

Shaikh-ul Aalam an Embodiment of Peace

Ashiq Hussain Mir,

Ph.D Research scholar CSAS University of Kashmir

Introduction

The word peace in the present time in every aspect of life is of utmost pertinence. It is essential for well-being of whole humanity. It is an integral part of social life in sustaining relations. For the smooth functioning of man's existence, peace is of ultimate significance. Loss of peace among people has adversely affected the equanimity of humanity. Individuality of man is being totally crushed and human being became a tool in the hands of mechanisation that leads to existential crisis. In need of this hour, mankind have already reached at a stage, where elimination of violence and particularly massive violence has become imperative. Human psyche is to be modified with the cult of non-violence, love, mercy, chastity and brotherhood etc., for the pursuit of prosperous and peaceful society. Peace in simple sense implies, do good for the people of the world. The dignity of human being lies only in the promotion of peace among people. People are belonging to different castes, creeds, regions and religions. Obviously there is a difference of opinions leads to conflicts among them. Thus there arises a need for peace studies to eliminate conflicting provoking situations. Shaikh-ul Aalam has filled the gap by providing a peace resolution for the whole humanity through his wisdom-full poetry. Basically Shaikh-ul Aalam has practised the Rishi philosophy of non-violence throughout his whole life. Provision and promotion of peace is the foremost attribute of Rēshiyat. It is an admitted fact that a person is known by his ideological background. To understand Shaikh-ul Aalam, one must have a clear cut comprehension of Rēshiyat. Shaikh-ul Aalam as a Rishi saint devoted all his life for the uplift-ment of human society. He has revitalized and revived the whole structure of humanity.

" He, who plays the negations and affirmations.

In not an Iota of interval to deter.

Bedecked is His whole creation.

Immune is He from life and death.

Supremacy, He conferred to man.

Be conscious enough you to realise".¹

Shaikh-ul Aalam's life history is practical aspect of his poetry. He is thus a torch bearer of the path of spreading the message of peace. Actually he was deeply influenced by the Islamic teachings. "Islam is a religion of peace and security, and it urges others to pursue the path of peace and protection. The most significant proof of this is that Allah has named it as Islam. It is derived from the Arabic word Salama or Salima. It means peace, security, safety and protection. As for its literal meaning, Islam denotes absolute peace. As a religion, it is a peace incarnate. It encourages humankind to be moderate,

peaceful, kind, balanced, tolerant, patient and forbearing".² Quran elucidates the peaceful behaviour of true followers of Islam: "And the (favourite) servants of the Most Kind (Lord) are those who walk gently on earth, when the ignorant (i.e., impolite) people say to them something (unlikable), they (get aside) saying: Peace".³ Prophet of Islam (Salla-llāhu alayhi wa sallam) said: "(The believer is he) whom people trust with their property and their persons. Prophet of Islam (Salla-llāhu alayhi wa sallam) said: The Muslim is he from whose tongue and hand the Muslims are safe".⁴ Thus Islam is an abode of peace, protection and mercy for human beings. It provides provisions not only for Muslim community, but also for the whole humanity. Prophet Muhammad (Salla-llāhu alayhi wa sallam) said: "Faith has seventy branches and modesty is a branch of faith."⁵ Prophet Muhammad (Salla-llāhu alayhi wa sallam) has not confined the sphere of Islam not only to Muslim community, but broadened it to Mankind. Prophet Muhammad (Salla-llāhu alayhi wa sallam) used the word 'Alnaas' instead of Al-Muslims. It is clear evidence that a Muslim is one from whom everyone's life and property are safe, irrespective of caste, gender, region, ethnicity, religion and socio economic background. Shaikh-ul Aalam as a true preacher of Islam conveyed the same through his wisdom full poetry in vernacular language. He doesn't compromise anything with human dignity. "He through his poetic compositions attempted to make people aware that Islam stands exclusively for the good of human kind.

