain their lost position of eminence. It revived confidence in them to struggle for their economic, educational, political, religious and social rights. It left great impression on every sphere of life of the Muslims. It reigned hope, self-confidence and spirit of self-help amongst the Muslims. It showed new ways to progress. It opened the doors to modern knowledge and economic prosperity for the Muslims. It provided a nursery of leadership to the Muslims of the subcontinent who provided them guidance towards their destiny. It helped the Muslims in getting rid of religious bigotry and intolerance and inculcated in them modernity and tolerance for other communities and religions. It were the graduates of Aligarh who established a great political party for the Muslims of the subcontinent in order to protect their political interests and rights. This movement worked as a soul of the Pakistan Movement. Aligarh institute worked as a centre of activities during Pakistan Movement and was almost headquarter of the activities of All India Muslim League.

8.2.8 Aligarh Institute After Sir Syed Ahmad Khan
Sir Syed Ahmad Khan was main architect of Aligarh Institute. He conducted its affairs in an excellent manner and created enthusiasm. He converted the college into a great institution. It achieved stability in financial and administrative affairs and excellence in academic sphere. In 1889, Sir Syed Ahmad Khan handed over the management of the institute to a Board of Trustee and he himself became a secretary to the Board and worked efficiently. After his death his son, Syed Mehmood became secretary but he was a very weak administrator and could not handle the affairs effectively and resigned in 1898. Mohsin-ul-Mulk became the secretary who was an able administrator. He died in 1907 and after his death Viqar-ul-Mulkremianed administrator till 1912. He resigned in 1912 due to poor health conditions. Nawab Mohammad Ishaq Khan succeeded him who was in favor of raising the status of the college to university. He requested the government for the up-gradation of the college to university level but the government imposed the condition of 2 million rupees. Sir Agha Khan deposited the money with the account of the college but the government imposed some other conditions. Nawab Mohammad Ishaq Khan continued his struggle which come to fruition in 1920 when the status of the college was upgraded to university level.
Self-Assessment Questions

Q.1 What was Sir Syed Ahmad Khan's strategy of Muslims' revivalism?

Q.2 How Sir Syed Ahmad Khan got convinced that the Muslims were separate from the Hindus?

Q.3 To what extent the disciples of Sir Syed Ahmad Khan continued his goal of revival of Muslims? Discuss
8.3 Allama Iqbal and the Muslim Identity

The Muslims of the subcontinent faced considerable problem in justifying their status as a nation. Two Nation Theory was a strong pillar of Ideology of Pakistan. It was based on the fact that the Muslims of the subcontinent were a nation entirely different from the Hindus. In Islam, since its start, there was a concept of Ummah i.e. in any part of the world any person, no matter what his ethnicity is or no matter if he belongs to any area or speaks any language, if he embraces Islam immediately, he becomes a bona fide part of Muslim Ummah. No one can question his membership of the Muslim Ummah. The concept of Ummah rejects the limits of boundaries, culture, ethnicity, language etc.

But the modern concept of nation that was propounded by the west is based on the limits of boundaries, ethnicity, language etc. According to Western concept of nations, a nation is essentially an ethnic community having common culture, language, history and a sense of common hood and a sense to govern themselves in a specific area. This modern concept of nation was in clash with the concept of Ummah in Islam. This conceptual clash and complexity created hurdle in the way of the Muslims’ efforts to justify their status as a nation. A number of Muslim scholars were not ready to accept the status of Muslims of the sub-continent as a nation for the above mentioned facts. It was in this regard that Allama Iqbal played its due role and steered the Muslims away from this conceptual crisis.

Allama Iqbal was a poet, philosopher and a politician. Poetry is expression of one’s inner thoughts, feelings and understanding of the issues concerned. Some people even believe that poetry is expression of one’s soul. By going through the poetry of Allama Iqbal we can better understand his approach, his thoughts and his understanding of different issues which were of great concern to the Muslims of the subcontinent.

In the early 20th century, Allama Iqbal’s poetry was expression of his patriotic feelings i.e. his famous poem like Tarana-i-Hind (SareJahan Se Achha Hindustan Hamara). These verses of poetry show Allama Iqbal’s patriotic feelings. Patriotism is natural to everyone. Everyone feels for his country, loves his country and tries to express his patriotic feelings through different ways. Tarana-i-Hind was a natural expression on the part of Allama Iqbal. He was behaving like an Indian and he was proud to be an Indian and he was of the view that India is the best place in the world. Another fact that we perceive here is that there was no bias in the thoughts of Allama Iqbal against Hindus or their religion. He was not thinking in terms of being a Muslim but he was just acting like a patriotic person without prejudice to anyone.

From 1905 to 1908, Allama Iqbal visited Europe and found the opportunity to closely observe the European systems like capitalism, secularism etc. European culture, society and its different systems could not influence his thoughts rather he emerged as a strong critic of different European systems and negative outcome of those systems. Secularism is a much-vaunted system which was propounded by the West and the West has been bent upon imposing this system upon others nations of the world. Allama Iqbal strongly
criticized secularism through his poetry.

*Nizam-e-Padshahi ho ke ho Jamhori Tamasha, Judda ho Din Siasat se to reh Jati hai Jamgezi*

Secularism is a concept which strongly believes in separation of politics and religion and that was why Allama Iqbal was critical of this system. He thoroughly studied Islam and he was of the firm belief that Islamic golden principles were capable of providing remedies to all the ills of the humanities and especially the moral principles of Islam were capable of applying a check on the unjust use of authority by the state. Jangez Khan was a notorious warrior. He established one of the largest empires of the world. Wherever he went he resorted to murder and massacre of the innocent people. He was notorious for constructing a palace from the bones and skulls of the people. It was the result of absence of moral principles of religion from the domain of affairs of the state.

Allama Iqbal was of the view if religion is separated from state it would result in death and destruction rather than solving the problems of the people. He also criticized capitalist system for widening the gap between the rich and the poor. He was critical of the policy of blind pursuit of profit of the system. Allama Iqbal strongly held the view that economic system based on the golden principles of justice and equality provided by Islam was the best system and by following this system the world would be able to solve its economic problems. He criticized the materialism created by capitalist system in the West.

Allama Iqbal was keen observer and thoroughly analyzed the political patterns of the subcontinent and decided to contribute his energies for the betterment of the people. Allama Iqbal continued to prosper the thoughts of Indian nationalist and became critical of the British occupation and exploitation of the subcontinent. After this, came the stormy days of Khalifat Movement whose intensity encompassed everyone in it. The movement also affected the thoughts of Allama Iqbal. Before the movement he started thinking on the lines of Pan-Islamist but the movement shattered his ideal of Pan-Islamism. How did it all happen? Lets analyze the events of Khalifat Movement after which we will be able to understand the way those events affected the thoughts of Allama Iqbal.

Khalifat Movement was the direct consequence of the results of the First World War. Two groups of countries participated in the war. One was led by the Britain and the second was led by Germany. In the second group, Ottoman Empire participated and after the defeated of the Germany, Ottoman Empire was also defeated. Ottoman Empire consisted of all the Arab areas including Mecca, Medina, and Aqsa Mosque which are the most sacred places for the Muslims. Turkey was the seat of the Capital of the Empire. The head of the Empire used to be called Caliph. The Empire was the seat of the Caliphate. For these facts the Muslims of the world considered it as the symbol of solidarity of the Muslims in the world. It was presumed as the territorial expression of Islam and aspirations of the Muslims. Muslims hold it in great reverence.
The Muslims of the subcontinent were fearful that the entire Ottoman Empire would be occupied by the non-Muslim countries. This scenario was not acceptable for the Muslims. In addition to this, they wanted to keep intact the system of Caliphate. The Muslims launched Khalifat Movement with the following declared objectives:

- Protection of the Holy Places of the Muslims like Mecca, Medina and Aqsa Mosque;
- Keeping intact the Institution of Caliphate;
- Keeping the Unity of the Ottoman Empire intact.

