

**PHILOSOPHICAL ENCOUNTERS
BETWEEN INDIA AND IRAN
DURING MUGHAL PERIOD – A BRIEF SURVEY**

The Mughals inherited the tradition of patronage of science and knowledge from their ancestors. Babar (889-1483-937/1530) inherited Amir Taymuri's (d.807/1405) tradition of cultivation of rational sciences because scholars and philosophers like Sad al-Din al-Taftazani and al-Sharif al-Jurjani were in the court of Taymur. Himayun was defeated and replaced by Sher Khan Suri in 947/1540. Sher Khan had profound knowledge of Arabic and Persian literature because he had studied the rational sciences at Jaunpur. He gave special attention to the cultivation of philosophical, theological and metaphysical sciences.

Himayun regained power in 950/1550, and important scholars and administrators like Bayrum Khan, Sayyid Ali, and Abd Samad came with him from Persia. These scholars brought with them the newly developed philosophical traditions of the Arabs from Persia and introduced it in India. The golden age of rational sciences in India starts with Jalal al-Din Akbar (ruled 961/1556-1014/16606). By that time philosophy and other rational sciences dominated even the imperial court. The meetings of the *Ibadat Khanah* (worship places of Akbar) were devoted to theological and philosophical discussions. Philosophers and scholars belonging to other religions like Hinduism, Buddhism, Zoroastrianism and

Christianity were freely participating in the intellectual activities of the court. Mir Fath Allah Shirazi, Shaykh Mubark Naguri, his son Shaykh Abdul Fadl and Shaykh Faydi were the eminent exponents of Aristotelian and illuminist philosophy and Ibn Arabi's mysticism in the court of Akbar.

The other learning centres that developed during this period were found in Delhi, Jaunpur, Siyalkot, Sirhind, Deccan and Kashmir. Jahingir and Shah Jahan continued this philosophical leaning to flourish. Dara Shikuh had a strong background in Islamic metaphysics and Hindu philosophy. He composed some valuable works that deal with metaphysics and rational philosophy. His *Safinat al-Awliaya*, *Sakint al-Awliaya*, *Risalah haqrnama*, *Majma al-Bahrain* and *Hassant al-Arifin* are of great value. He also translated the *Upanishads* into Persian under the title *Sirr-i-Akbar*. (The Great secret) or *Sirri-i-Asrar* (The secret of the secrets). The *Bhagavad Gita* and the *yoga Vasistha* were also translated into Persian at his insistence .1/

From Transoxiana many scholars like Maulana Younis Samarqandi, who was well versed with philosophical sciences, came to Sindh, when Mirza Shah Hussain studied under him *Sharah Muwaqif*. After the defeat of Ibrahim Lodi at the hands of Babar in 933 A.H, the Mughal rulers facilitated the arrival of important Transoxianian scholars to India, which included Zainuddin Khwafi, Maulana Mohammad Khurasani, Maulana Mohammad Sayeed Turkustani and Maulana Abul Baqa Khurasani. Turkustani was a famous rational scholar. The other scholars of Transoxiana, who came to India, when the Uzbek dynasty took the reigns of government in their hands, were Qazi Nizamuddin Badakshi, Hafiz Kumakki, Mirza Muflis Izbik, Qazi Abdul a-Samih etc. In the

same way scholars from Iran also came to India, which included Mohammad Sharif Aamli, Hayati Koshi, Mazandrani, Abdul Ghani Yezdi etc. During the Mughal ruler Himayun, the scholars of mathematics and astronomy were patronized by the king as he himself was a good scholar of these two sciences. He invited Maulana Ilyas Arbabeili from Ardabail.

