



ENGLISH-THE MOVEMENT OF MUJADDID ALF SANI SHAIKH AHMED SARHANDI AND PIR MUHAMMAD RASHID ROZA DHANI FOR THE REVIVAL OF DĪN: A COMPARATIVE STUDY

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ABSTRACT:

Mujaddid Alf Sani Shaikh Ahmed Sarhandi and Pir Muhammad Rashid Roza Dhani's contributions for revival of Dīn were well-planned in the history of Sub-continent (India and Sindh). This study explains that these movements were primarily same in the nature. The aim of both was to establish such society which appears according to teaching of Qur'an and Sunnah, in all aspects of life. Shaikh Ahmed sarhandi was born in the house of Sheikh Abdul Ahad in Sarhand, India in 971 AH, While Pir Muhammad Rashid was born in 1171 AH in the house of Mian Muhammad Baqa Shah, in present day Khairpur Mirs district, Sindh province, Pakistan. Mujaddid Alf sani highlighted concept of Islamic traditions in such a way that the government of the day was inclined towards implementation of Shari'ah and the concept of respecting Shariah instead of disrespecting Shariah was established. Pir Mohammad Rashid based his da'wah on complete adherence to the pure Shari'ah and kept in view the rules of Shari'ah in all religious and worldly matters. He declared that the pure Shari'ah in every matter is essential for success. He exhorted to follow the path of Tariqat while teaching perfect adherence to the pure Shari'ah. Both reformers in their respective eras, through their speeches and writings, performed such great reforms that they became known more by their position than by their names. They kept in mind the

requirements of their respective environments for preaching the Da'wah. The reflection of their teachings can be seen and felt especially in Pakistan and India and generally in all the parts of Sub-continent and out of. The Muslims of the subcontinent are grateful to both. This study also analysis the contributions of Mujaddid Alf sani and Pir Muhammad Rashid who spent their lives for preaching of Dīn.

KEYWORDS: Movement, Revival, Shari'ah, Tariqat, Da'wah.

INTRODUCTION:

Mujaddid Alf Sani was born in the home of Sheikh Abdul Ahad in Sarhand in 971 AH. His real name was Ahmed and his lineage goes back to Hazrat Umer Farooq (RA). He received his early education from his father, and went to Sialkot to fulfill the schooling of Logics (Ma'qūlāt) from Maulana Kamal-ud-Din Kashmiri. His teacher in Hadith was Maulana Yaqub Kashmiri. At the age of seventeen, he completed his education and began teaching and training the followers, and remained attached to this until the last moments of his life. He received spiritual lessons from his father and achieved the Khalīfah cloak in Chishti Sufi order. Also he achieved the Khalīfah cloak in Qadri and Naqshbandi orders from Sheikh Kamal Kethali and Khawaja Muhammad Baqi Billah. He started his reform mission after the death of Khawaja Muhammad Baqi Billah in the reign of Mughal Emperor Akbar.

Pir Mohammad Rashid Roza Dhani was born in 1171 AH, in the house of Mian Muhammad Baqa Shah bin Syed Mohammad Imam Shah Lakyari, at village Rahim Dina Kalhoro in present days Khairpur Mirs district. He learned the Quran from Hafiz Zain ul Abidin Mahesar. After that, Mian Muhammad Akram Ghumro, Shah Faqirullah Alvi (d. 1195 AH),

Makhdoom Yar Muhammad Siddiqui (d. 1216 AH) and Makhdoom Tayyab Panhwar Baqapuri became his teachers. Eventually, he studied Hadith in the school of Ustad Al-Qul (Teacher of the teachers) Mufti Muhammad Arijavi (d. 1197 AH) and obtained the Degree of Graduation (Sanad e Faraghat). He pledged allegiance to his father in the Qadri and Naqshbandi Sufi order, and after the demise of his father, he began his mission at the age of twenty-seven and continued to perform the duty of da'wah for thirty-six consecutive years.