The Muslims sacrificed their economy, education, politics etc for the sake of the objectives of the Khalifat Movement but at the end, the movement met a disastrous failure. In 1923, the Grand National Assembly of Turkey under the leadership of Mustafa Kamal (Ataturk) decided to abolish the institution of Caliphate and dismember Ottoman Empire and they themselves ceded all the Arab areas and declared the establishment of Peoples Republic of Turkey. In this way, Turkish nation emerged on the basis of modern conception of nation. Another movement launched during of the course of the Khilafat Movement was Hijrat (Migration) Movement. Prominent religious leaders like Maulana AbulKalam Azad and Maulana Abdul Bari Farangi announced that the subcontinent was not suitable for the Muslims to live as they were unable to follow Islam properly here so they should better migrate to another place where they would be able to follow Islam in a better way. The Muslims were asked to migrate to Afghanistan where according to the supporters of the movement there was the government of the Muslims and the Muslims of the subcontinent would be able to follow Islam without any hindrance.

Responding to the call of their leaders, thousands of the innocent Muslims sold out their belongings, homes and hearths, and their properties at throw away prices and started going to Afghanistan. Initially, the Afghan Government welcomed them but when the number of migrants started increasing the Afghans decided to send them back. The Afghans pushed the Muslims back. On the way back to their homes, a number of Muslims perished and those who were able to return they had nothing to live as they had already sold out their belongings. This resulted in great economic disaster for the Muslims.

During the course of these movements we observed that the Muslims of the subcontinent tried to surpass the limits of boundaries, culture, ethnicity, language, race, etc. In the course of their support to the Muslims of Arabs and Turkey which were far away from the subcontinent and those people had different culture, ethnicity, language, race. They (the Muslims of the subcontinent) received great disgrace. Same is the case with the people of Afghanistan who were different in terms of culture, ethnicity, language, race, history etc. and the Muslims of the subcontinent suffered disgrace. Boundary, culture, ethnicity, language, and race were the facts of the time and it was not possible to surpass these undeniable facts. Afghans, Arabs and Turkish, by their actions, had impressed upon the Muslims of the subcontinent that they were separate nations based on the modern conception of nation. They rejected the Pan-Islamist approach propounded by some of the Muslim scholars.
The hard and soul-searching experiences of the Khalifat and Migration Movements created great confusion for the Muslims of the subcontinent and their leaders. The Muslims were discarded by their very Muslims brothers and they were in conceptual and practical disarray. They did not know where to find shelter. It was in these circumstances that Allama Iqbal presented his intellectual services and steered the Muslims away from this conceptual crisis. It is also a turning point in the thoughts of Allama Iqbal himself that he changed this approach towards Pan-Islamism and he converted to Muslim nationalist.

Allama Iqbal stated that we would have to accept Afghans, Arabs, Indonesians, Turks, and all the Muslims belonging to different parts of the world, having different cultures, ethnicities, languages and history as nations according to the modern concept of nation provided by the West as these were the facts of the time. Allama Iqbal said that these nations would be smaller nations (sub-Ummah) and they would be allowed to have their own homeland where that will be able to strengthen themselves.

After strengthening themselves they would become the forts of Islam in different parts of the world. These strong forts of Islam would be able to contribute their support to the collective causes of the Muslims and Islam in the world. On the same pattern, Allama Iqbal justified the concept of nation for the Muslims of the subcontinent and stated that a separate homeland for these Muslims would also work as a fort of Islam.

In this way, Allama Iqbal, with his intellect, made two opposing concept into reinforcing concepts. This way he was able to counter the criticism upon the status of the Muslims as a nation separate from the Hindus. It also showed the farsightedness of Allama Iqbal. In 1969, after the incident of burning of Al-Aqsa Mosque by some of the Zionist Jews, all the Muslims countries of the world established Organization of Islamic Conference (OIC) for defending and protecting the collective causes of the Muslims in the world. This was prophesy of Allama Iqbal that all the Muslims countries of the world would be the forts of Islam and they would contribute to the collective causes of Islam after strengthening themselves. Allama Iqbal predicated it in 1920s.

Regarding the Hindus-Muslim problem Allama Iqbal stated that:

"I have been myself of the view that religious differences should disappear from this country, and even now act on this principle, in my life. But now I think that preservation of their separate national entities is desirable for both the Hindus and Muslims. The vision of a common nationhood for India is a beautiful ideal, and has a poetic appeal, but looking to the present conditions and the unconscious trends of the communities, appears incapable of fulfillment".

Allama Iqbal can be credited with having conceived the idea of a separate Muslim state. Allama Iqbal argued:

"The units of Indian society are not territorial as in European countries. India is a continent of human groups belonging to different races, speaking different
languages, and professing different religions. Their behavior is not at all
determined by a common race consciousness. Even the Hindus do not form the
homogenuous group. The principle of European democracy cannot be applied to
India without recognizing the fact of communal groups. The Muslim demand for
the creation of a Muslim India within India is, therefore, perfectly justified”.

In 1930, while presiding over the annual session of All India Muslim League,
Allama Iqbal presented the concept of a separate state, comprising of North Western part
of the subcontinent, for the Muslims. He announced that his idea for the separate Muslim
nation was in the benefit of both nations by saying:

“I would like to see the Punjab, the North-West Frontier Province, Sindh, and
Baluchistan amalgamated into a single state. Self-government within the British
Empire, or without the British Empire, the formation of a consolidated North-West
Indian Muslim state appears to me to be the final destiny of the Muslims, at least of
North-West India”.

Allama Iqbal further maintained that:

“The Hindus should not fear that the creation of autonomous Muslims states will
mean the introduction of a kind of religious rule in such states...... I, therefore,
demand the formation of a consolidated Muslim state in the best interests of India
and Islam. For India, it means security and peace resulting from an internal balance
of power; for Islam, an opportunity to rid itself of the stamp that Arabian
imperialism was forced to give it, to mobilize its laws, its education, its culture, and
to bring them into closer contact with its own original spirit and with the spirit of
modern times”.

Later, in his correspondence with Quaid-i-Azam, Allama Iqbal stated that it was not only
the solution of the problems of the Muslims yet it would be the solution of the problems
of the Hindus as well. This separation would get the Hindus and the Muslims rid of the
perpetual mutual confrontation and struggle for dominance. The Hindus and Muslims had
been engaged in this frittering struggle and the British had been benefiting from this
division and ruling both the nations. In separate countries, both the nations would work
for their own prosperity without fear of each other and they would be able to raise their
status in the comity of nations. Even at this stage, Allama Iqbal’s approach was humane
and he wanted to solve the problems of all the people of the subcontinent. It was the
philosophical and theoretical purification of the Ideology of Pakistan effectively done by
Allama Iqbal.

Self-Assessment Questions
Q.1 Why had Iqbal declared Hindustan as the best land of all the lands in his poetry?
Q.2 Why had Iqbal changed his thoughts from Pan-Islamism to Muslim nationalism?
Q.3 What kind of role Iqbal played for the creation of Pakistan?
8.4 Quaid-I-Azam Muhammad Ali Jinnah and Muslim Identity

'Few individuals significantly alter the course of history, fewer still modify the map of the world, hardly, anyone can be credited with creating a nation-state but Muhammad Ali Jinnah did all the three', rightly said by Stanley Wolpert.

