

# Impacts of *Mujahideen* Movement on Sub-Continent & Independence Movement of Pakistan

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## ABSTRACT

**Aim of the Study:** The study aims to examine Mujahideen Movement of Sayyid Ahmad significant impacts not only on the Muslims of subcontinent but also on the independence movement of Pakistan

**Research Methodology:** The data has been collected through different books, research papers and other web sources. Then the data has been analyzed to draw proper conclusion.

**Results:** The paper finds that though the movement was unsuccessful in obtaining freedom from the Sikhs and the British *Raj*, but they provided a clear path and transmitted a powerful message to the Muslims of the Indian subcontinent to win liberation by all necessary means necessary.

**Conclusion:** Overall the study shows that Sayyid Ahmad's followers and descendants who in addition to introducing religious and social reform, fought against the Sikhs and eventually the British. The study concludes that through this movement, spirit of Islamic nationalism was inculcated among the Muslims of subcontinent that helped in the development of two nations theory and ultimately establishment of Pakistan.

**Keywords:** Mujahideen; Movement; Sub-Continent; Impacts; Frontier Regions, Jihad.

## Introduction

A movement is described as the activities or endeavors of a single individual or group of people who get together to bring about change, accomplish objectives, or advance their common political, social, artistic, or religious views. Such movements abound in human history, some of which achieve their goals and others failed to do so. One such example in the context of the Indian subcontinent is the *Mujahideen* movement, which was started by Syed Ahmad in northern India. The Muslims of sub-continent were lagging behind in every aspect of life in nineteenth century that compel Sayyid Ahmad to work for their betterment.

In the second decade of the nineteenth century, Sayyid Ahmad emerged on the horizon. He had travelled widely and was from the middle class, so he was aware of the complaints of both the common Indians and the nobility. On the basis of his personal initiative, he mobilized the *Jihad* Movement. His early tactics

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included sermonizing in various areas that typified the movement's pioneering spirit. After some initial success, he turned his peaceful movement into violent resistance against the "infidels." Sayyid Ahmad formed a mass movement not just to alter society but also to engage in violent combat with the Sikhs and the English (Rauf, 2005).

Mujahideen movement had significant impacts on the Muslims of Indian sub-continent. Through this movement he raised demands like spiritual purification, reinvigorate laws of *Sharia*, rejuvenate Quranic incrustations and *Sunna* that spurred the spate of religious, social and educational organizations. Mujahideen also established Bait-ul-Maal for which money was collected through *Usher* and penalties. This movement was crucial to the Muslim Renaissance in the Indian Subcontinent. Muslims were inculcated with the spirit of Islamic nationalism through the *Jihad* Movement which led to the development of the Two- Nation Theory and the establishment of Pakistan. The *Mujahideen* movement made a great contribution to India's Muslim society progress and transformation. Mujahideen movement has made significant contributions in intellectual, academic and physical field. A significant contribution made by this movement was to reform society and purge it of all types of *Shirk* (Pantheism) that had penetrated Muslims due to Hindu influence (Saeed and Azhari, 2019a). Many similarities exist between the Pakistan Independence Movement and Tehrik Sayyid Ahmad Shahid. The present madrassah network in Khyber Pakhtunkhwa is a legacy of Sayyid Ahmad's *Jihad* Movement. In 1946 referendum of NWFP, the leaders of this movement participated against the Bacha Khan Movement (Pakhtunistan).

After the martyrdom of Syed Ahmad at Balakot in 1831, his movement survived due to untiring efforts of his adherents setting the way for succeeding Indian Muslim efforts for the foundation of Pakistan. The *Mujahideen* Movement successfully reinforced Muslims' efforts to protect their identity, history, worship, and freedom.

Since the principal objective is to examine the impact of Jihad movement on sub-continent and independence movement, the study ensues to explicate its arguments in the subsequent order. The succeeding section studies the rise of Mujahideen Movement in sub-continent. The third section uncovers the preparation of Jihad movement from Sayyid Ahmad Shaheed. The next section unpacks the impact of Jihad movement on sub-continent. The following section highlights achievements of jihad movement. Finally, the conclusion outlines the fundamental arguments to wrap-up the whole debate.

