

Sayyid Ahmad Barelewi: Thought and Movement

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Although, Shah Waliullah did not succeed on all fronts, but he did succeed remarkably in providing the foundation for the reconstruction of Muslim religious thought, revival of Muslim religious sciences and the social and moral edification of Muslim society. His successors Shah Abdul Aziz, Shah Abdul Qadir, Shah Rafiuddin, Sayyid Ahmad Barelewi, Shah Ismail Shahid and others worked zealously on the guide lines delineated by their master to bring about an intellectual renaissance of the Muslims of the sub-continent. He was undoubtedly the greatest Muslim thinker of sub continent, a formative influence on modern Muslim thought. His philosophy provides a connecting link between medieval Islamic thought and trends of modern interpretation of the fundamental teachings of Islam. His impact was felt in the religious, social and political spheres. Most of the institutions of religious learning in the sub-continent owe its existence, directly or indirectly to Shah Waliullah. He is as much a source of inspiration and guidance for the '*ulama*' and *mashaikh* as for modern Muslim thinkers like Sayyid Ahmad Khan, Shibli and Muhammad Iqbal to neo revivalists like Mawlana Abul Ala Mawdudi and Sayyid Abdul Hassan Ali Nadwi and many others.

After the death of Shah Waliullah, mission was carried on by a band of pupils and disciples, which he had left behind, including his own sons, who were fully charged with the spirit of his movement. Shah Abd al-Aziz [1746-1824 C.E/1159-1239A.H] the eldest of Shah Waliullah's four sons was able to succeed his father, at a very young age of seventeen as the head

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of their ancestral college [*Madrassa Rahimiyah*]. Like his father he was not only an eminent scholar, engaged in teaching, writing and training his pupils but was also anxious to reform his people as well as conscious of the political situation of the country and its impact on the Muslims. His younger brother Shah Rafia-ud-Din (d-1817C.E) Shah ‘Abd al-Qadir (d.1814C.E), and Abd al Ghani, co-operated with him in resuscitating and strengthening the cause of Islam. They translated Qur’an into Urdu language so that common people may get acquainted with its teachings and reform themselves accordingly. Shah Waliullah’s successors did not content themselves only with the placid mission of popularizing religious knowledge among the masses and imparting mystic insight to a chosen few. Nevertheless, they did their best to keep alive the idea that the system of *Shariah* law was and should be the main foundation of Muslim society. They turned to the study of the *Qur’an*, popularization of religious knowledge, the creation of a new aspiration to study, understand and live according to the doctrines of the *Shari’ah*. In order to disseminate and popularize the teachings of *Qur’an* among the less educated sectors of Muslim society, like Shah Waliullah, who translated *Qur’an* in to Persian and his sons Rafia -ud -Din and Shah ‘Abd al-Qadir translated it into Urdu.¹

Shah Abdul Aziz vigorously followed the traditions of his father. However, the circumstances in which Shah Waliullah had carried on his movement had changed considerably. The evils against which his efforts were directed became more firmly rooted in the succeeding generations. The rapid political disintegration and social degeneration of the Mughal empire, taking the advantage of weakness of the central authority and disunity among the ranks of Muslim chiefs, Marathas, Jats, Rajputs and Sikhs in the northern western regions carved out independent potentates and dominated the scene. Besides, a new threat to Muslim society was posed by the expanding power of the East India Company. No doubt emperor Shah ‘Alam who had come under the influences of the company authorities had

now freed himself from their “custody” and returned to Delhi early in 1772C.E; but in the last quarter of the eighteenth century they were able to strengthen and consolidate their hold on the extensive territories of Bengal and Bihar in the north and parts of the Deccan in the south. Under Wellesley (1798-1805), British imperialism became a vital force in the political life of the sub continent.

