

The Impact of Shah Waliullah's Movement on the Frontier Socio-Religious Mobilization



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Abstract: Eighteen century was commonly known as the century of revolutionary movements on the scientific and political grounds. Before the death of Aurangzeb, there was one center in south Asian Muslim empire from Qandahar to Assam, the succeeding years had no example of such a great Empire. The contributions of Sheikh Ahmad Sarhindi (1564-1624) and Shah Waliullah (1702-1762) were remarkable to understand and interpret Islam in true spirit. The on-going popular religion in Indian culture was actively criticized which was the result of the expected powers of the saints, worship of their tombs and sacrifice of animals to any other than God. The Ulama who were in the circle of these prominent Sufis have considerable influence and played a key role in shaping the social and religio-political life of Pakhtuns. They not only struggled to save Pakhtun territories from the Sikhs but also attempted for reformation of the prevailing adopted practices of the local ulama. The present study aims at clarifying whether or not the Pakhtun's resistance trend was influenced by Shah Waliullah thoughts. It also sheds light on the Shah Waliullah's relations with the pakhtun ulama, mashaikh and elites of that time. Socio-religious reforms according to Waliullahi thoughts through mujahidin movement and their impact on Pakhtun culture.

The study is based on locals' narrative, official records of Sikh army, India Office Library Record; and personal collections of Ulama and Mashaikh. The paper will help in tracing the historical roots of the process of socio-religious mobilization, reformation and militant resistance against Sikhs and British in frontier.

Keywords: Islam, Ulama, Reformation, Pakhtun, Jihad, Sikhs.

Introduction

Since the beginning of Muslim rule in the Indo-Pak subcontinent in 1206, ulama have played a prominent role in Muslim society. The establishment of kingdoms in India by Turks, Persians, and non-Arabs reinforced the Ulama's power. The Ulama class were respected for their

interpretations of the Hadith and the Quran and for being the guardians of religious knowledge. Professional ulama were divided into classes; the better educated held the positions of Imam and Khateeb, while the less educated were known as Qazis and Muftis. Each class has the authority and responsibility to interpret religion and resolve Muslim personal issues¹ they

¹ H. B Khan, *Barr-i-Saghir Pak-o-Hind Kay Jangi Azadi Mai Ulama-i-Hind Ka Siyasi Kirdar, Besween Sadi*

Say 1940 Tak (Islamabad: Quaid-i-Azam, University, National Institute of Historical and Cultural Research, 1985), 6.

therefore held authority over the general public.²

The rise and fall of various ruling dynasties in the Indo-Pakistan subcontinent was influenced by Ulama, beginning with the Muslim military and political supremacy until the end of 1857.³ Their historical input and various Sufi ideas that influenced Indian religious culture, particularly the notion of wahdat ul wajud (the unity of being) and its parallels to the Upanishads⁴ disrupted Muslim customs, and subsequently appeared as two delegates, Aurangzeb and Darishkoh.⁵

The later developed the principles of Islam in a realistic manner and eliminated rashness, while the former categorically rejected the doctrine of wahdat ul wajud.⁶ The doctrine of Sufism in India was reviewed, explained and modified by Shah Waliullah.⁷ In India, Shah Waliullah was acknowledged as a link between Islamic sociopolitical ideas from the Middle Ages and the Modern Era, and his contributions gathered momentum in the years that followed.⁸ Shah Sahib placed a strong emphasis on jihad against the unbelievers and was totally committed to the Sunni concept of an election-based Khilafat. He wrote several books on a variety of subjects pertaining to the issues facing Muslims at the time in order to achieve this goal.⁹

Condition of India during Shah Waliullah's time

Aurangzeb left a great empire from Qandahar to Assam; the succeeding years had no example of such a great Empire.¹⁰ After Aurangzeb's death

in 1707, a chaos started that lasted for fifty years, i.e. from 1707 to 1757. During this period, ten rulers were changed, four died naturally and six were killed. Contrary to that, the contemporary modern era brought new challenges while the Indian Muslim traditional society was full of confusion. Mughal dynasty was near to collapse. Marathas and British were using all the strength, political power and intellectual potential to dominate all other cultures in India. Marathas were rising day by day due to the numerical strength and the British due to modern education and technology. On the other hand, Muslim power started to decline primarily due to the internal differences and conflicts among the Muslim sects.

Shah Waliullah assessed the socio-political condition of Indian Muslims and offered solutions. The stagnation among the Ulama had developed the sectarian differences in the Muslims community. At that time, a broader and rationalist approach needed to abolish the confusion and conflicts of various groups like Sunnis and Shias, Sufis and Mullahs etc. The alleged hostility among the main sects of Muslims and the prevailing conception that Shias were non-Muslims was removed.¹¹ Shah Sahib put forward a balanced and reconciliatory view and played a role of transitional figure between the medieval and modern age

² Mubarak Ali, *The Ulema Sufis and Intellectuals* (Lahore: Fiction House, 2005), 13-14.

