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A COMPARATIVE ANALYSIS OF SUFI THOUGHTS OF SHAH FAKHRUDDIN DEHLVI AND SHAH WALIULLAH DEHLVI

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ABSTRACT

There are two kinds of knowledge, one is the knowledge of the heart which is beneficial and the other is the oral knowledge which is the proof of Allah Almighty on the Son of Man. Verbal knowledge is external and heart knowledge is internal. The esoteric knowledge is the real beneficial knowledge. This knowledge illuminates the lamp of other hearts from the lamp of the heart. This is the esoteric knowledge of Sufism, so the subject of Sufism is very important, the study of which is very useful. Sufism is a method of self-purification which needs to be followed. At a time when the subcontinent was in a state of political, economic, social and religious decline, the society was in a state of decline, In this way, some well-known and distinguished personalities were born who not only saved humanity from destruction with their thoughts and deeds but also guided it on the right path. .In the turbulent times when India fell after Aurangzeb Alamgir, where socio-political and religious thinkers like Shah Waliullah were born. There, among your contemporaries, the personality of Shah Fakharuddin Delve a benefactor of Chastain chain, has a Muslim status.

INTRODUCTION

Sufism is derived from the spiritual commandments of Islam, which are named as self-purification, charity, and purification, etc. Its actions and rituals are also mostly derived from the Qur'an and Hadith, apparently for this purpose. which was entrusted to the Prophet ﷺ by Allah. In the beginning of Islam, there was no such thing as Sufism and no such system was found. Sufism did not even exist, but Tazkiya or self-training, Quran and Hadith. was an aspect of the overall education and training which was connected and connected with other

aspects. Later it took the form of a system of thought and action, it encompassed many things within itself. In its beginning, Sufism was one of the forms of religious life, it was adopted by individuals and their special companions were obtained from them, then gradually it became an organized movement and seminary, from which its rules and principles began to emerge as saints. Became. Before that, the standard of piety and piety was Companionship and in the later period Ta Bayt, in the period of Mulukite, the titles of Zehad and Ibad became known and after that the term of Sufism and Sufis came into use. Shah Wali Allah's Theory of Sufism:

According to Shah Wali Allah, the meaning of Sufism [1] is to make an extreme effort in following the Book and Sunnah. To consider the teachings of the Prophet (peace and blessings of Allah be upon him) as evidence and to follow the commandments and prohibitions. Hard work and austerity should be made a habit. The heart should be kept away from love and attachment. The soul should be overwhelmed by the fear of God and no minute should be spared in the struggle of inner purification.

Sufism, in the eyes of the Shah, has strayed far from its true path. Greek illusions have been added to it. Iranian imaginations have influenced it, and Hindu rituals have overshadowed it. has fallen and homelessness has become their habit. Thus, Shah Waliullah mentions this Sufiya.

"We do not like those Sufis who take allegiance from people for the sake of this world, because in order to earn the world, it is necessary to imitate the Companions of the Guide, and we do not like those scholars who call to us; they are robbers and liars. [2]

Shah Sahib's tone goes on to become even harsher and he describes the similarity of those people as worshiping Lat and Uzi who travel to the courts of the elders. You say.

"All those who travel to Ajmer or to Masood Salar's court and ask for their needs are indeed "a great sin, which is heavier than murder and adultery, and its example is such as that of worship".[3]

It is written that Shah Wali Allah directly matches his behavior with that of the Prophet ﷺ.

"The Messenger of Allah, peace and blessings of Allah be upon him, set the path of behavior for me with his blessed hand and trained me with his blessed hand, therefore I am his direct and direct disciple [4]"

Shah Waliullah is also convinced of Kashf and Karamat. His son Arjamand Shah Abdul Aziz says in his book that whenever he was in doubt about a problem, he used to meditate and calculate what he knew by Kashf [1].]

Shah Abdul Aziz says that when Shah Fakhruddin used to visit us, the noble father (Shah Waliullah) used to arrange qawwali for him and sometimes he himself also participated in it [2].

Shah Waliullah is inclined towards Wahdat al-Shahud [3] and considers the Wahdat al-Ajoodi theory to be excluded from the Qur'an and Sunnah. According to you, these discussions of objectivity and objectivity are created by the Greek and Roman philosophers and the Guyanese of India. In your view, Wahdat-ul-Wujud means that "Allah Almighty is present in every material creation and His knowledge is obtained by annihilating this existence." This is a wrong view, because in this way the concept of God becomes a place, which is It is against the Qur'an, but you do not deny the work of Muhyiddin Muhammad Akbar Ibn Arabi (which is the biggest source of this theory), but he says that Ibn Arabi also described the unity of witness along with the unity of existence in his work. What is [4].