"Living amid environ of feudal glamour and social divide, Shaikh Noor din voiced the concerns of commoners and this sort of behaviour made him the most cherished leader of Kashmiri masses".⁶

The first and foremost thing is humanity on which Shaikh-ul Aalam emphasised:

*We belongs to the same parents,
Then why this difference!
Let Hindus and Muslims (together)
Worship God alone.
We came to this world like partners.
We should share our joys and sorrows together".⁷*

People despite of belonging to different castes, creeds, regions and religions, basically emerged from the main source of Hazrat Ādam and Hazrat Hawa. So why we have erected barriers among people, let these walls would be destroyed with attitude of benevolence and respect of religions for the establishment of a peaceful society. As Shaikh-ul Aalam stressed upon the sharing of joys and sorrows together in order to create unity in diversity. This unity among people prevailed an atmosphere of peaceful nature. Culture of peace advocated by Shaikh-ul Aalam having milieu pertinence. Basically Shaikh-ul Aalam changed the mind-set of people because war first begin in the minds of people. It is the Shaikh-ul Aalam's rishi behaviour of non-violence that gives him unparalleled achievement. He uttered these jewels of calmness and chastity:

*"Didn't I hunt birds in three spheres.
Lest I would be called a butcher-cruel.
Focused not I upon the thoughts -noble.
Forgive my sins O gracious Lord !".⁸*

Shaikh-ul Aalam has never been in his life hurts someone. His rishi behaviour was always loving, passionate, sympathetic and empathetic. He hates arrogant and aggressive behaviour, but preached modesty and humility.

"Bemoaned Iblees from the fission of ruby hidden in him under the trial of divine hammer.

*Though methodological I was to oblige and worship Him copiously-proclaims He.
Who did divide and design the transpacific gap between me and Mansour .
When both of us had a consensus of opinion of His Omniscience".⁹*

Shaikh-ul Aalam explicated the culture of peace and harmony can be obtained only by developing in people a good nature of sensibility. He doesn't draw formal and verbal parallels between Hindus and Muslims idea of punitive experience, but he finally elaborates the spirit that animates the mystical movements in Hinduism and Islam.

*What qualities hast thou found in the world ?
To allow thy body a free loose rope?
The Muslim and Hindu sail in the same boat.
Have thy play and let us go home ¹⁰.*

An individual is an outcome of society (i.e.) social environment shapes the personality of a human being Society is base and individuality is' what I think you think I am '(coolie). Therefore, Shaikh-ul Aalam worked for such an environment of fraternity and democracy in the society. Shaikh-ul Aalam has illustrated this very objective in these words:

*Among the brothers of the same parents.
Why did you create a barrier?
Muslims and Hindus are one,
When will God be kind to his servants .¹¹*

Shaikh ul Aalam observes those evils in the Society that has disturbed the whole environment. He says:

*I behold one, as enthroned.
Lacking wisdom, art and craft.
A cute flooding his garments.
At beck and call -is wisdom to fate.
A blind mounted on sighted ones in a palanquin.
Unable to commit a wired plan.
Perplexed a scholar is for greens- raw.
Thus enslaved is wisdom to fate".¹²*

Exploitation of intellectuals leads to such a situation in a society, that a mentally retarded person becomes the administrator of the Society. It is impossible to think about

peace strategies in a society where people lacking knowledge and wisdom are at the throne. It will lead a society to disintegration and destruction. Society would face conflicts and ultimately there is division on the basis of region. Shaikh-ul Aalam satires on such a society where men of knowledge and excellence is perplexed from green-raw. He has rightly said:

*“Making the breach among the five, six and eleven,
He went his way.
Had they stay united.
Their cow they would not have lost”.¹³*

Shaikh-ul Aalam wants to formulate such a system where external measures are compatible with internal methods of controlling aggression and helps in prevailing peaceful conditions. Use of forced methods to control violence in society is an unavailing attempt. Shaikh-ul Aalam puts his whole and intellectual outlook on morality and rationality. He wants to eliminate anti-peace elements by keeping persistency in righteous actions.