### ***Emergence of the Mujahideen Movement***

In the thirteenth century Hijri, Muslims in India had reached the lowest point in terms of their political, religious, and spiritual standing. The Mughal Empire had busted and the East India Company and its allies had sway over entire India. Punjab and Afghanistan were ruled by Sikhs. Delhi and its surrounding areas were attacked by Marathas and Sikhs. Muslims' political clout had plummeted to new lows as many immoral and heretical acts became a fashion thus shattering their spiritual core.

Alcohol was freely available and drunken orgies were common among both the wealthy and the impoverished (Mahmood et al., 2014). Shiite and non-Islamic customs were widely practiced in "Sunni" society and most of its citizens had forgotten about the Islamic tradition known as "*Sharia*." The injunctions of the Qur'an and "traditions" were not observed in literate and reputable Muslim societies. Due to social conventions widow remarriage, female inheritance and customary greetings were all prohibited (Uddin, 2003).

For Islam and Muslims in India, the first half of the thirteenth century is historically important. Scholars with in-depth knowledge of Islamic teachings and those with prior knowledge of literature and poetry, teachers with encyclopedic knowledge and advanced Sufis were engaged in preaching, publishing and data compiling, while schools and *madrassas* were packed with students and followers. However, it cannot be ignored that the wisdom accumulated by their forefathers was rapidly depleting due to a lack of replenishment. There was no further development or extension while there were geniuses in various fields of study and their talent was being wasted due to a lack of direction (Nadwi, 1974).

There was an immediate need for an individual or group of people who could harness these people's abilities and guide them in the right direction. The leadership who would bring comfort to the downtrodden and enliven the spirit of faith; who would have foresight; who will exemplify all of the virtues that an 'imam' of his time may have. In the universe of "ulama" and sages, Syed Ahmed was the most qualified person for this special honor (Uddin, 2003).

India was ruled by the British at the time. Muslims lacked an Imam or Caliph to proclaim *Jihad* since the rulers were obedient to the British East India Company. Consequently, those who gained some favor from British law referred to it as "Dar-ul-Islam (*dominion of Islam*)," while those who suffered referred to it as "*Darul Harb (where Muslims are in minority and are persecuted)*" (Hardy, 1972)." Shah Ismail Dehlavi wrote in his book *Sirat-e-Mustaqeem* that a major part of modern-day India has been "*Dar-ul-Harab* (Ismail, 1954)."

*Jihad* and "Sirat-e-Mustaqeem was at the forefront of Syed Ahmad's movement (Ismail, 1954)." When it was time to engage in *Jihad*, the Muslim kings, the government and the feudal elite provided financial support but refused to join him on the front lines. Clerics and middle-class made up a large portion of the 8,000 Mujahedeen (soldiers) who followed him because they believed that they would reap both spiritual and material rewards. Some kings especially of states of Tonk, Rampur, and Gwalior, backed him because they knew that the British would not intervene. Without the permission of the British, none of them should have joined the cause (Hardy, 1972).

### ***Inspiration and Jihad Preparation from Sayyid Ahmad***

The teachings of Shah Waliullah and his concepts of reform and emancipation in Muslim culture had significant impact on Sayyid Ahmad Shaheed. Shah Waliullah's ideas of Islamic state and spirit of Jihad significantly influences Sayyid Ahmad and he sincerely carried on Shah Waliullah's concept of Islamic revivalism. Due to his innate tendency for *Jihad*, he was recruited in the army of Nawab Amir Khan, governor of Tonk, at the age of seventeen. Syed Ahmad acquired military strategy, tactics, and discipline during his service in the army. This experience helped him to excel in the field since he rose to the position of military commander. Syed Ahmad was a firm believer in countering non-Muslim forces global ascendancy. After Tonk' army was defeated by the British, Nawab Amir Khan abandoned Tonk army and refrained from fighting for independence (Ismail, 1954). When no one else would, Shah Wali Ullah *Muaddith* Dehlavi's family resolved to stand up against British imperialism. For this purpose, they started preparing the minds of their pupils for Jihad and resistance (Saeed and Azhari, 2019a).

Syed Ahmad had a grave desire for Islam to rule the world once again. He concluded that the lack of commitment to *Jihad* and sacrifice for Islam was the main factor contributing to the domination of non-Muslim powers in India (Sultana and Bibi, 2020).