A Sufi is one who invites to the Book and the Sunnah and not to his own self [5]" Shah Sahib also severely reprimands people who travel to visit the shrines of the elders and saints of Allah and perform the rituals of Hajj. like to observe these pilgrimages. Shah Sahib says:

"The truth is that the place of worship of the graves and the form of the graves are not equal in the mountains and the mountains. It is true that the journey of Shah Wali Allah was not devoid of ignorant Sufis and bad scholars. Khushhal Khan Khattak, who died Shah Sahib. A few years before his birth, he mentions the Sufis and scholars of his time in these words.

"Whoever recites Kanzo Qaduri becomes a mullah, then he declares the halal and haram as legitimate for himself. They cut the roots of Shariat by taking illegal wealth. They come to the mosque and give adhan five times, but if If they don't get Zakat and Fitrana, they destroy the mosque, they give amulets and write everything falsely. Only by looking at the hat, turban and tree, it is performed Peri-Muridi. .[6]"

During the reign of Shah Sahib, scholars and Sufis deviated from the principles of Prophets. Therefore, the scholars had declared meaningless and distant discussion as the standard of their knowledge. While the Sufis considered miracles and magic as the standard of imagination. Shah Waliullah has severely criticized these two classes. He has likened these Sufis and scholars to the Jews and Christians, the Ihbar and the Rabbis. And it has been said that if you want to see the condition of Ahab and Jews, then look at today's scholars, and if you want a map of Christians, then look at today's Mashaikhs and their descendants. The wrong-doing scholars have warned the so-called Sufis and the children of the ignorant Mashaikhs about their mistakes and wrong ways. They write:

"I ask those who follow the path of dryness and severity in religion, and I ask the preachers and worshipers, and the preachers and worshipers.

"I ask those who adopt the path of dryness and severity in religion, and I ask the preachers and worshipers, and I ask the preachers, worshipers, and those who sit in the monasteries that this oppression is imposed on them by religion! what's up "[1]

Shah Wali Allah declared such ignorant Sufis as vagrants and robbers and called them Dajjal, liars and seditionists. And he does not stop in his virtual affairs.[2] Shah Waliullah has divided the Sufis of his time into eight groups.

Shah Waliullah has advised to avoid such activities and Sufis and has told the people not to be deceived by their deceptions and to be deceived by the sale of honor, however, he is not only convinced of Sufism but it is a great blessing. They understand, so they write.

"Though following the moral virtues of the noble Sufis is undoubtedly a great blessing - however, their rituals (which are against the Sharia) are not useful. Such Sufis who have nothing to do with the Holy Qur'an and the Prophetic Hadith are actually thieves and robbers of religion. 4]"

Shah Waliullah's theory of Sufism was completely different from the Sufism of his time. To distinguish it from the common monastic system, he derived it directly from the prophetic period, like the rest of his philosophy. [5] Chana Nacha Shah's spiritual thought is based on collectivism and revolution. They use it to elevate the morals of human beings and to mature them in spirituality so that the system of society runs in a good way. They make collective meditation the basis of their spiritual thought rather than the monastic concept of individual reformation. Therefore, such a monastic system which is doing individual reform but as a result of it fails to form a collective thought and does not even have the ability to create a balance between the spiritual life and the material life of man, it is an imperialistic thought according to them. is a companion of

(b) The second type is based on the reforms aimed at the ignorant and ignorant Sufis of his contemporaries.

(1) There are sayings of some metakhorsofias which seem to suggest that Hazrat Waqt gives preference to a perfect human being over a close country. But Shah Sahib has denied this. [1]

(2) Shah Sahib has also rejected the belief of "al-walayatah afzal min an-nabuwa" (wilayat is better than prophethood).[2]

(3) Shah Sahib has also opposed the blind imitation of Sheikh. Therefore, he says that if an Arif tells one of his mureeds to buy alcohol or any other illegal thing, then the mureed should not obey his order. [3] Rather, he should follow the Qur'an and the Sunnah.

(4) The doctrine of reconciliation and unity is also strictly un-Islamic. Shah Sahib has criticized the debates on this doctrine during his time [4] and has strongly rejected this doctrine.

(5) Shah Sahab has also severely criticized the transgressive meditative type of ascetics. [5] In his books, he has advised to avoid the false ideas and excesses that have become involved in Sufism. Who is

(6) Shah Sahib has also criticized the lack of comprehensiveness of external and internal aspects of recent Sufis [6].

(7) Shah Sahib has also ridiculed the two secret interpretations of Sophia in some places in an interesting way. Thus, he says that his example is as if one

should derive the laws of Sufism from the famous book Kafiyyah of Ibn Hajib. [7] They describe this process as distasteful and illegal.