*Truth telling is gold hallow by fire,
The hill-tops bright in the flush of dawn.
Telling a lie is the laugh of a spectre.
The seed you have not sown-will it ever sprout”? ¹⁴*

Hence, it is clear that for sustaining in a society, It is pertinent to understand the real meaning of Islam.

It can be analysed with this event of interfaith dialogue between sheikh-ul Aalam and bum sād. "Bum sād sought answer about the sacrifices in Islam, before entering into it.

*"What kind of animals shall I offer to the Lord.
What kind of flowers shall I adore his idol with.?
To whom shall I spray the sacred water of Tirths.
When Lord awake from sleep".¹⁵*

Shaikh-ul Aalam's response:

*"The deep faith and devotion out merit all sacrificial animals.
The recurring chanting of his name is an unmatching prayer.
The visions of Heavens is enough to purify the soul.
The silence is the best tool to awaken the Lord".¹⁶*

To keep silence is the best ever panacea for treating the ills of social conflicts. According to him, a person of peaceful nature is the honoured man in the Lordship of Almighty Allah. These people becomes peace for the whole humanity.

Shaikh-ul Aalam entertained Bum sad in an ideal benevolent, tolerated and generous manner. This dialogue opens a safe way for a pluralistic society, where people have all the basic rights of security of life, religious freedom, freedom of expression and human dignity etc. It reshaped the society for mutual understanding, brotherhood and a peace full environment. Thus under the patron ship of Shaikh-ul Aalam, his disciples preached the harmony among people. "Rishis of Kashmir propagated, love, faith,

toleration and sympathy which included even the enemies. Apex of mysticism is nothing but service of humanity. With the penetration of Islam in Kashmir conciliation and co extensive among the various cultural groups was not only a moral and intellectual demand but an urgent social necessity. The Muslim rishis however rose to the occasion and released synergetic forces among the various cultural groups, communities of Kashmir and helped in the development of a common cultural outlook".¹⁷ But unfortunately people of Kashmir are not ready to practise the rishi philosophy in their actual life. There is no compatibility between the heart and hand of people. They are deviating from the path of peace, love ,mercy and compassion. It's circumstances are known to everyone that Kashmiri people are losing their distinctive characteristics of humanistic approach of peace. Shaikh ul Aalam has predicted the same in his poetry:

*"Ah careless have been I to discharge my obligations.
Devotees did strike the ease and comfort of life.
Tears of blood did they shed, day in and day out.
Yields delicious art the peculiarity of self- reproach.
Ah careless have been I to discharge my obligations".¹⁸*

Shaikh-ul Aalam stood for the provision of providing equality among people. For the establishment of a peaceful society, he strongly condemns any sort of injustice in the name of religion, regionality and socio economic status. Shaikh-ul Aalam's loved not only Muslim community but non-Muslims as well, is unparalleled in the history of Kashmir. People of all sects, religions and ethnic backgrounds etc., have a respectable attitude towards his towering personality. Shaikh-ul Aalam in real sense imparted the concept of social justice for the peace and security of people:

*"One who harps proudly upon one's caste ?
Is bereft of reason and wisdom,
Here the good alone can claim noble descent;*

In the hereafter caste will be extinct; were you to imbibe the essence of Islam?"¹⁹ Actually the reason behind social injustice in society is directly proportional to social structure and identity conflict in society. Caste systems of Kashmir have been promoted in a way to provide honour to few people and disregard others only due to their lineage of birth. Shaikh ul Aalam demolished the rule of caste privilegedness. He was a staunch advocator of equal and impartial behaviour to all people.

