

## A Review and Critical Analysis of Religious & Socio-Political Effects of Khanqah Shur Bazar Kabul in The Afghanistan in Twentieth Century

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### Abstract

This article highlights an important topic that attempts to understand the relationship between religious tradition and modernity. The Mujaddidi Sufis and Khanqah of Shur Bazar, Kabul, provides an important historical and cultural references that clarifies the process of revival and reform in Islam. Sheikh Ahmad Sirhindi (reviver of second millennium), through the Mujaddidi movement, attempted an intellectual renewal in the Islamic world, which not only reformed religious beliefs and practices but also advocated a new intellectual trend that spoke of adapting the ancient principles of Islam to modern conditions. The movement aimed to encourage people to live a practical and modern life alongside traditional teachings. The example of Khanqah of Shur Bazar is a symbol of the religious and political struggle in Afghanistan, where the concepts of tradition and modernity clash. This Khanqah/Monastery is an important center of religious teachings in twentieth century, and here the teachings of Sufism play an important role in the debate on modernity. The Khanqah/Monastery is also concerned with how traditional spiritual experiences and modern philosophical thought can coexist and be balanced. In Afghanistan, this debate is not only religious but also political and cultural. The role of Khanqah/Monastery and madrasas (religious institutions) in Afghanistan not only affects the spirituality of the individual, but also has significance in terms of social changes and the effects of modernization. In this context, highlighting the religious and cultural significance of the Khanqah of Shor Bazar, Kabul, helps to understand, how Afghanistan is on the one hand pursuing modernity and on the other hand defending traditions. The aim of this paper is to show that religious traditions, especially the teachings of Sufism, can survive in the era of modernity and that such institutions play an important role in educating new generations about their religious heritage and traditions. This research will examine the impact institutions like Khanqah Shor Bazar are having on the culture and religion of Afghanistan, and how these institutions are trying to maintain traditions while facing the challenges of modernity.

**Keywords:** Tradition and Modernity, Spiritual Experiences, Khanqah Shur Bazar Kabul, Political, Cultural, Religious Heritage.

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**Most** of the world's religions are based mostly on oral tradition, not on written books. The criterion for the survival of any religion is that the tradition has been transmitted from generation to generation and from the beginning to the present day, and only then can that religion or sect survive. Of course, it is also important that the process of research, Ijtihad, reform and innovation continues. Because it is only by carrying out these actions that a religion remains fresh thoughts emerge from it. But such a modernity that puts tradition, research, ijthad, reform, and innovation behind it, destroys the pure traditions of religion, and creates a ruckus with so-called rationalism is not liked anywhere. The rationalism of the westerners not only distanced them from their religion but also from the family and social system. Now the situation is that Western intellectuals are talking about the return and restoration of their traditions. For decades, the conflict between tradition and modernity has been going on in the Afghan region between the East and the West. However, the Khanqah of Shur Bazar, Kabul, has maintained an example of tradition and modernity and has nurtured the members of society through Sufism. Even in difficult circumstances, keeping tradition in mind, the members have undertaken to harmonize society with modern education in the light of the Quran and Sunnah. This Khanqah/Monastery has brought about a scientific, spiritual and intellectual revolution in Afghanistan in the light of the teachings of Hazrat Mujaddid Alf Sani, reviver of second millennium. This article examines the thoughts and influences of the Khanqah of Shur Bazar, Kabul, with regard to tradition and modernity in the Muslim thought of Afghanistan.

#### **Afghanistan: A Brief Introduction:**

Afghanistan has always been the focus of attention of global and imperialist powers. Afghanistan is of special importance not only politically, located on the western edge of South Asia, culturally and scientifically but also geographically, due to its location at the confluence of the Indian subcontinent, the Persian Gulf, China, Russia and nine Muslim states. According to a modern map of the twentieth century, Afghanistan includes the territories of China and Pakistan in the northeast, Pakistan in the southeast, nine independent Muslim states in the north and northwest, and the eastern part of Iran in the southwest. Modern Afghanistan basically came into existence in 1880 during the reign of Amir Abdul Rahman.<sup>1</sup> Its total area is 6,520,901 km<sup>2</sup>/251,773 sq mi. The modern map of this twentieth-century state has come into being after more or less 2 to 3 thousand years of historical evolution and ups and downs. Although in this long journey of history, internal conflicts, invasions and rebellions of external invaders, long wars of different nations, and the blending of civilizations have had a profound impact on Afghan society, they have also played a very important role in reducing and expanding its geographical size along with its civilization.<sup>2</sup>

#### **Khanqah/ Shur Bazar Kabul:**

Naqshbandi Sufis laid special emphasis on the propagation of Islam and the rejection of revolutions in the subcontinent. Through Khwaja Baqi Billah Berang (d. 1012 AH/1603 AD), Sheikh Ahmad Sirhindi (d. 1034 AH/1624 AD), and Khwaja Masoom Sirhindi (d. 1079 AH/1668 AD), the revival of the Naqshbandi order was carried out in Europe and Arabia, as well as in Afghanistan and the Central Asian states. Moreover, according to the opinions of

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eminent scholars, the establishment of Khanqah Shur Bazar in Kabul had come into existence ideologically at the same time when Khwaja Muhammad Masoom Sirhindi (d. 1079 AH/1668 AD) appointed his eldest son Sheikh Sibghatullah Sirhindi Mujaddidi (d. 1121 AH/1709 AD) as the Caliph of Central Asia and the Ghor Valley. Sheikh Sibghatullah introduced the ideas<sup>3</sup> of the Mujaddidi order to this region<sup>4</sup>. According to the chroniclers, the Mujaddidi lineage has enjoyed special prominence in all the states of Khorasan. Their unique method and teachings influenced this society. The Mujaddidi followers and their successors spread the Mujaddidi order in Arabia and the Persians and popularized the teachings of Hazrat Mujaddid Al-Sani Sheikh Ahmad Sirhindi. The renowned researcher Asta Olesen has written in this context:

"Due to Naqshbandiyya order's strong position in central Asia and Afghanistan, fourteen of Shaykh Ahmad Sirhindi's Khalifas come from here and today most Naqshbandiyya Pirs draw their silsila from Shaykh Ahmad Sirhindi and the tariqat is represented by some of his descendants, know under the name Mujaddidi."<sup>5</sup>

Khwaja Ghulam Qayyum Mujaddidi (d. 1330 AH/1912 AD) whose lineage is connected to Sheikh Ahmad Sirhindi in the seventh generation. In the late nineteenth century, due to the spread of the Mujaddidi order and the rise of the Khalq of God, the need for a central khanqah/monastery in Kabul was felt so that the thirst for religious knowledge could be quenched, and the spirit of remembrance and thought could be awakened. That is why Khwaja Ghulam Qayyum Mujaddidi (may Allah be pleased with him) started playing a key role in spreading the Mujaddidi movement in Kabul and its surroundings with his body and soul and did not spare any effort in spreading religious knowledge and inner purification among Allah's creation. Allama Badakhshi, while paying tribute to his services, writes:

در تعلیم علوم دینی و تصفیة باطن ملت مسلمان افغانستان ذرہ ای فرو گذاشت نبودند۔ خلفا و مجازان شان در هر گوشه کشور به

روشنگری پرداخته شمع سبیل راهیان وادی عرفان بودند<sup>6</sup>

"The Muslim nation of Afghanistan did not neglect even a single particle in teaching religious knowledge and purifying the inner self. His caliphs and representatives, who illuminated every corner of the country, were the guiding lights of the valley of mysticism."

"He did not neglect even a single particle in teaching religious knowledge and purifying the inner self of the nation of Afghanistan. In every corner of the country, his caliphs and representatives of invitation and guidance were filled with eternal wealth and were illuminating and filling the people with the candle of mysticism."