³ The clash between them generated sectarian conflicts, which resulted political disintegration in the last years of Shah Jahan's reign. (Ikram, 491)

⁴ Peter Hardy, *The Muslims of British India* (Cambridge: Cambridge University Press, 1972), 28.

⁵ Shaikh Muhammad Ikram, eds. *A History of the Freedom Movement, Vol. 1. 1707-1831 'Shah Waliullah Life and Achievements in the Religious Sphere'* (Karachi: Board of Editors, 1957), 491.

⁶ Ikram, *Roodi kosar*, 344.

⁷ Ikram, 491.

⁸ Saeeda Iqbal, *Islamic Rationalism in the Sub-*

Continent (Lahore: Islamic Book Service, 1984), 59.

⁹ He translated the Holy Quran from Arabic to Persian language, the Books of *Hadiths (Kutub-i-sitta)*. Hadiths is the second main source of Islamic knowledge. Most of the Hadiths books in the present day 'Dars-i-nizamiyya' in Indo-pak taught and interpret with the lineage and methods of Shah Waliullah. (Mawlana Zakariya called him *Masnad-ul-Hind*. For further details see Mawlana Muhammad Zakariya, *Aap beeti* (Autobiography), Vol. 1 (Lahore: Al-Meezan, Urdu Bazar, 2007), 610.

¹⁰ Wolseley Haig, *The Cambridge History of India*, Vol. 4. (Cambridge: Cambridge University Press, 1928), 416.

¹¹ Ikram, 11.

somewhat Dante (1265-1321)¹² did in Europe.¹³ His efforts and various remedies for the problems implemented a liberal attitude and brought differences to a level where they ceased to be peril to the communal life of Muslims in India.¹⁴ However, the movement was not sufficiently proved beneficial for the Muslims of Asia due to lack of propagation on the large-scale work of the press and publication as the modern European philosophers were provided with that facility, like Marx, Hume and Hegel. They transmitted their views and published their opinions, which influenced many people and minds of Europe and Asia.¹⁵

Shah waliullah response to the prevailing situation

Shah Waliullah felt a need for re-assessment of the Islamic theology.¹⁶ The true understanding was possible only after the study of Quran and Hadiths (The tradition of the prophet) and that was possible by either making everybody a scholar of Arabic or making a Persian¹⁷ translation of the Quran. He translated the Holy Quran into Persian in order to make it easy to be understood by the common people. Mawlana Ubaidullah Sindhi said, “Shah Waliullah’s movement started with the translation of the Holy Quran in 1737-38”.¹⁸ Shah Waliullah pointed out the root cause of the problem and gave instructions to the rulers, elite class, Ulama and common people¹⁹ and according to Manazar

Ahsan Gilani, “For the first time Shah Sahib introduced new interpretation for secular state in India”.²⁰

Muhammad Afzal remarked,

“Shah waliullah gave serious thought to the political and educational condition of the Muslims. To him the political decline was only the educational decline that could be stopped only through the teaching and preaching of the Islamic pattern of education. So Shah Waliullah tried to upgrade the standard of Muslim education. Sha Waliullah was of the opinion that in Islam the movement of renewal and reformed were linked with the teaching of hadiths. He tried his best to introduced knowledge if Hadiths in India.”²¹

Shah waliullah relations with the pakhtuns

Shah Waliullah produced a wide range of pious disciples who spread and propagated his teachings in different parts of India.²² When he thwarted from the Muslim elite and ruling class, he gave the famous inspiration of (*Fakku kulla nizam*) to overthrow all the existing system of government and to reconstruct another one”.²³ Shah Waliullah observed dissimilarities and misunderstandings among the Indian Muslims during his lifetime. The Sikhs, Marathas, Jats and Rohilahs were main characters who were dreaming about the thrown of Delhi.²⁴

¹² He was an Italian poet, writer and philosopher. His divine comedy is considered the most important poem of the middle ages and greatest literary work of the Italian language that had a great impact on the European culture.

¹³ Abbot Freeland, ‘The Decline of the Mughal Empire and Shah Waliullah’ *the Muslim World*, Vol. 52. No. 1 (1962), 117. cited in Muhammad Afzal, *Shah Waliullah Philosophy of Education* (Islamabad: National Institute of Historical and Cultural Research, Quaid-i-Azam University, 2003), 1.

¹⁴ Ikram, 11.

¹⁵ Miyan, *Tahreer-i-Raishmi Romaal* (Lahore: Maktaba-i-Mahmudiya, 2008), 101. Also cited by Mawdodi, *Tajdeed-o-Ahya-i-Deen*, (Lahore: Islamic Publications, 1982, 125.

¹⁶ Aziz Ahmad, *An Intellectual Study of Islam in India* (Edinburgh: Edinburgh University Press, 1969), 9.

¹⁷ Persian language was locally understanding by all

communities because it was an official language of India since the Muslim Sateen period.

