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79 KHODAMORADI, Soraya. "Ṭarīqah Muḥammadiyyah" as "Ṭarīqah Jāmi'ah": Khawājah Mīr Dard's experience beyond "Jamāl" and "Jalāl". *Islamic Studies*, 51 iv (2012) pp. 367-402. Seeks to articulate a reformist system of the 'Muhammadan Way' (*Ṭarīqah Muḥammadiyyah*) which was formulated by Khawājah Mīr Dard of Delhi (d. 1785) and aims at transcending the two types of ecstatic-unitive and orthodox-oriented Sufism known in the Islamic tradition respectively as the mysticism of "intoxication" (*sukr*) and that of "sobriety" (*ṣaḥw*).

Tarikat-i Muhammediyye
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Between Tradition and Modernity, Edit. Shireen Wasswood, Amit Dey, Ritwika Biswas, Kolkata 2011, s. 89–110.
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Titu Meer, *Tariqa-i Muhammadiya* Movement and the Discourse on *Jehad*

ABHIJIT DUTTA Tarikat-i Muhammediye 13/216

The Soviet occuptation of Afghanistan saw the advent of thousands of Muslim freedom-fighters or *mujaheedin* in that country from numerous countries of the world to be engaged in a war against the infidel Soviet occupants. This conflict assumed the contour of a holy war or *jehad* in which Muslim brethren joined hands to expel the infidel invaders. The notion of *jehad* was manipulated to inflame Muslim minds in their struggle against non-Muslim occupiers of the country and to arouse a passion of hatred against the detestable *mujahid* or unbelievers. Likewise, during the American invasion of Afghanistan after the massive destruction of the twin towers of the World Trade Centre and parts of Pentagon on 11th September 2001 by *Al-qaida* activists, thousands of Muslim militants from neighbouring countries including Pakistan flocked in Afghanistan to assist their *Taliban* friends against the American onslaught with the clarion call of a *jehad* or holy was against the infidels in their lips.

The call to take up arms in a holy war against infidels or non-Muslim aggressors of Islam was witnessed throughout the ages and not confined to modern times only. During the crusades of the 10th and 11th centuries, when the Christian infidels attacked the citadels of Islam in West Asia, a horde of Muslim fighters from all over the world made a counter-attack to start a holy war in Turkey and their adjoining areas. Similarly, the present day anti-Israel struggle in West Asia by the Palestinians has assumed the garb of a *jehad* just as terrorist activities have been engineered in modern Iraq against the infidel American occupants of the country.

But does *jehad* subscribe only to the principle of a militant holy war? Is it possible to consider this militant activism as a broad-based

programme with a psycho-thesophical perspective? This essay will seek to solve this question. The essay tends to focus on the interpretation and interpolation of the principles of Islamic *jehad* in the militant movement engineered by a *Wahabi*-inspired Bengal Muslim fundamentalist Titu Meer against British occupation of India. The movement aimed at the conversion of the country from *Dar-ul Harb*, viz., the abode of war following British occupation to *Dar-ul Islam*, viz, the abode of Islam with the reimposition of Islamic rule and Islamic tenets. Needless to say, the coversion of a nation from *Dar-ul Harb* to *Dar-ul Islam* form the principal aim of all *jehads* striving to extirpate alien infidel occupants from a Muslim country.

The term '*Jehad*' generally constructed by Christians and Muslims alike, as signifying hostility or the waging of war against infidels, does not classically signify war; the Arabic terms for warfare being '*Harab*' and '*Kital*'.[1]

The actual word '*Jahada*' from which the word 'Jehad' has been derived, means 'to strive".[2] However, the post-classical meaning of the term has been much distorted to signify 'warfare'.

Certain Muhammadan divines tend to opine that there are two categories of '*Jehad*', viz., the '*Jehad-ool Akbar*', or the 'Greater Warfare', which is against one's lusts, and the '*Jehad-ool-Asghar*', or the 'Lesser Warfare' against infidels.[3]

The Holy *Quran* openly advocates aggressive warfare against *Mushriks* [i.e., those who impute divinity to ordinary mortals or objects, thereby committing the sin of *Shirk*], until and unless they change their views.[4] The term '*Mushrik*' includes Hindu idolators who tend to equate idols with God.

The *Sirat-i Mustakim* dwells on the benefits of a *Jehad* which are common to all (viz., Muslim and non-Muslim) just as rain. The benefits are listed below viz.

First, the fostering of a healthy rule by Muslims on non-Muslims after the conquest of a non-Muslim country by the armies of Islam through the agency of a *Jehad* proves beneficial to non-Muslim residents in that country. Stable Muslim rule, based on impartial justice of Muslim rulers, tends to promote the economic well-being of the non-Muslims. A *Jehad*, followed by the institution of Muslim rule, tends to promote a spirit of harmony and co-existence among Muslims and non-Muslims alike. This again is made possible through

Muhammedi Hareket.

KHAN, Muin-ud-Din Ahmad

Tarîqah-i-Muhammadîyah movement: an analytical study.

Islamic studies. 6(1970), pp. 375-388

Tarikat-i Muhammedi Ye Hareketi: Bir Tahlili Araştırma.