*"By displaying the caste in the world ,that will thou gain?
Into dust will turn the bones,
when the earth envelops the body:*

To utter disgrace will he come? who forgetting himself jerrs and others".²⁰ Shaikh-ul Aalam promulgated peace with the dynamic concept of comprehensive human development. It emphasises upon economic growth, its equitable distribution and empowerment of poor people. Beforehand seven hundred years, he launched such a

campaign of human development where people of Kashmir sought out all kinds of benefits for their prosperity and development. "According to him blessedness consists in satisfying the subsistence needs of the poor. The exploitation and suffering of the weak at the hands of the strong is evidenced by his verses. He refers to rich men who owned big houses, jewels, horses and elephants. While they enjoyed musical concerts at their home, the Shaikh however is pained to note that some poor persons were condemned to be cruelly treated at their gates".²¹ Shaikh-ul Aalam from his childhood were inclined on the path of truth with fixed determination. He was a practical rishi from his early life. He preached the concept of peace education, in order to attain social justice as an objective of an ideal society. Peace education emphasises upon moral rights, duties and recognises the relationship with people. It is only way of hope for a prosperous and peaceful world:

*"Among the brothers of the same parents.
Why did you create a barrier ?
Muslims and Hindus are one.
When will God be kind to his servants?"*²²

Shaikh-ul Aalam was fond tranquillity, calm, quietness, harmony, chastity, veneration of people, dignity of human beings and friendship. A feeling of brotherhood and absence of aggression and arrogant behaviour flourishes the spirit of peace in an individual. There is a need to reshape the mind-set of people, So he strived that emotional and intellectual domains must be in a balanced manner. Shaikh-ul Aalam taught that a person endowed with generosity and goodwill to all people develops a feeling of peace and mercy in him. It is the universality of his message that people call him sheikh-ul Aalam (Grand teacher of world) in figurative sense. "He condemns such negative norms of behaviour as anger, jealousy, intolerance and vindictiveness."²³ Thus Shaikh-ul Aalam's peace education is of high relevance in the present contemporary era all over the world. He emphasised upon the real interests by shattering the prejudices and selfish interests of people. Shaikh ul Aalam named peace to serve the whole humanity in the face of obstacles and hindrances. He stressed upon the dissemination of knowledge to eliminate ignorance that has created such an atmosphere of unbalance in society. People's behaviour is harsh, aggressive and violent. Human values are no more in this society. Westernisation has diminished the equanimity of human beings. Shaikh ul Aalam's concept of peace education is below:

*"During thunder, storm and hurricane, who will kindle the light,
The lamp should be beneficial knowledge and religion,
who will renounce the fraud and accept true knowledge,
The essence and edifice of all knowledge is Alif (Allah), Laam (Jibril) and Meem (Muhammad pbuh)"*²⁴

Shaikh-ul Aalam has provided a pluralistic concept of society, where all the belief systems of a society are organised in an integrated manner for the equal benefit of people. Honour of human beings is the basic element in the poetry of Shaikh-ul Aalam. People

belong to different religions share a spirit of brotherhood. Shaikh-ul Aalam strengths the bond of humanity by conveying the rishi philosophy of non-violence. "They fight against none other than their own self (Nafs)".²⁵ In short the outcome of intolerable behaviour is violence only, On the other hand result of tolerable behaviour is peace that Shaikh-ul Aalam conveys through his whole life. Tolerance is a moral quality while intolerance is an animal instinct.

Conclusion:

By concluding the paper of peace and its pertinence in the doctrine of Shaikh-ul Aalam. It is inevitable in the contemporary era of existential crisis to develop the spirit of religious tolerance, in order to abstain from inter religious tensions and conflicts. Due to religious freedom, people of different religions have decided to make a territory of their own will. The spirit of tolerance is the only solution for the survival and existence of communal harmony. Interfaith dialogue is a new trending initiative in this concern. Shaikh-ul Aalam not only emphasises upon the interfaith, but also on intra-faith dialogue (i.e.,) different sects of one faith can share their views on one platform for the development of a peaceful coexistence among human beings. It's outcome is obvious to everyone that people of all castes and religions visit the spiritual Shrine of Shaikh ul Aalam. Shaikh-ul Aalam after his demise became a bonding force unites people in the lawn of his Shrine. It is a practical evidence of his activities of modesty, humility, mercy, love, chastity, tolerance, compassion, sympathy, empathy, benevolence, sincerity, generosity, good conduct and character. Shaikh ul Aalam is been accepted as an abode of peace all over the world, due to his long live poetry.