Haidar ‘Ali of Mysore and after him Tipu Sultan, symbol of resistance against British imperialism and zealous fighter in the cause of freedom, was defeated and killed in 1799C.E. Then in the first decade of the nineteenth century, the successive victories of the British over the Sindhia enabled them to establish their influence at the imperial court in Delhi. In 1803C.E. General Lake who commanded the British Army defeated Sindhia and offered to undertake the responsibility of protecting the emperor who was at that time under his influence, (Marathas who had previously exercised control over the emperor) and thus managed to enter the Mughal capital. It was soon realised by the emperor that he had been tricked, but it was now too late. After that almost every day witnessed a diminution of his power and dignity. In lieu of the crown lands, which were taken over by the Company, he received an annual stipend or pension² (Pishkash). In the course of time Shah ‘Alam and his successors were so completely demoralised that the Mughal court was soon reduced to a mere shadow of its former glory.

This cataclysmic loss of Mughal power enervated the Muslims of sub continent. Early efforts by Shah Waliullah to instigate Muslim rulers of the sub continent as well as neighboring rulers to make a concerted attempt to regain the control failed to produce desired results. Now the establishment of British authority was sure to kill the chances of the restoration of Muslim ascendancy which Shah Waliullah had been trying to make effective through an extensive programme of political and socio-religious reform. The emasculate throne of Delhi had been reduced to a mere legal myth but ‘still

considered the fountain of honor by Hindus and Muslims, and a patent of nobility under the imperial seal was as highly prized in the remotest provinces of Deccan as it had been in the days of Aurangzeb'.³ Notwithstanding, Shah 'Alam and his successors Akbar Shah II (1806-37C.E) and Bahadur Shah II (1837-57C.E), completely demoralized, and in state of penury and helplessness, were inept unable to lead and give direction. Realizing the lack of political authority. Muslim populace was confused about the legal position. Shah Abdul Aziz with his penetrating judgement and keen sense of observation, removed the ambivalence about legal myth of Mughal sovereignty by issuing *fatwa* that the subcontinent was no longer *dar-ul-Islam*, a land where the Islam enjoyed sovereign authority and political power. He declared that they were now in a land of warfare, *dar al-harb*. Owing to the fact, that the emperor (Imam al Muslimin) at Delhi wields no authority and is utterly helpless and the real power was in the hands of the British. If certain areas had been left in native hands for administration, it was only because the British found it politic to do so. There are, indeed, certain Islamic rituals, e.g. Friday and 'Id prayers, *adhan* and cow-slaughter, with which they do not interfere. But that is of no account. They did not interfere with the observance of Muslim rites and practices, because they did not want to, but they had the power to do so, if they desired.⁴ By declaring sub continent *dar-ul harb*, a land where Islam was not free.⁵ Shah Abdul Aziz cleared the perplexity, gave a clear direction for future action by bringing it to the notice of the Muslim population that they have been subjugated by Britishers. Implying that it was the duty of every Muslim to make all effort to restore former status of *dar-ul-Islam*. In no case should Muslim cooperate with the British in propagating false beliefs and un-Islamic practices and it was a mortal sin to help them to destroy Muslim lives or further subvert Muslim authority.⁶

This *fatwa* declaring the entire territory held by the British to be a *dar al-harb* was significant proclamation in the history of Islam in the sub continent. For the first time Muslims

were facing such situation, a complete paradigm shift. After being for centuries, the only full citizens of the state, Muslims discovered that they were now an unpopular and vulnerable minority. This *Fatwa* by Shah Abdul Aziz was in a way clear development in the Islamic thought itself. It removed the perplexity and gave a clear direction to the Muslims of sub continent for future action which according to Shah Abdul Aziz, is Islamically appropriate response, what is to be understood from the Hadith, and in accordance with the principle followed by the Prophet's companions particularly during their pious khilafah.⁷ This *Fatwa* against the British imperialism transpired into Jihad movement led by his pupil and disciple Sayyid Ahmad Shahid and nephew Ismail Shahid.