¹⁸ Ubaidullah Sindhi, *Shah Waliullah ovr Unki Siyasi Tehreek* (Lahore: Sindh Saghar Academy 2008), 8.

¹⁹ Shah Waliullah, *Tafheemat*, cited in Nizami, *Siyasi Maktubat*, 33-34.

²⁰ Letter of Mawlana Manazer Ahsan Gilani to Khaleeq Ahmad Nizami dated 5th February 1951. Nizami, 8.

²¹ Muhammad Afzal, *Shah Waliullah Philosophy of Education* (Islamabad: National Institute of Historical and Cultural Research, Quaid-i-Azam University, 2003), 32.

²² Mawdodi, 114. Also Muhammad Afzal, 32.

²³ Muhammad Ikram Chaghtai, *Shah Waliullah; His Religious and Political Thoughts* (Lahore: Sangi-i-Meel Publications Pakistan, 2005), 320.

²⁴ Hakim Mahmood Ahmad Zafar, *Ulama Maidan-i-Siyasat Mey* (Lahore: Bait ul Uloom Anar Kali: n.d), 162.

Shah Waliullah made relations with the pakhtun spiritual leaders and elites. He also strengthened relations with Sufis and ulama of frontier and Afghanistan like Miyan Umar of Chamkani (Peshawar), Najeeb ul Dawla of Rohil Kand,²⁵ Mulla Amanullah and Mulla Sher Muhammad.²⁶ Shah Waliullah invited Ahmad Shah Abdali the ruler of Afghanistan to attack India to save Muslims and punish the Marathas.²⁷ Ahmad Shah Abdali attacked India and defeated Marathas. However, the mission of Shah Waliullah remained unsettled and the disintegration of Indian Territory was accelerated because the miserable fall of Indian Muslims was far from the normal level and the Indian Muslims did not benefit from the *Pani Pat* defeat of the Marathas.

The most fascinating part of these events was that the British were occupied with opposing the Siraj-ud-Dawla Army in Bengal, while Ahmad Shah Abdali was working to eradicate Marathas' authority. Both sides benefited the British, while Muslims lost influence and stature. In 1805, the Mughal kings of India—the grandsons of

Aurangzeb—became merely the pensioners²⁸ of East India Company. Ultimately, the East India Company gained complete executive authority, and the well-known phrase spread throughout India: that (*Hukmi Shah Alam az Lal Qila ta Pa alam*)²⁹ which means that the Mughal government lost its fundamental authority,³⁰ and that the writ of Shah Alam does not extend beyond Pa Alam.³¹

Ulama were trained within the philosophy and teachings of Shah Waliullah. His fight to alter Muslim culture had an impact on all subsequent generations and contributed enough intelligence to allow for reasonable thought in the future. His four sons Shah Abdul Aziz (1746-1823), Shah Rafi Uddin (1749-1818), Shah Abdul Qadir (1753-1814) and Shah Abdul Ghani along with others Ulama like Mawlana Noor Ullah Badhanwi, Mawlana Mohammad Ishaq Phulvi,³² Molana Shah Abu Saied Raiy Bareilly,³³ Molana Mohammad Amin Kashmiri and Molana Mohammad Ashiq³⁴ were all significant Ulama of the era who supported Shah Waliullah's mission in the years that followed.

²⁵ He was born in 1707 at Manery, a small village of Sawabi (K.P.) He went to Doaba (India) and served in the force of Ali Muhammad Khan at Anola in 1743. He helped Ahmad Shah against Safdar Jang and was given the title of Najeebudawla in 1753. He was in the prominent circle of Shah Waliullah. When Shah Sahib called Ahmad Shah Abdali to attack India, Najeebudawla was also accompanied him and help him in the front line force. (Khaleeq Ahmad Nizami, *Shah Waliullah Ki Siyasi Maktobaat* (Lahore: Idara Islamiyat, 1978), 231-234.

²⁶ He was a notable disciple of Shah Sahib in frontier and belonged to the tribe of Gigyani of Doaba Peshawar. He was the author of a book named "*Alfajju-ul-Ameeq*". (Muhammad Hanif, *Hayat o Asar Hazrat Miyan Muhammad Umar Chamkani* (Peshawar: Islamiya College University of Peshawar, 1987), 477.

²⁷ He was also called by the nobility of Punjab, Ulama, *Mshaiekh* and the *Rajas* of Northern India. Altaf Qadir, *Sayed Ahmad Bareilly His Movement and Legacy from Pakhtun Perspective*. (Delhi: Sage Publication, 2015.), 5. (Nizami, 224)

²⁸ Ishtiaq Husain Qureshi, *The Muslims Community of the Sub-continent 610-1947* (Karachi: University of Karachi, 1999), 218.

²⁹ M. Burhanuddin Qasmi, *Dar-ul-ulum Deoband A heroic Struggle Against the British Tyranny* (Mumbai: Markazul Ma'arif Education and Research Centre, 2004), 3.