Although he was shocked by the defeat of the Muslims, he believed that neither the Mughal emperor of Delhi nor the Muslim governors of the Indian provinces were capable or willing to engage in jihad in order to build an Islamic empire. They refused to do so in order to maintain their luxurious lifestyles and material advantages. He was convinced that he would have to take charge and make decisions in these circumstances. For this reason, he started a massive outreach campaign to spread the spirit of jihad among Muslims. He travelled to cities and villages all over the Indian subcontinent, inspiring people from all backgrounds to join the *Jihad*. A letter from Syed Ahmad to Shah Mehmood, the Sadozai king of Afghanistan, outlines his opinions. In his writings, he argued that God's chief commandment is to support *Jihad* and put down rebellion at all times and in all places particularly when non-believers' criminal behavior has reached to a point where all Islamic rituals have become outmoded, political unrest has been caused in Islamic states, and the seeds of dissension have been sown among Muslims (Khalil, 2000).

In 1821 AD, he and his 753 companions set off for *Hajj* (Mehr, 1981). All Muslims who can afford it are required to perform the *Hajj*. However, Muslims in India have forgotten this commitment. Syed Ahmad chose to resume his *Hajj*. Where the *Ansars* of Madina pledged of fidelity to the Holy Prophet (PBUH) at

Mina, following *Hajj*, he took the promise of *Jihad* from his followers. Three years after his return from the Hajj, he set out to reform Muslim culture and to get his followers ready to migrate for *Jihad* in the trans-Indus tribal areas (North West Frontier) (Khalil, 2000).

## **The Impacts of Mujahideen Movement**

A genuine attempt to restore Islamic grandeur in the subcontinent, the *Mujahideen* movement was put down at Balakot in 1831. Sayyid Ahmad and his companion have been martyred in their efforts to establish divine will. They gave everything in order to rescue Muslims (Sargana et al., 2015). Although the movement's immediate purpose (to abolish Sikh control) was not achieved, nevertheless, it greatly influenced Muslims and forced them to reconsider their own identities, independence, and the revival of Islam which culminated in the establishment of Pakistan (Sultana and Bibi, 2020). These *Mujahideen* served as role models for those who later on fought for Pakistan. This movement was a driving force behind the Muslim Renaissance, advocating for the two-nation idea and improving Muslim society. Later, the *Mujahideen* Movement had an impact on all major Muslim social, political, and reform groups. The struggle for Pakistan's independence was significantly impacted by his Jihad movement.

### **a. *Mujahideen Movement and the War of Independence***

The entire uprising that resulted in the independence war was greatly aided by the *Mujahideen* movement. Mian Muhammad Shafi, while appreciating the role of *Mujahideen* in the War of Independence of 1857, claimed that Syed Ahmad's fire was neither extinguished nor cooled down. They were the people who incited the Hindus and Muslims to revolt against the British in 1857. They ignited a fire that quickly spread across the subcontinent. (Sargana et al., 2015). The *Mujahideen's* demeanor in this battle refuted the notion that they battled primarily against the Sikhs and not against the British. In order to establish Muslim rule in India, the *Mujahideen* fought against the Sikhs and the British (Qadir and Atlas, 2014).

### **b. *Having an impact on the Two Nation Theory***

The *Mujahideen* movement is important for India's Muslim Renaissance. The advancement of the Two-Nation Theory as well as the betterment of Muslim civilization were both facilitated by this *Jihadi* movement. Its leaders fought tooth and nail against the Muslims' adoption of non-Islamic traditions in India (Saeed and Azhari, 2019a). Among the movement's founders and leaders were scholars, saints and reformers. Their attitude toward the Qur'an and Hadith was unmistakable. After a careful examination of the *Mujahideen* movement, we can see that the main objective of the movement was not to build an empire or a government but to change Muslim society and free the Muslims from the oppression of the Sikhs and the British. The following are some key points concerning this movement;

First and foremost, the *Jamaat-e-Mujahideen* preferred to protect Muslims from Sikh and British rule instead of establishing their own government on the Indian subcontinent.

Second, they had no intention of enslaving the local Indians; rather they wanted to create and co-exist with a just government with them.

Third, they intended to fight the East India Company in India but their movement was obliterated in the meanwhile (Husain, 2010).