Muhammediyye

- **هداية المحدثين إلى طريقة المحمدين** - محمد أمين بن محمد علي الكاظمي - تحقيق السيد مهدي الرجائي وباهتمام السيد محمود المرعشي - قم إيران ١٤٠٥ هـ .

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1734 JAFFAR, Ghulam Mohammad, 'The Legacy of the Tariqah-i-Muhammadiyah Movement' (19th-Century, India). *Hamdard Islamicus* (Karachi), 14:3, 1991, pp.77-88

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Tankat-i Nuhammadi

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INDIAN ISLAM

A RELIGIOUS HISTORY OF ISLAM IN INDIA

Türkiye Diyanet Kütüphanesi
İslâm Araştırmaları

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lawful to observe Friday prayers or the two great festivals, 'Īd-ul-Fiṭr and 'Īd-ul-Aḍḥā. He also discontinued the use of the term *pīr* (priest) and *murīd* (disciple), and substituted in their place the titles *ustādh* (teacher) and *shāgird* (pupil), because they did not imply complete submission of the pupil to the religious preceptor, as the other terms did. For the same reason he prohibited the ceremony of joining hands, which was customary at the initiation of a disciple, but instead he required from every one of his disciples repentance (*tawbah*) for past sins, and declaration of intention to lead a more righteous and godly life in the future.

The extent of the influence of the work of this remarkable character is further described by M. Hidayet Hosain as follows:

> That he came of obscure parentage amid the swamps of eastern Bengal, and should be the first preacher to denounce the superstitions and corrupt beliefs, which long contact with Hindu polytheism had developed, is remarkable enough; but that the apathetic and careless Bengali peasant should be roused into enthusiam is still more so. To effect this required a sincere and sympathetic preacher; and no one ever appealed more strongly to the sympathies of a people than Sharī'at Allāh, 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 give consolation in cases of affliction.[1]

The sect was further developed by the son of the founder, Dūdhū Miyān, who was born in 1819. Early in his career he made the pilgrimage to Mecca, and on his return devoted his time and talents to the spread of his father's doctrines, besides adding some new ones of his own. Among other things, we are told that he insisted upon his disciples eating the common grasshopper (*phanga*), which they detested, because the locust (*tiddī*) was used as food in Arabia! He had a genius for organization, and, making his headquarters at Bahadurpur, he divided eastern Bengal into circles (*ḥalqah*), appointing a deputy, or *khalīfah*, over each to collect contributions from the members for furthering the ends of the central association. He also established an espionage system, and used his agents to secure information throughout their areas for the purpose of protecting members of the sect against landlords. He even tried to make all Muḥammadan peasants join his sect, 'and on refusal caused them to be beaten and excommuni-

[1] *Ibid.*

cated from the society of the faithful, and destroyed their crops'. His success was won chiefly among the cultivators and village workmen, because he took up the cudgels on their behalf. 'He asserted the equality of mankind, and taught that the welfare of the lowly and poor was as much an object of interest as that of the high and rich. When a brother fell into distress it was, he taught, the duty of his neighbours to assist him, and nothing, he affirmed, was criminal, or unjustifiable, which might be used to that end. He also taught that there was no sin in persecuting those who refused to embrace his doctrines, or who appealed to government courts against the orders of the society and its acknowledged leaders.'[1]

The sect as such seems to be slowly dying out; but its chief doctrines of reform still live in what is known as the Ahl-i-Ḥadīth sect, which has served in these later times as the organization into which most of the reforming tendencies of the early so-called 'Wahhābī reformers' of India have been absorbed.

THE ṬARĪQAH-I-MUḤAMMADĪYAH SECT

Of the various attempts at reform in Indian Islam during the early part of the nineteenth century, none was prosecuted more vigorously or over a wider area than that sponsored by Sayyid Aḥmad, of Rae Bareli. This adventurous spirit was born in the year 1782, and spent a considerable portion of his young manhood as a freebooter and outlaw. Later, however, he abandoned this sort of life, and about 1816 became a religious disciple of the pious and learned Shāh 'Abd-ul-'Azīz, of Delhi, where his spiritual gifts were soon recognized. He became a noted preacher, and, after three years discipleship, went forth to preach against the abuses that had crept into the faith and practice of the Indian Muslims. The first work he attempted was among the Rohillas of north India, where he soon 'obtained a zealous and turbulent following'.[2] Encouraged by this success, he pressed forward, and, according to Dr. W. W. Hunter, his advance assumed the character of a triumphal procession as he journeyed slowly southwards during the year 1820. His disciples rendered him menial service in acknowledgment of his spiritual dignity, and men of

[1] *Ibid.* [2] W. W. Hunter, *The Indian Musalmans*, 12.

The Islamic Quarterly, XLIII/2, London 1999 s. 132-142

TARIQAH-I-MUHAMMADIYAH MOVEMENT AND THE PROPAGATION OF ITS IDEAS

Ghulam Muhammad Jaffar

BEFORE EMBARKING ON A *JIHAD* CAMPAIGN ON the North–West Frontier, Saiyid Ahmad Bareilvi launched a vigorous campaign of religious reform in northern India in 1818. During this campaign he visited many places. In 1818–19, almost all the main *qasbat* and large towns from Delhi to Rai Bareili were visited by him. During the tour he gave many talks on the topics of religious reform; people joined the fold of the *Tariqah–i–Muhammadiyah* movement, and *khalifahs* were appointed in various places to direct the work of reform. The active members of the *Tariqah* movement tried their best to convey the ideas of Saiyid Ahmad to the common people and to gain support for the *Tariqah–i–Muhammadiyah* movement. In order to speed the propagation of their reformist ideas, all means, such as pen, the pulpit and the printing press were fully utilised by them. The printing press especially played an important role in spreading the reformist ideas of Saiyid Ahmad. His followers published the literature of the *Tariqah–i–Muhammadiyah* movement and circulated it throughout the country.