(4) Apart from the general approach of the Sufis, they create a comprehensive system and plan for reforming the society, establishing justice and forming the caliphate. It does not teach indifference to society, but by making people just, it encourages the establishment of a system of reform and justice.[9]

1) Shah Sahib has advised Sufiya and Mashaikhs that instead of sitting in their rooms, doing peri-Mirdi and receiving offerings, they should lead a practical life and earn a halal livelihood so that a righteous society can come into being which can lead to the truth of religion. .[1]

(2) However, just as Shah Waliullah had ijtiḥad insight in Arbaa religions, so he also had ijtiḥad insight in the Sufis and was convinced of the benefits of each of them. Similarly, he was equal to each of the Sufis. He used to exhort us to make good use of the Qur'an and the Sunnah in this regard. Therefore, Sheikh Muhammad Ikram writes that:

"Just as you were not bound to any one of the famous Arbaa religions, but in every religion and tradition, you used to adopt whatever was more compatible with the Book and the Sunnah and more useful for the spiritual and worldly welfare of man. At the time of pledge of allegiance, they took the names of elders of four families (i.e. Naqshbandiyya, Chishtiyya, Saharwardiya Qadiriya lineages) [2]

Shah Sahib's spiritual thought and relationship with all the prisoners was comprehensive. In this regard, he was against all this philosophy. Young people were admitted to the prisons and their origin is not found in the Qur'an and Sunnah. Some examples of this are as follows.

(1) Chishtis have a prayer which is called "Salaat inverted" but it is not supported by the Qur'an and Sunnah, therefore Shah Waliullah criticizes it.

One of the occupations in Mashaikh Qadiriya is the discovery of the upcoming events - in this, the Holy Quran has to be kept open in every direction, back and forth, right and left, however, Shah Waliullah says that my heart does not care for it because it contains one of the Holy Quran. Kind of rude

this regard, he is convinced by Zikr Jahri - he has also rejected the assumption of Naqshbandiyya that in his line, the Arad and Are not.

(2) They are convinced of both Wahdat-ul-Wujud and Wahdat-ul-Shahud and they create a very good harmony between them. Another important problem during the reign of Shah Sahib was that Shariat, Tariqat and politics started to be considered separately. Mateen Hashmi writes:

During the reign of Shah Sahib, another problem was also in its infancy and that is the concept of association between Shariat and Tariqat. I was deeply conflicted." [2]

Shah Waliullah had a comprehensive concept of Shariah, Tariqat and politics. He has a deep connection between these three areas of religion. In this regard, Maulana Muhammad Ilyas Dehlavi writes that:

(a) Shariat is the name of the collection of religious laws, which contain the teachings and guidance to carry out the natural and fixed contracts with justice and fairness in all spheres of social life.

(b) Tariqat is the spirit of action which provides the inner strength and motivation to practice and implement Sharia law through self-purification.

(c) Politics is the strategy of practical implementation of Sharia Law in society which is related to the collective demands of the times.[3]

This is the comprehensive concept of religion that if any one of them is separated from the other, the edifice of religion will be seriously damaged. During the rise of Muslims, there was a deep connection between all these fields and they were separated. It was not considered separate, but in the long decline, along with other defects, this defect also arose that the three sectors are separate. There is an important need which cannot be ignored. This effort of his is visible in his books. Maulana Mubarak Ahsan Geelani writes that: "From his books, the Sufi's quarrels were dealt with in a fair manner. [4] According to common Sufis, the brain, heart and liver are the noblest organs in a human body.

Arbab Sufism, apart from the outward powers of these organs, they also believed in their inner powers and for them Latifah Qalb and Latifah Nafs. Shah Waliullah solved this problem in such a way that in addition to the above mentioned "Latif Talasa" he also suggested a "Latif Juwarah" or that is his discovery. According to Shah Waliullah, the demand for compliance with the rules of the Sharia is actually due to this joke. According to him, if this joke is accepted as the original, then the Sharia, which corrects and completes the Juarh, and the Tariqat, whose task is the purification of the highest virtues and There is progress and the contradiction found in both will disappear. Maulana Sindhi writes that:

"From this concern of Shah Wali Allah, on the one hand, unity in common life, unity in all humanity, and then in the strength of a human being, and from this, the unity of Sharia and Tariqat becomes clear, and on the other hand, the apparent disagreement of all these things. comes, that too is understood."[1]

Shah Waliullah declares Sufism as essential for the moral and spiritual development of man. In this regard, he calls the four creative principles of Sufism as Madar.

(1) Purity: The first principle is purity, the spirit of which is that the inner being is enlightened and pure, and it is rich in the wealth of enlightenment and assurance. be

(2) Akhbat: The second principle is Akhbat, which creates familiarity with power and through worship, azkar and recitation, it becomes the motivation of heart burning and humility and humility.