³⁰ Pa Alam was a small town near Delhi and now an Airport has been built there.

³¹ Muhammad Raza Khan, *Tareekhi Musalmanan-i-Alam* (Lahore: Ilmi Kutub Khana, 1995), 744.

³² He was the disciple of Shah Waliullah and the teacher of Shah Abdul Aziz as well as father in law. His grandson Mawlana Abdul Hai prominently took part in Mujahedin movement of Sayyid Ahmad Bareilly and came to Frontier after few months of Sayyid Ahmad's arrival. However, after eight months stay in Frontier he died due to illness.

³³ He was the grandson of famous scholar Shah Almuallah and grandfather of Sayyid Ahmad Bareilly. (Miyan, *Ulama-i-Hind Ka Shandar Mazi*, 418).

³⁴ He was the cousin of Shah Sahib and was a renowned companion of him. Shah Sahib admired him and said that many books were written on his demand. Shah Sahib himself said that most of his work will be spread due to the efforts of Mawlana Muhammad Ashiq (Miyan, *Ulama-i-Hind Ka Shandar Mazi*, 417).

Molana Sindhi asserts that Shah Abdul Aziz was the first Imam of the Waliullahi movement, having founded it on the teachings of Shah Waliullah.³⁵ Shah Abdul Aziz closely felt the impact of Shah Waliullah on the Pakhtun people.³⁶ Shah Abdul Aziz served as Sayyid Ahmad Bareilvi's inspiration for the beginning of the Mujahedin movement.³⁷

Sayyid Ahmad Bareilvi was helped by two of Shah Waliullah's family members, Shah Ismail (d. 1831) and Molana Abdul Hai (d. 1828). The first was Shah Waliullah's grandson, and the second was Shah Abdul Aziz's nephew and son-in-law.³⁸ One possible explanation for the failure of Sayyid Ahmad's Mujahedin movement is the disregard for cultural differences.³⁹

Resistance of Shah Waliullah's followers against British

When the British, led by General Lord Lake, invaded Delhi at the beginning of the nineteenth century, the Muslims in India faced a new challenge.⁴⁰ The renowned Delhi Treaty was

signed in 1803 that "The people belong to God, country to king and the administration to the Company Bahadur".⁴¹ The second challenge concerned the educational system, wherein the current indigenous system was substituted with an updated one to ensure the durability and prosperity of British rule. The goal of the Christian missionaries was to convert the majority of Indians to Christianity.⁴² Hindus and Muslims were probably treated differently in this case, nevertheless Hindus also embraced western education and simultaneously pursued religious reform movements such as Brahmo Samaj (1828), Prathna Samaj (1867), and Arya Samaj (1875).⁴³ The scene was described as "divided and disorganised India," with the Rohillas controlling the northeast, the Marathas controlling the northwest and the Sikhs controlling the southern region.⁴⁴ India turned into a war zone as a result of chaos and conflict. During the reign of Shah Abdul Aziz, the state and religion were declining and the situation had become grave.⁴⁵ The way the British treated the

³⁵ Mawlana Ubaidullah Sindhi, *Shah Waliullah owr Unki Tahrik* (Lahore: Sind Sagar Academy n.d.), 53.

³⁶ Mawlana Sindhi remarked that Shah Abd ul Aziz saw Hazrat Ali in his dream and he ordered him to learn Pashto language, the knowledge of language would be a sign to understand the Pakhtun culture, which was very important for the Pakhtun loyalties for success. Sindhi, 53.

³⁷ Abdul Rauf "The British Empire and the Mujahedin Movement in the N.W.F.P. of India: 1914-1934", *Islamic Studies* No. 44: 3 (2005), 409.

³⁸ There were other family members of the shah Sahib family like Mawlana Muhammad Yusaf Phulty the grandson of Shah Ahlullah the elder brother of the shah Waliullah was also accompanied and he did a lot important task for the mujahidin .He was finance chief and manager of the food in mujahidin lashkar. He died at the time when sayyid Ahamd was on a tour towards Sawat.(Sadiq Hussain, *Sayyid Ahamd Shaheed Awr Unki Mujahidin Movement*, (Lahore: Almeezan Urdu Bazar 2010),99.

³⁹ Altaf Qadir, 152.

⁴⁰ In the reign of Nur ud-din Muhammad Jahangir (1605-27 A. D), British came to India as traders and established East Indian Company. As time passed, they consolidated themselves in trade and politics. In 1611, the company started its operation after a treaty with the Mughal emperor

on southeastern coast of India. India was sacked from both North and South; Robert Clive defeated Nawab Siraj ud-dawla in 1757, while Ahmad Shah Abdali ruined Mughal capital in 1756. Siraj ud-dawla and Tipo Sultan tried to save the Muslim political failure in Bengal but failed.

⁴¹ Miyan, 435.