Shah Muhammad Ismail, the nephew of Shah Abd al–Aziz, used both pen and pulpit to convey the message of Saiyid Ahmad to ordinary Muslims. Pulpit and pen were also used to disseminate the teachings of the Qur'ān and the *Ḥadīth*. The propagation of the teachings of the Qur'ān and *Ḥadīth* was one of the basic aims of the *Tariqah–i–Muhammadiyah* movement. Prior to the *jihad* movement, Shah

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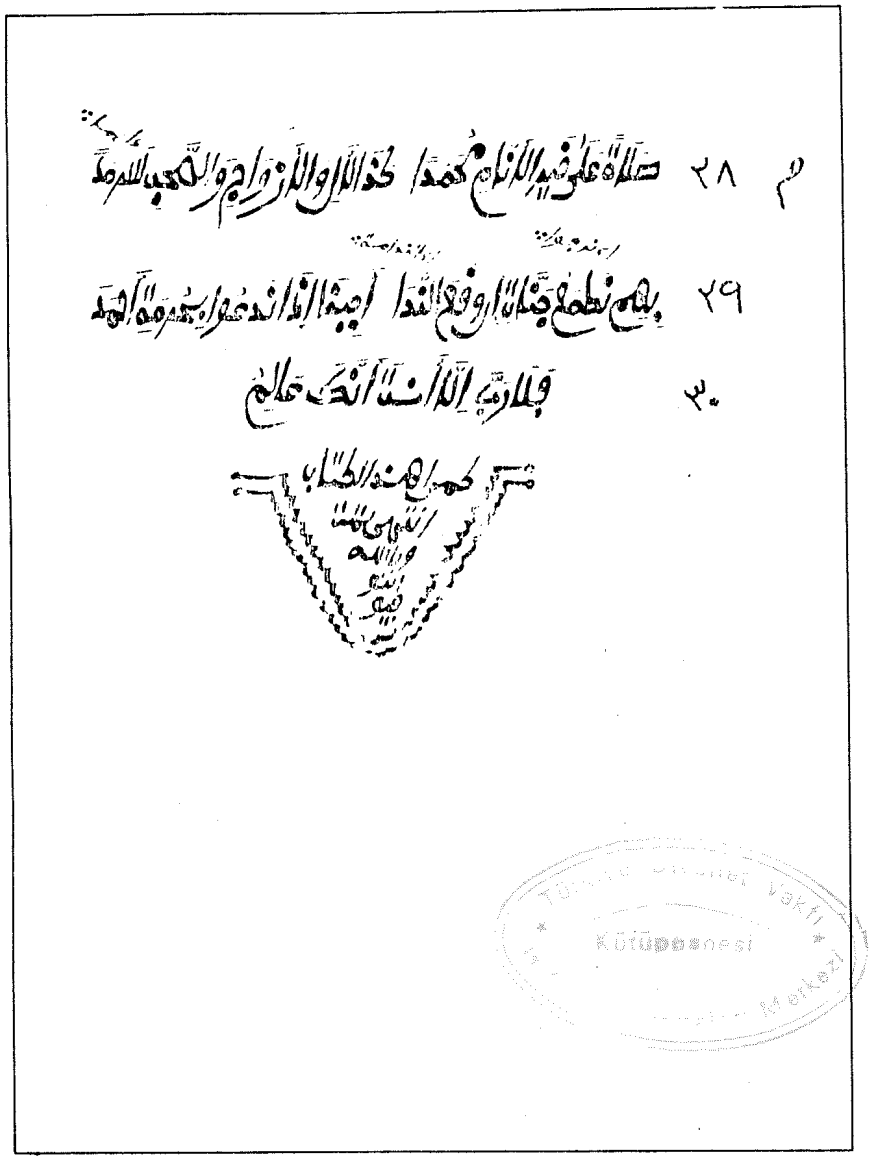
Muhammad Ismail used to deliver religious lectures twice a week in the *Jāmi'a Masjid* of Delhi. On every Friday and Tuesday lectures were delivered in the central mosque. According to Mir Shahamat Ali, "Such was the powerful force of the orations of Maulvi Ismail, that in less than two years the majority of respectable Muhammadans were in his favour". At Delhi he generally resorted to the *Akbarabadi Masjid*, where Saiyid Ahmad was lodged, and daily delivered religious lectures to those who came around him. He also preached in the Grand Mosque on every Friday and Tuesday. The assembly on these occasions was generally great; so much so that one could hardly get near enough to hear him".[1] The words of Shah Muhammad Ismail and other members of the *Tariqah–i–Muhammadiyah* movement had a tremendous effect on the Muslims of Delhi. Attendance at the central mosque for Friday prayers increased so much that they looked like *Eid* prayers.[2]