(3) Samahat: The third principle is Samahat, which includes asceticism and contentment, modesty and humility, limitation of expectations, patience and meekness.

(4) Court: The fourth principle is court. It includes collective justice, deliberation, domestic politics and reform issues.[2]

In the light of these principles stated by Shah Waliullah, it is not difficult to conclude that in his spiritual thought, Sharia, Tariqat and politics are not

separate, but there is a deep connection between them and it is necessary to complement each other. are accused. However, they consider Tariqat and politics to be subservient to Shariat and consider it as the main principle and foundation. This is the reason that due to this comprehensive concept of religion, their thought and philosophy does not suffer from inflation in any place.

During the reign of Shah Sahib, the issue of Wahdat-ul-Wujud and Wahdat-ul-Shahud was also at its peak among Sufism. The theory of Wahdat al-Wujud was presented by Sheikh Akbar Muhyiddin Ibn Arabi, while the theory of Wahdat al-Shahud was presented by Sheikh Ahmad Sir Hindi. Here it is worth mentioning that although the philosophy of Wahdat al-Shahud in Islamic Sufism was formally presented by Sheikh Ahmed Sirhandi, but on a sensory level, its concept has always been present among orthodox Sufis. And the mutual disagreement of Wahdat al-Shahud is connected with the history of philosophy and theology of Aryan and Semitic religions.

[1] Sindhi, Ubaidullah, Shah Waliullah and his philosophy of Sindh, Sagar Academy, Lahore, 2002, p. 193

[2] See Altaf al-Quds, pp. 53-52, and Islamic Imranyat, pp. 195-194

However, some commentators of Sheikh Akbar interpret his belief in such a way that the subject of "Wahdat al-Wujud Aini" is born. Although this is incorrect and incorrect, because Sheikh Akbar was convinced of "Wahdat al-Wujud Zali". Similarly, Sheikh Ahmad Sir Hindi was also convinced of the same. Therefore, Shah Waliullah established this opinion in view of the opinions of both of them. That there is no difference between the two, there is a difference in the text is meaningless and it is only a verbal dispute, otherwise both come to the same point.[1]

According to Qazi Javed:

"It was not easy to present this concept in the 18th century sub-continent, because the conflict between different groups of Sufis was still going on. However, the fear of their opposition was suppressed under the sense of the rightness and greatness of their cause and Shah Sahib clearly [2]"

Qazi Javed has innovated by putting Wahdat-ul-Wujud and Wahdat-ul-Shahud in front that "the philosophy of Wahdat-ul-Wujud gives rise to the trend of inter-faith behavior, philanthropy and synthesis and gives secondary importance to the mutual differences of people existing between them. He insists on similarities, on the contrary, the philosophy of Wahdat al-Shahud focuses on mutual distinctions. But after thinking about it, he clarified that the difference between the two is only a verbal difference, which has no reality. During the era of Sheikh Ahmad Sirhandi, the central government was strong and the state institutions were working on the right path. The pattern had completely changed and many groups had arisen among the Muslims themselves and there was a need to bring all the classes together again on the basis of humanity, so keeping in mind the ground realities, they should implement them. He laid the foundation of collective human thought and presented the philosophy of liberating human society from prejudice, narrow-mindedness, sectarianism and classism. He realized with his genius and farsightedness that the coming era and

the Muslims The era is decadent and in this era, society has to be restructured on the basis of humanity, transcending sectarian and religious differences.

[1] Dehlvi, Shah Waliullah, Maktoob Madani, Institute of Islamic Culture, Lahore, p. 19

[2] Qazi Javed, Afkar Shah Waliullah, p. 115

[3] Also

Shah Fakhruddin's Creed in Sufism:

Shah Fakhr al-Din considers asceticism and worship, mujahidah and austerity and being integrated in divine love to be a part of faith [1]. Because the best barrier to the flood of situation and rationality is the chapter [2]. I used to refrain from attending [3]. Because according to Sufism, this is the root of sin [4]. It cannot be. This is the real basis of your theory of Sufism [6].

According to Shah Fakhruddin, it is not enough to pledge allegiance, faith and piety are the first condition for salvation. This is the reason that as soon as you pledge allegiance, he will not let piety go away.

"Beginning with pledge of allegiance is on the condition that he will perform nafl ishraaq, i.e. salawatah, thanksgiving, asking for forgiveness, and istikhara, after sunset, nawafil, such as Owabeen, Hifz Iman, Masbaat Ushar, Tasbih, and Dissolution [7]."