Sayyid Ahmad (1201-46 /1786-1831) was born at Rai - Bareli, lost his father Sayyid Muhammad Irfan, very early when he was only thirteen years. He showed little interest in reading and writing, spent considerable portion of his youth in sports and physical exercise. Early death of his father made it necessary for him to earn a living. At the age of eighteen, accompanied by a party of seven others young men related to him, went to Lucknow in search of a suitable employment. After three or four months of fruitless effort he left for Delhi with the intention of getting enrolled as a disciple of Shah Abd al-Aziz, who received him kindly and entrusted him under the care of his brother Shah 'Abd-ul-Qadir for receiving education, where he studied elementary works on Arabic grammar and Hadith. The Sayyid did not distinguish himself as a scholar; but he had a power and cultivated intellect and as his later discourses and letters show.⁸ Shah Abdul Aziz in 1804C.E himself gave him spiritual training and guided on the path of the 'Chishtiyah', 'Qadiriya', and 'Naqshbandiyah' orders. In this spiritual field Sayyid Ahmad made remarkable progress; excelled within a short span of time and developed into a "mystic" of great eminence.⁹

After completing the course of Sufi training and discipline he left Delhi and returned to Rai-Bareli. He did not

stay here for long, ultimately in 1810 C.E decided to join the forces of the Pathan Leader Amir Khan in central India, and obtained considerable training and experience in guerrilla warfare. It is not easy to determine his motive, which promoted Sayyid Ahmad to join Amir Khan's service where he spent more than seven years and participated in real fighting. However, the thought of joining Amir Khan's camp came to Sayyid Ahmad after his spiritual training had come to a satisfactory level under Shah Abdul Aziz. And one does not find the burning desire for Jihad in the future leader of the movement before his attachment to Shah Abdul Aziz.¹⁰ It seems plausible that Sayyid Ahmad intended to give practical shape to the *Fatwa* of Shah Abdul Aziz and organise *Jihad* movement against the British. It was the independent position and army of 8000 men of Amir Khan, which drew Sayyid Ahmad to join him.¹¹ If it had been simply earning a livelihood, Sayyid Ahmad would not have abandoned the service of Amir Khan soon after he surrenders and made peace with British. At the time of his departure from the Amir Khan's camp, he informed Shah 'Abdul Aziz that no useful purpose would be served by his further attachment to Amir Khan¹² and made a bee line to Delhi to have rendezvous with Shah Abdul Aziz. Whatever may be the reason of his joining the Amir Khan's service, it certainly whetted his appetite for launching movement of Jihad on his own.

Sayyid Ahmad reached Delhi on May or June 1818, by that time he possessed the necessary competence and experience as a soldier and had achieved beatification and reputation as an experienced mystic.¹³ Shah Abdul Aziz gave him warm welcome and found in him necessary qualities to lead movement and execute the plan, which he had envisaged for the reassertion of Muslim faith and power in the sub continent.¹⁴ In order to further the leadership of his protégé, Shah Abdul Aziz directed everyone who approached him with the request for spiritual guidance to be taken an oath of fealty at the hands of the Sayyid Ahmad.¹⁵ First it was Mawlana Muhammad Yusuf of Phulat, who was grand son of Shah Waliullah's elder brother, Shah Ahl-

ullah. After he reported that the Sayyid Ahmad was a competent preceptor, Mawlana ‘Abd-ul-Haiy son in law of Shah Abdul Aziz and Shah Ismail son of Shah Abdul Ghani entered the Sayyid’s discipleship. Evidently their enrolment as his disciples augmented considerably the position and prestige of Sayyid Ahmad, and had tremendous impact upon the people. Furthermore, it was necessary to associate with him men, who were among the foremost religious scholars of sub continent, commanding considerable respect for their erudition and would constantly offer him counsel.¹⁶

Sayyid Ahmad accompanied by his disciples seeking permission from his spiritual mentor Shah Abdul Aziz, who accordingly robed the Sayyid in his own apparel (white gown and black turban) set out on his first missionary tour.¹⁷ Like a roving missionary, he visited a number of towns in modern Uttar Pradesh, Bihar and Bengal (Northern India)¹⁸ and exhorted the people to live according to the *Shar’iah*. According to his analysis of the situation the main cause of the degeneration of the Muslims lay in their getting away from the path of the real teachings of Islam. This in its turn was the result of the adoption by the Muslims of un-Islamic ideas and customs, borrowed from the Hindus and highly exaggerated, almost unbalanced, notions of some of the Sufi doctrines and practices. Thus went forth to preach against the abuses that had crept into the faith and practice of the Muslims of sub continent. His social and religious reformist movement received overwhelming response of the Muslims. Where ever, he went, people turned out in hundreds to receive him, listened his sermons; magnetized by his charismatic personality, acknowledged him their spiritual guide by performing *Bayat* [took oath of fealty or allegiance]. Thus number of people became his disciples throughout north of India. Sayyid Ahmad’s missionary endeavor of reformism produced encouraging results. ‘It brought release from superstitious idiotic or economically ruinous practices, the number of which had been increasing; it promoted a rational way of looking at the affairs of life. In the field of religious