The talks given by Saiyid Ahmad and the regular sermons of Shah Muhammad Ismail in the central mosque created a new enthusiasm amongst Muslims. The growing number of people coming to the mosques clearly indicated the revival of Islam which was the result of Saiyid Ahmad's movement. According to Mir Shahmat Ali, "The crowd of Namazis, or offerers of prayers, was so great in his time, in the grand mosque of Delhi, as on the festivals of Eids; and, since that period, Muhammadanism in India has prospered".[3] An extract of a letter from Ghazipore which was published in the Asiatic Journal in February 1827, clearly refers to the new zeal of the Muslims for their religion, and attributes it to the efforts of Saiyid Ahmad of Rai Bareili. In its words, "Formerly there was rarely an instance of a Muhammadan ever going to prayer after the hours of morning and noon, consequently their public edifices were left to suffer by the hands of time. At present, wherever we turn our eyes, we see mosques erected and old ones are repaired, and on Fridays, their Sabbat days, we behold them laid in the dust in *Jāmi'a Masjid* or the principal mosque, offering their adorations to the one great God or *Ullah–Uqbar*, with as great devotion and solemnity as in our own well–concerted assemblies."[4] The activities of Saiyid Ahmad and his followers created a new sense of religious awareness amongst the Muslims, and people began to take care of the old mosques which had been neglected for so long, while new mosques sprang up throughout northern India.

Mosques and *madaris* were the main centres for the dissemination of Islamic teachings at a time when the Muslims had lost their political power. *Madaris* and mosques were frequently used by the members of the *Tariqah–i–Muhammadiyah* movement to convey the reformist message of Saiyid Ahmad to the common people. The extensive use of mosques for the propagation of the reformist ideas resulted in an increase in the number of mosques. In southern India a Church Missionary Intelligencer, wrote about the growing number of mosques in 1862 stating that, "In the spread of their religion they (Muslims) are most zealous.



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ISLAMIC REFORM AND REVIVAL IN NINETEENTH CENTURY INDIA: THE TARĪQAH-I MUHAMMADĪYAH

by

Harlan Otto Pearson

Department of History
Duke University

Date: July 13, 1974

Approved:

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2 9 SUBAT 1996

THE ORGANIZATION OF THE ṬARĪQAH-I-MUHAMMADIYAH MOVEMENT

GHULAM MUHAMMAD JAFFAR

Before proceeding to the North West Frontier, Sayyid Aḥmad of Barielly (d. 1831) established a well organised system for collecting funds and recruiting *mujāhidīn* for the *jihād*. He appointed *khalīfahs* in various parts of India to collect funds and recruit *mujāhidīn*. They were made responsible for calling people to *jihād* and enlisting support for the cause of the Ṭarīqah-i-Muḥammadiyah Movement. Most of his *khalīfahs* were *'ulamā'* and *mashā'ikh*, who had a considerable influence among all classes of the Muslim community in India. Through their efforts the ideas of Sayyid Aḥmad and his movement spread in various parts of India.

After the death of Sayyid Aḥmad it seemed certain that the Ṭarīqah Movement would not survive for long, but his *khalifahs* continued the work of collecting funds, preaching *jihād* and supplying men and money to the frontier camp. They also continued the work of reform which had been started by Sayyid Aḥmad. It was due to the efficient organisation of the movement that it survived for such a long time. Sayyid Aḥmad organised the Ṭarīqah Movement in such a way that it continued its activities for a long time after his death.

The *khalīfahs* of Sayyid Aḥmad were put in charge of the various centres of the Ṭarīqah Movement in India. Shāh Muḥammad Isḥāq was appointed as the head of the movement in Delhi. He was "responsible for the supervision and co-ordination of its activities, the collection and remitting of funds, recruitments and despatchment of recruits, and all such actions as might be deemed necessary to counter anti-*jihād* or anti-reformists propaganda in the main land."[1] He was in other words, responsible for organising the movement throughout India. On one occasion Mawlawī Maḥbūb 'Alī started anti-*jihād* campaign in Delhi, and it was Shāh Muḥammad Isḥāq who defended the movement of Sayyid Aḥmad at that time. Mawlawī Maḥbūb 'Alī had originally been a follower of Sayyid Aḥmad. During Sayyid Aḥmad's *jihād* against the Sikhs, he had taken a group of *mujāhidīn*

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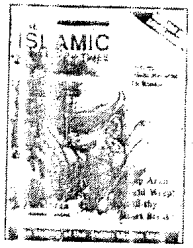
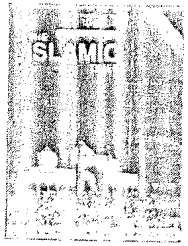
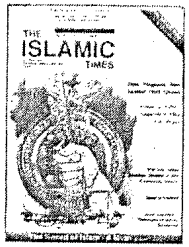

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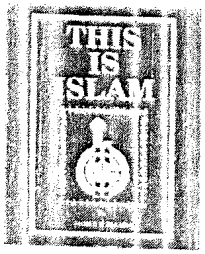