It's also crucial to remember that the movement was an effort to preserve Muslim rule in India rather than a rebellion against the Mughal Empire or a parallel group. The Mughal Empire was crumbling and powerless to protect the lives and beliefs of Muslims. New actors in the rule including the Sikhs, Marathas, and East India Company, seized control of many Muslim regions; the *Masjids* were used as horse stables by the Sikh soldiers. The sacredness of Muslims was not safeguarded (Husain, 2010).

Moral and ethical standards had vanished. In the eighteenth century, the Mughal Empire was coming to an end. Muslims had only a semblance of political power. As a result, Muslim society lost its Islamic tint which was already weak due to Hindu culture and ideology. Regardless of its core position on *Jihad*, the

*Jihadi* movement played an important role in defining and changing Muslim theology (Saeed and Azhari, 2019a). The leaders of Sayyid Ahmad Shaheed's movement actively promoted the Two Nation theory because their efforts were made for the benefit of the Muslim and Islam and not for their own personal gain. The movement of Sayyid Ahmad has not only significant impacts on Muslim social, political, religious, and reform movements but also on Pakistan independence movement (Husain, 2010).

### **c. Social Impacts of the Movement on the Subcontinent**

The *Mujahideen* Movement significantly improved and transformed Muslim society of the Indian subcontinent. The Syed Ahmed movement has much to contribute in the fields of academia and physical activity. For example, in 1818, a *Fatwa* was published by certain so-called *Ulama*, exempting Muslims from performing the *Hajj* because of the dangers at sea (Nadwi, 1974). Then Sayyid Ahmad proclaimed that he along with other Muslims would fulfil this obligation. The Muslim authorities had the responsibility of opening the *Hajj* door for Muslims but they lacked the strength and authority to do so (Saeed and Azhari, 2019a). Despite the fact that the movement faced shortage of resources in that critical situation, still it was successful in influencing the society of subcontinent.

The movement also played pivotal role in eradicating non-Muslim traditions and rituals and purifying Muslim culture as Muslims were engaged in different shirk practices as a result of Hindu influences. Mawlana Mehr asserts that due to Hindu pressure in India, Muslims weren't ready to remarry their widows. With the strong support of his family and friends, he bravely intervened to put an end to this abominable practice (Mehr, 1981). Another significant intellectual contribution of the *Jihad* movement was the purification of Muslim culture from all forms of *shirk* which as a result of Hindu influence Muslims had adopted. They would not be able to partake in *Jihad* until they gave up *Shirk* and *Bid'at* (heresies) (Shaheed, 2009).

This movement was intended to ethically purify Muslim culture from bad habits, pantheism, and heresies, while attempting to defend Muslims in India against Sikh and British control. In a crucial and challenging situation, they were successful in keeping Muslim society from not embracing non-Muslim norms. As a result, this movement is seen as a pivotal episode in the development of the Two-Nation Theory and the Independence Movement. Nevertheless, this movement was not given the attention it deserved by the Muslim community of the subcontinent. If it would have succeeded, the map of the Indian subcontinent would have been altered.

In India, they attempted to propagate the Two-Nation Theory. Their most important accomplishment was establishing a distinction between the Hindu and Muslim communities in the subcontinent. Due to their efforts, Muslims became more devoted to the Qur'an and Sunnah. They began to walk on Sunnah's footsteps. Due to the aforementioned facts, this movement is regarded as the Two-Nation Theory's missing part in relation to the Pakistani Independence Movement.

### **d. Comparative Analysis of Mujahideen and Pakistan Freedom Movement**

The Sayyid Ahmad Shaheed Movement had an impact not only on the Muslim world as a whole but also on the subcontinent (Chaudhari, 2001). This group actively participated in the struggle for Pakistan's independence. It is false that Sayed Ahmad and his friends' murders led to the Tehrik-e-*Mujahideen's* defeat at Balakot. This movement fought against the British *Raj* until the twentieth century.