Surprisingly, there are many similarities between Imam Rabbani and Pir Muhammad Rashid. Both Sufi saints belong to the subcontinent (Hind and Sindh). In Sufism, the writings of both have an important status. Pir Muhammad Rashid is connected with the chain of Imam Rabbani in Naqshbandi Sufi order through Mian Muhammad Baqa Shah, Makhdoom Muhammad Ismail Piryanloi, Khawaja Jamālūllāh Sindhi, Khawaja Ayob, Khawaja Sa'adi Lahori and Khawaja Syed Adam Binoori. Similarly, the year of birth of Imam Rabbani is 971 AH and the year of birth of Roza Dhani is exactly 2 hundred years later 1171 AH. Then the demise of Imam Rabani is 1034 AH and the demise of Roza Dhani is also 1234 AH after 200 years. The most important thing is that both saints were 63 years old, equal to the apparent age of Prophet Muhammad (pbuh).¹

CONDITIONS TO THE TIME OF MUJADDID ALF SANI AND PIR MUHAMMAD RASHID:

In the background of the circumstances in which Mujaddid Alf-Sani

¹ Mohammad Rashid Roza Dhani, *Adab-Ul-Muridin* (Sikandaria Publications Pir Jo Goth, 2007).

worked, it was Dīn-e-Ilahi of Akbar. At the public level, Akbari Atheism had taken the form of a united nation. The concept of united nationhood trampled the individual identity of the Muslim Nation, in such a way that from a religious point of view, Din-e-Ilahi erased the distinction between Islam and Kufr and found ways and means that undermined the uniqueness of Islam. Prostration to the king, Kalma of the king's name, the prohibition of cow-killing, the abolition of the jizya and other Hindu rituals took the honor and sanctity against of the rites of Islam. Mujaddid Alf Sani, while drawing a map of the religious condition of Akbar's time, writes that for a century Islam has been in such a state of helplessness that infidels are not content with issuing infidel rulings in Muslim cities, but it is their wish that the rules of Islam be abolished, altogether that no influence of Islam and the people of Islam remain.²

The United Nation was developed in two ways, one in the general religious sphere and other in the way of Sufism. In the religious sphere, a group of religious scholars was found to justify these deviant practices. The famous historian Abdul Qadir Badayoni writes that: “in the time of Akbar, the scholars used to dedicate their writings to praise him, they used to suffice only in the statement of monotheism in their sermons, the titles of the king were used repeatedly in the books, While the king was a denier of the Qur'an and was called Lā' lāha- 'illallāh Akbar Khalīfatūllāh.”³

² Masroor Ahmad Abu Al-Sarwar, Javed Iqbal Mazhari, and Iqbal Ahmed Akhtar ul Qadri, *Jahan-e-Imam Rabbani*, vol. 3 (Imam Rabbani Foundation Karachi, 2005).

³ Masroor Ahmad Abu Al-Sarwar, Javed Iqbal Mazhari, and Iqbal Ahmed Akhtar ul Qadri, *Jahan e Imam Rabbani*, vol. 2 (Imam Rabbani Foundation Karachi, 2005).

The most deviant path in Muslim society is Sufism. Unfortunately, some people disguised themselves as Sufis and entered Sufi circles and began to show negligence in the name of Sufism. To them, Sharia was a meaningless display. They openly declared illegal activities. This attitude of these fake sufis also disturbed the real Sufis. According to Manzoor Nomani: “At that time in India, this Arab traveler (Islam) was under attack from all sides. On the one hand, the atheism of the empire and its pro-Hinduism and even Hinduism were trampling on it, on the other hand, the conspiracies of hundreds of scholars were obstructing it, and on the third hand, the mysticism of the mystic was distorting his soul, and Islam was thus being overwhelmed by this trinity. His weakness and decay had reached its extreme of poverty and misery.”⁴

During the time of Pir Muhammad Rashid Roza Dhani, ruling power was transferred from Kalhora to Talpurs. The reign of last Kalhora successors and Talpur was a period of economic hardships for the people of Sindh. The rulers of both families had to fulfill all the illegitimate financial desires of the rulers of Afghanistan. Even the luxurious life of the Ruler family would have cost a considerable amount of money. G.M. Syed writes that the Kalhora rulers got power in the name of religion of Islam. Although his predecessors were pious, but the abundance of government and wealth ruined their lives and morals.⁵ Due to the economic downturn, the society became the birthplace of many disappointments, peopl

⁴ Masroor Ahmad Abu Al-Sarwar, Javed Iqbal Mazhari, and Iqbal Ahmed Akhtar ul Qadri, *Jahan e ImamRabbani*, vol. 2 (Imam Rabbani Foundation Karachi, 2005).

