

**Deviant Behavior in the Light of the Sufi Concept of Self \***

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Deviant behavior has often been discussed in various personality theories. The present study traces the process through which deviant behavior occurs with reference to the Sufi theory of self or personality. The form of deviant behavior that I am focusing upon is mainly social pathology which includes patterns of behavior violating societal norms and violating rights of other people in the society. Going a step further I would try to suggest intervention strategies.

According to the general Sufi view of reality, human being exist on a vertical axis connecting the lowest dimension of reality, the visible world, with the highest dimension, the transcendent God. To the extent that a person clings to the lower reaches of this axis and refuses to struggle against his own limited consciousness, his soul will remain imperfect and forgetful; to the extent he is able to turn his attention (both mental and existential) to the upper reaches, trying to ascend to wards Divine Being, his soul becomes mindful and perfect. In other terms he attains balance in his various tendencies. The Sufis saw a clear reference to the possibility of soul's ascent into a realm of perfection in various Quranic verses. In general Sufis differ from other schools of thought specially dogmatic theology, by refusing to limit themselves to the literal meaning of the Quran and Hadith, and also take into account the symbolic interpretations. For example, the Quranic stories about conflicts between the Prophets and the unbelievers were accepted at face value, but they were also understood to refer to the situation of the self. In the words of Rumi (d-1273).

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the worldly people's way leading of life. My way is the same whatever was of my Saint's Syed-ul-Mursaline. It means, I eat bread one day fully and at this I thank God. One day I strave and at this I became patient".<sup>22</sup> However we are in a better position to judge the life and work of this great personality, without fear or favour.

Syed Ahmad put his steps in the prickly valley of politics firmly that is why he could not divert his attention to Ilmi works on the one hand but inspite of this he wrote a few books and journals. One of them is Sirat-i-Mustaqim, being the most important. Its first and fourth chapters were penned by Shah Ismail and the second and third by Abdul Hayye. While the general spirit of the book is the same, the degree of emphasis varies with each writer.

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Persian books from the popular and sublime Ulma-i-Karam of that time like Shah Abdul Aziz, Shah Abdul Qadir, Shah Ishaq and Shah Ismail. In spite of reading the Arabic and Persian books, he proceeded the written and spoken attainment side by side. Therefore, in a short time due to his intelligence and religious upbringing, he crossed all the Ilmi stages rapidly.

The Holy personality of that time Mian Ji Muhammadi says, "that I started to study 'Kafia' from Muhammad Ishaq. When Syed Sahib came, he started to study 'Meazan' from Shah Muhammad Ishaq and he proceeded to hurriedly that he studied 'Kafia' more than half as I studied only half part when he was reading 'Kafia', he also started 'Mishkat' from Shah Sahib and some book he studied from Shah Ismail".<sup>21</sup>

From his teachings we know that he was gifted by nature to get this knowledge and to progress in religious attainments so hurriedly when 'Kafia' and 'Mishkat' were in Arabic language and due to the perfect knowledge of Arabic, he was expert in both the books. Then he acquired the spiritual eminence by his Holy preceptor Shah Abdul Aziz. Now the opens and secrets (Israr-o-Ramooz) of Holy Qur'an were revealed on him.

Syed Ahmad's ideas and thoughts were "Sufistic". He was a Saint, a spiritual personality, best prelector, religious reformer and his troupe's general. His main emphasis was on the esoteric knowledge. Though he was a spiritual personality but he shows himself above the wordly rule (reign).

Therefore, he announces before the people that "this man of Rub-i-Zuljilal's reality is, neither I am king, nor a prince, neither I am in need of Sultanate, nor I wish of Government. Neither I have a sultani's Army. Nor the king treasury office but I am Darvaish and the son of a Darvaish and I like to lead the life in this manner, I hate the king and Khawanin's way of life. Neither I have much money at this time nor I wish to get money. I have decided and ready to perform the duty of Jihad for the betterment of humanity, for the complete conformity of religion and to alive the Sharia of Sayyid-ul-Mursalin. My treasury is to believe on one God and I get my expenditures from my God's treasury. I have not the treasury's Dirhum and Dinars like Amirs and Salatins because I am sick from

country from infidels and to get rid of the tyranny (Cruelty) of Sikhs to Muslims. In 1241 A.H., he migrated from his home-town with his disciples for Jihad, he undertook his journey to Rajputana, Rawar, Sindh, Baluchistan, Afghanistan and through the vast deserts of frontier province, high mountains, narrow passes, dangerous jungles and spring tiding rivers. He preached Sharia Sunnah fiery speeches and religious obligations at every place.