There are several similarities between the *Mujahideen's* movement and Pakistan Independence Movement. The movement's main objectives include the creation of a separate Muslim state; representation and defense of Muslims on the Indian subcontinent; defense of Tawhid and Sunnah; and reform of Muslim society (Mehr, 1981). These ideas are almost exact replicas of the objectives of the Pakistan Independence Movement in 1947. The movement of Sayyid Ahmad Shaheed had an impact on Pakistan's honorable leadership, particularly Allama Muhammad Iqbal, the poet of the East. He frequently lauded Sayyid Ahmad Shaheed's movement in his revolutionary poems. In his mesmerizing poetry, he argued that while a believer can fight for Allah even without weapons, a nonbeliever typically uses swords and other weapons. Quaid-

e-Azam Muhammad Ali Jinnah's struggle and statements as the major figurehead of the Pakistan Independence movement also contributed to the strengthening of these ties. Pakistan was established on the day that the Indian subcontinent's first Hindu converted to Islam (Saeed and Azhari, 2019b). Both movements had a common goal of overthrowing of the British and the establishment of an Islamic state. Their approach was the sole difference. One group went for a democratic, peaceful course, while the other adopted a "*Jihadist* attitude".

When Congress took over the provinces in 1937, it helped Indian Muslims understand the party's actual goals. The *Mujahideen* then started to support the Muslim League and took up the cause of Pakistan (Husain, 1957). According to the Indian National Congress and its nationalist Muslims, the *Terik-e-Mujahideen* is allegedly an armed wing of the Indian Muslim League (Puri, 1982). Historical records show that they frequently assisted one another, even though the Indian Muslim League leadership never claimed ownership of them.

Wazir Abadi sheds light on the role played by the *Mujahideen* in the creation of Pakistan. He contends that the *Mujahideen* movement was crucial in resolving these issues because they viewed them as a major *Jihad*. In order to defend Muslims from the United India movement and nationalist rhetoric, the *Mujahideen* made several journeys to India (Abadi and Elahi, 2004).

The *Mujahideen* contributed to the foundation of Pakistan with their money, blood, and preaching. Fazal Elahi claims that the *Mujahideen* actively contributed to easing the collective and national difficulties of the Muslims of the subcontinent. All the other groups' services paled in comparison to theirs. Their involvement was limited to supporting Muslims in the building of an Islamic state.

Pakistan's foundation was built on political struggle and substantial sacrifices. Muslims in Pakistan made untold sacrifices to win independence from the British (Mehr, 1956). The Pakistan movement has a closer relationship with the *Mujahideen* Movement. The *Mujahideen* of Sayyid Ahmad Shaheed and the valiant martyrs whose blood they shed laid the foundations of Pakistan. We might conclude from these factors that this movement played a role in Pakistan's establishment.

#### ***e. The Movement's Impact on the North West Frontier***

He started a reform effort to get rid of Bida'at in society since he was a revolutionary thinker. According to his reformist Islam perspective, he made an effort to purify Islam culture. Sayyad Ahmad desired a Quranic and Sunnah-based *Khilafat*. The *Jihad* movement had overwhelming implications for all the Muslims of the subcontinent especially for the Pashtuns of the NWFP.

The *Mujahideen* Movement left a lasting impact on the local population. Years had passed since there had been no strict government control over the NWFP when Sayyid Ahmad first arrived there. The plains were under the power of various civilizations that attempted to conquer Pakhtunkhwa. Earlier Mughal attempts to impose tight control on the Pashtun tribes (1526–1707) had failed. The people of the tribes normally attacked colonial militaries as they passed across mountain passes. They were never subject to any outside power and the government's refusal to collect taxes guaranteed their liberty (Hardy, 1972). Historically this land was administered by a local king and previous rulers evaded interfering in tribal issues such as village management (Haq et al., 2005).

Jihad movement has also influenced the people of this region. When people forgot the teachings of Islam, religious practices in Pashtun community were governed by certain rights and Pushtun traditions. (Mehr, 1981). They were questioned by Sayyid Ahmad who urged them to renounce pagan customs since the Pashtuns' emotional dedication to religion did not broaden their worldview and they were constrained to only performing specific rites.

In recent decades, Pakistan has seen the emergence of reformist Islamic movements and their militant offshoots. Afghanistan and Kashmir are ideologically linked to the *Mujahideen's* struggle. The Deobandi School of Thought built numerous institutions in Khyber Pakhtunkhwa, the first of which was *Dar-ul Ulum*

Haqqania. The *Jihad* Movement of Sayyid Ahmad had an impact on them. Haqqania students took part in the Afghan war against the Soviet Union and later helped the Taliban and *Mujahideen*. During the Taliban administration in Afghanistan, a number of Dar-ul-Ulum alums remained on important positions. They viewed the Kabul's capture as successes in the protracted battle for the establishment of an Islamic Caliphate based on the Islamic teachings and the spread of Islam throughout the world (Aziz, 2010). Supporters of the Taliban in Pakistan are convinced that Kabul will eventually become Islamic *Caliphate* and that the slogan "Allah o'Akbar" will soon be audible throughout the entire world and that Islamic rule will soon be established.