⁵ G.M. Syed, *Paigam e Latif* (New Sindh Publication, Karachi, 1974).

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became prone to misguidance on the one hand, and deviated from the true and right path of Islam, on the other hand. And a class of flatterers was born, who preferred flattery for the sake of gaining wealth, and began to gain proximity to kings and rulers. The proximity of the monarchy led them to plunder the rights of the people without hard work, and they kept finding opportunities for themselves to get rich.

An important source of misguidance at that time was the Sufis. They distorted the form of Sufism by separating Shari'ah from Tariqat, and justified his misguided behavior and non-Shari'ah deeds in the distinction between Shari'ah and Tariqat. There were many rituals that had nothing to do with Shari'ah and Sunnah. Similarly, the Shias flourished during the Talpur period. This temptation of Shia also brought with it heaps of innovations and trampled the pearl of Sunnah under its feet, and it was backed by the ruling elites at the governmental level.⁶

MUJADDID ALIF SANI AND PIR MUHAMMAD RASHID'S METHOD OF INVITATION (PREACHING OF DĪN):

Style and method of work plays an important role in the success or failure of any movement. Keeping in view the requirements of the time, the determination of style plays an important role in making the invitation effective. Mujadid Alf Sani and Pir Muhammad Rashid's system of invitation was adorned with qualities such as generality, effectiveness and conformity to the requirements. Explaining the nature of renewal, Syed

⁶ Ghulam Mustafa Allama Qasmi, *Maqalat e Qasmi* (Nazir Ahmad Qasmi, 2000).

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Abu Al-Aala Maududi writes that, three requirements are indispensable for every person who performs the service of renewal. The first is to accurately assess his environment, where and to what extent ignorance has come, and where and how far its roots have spread. The second is to determine where to work for reform so that the grip of ignorance breaks, and Islam has given a chance to regain its collective life. The third is to determine his own limits, how strong he is, and in what way he is able to reform.⁷ Mujaddid Alf Sani and Pir Muhammad Rashid's system of invitation was adorned with attributes such as generality, effectiveness and conformity to the requirements. It was the result of their wisdom and style that they achieved all their goals in the promotion of religion, for which many scholars and Sufis have already laid down their lives.

Mujaddid Alf Sani reviewed the religious and social conditions of subcontinent, and worked for reform in two ways. A way of direct communication. Wherever the opportunity arose, he used direct speech and address. He brought the great princes of the royal court into the circle of invitation so that they could revolutionize their circle of influence and use their influence to change the king's heart. He used the second way of letters. Through the letters, he drew the attention of influential emperors and dignitaries of the empire to the analysis of the situation, their methods of reform, intellectual deviation and religious decay. This method had two advantages, firstly, it gave access to a large number of influential people through these letters, and secondly, it avoided the policy of direct confrontation with those in power. In the letters, he discussed the religious

⁷ Abu al-'Aala Maududi, *Tajdeed-Wa- Ahyai-Deen*, n.d.

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realities, and emphasized the adherence to the Sunnah. Explaining the reform of those in power in a letter, he said: "It should be clear that the king has the same relationship with the world as the heart has with the body. If the heart is righteous, the whole body will be righteous and if the heart becomes corrupt then the whole body becomes corrupt. The reformation of the king is like the reformation of the whole world and the corruption of the king is like the corruption of the whole world. ”⁸ Although he addressed the influential classes, but his efforts were not limited to reminding the influential class of their duties and reforming the emperors. He also corrected the views of the general Muslims, scholars and Sufis. He also corresponded with contemporary scholars, drawing their attention to the revival of Sharia. In a letter, he wrote: "The love of the worldly wealth for the scholars is the ugly stain on their beautiful faces. The scholars who love the worldly wealth, their knowledge may benefit others, but they do not benefit themselves. It is not worthwhile if the religion and the nation are strengthened by their caste, because sometimes Allāh can get the support of His religion even from a wicked and immoral person."⁹