observance, it swept away the objections to the performance of the pilgrimage. In social life, it initiated the struggle against the sentimental objection to widow remarriage, which had almost acquired the force of law, and it was a courageous and stimulating re-affirmation of the Islamic doctrine of equality. It began, in fact, a movement of reform, whose momentum lasted for generation.¹⁹

Sayyid Ahmad on 30 July 1821C.E set off for Hajj accompanied by a large party including a number of women. He made this journey much publicized, invited his disciples from several places and opted to go via rather longer route of Calcutta. For the first time in history of Muslim India, hajj was performed with such a splendor and enthusiasm, with an intention to remove misconceptions crept into the people's mind by some misguided people under Hindu influence about this obligatory practices [Hajj] which in India had long passed into desuetude.²⁰ Soon after his return in 1824C.E he started his preparations for Jihad against the tyrant forces in sub continent. Finally in 1826C.E Sayyid Ahmad along with his disciples left for North West Frontier (Now Pakistan) to establish military base for launching campaign. Mawlana Mawdudi remarks that this seems strategically appropriate, and there could had been no politically as well as geographically better starting point.²¹ They took on Sikh kingdom of Punjab first who had been widening their controls over the area; were extremely oppressive and had persecuted and vilified the Muslims of the region. Sayyid Ahmad's Jihad movement obtained considerable success in early skirmishes against the Sikhs. They tried to reform the society on the Shariah lines, and proclaimed the Islamic caliphate in the area under their influence. But apathy towards the implementation of Shariah rules; tribal jealousy and covetousness of the local leaders, on whose support Mujahideen were rather supposed to relay, sapped the vitality of Mujahideen forces. With the result Mujahideen forces had to suffer many losses. Sayyid Ahmad disgusted by the machination and perfidy of tribe's men of Northwest frontier, decided to shift his base to

Kashmir and Hazara. Finally Jihad movement, after five years of long and assiduous struggle in May 1831C.E culminated in the martyrdom of Sayyid Ahmad and Shah Ismail along with hundreds of disciples at Balakot. According to Mawlana Mawdudi 'History bears evidence that the soil of the sub continent had not witnessed the real Islamic *Jihad* before them'.²²

The Jihad movement of Sayyid Ahmad Shahid and his disciples directed initially against the Sikhs (usurpers of power and perpetrators of excesses against Muslims in Punjab and surroundings) but intended, ultimately, to be converted into war against the British in the sub continent. The military campaign of the movement of Sayyid Ahmad Shahid, however, apparently failed to attain their larger objective but it triumphed in keeping alive the smoldering embers of hatred against foreign rule. In Bengal Mir Nithar 'Ali commonly known as Titu Mir, a well known Calcutta wrestler led similar resistance movement. The landlords imposed a tax, which was quit heavy for a poor peasant on each of them, which came to be known as the Beard tax, for all of them wore beards. Titu Mir, who is reportedly to have come under the influence of Sayyid Ahmad Shahid, led the campaign, which gave rise to a number of minor riots. Ultimately Titu Mir fell fighting against a British military contingent sent to crush his uprising. Then after that Jihad against the British occupation was carried on intermittently for long even after the 1857-8C.E. The movement of ideas initiated by them can still be seen at work in the sub continent.