Khwaja Ghulam Qayyum Mujaddidi popularized Sharia in the style of his predecessors. After performing various academic and teaching duties in India, he went back to Afghanistan. He made the centers established by his grandfather Amjad Khwaja Sibghatullah, especially Kabul, the center of his da'wah and guidance, and along with teaching and teaching, he started promoting the Mujaddidi order<sup>7</sup>. According to the chroniclers, he was honored with the position of Qayyum and Mujaddid/renewal.<sup>8</sup> With his preaching and guidance, the Khanqah of Shur Bazar became the center of Dar-ul-Irshad in Kabul. This Khanqah had a far-reaching impact on the kings, nobles and Afghan society through the teachings of Mujaddidies, and from this great center of spirituality, overflowing cups of divine knowledge were distributed to the people of truth. After the establishment of this Khanqah, da'wah and guidance became extremely popular in religious and political circles.<sup>9</sup> Senzil Nawid writes:

**At the beginning of the twentieth century the influence of the Hazrats of Shur Bazar reached its peak.<sup>10</sup>**

Professor Bo Utas, while shedding light on the religious and political services of the Mujaddidis and their spiritual influence in Central Asia, writes: "Those Shaykhs who belong to the families of Central Asia and are also blessed with Mujaddidi lineage. A unique and unique method is prevalent among these Shaykhs. A family of the Mujaddidi family established itself in Kabul in the early twentieth century. The name of this Mujaddidi Pir Sahib was Sheikh Qayyum Jan Agha Mujaddidi.<sup>11</sup> He was from the seventh generation of Hazrat Sheikh Ahmad Mujaddid Alf Thani (may Allah have mercy on him) and was known as Hazrat Sahib Shur Bazar in the vicinity of Kabul. He was counted among the famous Shaykhs of his time."<sup>12</sup>

In view of the people's agitation, he laid the foundation stone of a khanqah/monastery at the place of Shur Bazar in Kabul.<sup>13</sup> Which had a profound impact on ancient and modern Afghanistan in the near future. In view of his greatness, scholarly endeavors and high spiritual position, he became known among scholars and Shaykhs as Mullah Shur Bazar.<sup>14</sup> Hazrat Sahib Shur Bazar had three sons. Their names are as follows:

(1) Sheikh Fazal Muhammad Fazli Mujaddidi, known as Shah Agha, nicknamed Shams Al-Mashaikh (d. 1342 AH/1924)

(2) Sheikh Fazal Omar Mujaddidi, known as Sher Agha, nicknamed Noor Al-Mashaikh (d. 1376 AH/1956)

(3) Sheikh Muhammad Sadiq Mujaddidi, known as Agha Gul Sahib (d. 1396 AH/1976)<sup>15</sup> Khwaja Ghulam Qayyum Mujaddidi devoted his day and night to the religious and spiritual training of the servants of God. Due to his various engagements, he often suffered from illness, but during his lifetime he gave the most important positions of social reform to his esteemed sons and many caliphs. He passed away in 1330 AH/1912 in Shur Bazar, Kabul, and his tomb is Marja al-Khaliq.<sup>16</sup> After him, the management and administration of this khanqah/monastery was taken over by his eldest son Shams al-Mashaikh Fazl Muhammad Mujaddidi, but after his death in (1342 AH/1924), the management and administration of the khanqah/monastery was taken over by Noor al-Mashaikh Fazl Umar Mujaddidi (1376 AH/1956). Fazal Umar Mujaddidi built a khanqah/monastery in the Qila Jawad area outside Kabul, which became the "headquarters" of the khanqah/monastery founded by his father and was known as the Khanqah of Mullah shur Bazar / Khanqah of Hazrat Noora Al-Mashaikh. During this turbulent time of the twentieth century, Fazal Muhammad Mujaddidi promoted worldly sciences in this khanqah/monastery. According to the chroniclers, he himself was a brilliant careerist. Considering the circumstances, he established a madrasa named Noor Al-Madaris in the Shelgar area of Ghazni province, in which he aimed to equip the sciences and religion with modern sciences and organize the examinations for the convenience of the people. According to a careful estimate, more than 500 students and three hundred madrasas graduated from the khanqah/monastery during this period.

**Awakening of Religious and Political Consciousness:**

The main purpose of the monastic system in the Afghan society of Hazrat Mujaddidi was to form Sufism into an institution. Then, through this system, the sins of man, that is, all his inner evils, were to be cured. Just as the jurists unified the entire Sharia and gave it the form of a

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perfect law, which is a beacon for all Muslims. Similarly, the monastic system was established in this society to treat heart diseases. When an individual, instead of following the teachings of the Holy Sharia with ease and laziness, adopted determination and repented from his previous deeds and obtained the title of Sufi, this monastic system came to be known as the system of Sufism. The lives of the Mujaddid's were a manifestation of these teachings. There was purity in his character, holiness in his life, sincerity in his message and extreme compassion in his accents, which changed the flowing currents of the history of this region and made a deep impact on the combination of tradition and modernity.<sup>17</sup>

According to the famous researcher Dr. C.F,Bo Utas, in the early twentieth century there were more or less twelve active monasteries in Afghanistan. Of which seven belonged to Naqshbandi, three to Qadiri and two Dargahs were of Chishti.<sup>18</sup> In general, even before the revolution in Afghanistan, that is, before Tsarist Russia, the Dervish way of life and customs were of great importance in many respects. Because this region had not even touched modern civilization and new environmental changes. But then suddenly many innumerable things changed completely and were changing further in terms of changing times. The revolution brought lightning speed innovation in messengers and messages. In this region, educational institutions came into existence which, with the support of the government, produced new ideas and were called secular schools in order to modernize the society <sup>19</sup>. Although new roads, electricity, radio tape and high-speed vehicles greatly affected the society. But here the color of the Tariqa was so strong and the influence of the six-dimensional attention of these gentlemen saints was so strong that the more or less two hundred to two and a half hundred-year-old map is still visible today. Observing the monastic system of Afghanistan, it is clear that every adult necessarily has allegiance and devotion to some perfect Sheikh, Pir, Murshid, Aqa, Mian, Ishan, Khalifa.

In Afghanistan, unlike other orders, the Khwajag (Naqshbandiyya Mujaddidi) has a fundamental importance. Because in this order, by prioritizing the Zikr-e-Khafi over the Zikr-e-Jahr, it has created an inner transformation in the people. As per the preacher Kashifi, the caliph of Khwaja Arif Ryogari (d. 616 AH/1219 AD) was continued by Khwaja Mahmud Anjir Faghnavi (d. 717 AH/1317 AD).<sup>20</sup> But Muhammad Bahauddin, known as Shah Naqshband (d. 751 AH/1389 AD), reintroduced the Zikr-e-Khafi in Central Asia at the spiritual behest of Khwaja Abdul Khaliq Ghajdwani (d. 615 AH/1218 AD). <sup>21</sup> Since then, Naqshbandiyya has become central in Afghanistan. Moreover, in the twentieth century, especially in 1399 AH/1978, seven Naqshbandi monasteries were associated with great scholars for a long time. However, this spiritual heritage was not limited to these scholars alone, but some families and relatives had also become associated with them, and relationships had been established among these Sufi families. For example, the family of Sheikh Ahmad Sirhindi (RA) (1034 AH/1624), the late Caliph of Khwaja Muhammad Baqi Billah (d. 1012 AH/1603), is very well known in this region. <sup>22</sup>

In addition, according to the renowned scholar Cf. Ludwig, the Mujaddidi branch of Naqshbandi reached Afghanistan relatively late and a family of the Mujaddidi family established itself in Kabul at the beginning of the twentieth century. Among these renowned Mujaddidi masters, Qayyum Jan Agha (d. 1330 AH/1912 AD) was from the seventh lineage of Sheikh Sirhindi and was known in Kabul as Hazrat Sahib Shur Bazar. <sup>23</sup>