Sheikh Mohammad Ibn Ali Samarqandi and Mir Abdul lateef Qazwini are some other important scholars of this period. Sheikh Mohammad Ibn Ali Samarqandi wrote an important book *Jawahir-al Ulloom*, which he dedicated to Himayun. In eleventh century A.H, Shah Jahan sent Jan Spar Khan to Iran as an ambassador in 1056 A.H. With Jan Sapar Khan Mohammad Farooq Mussharaf and Muhib Ali also went to Iran, these two had a boasting claim on the mastery of rational sciences. The Caliph sultan, who was one of the important scholars of Iraq, asked their opinion about Ghazzali's decree of infidelity against Al-Farabi and Ibn Sina. But these two scholars could not give any satisfactory reply to this query. Vizier Saadullah Khan wrote to Abdul Hakeem Siyalkoti about the same problem upon their incompetence to come out with any positive reply. When Shah Jahan was told about this episode, he was very much disappointed. It was on the instance of Vizier Saadullah Khan that Abdul Hakeem Siyalkoti was exhorted to write a detailed tract on this subject. Siyalkoti wrote his famous treatise *Al-Duru-Saminah* as the response to the extortion. This treatise consists on three subjects' i.e. Divine knowledge, Bodily and spiritual resurrection and createdness of the world. Since, Siyalkoti laid much emphasis on Divine knowledge, this topic became favourite subject of the

subsequent scholars. It set agenda for Mullah Bihari's *Sullam ul al-Uloom*, where he starts his books with the statement that "The exaltedness of Allah has no limits or boundaries". During Jahangir's and Shah Jahan's reign Iranian scholars used to arrive to India uninterrupted. Sheikh Abu Tuarb Shirazi, Syed Taqiudin Shirazi, Sheikh Jamaludin Shirazi, Sheikh Taqiuddin Tastari, Sultan Hussain Yezdi, Mullah Furukh Haravi, Maulana Kamaludin Nishapuri, Hakeem Mohammad Masoon Tastari, Mir Mohammad Hashim Gilani, Mullah Murshid Shirazi were some such important Iranian scholars. From Bulk many scholars started pouring in after Shah Jahan conquered it, like Maulana Awaz Wajih Balkhi; Abul Falh Gilani, Hakim Human, Qazi Mohammad Yezdi, Mir Murtaza Sharifi, Sheikh Hussain Baghdadi, Mirak Abdul Baqi, Maulana Abdul Khaliq Gilani and Maulana Najmuddin Tastari were some important Iranian scholars, who came to India from outside, especially from Iran.

The eleventh century Iranian scholars like Sheikh Bahaudin Aamli and Mir Damad had a great impact on Indian scholars. Mir Damad's *Sirat-i-Mustaqim* in *Kalam* and *Al-Ufq-al-Mubeen* in philosophy exerted great influence on Indian scholars. Many Indian scholars went to Iran to study under Mir Damad. Mir Damad was well received by the Indian scholars. Mullah Mahmood Jaunpuri has praised Mir Damad and called him "a prudent and capable erudite scholar of philosophical principles", who "could traverse the terse land of reality and explored the oceans of wisdom by his deep penetrative insights implying his mature ratiocination. However, Mir Baqr Damad's view point about eternity of the time *Huduth-i-Dahri* was rejected by Mullah Mahmood Jaunpuri, which

falls in between the views of *Qudm-i-Zaman* and *Haduth-i-Alam*. Mir Baqar was not happy with Razi's views of *Zaman-i-Dahar* and *Sarmad* as later called them futile expressions. Maulana Fazl Haqq Khayr abadi was the pioneer of this school of thought, who wrote a commentary on Mir Damad's *Al-Ufq Mubeen*: Khayrabadi was staunch opponent of the very existence of temporality. The existence of temporality seems or resembles the weakest existence in itself, as its existence is not given in perception. Because Mullah Mohammad Jaunpuri believed in the old Ibn Sinian theory of the eternity of the time. However, in twelfth century Mullah Amanullah Banarsi tried to evaluate views of both Mir Baqar Damad and Mullah Mahmood Jaunpuri. There was another group of the people, who did not agree with the theory of *Huduth-i-Dahri*, who denied not only eternity of time, but even denied contemporariness of time (*Maat-e-dahar*). Qasim Kohi was a master of rational sciences as Badawni writes about him, "He was well versed in the sciences of *Tafsir*, astronomy, *Kalam* and *tasawwuf*". Even the poets were impressed by the philosophy that had become prevalent during Akbar's period.