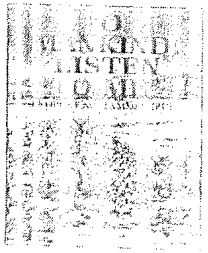

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Muhammadiyya

THE LEGACY OF THE TARĪQAH-I-MUḤAMMADIYAH MOVEMENT

GHULAM MOHAMMAD JAFFAR

The Ṭarīqah-i-Muhammadiyah Movement (also known as Mujahidin Movement) of Sayyid Aḥmad Shahid was launched in a period when the Indian Muslims had lost their political supremacy. The whole struggle of Sayyid Aḥmad and his followers was aimed at re-establishing the political authority of the Muslims in India. For the achievement of political authority the leaders of the Ṭarīqah movement advised their adherents to follow the teachings of Islam. They also enjoined the Indian Muslims to discard the Hindu customs and practices which they had adopted. In their opinion, the neglect of Islam and Islamic teachings was the main cause of Muslims' decline in India. They concentrated all their activities in establishing a state in which Indian Muslims could live and act in accordance with the Islamic laws. Similarly, in the eighteenth century, Shāh Walī Allāh Dehlawi had advised the Muslim rulers and masses of India to follow the rules of the *Sharī'ah*. The growing power of the Marathas disturbed Shāh Walī Allāh and he invited Aḥmad Shāh Abdālī to India in order to curb their power.[1] His aim was only to check the decline of the Mughul political authority. Shāh 'Abd al-'Azīz and Sayyid Aḥmad launched their religio-political movement when they felt that a non-Muslim power (the Sikhs) had become dominant in northern India and Punjab. The basic aim of Sayyid Aḥmad and Shāh 'Abd al-'Azīz was to re-establish a state based on the Islamic *Sharī'ah*. For the achievement of this end Sayyid Aḥmad started the *Jihād* Movement against the Sikhs. Shāh 'Abd al-'Azīz, the spiritual guide of Sayyid Aḥmad, did not live long enough to provide guidance to the followers of the Ṭarīqah Movement, but his declaration that Hindustan had become *dār al-ḥarb*[2] remained the main source of inspiration during their struggle against the Sikhs and later the British government in India. Sayyid Aḥmad's *Jihād* campaign was actually an effort to translate the declaration of Shāh 'Abd al-'Azīz into action.[3]

The *fatwā* of Shāh 'Abd al-'Azīz in which India was declared to be *dār al-ḥarb* was based on political and economic considerations. When Shāh 'Abd al-'Azīz perceived that the political authority of the Mughul Empire was being transferred to the British government, he declared India to be *dār al-ḥarb*. He issued the *fatwā* to remind the

State Trials against the Followers of the Ṭarīqah-i-Muḥammadiyah Movement and their Impact on the Movement

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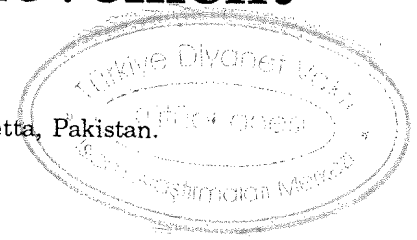

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After the abortive effort of 1857 to throw out the foreign yoke, the Muslims of northern India were so dejected that they could not even think of planning a further conspiracy against the British Government. The wrath of the British authorities fell on them because they were suspected of being the prime movers of the Revolution. The followers of Sayyid Aḥmad Barelvi, who had established their headquarters in Patna, continued their anti-British activities clandestinely by providing funds and recruits for the frontier camp, which was considered by the British authorities as being a "hot bed of the fanatics."[1] The strength of Sayyid Ahmad's followers in the North West Frontier (present Frontier Province of Pakistan) was not great enough to pose any serious threat to the might of the British Government, but on the part of the British Government it was decided to curb the activities of the *mujāhidīn* because they were considered a threat to the peace and tranquillity of the North West Frontier, which the British Government wanted to maintain at any cost.

The British policy towards the North West Frontier and the tribal area of the Afghan border was to keep it clam and quiet. The British authorities wanted to keep a firm control on the North West Frontier which was vital for the defence of India. In the North West Frontier of India, the colony of *mujāhidīn*, which was considered by the British authorities as a "thorn in the British side", could prove dangerous at any time for the tranquillity of the tribal area. For the maintenance of peace and tranquillity, the British Government adopted a hard line attitude towards the followers of Sayyid Ahmad, because their presence in the midst of the Afghans could easily act as a catalyst which could incite them to take up arms against the British Government.

The British Government sent many expeditions to expel those of Sayyid Ahmad's followers who had settled in Sittanah. The military expeditions which were undertaken against them did not, however, achieve the desired results. Finally in 1864, the British authorities uncovered the financial source of the *mujāhidīn* in India. This resulted in the arrest of the leaders of the Ṭarīqah-i-Muḥammadiyah movement, who were seriously involved in the business of transferring money and men to the frontier camp, and they were brought to trial. The state trials against the leading members of the Ṭarīqah movement disrupted the whole organization of supplying men and money to the *mujāhidīn's* camp, which had been going on since the death of Sayyid Aḥmad. The trials against the members of the Ṭarīqah movement started in 1864 and ended in 1871. These trails damaged the whole framework of the secret organization of the Ṭarīqah-i-Muḥammadiyah movement. The anti-British activities of the Ṭarīqah movement compelled the British Government to root out the camp of Sayyid Aḥmad's followers, which was operating in the tribal area of the North West Frontier. At the end of 1863, the British authorities launched a vigorous campaign against the followers of the Ṭarīqah-i-Muḥammadiyah movement. In this campaign which is known as the Ambella campaign, the followers of the Ṭarīqah movement were defeated but the British troops also sustained a heavy loss of 847 men, either killed or seriously wounded which amounted to one tenth of the total British force engaged in the campaign.[2] An enormous loss of lives and money damaged the prestige and the pride of the British Government. The British

Journal of the Pakistan Historical Society,
vol: XLVII/no:1 (1999) Karachi, s. 25-34.

