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MUSLIM REVIVALIST MOVEMENTS IN MUGHAL INDIA– CONCEPT AND HISTORY

History in this age needs to record and analyse the events in the light of modern concept of sociology, political science, psychology, economics as such concepts drive the course of a many incidents. The paper makes an effort to define the movement in general as well as in the field of sociology. In explaining the concept of the movement the elements and major characteristics of the modern concept of social movements have been investigated so that the history of movements may be studied properly. The concept of the movement has been applied on the Muslim Revivalist movements and the brief conceptual history of the movements in Islam and Mughal South Asia has been examined. The sects and the revivalist movements have been differentiated. The common elements of Muslim revivalist movements have also been looked out. The historical and analytical methods have been used for the research of the paper.

Concept of the Movement

Islam possesses a rich and long tradition of Islamic revival (*Tajdid*) and reform (*Islah*). These two words are generally used synonymously but there is some difference between the two. Revivalism (*tajdid*) is related to *ijtihad* and tries to reconcile the new trends and needs of time with the fundamentals of Islam. The movements of revivalism, therefore, do not invent or discover new principles but only settle different new disputes according to the percepts of Islam. The reform (*islah*) means to give a new form to something. Thus, reform movements do not necessarily confine themselves to Islamic injunctions but may out-step the traditional boundaries of Islam, as defined in Quran and Sunnah.

To carry on moving the Muslim masses for the cause of Islam gave birth to the phenomenon of *harkah*, that is, to move. In Arabic language, word *haraka* is synonymous of 'movement' in English. The word *Harkah* means motion or movement and is antonym of "*Sukum*" that means rest. Though in Arabic grammar the *Harkah* is a term and is subdivided in *fatha, kasra and damma,*[1] yet as social and political term it is used for the body that works to move the society. The word, movement, in English is noun of verb 'move' that means, "to change

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position (of); change abode; stir, rouse, cause (bowels) to act; affect with emotion; purpose as revolution."[2]

Oxford Advanced Learner's Dictionary shows some other meanings of the word 'move'. These are 'to make progress', 'action done', 'cause somebody to have very powerful meaning', 'cause or prompt somebody'.[3] Movement has also been meant as moving or being moved, action, activity, act of changing position especially as a military maneuver and trend in society. As a countable group noun it also means a shared set of aims or principles.[4]

Modern concept of movement is attached with sociology and sociologists use the term 'social movements' to refer to organized collective activities to bring or resist fundamental change in an existing group or society. Crowds and social movements are two fields in a larger area of study usually termed mass phenomena, collective dynamics, mass behavior or collective behavior. The last term is the most popular nowadays. It refers to group behavior, which originates spontaneously, is relatively unorganized, fairly unpredictable, and plan-less in its course of development, and which depends on inter stimulation among participants.

Herbert Blumer defined the 'movements' as "collective enterprises to establish a new order of life"[5] He includes within the field such diverse phenomena as "collective excitement, social unrest, crowd behavior, riots, manias, crazes, fads, mass alarms, mass hysteria, public revolts, protest movements, rebellions, primitive religious behavior, reform movements, and revolutionary movements".[6]

Thus in modern sociology, social movements are forms of collective behavior which best fit the criterion of aiming at change in the world, and least qualify as amorphous or unorganized. A social movement is a spontaneous large group constituted in support of a set of purposes or beliefs that are shared by the members. Psychologically defined, a social movement "represents an effort by a large number of people to solve collectively a problem that they face they have in common." [7]

Precisely defined a social movement is a collective effort to bring about social change and establish a new order of social thought and action.[8]In modern sociologist approach, therefore, social movement, as Encyclopedia Britannica states, is a loosely organized but sustained campaign in support of a social goal, typically either the implementation or the prevention of a change in society's structure or values.[9]

Characteristics of the Movements

According to the modern concept all social movements share some characteristics common almost in every movement. The first necessary element of a social movement is 'collective effort'. Although social movements differ in size, they result from more or less spontaneous coming together of people whose relationships are not defined by rules and procedures but who merely share a common outlook on society.[10]

The second element of the movements is 'social change'. All definitions of social movement reflect the notion that social movements are intrinsically related to social change.[11]

Thirdly there is the structure of the movements. They are neither tightly organized nor scattered mob but something in the center of both. There are usually one or more organizations that give identity, leadership, and coordination to the movement, but the boundaries of the movement are never coterminous with the organization.[12]

The fourth element is membership. The individual member experiences a sense of membership in an alliance of people who share his dissatisfaction with the present state of affairs and his vision of better order.[13] Many of the characteristics of the more devoted members of social movements _ the firmness of their convictions, and the like intensity of their loyalty, the apparent disdain for outsiders, and the like mindedness of their utterances _ point to the assumption that social movements attract potential fanatics, or persons with a special propensity for self-immersion into an exclusive, pervasive, and all-absorbing collectivity.[14] In movements, which persist over two or more generations, membership, may be transmitted from father to son, in the same fashion as the child inherits his place.[15]