Abul Fadl with a firm background of the Arabic language turned to study of religion and philosophy. He reflected for some time in the secrets of the Platonists (*Ashraqiyeen*), the wide treasures of the Sufi literature and the wondrous observations of Peripatetic. He condemned Ferdowsi as a Seller of words and once charged Imam Ghazzali of uttering non-sense.

But despite his deep appreciation of Greek philosophy, he had to rely on the *Wajudi* doctrines of Ibn Arabi, the Illusionist theories of Suharwardi and other such subjects. His Slander against Ghazzali was

not substantiated, because Ghazzali's arguments against philosophers were very scathing and penetrating that MacDonalld had to confess that even Ibn Rushd seems a beggarly compiler before him.

As an educational reformist, he introduced the works of the later Persian philosophers such as Sa'd al-Din al-Taftazani, al-Sharif al-Jurjani, Jalal-al-Din Dawani, Sadr al Din Shirazi and Ghizath al bin Mansur al Shirazi and made them a necessary part of the curriculum. Apart from these official contributions, he produced several philosophical graduates, whom he used to teach in his private capacity and wrote some valuable commentaries and glossaries on the most difficult philosophical works. *Sharah al-Muwaqif* of al-Sharif al-Jurjani and *Sharah Mullah Jalal al Dawani* are two such important books.

Mirza Muhammad Zahid Harawi was a distinguished philosopher of the age of Shah Jahan and Awrangzeb and a former teacher of Shah Abd al-Rahim, father of Shah Wali Allah. Mirza Muhammad Zahid studied under his father. Qadi Muhammad Aslam and Mullah Muhammad Fadil Badakshi, before becoming the disciple of Mullah Sadiq Halwai of Kabul. He went to Transoxiana and joined the circle of Mirza Jan Shirazi, a well-known philosopher of Central Asia.

Mirza Muhammad Zahid emerged as a notable scholar of peripatetic philosopher, Ishraqi, Hikmah, Asharite and Maturidi *Kalam*, and Logic and taught these subjects privately in his free time, as he was working as a Qadi at the imperial court in his official position. He wrote glossaries on Jalal al-Din Dawani's commentary on *Hayakil al-Nur* of Shuhrawardi Maqtul, on the *Tajrid* of Nasir al Din al-Tusi, on

Allamah Dawani's commentary on al-Tahdhib on the Sharh al-Mawaqif of al-Jurjani and on Tasawwur wal Tasdiq of Qutb al-Din al-Razi.

Shaykh Ahmad Sirhindi's (971/1564-1034/1624) greatest contribution in the field of Islamic Thought is his exposition of the concept of *Wahdat al-Shuhud* (Unity in perception). He severely attacked the well-known metaphysical concept of *Wahdat -al-Wajud* (Unity of Being) of Ibn Arabi. For him, the doctrine of *Wahdat al-Wajud* was a subjective experience wherein the mystic and the object of love became identical and where the mystic realizes one overwhelming reality. This state of identity is not a permanent one, it is transient and temporal. The higher state accordingly is that of servitude (*abidiyat*) wherein neither the transcendental nature of infinity of God is degraded nor the contingent and accidental position of man and other creatures is elevated to the realm of transcendence or infinity.

Shaykh also criticized the doctrine of *Wahdat al-Wajud* from the ethical point of view. The pantheistic union of God and humanity for him negates the idea of human individuality as well as the position as the responsible being before God. It also makes it difficult to evaluate the morals of individuals and thus negates the whole idea of reward and punishment in the hereafter. Furthermore, this conception denies human freedom. Most of the philosophical and theological thoughts of Shaikh Ahmad are expounded in his *Maktubat* (Epistles). His other important philosophical books include *Risalah Mabda wal-Maad*, *Risalah rubaiyyat* etc. etc., which deal with metaphysical and philosophical issues in a very subtle mystical manner. Qutb al-Din Ahmad Ibn Shah Abd al Rahim, known as Shah Wali Allah (1114/1703 -1176/1762), attempted to