Syed Ahmad and his group of Mujahadin were defeated at the hands of Sikhs fighting in the way of God (Jihad) at Balakot. Syed Ahmed with many of his followers was slain fighting bravely in the battle field in 1246 A.H. (May 1831 A.D.) and was buried at balakot. Since that time he had been known popularly as Syed Ahmad Shahid (the martyr). Syed Ahmad was brought up in Sufi environments the towering personality was a spiritual and religious reformer. He was the best sermoniser. So he performed the religious sermons before thousands of people in different tours. hearing his sermons many disciples embraced the teaching of Syed Ahmad.

Though Syed Sahib did not get education from any Ilmi Institution but inspite of this the religious force was creative in Syed Ahmiad. He undertook a tour to finish the polytheism and asked the people to follow Qur'an and Hadith strictly. Mian ji Muhammadi Sahib used to say that "Syed Sahib engaged himself to advise the people. More than the half lecture Mawalana Abdul Hayee Sahib asked Mawalana Ismail to go with him to that side where there were graves. I also went after them. Mawalana Abdul Hayee said after reaching that place, Syed Ahmad has already described this subject. I and you have written it but at this moment whatever he is describing, are you understanding this or not. Mawalana Ismail said, I undertand a little bit. At this Mawalana Abdul Hayee Sahib replied, the fact to note here is that I tried my best but I could not understand. Now how we can solve this problem. We should say to Syed Sahib that he should express the subject in easy way so that we may understand it easily. Saying this these two personalities went back to their places".<sup>20</sup>

Though in his childhood, he did not divert his attention to his studies but inspite of this he studied the religious Alooms just like, Hadith, Qur'an, Tafsir and the translation of Arabic and

Islamic state of India. In the last period of his life Shah Sahib made two separate boards consisting of Soldiery organization of his Jamiat. He appointed Syed Ahmad Amir of his organization's (works) matters and Abdul Hayye and Muhammad Ismail as Moshirs. Now it had been decided for the whole Jamiat that the decision of these three personalities should be considered the order of Shah Abdul Aziz. For organized works, he appointed Muhammad Ishaq in every matter. Now the teachings and Tabligh of Amir-ul-Jihad Syed Ahmad was the initial organization and foundation of the political party of Shah Waliullah. It means that he was the leader of evolutionary committee to launch for Jihad in the second phase of the movement.

Throughout his tours, thousands accepted him as Pir and thousands are reported to have accepted Islam under his urging.

Syed Sahib intended to wage a Jihad before going on Hajj. Now on, 1st Shawal 1236 A.H. (1820 A.D.) after performing the Namaz-i-Eid, he undertook the journey for Hajj from Rae-Bareilly with the group of four hundred men and women. During his journey where-ever he stayed, thousands of people waited for him to perform Bayat. At the time of departure from Calcutta, they were near about 800 members. On 28<sup>th</sup> Shaban 1237 A.H., they reached Mecca Sharif by sea. They spent Ramzan and Eid-ul-Fitar in Mecca Muzzama. From 8<sup>th</sup> Zilhajj till 10<sup>th</sup> Zilhajj they remained busy in performing the obligations of Hajj. On 11<sup>th</sup> Safar 1238 A.H., he left for Madina Munnawara. During the 25 days stay at Madina, he visited the Holy Prophet's Holy Shrine and sacred and historical places. On 26<sup>th</sup> Rabiulawal, he had a dream of the Holy Prophet saying with a polite smiling "Ahmad now you should go from Mecca because your people are in great trouble due to the chilly weather".<sup>19</sup>

So on 29<sup>th</sup> Rabiulawal 1239, this group left for Mecca from Madina. Reaching on Mecca they performed Umra and Tawaf. On 15 Shawal after seeing off the place of Holy Prophet, they left for Rae-Bareilly after two years and eleven months on 29<sup>th</sup> Shaban 129 A.H. during his stay at Mecca and Madina the great Ulma-i-Din gave Bayat. In this whole journey Mawalana Abdul Hayye and Shah Ismail Shaheed joined him as his disciple. Then he remained busy for the preparation of Jihad with the view of liberating the

to fulfill the duty to exploit religion. Then this service is a great sin that takes a Muslim to the broder of Kufar”<sup>17</sup>.

