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Shaikh-Ul-Aalam^(R.A) in search of An Ideal society

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Abstract:

Since from the ancient times, Kashmir has been known throughout the world for its civilization and cultural heritage. It is also not hidden from anyone that famous and famous literary personalities have been born here from time to time. In which Shaikh-ul-Aalam's^(R.A) name will be at the top with golden letters, because Shaikh's^(R.A) poetry revolves around the Philosophy of human greatness and mortal life. This is the reason why Shaikh^(R.A) sees human brotherhood, mutual harmony and cultivation of high values without any bias or narrow view. While the main purpose of Shaikh-ul-Aalam's^(R.A) poetry was the propagation of religion, but he also logged for an Ideal and justice society, to achieve which Shaikh-ul-Aalam^(R.A) worked tirelessly and tried very hard. This is the justification why in the background of Shaikh's^(R.A) poetry, we found common love, service to the humanity, equality, religious tolerance, social harmony, and collective thinking above religious narrow-mindedness and focus etc.

Key words:

Shaikh-ul-Aalam^(R.A) brotherhood, Non-violence, Tolerance, peace, human right, social solidarity, mutual harmony etc.

Introduction:

Kashmir has been unique in every domain of life in each and every respect, whether those fields are academic, and literature, religious or political in each field of life Kashmir has amazed the world. So far as the field of knowledge and literature is concerned, in this sphere too, the two distinguished and prominent personalities called Lal Ded and Shaikh-ul-Aalam^(R.A) of Kashmir created a surprise like the Big bang. Shaikh-ul-Aalam^(R.A) actual name was Noor-ud-din but he is mostly remembered by various titles like Nund Rishi, Alamdari Kashmir, Sehaza Nanda and Shaikh-ul-Aalam^(R.A) etc. His blessed entity belongs to the great class of rishis of Kashmir, which is supported by the words of Ishtiaq Fida:

“it cannot be denied that Alamdari-i-kashmir, Nunda Rishi belonged to the Rishi order, which has a long Tradition in kashmir”¹.

Shaikh^(R.A) was one of the most influential personalities of the fourteenth century medieval Kashmir whose concern was religious preaching, Social reform and Social Justice. This was the period when the Muslim sultans were on the throne in the Kashmir valley and Islam was spreading briskly, bringing about great changes in the lives of people. The cultural links that were established with Persia and Turkistan and the arrival of large numbers of people from these countries also effected profitable social, cultural and political changes. But in spite of foreign influence, instead of severing ties with the past, Kashmiri's refused to entirely abandon their belief and practice. That is the reason why in the fourteenth and fifteenth centuries there was permanent strife between those who wanted to stick to their traditional ways, customs and practices and those who wanted to introduce the Islamic way of life. While expressing his views regarding this, Mohibbul Hasan writes:

“That is why throughout the fourteenth and fifteenth Centuries there was a constant conflict between those Who wanted to cling to their traditional manners and Customs and those who were eager to introduce the Perso-Islamic way of life.”²

Human society cannot be unified, and most of its parts and surfaces represent strong behavior. Perhaps that is why the era of Shaikh-ul-Aalam^(R.A) was also full of tension and crisis, and all kinds of evils and superstitions were born in the society, as is evident and clear in today's times. The era of Shaikh-ul-Aalam^(R.A) was, to put it plainly, a period of change and people were in quandary as to whom they should accept and whom they should reject. During his visits to valley, the Shaikh's^(R.A) intention was not only to provide people with the knowledge and awareness of God alone, but also to keep people away from social evils as well as understanding of human ethics. But the fact is that during the era of Shaikh-ul-Aalam^(R.A) the Muslim population of the valley was in the minority instead of the majority. After a careful study of the poems of Shaikh-ul-Aalam^(R.A) reveals that the society of the Kashmir valley was not purely Islamic, nor did the revolutionary change come overnight. In fact the Shaikh's shruks not only primarily represent the creator but also reflect some of the crisis that they themselves have gone through. Referring to which Mohammad Ishaq Khan writes:

“Indeed the shaikh's verses represent not only
Certain basic facts about the gradual transition
Of Kashmir to Islam, but also something of the
Crisis through which he was himself passing and
Its impact on the social norms and meaning of
Islam in the regional context.”³

A just or ideal society can be defined in such a way that equality between different members of the society is based on the principles of religious harmony, race and gender. Not only this, but the foundation of justice is based on the conscious equality of mankind, human freedom and mutual responsibility. Referring to which Shaikh-ul-Aalam^(R.A) Says:

Hazrat baba Adam moulai
Amui Hawa taiti Aiu
Adi kati wapan Doom Watul ti chrulo
Kolus hamkul kyah haido ⁴

Adam is the Progenitor of the human race
From him came wife, our mother Eve
From where have the low caste descended?
How can a high born call the low born badly?

Therefore to understand Shaikh-ul-Aalam's^(R.A) poetry in this context, it is important to keep the above facts in mind.