reconcile the two apparently contradictory doctrines of *Wahdat al-Wajud* of Ibn Arabi and *Wahdat al-Shuhud* of Shaykh Imam Sarhindi, which is the first effort in the area. Before Sarhindi, the doctrine of *Wahdat al-Wajud* of Ibn Arabi was in no way acceptable to the *mutakallimun* (Muslim scholastics) Shaykh Sarhindi, by introducing *Wahdat al-Shuhud*, opened a new factor of controversy even among the Muslim metaphysicians. The exponent of each of these doctrines was aggressively critical of the others. It was Shah Wali Allah whose rational explanation of both the doctrines and their reconciliation resolved the controversy. The positive effect of his reconciliatory efforts was two fold. On the one hand, it brought about harmony between the opposing groups of the metaphysicians on the other hand it legitimized the doctrine of *Wahdat al-Wajud* among the *Mutakalimun*.2/

His magnum opus *Hujjat Allah al-Baligah*, which ranks with *Ihya Ulum al Din* of Imam Ghazzali as a classic on the religious philosophy of Islam ushered in the dawn of a new era in the intellectual history of modern Islam.

"He adopted an integralist approach which looked at man and his environment from all possible angles, biological, psychological moral, sociological humanistic, metaphysical and economical in a synthetic manner and then evaluated the role of religion in building of morally autonomous personality of an individual and in establishing a healthy moral order of society.

Then he surveyed all areas of tension and conflict in the contemporary Muslim thought and earnestly strove to bridge the gulf between the *Ulama-*

i-zahir and the *Ulama-i-batin*, the jurists and the mystics, the *ahali-hadith* and the *ahl-ur-rai*, the believers of *Wahdat ul-Wajud* and *Wahdat-al-Shuhud*.

A few decades before him, a French philosopher - physician Bernier had noticed that in India a great conflict was going on between those who believed in *Wahdat ul-Wajud* and those who disagreed with the doctrine. Shah Wali Allah's powerful pen resolved that controversy and created an amicable atmosphere between the various *silsilahs*, a contribution, which cannot be over emphasized.

Sufi Language helped the translators to make the philosophical terminology of Sanskrit works intelligible to Muslims. The introductions to the translations, as well as original works about them written later on, sought to emphasize that the philosophical a subtle Hinduism are essentially monotheistic. The Muslim elite freely drew upon translations of the Sanskrit works in their writings and quoted Hindu mythological stores in their conversation and letters and drew morals from them. When Mirza Aziz Koka criticized Jahingir for ignoring the Rajputs, the emperor advised him to have faith in the Divine Will and to take the lesson from the Holy God enabled Rama to defeat Ravana, the boy Krishna to kill the serpent Kaliya, and Arjuna to fight his enemies.^{3/}

The Mughal elite, because of their absorption with Hindu and Muslim mystic thought, were always seeking an authority who had achieved oneness with the Divine Being - the perfect man. (*Insan-e-kamil* of Ibn al Arabi Jali and their followers)

Abul Fazl and such other scholars came to the rescue of these kings and provided for them a

compendium of a pluralist philosophy, developing later on in the captivating doctrine of *Din-i-Ilahi* and paving the way for further developments like Bhakti Movement and Sikhism. However, these theories have, on the other hand given birth to the puritanical movements like *Wahdat-ul-Shahud* (Unity of perception) of Sheikh Ahmad Sarhindi, Shah Wali Allahi School and the Mujahideen Movement of Balakot.

Fatahullah Shirazi

The most outstanding Irani intellectual at Akbar's court was Mir Fatahullah Shirazi. He first immigrated to the court of Abdul Shah of Bijapur, but in 1582 moved to Akbar's court and became the spearhead of all the intellectual movements there. Excellent in all branches of philosophy, he was an eminent authority on Avicenna's works and Ishraqi theosophy. In mathematics astronomy, and mechanics he was unique both in Iran and in India. Many reforms were organised by Abdul Fazl maintaining the changes in the currency, and the introduction of the solar Ilahi Calendar.