No nation can develop unless a party spreads this teaching. No religion can survive unless there is a group that spreads it's teaching, as long as. This is a great philosophy and point which the party itself acts on, and also

⁸ Masroor Ahmad Abu Al-Sarwar, Javed Iqbal Mazhari, and Iqbal Ahmed Akhtar ul Qadri, *Jahan-e-Imam Rabbani*, vol. 3 (Imam Rabbani Foundation Karachi, 2005).

⁹ Masroor Ahmad Abu Al-Sarwar, Javed Iqbal Mazhari, and Iqbal Ahmed Akhtar ul Qadri, *Jahan-e-Imam Rabbani*, vol. 3 (Imam Rabbani Foundation Karachi, 2005).

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publishes, so the society becomes strong. He formed a large group of caliphs and disciples, and instilled in them the spirit of protection and propagation of the Shari'ah. The number of his disciples was nine hundred thousand, and there were five thousand caliphs.¹⁰ He reformed the people at the public level and sent his disciples to India and adjoining areas, they did a great job of reviving and disseminating Islam. By that way, his goals became easier to achieve. There is no doubt that the reaction against the religious irregularities of the Akbar era and the gradual growth of the religion was greatly strengthened by Mujaddid Alf Sani.¹¹

Pir Muhammad Rashid made the mosque the center of his reformatory and preaching mission in the obedience of the Holy Prophet. He began the interpretation of the Holy Quran, the hadiths of the Prophet and the teaching of the Masnavi of Molvi Romi. He started the process of allegiance for permanent training in the way of the Companions of Safa, so that people would repent from their previous negligence and renew their faith, and let them have the spirit of following the Sunnah and the Shari'ah. He introduced a common and a simple, but comprehensive and formal system of generalizing spiritual grace, which is a manifestation of an ideal status. It would not be out of place to call him the inventor of this formal system. Just as the founder of the Qadiri Sufi order, Syed Shaikh Abdul Qadir Jilani, re-edited and compiled this art in such a way that

¹⁰ Masroor Ahmad Abu Al-Sarwar, Javed Iqbal Mazhari, and Iqbal Ahmed Akhtar ul Qadri, *Jahan-e-Imam Rabbani*, vol. 3 (Imam Rabbani Foundation Karachi, 2005).

¹¹ Masroor Ahmad Abu Al-Sarwar, Javed Iqbal Mazhari, and Iqbal Ahmed Akhtar ul Qadri, *Jahan e ImamRabbani*, vol. 2 (Imam Rabbani Foundation Karachi, 2005).

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millions of people in his life benefited from this great sufi order and became acquainted with good morals. He put the same series into the framework of a continuous training process, educating, training and supervising the disciples with continuity and discipline, and treated them in a short period of time. In this way, the chain of allegiance became an eternal source of reform.

Pir Mohammad Rashid irrigated a new and large part of the people by traveling to remote areas in order to spread the message of Da'wah (Preaching of Dīn) in the light of the Sunnah of the Holy Prophet (PBUH) and reached far-flung areas. He spent thirty-six years in the service of the people from Succession (1198AH) to death (1234 AH), and continued the spiritual education of the people. During these 36 years, he spent nine months of the year traveling. Similarly, his journey spans a long period of 27 years. These travels in the field of da'wah and preaching are not only distinguished and enviable among the distant travels of Sufis in the history of the subcontinent, but also reminiscent of the travels of eminent narrators of the early centuries in the history of the Islamic world. He has made 443 journeys in the field of da'wah.¹²

He prepared many disciples and caliphs for the fulfillment of this great goal. After completing their spiritual and religious education, he entrusted them with the responsibility of instructing and inculcating them in different territory. Explaining the purpose of giving the Khalīfah cloak to the Caliphs, he said that we gave the Khalīfah cloak to the Caliphs only so