⁴² When the student of Delhi College Ram Chandar converted to Christianity, Hindus felt very guilty and a great enthusiastic chaos was blown in the Hindu community. (Sir Sayyid Ahmad Khan, *Asbaab Baghawat-i-Hind* (Karachi: Urdu Academy Sind, 1957), 18.

⁴³ Sayed Masroor Ali Akhtar Hashmi, *Muslims Response to Western Education*, New Delhi: Commonwealth Publishers, 1989), 37.

⁴⁴ They were the Pathan migrated from Frontier and established their territory under Najeed ud-Dawla who helped Ahmad Shah Abdali in the Marathas war in 1760. (Nadvi, 424).

⁴⁵ He stated, "The primary design of the government scheme of education is to advance the progress of civilization in India by the diffusion of useful knowledge, as the phrase is generally understood. The design of the missionary institutions is to convert the Natives to Christianity. The two objects are distinct, but they are by no means opposed to one another". (Sayyid Mehmod, *A History of English Education in India* (Aligarh: M. A. O. College, 1895), 67.

Muslim religion and state was demonstrated by Sir Charles Trevelyan's testimony before the House of Lords Select Committee in 1853⁴⁶ and In the British parliament in 1857, Mr. Mingles, President of the Directors of the East India Company.⁴⁷ Common law replaced the Sharia law system used by Muslims in the courts, the land tax collection system was altered, and Muslim employment opportunities were reduced out of fear of being Christianized because modern education was created with that goal in mind.⁴⁸ Due to the most awful situation and political changes,⁴⁹ Regarding the Indian Territory, a question was posed to Shah Abdul Aziz: Has Dar ul Islam, or the Land of Peace, evolved into Dar ul Harb? (The War Zone).⁵⁰ In 1805–1806 he delivered the verdict (Fatwa) that declared India to be Dar-ul-Harb, the Land of War, a hostile nation from which Muslims were to undertake either Hijrah or Jihad.⁵¹ The Fatwa was as:

“In this city (Delhi) the Imam-ul-Muslimin wields no authority. The real power rests with the Christian officers. There is no check on them; and the promulgation of the commands of Kuffar means that in administration and justice, in matter of law and orders, in the domain of trades, finance and collection of revenue—everywhere the *Kuffaar* (infidels) are in power.

⁴⁶ Hashmi, 26.

⁴⁷ Mr. Mingles said, “God has gifted the vast land of India to England. We ought to stand by the flag of Christianity in India from one corner to another. So this is the duty of every individual to do their best job for making the whole India as Christian country without any negligence”. Miyan, *Ulama-i-Haq Owr Unky Mujahedana Karnamy*, 51.

⁴⁸ Hashmi, 37.

⁴⁹ The editor of Delhi Gazetteer Dr. Smith Prabha Chopra remarked the situation in these words “The well order Mughal administration had disappeared and its remnants could only be found in the hereditary ruling of Mughal families in villages. The city had been divided in to war wards by the neighboring villages for the purpose of plunder and it was not possible to go without an armed escort.....in 1803 Delhi was declared to be no-regulated area; the rule being that the spirit of regulation was to be observed as for as circumstances permitted.... . Though British respected the dignity of Mughal emperor of Delhi, he was in reality a shadow ruler.” BL, IOR,

Yes, there are certain Islamic rituals, e.g. Friday and *Eid* prayers, *Aazan* (call for pray) and cow slaughtering with which they brook no interference; but the very root of these rituals is of no value to them. They demolish mosques without the least hesitation and no Muslims or any dhimmi can enter into the city or suburbs but with their permission. It is in their own interest if they do not object to the travelers and traders to visit the city. On the other hand, distinguished persons like Shuja-ul-Mulk and Wilayati Bagam cannot dare visit the city without the permission. From here to Calcutta, the Christians are in complete control. There is no doubt that in principalities like Hyderabad, Rampur, Lucknow etc. they have left the administration in the hands of local authorities, but it is because they have accepted their lordship and have submitted to their authority.”⁵²

In addition to continuing his father's religio-political philosophy, Shah Abdul Aziz issued two landmark verdicts (Fatwas) regarding the new circumstances and British-imposed changes. In the first, he referred to the Indian subcontinent as Dar-ul-Harb, or the "land of war," and in the second, he permitted Indian Muslims to pursue Western-style education and employment⁵³ even though he turned down a job

Delhi Gazetteer, (New Delhi: Ministry of Information and Broadcasting Patalia House, 1976), 77.

⁵⁰ The *fatwa* of *Dar ul Harb* was given approximately between 1806 and 1809. Shah Abdul Aziz responded to the question of Mawlavi Abd ul Rahman in a letter in which India was declared as ‘*Dar-ul-Harb*’. *Tazkira Kamilani Rampur* cited in Afzal Quraishi, *Mawlana Fazli Haq Khairabadi: Ak Tahqiqi Mutaliya* (Lahore: Al-Faisal Tajiran-i-Kutub, 1992), 14.