He further write that in promoting the monastic system in the Khorasan region, it is very

noteworthy that their ancestor Amjad Khwaja Safiullah (d. 1212 AH/1798 AD) was one of the pioneer masters in establishing Mujaddidi monasteries in Kabul. According to ancient and modern chroniclers, he spread a network of Mujaddidi monasteries from Kabul to the Mehran Valley<sup>24</sup> and from Kohistan to the Arab states.<sup>25</sup> His successors and spiritual successors have done remarkable work in various fields of life besides spreading the religious and cultural traditions of Central Asia.<sup>26</sup> In addition, after the death of Khwaja Qayyum Jan Agha, known as Hazrat Sahib Shur Bazar, Sahibzada Shams Al-Mashaikh Fazal Muhammad alias Shah Agha (d. 1342 AH/1924) was named as his successor from among his successors. He was very active in the country's politics.<sup>27</sup> However, after his death in 1924, his younger brother Asghar Noor Al-Mashaikh Sher Agha Fazal Umar (d. 1376 AH/1956) assumed this position. Sher Agha served as the Minister of Justice from 1929 to 1932 during the reign of Nadir Shah and was a very influential Sufi politician in Afghanistan.<sup>28</sup> The Mujaddidis of Afghanistan played a prominent role in the growth and development of the Khanqah system. In the 1970s, apart from the Khanqah of Shur Bazar, there was a Hazrat Sahib of the Khanqah of Jaghartan in Herat. Hazrat Sahib Abdul Baqi Jan, who was also the Minister of Justice during the time of Nader Shah and also led the Ghazis in the Battle of Maiwand. These people are also known as Sirhindi Pir in these regions.<sup>29</sup>

The traces of the civil war in Tsarist Russia (1977-1978) were looming on the horizon of this region and it seemed that this Sufi atmosphere and this Khanqah system would end. Also, along with this, some families of Sufis/Mashaikhs joined the factions of atheists, due to which their effects were imposed on this Khanqah system and due to the incompetence of the government, the system of the country became weaker and weaker.<sup>30</sup>

In 1979, Afghanistan was gradually becoming entangled in the vortex of world powers.<sup>31</sup> Russia tried hard to conquer Afghanistan, but these scholars breathed a new spirit of freedom into Afghan society by making the same monastic system more effective. There was a sense of excitement inside and outside Afghanistan. But these scholars and scholars, keeping in mind the struggle among the people, jihad by the pen, and the tradition of their predecessors, indicated the need to fight on the front line against the tyrannical forces. All the organizations of the country defended the country by adhering to the instructions of these military leaders. In this regard, the role of Khanqah Shur Bazar is of great importance.<sup>32</sup>

According to the well-known chroniclers of Afghanistan, the founders of Khanqah Shur Bazar Kabul played a very important role in Afghanistan in preserving Islamic civilization and its identity.<sup>33</sup> His role as a reformer and teachings had a profound impact on the political, geographical and social conditions of Central Asia. His timely diagnosis and awareness to popularize the teachings of the Prophet Muhammad (peace be upon him) have truly saved the entire region from this deadly disease that not only eats people like termites, but also spreads like opium, leading them to the unknown abyss of misguidance and death and leading them to the place of Hades. In fact, the Naqshbandi Shaykhs, along with uprooting the false system, breathed the spirit of divine greatness into the hearts and minds of the people.

The Mujaddidis spread the pure teachings of Naqshbandi Sufism in Khorasan and the subcontinent. They have stated this at various places in their writings: The six-dimensional focus of the Khwajas, which had become almost rare after the rise of the great authority of Khwaja Bahauddin (d. 791 AH/1389 CE), has been brought to its peak after a thousand years. That is why, according to the chroniclers, Hazrat Mujaddid (may Allah have mercy on him)

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and his deputies were the main reason for spreading these teachings in Afghanistan and other regions.<sup>34</sup>

These scholars made great efforts in reforming beliefs, enlightening people with the teachings of Islam, and guiding them towards Sufism. They wisely addressed the deteriorating situation of the subcontinent's social, political, and cultural society, and the sultans were successful and effective in issuing Islamic orders through time. Regarding the background of the Mujaddidiya's advice in Afghanistan, the famous French researcher Olivier Roy writes:

"The naqshbandiyya was founded at Bukhara by Baha'uddin Naqshband (1318-89). This is the order with the most members in Afghanistan, where there are several branches and two different influences can be felt. The western and northern branches are linked to the birthplace of the order, Central Asia, and include the branch known as "Khwaja Ahrar"; the branches in the east and in Kandahar are directly linked to the Mujaddidi family, descendants of the reformer of the order, Shaykh Ahmad Sirhindi. This family, which came from India, established itself at Kabul at the end of the nineteenth century; a branch of the family went to live in Herat, but never had the political influence that the Kabul family had."<sup>35</sup>

#### **The Impact of the Ideas of the Founders of the Khanqah/ Monastery Shur Bazar :**

After the death of Ghulam Qayyum Mujaddidi (RA) in 1330 AH/1912, his first son Fazal Muhammad Fazli Mujaddidi, known as Shah Agha (RA) (d. 1343 AH/1924), became the Sajjada-e-Nashin of Khanqah Shur Bazar. He established this khanqah/monastery as a religious and political center to strengthen it. On the one hand, he performed the duties of the sajjad-e-neshi of the Naqshbandiyya Masoomiyya Qayyumiya, and on the other hand, he awakened the spirit of uniting the nation for the right of self-determination and independence of Afghanistan. To provide regular training to the people coming to the khanqah/monastery and to familiarize them with the need and importance of jihad against the infidels so that the entire Afghan society would become one and the same and actively participate in the freedom of Afghanistan and free the state from colonial powers.<sup>36</sup>

During his tenure, he developed the eternal wealth of knowledge and wisdom and carried out outstanding works in jihad in Afghanistan. As a result, King Amir Amanullah (d. 1960) and his family were his admirers. He was in the footsteps of his predecessors in speaking the truth. The constitution, which the kings of Afghanistan used to implement after preparing the draft and confirming it with the scholars and scholars, when the king completed the draft constitution through his emirs, according to the prevailing law, this law was sent for approval to the Khanqah of Shur Bazar in Kabul so that Sheikh Shams Al-Mashaikh's consent or opinion regarding the draft could be taken. When this draft constitution was passed by his eyes, boldly rejected it after seeing the unacceptable terms in it, which smelled of atheistic thoughts. he said:

"بعد از مطالعه مسوده قانون اساسی امان الله خان اثر ابنمرا اینکه (از ان بوی بلشویکی می آید) به جرات تمام رد کردند<sup>37</sup>۔"

"After studying the draft constitution of Amanullah Khan, he rejected it with great courage because it smells of atheism (communist thoughts)."