This movement was to become a thorn in the side of India's British rulers, who labeled it "*Wahhabi*". To inhibit people from joining Mujahidin forces; to create confusion and split because 'Abd-ul-Wahhab and his followers had incurred opprobrium in the Muslim world including India which is predominantly Hanafi.²³ Almost every European historian especially W.W.Hunter in his book *Indian Musalmans* had dubbed 'militant reformist movement' of Sayyid Ahmad as '*Wahhabi*' and 'wahabism as synonymous with rebellion against

the British government'. They held the view that while performing hajj, Sayyid Ahmad Shahid fell in with the teachers of the 'Wahhabi' sect and was deeply impressed by the doctrine preached by Muhammad ibn 'Abdul wahhab.²⁴ Sayyid Ahmad made pilgrimage to Mecca in 1822-23 ten years after Muhammad Ali of Egypt had conquered and petered out the so-called 'Wahhabis' and suppressed their ideas. Any body subscribed to 'Wahhabis' was severely punished.²⁵ Although some of his ideas are strikingly similar to the 'wahhabi' doctrines, In fact, both the movements seek to reform Muslim society in their respective lands. The Sayyid Ahmad's movement was based on Shah Waliullah's ideas, but in different circumstances and with a greater emphasis on the 'purification' of Islam from un-Islamic beliefs and practices, especially those borrowed from the Hindu society. Further more Sayyid's, *mal'fuzat* (utterances) edited by Mawlana 'Abd al-Hayy and Shah Ismail, and his own work *Taqwiyat al-Iman*, which are our main authorities on his teachings had already been compiled before he left for *Hijaz*.

The two reformist movements of Arabia and India differed on some important issues which cannot be overlooked by any historian. While the former movement totally rejected mysticism, denouncing it as a later accretion, the Indian revivalist movement represented by Shah Waliullah and Sayyid Ahmad Shahid was nourished by rich traditions of *Tasawwuf*. The followers of Sheikh Muhammad Ibn 'Abdul Wahhab were almost Hambalites, while as those of Indian reformers belonged to the Hanafite school as well as accepted the principle of the primacy of the *hadith* over the rulings of all the four juristic schools of Islam. Thus the views expressed by some writers, notably William Hunter, that he took inspiration from 'Wahhabi' is not tenable. However, reformist movements from Sayyid Ahmad onwards, Faraidi's as well as Karamat Ali's movements in India are loosely spoken of as *Wahhabi*. But this is without warrant. None of them was organically connected with the movement started in Arabia by Muhammad ibn Abdul

Wahhab (1703-87), which sought its inspiration from Imam ibn Tayyimah of the Hanbali school of thought, was literalist and puritanical in tendency, many of the Indian movements followed the Hanafi and the Shafii school and expressly disclaimed or even criticized or attacked the 'wahhabi' rejection of *tasawwuf* or orthodox Sufi philosophy, though they sympathized with the reform which seeks the abolition of extraneous customs and forms and rites.

The significance of the political aspect Sayyid Ahmad Shaid's movement (i.e., *Jihad*) in its historical perspective has completely overshadowed the importance of his efforts to introduce socio-religious reform. It was however only in the last five or six years of his life that he devoted his exclusive attention to organizing the campaign against the Sikhs and that too under urgency to stop their persecution of Muslims. Intrinsicly, a reform movement which culminated in to Jihad movement under given circumstances. A careful examination of the Sayyid Ahmad's *malfizat* compiled and published under the title, *Sirat-al-Mustaqim*, edited by Mawlana Abd al-Hayy and Shah Ismail, leaves no doubt that he was a Sufi-Shaykh both by belief and practice.²⁶ Sir Syed Ahmad Khan who wrote his *athar-al-sanadid* only fifteen or sixteen years after his death, includes him in the list of the leading *mashaikh* of his time. According to Sayyid Ahmad Shahid's analysis of the situation, like Shah Waliullah, the main cause of the degeneration of the Muslims lay in their getting away from the path of the real teachings of Islam. As a result of adoption by the Muslim of un-Islamic ideas and customs borrowed from the Hindus and highly exaggerated, almost unbalanced, notions of some of the Sufi doctrines, practices and ideas spread by irresponsible pretenders who are referred to as "polytheists behaving like Sufis".²⁷ Thus according to him, the resuscitation of Muslim society in all its phases could be achieved only through a campaign of socio-religious reform.