The fifth element of the movements is conflict. Either the conflict in the society rise the disturbance in the minds of the leaders of the movement and they in the result found a movement or the result of the foundation of the movement creates definitely a conflict among the society.[16]The sixth element of the movements is propagation of the ideas through some channels which every movement adopt keeping in view the mission and needs of the movement. Even when unsuccessful, social movements contribute to the formation of public opinion.[17]For the formation of public opinion propaganda plays a vital role. It is important for maintaining morale and unity.[18]

The Islamic concept of 'movement' in medieval times, that is the focus of our study, is different to the modern concept of 'movement'

On the other hand, while studying the Muslim revivalist movements, we do not find any kind of public gatherings and propaganda in the modern sense, the above mentioned elements can be observed in many, and almost, in all Muslim revivalist movement. We observe that almost Muslim revivalist movements were collective efforts. The goal of all the movements was to bring change in the society whether that change might be called social change or religious change or anything else.

The structure of the movements was also loose as the modern sociologists assert. They were not organized on the foundation of strict rules. The qualities and style of the membership of the movement was like that of the element listed by modern sociologists. All the Muslim revivalist movements resulted or were result of some kind of a conflict. They also propagated their ideas in several ways though the style or means were older than the modern ones. Therefore Muslim revivalist movements, despite being medieval, had all of the elements of modern day movements.

Muslim Revivalist Movements

Islamic revivalist movements can be traced back to the start of humanity. The efforts of ancient prophets could be considered those universal movements which aimed to bring all encompassing changes in the societies of their times. In that sense, Islam itself was a movement which wanted to bring about comprehensive changes in the society of Arabia and metamorphose it according to the principles laid down in the Quran and Sunnah. After the Holy Prophet, this tradition of Islamic revivalism continued throughout the history, led by Muslim scholars and mystics. Imam Malik strengthened the movement raising voice against forcing *baiat* in Abbaside period. Imam Abu Hanifa refused to concede the right of inheritance in ruler-ship and continued the Islamic movement.

Ahmad bin Hanbal also raised the banner of resistance by refuting the arguments of Mutazilites. Imam Ghazali, Hasan Basri, Ibn Taimiyya and Ibn-i-Qayyam were all the personalities who strove to establish and revive Islam. They kept on awaking the conscious of people and refused to compromise on the non-Islamic values and trends.[19] During the Mughal period in South Asia, Islamic revivalism got wedded with the twin concepts of the beginning of the new millennium and the advent of Mahdi. Nearly all the movements at the start of the new millennium were influenced by the prevalent idea of an expected Mahdi who would purge the society of its vices and ills and re-establish it on truly Islamic lines.

Revivalist Movements in South Asia during Mughal Period Mahdavia Movement

Chronologically speaking the Mahdavia movement was the first of all movements in South Asia during Mughal period. It was started even before the establishment of Mughal rule in India when its founder Muhammad Mahdi of Jaunpur in A.H. 901/1495 AD declared that he was the promised *Mahdi*.[20]

After the first five immediate successors of Mahdi Jaunpuri, it temporarily became ineffective. However, the Movement once again gained momentum during the reign of Islam Shah Suri (1545-1554) when the two men of distinction in piety, namely, Abd Allah Niyazi Afghan and Sheikh Alai, came to the helm of affairs and established a *dairah* (centre of the activities of the Movement) at Biyana.[21]

The greater part of the activities of Mahdavia was rendered before the commencement of Mughal period and outside the Mughal sultanate. Only two leaders of regional ranks, Sheikh Mustafa and Sheikh Abd Allah Niazi, lived and worked during the Mughal period. Mahdi Jaunpuri died in 23rd April 1505[22] before the advent of Mughals. His successor Syed Mahmud died in November 1515[23] while his successor, Khawandamir, died on 15th August 1524.[24] Three of five main and active leaders of Mahdavia, therefore, had died before the emergence of Mughals.

Mahdavia, despite their precious role for revival of *Sunnah* and rejection of *bid'ah*, could not work within the boundaries of Islamic precepts. Some of the ideas of Mahdavia collided with the fundamental principles of Islam, especially, *Khatm-e-Nabuwat*. That is perhaps the reason that the foremost *ulama* of Islam, such as Sheikh Ali Muttaqi, Sheikh Ibn Hajar Makki and Sheikh Abdul-Haq opposed the Mahdavis.[25]

Therefore, the Mahdavia, in the view of majority of scholars, is considered at best a sect, rather than a revivalist movement. Even Abul Kalam Azad, an admirer of the Mahdavia, accepted it as a sect only.[26] *Mujaddad* Alif Sani vehemently criticized the claims of the Mahdavis[27] and there was a letter of complaint to the Syeds, *Qazis* and dignitaries of Samana, recounting the unchecked preaching of the Mahdavis and the way they would "like wolves take away one or two sheep from (the flock of the believers)".[28]