Quaid-i-Azam could rightly be credited with leading the Pakistan Movement to its successful culmination. In order to understand the rationale for the Ideology of Pakistan, the best way is to go through the thoughts of the Quaid-i-Azam. The Quaid-i-Azam started his political career by joining Indian National Congress in 1905. The Quaid-i-Azam was a patriotic Indian and in favor of independence of India that was termed during those days as Swaraj (Self-rule) for India. The Congress also adhered to that idea that was why the Quaid-i-Azam joined it despite the fact that it was predominantly a Hindu organization. One year later, All India Muslim League (AIML) was established. Although AIML was established for the Muslims of the subcontinent but the Quaid-i-Azam did not join it.

He continued to work in the Congress. The reason for not joining AIML was the objectionable objective adopted by it. When AIML emerged it had adopted three important following objectives:

1. Protection of the rights and interests of the Muslims;
2. Creating an environment of harmony amongst the Muslims and other communities;
3. Creating a sense of loyalty amongst the Muslims for the British.

This third and the last objective was objectionable and strongly criticized by the Congress and the Quaid-i-Azam as well. In fairness to the leadership of AIML, the reason for adoption of the third objective was their training on the hands of Sir Syed Ahmad Khan. The entire leadership was associated with All India Muhammadan Educational Conference (AIMEC) which was the brainchild of Sir Syed Ahmad Khan. Aligarh Institute and AIMEC had the imprint of ideas of Sir Syed Ahmad Khan. It was not strange for these disciples of Sir Syed Ahmad Khan to adopt the most criticized objective. The followers of the ideals of Sir Syed Ahmad Khan inserted this objective in the manifesto of the political organization which was to work for the Muslims. The critics of the above justification were of the view that their very act of establishing a political party and active participation in politics was negation of ideals of Sir Syed Ahmad Khan. Those the very followers of Sir Syed Ahmad Khan by this act had actually deviated from the ideals of Sir Syed Ahmad Khan that not to participate in active politics until you become educationally and economically developed to a level to compete with the Hindus who had made considerable progress in both the domains.

Contrary, if by their act we implied that the Muslims had become educationally and economically well off to compete with the Hindus then the Muslims at that time had also developed to a level that they no more needed the support of the British so there was no need of being loyal to the British. The criticism leveled against that objective seemed to
be correct given the time and facts prevalent.

The Quaid-i-Azam was of the view that if you were loyal to the British then you would presume to be satisfied with their rule and it was tantamount to condoning their occupation of the subcontinent. With this kind of spirit in mind the Muslims would not be able to get independence from the occupation of the British. This was the reason that he avoided joining AIML despite its declared Muslims credentials. The Quaid-i-Azam continued to work in the Congress but he was also interacting with the leadership of AIML and had been trying to convince them to discard the objective of loyalty to the British and adopt the objective of Self-rule. It was in 1913 that the AIML decided to change its objective and that was the occasion when Quaid-i-Azam joined AIML. The AIML adopted the objective of Self-rule suitable to India.

The Quaid-i-Azam was actually burning the midnight oil to bring these two communities closer and forge unity between them. This was the unity, according to the Quaid-i-Azam, hardly needed to pressurize the British to award Self-rule to Indians. The Quaid-i-Azam’s efforts came to fruition in 1916 when Lucknow Pact was signed between the Congress and AIML wherein the Hindus accommodated all the fundamental demands of the Muslims and the Muslims reciprocated with the same spirit. On that occasion, the Quaid-i-Azam was given the title of ‘Ambassador of Hindu-Muslim Unity’ not by any Muslim participants but by the most prominent Hindus like Gopal Krishna Gokhale and Sarojini Naidu. All the other participants had vocally approved of that title.

Later, when the Quaid-i-Azam was alleged to be working in the hands of the British and was following the British policy of ‘Divide and Rule’ the Congress and prominent Hindu leaders forgot that title of ‘Ambassador of Hindu-Muslim Unity’. If the Quaid-i-Azam was an agent of the British as the Hindus later alleged then he would never have worked for the unity of the Hindus and the Muslims in 1916 rather he would have created divisions and rifts between these two communities. That was the best time to make them fight and antagonize forever but the Quaid-i-Azam was working for the unity of the two great communities so that the objective of Self-rule could be achieved as early as possible. It is crystal clear that the people, who hurled these allegations upon the Quaid-i-Azam, were either doing it for their vested-interest or they were devoid of memory and wisdom.

The Quaid-i-Azam continued to make efforts for the achievement of the Self-rule. In December 1920, as a protest against the support of the Congress to Khalifat Movement, the Quaid-i-Azam resigned from the Congress. Later, the presentation of the Nehru Report greatly hurt the efforts of the Quaid-i-Azam in keeping intact the hard earned unity between the Hindus and the Muslims. In Nehru Report, the Hindus rejected all the demands of the Muslims which they had already accepted in Lucknow Pact of 1916. Still the Quaid-i-Azam was making last ditch efforts to save the unity between the two communities by putting forth his famous Fourteen Points which basically were the comprehensive set of demands and rights of the Muslims. The Quaid-i-Azam made it clear that the Muslims would not accept any settlement less than that. But even the
Fourteen Points of the Quaid-i-Azam were rejected by the Hindus and this way they set the stage for separation.

After getting disappointed from this non-reconciliatory attitude of the Hindus, the Quaid-i-Azam gradually drifted away from the centre of the political ocean of the subcontinent. The major cause of dejection of the Quaid-i-Azam was that as a result of clash between the Hindus and the Muslims the objective of Self-rule could not be achieved. The Quaid-i-Azam was so much disappointed that he left politics and went to London. This was the time when no undisputed political leader from the Muslims was on sight who could have worked to unite the AIML and it was the best opportunity available to the Quaid-i-Azam to become leader of one of the two largest political organizations of the subcontinent but the desire of the Quaid-i-Azam was Self-rule for his countrymen whose prospects were bleak. This fact created disappointment in him and that was why he left the political horizon and remained aloof from politics for almost two years.

The people who later alleged that the Quaid-i-Azam was actually interested to become a leader of the Congress and in the presence of Gandhi and other Hindu leaders when he could not find opportunity to become a leader he left the Congress and joined AIML where he then was able to fulfill his desire. These allegations which were hurled against the Quaid-i-Azam were totally baseless in the face of the fact that the Quaid-i-Azam left politics in early 1930s and for more than two years he remained in the state of despair and dejection. If he was only concerned with aggrandizement of his own personality he would have worked in those days for achieving his alleged purpose but it was not the case.

When the AIML was going through the leadership crisis and as a result the AIML was loosing its prestige and ground against the Congress, some of the Muslim leaders who were sincere with the causes of the Muslims perceived that the Muslims were in hard need of a self-less, dedicated and determined leader which they found in the personality of the Quaid-i-Azam. The prominent leaders like Allama Iqbal etc. started correspondence with the Quaid-i-Azam and requested him to return to politics and lead his fellow Muslims who were suffering from the onslaught of the Hindus and the Congress. They kept on requested him to return and after two years of sustained efforts they were able to convince him to return and lead the Muslims. After this the Quaid-i-Azam started systematically working for protecting the rights and interests of the Muslims. He was appointed undisputed and life time president of AIML. The AIML itself gave all the powers and rights to the Quaid-i-Azam to decide and do whatever he deemed suitable for the Muslims.