Shah Fakhruddin considers it permissible to visit the graves. According to him, it is the best virtue to reach the shrine and read Qal Ho Allah and Al-Hakim al-Takathir. He says that these verses benefit both the people of the graves and those who recite them. In this regard, Allama Jalal He cites the hadith of Al-Din Suyuti

"When you go to the graveyard, praise God. Say Ho Allah and recite Al-Hakim al-Takathir so that they will intercede for you in the Hereafter" [8]

In the eyes of Shah Fakhruddin, this intercession is done according to the level. Therefore, reciting these verses at the shrine of the Prophet (PBUH) and the saint will be immensely beneficial [9].

Shah Fakhruddin used to listen to Sama with great interest. Even if he went outside the mansion, he would arrange the Sama. But the restrictions were also strict. According to you, hearing that neglects the remembrance of God or reminds the non-mahrams is forbidden for the listener [10].

Shah Fakhr al-Din was imbued with existential monotheism. And he mentioned it in his letters to his special disciples [11]. The faith of [12] has been corrupted.

[1] Umad Mulk, Ghaziuddin, Manaqib Fakhria, Dar Mataba Ahmadi, Aligarh, Jamia Hamdard Delhi, p.69

[2] Hazrat Ba Yazid Bastami and Hazrat Junaid Baghdadi have said about divine love, "Only love can remove the poisonous effects of rationality and the situation." (History of Mashaikh Chisht p. 85)

[3] Manaqib Fakhria p. 25

[4] Imam al-Ghazali writes in Ahyaya, "Royal houses are completely encroached upon, and it is a sin to step on encroached land. When you arrive at the court, you must bow your head and kiss the hand, and it is a sin to pay respect to the tyrant.")

[5] Manaqib Fakhria p.30

[6] Shah Fakhruddin has written a magazine based on Sufism theory "Ain al-Iqin" which consists of five pages.

[7] Manaqib Fakhria p. 69

[8] Syed, Hussain, Nooruddin, Fakhrul Talibeen, printed in Delhi, 1315 AH, p.8

[9] Also p.9

[10] Ghazi-ud-Din, Umad al-Mulk Manaqib Fakhriya (Qalami) Mamlukah Sajjada Nashin Darbar Khwaja Noor Muhammad, p.62

[11] Haji, Najamuddin, Manaqib al-Mahbobin, Muttaba Ahmadi Lahore, p. 52

[12] Syed, Hussain, Nooruddin, Fakhr Talibeen, published in Delhi 1315 AH, p. 39.

Overview:

Is there a difference in the theory of Sufism of Shah Fakhruddin, Shah Waliullah and Mirza Mazhar Jan Janan? In the eyes of Fakhruddin, there is nothing less, because these people are surrounded by sin and are inviting others to it. In fact, these people are not Sufis, but they are misleading people on the virtues of Sophia. The Shariat is on the back burner. The candles of disbelief and polytheism are burning in the heart and they are for the acquisition of wealth as soon as they take allegiance. These people, in the eyes of Shah Fakhruddin, engaged in love of God, asceticism and austerity and following the Sunnah all their lives and advised others [1]. How can they be good, but as far as the blessings of the People of Allah are concerned, there is no opposition of Mirza Mazhar Janan, Shah Fakhruddin, and no denial of Shah Wali Allah. It is to bring people to the right path. Therefore, you have shown the true Sufism of Islam and the alien components.

Apparently, there is a serious difference between Shah Fakhruddin and Shah Waliullah regarding the pilgrimage to the graves of the elderly. Since Shah Waliullah called it (visiting) heavier than murder and adultery[2]. But Shah Fakhruddin considered it a reward. If seen from the outside, both of them seem to be correct.

The fact is that both the elders have described different aspects of the picture. Shah Fakhruddin said visiting the graves and reciting Alhamdulillah, Alhakam al-Takathir and Ikhlas is a good thing. This is a positive aspect because it is the command of the Lord.

[1] Imad-ul-Mulk, Manaqib Fakhriyyah p.69

[2] Shah Waliullah, Tafhimat Elahiya, Chapter 4, Volume 2, p. 49

Here, the purpose of the Ithkhaz Masla Maqam of Ibrahim is to be blessed with Abrahamic lights and blessings and revelations[1]. If it is part, then how can visiting the graves be denied? Mirza Mazhar also did not forbid visiting the graves. There is another (negative) side of the picture in front of Sall Shah Wali Allah. You are watching the society surrounded by misguidance and immorality. You cannot hide from you the condition of such people who indulge in misguidance, misguidance and immorality all year round. They spend their lives in debauchery, but once a year they visit the shrine of a saint and after the pilgrimage, they continue on the same depravity. Others are those who go for immorality and not pilgrimage. How can their action not cause a great sin while the nature of good and evil increases in holy and forbidden places. Like murder in the Haram and alcohol in the mosque. Otherwise, Shah Waliullah is fully convinced of the blessings in the will. says,

"When I meditated on the shrine of my father, then the problems would be solved by monotheism, the way of absorption would be opened, an abundant part of behavior would be available. And intuitive sciences would be crowded in the mind [3]."