King Amir Amanullah Khan ordered him to rewrite the constitution and make it in accordance with the Quran and Sunnah. He, along with his brother Noor Al-Mashaikh Mujaddidi, made

efforts to improve the political situation in the country and to eliminate religious fanaticism. He was well aware that it was not beneficial to make Afghanistan aware of the concept of an Islamic society without promoting Sharia. Some steps were needed immediately for this good deed. For which, he, in consultation with other Mujaddidis, formulated the following outline and resolved to implement it systematically:

1. Issuing the Quran and Sunnah.
2. Propagating Sufism.
3. Reconciling with state elements.
4. Advising the government of the day.
5. Promoting the khanqah/monastery system.
6. Managing and supervising religious schools.
7. Performing welfare services.
8. Promoting tolerance at the international level.
9. Rejecting falsehoods.
10. To create an atmosphere of understanding among scholars.
11. To continue the process of Ijtihad, reform and innovation.<sup>38</sup>

Moreover, the role of Sheikh Muhammad Sadiq Mujaddidi, the third brother of Sheikh Fazal Muhammad Fazli Mujaddidi, in promoting the Mujaddidi movement after the establishment of Khanqah Shur Bazar, is of great importance. This had a profound impact on the culture and politics of Afghanistan. He was a great scholar of religion. The number of his caliphs was in the hundreds and thousands of students used to seek blessings from him. He spent his entire life as a Mujahid. His name is at the top of the fatwa issued against Amir Amanullah Khan. According to him, a Sufi should always be ready to reform the society. Therefore, this Sufi should have complete mastery of religious sciences, modern sciences and secret politics and be determined to correct the society.<sup>39</sup>

In the context of these ideas of Hazrat Mujaddidi, the Khanqah very soon assumed a central position in the entire region and scholars and saints from Khorasan and other regions considered it a blessing to seek blessings from here. The Mujaddidi Khanqah of Sirhind, in which, along with the cup of knowledge, the sultans of the time the responsibility of promoting, forming and implementing Islamic reforms in the hearts and minds of the people of India was carried out in the same way. In particular, the Khanqah of Shur Bazar highlighted its role scientifically and practically in this way, which increased the importance of this Khanqah in many ways. Whether it was implementing the military system in Afghanistan or carrying out welfare services, adapting the effects of the Muslim society on the social system of the country or giving opinions on the affairs of the empire to improve the cultural and civilizational situation of the region, these were simultaneously important common issues, the command of which was being handled from the Khanqah of Shur Bazar.<sup>40</sup>

Sheikh Fazal Muhammad Fazli Mujaddidi passed away in 1342 AH/1924 at the age of 43 after a short illness and was buried next to his father. After his death, his brother, Sheikh Fazl Umar Mujaddidi, became the Sajjad-e-Nashin of the Khanqah.<sup>41</sup>

As a religious and spiritual leader, he rendered great services to the Muslim community, including the beloved homeland, in his life. The Mujaddidis are held in high esteem in Afghan society. According to researchers, among the famous Mujaddidi saints of Afghanistan, Sheikh Fazl Muhammad Fazli Mujaddidi, known as Shams al-Mashaikh (d. 1342 AH/1924) and Fazl

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Umar Mujaddidi, known as Noor al-Mashaikh (d. 1376 AH/1956), are the bright stars who shone on the horizon of Afghanistan at a time when the society was in an internal civil war, in a state of disarray and on the verge of decline.

These names are at the forefront of introducing the Khanqah of Shur Bazar as the headquarters of the Mujaddidi Mashaikh. Although his father, Agha Ghulam Qayyum Mujaddidi (d. 1330 AH/1912 AD), was a source of growth and guidance for the servants of God in the style of other Mujaddidi Khanqahs in Kabul and its surroundings. He was also a pioneer in guiding Afghan society on the straight path and introducing the people in power of the state to Islamic terminology. But his noble family left a deep impact on Afghan society by establishing the Khanqah of Shur Bazar in Qila Jawad, Kabul, on modern lines. <sup>42</sup>Ludwig writes:

“The Hazrats of Shur bazar were the offspring of Shah Abd al- Baqi(d.1287 /1870).Abd al-Baqi’s son Muhammad Siddiq(d.1309/1891),his grandson Fazl-i-Qayyum (d.1330/1912), and latter’s son Fazl Muhammad (d.1342/1924) also known as Shams al-Mashayikh, Fazl Muhammad (d.1376/1956) also known as Nur al-Mashayikh, and Muhammad Siddiq(d.1396/1976) also known as Badr al-Mahsayikh, plus Shams al-Mashayikh’s son Mian Jan were among the most revered religion figures in Afghanistan.”<sup>43</sup>

As Minister of Justice, he has done remarkable work in the country's administration, religious and political affairs, and the campaign for internal and external revolutions. <sup>44</sup>

In this context, David Busby is like this:

“The present Mujaddidi family in Afghanistan traces their descent from Shaykh Ahmad Sirhindi, while the main branch of the Mujaddidi family settled in the Shur Bazaar in Kabul, they also founded centre in Kohistan, Ghorband, Laghman and Logar.”<sup>45</sup>

These sheikhs and their ancestors, after making Kabul a regular center, established Mujaddidi monasteries.<sup>46</sup> So that the propagation of Sufism in Afghanistan could be made as possible as possible. The kings of Afghanistan, especially in the border region of Sirhind Sharif, paid special attention to the courtesy, respect and honor of the Mujaddidis in this land, and consulting them on state politics and important matters was considered an important duty. <sup>47</sup>

#### **The Magnificent Efforts of Mujaddidi Sufis:**

Hazrat Mujaddidi introduced religious and political reforms in Afghan society through his speeches. Addressing a ceremony in Ghazni, Noor-ul-Mashaikh Mujaddidi told the people that not only common people but also princes and kings have been benefiting from the education of the Khawajas. He said:

Since the states of Central Asia have been under the influence of the Naqshbandi saints. Thanks to whom, their role in introducing Islamic terminology here is as clear as day.<sup>48</sup> Sufi Naqshbandi kept Sufism burning like a lamp in Afghanistan and its adjacent regions, the light of which was felt at a time when the literature and culture of Asia began to decline. Although the study of the pages of history also shows that several centuries ago, a revolutionary storm broke out in Russia that overthrew the Islamic government, and by the eternal decisions of power, such people were born from this generation who revived the Islamic identity and made the foundation of civilization a laboratory of sciences and arts instead of killing and plundering. <sup>49</sup>

In his address, while commenting on the civilization and lifestyle of the state, he said:

My dear students and scholars and sheikhs of the dear country, always remember that Sufism

and the welfare and welfare role of the state of Medina have been key in the Islamic civilization and civilization of Afghanistan. Because its scope is not limited to scholars, researchers and great sheikhs, but it has been benefiting from it from a scholar to an ordinary Muslim. Along with this, it has been adapting to the regional and local customs and habits of the country and adapting it to the Islamic structure. That is why it cannot be ignored in any new society or in the general society. In Afghanistan, Sufism has always been considered an inseparable part of Islamic civilization. It was cultivated with great tolerance in the light of the verses of the Quran and played an important role in popularizing it in the society in accordance with the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ<sup>50</sup>

O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient. If on the one hand, it was said that along with fulfilling the outward form of the Shariah rules, understanding their inner aspects and testing their qualities on the criteria of Shariah, on the other hand, it was also explained that in the light of Islamic teachings, Sufism prepares a form that is a devotee and ascetic as well as an embodiment of need and necessity, and while keeping tradition in mind, it also adopts innovation along with ijthad so that tyranny and stagnation can be eliminated in this region. Sufism has created a unique place for itself in the society of Afghanistan. The effects of which can be felt to a large extent in the modern era of materialism and in the Afghanistan of the twentieth century.

That is why attention has been paid simultaneously to these two important issues in Khanqah Shur Bazar Kabul so that the Taliban can be made a useful citizen of the Afghan society by providing religious and social training for the truth. If we briefly examine the historical background of war and conflict in Afghan society, then this region has been in a state of chaos both before and after the era of the Rightly Guided Caliphs.<sup>51</sup> Dear friends, if we briefly examine the eras of the Rightly Guided Caliphs, the Umayyads, and the Abbasids, then the meaning becomes very clear that these distinguished personalities played their role in making Afghanistan a second Medina.<sup>52</sup>

Therefore, in view of the ancient civilization of Afghanistan, Noor-ul-Mashaikh Mujaddidi and his deputies, in the style of their ancestors, regularly organized and supervised the Masai Jamila in Khanqah Shur Bazar, Kabul, so that all kinds of outdated traditions could be eliminated from the society and the work of human welfare could be done in a better way. In order to strengthen Afghanistan religiously, politically and militarily, he convened the Loya Jirga held in Kabul on 16 Aqrab 320 1 AH/1942 to review the mutual cooperation between the British and Russian governments and the growing influence of these two countries in Afghanistan. In which he specially participated and during his speech he said:

"ملت افغانستان بعون الله تعالى متحدا حاضر هستند کے حقوق خود را با تمام قواى مادی و معنوی تا آخرین قطره خون خود محافظت

و خواهد نمود و بأشرف زیست و حیات خواهد کرد."<sup>53</sup>

"The nation of Afghanistan is united with the help of Allah Almighty to protect and defend its rights with all its material and spiritual powers to the last drop of its blood and to live a life of honor and dignity."