Among many other topics *malfizat* contains a good discussion on their spiritual mode of Islamic thought,

tassawwuf, believed to be permeable to heretic and pernicious ideas, and responsible for the ruin of Muslim society. Therefore, its reformation indispensable. In the first chapter of this book the author elaborates the distinctive features of the two paths. *tariq-i-nubuwwat* (way of the nabi) and *tariq-i-wilayat* (way of the wali). And the follower of the path of *tariq-i-wilayat* which is also referred as *hubb-i-ishqi* dissociate himself from everything except his 'Beloved'. He shows the lack of interest in mundane things [worldly affairs]. His excessive devotion to his *murshid* (guide) not because he was his guide and source of Allah's grace on him but because it was the demand of love.²⁸ Reference is also made to the fruits of the *hubb-i-'Ishqi* of which the most significant is the attainment of the state of *fana* when a person feels bound to have a faith in the doctrine of *wahdat al-wajud*.²⁹

Tariq-i -nubuwwat, according to him arises from the consciousness of the fact that for the fulfillment of his needs and requirement man depends entirely on the grace of Allah, the real giver. Thus while concentrating on the study of His Word, which enlightens his intelligence and consciousness and purges them from evil ideas and desires to commit sins. With further contemplation, he feels ashamed and the intensity of his love and respect for him grows. This intense love, tempered by extreme respect overwhelms the body and heart of the *mumin*. Which is also referred as *hubb-i-imani*.³⁰ In this case the lover is so strong that his sole concentration is on obedience to His will³¹ and has complete trust in God '*tawakkul*'. His exposition of *tawakkul* is that, it does not mean giving up worldly means in entire but it signifies, not placing ones trust on them.³² In conclusion, it has been emphatically, stated, that the two systems '*tariq-i-nubuwwat*' and '*tariq-i-wilayat*' are not incompatible with one another in fact the *hubb-i-imani* is like a royal paced horse moving forward on the accepted path while the *hubb-i-ishqi* is like its various stages. In case of the some persons *hubb-i-'ishqi* being stronger it attracts them to the path of *wilayat* and becomes the manifestation of their *hubb-i-imani* also, while in others the latter reappears when the excitement of

the former abates. However some ignorant and idiot persons ignore the *hubb-i-imani* and laid stress on *hubb-i-ishqi* only. Thus in order to improve and set right the morbid conditions born out of their misconceptions it becomes inevitable to lead them towards the directives (*ahkam*) of the Qur'an and *Sunnah* in its letter and spirit.³³ Thereby giving preference to the *tariq-i-nubuwwat* and *hub-i-imani* but at the same time having liberal attitude towards the *tariq-i-wilayat* or *hubb-i-ishqi* as its distinctive features. The demand of situation as perceived by Sayyid Ahmad Shaheed and his disciples to opt for resistance against external enemy side by side with internal reformation ultimately failed to succeed because of his martyrdom at Balakot in 1831. He did not get enough time to implement his projects of reform and which were only possible in an independent state. Nevertheless, his successors continued the work for some time and it cannot be denied that the movement left deep traces on the socio-cultural history of the Muslims of the subcontinent in the decades preceding the Revolution of 1857.

References and Notes:

¹In Shah Waliullah's times Persian was widely understood, and this was why he had translated the *Qur'an* into this language and also used it for some of his works. A generation later, Urdu seems to have become more popular; Shah Rafi al-Din and Shah 'Abd al-Qadir, both preferred to render it into Urdu. Shah Rafi al-Din's translation is literal while that of Shah 'Abd al Qadir is in idiomatic Urdu and is accompanied by a short commentary in the form of marginal glosses, called *Mudih al-Qur'an*. The latter is still considered to be one of the best and most authentic translations in Urdu. Shah Abdul Aziz's son-in-law produced a handy dictionary of the vocabulary of the *Qur'an*, which helped beginners to understand the Book more easily.

² Marsh John Clark, *Abridgement of the History of India*, (Sarampore, 1873), PP 267-268.

³ Ibid. P. 268.

⁴Shah 'Abdul Aziz, *Fatawa-i-Azizi*, Mataba-e-Mujtabai, Delhi. 1311 A.H Vol. 1. P. 16-17.

⁵ Idem.

⁶ Ibid. P. 186.

⁷ Ibid P.17.

⁸ .Mohiuddin Ahmad - *Saiyid Ahmad Shahid. His Life and Mission*. (Academy of Islamic Research and publication Lucknow - 1975). P.36.