¹² Muhammad Raheem Sikandari, Mufti, *Fifty Years of Jamia Rashidiya* (Sirat Publications Karachi, 2004).

that they too could participate in the service of da'wah.¹³ Caliph Nabi Bakhsh Leghari who was one of his blessed caliphs. The efforts of Caliph Nabi Bakhsh Leghari have been instrumental in popularizing his grace in the areas of Laar and India. Allāh Almighty has bestowed upon him such a portion of grace and mysticism that thousands of non-Muslims have embraced Islam.¹⁴ Khalifa Mahmud Nizamani who was one of his blessed caliphs and with the grace of Khalifa Mahmud Sindh, Kutch, Calcutta, Bombay and a large part of Africa benefited.¹⁵ Syed Muhammad Hassan received spiritual blessings from him. He obtained the Khalīfah and settled in Sui Sharif.¹⁶ In Sui Sharif, millions of people received the path of guidance through his grace. Hafiz Mohammad Siddique was his benefactor. Hafiz Mohammad Siddique's circle of da'wah also became very wide. Maulvi Taj Muhammad Amaroti, Maulvi Ahmad Ali Sheeranwala Gate Lahore, Maulana Obaidullah Sindhi and Maulana Hamadullah Halejvi were among his disciples. The number of his perfect caliphs is up to eleven hundred, who had obtained permission from him for guidance and indoctrination. Five hundred authorized caliphs were present with him at all times.¹⁷ As a result of the preaching efforts of him

¹³ Muhammad Raheem Sikandari, Mufti, *Fifty Years of Jamia Rashidiya* (Sirat Publications Karachi, 2004).

¹⁴ Nazar Hussain Sikandri, Dr, *Maktoobat Sharif and Biography of Pir Muhammad Rashid Roza Dhani* (Madrassa Sibghat-ul-Huda Shahpur Chakar, 1996).

¹⁵ Muhammad Juman Talpur, *Islamic Schools of Sindh* (Hijra Committee, Hyderabad, 1982).

¹⁶ Obaidi Hami, *Yad-e-Baiza*, 1976.

¹⁷ Muhammad Hussain Haheer, Khalifa, *Sohbat Sapreen Ji* (Madrassa Sabghat Al-Huda Shahpur Chakar, 1993).

and his caliphs and followers, on the one hand, a corrective awakening was created among the Muslims, and on the other hand, non-Muslim subjects remained attached to Islam.

In order to make his system of preaching effective, he preached the true religion to people far and wide through letters. He paid special attention to the fact that those who lived far away, who did not have the privilege of attending, wrote down and sent problems ranging from their personal affairs to the heights of spirituality. He answered them in such a way that no further doubt remained. The study of these letters, provides a treasure trove of secrets for the attainment of divine knowledge. Also study of his letters shows that he was simultaneously a commentator on Qur'anic verses, a commentator on the hadiths of the Prophet. Many aspects of the scholarly and spiritual personality of Pir Syed Mohammad Rashid are enlightened. He was well versed in the principles of jurisprudence, the solution of the subtle problems of Sufism, the possessor of wisdom, and the expert in philosophy and theology. In fact, the letters are priceless bouquets of Islamic beliefs, jurisprudential issues and Shari'ah rules, which are equally useful to the people, scholars and sages. Similarly, scholarly and literary writings such as *Jamūl Jawāmī*, *Sharh Asmā'ullāh al-Hūsna*, *Ādāb al-Mūrīdīn*, *Maktoobat Sharif*, Sindhi and Persian Kalam are rare diamonds by his da'wah.