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/ Part IV, s. 363 - 380
J. 641

22. Quoted *Onik*, May 1971, p. 49.
23. Abul-Fazl, "Pakistan: Otito O Bortoman" (Pakistan: Past and Present) , *Onik*, May 1971, pp. 37-39. A recent Left Bhashanite account of the Kagmari Conference is Shah Ahmad Reza, *Bhashanir Kagmari Shommelon O Shayottoshashoner Shongram*, Dhaka: Gonoprokashoni 1986: this work reads Bengali secessionist meanings into Bhashani's struggle with his adversary Suhrawardi at that 1957 moot.
24. *Ibid.*, p. 42. For the tensions after 1960 between Ayyub and the US over the latter's cultivation of India as an ally against China, see Mahmudul Huque, "India as a Factor in US-Pakistan Relations, 1960-65", *Journal of the Pakistan Historical Society*, XLV: July 1993, pp. 277-287.
25. Abul-Fazl, *loc. cit.*, p. 40.
26. Ibid., p. 41.
27. Abul-Fazl, *op. cit.*, p. 44.
28. Dharan Vir Bharati, "Inside Bangla Desh", *Illustrated Weekly of India*, 7 November 1971; *ibid.*, 19 December 1971, p. 23.
29. *Radiance*, New Delhi, 22 August, 1971, p. 14.
30. Peter Hazelhurst, "India Lures Exiles For Russia", *The Times*, 7 October 1971, p. 6.
31. *Le Monde*, Selection Hebdomadaire 18-24 November 1971, p. 4.
32. "Between Dacca and Delhi" (Editorial) *The Statesman Weekly*, 27 December 1971.
33. T.J.S. George, "An Indian Army Dilemma", *Overseas Hindustan Times*, 12 February 1972.

01 TEMMUZ 1997

SOCIAL BACKGROUND OF THE ṬARĪQAH-I-MUḤAMMADIYAH MOVEMENT

DR. GHULAM MUHAMMAD JAFFAR*

Though the movement of Sayyid Aḥmad Shahīd Baraylwī was led by religious leaders and *ashrāf*, it was on the whole a movement which embraced the middle and lower classes of the Muslim communities in India. In northern India it was supported by the middle and lower middle classes of the Muslim community, but in Bengal it was supported by the lower classes such as the peasants and weavers. In Bengal the followers of Sayyid Ahmad and Ḥājī Sharī'at Allah took a very active part in the indigo disturbances and in the agrarian disputes, which indicates that economic grievances were the main cause of the discontent. It was due to economic reasons that the lower classes of Bengal supported a religious movement such as the Ṭarīqah-i-Muhammadiyah, which preached equality among the Muslims. The leaders of the Ṭarīqah movement in Bengal promised rent free lands after the establishment of an Islamic state. According to the deposition of one Sadrud Din Shaikh which was recorded during the Wahhābī trials, "The men [the followers of the Ṭarīqah movement in Bengal] were all taught to understand that as soon as Syed Aḥmed appeared, they would expel the English and conquer India. Then each man to get jageer."[1] The lower classes of the Muslim community in Bengal joined the Ṭarīqah movement in the hope of obtaining rent free grants, and it might be argued that their motivation in joining the movement was more economic than religious or political. Whatever their reasons, the middle and lower classes of the Muslim community were the chief supporters of the Jihād movement of Sayyid Aḥmad Baraylwī. We will now examine the social background of the Ṭarīqah-i-Muḥammadiyah movement in greater detail.

Ṭarīqah-i-Muḥammadiyah Movement and the Ashrāf

During the days of Muslim rule, the descendants of immigrant

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Islamic studies DOKÜMANTASYON MERKEZİ
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TARIKAT-I MUHAMMEDIYE

ṬARĪQAH-I-MUḤAMMADĪYAH MOVEMENT: AN ANALYTICAL STUDY

MUIN-UD-DIN AHMAD KHAN

Ṭarīqah-i-Muḥammadīyah movement was launched by Sayyid Aḥmad Shahīd in A.D. 1818 from Delhi with the blessings of Shāh 'Abd al-'Azīz. Taking its start as a campaign for religious reform, it quickly assumed the form of a socio-political movement and after a short while, flared up into a *jihād* movement against the Sikh regime of the Panjab. Indeed it became most popular in this militant phase and was popularly called *jihād* movement *or Taḥrīk-i-Mujāhidīn.* The Indo-British administrators and European writers designated it Indian Wahhābism or *Wahābī* fanaticism, most probably, owing to their suspicion of its political aspirations on the one hand, and due to its resemblance with the so-called Wahhābism[1] of Arabia on the other. Many conservative *'Ulamā'* and *Pīrs* who detested its uncompromising puritanism and radical reform ideas, also termed it *Wahhābīyat* or *Wahhābīyah* by way of reproach. Sayyid Aḥmad Shahīd himself, however, called his movement *Ṭarīqah-i-Muḥammadīyah* but the propriety of this term was questioned as early as A.D. 1829 by an opponent, Mīr Muḥammad 'Alī of Madras, who asserted that Sayyid Aḥmad had no right to designate his own *Ṭarīqah* as "the Ṭarīqah of Muḥammad[2]." This controversy makes it clear that originally the movement was known as *Ṭarīqah-i-Muḥammadīyah.*