⁹ Sayyid Abul Husan Ali Nadvi - *Seerat Sayyid Ahmad Shahid* (Urdu) (Majalis Tahkeekat wa Nashriyat Islamic - Lucknow 1986) P.128.

¹⁰ I.H.Qureshi - *Ulama in Politics*, Delhi P.143.

¹¹ M.Mujeeb - *The Indian Muslims*, op cit. P.395.

¹² Gulam Rasul Mhir - *Saiyid Ahmad Shahid [Kitab Manzil* (Lahore, 1952)] Vol.I. P.109 also quoted by I.H.Qureshi - *Ulama* optcit P.142.

¹³ Mohiuddin Ahmad – op. cit P.59.

¹⁴ H.Qureshi - *Ulama* op.cit PP.143-144.

¹⁵ Mohiuddin Ahmad - op.cit. P.62.

¹⁶ I.H.Qureshi, op.cit. P.145; also see Mhir, P.123.

¹⁷ Sayyid Ahmad Hassan Ali Nadvi - *Sirat-i-Saiyyid*, Vol.I op.cit. P. 160 and Mohiddin Ahmad (English) op.cit. P.63.

¹⁸ For details see Sayyid Abdul Hassan Ali Nadvi - *Sirat-i-Saiyyid*, Vol I – op. cit p.160 FF.

¹⁹ M. Mujeeb – op.cit. P 397 also see Sayyid Abdul Hussain Ali Nadvi. *Sirat-i-Sayyid* Vol I P 239 FF and also see Mohiuddin Ahmad. op.cit. PP.64-77.

²⁰ S.A.H.A.Nadwi - *Sirat-i-Sayyid* op.cit PP-261-62.

The anarchy and pillage which marked the sea voyage in those days gradually reduced the number of pilgrims going for *haj*, and to ease their conscience came forward the self seeking ecclesiastics with their juristic opinions allowing the haj to be deferred in case of danger to life and property. One such juristic opinion or fatwa was referred to Mawlana Abdul Hai and Shah Ismail, both of whom denounced the ruling as erroneous. Shah Abdul Aziz to whom both the sets of rulings were sent for review, agreed with Mawlana Abdul Hai and Shah Ismail and severely criticized those who sought to create a dangerous precedent by relinquishing the obligatory religious duties on different pretexts. Mohiuddin Ahmad op.cit. PP.80-81.

²¹ Sayyid Abul A'la Mawdudi - *A Short History of the Revivalist Movement in Islam*, Markazi Maktaba Islami, Delhi -6, P.89.

²² Ibid. P.90.

²³ I.H.Qureshi – op.cit. P-171. For detailed discussing on the topic please see. Mohiuddin Ahmad - *Sayyid Ahmad* op.cit. P-98 FF and also Masood Alam Nadwi - *Hindustan Ke Pehli Islami Tahrik* Markazi Maktabat Islami-Delhi 1977.

²⁴ W.W.Hunter - *The India Musalmans* London 1876. PP.60-61.

²⁵ Masood Alam Nadwi – op. cit. P.17.

²⁶ Sayed Ahmad Khan, *Athar al-Sanadid* ed. Moinul Haq, Karachi, 1966.

²⁷ Sayyid Ahmad Shahid, *Sirat -al - Mustaqim* .(Delhi edition .nd). pp.46.

²⁸ Ibid. P.46.

²⁹ Ibid. PP-8-13.

³⁰ 143Ibid.P.18-20.

³¹ Ibid P.24.

³² Ibid. P.24.

³³Ibid. PP.29-40.

¹⁴⁷ For details please see Muinuddin Ahmad Khan - *History of the Faraidi Movement*, (Karachi, 1965) and also for account of his life and work, as given by M. Hidayat Husain - *The Encyclopedia of Islam*, II, 57 FF.

¹⁵³ Madrasah-i-Rahimiyah had been developed under the guidance of Shah Waliullah and Shah Abdul Aziz. It had held the torch of piety and spiritual fervour aloft in a society that had succumbed to the enervating influences of idle pleasure and moral

decay and had inspired a burning for recapturing the former glory of Islam. It had ceased to exist after the destruction of its buildings by the British when they reoccupied Delhi in 1858. It was situated where Edward Park is located now. I.H. Qureshi *Ulama in Politics*-P.221.