Raushaniyyah Movement

Raushaniyyah Movement is another movement which was raised in northwest frontier during the period of Emperor Akbar. It created serious political problems for Akbar and his successors in a strategically important area. The founder of the Raushaniyyah sect, Miyan Bayazid Ansari, was born at Jullundur, just a year prior to the replacement of Afghan rule by the Mughals. Sulaiman of Kalinjar, an *Isma'ili*, whose doctrine of *Imamah* is said to have formed the basis of his conception of *Pir-e-Kamil*, influenced him.[29] He claimed to have strange spiritual experiences like those of call of emergence in Divine Essence and something, which went beyond the general mystic concept of *Ma'rafat*.[30] He gathered many followers around him and carried on warlike exploits against Mughals in north-west frontier of India.

After Bayazid Ansari's death, his son, Jallal-ud-Din, led an active rebellion against Mughals. In A.H 994/1586 AD, the Raushaniyahs closed both the roads between Kabul and the Indus, and even besieged Peshawar. Only after two years, the hostile confederacy was broken up, but Jalal-ud-din escaped, tried to seek the help of 'Abdullah Khan Uzbeg, and in AH 1008/1599 AD even sacked Ghazni. Shortly afterwards, he was wounded in the course of an inter-tribal conflict and died as a result of injuries at the age of thirty-two. Trouble with his successors continued and only in the reign of Shah Jahan did the descents of Pir Raushan accept employment under the Mughals.[31]

The Raushaniyah Movement is not included in the revivalist movements because the teachings of Bayazid Ansari, represented a curious mixture of Sufi, Mahdavia and *Isma'ili* traditions and could be placed outside the pale of Islamic tradition. Bayazid had a clear awareness of his needs and he picked up from the various religious ideologies elements, which could be of help to him. He, however, lacked the intellectual vigour to weave these ideas, borrowed from different traditions, into a pattern. It is for this reason that there is little coherence of a system of thought in his teachings.[32]

Moreover, the account of Bayazid's teachings, as given in the *Dabistan-e-Madhahib*, showed that Bayazid's views were exceedingly heterodox.[33] Secondly it began as a religious movement but soon assumed a political complexion and religious objectives got mixed up with political agitation and crisis.[34] In this way, it did almost nothing for revival of Islam. Thirdly, its area of influence and period of work were too short to have any major importance.

Naqshbandi Movement

Thus Mahdavia and Roshaniyah were not considered as the revivalist movements. Some of the movements can be listed according to the definition of the movement during Mughal period in South Asia. Firstly Hazrat Baqi Billah and Sheikh Ahmad Sirhindi, better known as *Mujaddad Alf Sani,* initiated the Naqshbandi Movement which "articulated an exclusivist position demanding allegiance to Islamic law and rejecting some of the policies and customs that represented a blending of Islamic and Hindu elements".[35] In start this movement challenged the heterodoxy of Mughal Emperor Akbar and subsequently, strived for a separatist position for the Indian Muslims. In the reign of Emperor Jehangir the movement continued to spread spirit of Islam.

In the period of Shah Jehan, the Naqshbandi Movement carried on its revivalist activities under the leadership of the successor and son of Mujaddad, Sheikh Muhammad Said[36] who died within a few months of Awrangzeb's coming to the throne. Another important figure was Sheikh Muhammad Masoom who was was the third son of Mujaddad. Emperor Awrangzeb was his disciple.[37] Two collections of his letters were published in 1965. In the Cawnpur edition, which received wider circulation, there was a long letter dealing with spiritual subjects addressed by the Khawaja to Awrangzeb before the latter's accession to throne. In the Amritsar edition, there were many letters addressed to Awrangzeb, dealing with political matters, and two supporting the theory of relationship between the saint and the emperor.[38]

After Sheikh Masoom, the Naqshbandi Movement came under the leadership of his fifth son named Khawaja Saif-ud-Din. He was so bold and fearless in *amar bil maroof wa nahi anil munkar* that he did not differentiate between kings and beggars in this regard. He was sent to Delhi as the representative of the Naqshbandi Movement by Khawaja Masoom when Emperor Awrangzeb requested for one to direct and attend him. When Khawaja Saif reached Delhi, Emperor received him on the gate of the city and brought him to city and fortress with great regard. Looking the statues of elephants on the gateway of city, he got them demolished before his entry.[39]