Shah Sahib was a religious and political-personality. he tried to continue the mission of his father. he became an old man due to many physical diseases and troubles, he gave Fatwa about his loving country because he was a patriot and perfect Muslim. A very prominent Sufi Sheikh of Delhi Shah Ghulam Ali Sahib wrote a letter in respect of Shah Abdul Aziz “ I came to know about Mawlana Abdul Hayye that he is in service of English Rule. Responding this question Shah Sahib said he will not have sittings and meetings with the English people. He would not be given trouble for any unfair work. he would have to reside in a separate house in the city and he will order according to Sharia without any hesitation”<sup>18</sup>.

Shah Sahib’s sayings show that he did not like to have meeting with British people.

Again Hedayetullah Sahib says that “without historical evidence to present Shah Abdul Aziz as heading a “Revolutionary Committee” to launch a Jihad for the liberation of India is mere imagination” but I again refute this idea. Shah Sahib was an old man. He continued his father’s reformative mission. Due to Shah Abdul Aziz Ilmi-o-Amli training and to address the Muslims, Shah Walliyulla’s thoughtful revolution had become an extreme feelings of all Muslims and especialy of all India. Thousands of trained young people had devoted their lives for this purpose. The influence of his teachings was not only in India but it reached to Istanbaul through Hijaz. They invited him but wanted him to preach his father’s mission. When all the members of Shah Sahib’s central Jamiat came to know about the educational, preaching and practical struggle. Then Shah Abdul Aziz was in need of a young man for the second phase of his revolutionary movement. This young man was Syed Ahmad in whome Shah Abdul Aziz saw abilities. Further, he was of strong physique. His athletic interest in his ealry life, combined with the military training, gained during his association with Amir Khan of Tonk for six years, proved of much utility later. he appointed him Amir-ul-Jihad of his central Jamiat. In such an aggressive period, an old personality of Shah Abdul Aziz was very disappointed at the circumstnaces of

attitude between Shah Wali Yullah and his sons is an indication that during the former's time there was still some hope of reviving and restoring Muslims political supremacy while during the latter's time (early nineteenth century) all such hopes were out of question. Having accepted the political suzerainty of the company government Shah Abdul Aziz maintained a friendly relationship with the English. he allowed the Muslims to cooperate with the English Government. Furthermore, he even permitted his son-in-law, Mawlana Abdul Hayee, to accept service under the English".<sup>16</sup> But I refute that in the life of Shah Abdul Aziz all such hopes were out of question. Though it was a fact that Shah Sahib tried his best to maintain good relations with the English and the English also started to post many of the Muslims in the army and in other departments. This step of them was apparently due to the betterment of the public but infact they were trying to spil the Muslim and Islam. English also accepted Shah Sahib's honesty and ability that is why Shah Sahib's under training Ulma and Mashaikh tried to face them. During this period someone put one Fatwa infront of Shah Sahib and Shah Sahib named Darul-Harb due to his foresightedness to the English rule because he was feeling too much feeling danger and he assured the first and foremost duty of Muslims to launch a Jihad against the English. Fatwa's words are: "Nasara (Christian) and other infidel's service is of many kinds. Some of them is Mubah, some of them Mustahib, some of them Haram, some of them Makrooh and some of them who change the Muslims to Kufar. If the infidels post a Muslim to spread the good things and the perfect knowledge of commandments (Awamir) and prohibits from the wrong things like Nawahi. Then this post is suitable for a Muslim in English Government. For example, to finish the thieves and dacoits, to give Fattwa according to Sharia, to make bridges and inns. Such service is fair for Muslims. As Hazrat Yousaf was posted for the arrangements of baitulmal and was requested for justice or as Hazrat Musa's mother accepted the service to feed Hazrat Musa.

If the bad customs and things are in English service. For example, in Sipahgri, Khidmatgri and Munshigir, one should serve against cruelty or some-one feel insult in standing up for respect his Officers again and again, then this service is unfair (Haram) and if in some service there is a little bit suspicion to kill the Muslims, to shatter the Islamic state, to make excess of Muslims into Kufars and