SHARI'AH IN THE TEACHINGS OF MUJADDID ALF-SANI AND PIR MUHAMMAD RASHID:

Mujaddid Alf-Sani raised his voice for the revival of Shari'ah at the time when India was religiously in uncertainty conditions. His first service was the end of Akbari atheism. He highlighted the concept of basic principles

of Islam and clarified that the protection and implementation of Islamic law and its publication is real religion. In his view, the Shari'ah of the Holy Prophet is comprehensive of all Shari'ah, and all the ways of its opposition must be closed. He said, those saints whose footsteps are firm in the Shari'ah, should seek their praying, attention and help so that Allāh almighty may bless with their help. Also he said that the purpose of Shari'ah principles is to acquire the wealth of faith which is the reality of faith, and the Companions of the Holy Prophet were rich in the wealth of faith.¹⁸

He said that there are three components of Shari'ah, Knowledge, action, sincerity. Unless these three components are found, the Shari'ah is not fulfilled. When the Shari'ah is fulfilled, then the pleasure of Allāh Almighty obtains and it is superior to all worldly and other worldly pleasures. Tariqat and Haqeeqat with which Sufis are distinguished, both are servants of Shari'ah. He said on the Day of Resurrection you will be asked about Shari'ah, not about Sufism. Achieving heaven and avoiding hell will be achieved by following the Shari'ah. The Prophets, who were the best of the universe, have invited the people to the Shari'ah, salvation also depends on this Shari'ah, and the purpose of these great Prophets is also the preaching of the Shari'ah.¹⁹ He highlighted the importance of Shariah in such a way that the government of the time was inclined

¹⁸ Masroor Ahmad Abu Al-Sarwar, Javed Iqbal Mazhari, and Iqbal Ahmed Akhtar ul Qadri, *Jahan e ImamRabbani*, vol. 2 (Imam Rabbani Foundation Karachi, 2005).

¹⁹ Masroor Ahmad Abu Al-Sarwar, Javed Iqbal Mazhari, and Iqbal Ahmed Akhtar ul Qadri, *Jahan e ImamRabbani*, vol. 2 (Imam Rabbani Foundation Karachi, 2005).

towards the implementation of Shariah and the concept of respect for Shariah instead of disrespecting Shariah became strong.

The movement of Pir Mohammad Rashid is also unique in the subcontinent because it is based on perfect adherence to the pure Shariah and has kept in view the rules of Shariah in all religious and worldly matters. He declared that obedience of pure Shari'ah in every matter is essential for worldly and other worldly success. Obedience to the commands of Shari'ah was fundamental in his high practice. He used to say that Shari'ah is a great wealth and a great blessing.²⁰ He declared it necessary to follow the commands of the pure Shari'ah for the reformation of the heart, and clarified unless anyone does not obey the pure Shari'ah, The heart cannot be cleaned. Immersing in illegitimate deeds, the hope of reformation of the heart is impossible. He said that the purification of the heart could not be possible only by the remembrance of God without closing the five senses with illegitimate deeds.²¹

He wanted that in any case perfect obedience of the pure Shari'ah should be imprinted in the hearts of the people. He could not see the slightest negligence of the pure Shari'ah. He rejected the rule of human over humans, and taught the greatness of humanity. Teaching perfect adherence to the pure Shari'ah, he urged people to follow the path of Tariqat.

²⁰ Muhammad Raheem Sikandari, Mufti, *Fifty Years of Jamia Rashidiya* (Sirat Publications Karachi, 2004).

²¹ Mahmood Faqeer Nizamani, *Majma 'al-Faywazat*, vol. 1, 2 vols. (Sikandria Publications, Pir Jo Goth, 2018).

SUFISM IN THE TEACHINGS OF MUJADDID ALF SANI AND PIR MUHAMMAD RASHID:

In the era in which Mujaddid Alif Sani performed the duty of revival of Dīn, no one could have imagined that without Sufism any sect could become a claimant of Islam. Therefore, it was the need to reform of Sufism and point out the mutual limits of Shari'ah and Tarīqat. Sufis have been active in India than scholars, and their public influence has also been great. Mujaddid Alf-Sani was a Sufi and well trained with all the stages of Sufism, so for that he prevented Atheism and Liberalism with great strength and cheerfulness through this way. One of his most important services was to determine the boundaries of Shari'ah and Tarīqat. He introduced the correct form of Sufism by defining the boundaries of Shari'ah and Tarīqat. He considered Tarīqat and Haqiqat from which Sufis are distinguished, are both servants of Shari'ah. He did not allow deviation from the Tarīqat and Shari'ah, and reject the arguments that are contrary to the Shari'ah, and said: "The Tarīqat and the Shari'ah are identical to each other and there is no difference between them. Only difference is in the brief. He was the "integrater" between the Shari'ah and the Tarīqat, and united both. He would consider Shari'ah and Tarīqat as one thing and said: "Keep the outward with the outward Shari'ah and the inward with the inward Shari'ah, because the reality of the Tarīqat is the reality of the Shari'ah. Similarly, two main groups of religious leadership, the scholars and the Sufis, became opposed to each other. The Scholars insisted on the Shari'ah and denied the importance of the Tarīqat. Sufis understood everything to Tarīqat and ignored Shari'ah. One of his great services was that he highlighted the importance of both the Shari'ah and Tarīqat and made people the agents of both. He rejected the concepts of raw Sufism in

which a difference was made within the limits of Shari'ah and Tariqat and declared it invalid. He linked Shari'ah and Tariqat in a single thread, and removed all the ambiguities that had been planted in the minds of the people about the Shari'ah. This was his most important service.

It was the so-called Sufis who severely damaged Islam during this period. Some of the Sufis said that worship is necessary until Marifat (communion) is attained, there is no need for worship after attaining Marifat and Obedience is not necessary, only the inner self must be right. Some had invented spiritual sessions against Sunnah and Shari'ah and considered them as a means of receiving Allāh Almighty. He said that if the Sufis of the time acted with justice, they should not imitate footsteps of their Saints in any matter except Sunnah and should not practice innovation under to their Sufis. He further said: The Shari'ah has been used to get rid of the desires of nafs (soul). Therefore, following a command of Shari'ah is greater than a thousand years of spiritual endeavor (Mujahidah) which are done with one's own desire. So-called sufis who considered remembering God (zikr azkar) to be very important, neglected Faraiz and Sunnah and leaved daily prayers and Jama'ah by adopting spiritual endeavour (Mujahidah), he criticized them and said that they do not know that performing a prayer with congregation is better than a thousand of their Mujahidah. Yes, that remembrance is better and more important, which should be done with the concessions of Shariah etiquette.²² He explained the non-Shari'ah terms of Sufism according to

²² Masroor Ahmad Abu Al-Sarwar, Javed Iqbal Mazhari, and Iqbal Ahmed Akhtar ul Qadri, *Jahan e ImamRabbani*, vol. 2 (Imam Rabbani Foundation Karachi, 2005).

Shari'ah and categorically rejected the so-called Sufis who defamed Sufism and against those who separated Shari'ah from Tarīqat.

Pir Mohammad Rashid was well known and familiar to secrets of Sufism and he had immense perfection in the field of Sufism. He reformed the random system of Sufism, especially in the Qadri Sufi order, the central system of which had been cold for a long time, and the traditions of the pioneer saints had been completely forgotten. Through his sincere struggle, he established such a system of reforms and training through qadri Sufi order. He called the Shari'ah the standard method for spiritual growth in the field of Sufism, and inculcated in the hearts of the disciples this belief that those who do not care for the Shari'ah are astray and out of the way. The main focus of his teachings was to strengthen the relationship between Shari'ah and Tarīqat. Instead of considering Shari'ah and Tarīqat as separate from each other, he taught them to be exactly same.²³

In his way, the pure Shari'ah takes precedence over Haqiqat and Marifat, Shari'ah is the name of the accuracy of outward actions, and Tarīqat refers to the accuracy of the inner state and Shari'ah is the act of the human and Tarīqat is the name of the guardian and protection of Allāh Almighty. Just as the body and the soul are useless apart from each other, so the Shari'ah is useless except for the Tarīqat, and Haqiqat is nothing without the Shari'ah. Urging to be steadfast in Shariah, he insisted that one should be

²³ Masroor Ahmad Abu Al-Sarwar, Javed Iqbal Mazhari, and Iqbal Ahmed Akhtar ul Qadri, *Jahan e ImamRabbani*, vol. 2, 4 (Imam Rabbani Foundation Karachi, 2005).

steadfast in Shariah, because there is one way to seeking Tariqat.²⁴ He considered those who follow the path of escaping from the followers of Shari'ah as misguided and determined that the attainment of the path of Tariqat is only in obedience of the pure Shari'ah. Also he considered those who deviate from the commands of the pure Shari'ah are not monotheists but atheists.²⁵ He has tested Sufism through the path of pure Shari'ah, reconcile all the terms, thoughts and ideas of Sufism with the pure Shari'ah and rearranged the whole system of Sufism.