Another son of Khawaja Masoom, Khawaja Muhammad Naqshband II, then was raised as the leader of the Naqshbandi Movement. He also had close contacts with Emperor Alamgir. In one of his letters, he informs that Emperor Awrangzeb wrote to him and called him in his camp. During the meeting Emperor entrusted him the

education of Prince Muhammad Kam Bakhsh. On that occasion Emperor told the prince that 'he himself had derived great satisfaction in the company of the saints of this movement, and that the prince should also derive benefit from' Khawaja Muhammad Naqshband.[40] *Ma'athir-e-Alamgiri* also mentions his presence in Awrangzeb's camp at this time. The banner of Naqshbandi Movement, after Muhammad Naqshbandi was raised by Mirza Mazhar Jan-e-Janan (1700-1780). He was a very prominent personality in the period of later Mughals. He saw the period when Islam in South Asia was in the complete declining position. He had political ideas just like another revivalist Movement of the time, Wali Allahi Movement.[41] Though in his period Wali Allahi Movement was being established yet the platform of Naqshbandi movement was active under the able guidance of Mirza Mazhar. Shah Ghulam Ali Dehlavi (1745-1824) was the next leader of the Naqshbandi Movement after Mirza Mazhar. He sent the deputies of Naqshbandi Movement to different parts of India, Kabul, Balkh, Bukhara, Arabia and Rome.[42] Sir Syed bears witness to the fact that the people of Rome, Syria, Baghdad, Egypt, China and Abyssinia took *bait* on the hands of Shah Ghulam Ali.[43] In this way the Naqshbandi Movement continued for centuries and greatly influenced the Muslims of South Asia.

Naqshbandi Movement was ideologically a mystic order that was closer to orthodoxy than any other school of thought. It initiated a policy of close association with orthodox models of the court to neutralize the effects of the imperial heresy. Continuing the tradition of the Suharwardis,[44] Naqshbandi saints were not averse to enter in politics like Chishti saints. They took active part in politics and tried to spread and reform Islam through the courts of the kings and emperors. The Naqshbandi Movement worked for the objectives that Islam should be revived through the court of the kings, that superstitious *Sufi* practices should be suppressed, and that the infidels should be humiliated. One of the most prominent leaders of the Movement, Mujaddad's first concern was to restore in Indian Islam the prestige of its prophet, which had been weakened by veiled hints at Akbar's near prophetic status and the dialectics of Abu-ul-Fazl and others. He writes about his task that "I was neither brought up for *piri and muridi* nor for preaching and calling but matter was something else. Preaching was only the thing of the way".[45] The 'something else' in this statement means the revival of Islam. Mujaddad emphasized, however, on obedience of *Shariah* and *Sunnah* as a means of achieving spiritual realization.[46]

Another most important revivalist idea of the Naqshbandi movement, and that initiated by Mujaddad Alif Sani, was that his conception of *tawhid* or divine unity is theistic; and with reference to mysticism, he went further and clearly announced that mysticism is nothing more than a way of purifying the soul and the morals.[47] Mujaddad refuted unorthodox beliefs and tried to produce a pure *deen* purified from all wrongs and amalgamations. These ideas were nourished and propagated in South Asia by the Naqshbandi movement during whole of the Mughal period.

Wali Allahi Movement

The tradition of revivalist Islam continued under the guidance of a devout Muslim scholar, Shah Wali Allah. During the 18th century, he advocated Islamic renewal by providing a foundation for subsequent Muslim thought in South Asia. He became a leading figure of a broad-based revivalist movement in his own times and later a point of reference and inspiration for the collective efforts to revive Islam in South Asia.

During the lifetime of Shah Wali Allahh, he educated many men and gave his circle of pupils the shape of a movement. His sons and pupils were part of the movement raised by him. The prominent leaders of the movement were his sons, Shah Abdul Aziz, Shah Rafi-ud-din and Shah Abdul Qadir. Others were Sheikh Muhammad Ashiq Dehlavi, Sheikh Muhammad Ameen Kashmiri, Murtaza Bilgrami, Sheikh Jar Ullah bin Abdul Rahim Lahori, Sheikh Muhammad Abu Said Brailvi, Sheikh Rafi-ud-din Murad Abadi, Sheikh Muhammad bin Abul Fatah Bilgrami, Sheikh Muhammad Moeen Sindhi and Qadi Sana Ullah Pani Patti.[48]

Shah Abd al-Aziz, son of Shah Wali Allah, worked on the literary front of the movement. He for nearly fifty years remained the most prominent *alim* of Delhi and even the British writer, William Hunter, conceded that he was "the greatest Muhammadan doctor of the age".[49]

Shah Rafi-ud-Din, assumed the work of teacher and *mufti* when he was twenty[50] and worked for the propagation of the ideas of the movement. Then he was appointed as head of the seminary that was itself the centre of the movement and worked as its head for 50 years.[51] Shah Abdul Qadir (b. 1753), the third son of Shah Wali Allah, translated Quran in simple Urdu with such beauty that those who held command on Urdu idiom could not help praising him.[52] It was a great achievement of Wali Allahi Movement. He taught Maulana Abdul Hayee Badhanavi, Maulana Ismaeel Shaheed, Maulana Fazal Haq