Human Rights: In every society, human beings have various types of restrictions as well as some basic and secondary social, political and moral rights, e.g. the right to live, the right to equality, the right to self-respect, the right to get education and the right to raise voice against oppression etc. Laws are very important in every domain of human life because in the absence of fundamental rights the system of the social life become chaotic, as it has happened with the some societies in the past anyway; however it seems that the eminent and well known social reformer of the fourteenth century Shaikh-ul-Aalam^(R.A) was well aware of it. That is why Shaikh-ul-Aalam^(R.A) seems to be using his poetry as a weapon to spread the true knowledge of Islam, which is based on love, simplicity, tolerance, brotherhood and communal harmony among all mankind without any distinction of religion, nation, color and race. Thus led the struggle against the socio-political injustice and discrimination prevalent in his times, in this way the real message was presented to the illiterate people in simple color and language. Because the Shaikh^(R.A) was fully aware that people can better understand the fundamentals of Islam in the local language and not through Sanskrit, Persian or Arabic. Perhaps this is the reason why we found the most of the poetry of Shaikh^(R.A) narrative and descriptive by which his poetries lyricism is also influenced to a great extent.

Non-violence:

Although the ethic of universal love is ordained in the Quran, it never developed in to the ethic of non-killing and non-injury to all living creatures. Unlike the Hinduism, the ethical system of Islam remained oriented towards the non-cosmic love of nature and the anthropocentric ethics both at the political and sociological levels as a result of theological emphasis on theocentric ethnocentrism. But in the mystical movement of Shaikh-ul-Aalam^(R.A) it was the cosmical love of nature which constituted the pivotal point and emphasized the ethics of universalism and mystical identity of all souls. In fact the attitude of Shaikh^(R.A) towards the living things is reflected in conversion with peasant girls namely (Booth Ded and Duhad Ded) during his journey at Hunchipora in the pargana of Beerwah. The sheikh^(R.A) was pleased with the reply of girls and also admitted them among his disciples at her own request. This proves that Shaikh^(R.A)

loved all living beings and was against violence against them. Regarding which Mohammad ishaq khan writes:

“It is evident that Shaikh’s love does not
Merely signify a mystical union with Allah,
But an active and sympathetic attitude tow
All living creatures.”⁵

Toleration:

The social life of Shaikh-Ul-Aalam’s^(R.A) times had become so complicated that people of different ideologies and beliefs avoided coming close to each other this made Shaikh-Ul-Aalam^(R.A) realize that it was necessary to harmonize these different ideologies and ways of life .this is only possible when a person has spirit of tolerance and a sense of tolerance towards the views of other ,in which Shaikh-Ul-Aalam^(R.A) got success ,in this way Shaikh-Ul-Aalam^(R.A) made tolerance an important part of kashmiri identity ,for example:

Tslun chue wuzmali ti tarti
Tslun chue mandnan ghatkar
Tslun chue paan kadun ghrati
Tslun chue khun vah ti ghar
Tslun chue parbatas karni ato
Tslun chue manz athas hun nar⁶

Endurance is like flickering light and falling lightning
To endure a if the day has become dark
Toleration is like pulling out yourself out of a mill
To tolerate is like eating poson
Endurance is equivalent to carrying a burden on ones shoulders
Endurance is like taking a burning fire in the palm of your hand

Human equality:

Shaikh-Ul-Aalam^(R.A) stressed on the basic aspect of human equality and social justice because he was aware that it can be establish not only in the kashmiri nation but also in the entire world community ,solidarity and global peace. The revival and survival of humanity also lies in this. Shaikh-Ul-Aalam^(R.A) has never sanctioned the division of a nation on the basis of socio-religious status; rather he taught total submission to Allah and rebelled against the institutions of the clergy, who ruled over common people on the basis of lineage. In this way, Shaikh^(R.A) opened the door of spiritual opportunities for all by explaining the Quranic concept of the greatness of man. As he says:

Panus maul karnai haray
Siatu baiyis karni maan maan
Darug zain trawith suzan garai
Ratus duhus waraiy paan
Per ti paan saidrus tarai
Sui dapzi mussalman⁷

One who does not pride on the self
One who does not complete on the pity things?
One who struggling for realizing his self
One who helps everyone to live a peace ful life?
One is the real Musalman

So, we can say that Shaikh-Ul-Aalam^(R.A) never divided the people on the basis of caste, color and creed. Therefore we can say that Shaikh^(R.A) developed the culture of peace, brotherhood, good will and social harmony etc.

Conclusion:

Shaikh-Ul-Aalam^(R.A) devoted himself to the mission of Islam .Because his main aim was to transmit the real message of social reformation and its social dynamics which stood for classless and casteless society free of exploitation and religious discord. He never compromised with the basic principles of Islam. He played a central role in furnishing the framework of a cognitive moral and social order. on this base we can say that Shaikh-Ul-Aalam^(R.A) was a distinguished preacher ,missionary and reformist poet of religion who was disturbed and harsh against those newly converts who had embraced Islam but not over throwing their earlier superstitious customs and culture. He made poetry a medium of his thoughts which is of course, profound and gave a subtle expression of social evils of his society in which not only common people where involved but even some religious men who falsely profess religion. His deep vision of social justice where love, sincerity, tolerance and equality must prevail. He is in favor of a society of brotherhood, simplicity and spirituality peace and seeks its realization through his disciples and people at large.

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