1. It is applicable in the theory of the two sages regarding the acquisition of conduct. Shah Waliullah's statement that "I learned conduct directly from the Holy Prophet[4]" makes it clear that conduct is not acquired without being taught by an elder and superior being. It would have been. According to Shah Fakhruddin, the reason for staying in the company of elders is the same.
2. There is a difference between Shah Fakhruddin and Shah Waliullah regarding samaa, but it does not mean that the latter considers samaa haram, if it was so, why would he have arranged samaa for Shah Fakhruddin in his mansion.[5]
3. Like Shah Fakhr al-Din, Shah Waliullah also seems to be convinced of the science of philosophy and the science of knowledge. Shah Waliullah Altaf writes in the case of al-Quds

"That purely intuitive and exploratory issues should be written and intellectual sciences and imitation should not interfere in them, and Allah Almighty is the guarantor of our speech [6]."

Which means that Sufi practices should not be rejected just because their Qur'an and Hadith are not clear evidence.

Fakhr al-Din believes in Tawheed Existence, which means that nothing exists in the universe except God. attributed to the Greeks, Roman philosophers and the Guyanese of India. Which is not correct, because in the Holy Qur'an, "Thum Latronha Ain Al-Iqeen" refers to objectivity and "La ilaha ghirak" refers to otherness. The second statement of Rabi Is.

"O Prophet, when you picked up the dust and threw it, Allah picked up the dust and threw it, not you."

Here, Allah the Exalted is making the action of the Holy Prophet His own action. Isn't this monotheism existential? And then the pledge of allegiance is related to Rizwan. "Allah's hand is on the hands of these companions".

Imam Akbar says, "In terms of appearance, God Almighty is the same as things, not in terms of essence [1]."

According to the Sufis who believe in existential monotheism, egoism is the biggest obstacle in attaining divine knowledge. If it is crushed, God's knowledge will be attained [2]. is [3]. But this does not mean that the slave becomes God. Imam Akbar says ie

"The servant is the one who is promoted, the Lord is the Lord, the one who is in the decline" [4]

There is no doubt that Mirza Mazhar Janan and Shah Waliullah are inclined towards Wahdat-ul-Shahud, but they do not reject the theory of Imam Akbar and say that Imam Sufi has described Wahdat-ul-Wujud as well as Wahdat-ul-Shahud, which shows It happens that Shah Waliullah and Mirza Mazhar want to stay between the two theories, however, it cannot be denied that the theory of unity of existence has had a profound impact on human life. Those who believe in this theory. They are convinced of "Al-Khalq" and "Allah", so they stay above narrow-mindedness and prejudice.

There has been a big difference among scholars and mushaikhhs on the issue of Sama'ah. Some elders consider it necessary for spiritual development and some consider it permissible to listen. Imam Ibn Taymiyyah has declared it haram. They have considered it as food for the soul and even today they hold Sama meetings and listen with relish. In Sahih Muslim, the meaning of which is this. Hazrat Aisha (RA) narrated that Abu Bakr (RA) came to his house and two girls were playing the tambourine and singing and the Prophet (PBUH) was covering his face with his cloth. So Abu Bakr forbade them. Then the Prophet ﷺ opened his mouth and said Abu Bakr, do not say anything to them because these are the days of happiness.

Therefore, Imam Nawawi (Sharh Muslim Sharif) writes in his Sharh that the scholars have disagreed about "Ghana". The Jamaat of Hijaz scholars have declared it permissible and there is also a tradition from Imam Malik, Imam Abu Hanifah and the people of Iraq. has declared it haram. The religion of Imam Shafi'i has disgust in it and the famous religion of Imam Malik is also the same. It was related to war etc., in which there is no fear of mischief, in contrast to the Ghana, which contains such articles as to incite the human soul to evil.

It is evident from the statement of Imam Nawawi that no party of jurists has any doubts about the authenticity of hadith. According to the words of Imam Nawawi, the music in which there is no fear of corruption and fitnah is permissible. (Present) It is halal and permissible even for those who consider listening as haram, as if the real reason for the sanctity of listening is not wealth, but the obscenity of the subjects. As far as the sanctity of listening is related to Imam Abu Hanifa, the reason is that the melody There have been conflicting texts regarding Halat and Harmat, so Imam Abu Hanifah has carefully issued a fatwa regarding its sanctity. It is the principle of the jurists that Harmat is preferred over Abahat when there are conflicting arguments.

You have declared it permissible to play such a song which is based on a correct intention.

"Tabal al-Ghaza and Daf al-Dhi Mubah"

"The naqara of the Ghazis and the tambourine which is permitted to be played. Disposing of it entails responsibility."