Khair Abadi, Mirza Hasan Ali Shafi, Shah Muhammad Ishaq Dehlavi, Syed Mahboob Ali Jafri and Syed Muhammad Ishaq Brailvi. [53]

Khawaja Muhammad Ameen Kashmiri also worked for one of the most important objective of the movement that was the spread of the Quranic education. To fulfil the purpose of the movement, it was he who made the translation of Quran a part of syllabus. [54]

Wali Allahi movement in the third generation of Wali Allah was carried on by Shah Muhammad Makhsoos Ullah. His activities of preaching and teaching continued in the mosque of Raushan-ud-Dawla. Maulavi Rasheed-ud-Din Dehlavi, the son of Ameen-ud-Din, was another important person in the circles of Wali Allahi movement in third generation. The government wanted to appoint him Qadi but he did not accept this position, due to his activities for spreading the ideas of Wali Allahi movement. However, he accepted the post of a teacher of Arabic in a school of Delhi.[55]

These personalities of the Wali Allahi Movement were chosen people from different parts of South Asia. All of them worked for the propagation of the message of movement and to achieve its goals. Shah Wali Allah also enlisted the support of an influential group of his enthusiastic adherents in different areas of the country. He cultivated a band of like-minded nobles and influential social and political figures. With some important personages, such as Nizam-ul-Mulk Asif Jah, he had inherited a friendly relationship from his father, but with others, he struck a balance of understanding through his own efforts. Asif Jah's forefathers had been the upholders of orthodoxy and Muslim prestige in the subcontinent since the later days of Shah Jehan. Shah Wali Allah successfully maintained his relations with him and, whenever felt the necessity, used to advise him on important matters. His letters to him and the impact of his advice on his policies clearly show the extent of the success of Shah Wali Allah's strategy.

The other important leader of Muslim India with whom Shah Wali Allah maintained very close ties was the Rohilah chief, Najib al-Dawlah. Their mutual relations were reminiscent of Mujaddad's relations with Nawwab Murtaza Khan Sheikh Farid. Both the Mujaddad and the Shah Wali Allah guided their respective friends in the task of preserving the integrity and solidarity of the Muslim state and society and against the penetration of the cultural and political influences of the Hindus. It is evident from the letters of Shah Wali Allah that he had deputed one of his most trusted disciples, Shah Abu Said, the maternal grandfather of Syed Ahmad Shaheed, in the court of

Najib al-Dawlah, for keeping himself informed of the developments there. Shah Wali Allah had personal as well as family relations with Najib al-Dawlah who consulted him even in such matters as the recruitment of his personal staff.[56] The men of high rank who were impressed by the Wali Allahi Movement also led the people in other parts of the Muslim world. Muhammad Murtaza al-Zabidi, who had studied with the scholars of Zahid in Yemen and became a major figure in Cairo's intellectual life in the 18th century, was initially a student of Shah Wali Allah in India before he began his travels.[57]

Faraidi Movement

Haji Shariatullah was a scholar and leader in Bengal who founded the Faraidi Movement. This movement focused on performing Islamic injunctions in their letter and spirit and on refraining from any kind of *bid'ah*. It kept the spirit of Islamic revivalism alive in the difficult and unsuitable circumstances created by the mutual actions of the British government and Hindu landlords.

Haji Shariatullah, from the platform of Faraidi Movement, was the first preacher to denounce the superstitions and corrupt beliefs, which long contact with Hindu polytheism, had developed. To rouse the apathetic and careless Bengali peasant was not an easy task. To effect, this required a sincere and sympathetic preacher; and no one ever appealed more strongly to the sympathies of Bengali people than Shariatullah, whose blameless and exemplary life was admired by his countrymen, who venerated him as a father able to advise them in times of adversity, and gave consolation in cases of affliction.[58]

The next leader of the Faraidi Movement, after Haji Shariatullah, was his only son, Muhsin al-Din Ahmad, alias Dudu Miyan (1819-60). He has been regarded by some as a co-founder of the Faraidi Movement. Although a less accomplished scholar than his father, he played a role in the history of the Faraidi Movement, which was second to none, rather in certain respects he even excelled his father notably in organizing the Faraidi brotherhood into a well-knit and powerful society. The energetic and dashing career of Dudu Miyan from A.D. 1838 to 1857, struck awe and terror in the minds of his enemies and brought relief to his friends and followers. The popular imagination was replete with his adventurous exploits against the oppressive landlords and indigo-planters.[59]

Towards the end of Haji Shariatullah's life, Faraidis faced the conflict with the Hindu landlords. To resist them, fighting men were needed. Haji Shariatullah is said to have assigned Jalal-ud-Din Mullah

of Faridpur to collect clubmen. Dudu Miyan, on his return from Makkah, joined hands with Jalal-ud-Din Mullah in organizing clubmen's exercises. He appears to have proved more capable in this practical field of the movement than in the field of acquisition of theoretical knowledge. The British tried, convicted and imprisoned him, on the charge of forcibly carrying off a Brahmin girl. In 1857 he was removed to Calcutta, and kept in safe custody there until the close of the great upheaval. His followers, however, believed in him to the last, and liberally spent their hard earned savings in promoting the interest of the movement.