"The people of Afghanistan are united in the name of Allah Almighty to protect their rights with all their material and spiritual powers to the last drop (against the colonial powers) and are seeking the right to live with honor and dignity with their blood."

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### **Demanding the Ummah to Adopt the Perfect Religion:**

The basic method of invitation and preaching of Khanqah Shur Bazar was to demand the adoption of the perfect religion from the common people living in the society of Afghanistan, and attention was paid to strictly avoiding following any other ideology and system (socialism/Marxism/imperialism/capitalism) other than the ideology and teachings of Islam. So that attention can be directed towards following pure Islam.<sup>54</sup> Hazraat Mujaddidi explained in his teachings that it is often observed in any Muslim society that in matters and social life or in ethics, the style of another religion or nation and society is adopted and considered as the Islamic way of life, as unfortunately this disease has spread very rapidly among Muslims today.<sup>55</sup> That is why the Holy Quran also pointed to this and invited the believers to think and told them to enter Islam completely and obey and not indulge in rebellion. As the divine saying goes:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ<sup>56</sup>

"O you who believe! Enter Islam completely and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

The Mujaddidi scholars explained that this verse clearly states that deviating from the Shariah, either completely or partially, is following the path of Satan. One way of living is that which the Lord has clearly explained, and any way of life that is adopted contrary to the way of the beloved Prophet (peace and blessings of Allah be upon him) or deviates from it, is either a thought suggested by people according to their own desires and their ego, or Satan has inspired them and explained that path, as has been clearly pointed out in the above verse.<sup>57</sup> The founders of the Shur Bazar explained the breadth of the religion of Islam and its universal demands in a very comprehensive way that it demands self-surrender throughout life, not only drawing attention to the fact that adherence to any one area or thing is not considered sufficient, but also considered complete self-surrender as the basis of perfect faith, perfect guidance and perfect salvation. They also considered the self-desires that deviate from it, the works suggested by Satan and the chosen paths, the refuge of the accursed Iblis, and declared following both the ego and the devil to be destruction. Mullah Shur Bazar Fazal Umar Mujaddidi (may Allah have mercy on him) said in a speech at the annual training program for scholars and saints at Khanqah Qila Jawad:

"بعد از تزکیه نفس زیاده وجود واجب او تعالی مکشوف می گردد و تعبیل او امر شرعی به واسطه سلوک سهل گردید."<sup>58</sup>

"After purification of the soul, the existence of the obligatory and the sublime becomes more apparent, and the implementation of religious orders and conduct becomes easier through it."

"That is, by purifying the soul, the nearness and reality of Allah becomes more evident, and by complying with the Shariah injunctions, it becomes easier to determine one's behavior." Noor Al-Mashaikh Mujaddidi used to teach a lot about the unity of the Islamic world from the khanqah/monastery. In his meetings, he would generally discuss the civilization of Afghanistan and the ups and downs that came here, and then the killings and devastation that took place in this region by putting aside Islamic orders, making people aware of how ruthlessly this land has been soaked with the blood of Muslims. Therefore, to save the reputation of the country and the identity of the state, there is a need for Muslim unity. Whether the colonial power is fighting since the time of Yazdgerd or creating a barrage of

destruction in the form of Hulagu Khan, these anti-Islamic forces have only caused harm to the inhabitants of this region. In most meetings, he would say in eloquent words:

"امروز در دنیا اسلامی از مهم ترین مسائل در عالم سیاست موضوع اتحاد ملت اسلامی است که حیات ملت اسلامی خواه کیفیات معنوی باشد خواه از جنبه های مادی باشد از ضروریات حیات شمرده می شود."<sup>59</sup>

"Today, in the Islamic world, one of the most important issues in the world of politics is the unity of the Islamic nation, because the life of the Islamic nation, whether in spiritual terms or in material terms, is considered one of the necessities of life."

"Today, the most important issue in the world of Islam and the most important issue in the politics of the Muslim nation is the unity of the Islamic nation. If the Islamic nation "Life requires spiritual qualities. Even if it is materially necessary, it is considered a necessity of life." Hazrat Mujaddid carried out a brilliant plan in Khanqah Shur Bazar to benefit Afghan society from the supremacy of Shariah rules, the unity of the Islamic nation and their far-reaching effects. Due to which the deteriorating condition of the society began to improve and without any hesitation, the implementation of Shariah rules and the propagation of religion began to be considered as important essentials.<sup>60</sup>

#### **Remedy for Blind Devotion:**

According to the Sufi teachings of Hazrat Mujaddidiya Khanqah, Shur Bazar, there is a gap in society, a gap of blind devotees of so-called formal and informal Sufism. Who are not only unaware of the correct teachings of the Holy Shariat but also unaware of its true spirit.

The son of Noor-ul-Mashaikh Mujaddidi, Akbar Sadr Mashaikh Fazal Usman Mujaddidi, used to work hard to improve the mood and style of training of the Khanqahs of the Islamic nation. He often advised scholars and saints in his meetings that the religious and practical life of the current Khanqahs seems to be devoid of the teachings of the Quran and Sunnah. They inherit blind devotion to the shrines and Pir Khanas from their ancestors without any principles and religious details. Instead of prayer, fasting and other injunctions of the Sharia, the practice of Jogyan style, the splendor of gatherings and the abundance of Sharia superstitions and denials and open obscenities and prohibitions are considered by them to be an important Muslim duty and the key to salvation. In order to uproot such outdated beliefs, the Khanqah of Shur Bazar declared the Sharia as the real standard and criterion and rejected every theory that could be used to increase or decrease the Sharia.<sup>61</sup>

The Mujaddidis encouraged the seekers to be safe from and avoid all kinds of superstitions. Although those who carried out religious affairs and occupations began to fulfill all the demands of the Quran and Hadith, to sacrifice their bodies for the sake of religion, and at the same time to consider superstitions as the perfect form of worship, the voices of truth rising from the Khanqah of Shur Bazar in Kabul and its surroundings rejected every such viewpoint as mere exaggeration and exaggeration, and considered the correct interpretation of the Shariat of Muhammad (peace be upon him) to be the true spirit of religion. The renowned scholar of Afghanistan, Allama Nasrullah Hotki (d. 1396 AH/1976 AH), while quoting a speech by Noor Al-Mashaikh Mujaddidi at a scientific and spiritual gathering held at Khanqah Shur Bazar, writes:

"طریق حصول ایپاشهودی و مستقیم الاحوال است که اتباع سنت سنیه شعار شان بوده تبلیغ قرآن و حدیث نصب العین بزرگ شان"

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بوده باشد و تزکیه سلوک عبارت از اتباع او امر شریعت مقدس و امثال شرایع و احکام است<sup>62</sup>۔"

"The path to attaining faith and correcting the conditions is to follow the Sunnah of the Prophet Muhammad (peace be upon him). The preaching of the Quran and Hadith has been the great goal of these scholars. The cultivation of morality and purification, the following of the rules of the Sharia, and the transmission of the rules of the Sharia have been the goals of the Sunnis."

"The path to attaining faith and correcting the conditions is to follow the Sunnah of the Prophet Muhammad (peace be upon him) and to follow the rules of the Sharia." "The path to attaining faith and correcting the conditions is to follow the Sunnah of the Prophet Muhammad (peace be upon him). The preaching of the Quran and Hadith has been the great goal of these scholars. The cultivation of morality and purification, the following of the rules of the Sharia, and the transmission of the rules of the Sharia have been the goals of the Sunnis."