Fatahullah Shirazi died in 22, January 1589, while Akbar was on tour in Srinagar. (Jamadi al thani 997. He was buried in Takhti Sulaymani there.4/

His actual and immediate sources of inspiration were the achievements of the Arabs and the Persians, who revived and transmitted their knowledge to the world. "Equally well-known has been Fathullahs *Takmilah-i-Hashiyah*, an extension of Dawani's commentary on Taflazani's *Tahzibul Mantiq*. He also wrote a super commentary on the same by the title "*Hashiyah Bar Hashiyah Ala Tahzibil Mantiq*". Fatullah's Treatise in metaphysics seems to have

stirred up an ugly controversy between two rival sects of religious philosophers. The title of the work is not known. It was written by the order of Ali Adil Shah in answer to a question regarding the physical nature and reality of the heavens, namely whether or not the heavens were penetrable and in what way the communion of the divine spirits with the illuminated humans of the earth could be explained.^{5/}

Mir Fatahullah Shirazi was another disciple of Khawaja Jamaludin Mahmood, who later on became also the student of Mir Ghayasuddin Mansur, and also availed the scholarly training from Maulana Kamaludin Masud Shirwani and Maulana Kurd. First Mir Fatullah Shiraz's student Amir Anautullah came to Deccan and became a courtier of Ali Aadil Shah, who invited his teacher to Deccan as well, who later on went to Gujrat to Abud Rahim Khan-Khanan and in 991 A.H went to the court of Akbar on his invitation. He was given great respect by Akbar and made the rational sciences prevalent in India. Azad Bilgrami says: "He made books of the later scholars of Iran like Dawani, Mir Sadruddin, Mir Ghayasuddin Mansur, and Merza Jan popular in India, and got these books included in the syllabus." Mir Fatahullah Shirazi (d 998/1590) was born in a scholarly Sayyid family in Shiraz, Persia. He was provided with the best possible education at that time and studied under the famous philosopher, Jamal al-Din Mahmud, a student of Jalal al-Din Dawani, Malana Kamal al-Din Shirazi, Maulana Kurd and Amir Ghiyath al-Din al - Mansur Ibn Mir Sadr al-Din al-Dash Laki Shirazi. He came to India at the request of Abul Shah, governor of Bijapur and worked at Bijapur as and adviser to the ruler as well as principal of the official state school. He moved to the imperial court of Akbar in 991/1583,

after the death of Adil Shah, where he was received with honour and made incharge of religious affairs and endowments. He worked with Rajah Todermall to organise the revenue system.

Mullah Mahmud Junpuri Faruqi

Mullah Mahmud Junpuri Faruqi (1015/1603-1062-1652) was a prominent philosopher and metaphysician of Shah Jahan's period. He received his early education under his maternal grandfather Shaykh Shah Muhammad. For higher education, the Mullah joined the intellectual circle of Ustad al-Mulk Shaykh Mohammad Afdal, who was a well-known philosopher of his time. He studied the religious sciences under Mullah Shams Nur Bronvi of Junpur. At the early age of twenty years, he started teaching and soon was recognized a good scholar of rational and theological sciences. He had the honour of attending the lectures of Mir Damad on metaphysics and philosophy, when he made a temporary stay at Isfahan while he was on his way to Meccan, and disagreed with Mir Damad's doctrine of Huduth-i-Dahri (eternal creation), at a very young age. Mir Damad was very much impressed by the Mullah. Mullah Abd al-Hakim Siyalkoti was another theologian, Logician and metaphysician of the Mughal period, a contemporary of Sarhindi. He studied all branches of philosophy under Shaykh Kamal al-Din and theology also under him. He was the most influential scholar in the court of Shah Jahan. His most important works are Hashiya-Yi Sharh hikmat al-ayn, Hashiya al Sharah Mawaqif of Allamah al Jurjani, Hashiya Yi Sherifiyyah, Hashiya-Yi Sharh-i-Shamsiyyah and Durrat al-Thaminah. He died in 1067/1556 at Siyalkot and is buried there.6/

His contemporaries acknowledged his philosophical stature also. His teacher Shaykh Muhammad Afdal used to say about him and his fellow student Mullah Abd al-Rashid Junpuri: "Since the time of Allamah al-Taftazani and Mir Sayyid al-Sharif al-Jurjani, no two great scholars of such a high level have come together in one city as Mullah Mahmud and Shaykh Abd al-Rashid".7/