The banner of the Faraidi Movement, after Dudu Miyan, was raised by his second son, Abd al-Ghafur *alias* Naya Miyan. He was too young to take the responsibilities of leadership on his own shoulder and the Faraidis were wise enough to appoint the three illustrious lieutenants of Dudu Miyan, namely Munshi Faid al-Din Mukhtar, Bani Yamin Miyan and Khalifah Abd al-Jabbar, to act as his guardians. To their credit, they acted with singular devotion and remarkable harmony until the time their protégé became capable of taking his responsibilities in his own hand.

On the death of Naya Miyan in 1884 A.D., the third and the youngest son of Dudu Miyan, Said al-Din Ahmad became the leader. He scrupulously maintained the policy of co-operation with the government, which was adopted earlier by his elder brother Naya Miyan. In A.D. 1899, the government of India conferred on him the title of "Khan Bahadur". When the question of the partition of Bengal came in A.D. 1905, he supported Nawab Sir Salim Ullah Bahadur in favour of partition.[60] Afterwards, the leadership adopted the way of constitutional struggle against the British.

The great effect of the Faraidi Movement was start of a conflict between the peasantry and the landlords of Eastern Bengal. This conflict continued until the formation of Muslim League that resulted in the partition of Bengal. The other major effect of the Faraidi Movement was the fighting of the Muslims in the Bengal against British rulers. That fight continued in the shape of conflict until the period of Miyan Said when the strategy of Muslims of South Asia of direct fight against the British in the battlefield changed into the political struggle against the British imperialism. Faraidi Movement has often been accused of forming a new sect in the world of Islam. However, this is not completely true as it just focussed on reviving Islam to its pristine purity and thus carried on the reform and revival tradition in South Asian Muslim society. The Faraidi Movement is

conspicuous for some of its notable features. Firstly, it was raised among pure Hanafi Muslims. Secondly it was the first to deal with the British directly. Thirdly it was unique in the way that it particularly focused on the economic revival.

Mujahideen Movement

When the Faraidi movement was endeavouring to revive Islam in Bengal, at the same time, another revivalist movement was expanding its activities, more or less on the same lines, in northern India. It is generally referred to as Mujahideen movement.[61] It was categorized as 'Wahhabi' by the British in the 19th century because of its alleged resemblance with the Wahhabi movement of Najd.[62] However, its leaders and followers denied any connection with the latter movement and considered it to be an indigenous movement, which arose because of local needs and problems. The inspiration and motivation came, not from outside but, from the family of Shah Wali Allah whose contribution was so overwhelming that some writers have considered this movement merely a continuation of Shah Wali Allah's work.[63]

Syed Ahmad Brailvi, a disciple of Shah Abdal Aziz, developed the theme of *jihad* more fully and practically endeavoured with the force of arms to establish a new, strictly Islamic state and society in India. His movement gave a new boost to Islamic revivalism in South Asia. He with the joint efforts of his companions like Abdul Hayee - brother in law of Shah Abdul Aziz - and Shah Ismaeel – grandson of Shah Wali Allah – established *jihad* against the Sikh government in Punjab.[64]

Many of the important leaders of Mujahideen Movement and all the effective companions of Syed Ahmad Shaheed were killed in the battle of Balakot in May 1831. Sheikh Wali Muhammad Phalti, as the elected *amir* of remaining Mujahideen and Maulavi Naseer-ud-Din Manglori conducted the holy war. Manglori sustained the movement during the critical years immediately following the battle of Balakot[65] but he was also martyred. Wali Muhammad was one of the early adherents of Syed Ahmad. He had been directed to devote more time to military training, and had acquired proficiency in gunmanship. After migrating to the Frontier, he had been put in charge of the commissariat and financial matters.[66] After him, the leadership of the movement came under the guidance of Shah Muhammad Ishaq, a maternal grandson of Shah Abdul Aziz.[67] Another personality of Wali Allahi family who helped the Mujahideen movement with his leadership was Shah Muhammad Yaqoob Dehlavi. He was nicknamed as *Chotay Mian*. He co-operated with Shah Muhammad Ismaeel in the movement.

He sent to front line all of the caravans that migrated form different places of India. Shah Ishaq and Shah Yaqoob were very active in convincing Muslims for *jihad* and supplying them the funds. From front line, the letters were addressed to them.