The Mujaddidis performed the duty of uprooting every thought that was against the teachings of the Ahlus-Sunnah and the Jama'ah. They gave orders to correct every theory that contradicted the Quran and Sunnah. Were staying.

#### **Condemning Artificial Sufism and Promoting the Injunctions of Sharia:**

The sheikhs of Khanqah Shur Bazar boldly and eloquently rejected the frightening and misleading movements and ideologies, and convinced everyone from the king to the nobles and the common people of society that instead of adopting the path of moderation, the religious and cultural services of the Sufi pioneers should be made a beacon of light, which always provides guidance to the straight path. Because these are the distinguished personalities of Islam who have carried out the important goal of spreading and propagating the religion of truth and guiding the creation of God, while paying special attention to the limits of Sharia. They have spent their days and nights on this path. Sheikh Ismail Jan Sirhindi Mujaddidi (d. 1399 AH/1979 AD) said during a speech in Kandahar: In the monastic system, those who, seeing the superstitions and innovations prevalent in their time in the name of Sufism and Mashikhism, consider the elimination of this pure field from the beginning to the end to be one of the necessities of religion, and sometimes they establish its parable through Rawafidh and esotericism, and sometimes they start making efforts to sabotage the teachings of Sufism by linking them with foreigners. In this movement, some leaders and celebrities do not hesitate to mistrust and slander the scholars and sheikhs, who were originally the symbols of guidance and guardians of the true religion on this earth.<sup>63</sup>

Through the sacrifices, efforts, and endeavors of these eminent personalities, the teachings of Islam reached different regions of the earth, and Islamic societies came into existence in every country and corner of the world. Who could have said or realized that without the glorious history of great scholars and Sufis in this region of Afghanistan, the survival of the Islamic empire and Islamic society in this region would have been possible. <sup>64</sup>Such as Sayyidna Ali Hajveri (d. 469 AH/1077 AD), Ibrahim bin Adham (d. 161 AH/777 AD), Khwaja Moinuddin Chishti Ajmiri (d. 634 AH/1236 AD), Khwaja Ubaidullah Ahrar and my Majd Amjad Imam Rabbani Mujaddid Alf Thani, dozens of scholars are considered among the early spreaders of Islam not only in Afghanistan but also in the Indian subcontinent. Who spread the bright guidance of the stars like the divine mercy, the companions of the Messenger of

Allah and the pure Ahlul Bayt and the clear sayings of the Holy Prophet (peace and blessings of Allah be upon him) so that those who have strayed from the path of truth can adopt the straight path and be united with the mercy of the Lord.<sup>65</sup>

" دخداى رحمتونه دى وى، دده پر اولاد و اصحابو، چه پر اسمان د هدى رنه ستورى دى،

اود پيغمبر د گوتى حلان غى، که دوى نه وای ددين سمه لار په له مورۀ ور که وای، او در حبت ور په و نسکور<sup>66</sup>"

" God has bestowed His mercy upon His children and His companions, and He has placed a star in the sky as a guide, And the Prophet has given us the solution of our sorrows, that we may not be able to destroy the religion of the entire world, and may He be the one who is free from all evil, and may He be the one who is free from all evil."

In order to eradicate the ideology of formal Sufism and the people's hatred, the Mujaddids themselves emerged as messengers of the revival of Islamic identity, and when plans began to be made to cling to the fabric of Islam and this land through the lies of others and their own foolishness, the Khanqah of Shur Bazar took action and adopted the path of determination and only followed the teachings of the Holy Prophet (peace and blessings of Allah be upon him), his companions and the pure Ahlul Bayt. And declared it the mercy of the Lord.

While the Mujaddidis were busy spreading Islamic teachings through guidance and guidance, on the other hand, they were also fighting to teach Sufism and remove obstacles in it throughout Afghanistan. Sheikh Fazal Omar Mujaddidi and his family were always active in promoting selfless love for religion, mutual unity of the nation, and eliminating the conspiracies spread by foreigners. These Mujaddidis and the Khanqah of Shur Bazar, Kabul, whose unwholesome act of selfless love for religion and the teaching of Sufism, with each word of the above-mentioned sentence, was to enlighten people who were disgusted with Sufism with the true spirit of the teachings of Sufism and to guide them towards the path of guidance, history tells us that these people have been at the forefront in this field as well. Sarbakf is also just an example, as a mixed sample.

### **Denial of Atheism:**

The founders of the Khanqah of Shur Bazar vigorously promoted the rejection of atheism in the Khorasan region and presented the teachings of the Oneness of God and the Shariat of the Prophet Muhammad (peace be upon him) with rationality and practicality in other regions, including Kabul. These scholars also tried to popularize the teachings in these regions. Khwaja Qayyum Jan Agha Mujaddidi (d. 1330 AH/1912 AD) eloquently rejected atheism in a gathering in Jalalabad and its suburbs and said:

" فرمودند که قبول الحاد و عناد و مخالفت شریعت اسلامیة و حضرات مشائخ و علماء و فقرا عاقبت برای تو نقصانی و ضرری خواهد

نمود<sup>67</sup>"

"He said that accepting atheism, stubbornness, and opposition to the Islamic law, the noble masters, scholars, and the poor will result in harm and loss for you."

It can be clearly seen from the context of the above-mentioned passage that Mullah Shur Bazar, who was one of the founders of the Khanqah, without any fear or danger, in view of religious services, is interpreting rejection of atheism and opposition to the Islamic law and the true scholars as a great harm, and is describing following the Islamic law and following the renowned saints as a sign of guidance. After him, his successors also made long tours of

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the country for the promotion and dissemination of Islamic law and effectively refuted atheism and irreligion along with innovations and denials. And they refuted the new definitions within the religion of Islam, which raised fears of the monotheism of God Almighty being diluted, and made it clear that the attributes of God Almighty are ancient and there is no change in His Name. Noor Al-Mashaikh said in his speech during the establishment of a seminary in Jalalabad:

"اسلام یک حقیقت مثبت است و مبنای دین مقدس اسلام قدیم است جدید نیست قسیمی که حق سبحانه و تعالی قدیم است. کلامش

قدیم است. صفت کلامش قدیم است - این دین مقدس هم قدیم است -<sup>68</sup>"

"Islam is a positive reality and the basis of the holy religion is Islam. It is not modern, as the truth of God Almighty is ancient, His words are ancient, and the attributes of His words are ancient. This holy religion is also ancient."

In fact, the Mujaddidis performed the right of representation of their ancestors in rejecting atheism and considered following the Islamic law and benefiting from Islamic sciences as the center of salvation. The knights of this same path, considering the injunctions of the Quran and Sunnah as the main source, rejected all kinds of miracles, interpretations and interpretations obtained from them and denied them, and by using inference, they denied every kind of theory that was completely against the Sharia. Hazrat Mujaddidi convinced the Muslim Ummah that instead of philosophical interpretations, the injunctions given in the Quran and Sunnah consist of the following three types, which are the precursors to eternal salvation:

1. Commandments that are related to beliefs. Such as monotheism, prophethood, belief in the resurrection, belief in the books, angels, predestination and the Last Day.
2. Commandments that are practical and operative and come into existence through the external organs, hands, feet, ears, tongue, etc. Such as prayer, fasting, Hajj, zakat, jihad, marriage, divorce, buying and selling, trade, agriculture, employment, recitation, remembrance, etc.
3. Commandments that are related to inner morality and good habits. A person performs them with his inner affairs and heart. These include good deeds and morals of the heart. Such as patience, gratitude, trust, self-denial, love, compassion, humility and modesty, contentment with what is good, contentment with what is good, etc., which are called virtuous qualities, and bad deeds and morals of the heart. Such as arrogance, envy, hypocrisy, cowardice, selfishness, greed, etc. These are called vices. In this regard, the Shariah's injunctions have come about adorning the heart with virtues, beautifying the soul, purifying the heart from vices, and purifying the soul.<sup>69</sup>

The Mujaddidis explained in the general and specific aspects of Afghan society that these three types of injunctions are interconnected and that Shariah requires all three, and the Holy Quran does not describe these three types under separate headings, but rather describes them together. Otherwise, each type is described by mentioning a separate name and term.