Till that time the Quaid-i-Azam had already been convinced that the differences between the Hindus and the Muslims were so deep rooted that it was not possible to bridge. The Quaid-i-Azam had been struggle since long for the unity between the two communities but he could not achieve the desired level of unity. After the failure of his persistent and successive attempts he came to the conclusion that it was futile to try to bring these two communities together. This time round, an important fact was realized by the Quaid-i-
Azam that the Hindus and the Muslims were two different nations and to work for cooperation between the two was tantamount to struggling for the impossible. The worse aspect of the fact, which was revealed and clearly understood by the Quaid-i-Azam, was that the Hindus were thoroughly insincere to the causes of the Muslims. It was after this that the Quaid-i-Azam started to work for the protection of the rights and interests of the Muslims. Even still the Quaid-i-Azam was not in favor of separation or the Partition but some other incident occurred which furthered the chasm.

After the elections of 1936-37, the Congress was able to from its government in 9 out of 11 provinces. The Congress adopted those policies which were specifically aimed at abolishing the status of the Muslims as a nation and eradicating Islam as a system of life for the Muslims. This brazen anti-Muslim attitude of the Congress cracked the veneer of secularism and unearthed the real face of the Congress. The attitude and policies pursued by the Congress proved all the caveats absolutely right that time and again issued by the leadership of the Muslims regarding the ill intentions of the Hindus and regarding the horrible consequences of the Hindu dominance (Hindu Raj) in case of the British departure. During the Congress Ministries of 1937-39, the Muslims and their leaders especially the Quaid-i-Azam practically experienced the ‘Hindus Raj’.

This also greatly affected the thoughts of the Quaid-i-Azam who was until then reluctant to go for the separation. Another fact that helped changed the mind of the Quaid-i-Azam was the neutralization of constitutional guarantee by the Congress Ministries. The Indian Act of 1935 provided provincial Governors constitutional guarantee for protection of minorities in case the government worked against the interest of the minorities. The Congress said that it would take oath on the condition that the said constitutional guarantee would not be utilized by the Governor. It was after the confidential assurance of not using that constitutional guarantee by the British government that the Congress had taken oath of the ministries. During 1937-39, the Congress Ministries continued to act against the interests of the Muslims but the provincial Governors refused to resort to the Constitutional guarantee. The Quaid-i-Azam was a constitutionalist and he believed in the constitutional solutions. Prior to the Congress Ministries he continued to search for constitutional solutions. But the Congress Ministries clarified this fact to the Quaid-i-Azam that constitutional solution could also be bypassed even if provided in the constitution. Now the Quaid-i-Azam was able to firm up his mind that the best way to protect the rights and interests of the Muslims was to have a separate homeland.

After experiencing all the horrors at the hands of the Hindus during 1937-39, the AIML seriously started entertaining the partition proposals which kept on originating from different quarters with different intervals of time. The committee which was entrusted with the task of analyzing all the partition proposals and preparing a refined and acceptable partition proposal was able to prepare the final draft which was to be presented and approved in the coming session of the AIML in its famous session of March 1940.
On the occasion of the famous session of All India Muslim League from March 22-24, the Quaid-i-Azam said in his Presidential address that:

"It is extremely difficult to appreciate why our Hindu friends fail to understand the real nature of Islam and Hinduism. They are not religious in the strict sense of the word, but are, in fact, different and distinct social orders; and it is only a dream that the Hindus and Muslims can ever evolve a common nationality. This misconception of one Indian Nation has troubles and will lead India to destruction if we fail to revise our notions in time. The Hindus and Muslims belong to two different religious philosophies, social customs and literatures. They neither intermarry nor inter-dine together and, indeed, they belong to two different civilizations which are based mainly on conflicting ideas and conceptions. Their aspects on life are different. It is quite clear that Hindus and Mussalmans derive their inspiration from different sources of history. They have different epics, different heroes, and different episodes. Very often the hero of one is a foe of the other and, likewise, their victories and defeats overlap. To yoke together two such nations under a single state, one as a numerical minority and the other as a majority, must lead to growing discontent and final destruction of any fabric that may be so built for the government of such a state."

He further said, "Mussalmans are a nation according to any definition of nation. We wish our people to develop to the fullest spiritual, cultural, economic, social and political life in a way that we think best and in consonance with our own ideals and according to the genius of our people".

This was the occasion when Ideology of Pakistan emerged in the matured form even from the perspective of the Quaid-i-Azam. The Quaid-i-Azam's sincerity was above question as according to him, the partition of the subcontinent into two independent states one for the Hindus and the other for the Muslims would not only be beneficial for the Muslims but it would also provide the Hindus with the opportunity to get out of the perpetual struggle of trying to counter and dominate the Muslims and they would be able to focus their attention on their progress and prosperity. In the same way, the Muslims would also get rid of the fear of the Hindus and would work for promoting their welfare. According to the Quaid-i-Azam, this was the only way for the people of the subcontinent to get rid of the foreign occupation and solve their problems.

On 8 March 1944, while addressing the students of Muslim University, he said:

"[The] Hindus and [the] Muslims through living in the town and villages had never been blended into one nation. They were always two separate entities".

The Quaid-i-Azam emphasized on the Islamic ideology as being the basis of the struggle for Pakistan because he believed:

"What relationship knits the Muslims into one whole, which is the formidable rock
on which the Muslim edifice has been erected, which is the sheet anchor providing base to the Muslim Millet, the relationship, the sheet anchor and the rock is [the] Holy Quran”.

Some of the scholars were critical of this change of thoughts on the part of the Quaid-i-Azam. They claimed that by supporting the idea of separation the Quaid-i-Azam, actually, was hurting the cause of freedom of India and similarly the Quaid-i-Azam was going against his own ideals. All the claims of those scholars were based on anachronism. If analysed in proper chronological order, any one would be able to exonerate the case of the Quaid-i-Azam and would, himself, be convinced about the idea of separation given the facts at that time.

Self-Assessment Questions

Q.1 Why had Quaid-i-Azam wanted unity between the Hindus and the Muslims?

Q.2 Why had Quaid-i-Azam got disappointed with politics and remained aloof in England for a certain period?

Q.3 What was the justification of Quaid-i-Azam for the separate homeland for the Muslims?
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MUSLIM EDUCATIONAL MOVEMENTS IN INDIA

Written By: Dr. Khalid Mahmood
Reviewed By: Dr. Sajid Mahmood Awan
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INTRODUCTION

The educational movements of the Muslims of South Asia had played a vital role to serve the Muslims. After the War of Independence 1857, Sir Syed Ahmed Khan devoted himself to change the socio-political and economic conditions of the Indian Muslims. His services are recognized in the organization of Aligarh Movement. The Muslims were awarded western and scientific education through various efforts of Sir Syed Ahmed Khan and the Aligarh Movement. Sir Syed Ahmed Khan achieved the status of pioneer in taking steps for the development of Muslims. Many other leaders followed him and very soon, other educational movements were initiated including the Darul Uloom Deoband. This was an anti Aligarh Institute but it contributed well for the education of those who were scared of the policies of Sir Syed Ahmed Khan. The educational services for Indian Muslims provided by the Darul Uloom Nadwatul Ulema and the Jamia Millia Islamia can’t be neglected either. All of these movements provided not only the educational services but also worked for the social uplift of Muslims.

OBJECTIVES

After reading this unit, the students will be enabled to know and understand;

- the efforts made by Sir Syed Ahmed Khan as well as the role of Aligarh Movement in the renaissance of the South Asian Muslims;

- the effective role of Darul Uloom Deoband for the protection of Islamic beliefs and its educational contributions;

- the efforts of Muslim scholars performed through the Nadwatul Ulema and the Jamia Millia Islamia
9.1 Aligarh Movement

9.1.1 Background
After the War of Independence in 1857, the Indian Muslims had to pass through an extremely difficult experience. This was the period of degeneration and decomposition but the roots of this breakdown can be seen in the earlier period. In fact, the fall of Indian Muslims happened with the collapse of Mughal Empire. In this context the Europeans succeeded to get control of India. First, the British East India Company achieved the economic control and finally, the British controlled most area of India. The first British ship led by Captain Hawkins landed on the western beach of India in 1608; at that time this area was called Surat.