*As one is be for him
Thou hast nothing to lose O Impude.
Let not contaminate thy faith in derogation.
Think for another as the most revered".²⁶*

Shaikh-ul Aalam has demonstrated that Islam, Imān and Ihsān is synonymous with forbearance, affection, human dignity, benevolence, tolerance of behaviour, security of people and protection of peace. "A Muslim is therefore who embodies peace, sanctity and protection for the whole of humankind. A Mumin is one who at the same time possesses the traits of human dignity, coexistence, tolerance, moderation and love and peace".²⁷ In nutshell Hazrat Shaikh-ul Aalam is really an embodiment of peace, influenced from Islamic teachings.

NOTES:

1. Adfer, G.N. *The Alchemy of peace*, Quaff printers, P. 22.
2. Qadri, Tahir al-. *Fatwa on Terrorism and Suicide Bombing*, Minhaj publications India forum 2016, p. 21.
3. Al Quran 25 : 63.

4. Bukhari, Ismāil. Sahi al-Bukhari, Raza Academy 52, Don tad street Khadak, 2012. Kitab a-riqāq, chapter. Sanctification from sins, vol. 3, page. 506.
5. Muslim, Imam al. Al-Sahīh Muslim, Razavi press Agency, vol. 1, page. 107.
6. Fayaz, Farooq. ,Shaikh-ul Aalam Kashmir Revisited , Gulshan books residency road Srinagar , 2011 .page. 2.
7. Ibid .page 17.
8. G. N Adfer ,The Alchemy of light .Quaff printers , page. 194.
9. Ibid, page 473 .
10. Religious Thought of Shaikh Noor Din ,A detailed study .(Sufism and reshism in Kashmir) . City book centre .page. 54.
11. Fayaz, Fayaz. ,Shaikh-ul Aalam Revisited Kashmir .Gulshan books residency road Srinagar , 2011 . page. 9.
12. Adfer, G.N. *The Alchemy of light* ., Quaff printers, p. 67.
13. Gleanings from Shaikh-ul Aalam , A selection of ninety nine Shruks. Markaz i Noor ,Shaikh ul Aalam Chair, 2008. Page. 13.
14. Ibid .page 40 .
15. Alamdār, A journal of Kashmiri society and culture, .Markaz-i Noor, Centre for Shaikh-ul Aalam Studies , 2016. Page. 78.
16. Ibid, p. 79 .
17. Fida, Hussain. *kashmiriyat through the ages*. Gulshan books residency road Srinagar , 2011, p. 31.
18. Adfer, G.N. *The Alchemy of light*. Quaff printers' .p. 161.
19. Fida, Hussain. *kashmiriyat through the ages* .Gulshan books residency road Srinagar , 2011. p. 120.
20. Ibid, p. 121 .
21. khan, M. Ishāq. *Kashmir's Transition to Islam; The role of Muslim Rights*, Gulshan books residency road Srinagar, 2005, pp. 126 -127.
22. Ibid .p. 103 .
23. Ibid. p. 124 .
24. Shad, Ghulam Muhammad. *Kulliyat Shaikh-ul Aalam*, Ali Muhammad and sons, Srinagar, 2013. p.32.
25. khan, M. Ishāq. *Kashmir's Transition to Islam; The role of Muslim Rights*, Gulshan books residency road Srinagar, 2005, p. 39.
26. Adfer, G.N. *The Alchemy of light*, Quaff printers. p. 407.
27. Qadri, Tahir ul. *Fatwa on Terrorism and Suicide Bombing* , Minhaj publications India forum ,2016 . p. 55.