⁵¹ Masher ul Haq, *Shah Abdul Aziz: His Life and Time* (Lahore: Institute of Islamic Culture, 1995), 1.

⁵² Shah Abdul Aziz, *Fatawa-i-Azizi* (Delhi: Matba-i-Mujtabai. 1311 A. h), 17.

⁵³ It was criticize by some friends of Shah Abd ul Aziz and other Ulama when Shah Sahib gave conditional permission to Mawlana Abdul Haya to serve under the British government in India. At this, Shah Ghulam Ali Mujadadi Dihilvi wrote a detailed letter to Shah Abdul Aziz to protest and appeal for reconsideration. shah waliullah owr unka khandan,⁸*****

offer from the Calcutta Madrassa.⁵⁴ The socioreligious conditions of India in the years that followed were greatly impacted by these two different verdicts, which incited the Muslims to rebel against the Sikhs and the British. Zia-ul-Hassan Farooqi remarked, as

“This fatwa from the religio-political point of view is a landmark in the history of India in general and in that of Muslim of India in particular. It amounted to a call to religiously conscientious Muslims to mobilize themselves, in the absence of any powerful Muslims warlord, under popular leadership and raise defiance of the foreign power”.⁵⁵

Frontiers as bastion of mujahedin movement

Shah Abdul Aziz ruled over Muslims for fifty years before passing away in 1823. Sayyid Ahmad Bareilvi (1786–1831), his nephew Shah Ismael Bareilvi, and his son-in-law Mawlana Abdul Haye all received moral support from him.⁵⁶ They started the Jihad movement, known by the British as the Wahabi Movement, in the northwestern region of India against the Sikhs of Punjab. Because it was deemed appropriate for the movement, the frontier became the focal point of jihad. First, the location: it was in the middle of the Muslim states, making it possible for materials and assistance to reach those in need. Aziz Javed wrote “Frontier was chosen as a center to receive help from Iran, Turkey, and Afghanistan.”⁵⁷ Secondly, the customs of Ghazisim (holy war) were the culture of this region. The common people sent their sons and brothers to jihad with such dedication. The community sided with the jihadists against their shared enemy in addition to supporting the movement.

Sayyid Ahmad affairs with the Indian Pakhtuns

Sayyid Ahmad received training and served in the army of Amir Khan of Tonk, but the majority of the soldiers in the armies of Owud and Rohilkand were Pathans.⁵⁸ Sayyid Ahmad's elder brother served in the Army of Nawab.⁵⁹ Amir Khan commanded an army of Pakhtuns that was excessively large and was seen as a source of victory in Rohilkand.⁶⁰ Nawab Amir Khan was a Pakhtun⁶¹ and his high ranking officers, who came from Pakhtun areas, were also Pakhtuns. Nawab Faqir Muhammad Khan Afridi, Abdul Baqi Khan Qandahari and Maindo Khan Resaldar were among the notable generals who were Pakhtuns.⁶² Sayyid Ahmad lived in Ray Barely in Muhallah Jihan Abad, but the majority of the people there were Pakhtuns and supporters of him.⁶³ The Frontier people were known for their brave and courageous temper, which contributed to their long history of triumphant battles against the Indians. All resistance movements received a favourable response because of the Pakhtun area's geographic division and physical strength. Since Pakhtuns were instrumental in the emergence of the Mujahedin movement, which, in the opinion of Shah Waliullahi, was the primary Islamic jihad movement, the Ulama were able to clearly and fully appreciate the Pakhtuns' substantial and valiant position. It is a known fact that the Rohila Pakhtuns expedited the Indian mutiny/war of independence in 1857. H.W Hunter wrote;

“For this purpose, the viceroy of India struggled with utmost to his best to stop the supporters”.⁶⁴ On the reaction and resistance of the Pakhtun

⁵⁴ Ziaul Hasan Faruqi, *The Deoband School and the Demand for Pakistan* (Lahore: Progressive Books, 1962), 2.

Shah Abdul Aziz, *Fatawa-i-Azizi*, 17; Faruqi, 3.

⁵⁵ Ibid.

⁵⁶ S.M. Ikram, *Modern Muslim India and the Birth of Pakistan* (Lahore: Institute of Islamic Culture, 2000), 12.

⁵⁷ Aziz Javed, *Haji Sahib Turangzai*, (Peshawar: azim publishing house, 1992), 17.

⁵⁸ Ab ul Hasan Ali Nadvi, *Tarikhi Dawat-o-Azeemat*, Vol.6, (Karachi: Idara-i- Nashriyat

2000), 133.

⁵⁹ Qeyamuddin Ahmad, *The Wahhabi Movement in India* (Islamabad: National Book Foundation, 1966), 26.

⁶⁰ Nadvi, 133.