A close examination reveals at least four historical strands which made up this movement. In the first place, Sayyid Aḥmad Shahīd was a disciple of Shāh 'Abd al-'Azīz who initiated him into the popular mystic orders of *Qādirīyah, Chishtīyah, Suhrawardīyah* and *Nakshbandīyah* as well as into the *Mujaddidīyah* or reformed branch of the last one founded by the great *ṣūfī* reformer Shaykh Aḥmad Sarhindī.[3] In addition, Sayyid Aḥmad himself had introduced a further reformed mystic order which he called *Ṭarīqah-i-Muḥammadīyah.*[4] This *Ṭariqah,* in fact, was the logical culmination of the spirit of reform introduced into Indo-Muslim mysticism two centuries earlier by Shaykh Aḥmad Sarhindī. Shaykh Aḥmad's *Ṭarīqah-i-Mujaddidīyah* aimed at guiding the steps of mysticism back to *Sharī'ah* and Sayyid Aḥmad's *Ṭarīqah-i-Muḥammadīyah* stood for nothing less than taming the *leviathan* of sufism with the loop of Sharī'ah."[5]

Islamic Studies, c. VI/4, 1967, s. 375-388, Islamabad.

33. Ibn Taimīyah : *Majmū'ah al-Rasā'il al-Kubrā*, al-'Āmirah, Egypt, 1325 H. *al-Risālah al-'Ūlā*, p. 140 : انه صنف الرازی کتابا فی عبادة الکواکب و الاصنام و عمل السحر سماه سرالمکتوم فی السحرو مخاطبت النجوم

34. *Lisān al-Mizān*, Egypt, V. IV, p. 426.

35. *Sitt al-Maktūm*, al-Maṭba'ah al-Ḥajarīyah, p. 2.

36. Ibn Taimīyyah : *al-Risālah al-'Ūlā*, op. cit. p. 141. "*Ikhtiyārat*" has also been read "*Ikhtibārāt.*"

37. S. M. Bāqir Sabzwāri : *Muqaddimah al-Risālah al-Kamāliah*, p. یز .

37-A. Ibn Abī Uṣaibi'ah, Ibn al-Athīr and some others call him "حسین بن خرمین"

38. Ibn al-Qifṭi : *Tārīkh al-Hukamā'*, ed. G. Lippert, p. 291; *Muqaddimah al-Risālah*, p. یط .

39. Sharafuddīn Abū'l Maḥāsin Muḥammad ibn Naṣr known as Ibn 'Unain composed a number of poems eulogizing the Imām and received good endowment. According to Ibn Khallikān, the incident took place when Imām was in the Jāmi' of Khwārazmshāh; Ibn Ab-ī 'Usaibi'ah states that it occurred at Herāt vide *Diwan*, ed Khalīl Mardum Beck, p. 95 ft. *Ṭabaqāt*, Vol. II, p. 23.

40. Ibn Taimiyah : *Majmū'at al-Rasā'il*, Maṭba'ah 'Amiriyah, p. 53.

41. Cf. Introduction to *al-Risālah al-Kamāliyali*, op. cit pp. کا and کب

42. *Risālah al-Furqān*: *Majmū'at-al-Rasā'il*, op. cit. p. 52.

43. Ibid., pp. 33, 53, 108, 109, 118, 130, 140-2.

44. Cf. *Mafatīḥ al-Ghaib*, al-Khayriyah Press, Egypt, 1307, H., Vol. I, p. 4 :

قال ابو العلاء المعری :

یایها الناس کم لله من فلك تجری النجوم به و الشمس و القمر
هین علی الله مافینا و غابرنا فمالنا فی نواحی غیر خطر

45. 'Alī al-Sāmī al-Nashshār : *I'tiqādāt Firaq al-Muslimīn wa'l-Mushrikīn li'l-Fakhr al-Rāzī*. al-Nahḍah al-Miṣriyyah 1356/1938, p. 18.

46. Ibn Khallikān : *Wafayāt al-A'yān*, al-Nahḍah al-Miṣriyyah, 1948, Vol. III, p. 381.

47. Ibn Abī 'Uṣaibi'ah : *'Uyūn al-Anbā'*, Iṣdār Dār al-Fikr, Vol. III, p. 43.

48. Ibid.

49. Ibn Taimīyah, *Risālah al-Furqān*, op. cit., pp. 109.

50. See also Ibn Taimīyyah : *Raisālah al-Furqān*. op. cit. p. 100, 108, 109.

51. Imām Rāzi : *Al-Masā'il al-Khamsūn*, p. 385, published by Muḥīyuddīn Ṣabrī under the title *Majmū'ah al-Rasāil* in 1328 H.