Many twentieth-century militant organizations such as *Hizb-ul-Mujahideen*, *Jaish-e-Muhammad*, *Harkat-ul-Ansar*, *Lashkar-e Tayyiba*, and others pursued the teachings of Sayyid Ahmad and established training camps in Mansehra and Kashmir. In Mansehra, near Jabba Mor, the *Jaish-e-Muhammad* ran a training camp known as the Madrassah Sayyid Ahmad Shaheed. Every two weeks, Masood Azhar, the previous head of *Jaish-e-Muhammad*, visit the training center. He delivered moving speeches about the importance of *Jihad* and the atrocities committed by the "enemy of Islam." On such occasions, *Ulama* visited their camp and delivered remarks about the need for *Jihad* (Qadir and Atlas, 2014).

With Shah Wali Ullah, the learning of Qur'an and Hadith were initiated in Delhi that spread across the country. The case of the North-West Frontier was somewhat unique in this regard (Graham, 1993). Religious knowledge was primarily obtained via a number of specialist writings including the Khulasa, Munyat Ul Mussali, Quduri, and other works on jurisprudence. When they were residing in the North-West Frontier, *Jihad* Movement leaders started imparting lessons on the Qur'an and Hadith. Such meetings are claimed to have attracted a large number of *ulama*. With the passage of time, numerous local ulama started imparting their knowledge of the Qur'an and Hadith (Robinson, 2008).

*Jihad* and *Hajj* were not common practices in that period. Only a small number of people were participating in *Jihad* or were performing *Hajj*. After moving to the North-West Frontier, Ahmad and his *Mujahideen* turned their attention to *Jihad*. Because their major concentration remained on *Jihad*, this history has been passed down to all communities in the region. These all groups claimed that jihad was the only means of solving all issues. Suragh-e-Haqiqat by Muhammad Masud Azhar contains such examples. Surprisingly, some of the compositions are based on speeches given in various locations along the NWF (Qadir and Atlas, 2014).

*Bait-ul-mal*, an economic organization was also established by the *Mujahideen*. Due to the consistent streams of income from *Usher* and fines, the tax on agricultural products was made mandatory. *Usher* was previously not paid to the state on a regular basis but rather as a sum presented to the king through heads. The *Mujahideen* took the help of tahsildars to collect *Usher*. Because *Mujahideen* saw how difficult it would be to collect *Usher*, a group headed by Maulvi Muhammad Hubban along with Shah Ismail and Abdul Hamid Khan was sent to do so. The creation of the *Bait-ul-mal* and the imposition of *Usher* were foreign to Pashtuns. Sayyid Akbar Shah, a devoted Mujahideen supporter who eventually served as governor of Swat (1850–57) collected taxes from the Swat population to pay for war costs (Rome, 2008). The *Mujahideen* also collected *Usher* from the villagers of Nandi Har after the fight of Balakot. During Sayyid Abdul Jabbar Shah's authority in Swat (1915–17) and afterwards under the Mongols he used the same collection method (Rome, 2008).

## **Achievements of The *Mujahideen* Movement**

### **a) *Revitalizing Jihad***

The greatest achievement of Sayyid Ahmad Shahid was the restoration of *Jihad*, a core Islamic tenet that have been forgotten as being unachievable and no longer binding on Muslims. It is only permissible to refer to the Qur'an, hadiths, and the life stories of the early Muslims who struggled for the glory of their religion (Mehr, 1981). Muslim rulers frequently used the spirit of *Jihad* for personal benefit ignoring its purposes and injunctions maliciously. On the other hand, many people active in the promotion of religion and morals

were either too focused on their purpose or lacked the ability to reinvigorate it. (Nadwi, 1979). Sayyid's *Jihad* movement resurrected a long-forgotten Muslim responsibility. It had an impact on the aptitudes and inclinations of Indian Muslims, as well as their thoughts and literary creations.