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In the Khanqa of Shur Bazar, although these saints continued to conduct mystical research such as the Unity of Being and the Testimonies, instead of non-Shariah Sufi interpretations and atheistic speculations, they emphasized making the path and reality subject to Shariah and interpreting all kinds of mysteries and sayings in accordance with the injunctions of the

Quran and Sunnah. He also explained that the purpose of Sharia is that a person should mold his entire life, all his movements and actions, into the mold of religion and present religion in the form of a complete constitution and perfect code for life, and only by molding life on this standard can a person become a perfect believer. He advised the scholars and sheikhs associated with the Mujaddidi khanqah/monastery to clarify the classification of Sharia rules and the differences between them in their respective regions and areas so that the efforts of the false heretics can be realized in time.<sup>71</sup>

Hazrat Mujaddidi clarified in his teachings that in the knowledge of God, the aforementioned classification of rules and their separate titles actually have a secondary and subsidiary status. Which a person can divide into levels and different types according to his convenience and management, so that it becomes easy to understand and explain them, and their differences can also be respected. Thus, this division of the rulings and the establishment of different branches of religion under this division and giving each one a separate formal art form and then forming its principles and promotion and then appointing separate Sharia experts for each art and having these experts serve in this particular field, writing and compiling, the coming into existence of institutions and the experts of each art applying their basic abilities in the service and dissemination of this particular art. Although this entire system came into existence in the times after the Prophet (peace and blessings of Allaah be upon him) and his companions.

With the conquests and the conversion of nations to Islam, large civilized countries and developed civilizations and societies came under the rule of Islam and the domain of Muslims. The Persia and Rome of Caesar and Chosroes came under the rule of Muslims. So Muslims came out of the simple social and cultural life of the Arabs and came into contact with these large civilized societies and worldly developed nations at once. New things came to the fore, and they came into contact with different ideologies and cultural methods.<sup>72</sup>

The Mujahideen scholars said that when the call of the army of Islam was heard in the Afghan society in the seventh century, the situation here was somewhat different. This situation was a challenge for the Muslim community in general and for the scholars, the heirs of the Prophets (peace be upon them). Although the Quran and Sunnah contain all the principles and laws that are sufficient for every aspect of humanity's life until the Day of Judgment. But applying these principles to the new events and incidents and looking at each and every aspect of the practical, collective and social life of these modern civilized societies in the context of the principles of Sharia, testing them on the criteria of Islam and deciding whether they are right or wrong and deciding to what extent something can be justified by amendment.

This was a very extensive and precise task. Then, with his own noble soul, he breathed the true spirit of morality and spirituality into these societies and nations and gave them the full color of Islam. Just as the companions were raised by the company and training of the Prophet (peace be upon him) and the followers were raised by the company and training of the companions (may Allah be pleased with them), their importance was no less. For this task, the laws of the government and the state system, although it was the state system given by Islam itself, were not sufficient. Rather, it was necessary that the scholars and reformers voluntarily complete this process at the social level through the formation of individuals, that is, the character formation of the individuals of the society, because no matter how many

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arrangements the state and government make and organize collectively as much as possible, it can make the society externally bound by the rules.<sup>73</sup>

While the nature of the training of Islam and the sheikhs is that it begins the process of reform by training the individual and creating a relationship with Allah in his heart, igniting the spark of God-fearing and self-accountability. When individuals are prepared and form a society and a nation on this strong foundation, the structure of the individuals, institutions and government system of this society comes into existence with great durability and stability. Institutions are provided with individuals with exemplary character and integrity and form better administrative affairs. On the one hand, these individuals worry about their hereafter by keeping in mind the requirements of spirituality, and on the other hand, they make the society an ideal society in the worldly sense through their character, character and actions. Now, it is necessary to create this strongest motivation within individuals, which consists of God-fearing and self-accountability, and due to which the society formed by these individuals is comprehensive of all kinds of worldly and hereafter happiness. For this, there was a need for permanent institutions and leaders who were fully immersed in the color of Sharia and who could then establish a system for training individuals on the Prophetic path. Keeping this context in mind, Hazrat Mujaddidi popularized his da'wah and social style in the Khanqah of Shur Bazar, which yielded significant results in overcoming false ideas.<sup>74</sup>

During religious and spiritual tours throughout Afghanistan, wherever the Mujaddidi sect was prominent and was promoting the growth of Afghan society with the material of guidance, the Mujaddidi of Khanqah Shur Bazar not only maintained contacts with them but also considered invitation and guidance, and especially Sufism, as the very motto of Islamic culture, and considered it a lamp derived from the lights of the Prophethood, which, if introduced in society, would make significant progress in curbing misguidance and promoting morality and piety in civilization. Muhammad Ibrahim Mujaddidi, known as Zia al-Mashaikh (d. 1399 AH/1979 AD), emphasized the need and importance of Sufism in an important training session held at Khanqah Qila Jawad.

"علم تصوف در اسلام طبق آثار منصوب و ماثور که با حساب توأثر معنوی رسیده یکی از شعب بزرگ ثقافت اسلامی بوده و در هر زمان که از نقطه نگاه تاریخ با معان نظر دیده میشود آثار تصوف در امت سابقه معلوم میگردد امت اسلامی که خیر الامم است و پیغمبر شان ذات مقدس رحمة للعالمین علیه السلام میباشد شان خاصی این امت برگزیده در سلسله تصوف دارند که اصول آن از انوار نبوت مقتبس گردیده"<sup>75</sup>

"The science of Sufism in Islam, according to the written and transmitted works, which, according to the spiritual continuity, have been one of the great branches of Islamic culture, and in every time that is viewed from the perspective of history with meaning, the traces of Sufism in the previous nation are known. The Islamic nation is the best of the nations, and its Prophet is the Holy One, the mercy of the worlds. The special glory of this chosen nation in the field of Sufism is that its principles are derived from the lights of prophecy."

These are the key words from which every general and specific person of Afghan society has taken great pleasure and began to consider Sufism an important part of Islamic culture. Moreover, the principles and teachings of Sufism, which are derived from the lights of prophecy of the Prophet, the mercy of the worlds, are in fact like a beacon for any society. The Mujaddidi men have convinced us that even by studying history in depth, it becomes clear as

day that the distinguished personalities of the Ummah adopted Sufism, rather than establishing its principles and regulations, making the Holy Shariah the most important part and making the secrets and details, lights and manifestations and the place of piety derived from it the standard and source of the Quran and Sunnah.<sup>76</sup>

Ibrahim Jan Mujaddidi Shaheed (may Allah have mercy on him) made long journeys to Afghanistan on the orders of his esteemed father Noor Al-Mashaikh Mujaddidi (may Allah have mercy on him) and on his own authority, he made a firm intention to publish the work of his grandfather Amjad Khwaja Safiullah Mujaddidi (may Allah have mercy on him) Latif Makhzan Al-Asrar Ahmadi Fi Kashf Al-Asrar Mujaddidi (may Allah have mercy on him)<sup>77</sup> so that this book could be widely read in all the famous monasteries and madrasas of this region, thereby increasing the interest in Sufism in the society. The general order of remembrance, the effectiveness and uniqueness of the Mujaddidi path in the four series, and the emphasis on publishing this book to facilitate the path of conduct, so that scholars can directly benefit from it and benefit the general public from its essence. Zia al-Mashaikh Mujaddidi (may Allah have mercy on him) is as follows:

"اصول تصوف که بچیث یک علم و معرفت مستقل دانسته میشود همین سلاسل اربعه میشود بران احاطه نموده که طرق دیگر از همین اصول، فروعات را استنباط نموده اند۔ برای اینکه ترتب اذکار طرق مرتباً در یک رساله محفوظ باشد ضرورت زیاده بدان محسوس میگشت لذا رساله مخزن الانوار فی کشف الاسرار یگانه رساله موجز و مفید است که ترتب اسباق علم تصوف را که در طرق اربعه آمده در برگرفته و بتیامر معنی از ان بحث عالمانه نموده و البته منقول عند آن در تصوف مستند است۔"<sup>78</sup>

"The principles of Sufism, which are considered as an independent science and knowledge, are covered by these four series, so that other paths have derived their branches from these principles. In order for the order of remembrance of the paths to be preserved in a single treatise, there was a greater need for it. Therefore, the treatise Makhzan al-Anwar fi Kashf al-Asrar is the only concise and useful treatise that contains the order of the lessons of the science of Sufism that have come in the four series in a comprehensive manner and in full meaning from that scholarly discussion, and of course, the quotations made there are authoritative in Sufism."

Going beyond the differences of opinion, the publication of a magazine was organized and supervised in accordance with the principles of the Four Chains, in which Sufism was introduced as a regular art of knowledge and understanding. In which the methods of behavior and thoughts were combined and made an integral and useful part of society, in which the heart of every common and special person could be captured in a scholarly and unwise manner and the truth of Sufism could be strengthened to the maximum extent.

The creatures who directly gained grace from the company and training of this khanqah/monastery of Kabul, which was irrigated from the pure fountain of nature and the holy law, achieved such a level of benevolence that they began to reach the ascension of the state of servitude and servitude. Those who were leading the society towards war, conflict, murder, looting and exploitation in every way, within a short time their character started changing and they started becoming the precursor of growth instead of the disease of the society.<sup>79</sup>

In the 1970s of the twentieth century, the founders of the Khanqah of Shur Bazar, with their own noble souls and through the mediation of their sons, struggled to convince every region

of Afghanistan, through various Sufi treatises, the writings of Imam Rabbani and the writings of the Infallibles, good morals and great efforts, that by adopting the status of Ihsan, the conscience of studying the true spirit of the Quran and Sunnah is created, and the believing servant gains the special companionship of Allah Almighty and His greatness and greatness in his heart, and this condition becomes firmly established in the nature, just as the companionship and training of the Holy Prophet (peace and blessings of Allah be upon him) had taken the companions from where to where, for this reason the title of companion and the position of companionship of this holy community The recognition and their capital became a source of pride. Similarly, their successors and followers undertook to spread these spiritual and inner perfections from generation to generation.

On this basis, Mujaddid Alf Sani and the Mujaddidi followers played a militant role in three centuries and not only established the foundation of Islam in the four corners of the world but also gave a sting of heavenly guidance to the darkness of the misguided. As a result, Islamic teachings were revived in Darul Kufr India, but also in the Khorasan region, every Mujaddidi khanqah/monastery rejected blasphemy, atheism and philosophical distortions and clearly explained the true teachings of the Quran and Sunnah, the profound effects of which are still visible in Afghanistan today. Professor Dr. Cf. Bo Utas was very impressed after his detailed meeting with the sufis of various monasteries of Afghanistan, especially the Shur Bazar Khanqah in Kabul. He considered it a real privilege to attribute his research and writing to these same Mujaddidi monks and is quoted as saying:

“I dedicate this simple presentation to the memory of those pirs, some of them remarkable men and probably all of them now gone.”<sup>80</sup>

In the turbulent times of the 1970s and 1980s, the effects of the civil war in Afghanistan were looming on the horizon and the fruits of brutality and barbarity were slowly moving towards their destination, but these gentlemen were busy serving the knowledge of religion with their body, mind, and wealth, simply to achieve the pleasure of God. The arrest of the Mujahids and the arrest and martyrdom of scholars and clerics across the country awakened the people of Afghanistan and brought them to a decisive turning point, realizing that the Russian government is actually a tyrannical force that wants to eradicate Islam and establish a system of infidelity in Afghanistan and is actively implementing Marxism, socialism and the sophistry system. These events increased the tendency of intense hatred and anger against them among the Afghan people. In Khorasan, Bukhara and Turkmenistan and other Islamic countries where small battles were still going on, the arrest and martyrdom of these Mujahids turned the situation into a jihad in Afghanistan, and the Afghan youth became determined to destroy the USSR and to expel it from Afghanistan. The people of the region unanimously agreed with the fatwa of the scholars and clerics that these Russian communists are Coptic Khorasans, that is, pigs, and declared their killing as a direct duty and boldly carried out the fatwa of jihad.<sup>81</sup>

### **Conclusion:**

In the context of the Mujaddidi Sufis of Khanqah Shur Bazar’s obedience to Allah Almighty, complete obedience to the Sunnah of Mustafa (peace be upon him), the propagation of the religion of Islam and the efforts made for the unity and solidarity of the Islamic nation, at that time, Afghanistan was facing countless challenges such as atheism, secularism and the

influence of world powers to implement and comprehensively expand the religion. In the twentieth century, the profound effects of these powers were also being exerted on the region with full intensity. The identity of the religion was being distorted and the beliefs of Islam were being painted in the colors of modernity, women's liberation and atheism. The impression was becoming widespread that the state would be alienated from the original nature of the religion and the ways of Islam. The teachings of Sufism and madrassas would also fall victim to misguidance and only cause sedition. Then, the Mujaddids from Kabul created a passion to uproot all these seditions.

They explained the Islamic rules to the common people and the nobles with understanding and wisdom. They influenced the political decisions of the kings of the time and gave orders to correct them in accordance with the Quran and Sunnah and warned them to protect the religious and economic policies they had made from the false ideas of the outsiders. They also emphasized the reform of beliefs by correctly interpreting the Sharia of Muhammad (peace be upon him) and taught society to follow the eternal and universal teachings of the Holy Prophet (peace be upon him).

**Recommendations:**

1. The Sufis of Khanqah Shur bazar preached the intellectual teachings of obedience to Allah Almighty and obedience to the Messenger of Allah (ﷺ) and advised to act on it. These Sufis made beautiful efforts for the spread of Islam and the unity and solidarity of the Islamic nation. These Sufis faced challenges such as atheism, secularism and the influence of world powers to implement and comprehensively expand the religion in Afghanistan.
  2. In the twentieth century, there was a strong effort in Afghanistan to distort the identity of religion and paint the beliefs of Islam in the colors of modernity, women's liberation and atheism. The impression was becoming widespread that the state would be alienated from the true nature of religion and the ways of Islam. In this situation, the Sufis of Khanqah Shur Bazar explained the identity and beliefs of religion in Afghanistan in a comprehensive manner and enlightened Afghan Muslims about the reality of the problems of modernity, so-called women's liberation and atheism.
  3. When it was feared that the people of the monasteries and madrasas would also fall prey to misguidance and become a cause of sedition, the Sufis of the Revival from Kabul uprooted all these seditions. They influenced the political decisions of the kings of the time and ordered them to be corrected in accordance with the Quran and Sunnah and warned them to protect the religious and economic policies they had made from false ideas.
  4. The Sufis of the Khanqah of Shur Bazar emphasized the reform of beliefs by correctly interpreting the Shariat of Muhammad (peace be upon him) in Afghanistan and taught the society to follow the eternal and universal teachings of the Holy Prophet (peace be upon him).
  5. It is necessary to understand the difference between tradition and innovation and to highlight the teachings of religion and sincerity of action of the noble Sufis so that the Muslim generation can distinguish between truth and falsehood.
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