52. Ibn Ḥajar : *Lisān al-Mizān*. First edition, Hyderabad, 1330 H. Vol. IV, p. 428.

53. Mawlānā Rumī : *Mathnavī*.

54. Cf. *al-Risālah al-Kamāliyah*, Introduction, op. cit., p. کن and کح

55. Cf. al-Subki : *Ṭabaqāt al-Shafi'īyah al-Kubra*. Ḥusaynīyah Press, Egypt, Vol. V, p. 35.

56. Ibid. p. 37.

57. *Al-Tafsīr al-Kabīr*, op. cit., Vol. IV, p. 134.

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SAYYID AḤMAD SHAHĪD'S CAMPAIGN AGAINST THE SIKHS

Sayyid Ahmad Sahid (Kandhlvi)

MU'ĪN-UD-DĪN AḤMAD KHĀN

Tarikat-i Muhammediyya
DOKÜMANTASYON MERKEZİ

I

Ṭarīqah-i-Muḥammadiyah Movement

Sayyid Aḥmad Shahīd, the founder of the *Ṭarīqah-i-Muḥammadiyah* movement, was born at Rai Bareilly in the province of U.P. in India, in A.H. 1201/A.D. 1786.[1] In his early boyhood he showed little attachment to the rigours of academic discipline; rather, he found more interest in games, sports and physical exertion.[2] Nevertheless, through conscious and repeated efforts in his youth, he succeeded in acquiring some amount of proficiency in Persian as well as Arabic languages under the guidance of Shāh 'Abd al-Qādir, son of Shāh Walī Allāh of Delhi.[3] This was followed by training in mysticism which he received at the hands of Shāh 'Abd al-'Azīz, the eldest son of Shāh Walī Allāh, who initiated him into the mysteries of all the four popular *ṣūfī* orders of the time, namely, *Qādiriyah*, *Chishtiyah*, *Suhrawardiyah*, and *Nakshbandiyah*. He later founded a new mystic order, which he called *Ṭarīqah-i-Muḥammadiyah* or the path of Muḥammad in which he attempted to effect a combination of Sharī'at and Ṭarīqat.[4]

After his education and training at Delhi, he returned to his native town, Rai Bareilly, about A.D. 1809 (A.H. 1222-1223)[5] where he remained for three and a half years. Then he joined the army of Amīr Khan[6] and passed about 6 years in his service but parted company with him on the latter's acceptance of the Nawabship of Tonk under British suzerainty in December, 1817.[7] From Tonk he proceeded to Delhi and arriving there in the middle of 1818, presented himself before Shah 'Abd al-'Azīz, with whose blessings he soon started his *Ṭarīqah-i-Muḥammadiyah* movement.[8]

To begin with, it was a campaign for introducing religious reform in the Muslim society. Soon, however, it assumed a socio-political character and, after a short while, flared up into *jihād* movement for liberating the Muslims from the tyranny of the Sikhs of the Panjab.[9]

From November 1818 to May 1819, he toured different parts of U.P. and Delhi and people came out in surging waves to welcome him

291. SEDGWICK, Mark. *Saints and Sons. The Making and Remaking of the Rashīdi Aḥmadi Sufi Order, 1799-2000*. Leiden-Boston, Brill, 2005, xiii-255 p.

Tarikat-i Muhammediyye (191216) Ahmediyye

Connu pour ses travaux sur les mouvements traditionalistes en Occident et dans le monde musulman, M. Sedgwick étudie ici un autre mouvement idéologico-religieux qu'il résume – à la suite de Bernd Radkte – à la notion de *ṭarīqa Muḥammadiyya*, et ce à travers l'ordre soufi Rašīdī Aḥmadiyya. Usant de sources écrites mais aussi orales, l'A. suit son histoire à partir des origines, le début du XIXe s., jusqu'à 2000, en proposant ce qu'il appelle un modèle cyclique (elliptique serait peut-être plus exact) qui expérimente successivement et à plusieurs reprises la fondation de l'ordre par un grand shaykh, son éclatement puis sa stabilisation. La dimension intellectuelle est également prise en compte mais indépendamment de l'histoire institutionnelle. Après avoir présenté la Voie Muhammadienne selon Aḥmad ibn Idrīs (1750-1837) et les confréries soufies qui la prônent, l'A. examine en détail deux d'entre elles : la Rašīdī Aḥmadiyya (fondée par Ibrāḥīm al-Rašīd, 1813-74) et la Dandarāwī Aḥmadiyya (fondée par un disciple du précédent dénommé Muḥammad al-Dandarāwī, 1839-1911). À la lecture des dix chapitres qui composent l'ouvrage, l'ordre Aḥmadiyya se présente malgré tout comme une *ṭarīqa* traditionnelle, bien qu'il doive se confronter à la modernité (pour résumer : colonisation, réformisme, wahhabisme, fin du califat) puis aux bouleversements contemporains. Où l'on voit enfin comment et dans quelle mesure le mouvement rénovateur par lequel il souhaita y répondre s'est diffusé dans l'ensemble du monde arabe et jusque dans le monde malais. Un livre suggestif s'il en est donc, avec un rappel toutefois : l'expérience de la *ṭarīqa Muḥammadiyya*, aussi répandue sait-elle, ne résume aucunement l'histoire moderne des ordres soufis. Ce mouvement n'est pas mondial : dans le soufisme turco-persan notamment (Turquie, Iran, Asie centrale), il est quasiment inconnu.

A.Pa.

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