9.1.2 Domination of East India Company
We will discuss in the next unit in detail, how the East India Company came in India and made its dominance over other companies. Its main objective was to initiate trading. The British East India Company came here with the legal permission of the Mughal rulers. The opening group of the British traders reached here as the ambassador of East India Company. The traders had to compete with other Europeans who were there in this region especially the French. In 1613, Captain Hawkins and his friends succeeded to get a formal permission. The Mughal Emperor Jahangir permitted them to initiate their trading. They started trading with paying taxes to the Mughal emperor. They kept on trading on regular basis but due to the weaknesses of Muslim rulers the British ultimately were able to set up their rule here. The East India Company governed India until 1857 and after the failure of War of Independence, India became under the direct rule of the British Crown.

In the War of Independence in 1857, the Muslims and Hindus were defeated by the British. Although, the war was fought by the Hindus and Muslims together but the Muslims were considered as sole responsible of the mutiny. The Hindus came under the umbrella of British Government and the Muslims were declared guilty for the rebellion. After the war, the Mughal rule came to an end. Now, the Muslims found themselves downward and their decline arrived at the lowest ebb. Of course, these days were of the desperation and darkness for Muslims. Sir Syed Ahmed khan wanted to improve the socio-economic condition of Indian Muslims. He came ahead at that time when the Muslims were in critical condition. He decided to serve the Muslims and provided them right direction. Sir Syed Ahmed Khan used a realistic approach. He analysed the veracity of that time and recommended the Muslims to be loyal to the British. He also advised
them to devote themselves for the achievement of modern education.

9.1.3 Policies of the British
The strategies of East India Company were unfair and biased towards the Muslims. However, this discriminate attitude also continued by the British Crown after replacing the East India Company. Actually, there was enmity between the British and the Muslims. The British had the opinion that the Muslims were guilty for the rebellion against the British colonial authority in 1857. After this War of Independence, the British implemented an intentional policy of discrimination towards the Indian Muslims. The Muslims were crushed through a mutual understanding between the Hindus and the British. The Muslims were removed from their government services, deprived from education and humiliated in the society. No one was there for the guidance of Muslims except Sir Syed Ahmed Khan. Sir Syed took the responsibility for the welfare of the Muslims.

9.1.4 Sir Syed Ahmed Khan
Sir Syed Ahmed Khan was born on October 17, 1817 at Delhi. He belonged to a noble Syed family who had served for the Mughals and for the East India Company both. He was one of the well educated among the Muslims of his time. He had joined the East India Company before the War of Independence and was well aware of the company and its policies. He also had a better understanding of the issues faced by the Indian Muslims. Sir Syed Ahmed Khan served for the Muslims in various ways and he chose the place of Aligarh as a centre of his activities. Therefore, his services for Muslims are known as Aligarh Movement. In fact, Aligarh was a town from where Sir Syed started his movement and efforts to change the circumstances of the Indian Muslims. Sir Syed Ahmed Khan had a fundamental argument that the Muslims should think about the reality of present time instead of thinking about their past glory. They should also accept the altered situations and circumstances. The reality of time was that the Muslims had been converted from a commanding to dependent position.

9.1.5 Focusing the Education
Sir Syed Ahmed Khan had an opinion that the Muslims should get modern education; he focussed on the scientific education. English was a basic prerequisite for this purpose. He thought that the Muslims must learn English language to acquire the modern awareness. Sir Syed visited various educational institutions of England and wanted to implement the English system of education in India. This was a hard work in practice but he tried his best to make it possible. For the achievement of this intention he took several steps and continued his services till the last day of his life. Few services of the great Muslim reformer are being discussed here.
9.1.6 Role of Bridge
Sir Syed Ahmed Khan played the role of Bridge between the Hindus and the Muslims. Both the nations were against each other. The Muslims considered that the British had confiscated their rule from the Mughals. On the other hand, the British were in fright that the Muslims would try to take up arms any time as British had snatched the power from Muslims. Sir Syed tried to remove the abhorrence from both the sides. As Sir Syed Ahmed Khan belonged to a Syed family, the Muslims looked upon him with reverence. He had been serving in the East India Company and had saved the lives of some British officers during the War of Independence. Therefore, the British used to see him well. It is said that he had played a role to bridge up the gap between the two nations to bring them closer to each other. He also tried to bring Hindus and Muslims at one platform but failed. He expressed his thoughts that both nations are just like the two eyes of a bride. However, due to Hindus' biased attitude he later on declared that the Indian Muslims are a distinct nation separate from Hindus.

9.1.7 Risala-i-Asbab-i-Baghawat-i-Hind
After one year of the War of Independence, he made his first effort and wrote a book entitled *Risala-i-Asbab-i-Baghawat-i-Hind* (The Causes of the Indian Revolt). Its objective was to promote an understanding between the British and the Muslims. It was published in 1858 and was distributed among the members of the British Parliament. He presented the factual analysis of the rebellion and assured the British that the Muslims were not the sole responsible of the mutiny. The Hindus were also equalled responsible for this war. He identified a number of reasons and explained that the British tried to convert the Muslims towards Christianity; therefore, the Muslims got annoyed towards them.

He was also of the opinion that several laws were implemented that was neither suitable nor acceptable for the Muslims. Moreover, there was a gap between the ruler and the ruled as the British were not familiar with the culture of Muslims.

9.1.8 Loyal Muhammadans of India
Sir Syed Ahmed Khan was a Muslim Scholar and he wrote a number of books. The purpose of his writing was to remove the distrust between and the British and the Indian Muslims. He also tried to clarify that the Muslims of India may trust upon the British if they remove the biases against Muslims. The British had introduced the term Muhammadan for the Muslims; Sir Syed Ahmed Khan, in his book 'Loyal Muhammadans of India' had also used the same term. This was the series of books published by Sir Syed Ahmed Khan. Through it, Sir Syed enabled to identify the services of the Muslims made by them to help the British for saving them during the revolt of
1857. Sir Syed also highlighted his views about the war of 1857 and claimed that it was revolt not the jihad.

9.1.9 A Commentary on Bible
Sir Syed Ahmed Khan also performed many services in the form of publication. He produced various publications to overcome the differences or clash between the Islam and Christianity. He presented an argument that most of beliefs and habits of the Muslims and Christians are same. Sir Syed struggled to recognize the commonalities between Muslims and Christians. He explained that both religions are different in the social system but also have definite familiar things. His contemporary Ulema of Islam became offensive towards him due to these ideas. Even some of them declared that Sir Syed was the agent of British and therefore, was out of the fold of Islam. However, Sir Syed continued his mission calmly. In spite of this critical situation, some Muslim scholars appreciated the efforts of Sir Syed. As Maulana Altaf Hussain Hali said;

"Ye Bhala bat kis ki maamay hain,
Bhai Syed to kuch deewanay hain".

9.1.10 Tehqiq-i-Lafz-i-Nasara
One of the publications of Sir Syed Ahmed Khan was Tehqiq-i-Lafz-i-Nasara. At that time the word Nasara was used for Christians. But Sir Syed argued that the word Nasara is used for Christians in the positive meanings. It never meant that the Muslims were viewing Christians in terrible way. It was an effective attempt to eliminate the confusion developed between the Christians and the Muslims. As the British had been making their efforts for the extension of Christianity; therefore, the Muslims were against them. However, Sir Syed worked hard to bring them closer to the Muslims.