True Sufism is the soul of Islam and the soul of faith and its basis is Shari'ah and Sunnah. As much as it is necessary to reject distorted Sufism, it is just as to support true Sufism. He paid special attention to this, and pointed out the shortcomings of the heretical doctrine of Sufism and realized the superiority of Shariah. He showed the way to correct Islamic thought and Islamic mysticism which is not beyond the Shari'ah, but is a complete observance of the Shari'ah. He has learned from his wisdom and insight that those Sufis who consider Tariqat to be beyond the Shari'ah are astray, in fact, they are introducing esotericism in the name of Tariqat.²⁶ In his views, distinguishing between the Shari'ah and the Tareeqat is evidence of error. He said those who do not practice the Shari'ah do not deserve to be called Sufis, nor are they more righteous than the elders, for

²⁴ Nazar Hussain Sikandri, Dr, *Maktoobat Sharif and Biography of Pir Muhammad Rashid Roza Dhani* (Madrasa Sibghat-ul-Huda Shahpur Chakar, 1996).

²⁵ Mahmood Faqeer Nizamani, *Majma 'al-Faywazat*, vol. 1, 2 vols. (Sikandria Publications, Pir Jo Goth, 2018).

²⁶ Mahmood Faqeer Nizamani, *Majma 'al-Faywazat*, vol. 1, 2 vols. (Sikandria Publications, Pir Jo Goth, 2018).

a servant, there is no such spiritual condition that violates the etiquette of the pure Shari'ah.²⁷

His efforts in purifying Sufism from innovations and making it according to the Qur'an and Sunnah are great important. If his Persian dictionary "Jamma al-Jawami", the archives "Majma 'al-Fayūzāt" and "Maktoobat-e-Roza Dhani" are compared with the ancient books of this art, the value of his work can be known. Some Sufis have tried to present the Shari'ah and the Tarīqat separately from each other. He broke the concept of separation of Shari'ah and Tarīqat and suppressed this great tribulation with his beautiful sermons and priceless writings.

CONCLUSION:

Although Mujaddid Alf-Sani dates back to the tenth and eleventh centuries AH, while Pir Muhammad Rashid dates back to the twelfth and thirteenth centuries AH, but both reformers in their respective eras have accomplished such great feats through speech and writing that they was known by their position more than their name. Looking at the style of invitation of Pir Muhammad Rashid and Mujaddid Alf-Sani, it can be said that the path they took in the context of the situation was arrow-targeted. They worked very shrewdly and wisely to eradicate the tribulations that arose in their time, and established system of preaching on a wise basis. just as Imam Rabbani fought against innovations and polytheistic customs in India and revived the Shari'ah and of the Prophet (peace be upon him) and adjudged the following of Shari'ah the ascension of human beings,

²⁷ Nazar Hussain Sikandri, Dr, *Maktoobat Sharif and Biography of Pir Muhammad Rashid Roza Dhani* (Madrassa Sibghat-ul-Huda Shahpur Chakar, 1996).

Similarly, in Sindh, Pir Muhammad Rashid uprooted innovations and misconceptions, and with his broad mind and vision, in the light of pure Sunnah, launched such a spiritual movement that the recitation of the Qur'an, offering prayers and remembrance of Allāh Almighty created sweetness and attraction in the hearts of millions of followers and devoted them to the love of God. In fact, both of them spread the same message, keeping in view the requirements of their respective environments for preaching the religion. The reflection of their contributions can be seen and felt in Pakistan and India. The Muslims of the subcontinent are grateful to both .The publicity and publications of both Sufi saints and scholars can be beneficial for solution of current challenges faced by the Muslim world.



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