⁶¹ He was living in “Sunbhal” district Moradabad belong to *Salarzai* tribe of Pathan from Buner. His grandfather Taly Khan went India in the reign of Muhammad Shah. (Nadvi, 134)

⁶² Ibid. 423.

⁶³ Ibid. 425.

⁶⁴ In 1864, the British authorities’ disclosed the

tribesmen, they feared and registered cases against the successor of the Mujahedin like Patna, Ambala, and other places in India.⁶⁵

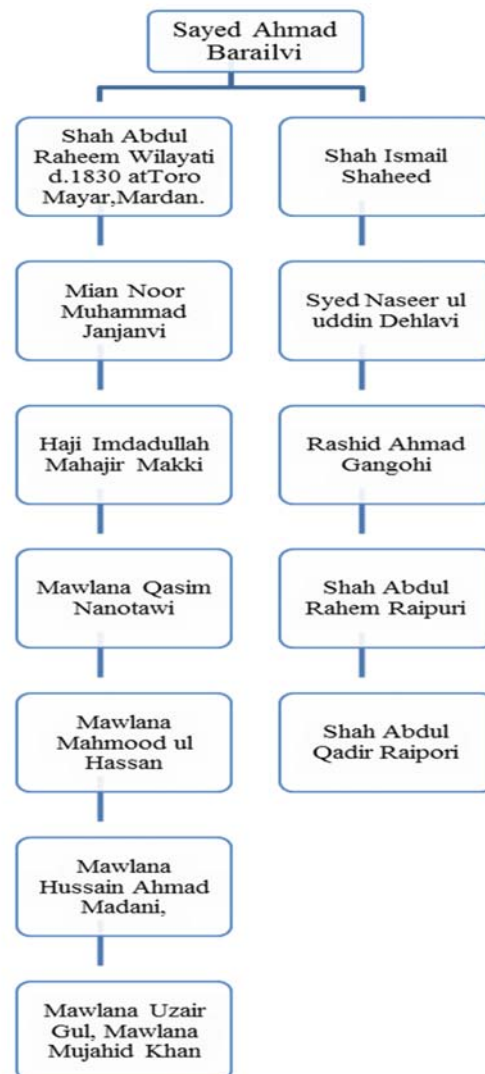
Sayyid Ahmad Barelvi served as the movement's practical link and aimed to restructure Muslim society according to Islamic polity. Shah Waliullah presented the idea of a new Muslim entity in India, which was acknowledged by Shah Abdul Aziz and made common to the general public in communicating terms, according to Mawlana Ubaidullah Sindhi.⁶⁶ On the other hand, Shah Ismail and Sayyid Ahmad Barelvi collaborated and entered a field of application. Along with creating a force to fight the unbelievers, they also established a school of ulama that transformed the traditionalist clergy into an orthodox waliullahi school.

Even though they were unable to implement their revolutionary plans, the lessons they learned were useful in spurring a revolution against false customs and traditional ways of life. Sayyid Ahmad Barelvi's Jihad movement had as its primary goal driving the British out of the rest of India and the Sikhs out of the Frontier.⁶⁷ The statement made by Aziz Ahmad was that the movement was a holy war against the Sikhs and maybe the British as well.⁶⁸

Following Sayyid Ahmad's martyrdom, Akhund Abdul Ghafur provided protection for the remaining Mujahedin in Buner, and in 1862 they launched a new insurrection under his direction. The remnants of Sayyid Ahmad Barelvi's being a disciple and the supporters of the Shah Waliullah movement launched a holy war against the British in autonomous tribal areas just five years after the Great War of 1857. Mawlavi Naserudin, Mawlavi Karamat Ali and Mawlavi Wilayat Ali carried on the activities of

jihad against the British imperial powers. Later on they were led by Mawlana Abdul Karim (d.1915), Mawlana Muhammad Bashir (d.1934), Mawlavi Fazal Elahi (d.1951). They involved in the frontier areas in several activities against the British imperial powers for the freedom of the country.⁶⁹

Spiritual Genealogy of the Jihad movement and Ulama-i-Deoband



financial sources of Mujahedin in India and the leaders of '*Tariqa-i-Muhammadiyah*' were arrested who were involved in transferring money and men to the Frontier camp. The trail started in 1864 and ended in 1871 and the whole framework was damaged.

⁶⁵ Tufail Ahmad Mangalore, *Musalmanun ka Roshan Mustaqbil*, (Lahore: Hamad al kutbi, 1945), 143.

⁶⁶ Sindhi, 20.

⁶⁷ It was exposed from a letter written to a

prominent person Shahzada Kamran of Frontier during the jihad movement (invitation in the 1825). Nadvi, 423.

⁶⁸ Aziz Ahmad, *An intellectual history Study of Islam in India* (Edinburgh: University Press), 1969), 9.

⁶⁹ Abd ul Rauf, *Muslim Politics In NWFP 1919-1930 with Special Reference to Pan Islamic Ideas*. Unpublished M.Phil. Thesis, Quaid -i-Azam University Islamabad, 1991, pp.107-110.