9.1.11 Ahkam-e-Taam-e-Ahl-e-Kitab
Sir Syed Ahmed Khan also wrote a book entitled "Ahkam-e-Taam-e-Ahl-e-Kitab". This was published in 1868. In this book he explained that the Christians are called Ahl-e-Kitab and the Muslims are allowed to eat along with them. He wrote that the Muslim can eat the food cooked by Christians sitting with them as well as exclusive of session with them. He copied various verses of the Holy Quran and the Hadith of the Holy Prophet (PBUH) of Islam and proved that Muslims were not prohibited to eat with Ahl-e-Kitab. He told that the Holy Prophet used to eat the food prepared by the Jews. The food items those are decaled as Halal by Allah cannot be measured as Haram. In this regard, he also referred the fatwas of Shah Abdul Aziz in which he permitted Muslims to eat with the Ahl-e-Kitab.
9.1.12 Scientific Society
He wished to deliver latest knowledge to the Muslims. For this purpose, he founded an institution in Ghazi Pur named Scientific Society. The society performed its functions well in holding meetings from time to time and provided the opportunities to the well educated people for discussions. The highly qualified people came here to discuss various issues. The Scientific Society of Sir Syed Ahmed Khan also arranged the translation of articles from English to Urdu. These articles proved very useful for those who did not know English. The Muslims were very little in number who were able to read English; therefore, this work of conversion from English to Urdu became dual beneficial as it promoted the western knowledge into Urdu also. That is why, the Scientific Society of the Aligarh Movement is considered valuable for the development of Urdu after the services of Fort William College of Calcutta.

9.1.13 Aligarh Institute Gazette
The Aligarh Institute Gazette was a part of services of the Aligarh Movement and Sir Syed Ahmed Khan. This Gazette was started in 1866 and it was published in Urdu and English Languages. It was the collection of articles written by Sir Syed Ahmed Khan and his contemporary scholars. The Aligarh Institute Gazette played a remarkable role in delivering the advanced knowledge and new ideas to the Muslims of subcontinent.

9.1.14 Khutbat-e-Ahmdia and Tehzib-ul-Akhaq
In 1869, Sir Syed went to England with his son Syed Mahmood and stayed there for 17 months. He studies the famous book “Life of Muhammad” written by Sir William Muir. In its response, Sir Syed Ahmed Khan wrote his articles that published as Khutbat-e-Ahmdia. He returned to India at the end of 1870 and focussed on the development of Muslims in the field of education. Commencing a sequence of activities to reform the Muslims, he issued a journal entitled “Tehzib-ul-Akhaq”. Sir Syed Ahmed Khan tried to develop the ethics of Muslims through his writings. Sir Syed carried on its publication in Urdu and it continued for a long time. This publication focussed on the social and cultural concerns faced by the Indian Muslims. It was beneficial for the Muslims to improve their ethical situation and soon the same periodical became well-liked among the people. He comprehensively denounced the social evils like polygamy, slavery, and other such practices.

9.1.15 Modern and Islamic Education
In 1872, Sir Syed founded Muhammadan College Fund Committee. He decided to set up a Muslim school system to deliver both the Islamic teachings and modern education. The Muslims were so far from the Western and English education as it was introduced in India by the British. The Indian Muslims were biased towards British due to religion as
they were frightened that modern education will devoid of them from Islam. The Muslim students were not interested in getting admission into the universities originated by the British. Therefore, their number in the higher educational institutions was too less. Due to this, Sir Syed Ahmed Khan had the wish to establish such an institution where the Muslims would be awarded scientific and Islamic subjects.

Muhammadan Anglo-Oriental College was founded on October 24, 1875. Initially, it was a primary school but Sir Syed had the intention of taking it to a college level institution. After passing the period of two years on January 8, 1877, the M.A.O. College was inaugurated by Viceroy Lord Lytton. The English and Islamic education was declared compulsory for the students. At the time of death of Sir Syed in 1898, the number of students was almost 350 and out of them 250 had been living in college hostel.

9.1.16 Muslim University Aligarh
As time passed by, the M.A.O. College got elevation and became a superior institute of education for the Muslims. This was the sole college of Muslims at that time that was running with the financial support of the Muslims and of the British. Sir Syed Ahmed Khan had the desire to convert it into a Muslim University. This dream of Sir Syed could not fulfill during his life. However, his colleagues carried on their efforts and the same college transformed into the first Muslim University of Aligarh in 1920. Sir Syed Ahmed Khan died on March 27, 1898 at the age of 81. He devoted his life for the services of Muslims.

Some friends of Sir Syed Ahmed Khan also helped him sincerely. Maulana Shibli Nomani, Maulana Altaf Hussain Hali, Maulana Mohsin-ul-Mulk and Maulvi Abdul Haq are considered the colleagues of Sir Syed who brought the Muhammadan Anglo Oriental College on its peak. They proved the real friends of Sir Syed and the Muslim. The MAO College shaped a fresh value system among the Muslim students of India. Obviously, Sir Syed organised the movement with the help of his friendly team members. However, the role of Sir Syed Ahmed Khan in Aligarh Movement was like the work of heart in human body. Maulana Altaf Hussain Hali wrote the famous book of poetry entitled “Madd-o-Jazr-e-Islam” famous as Musaddas Hali on the request of Sir Syed Ahmed Khan.

Self Assessments Question

Q.1 Discuss the role of Sir Syed Ahmed Khan for the renaissance of Indian Muslims.
Q.2 Highlight the Educational Services of Aligarh Movement for the social development of the Muslims of South Asia.
Q.3 How did Muslim University Aligarh serve the Indian Muslims in the field of Education and Religion?
9.2 Darul Uloom Deoband

9.2.1 Background

The British came in India for the purpose of trading; however, when they judged the weaknesses of the Mughals; they started taking interests in local politics. The decline of Mughals started and the East India Company appeared as the new political power in India. The company established many trading centres in India. After the arrival of East India Company in subcontinent, the British also appointed a large number of officers in India. Their religious guides also came along with them. The main purpose of missionaries was the spiritual guidance of the British officers. But it was the matter of concern that the Christian missionaries started the regular campaign to convert the religion of the Indians. It was the direct threat for the Hindus as well as the Muslims.

These missionaries tried their best to spread Christianity amongst the Indians. Although, they initiated various projects for social services but the soul behind it was to preach Christianity. The Muslims were very pensive regarding their religion. Sir Syed Ahmed Khan had already started his movement after the War of Independence. Most of the Muslim Ulema had their concern that Sir Syed is a modern reformer who had been working on the pattern of West but their offspring need to educate pure Islamic teachings.

On May 30, 1886 in the Islamic month of Muharram, the great Muslim Scholars founded an Islamic institution. It was established in a small mosque of Saharanpur named 'Chatta'. Saharanpur was a small town in UP. This Darul Uloom was established by Maulvi Fazal-ur-Rehman the father of Maulana Shabbir Ahmed Usmani; and Maulana Zulfqar Ali the father of Maulana Mahmood-ul-Hassan. Moreover, Rasheed Ahmed Gangohi, Maulana Muhammad Qasim Nanotvi and Haji Muhammad Hussain Abid were also the pioneers of this Islamic institute. Initially, the idea was generated by the well known religious scholar Haji Muhammad Hussain Abid.