While Shah Muhammad Ishaq and Shah Yaqoob led the movement on ideological fronts, the practical leadership of the movement went to the son-in-law of Shah Ishaq, Maulavi Naseer-ud-Din Dehlavi. He initiated *jihad* on new grounds, wrote letters at least to six hundred important Muslims.[68] He succeeded in starting *jihad* against the British and led the movement till his martyrdom while fighting against the British on 21st July 1839.[69]

Shah Ishaq, having seen the failure for fifteen years, migrated to Mecca along with other family members and the leadership passed on to a family of Azeemabad (Patna).[70] The two brothers belonging to this family led the movement one after the other. The two, Wilayat Ali and Enayat Ali, were the sons of Fateh Ali of the Sadiqpur family. Both of them worked in British India as well as the North-Western Frontier during the next two decades.[71] Enayat Ali got leadership of the movement after death of his brother Wilayat Ali in 1852. He died at Mangalthana towards the end of March 1858.[72] The most important work of the Mujahideen movement was to re-establish the link of Bengali Muslims with the Muslim centres in the north of South Asia.[73]

Mujahideen Movement, therefore, took the banner of revivalism from the great revivalist movement of past, Wali Allahi Movement and carried on the revival efforts even after the end of Mughal rule in South Asia. The movement was not limited only to a singly province of South Asia. It almost affected whole of the South Asia and continued the activities of revivalism for at least a century that was the century of utter decline of Muslims in South Asia.

Features of the Revivalist Movements

Some of the important features of the movements can also be discerned, which are also present in the revivalist movements of the Mughal period. Firstly, the movements did not work in isolation but often one movement gave birth to other new movement or leave effects on other contemporary movements.

As social movements have "spillover effects" on other social protest movements and "grow from and give birth to other movements, work in coalition with other movements, and influence each other indirectly through their effects on the larger cultural and political

environment,"[74] similarly, Muslim movements also grew from and gave birth to new Islamic movements and had spillover effects on other Islamic movements of their periods and also worked in coalition with other movements.

Secondly, all the movements responded to the apparent gap between the Islamic ideal and the realities of Muslim life in more or less the same way. A return to Islam-that is to the fundamentals: the *Quran*, the life of Prophet, and the early Islamic community-offered the model for Islamic revival. Emulating the example of the Prophet Muhammad, revivalist movements transformed their societies through a religiously legitimated and inspired sociopolitical movement. The ideological world-views of the revivalist movements had an impact not only on their societies but also on Islamic politics in the 20th century. The key ideological components of their program were:

(1) Islam was the solution;

(2) A return to *Quran* and the *Sunnah* (model, example) of the Prophet was the method;

(3) A community governed by God's revealed law '*the Shariah'*, was the goal and

(4) All who resisted the spread of Islam, Muslim or non-Muslim, were enemies of God. Members of the community, like the early Muslims of the 17th century, were trained in piety and military skills as these movements spread God's rule through preaching and Jihad.[75]

Thirdly, most revivalist movements were primarily internally motivated, they responded to a decline whose root cause was identified as being within the Islamic world. The powerful revivalist spirit that gripped the Islamic world during the Mughal period was a response to economic and socio-moral decline, military defeats, and political divisions within the imperial sultanates (Ottoman, Safavid, and Mogul) and beyond. Despite differences, all were movements whose goal was the moral reconstruction of society based on the ideals of Islam.[76]

Fourthly, each movement resulted in the formation of an organization, a society of "true believers" within the broader society that combined religious commitment with militant political activism in order to purify Muslim communities. The process of Islamic revival was based upon a return to the fundamental sources of Islam. In time, several of these movements led to the creation of new states: the Mahdi

in Sudan, the Sanusi in Libya, the Fulani in Nigeria, and the Wahhabi in Saudi Arabia and in some sense the Mujahideen in Indo-Pakistan.[77]

Fifthly, in many ways these movements represented climax of the developments in earlier centuries. They showed, for example, a reorganization of the traditional Sufi brotherhood structures in a line of institutional evolution that could be traced back to the high middle ages of Islam. At the same time, the Mughal era's movements seemed to have provided a significant foundation of renewalist movements of the modern era. There is direct continuity, for example, between Wahhabi movement and the 20th century Saudi State. There is also a more indirect effect of revivalist movements of Mughal period on the Muslim movements in colonial India and later the movement for Pakistan.[78]

Sixthly, revivalist movements were influenced by the growth of Islamic identity, in particular in regions where Muslims lived in symbiosis with members of other religions, in India, Bengal, Indonesia, China and West Africa. The dynamism of Muslim communities was reflected in their expansion, both geographically and through conversion. Much of this was accomplished through adaptations to local conditions. This process of adaptation and expansion was clearly visible in the frontier areas of Islamic world. Sometimes this created a historical dynamic that resulted in an intensification of general feelings of Islamic identity. However, at other times, Islamic revivalism in the Mughal era was a response to this more open accommodation to local practices. As the Islamic communal self-identification became weaker through expansion, or it seemed to be threatened by the growing strength of non-Muslim elements in society, the revivalist movements tried to reassert this identification.