Deoband and its impact on Frontier region

The Jihad movement had linked the Frontier with India through the sacred memorial of those who had a major impact on the socio-religious and political movements of Indians later on. One of the most interesting is the Deobandi Ulama; they were pupils of Haji Imdad Ullah Makki, and their grand father, Peer Shah Abdul Raheem Wilayati Barelwi, was a well-known Mujahed.⁷⁰ He was a commander of Sayed Ahmed Barelwi and was killed in the Toru Mayar (Mardan) in the war against Sardar Yar Muhammad Khan's troops.⁷¹ It is noted that the Ulama and common people in the frontier region were impacted by the Mujahedin movement.⁷² The predecessors of the Deoband madrassah are affiliated with the same philosophical school as Waliullahi. According to Mawlana Madani, Shah Abdul Aziz, the son of Shah Waliullah, was followed by the ulama of Deoband, Saharanpur, and Muzaffar Nagar.⁷³ Afghanistan and Punjab comprised the majority of the early groups of students who completed their education in Deoband,⁷⁴ They made a great effort to establish connections between the ulama-i-Deoband and the leaders of religion (Mashaekh and Sufi of the Frontier region), particularly with Mawlana Mahmud-ul-Hassan, the head of the Deoband's political wing, who aimed to free India from British imperial rule. Under the direction of Ulama-i-Deoband, the two central figures, Haji Sahib Turangzai and Umara Khan of Jandol, inspired North West Frontier to rebel against British Colonial Rule.⁷⁵ For the pilgrimage, Haji

Sahib spent some time in Deoband with Rashid Ahmad Gangohi and Mawlana Qasim Nanutawi. Umara Khan was a Yusufzai Pakhtun from Jandol. He began an Islamic centre in the vicinity of the Frontier. In Makkah, he met with Rasheed Ahmad Gangohi and Haji Imdadullah Makki. He was given an oath (Bay'at) of jihad by Mawlana Rasheed Ahmad Ghangohi in 1877.⁷⁶

Their goal was to create a powerful alliance for the Muslim reawakening. Thus, after consulting Ulama-i-Deoband, they decide on a tribal area for the jihad and resistance against the imperial powers.⁷⁷

CONCLUSION

Shah Waliullah thoughts influenced frontier spiritually and politically. Shah Waliullah's movement was carried to the North West Frontier by his sons and their followers. The area served as a stronghold for the Mujahedin movement and an appropriate battleground for India's independence fighters. Shah waliullah thoughts transmitted through Shah Abdul Aziz and other family members who go together with Sayyid Ahamd during the mujahidin movement. Shah Ismail and Mawlana Abdul Hai struggled to change most of the prevailing condition based on superstitions, practice of admiration of tombs and flashy ceremonials on marriages and deaths in the pakhtun society. The local ulama later on followed them in the subsequent years.⁷⁸

On the education side, The chain of independent madaris was developed by Ulama-i-Deoband in

⁷⁰ Presently he is known as the Sangar Baba in Frontier. He was the pir of Hazrat Muhammad Jhanjanwi, who was the peer of Haji Imdadullah Makki (Nadvi, 266). His ancestors came from Afghanistan. At first he took his bey'at from Sayyid Rahm Ali Shah and then came under the (bey'at) in the Chishtiya Sufi order from Hazrat Shah Abdul Bari Marohi. He at last took bey'at from Sayyid Ahmad Barelvi at Saharanpur.

⁷¹ He was the Sardar of Peshawar and differences rose between Sayyid Ahmad and the Durrani Sardaran-i-Peshawar.

⁷² Before the foundation of Deoband Frontier ulama were going to Baghdad (Iraq).

⁷³, Syed Husain Ahmad Madani, *Naqsh-i-Hayat* (Karachi: Darul Isha'at, 1953), 450.

⁷⁴ Miyan, *Aseerani-Malta* (Lahore: Al Jam'iat Publication, 2010), 28.

⁷⁵ Umara Khan was born in 1830 at Jandol and belonged to the Salarzai tribe, Masti Khel family. He was against the British and had five thousand armed followers in the Area. He succeeded to control the administration of his Area in 1877 expanding to Sawat, Dir and Chitral.

⁷⁶ Sabir, *Tazkira Sarfroshan-i-Sarhad* (Peshawar: University Book Agency: n.d), 245.

⁷⁷ Mawlana Ismail Rehan, *Tareekh-i-Afghanistan*, (Lahore: 308.

⁷⁸ Sayyid Amir of kota and Akhund Abdul Ghafor later on developed as two schools who's disciples even today have different schools as Shamansori and Panjperi.

Frontier to spread religion. The religious authorities credited the religious education for all of their attributes. They established an ongoing system of opposition against colonial authority. The North West Frontier Province's religio-political climate was a legacy of the Shah Waliullah's movement.