Maulana Qasim Nanotvi prepared the following rules to run the Madrassa:

- Unless there is no source of income for the Madrassa, it will be running without it, with the willing of Allah Almighty;
- Contribution of the Government and of the affluent people would be harmful for the Madrassa;
- The funding from those would be graceful who will offer their contribution without the wish of their publicity;
- The teachers should be of the same thinking and may not be selfish.
At the beginning it was called a Madrassa but due to untired efforts of the Maulana Qasim Nanotvi it changed into popular Darul Uloom Deoband. After the death of Maulana Qasim Nanotvi in 1880, Maulana Rasheed Ahmed Gangohi was appointed the caretaker and after that Maulana Muhammad Yaqoob Nanotvi took over the charge. Sheikh Mahmood-ul-Hassan remained its Sadr-e-Mudarris from 1888 to 1920. After that Maulana Ashraf Ali Thanvi worked as its administrator.

In initial days, the teachers started teaching under the shadow of pomegranate tree. Sheikh-ul-Hind Maulana Mahmood-ul-Hassan was the first child who got enrolled there. However, at the end of first year the number of student’s grew up to 78 and out of them 58 belonged to areas other than Deoband. Due to large number of students, the Madrassa was shifted in a newly constructed mosque. The number of scholars and teachers increased day by day, the foundation of independent building was laid in 1876. The system of education prepared by Shah Wali Ullah was implemented there. In its one hundred years of services, Darul Uloom Deoband had produced more than seventeen thousands world wise recognised scholars.

The quality of the academy was that it was totally dependent on the public contributions. The Muslims provided the funds to this Darul Uloom with open hearts. The Darul Uloom Deoband prepared a large number of scholars who played a remarkable role not only in the field of Islamic education but in the politics also. The well known religious-political party founded by its Ulema was the Jamiat Ulema-e-Hind. Later on, the same was distributed into two separate parties. The first was Jamiat Ulema-e-Hind and the second was Jamiat Ulema-e-Islam. The first was led by Sheikh-ul-Hadees of Deoband Maulana Hussain Ahmed Madani. The leader of this party Maulana Hussain Ahmed Madani and some of his friends were in the opposition of the establishment of Pakistan.

Maulana Muhammad Yaqoob Nanotvi was appointed as the first Sadr-e-Mudarris (chief administrator) of this institution. However, Maulana Qasim Nanotvi also worked hard and succeeded to grow a small Madrassa of Deoband into a world recognised Darul Uloom. The other quality of this Darul Uloom was that the great scholars of each subject were available here to teach the students. At the time of its inauguration, this was Urdu medium Madrassa along with the subjects of Arabic and Persian. The administrators of the Madrassa understood the needs of students in their practical life. Therefore, they arranged technical education for the pupils including shoe-making, book binding, and tailoring.

One of the brilliant students of Darul Uloom was Maulana Mahmood-ul-Hassan. After the completion of his education he got attached with the Madrassa as a teacher first and then became the principal of this Darul Uloom. Maulana Mahmood-ul-Hassan served
here in this institute for almost 23 years and presented his contribution for its advancement. He made the Darul Uloom so enormous that the foreigners also joined Darul Uloom for their studies. The disciples of this Darul Uloom founded the Deobandi school of thought.

The Darul Iftah was also founded here in 1893, under the command of Mufti Aziz-ur-Rehman. The objective of Darul Iftah was to provide guidance to the Muslims in the field of religion and economy. Its most important effort was the translation of Holy Quran completed by Mahmud ul Hassan. The curriculum of this Islamic Madrassa was called Dars-e-Nizami and based on Shariah (Islamic law), Fiqah (Islamic jurisprudence) and Tasawwuf (traditional Islamic spirituality). The syllabus consisted of four different stages followed by many Madaris affiliated with it.

If we look at its objectives, we find that its great aim was to give comprehensive knowledge to the Muslim students about Islam. It was necessity of time to teach them Quran, Tafsir and Hadisees. The Madrassa of Deoband fulfilled the objective of raising the real spirit of Islam among the Muslim students. The qualified students were enabled to spread and coach Islam to other people. This was a sole institute of India during the British era that protected the liberty of Muslims in their judgments, thoughts and facts. It was also a reality that the Darul Uloom was founded in the opposition of Aligarh Movement of Sir Syed Ahmed Khan. Ulema of this school of thought were against the British while, Sir Syed provided his services with the cooperation of British.

A large number of Ulema of other sects targeted the services of this Islamic centre. The disciples of this institute were awarded the title of ‘wahabi’ but in reality this institute was not linked with the movement of Muhammad ibn Abdul Wahab of Arabia. However, the movement of Abdul Wahab was an Islamic movement which developed during the Eighteenth Century for the revival of Islam in Arabia. On the other hand, the objective of Deoband was the training of Muslim students in the field of Islamic education. Later on, the disciples of Deoband also played an outstanding role for the purification of beliefs of the Muslims.

Today, a large number of Islamic schools in all over the world including Pakistan, India, Afghanistan, Bangladesh, South Africa and United Kingdom are theologically associated to Darul Uloom Deoband. Various graduates of Deoband established a number of theological colleges around the world including the Darul Uloom Sabeel-us-Salam in Hyderabad, India, the Madrassa Inaamia Camperdown near Durban in South Africa and many others in different cities of Pakistan.
9.3 Darul Uloom Nadwatul Ulema

Due to the miserable conditions of the Indian Muslims in the field of education; two foremost institutions established by the Muslim scholars had been plying their role. Both of them were poles apart in their objectives. The Movement of Sir Syed was focusing on the promotion of modern education while the Darul Uloom Deoband was working in the opposition of Aligarh Movement with focus on Arabic. The two institutions, in reality, were the two schools of thought and both of them declared itself the sole source of Muslim’s upliftment. The Aligarh Movement had totally focussed on materialism and worldly progress while the Darul Uloom Deoband was insisting that the Muslims would get their success only by acting upon the religious teachings. The graduates of Aligarh were having keen interest in receiving superior jobs with higher honorarium. However, they were far from the Islamic teachings in their practical lives. Contrary to it, the scholars of Darul Uloom Deoband proved themselves as ‘Khateeb’ and Ulema but deprived from the modern requirements. There was a dire need of establishment of an institution that perform a moderate role to educate the Muslims. The circumstances bounded the Indian Muslim Scholars to set up such an institute through which the education of two types would be delivered at the same time. Many people targeted the services of Sir Syed Ahmed Khan saying that Aligarh was the factory of producing clerks acting upon the Lord Macaulay’s education policies. On the other hand, the criticism on Darul Uloom was that it was only inculcating the Islamic education.

Maulana Muhammad Ali Mongeri decided in the convocation of Madrassa Faiz-e-Aam Kanpur in 1892 to establish an organization to remove the faults from the Muslims. The name for this organisation was decided ‘Nadwatul Ulema’ and the following objectives were decided by its members:

- Development of the knowledge and ethics amongst the Muslims through rectification of curriculum;
- To originate the department of ‘Afta’;
- To remove the differences amongst the Ulema and elimination of the controversial discussion;
- To take measurement for the welfare of the Muslims without taking participation in the politics;
- To establish an enormous Darul Uloom for the promotion of academic education as well as technical education.

During the session of Muhammadan educational conference in 1894 at Kanpur, Nawab Mohsin-ul-Mulk presented a resolution to establish an institution which was supported by Syed Mahmood. Muhammad Ali Mongeri, Ashraf Ali Thanvi, Mahmood-ul-Hassan and
Shibli Nomani were the great scholars who presented the idea of its foundation to counter the challenges of western education. Sir Syed Ahmed Khan also agreed with it. Maulana Muhammad Ali Kanpuri was appointed as its first administrator. In December 1898, the office of same institution was transferred from Kanpur to Lucknow. The initial classes of Darul Uloom started here. In the last week of November 1906, Sir John Prescott Hewitt, the then Lieutenant Governor of India laid down its foundation stone. Later on, the Nadwatul Ulema became the second well known educational institution in subcontinent after the Darul Uloom Deoband in India. The preference of the name Nadwa was conceived from a hall in Mecca, the assembling place of the upper class. The foundation session was attended by various well known Muslims scholars belonging to all sects of the Ummah including Maulana Shibli Nomani and Maulana Abdullah Ansari. Maulana Shibli Nomani proposed Maulana Mufti Lutf Ullah to chair the session.