Imam al-Ghazali writes in *Ahya-ul-Uloom* that the hadiths that have been mentioned about the sanctity of music are limited to the song that fulfills the evil desires of the heart with lust and love, but the song that creates the love of God is good and is worship. You say when listening to music increases happiness on wedding occasions and that happiness is permissible. In this way, playing the song of Sama, which attracts the love of God, is also permissible. This shows that the sanctity of playing the song is tied to the blood. It is halal to play such a song for any purpose other than blood.

It is written in the treasury

The translation of which is as follows: And to bring the hearts of God's servants into rikat, which God is pleased with, is not forbidden on the religion of Hanafia. Hazrat Shahabuddin Suhrawardi writes.

Hearing Yast Jalbar Rahma Min Allah Al Kareem Hearing brings the mercy of God.

Hazrat Khwaja Bahauddin Naqshband has said about Sama

"Nah Ankara Me Kunam Vina An Kar Me Kunam" I neither deny nor do this work

Because the chain of Naqshbandiyyah is based on following the Sunnah. And it is a fact that listening to music was not the order of the Prophet (peace and blessings of Allah be upon him) and his Companions. That is why Khawaja Naqshband said, "I do not do this," but according to them, the sanctity of listening is proved. No, that's why he said, "I do not deny it." If he considered it forbidden, he would have denied it and forbidden the Muslims from this sin. Shah Fakhruddin says about this saying that Khwaja Musauf has said this about the Sama Mazamir and "We ourselves." According to the words of Hazrat Naqshband, they listen to songs from psalms. Otherwise, none of our khawajigan heard songs from psalms.

Where Shah Fakhruddin considered it as food for the soul, he also ordered the observance of the rules of manners. It was instructed by him that all the participants in the assembly and Qawwal should be ablution. It was mandatory to sit cross-legged and listen carefully. Your order was that if someone feels thirsty, he should go out of the assembly and quench his thirst and attend the assembly again with ablution. Which is translated as "If you don't feel like singing or don't like to sing, then it is forbidden to sing or listen."

Shah Fakhruddin has instructed to sing such Arabic qasidas or Persian ghazals which are filled with the spirit of divine love and monotheism. If it is a Hindi language, it must also be characterized by the same attributes. Therefore, it is allowed to sing such things that create the love of Allah Almighty in the heart.

It is strictly forbidden to sing such ghazals or qasidas in Sama' which are funny and amusing. be You have said

And they say Shirk because the state of worship is the application of night-time worship. Humor in singing is shirk because in worship this way temporal reflection will be applied.

According to you, "Isma'a Mi'raj al-Awaliya is specific to the soul [1]" but at the same time, you have strictly prohibited listening to a lot because a lot of listening breeds hypocrisy and makes hearts dead. He said, the translation of which is this. Is.

The sound of the Beloved's voice dominates until it passes away, but passing away is reserved only for the Holy Prophet (PBUH).

Shah Fakhruddin has instructed to be careful even in the state of rebellion and unconsciousness. For you, restraint is the best and it also increases pleasure[1]. You have described three states of consciousness and unconsciousness.

First: That the intellect goes away but the authority remains.

Second: That there is wisdom and authority.

Third: Consciousness but no authority, but such a state in which there is no understanding and no authority is bad.

Because due to the lack of wisdom and understanding, nothing will be known about progress and degradation. In this way, he will be deprived of the pleasure of work. You have called the second state the worst. The better state is the third, that is, awareness, but no authority. With these conditions, you have allowed the caliphs and murideen to participate in the sama' and you yourself have also participated

In the 18th century, an attempt was made to reconcile the views of Wahdat-ul-Wujud and Wahdat-ul-Shahud. Shah Waliullah also believed that without creating a synthesis in these two views, it was impossible to form a cosmic view. which can cool the fire of differences between the secondary groups of Muslims in the subcontinent. The differences pointed out by extremist circles are the result of verbal manipulation. It remains that Sheikh Ahmad Sirhandi felt the words of Ibn Arabi and some of his followers against his conscience. According to Shah Waliullah, there is no harm in this, it is a mistake that has nothing to do with the mistake of Kashf. No one can be safe from this. Therefore, the position of these people does not matter at all [1]. In this way, taking an apologetic attitude about Ibn Arabi, he has declared him righteous. According to Ibn Arabi, it is wrong to attribute the concept that there is objectivity between the Creator and the creature. Ibn Arabi's point of view is simply that the existence of the creation is possible only from the Almighty. The problem of the nature of addition was explained by Shah Wali Allah. What has been resolved with regard to the reasoning of. This reflection affects the object, it takes its color in its own color. Thus, the distinction between the subject and the object is erased. The philosophical focus of this situation is related to the concept of unity of existence. is done Which is rather self-correct. But if the essence of objects is

seen apart from it, then there is no choice but to accept the validity of the concept of Wahdat al-Shahud.