**b) *Revival of Imam***

The Sayyid's restoration of *Imamat*, a crucial aspect of Islamic governance that Muslims had abandoned since long is another noteworthy achievement. Muslim turned into a chaotic mob in the absence of guiding and protecting authority. Muslims were warned that without the guidance of an Imam or other virtuous leader they cannot live or die. At a period when Muslims in most parts of the world had abandoned the Prophet's Sunnah also a mandatory requirement for any Muslim, Sayyid Ahmad resuscitated it.

**c) *Renewal of the Hajj's Vanishing Practice***

If Sayyid had merely brought back the above mentioned two essentials but long-forgotten Islamic doctrines, this alone would have been sufficient to establish him as a genuine reformer in the eyes of Muslims but he also performed several more acts that elevated him to the ranks of Islamic history's most memorable personalities. Sayyid Ahmad has to his credit resurgence of the fast-disappearing *Hajj* tradition. Due to anarchy and the risks of sea travel, Indian academics produced a multitude of ethical and logical grounds for not making the trip in his day (Mohiuddin, 1975). At this time, one can think back to the Sayyid's speech from 1236 A. H., delivered at Balamau, District Rae Bareli, in which he described the gravity of the situation and his agony over it: (Nadwi, 1979):

*"The entrance to your Ka'ba has been blocked, Oh God. I have been praying God constantly for my countrymen. Numerous wealthy men who paid zakat have perished as a result of their own errors or the devil guiding them astray. Numerous wealthy individuals also recoil from the trek out of dread. Make the road so simple My Lord, that no one will be turned away from performing the Hajj. My supplication has been heard by the Lord who has guaranteed that no obstacles will remain once I return from Hajj"* (Nadwi, 1939).

**d) *Improving Marriage Problems***

Similarly, widows remarrying was seen as a duplicity of the family name in those days. Anyone who disobeyed this tradition faced a social boycott from their friends and family. During the last days of Mughal rule in India, noble and affluent Muslim households adopted this tradition from the Hindus; it was so firmly ingrained that certain legal scholars issued rulings that forbade widows from remarriage (Qadir and Atlas, 2014). Thousands of his unhappy sisters were given a fresh lease on life when the Sayyid abolished this harmful taboo. By re-establishing this ritual among Indian Muslims, he resurrected a Sunnah and a *Sharia* command while simultaneously bringing about social transformation in Indian Muslim society.

The tradition of late marriages was frequent among Afghans but Sayyid Ahamad made serious efforts in this regard to outlaw this custom. Many other social norms were also acquired by Muslims in India as a result of their general misunderstanding of Islamic principles or as a result of borrowing them from their Hindu neighbors. These customs and traditions were either incompatible with Islamic conduct and morals or they were glorified by misinformed Muslim factions as creations and aberrations. A significant number of these were either abandoned or reformed as a result of the Sayyid's beneficent power. Conclusively, when the rest of the world had lost sight of it Sayyid Ahmad persisted in upholding an accurate representation of the Islamic state and civilization in its formative years (Qadir and Atlas, 2014).

**Conclusion**

The Sayyad Ahmad Shaheed Movement was an important part of the Muslim Renaissance in India. The *Mujahidin* Movement influenced India's Muslims in a wide range of ways. A number of religious, social, and educational organizations were inspired by his call for spiritual purification, the restoration of the *Shari'ah* environment, the reinstatement of Quranic mandates and prophetic traditions ushering a new age among Muslims. In short, these *Mujahedeen* made significant contributions to social reform and religious



reconstruction in the Muslim society of the time. Even without proper training or adequate equipment the *Mujahedeen* fought for the cause of Islam. In numerous expeditions they also gave the Sikhs and British forces a hard time. The Sayyad Ahmad Shaheed Movement was a practical movement in the Indian subcontinent for a separate Islamic state and society. In the minds of Indian Muslims, their battle sparked a flame of liberation and a desire for an Islamic state. Although they were unsuccessful in obtaining freedom from the Sikhs and the British *Raj* (Cruel Empire) they provided a clear path and transmitted a powerful message to the Muslims of the Indian subcontinent to win liberation by all necessary means.

Although Syed Ahmad Shaheed's *Jihad* Movement failed to overthrow Sikh dominance in Punjab, their battle sparked a flame of freedom and a desire for an Islamic state. The Pashtuns fought for independence against the British, inspired by the courageous struggle of the *Mujahedeen*. The *Mujahedeen* Movement set the stage for the Muslim liberation movement.

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