The Nadwa observed the peak of its reputation when Maulana Shibli Nomani got attached with it in 1904. He set the rules along with Maulvi Abdul Haq. The Nadwatul Ulema enhanced its status at higher ranks due to its regulations. Shibli was a Professor at the Aligarh college of Sir Syed, he demonstrated himself as immense intellectual and scholar. Maulana Shibli Nomani had been providing his services to the Aligarh for almost sixteen years. Due to extreme ideological disparity, he separated himself from the Aligarh in 1898. He joined the Nadwa in 1904 after resigning from the government job.

Maulana Shibli was appointed as in charge of the Nadwa. He made a lot of alterations in the curriculum and made it according to the needs of society. He devoted his all the time for the services of Darul Uloom. He worked as the editor of the magazine of Nadwa also. Maulana’s great work for the Nadwa was establishment of the Darul-Musanifin at Azamgarh. In 1913, he also resigned from the position of secretary of the Nadwa due to inconsistencies between him and other member of the Darul Uloom. Then, he constituted the Anjuman Islah-e-Nadwa for the betterment of this institute. After the relieving of Shibli, the Nadwatul Uloom lost its attractiveness. Although, many other scholars worked for the Nadwa as its administrators; however, its reputation could not recover that was found at the time of Shibli.

The Nadwatul Ulema shaped a number of famous scholars including Syed Sulaiman Nadwi and Maulana Abul Kalam Azad. Some of the graduates of Nadwatul Ulema proved freedom fighters of the Pakistan Movement including Syed Sulaiman Nadwi, Masood Alam Nadwi and Abdul Salam Nadwi. Maulana Shibli Nomani served as writer here and wrote remarkable books. One of the most memorable book was ‘Seerat-un-Nabi’ in seven volumes; which he could not complete in his life. The same was completed by his disciple Syed Sulaiman Nadwi after the death of Maulana Shibli Nomani.
The Nadwatul Ulema is an institute of Islamic education situated at Lucknow but fruitful for all over the India. Thousands of Muslims from all over the world came to learn here. The Nadwatul Ulema promoted a diverse series of both scholars and students including Hanafis, Shafais and Ahl-e-Hadith. Moreover, its main achievement was the promotion of Islamic and moderate education amongst its scholars.

9.4 Jamia Millia Islamia

On the demands and needs of time, a new institution was formed named “Jamia Millia Islamia”. The Jamia means ‘University’ or ‘House of wisdom’ while Millia means ‘National’. In this way, it was the national university of India. It was initially originated at Aligarh in November 1920. This was established by a group of 18 Muslims intellectual members. It was founded by Sheikh-ul-Hind Maulana Mahmud Hassan when he returned from Malta after releasing by the British. First chancellor of the Jamia Millia was Hakeem Ajmal Khan; he was elected on November 22, 1920. Allama Muhammad Iqbal was also offered the Vice Chancellor-ship of this Jamia through Gandhi but he rejected this offer. Maulana Mohammad Ali Jauhar was its founder Vice-Chancellor. The prominent members of its Founding Committee were Abdul Majeed Khawja and Dr. Mukhtar Ahmad Ansari who worked for its growth.

According to its foundation, the Jamia Millia was established as an anti colonial movement. It aimed to provide the religious education to the Muslims in an independent environment. The movement was against the British; therefore, it was run exclusive of assistance of the government. One of its purposes was to provide Islamic education but according to the ambitions of the Indian Muslims.

Its pioneers wanted to educate the nation free from the control of government. That is why; its curriculum included the teachings of religion, morality, and cultural background. The Muslims were afraid of the British education system and wanted to educate their offspring in their own hands. We know that many other movements for education had been initiated by the Indian Muslims. Although, the Aligarh Movement, the Darul Uloom Deoband and the Nadwatul Ulema had their separate systems of provision of education but it is confirmed that their sole aim was to bring out the Muslims from the darkness of hopelessness and ignorance. All of them carried on their struggle in their own way.

The Jamia Millia Islamia was administrated by those people who had devoted themselves for the sake of Muslims and were strongly dedicated to fulfil their commitment. Its mission was to promote the faith and ideology of independence and struggle for freedom.
his charismatic personality. Dr. Abid Husain was an educationist and European degree holder while Dr. Mohammad Mujeeb was a reformer and the scholar of history. The very next year in the month of February in 1926, all of them left Germany and they joined the Jamia Millia Islamia.

As we have discussed the financial issues of Jamia, it was very difficult for it to pay the highly qualified scholars. Dr. Zakir Husain was appointed on the monthly salary of Rs. 100 but realizing the financial conditions of the Jamia, he voluntarily reduced his salary to Rs. 80 per month. Dr. Mohammad Mujeeb and Dr. Abid Husain were appointed on the monthly payment of Rs. 300 each. However, looking towards the limited resources of Jamia, they also reduced their salaries to Rs. 100 each. Each of them were highly committed; their first step was the provision of education to Adults. For this purpose, they arranged classes in evening and this effort was highly appreciated by the public. When the Civil Disobedient Movement started against the British; it took contribution in the Bardoli Satyagraha of 1928. The Jamia Millia Islamia dispatched the volunteers all over the country to encourage natives to struggle against the British for the liberty of the country.

After the death of Hakim Ajmal Khan in 1928, once again the financial crises emerged. In the same year Dr. Zakir Hussain became its Vice Chancellor and now the management of Jamia moved into his hands. Dr. Zakir Hussain along with other teachers decided to carry on his services with nominal charges for next twenty years. Dr. M. A. Ansari passed away in 1936. After three years of his death, the Jamia Millia Islamia was registered as a society on June 4, 1939. Despite of financial difficulties, the efforts of teachers of the Jamia were remarkable. It was converted into a massive movement and various notables from overseas came to India to visit the Jamia. Some foreigners were too impressed and they remained here to serve the Jamia. The German woman Ms. Gerda Phillipsborn, an educationist and social reformer stayed here to serve the Jamia. She was popularly known as Aapa Jaan and after her death she was buried inside the Jamia.

The first reason of its fame was the sacrifices of its teachers. The scholars of highest ranks were ready to work on the lowest salaries. Its second feature was the simple life style of its faculty and students. Promotion of simplicity remained the aim of this institution. The third quality of Jamia was that it provided the education of techniques and skills; book binding, locks making and dairy farming enabled its students not to search for the jobs. Another superiority of the Jamia was establishment of its Urdu Academy.

A famous Muslim scholar and well known freedom fighter, disciple of Shah Wali Ullah, Maulana Ubaid Ullah Sindhi joined this institution in 1939. He joined it on the request of
Dr. Zakir Husain. In this Jamia, Maulana initiated ‘Baitul Hikmah’ a school of Islamic Studies. This was the same Zakir Husain who later on, became the third Vice President of India from 1962 to 1967. Dr. Zakir Hussain died on May 3, 1969; his tomb is also inside the Jamia Millia Islamia. The Jamia Millia Islamia was awarded the status of central university in 1988.

Self assessment questions

1. Elaborate the educational services of Maulana Shibli Nomani under the banner of Nadwatul Ulema.
2. ‘Jamia Millia Islamia was the national university of Indian Muslims’. Give your arguments.
3. How did Darul Uloom Deoband serve the Indian Muslims in the field of Education? Discuss

BIBLIOGRAPHY