From this discussion, it was concluded that Wahdat al-Shahud and Wahdat al-Wujud are two different angles of viewing the universe and both of them can be recognized at the same time. It was the first step, on the basis of which the extremists were defeated in the metaphysical field of Sufism, after that it was very easy to access the metaphysical basis of the middle synthetic path in other aspects of life and thought.

After eliminating the extremist approach, all four schools of thought. It was not so difficult to resolve the differences between Chishtiyya, Suhwardia, Qadria and Naqshbandiyya, so Shah Waliullah started to resolve the differences between them. Shah Waliullah presented the concept that these four schools are of equal importance. None of them can be preferred over the other, and the nature of the differences between them is additional and secondary.

[1] Shah Waliullah, Madani Maktoob, translator, Maulana Muhammad Hanif Nadvi (Idara Kultur, S, N) p. 1

Shah Waliullah analyzed the Sufi differences and divided them into four periods. In the first one, during the era of the Prophet (peace and blessings of Allah be upon him) and the Companions, in which most of the attention was focused on the basic actions of the Shariat. The second phase started from the time of Sheikh Junaid Baghdadi, when worshipping God's love was considered as the goal above punishment and punishment. The third period began with the era of Sheikh Abu Saeed.

When internal contexts are required. The fourth stage started with Shaykh Ibn Arabi. When the debate about the facts of Sufism began. It was investigated that what object was made Sadar before the Wajib-ul-Wujud and how the Sadar came into action. These stages of the evolution of Sufism. After discussing, Shah Waliullah says that these four stages of Sufism are passed through by all the Ahl Kamal sages. Although they look different in their external actions and circumstances, but as far as their origin is concerned, according to me, they are all one [1]. Therefore, they cannot be blamed on each other, nor can one of them be considered true/false. Along with reducing the intensity of mutual differences between the Sufis, Shah Waliullah also ended the sectarian tension among Muslims. In this regard, he focused on bridging the gulf between the two major groups of Islam, the Sunnis and the Shias. The first step towards national unity and solidarity of the Muslims was that they took steps to end the sectarian and Shia-Sunni riots in India. With their understanding, they solved this critical problem in such a way that the riots ended to a great extent. Muslim scholars correct the idea that Shias are infidels and must be killed.

Shah Fakhruddin and Shah Waliullah disagreed with him. Shah Waliullah also wrote a few articles in his (Shia's) favor, calling the differences between Sunnis and Shias trivial. By the way, once a person asked Shah Wali Allah about the fatwa regarding the declaration of Shias as infidels, so he disagreed with him.

[1] Shah Waliullah, Maktoob Madani, translated by Maulana Muhammad Hanif Nadvi, Delhi, p. 15

RESULTS:

In the 18th century, while the political system of the Indian Muslims was rapidly declining and moral corruption and depravity were spreading everywhere, then the era of the Chishtiyya dynasty was beginning. Dehlawi is the head. Shah Kaleemullah, with his sincere struggle, devised such a system of reform and training that the map of the first period was changed before the eyes. Shah Kaleem himself lived in Delhi, but his reforming hand worked up to the Deccan. He kept an eye on every corner of the life of his devotees and gave them instructions. Thousands of pilgrims used to gather on the way and quench their spiritual thirst. Shah Nizamuddin, the disciple and son of Shah Fakhruddin, said goodbye to the Deccan and came to Delhi to establish his monastery. Peace be upon you. And his monasteries were established far and wide. His disciple and caliph, Shah Noor Muhammad Maharavi, established monasteries of the Chishtiyya series in Punjab. Thus, Nissa, Chachdan, Kot Mithan, Ahmedpur, Hafiz Jamal Muhammad Multani's dargahs were spiritual reforms. It became a famous center of the Uttar Bayt[1].

During this period, Shah Fakhruddin was engaged in teaching and learning in the madrasa of Ajmeri Darwaza, Delhi, and was pouring out rivers of facts and knowledge. In the madrasa of Shah Fakhruddin, the color of Sufism was dominant and more emphasis was placed on inner knowledge. In the Madrasa of Fatawi Alamgiri (Shah Abdul Rahim), there was a special emphasis on the display of knowledge with kindness. And in the light of the Qur'an and Hadith, an effort was being made to advance a great revolutionary movement[2]. Where Shah Waliullah has presented philosophical and thought-provoking ideas on the causes of the economic, social, political and religious decline of Muslims. There, Shah Kalimullah and his disciples played important roles in the promotion and development of Muslim spiritual and religious sciences.

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