Lastly, the movements of revivalism stressed the authenticity of the Islamic tradition in more inclusive rather than exclusivist terms. Frequently, the mood in these movements was in opposition to compromises and adjustments or to other traditions. Some scholars have given the label "fundamentalism" to this style of revivalism. While there can be a debate over the appropriateness of the label, it cannot be denied that there was a rigorist or puritanical tone in these movements.[79]

Notes and References

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61	S. M. Ikram named the movement led by Syed Ahmad Shaheed as *Tariqa-e-Muhammadiya.* (Ikram, *History of Muslim Civilization*, 389). Following him Razia Akhtar Banu calls the movement with the same name.(Razia

Akhtar Banu, *Islam in Bangladesh* (Leiden: E.J.Brill, 1992), 38). This name creates ambiguity with a mystical movement founded by Muhammad Nasir of Delhi and popularized by his son Khwaja Mir Dard that bore the same name *Tariqa-e-Muhammadiya*. (Athar Abbas Rizvi, *Shah Wali Allah and His Times* (Canbra: Maarifat Publishing House, 1980), 343). Another way of naming the movement has been used by Ubaidullah Qudsi who entitles the movements on the name of its foremost leader. He has called the Mujahideen movement, the movement of Syed Ahmad Shaheed. But it is not suitable to stick the name of the movement with only one personality and forgetting the precious services of others. The British, with a purpose to link it with the Wahhabi movement of Arabia, called the movement as Wahhabi Movement while the followers of the movement deny any connection with the Wahhabi Movement. Some Indian writers followed the practice of the British. (Qeyamuddin Ahmad, *The Wahhabi Movement in India* (Islamabad: National Book Foundation, 1966). I. H. Qureshi called them Mujahideen (Ishtiaq Hussain Qureshi, *The Muslim Community of the Indo-Pakistan Subcontinent* (Karachi: Maarifat Ltd., 1977), 230), following Ghulam Rasool Mehr who wrote a book on the activities of the movement with the title of *Sarguzasht-e-Mujahideen*. A majority of scholars, like Abul Ala Maududi, Yusuf Saleem Chishti, Muhammad Miyan Deobandi, (Muhammad Miyan, "Islami Huriyat ka Alambardar," in *Shah Ismaeel Shaheed*, 153-168. ed. Abdullah Butt (Lahore: Qaumi Kutab Khana, n.d.) and Aziz Ahmad, *Studies in Islamic Culture*, 209) have called the movement with the name of Mujahideen movement, due to its close attachment with *jihad.* Therefore, we have followed the same title for the movement.

[62] Aziz Ahmad, *Studies in Islamic Culture*, 209-210.

[63] Wali Allahi movement and Mujahideen movement have been considered as part of one movement by some scholars (for example Maulana Maududi) due to the similarity of the ideas, origin, and because of the close relations between the leaders of Mujahideen movement (Shah Ismail Shaheed and Shah Abdul Haye) with Shah Wali Allah. We have dealt them as two different entities because there was a wide gap of time between the periods of activities of the both movements. Syed Ahmad Shaheed, though was impressed and educated by Shah Abdul Aziz, definitely organized a new setup and circle and made new efforts to raise a movement. It took a lot from the Wali Allahi movement in the form of ideas, like-minded workers, motivation and spiritual efforts but Syed Ahmad's contribution is definitely different from the Wali Allahi movement. S. M. Ikram, commenting on the issue, says:

Syed Ahmad Brelvi made his own contribution with his remarkable organizing ability, practical experience of men and affairs, great mystic powers and knowledge of military matters, without which it would have been impossible to organize such a broad based movement. (Ikram, *History of Muslim Civilization*, 389)

Therefore, even admitting Mujahideen movement as a continuation of the ideology of Wali Allahi movement, it is inevitable to accept it as a different entity.

[64] Dar, *Shah Abdul Aziz*, 169-185.

[65] Qeyamuddin Ahmad, *The Wahhabi Movement*, 94.

[66] Ibid.

[67] Dar, *Shah Abdul Aziz*, 59-60.

[68] Ghulam Rasool Mehr, *Sarguzasht-e-Mujahideen* (Lahore: Sheikh Ghulam Ali and Sons, 1957), 173-175.

[69] S. M. Ikram, *Mauj-e-Kauthar* (Lahore: Idara Saqafat-e-Isalamia, 1979), 45.

[70] Ibid.

[71] Qeyamuddin Ahmad, *The Wahhabi Movement*, 110-111.

[72] Ibid., pp. 100-117.

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[74] Schaefer, *Sociology*, 566-567.

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