Mullah Mahmud died at the young age of forty-seven; still his contribution to philosophy and metaphysics was very significant. He also composed some original works on logic, theology, metaphysics and speculative philosophy. This *Shams al-Bazighah* has been considered one of the most basic works in traditional Muslim philosophy in the sub-continent and the neighbouring countries. It was destined to be studied along with the *Sharah-i-hidayat al hikmah* of Sadr al-Din Shirazi, in the traditional *Madrasahs* in the eastern Muslim world. The other important works of Mullah Mahmud Junpuri are such as *al-hikmat al Baligah*, *al -Faraid fi Sherh al-Fawa'id*, *Raisalat al-dawhat al miyadah fi haqiqat al-Surah wal-maddah*, *Risalah fil-qader* and *Risalah taqsim-i-niswan*. 8/

In the philosophical and literary subjects, he had a comfortable mastery. It will not be unfounded boast, had the soil of Jaunpuri rivaled with Shirazi when we talk about Mullah Junpuri.9/

Maulana Abdul Hay expresses similar views about him.10/

Mullah Junpuri's reputation has increased with the passage of time. A contemporary historian has called him the doyen of Ashraqiyeen (Illuminists) and the critic of Peripatetics.11/

Shahjahan invited him to Delhi and was received by Vizier Saadullah Khan and later given place near the royal throne in the court of Shah Jahan. After this event Mullah Jaunpuri started his teaching career in the royal *Madrasah* of Jaunpuri. However, the king invited him off and on to his court, where the Emperor and his ministers would avail his erudite scholarship. The prince Mohammad Shujah was his disciple and Amirul-Amra Shaista Khan read whole *Al-Faraid* under his instructions. Even Vizier Saadullah Khan was the disciple of Mullah Jaunpuri and he had related the scholarly traits of the Mullah to the emperor. 12/

India has not produced equal of Jaunpuri in its Islamic period. He was born in a village of Gohnah, Mohmadabad. His contemporary, Shah Abul Khayr Faruqi called him by the epithets like "*Imam-i-Azam*" (the Great Leader), *Maulana-i-Mukarram* (The respected preceptor), *Jamiah Manaqib* (a man of many qualities), *Aftab-i-Mashriq wa Maghrib*, (the sun of the East and the West and the blazing candle of Islamic community. Quoting *Maasir al-Karam* he says further: "Mullah Mahmood was not only a pride for his teacher, but even for the old philosophers and scientists. He was the Shahnshaw of the kingdom of knowledge and had no equal in philosophy. The people of insight couldn't find any other philosopher of his mental and intellectual calibre and there was no person, who could counter his views throughout the seven continents. Maulana Abdul Hay Faruqi (d.1304 A.H) says: "He was the Allamah of his times, most learned and erudite scholar of rational sciences and a philosophical genius of Jaunpur. (Tr. Mullah Mahmud Jaunpuri's *Shams Bazighah*). He was the deep ocean of mystical sciences (*Ulum-i-Haqiqiyah*), the

minaret of guidance, and the leader of erudite scholars". 13/

Azad Bilgrami says about him: "He was a unique scholar from the scholars of eastern part of India, a critic of the Illuminists, the terminus of the peripatetic philosophy. There is no other example of these two Faruqis, Sheikh Ahmad Sarhindi, and Mullah Mahmood Jaunpuri, one in the esoteric subjects and the other in the philosophical and literary one". The author of *Tajali-a-Noor*, Maulana Khayr al-din Mohammad Jaunpuri says, "He became famous in the nook and corner of India. When Islam made its advances in India, there has had been no philosopher or scientist like Mullah Mahmood. He rejected doctrine of *Tawhid-i-Wajudi*; while as his contemporary Mullah Abdul Hakeem Siyalkoti was its great advocate. This doctrine was quite prevalent in India milieu and its inception can be traced back to Firoze Shah Taghluq. During the reign of Akbar, this doctrine was very much in vogue, because Akbar used to get instruction in this subject from Sheikh Tajuddin Zakaria Ajodhini in his solitary meetings with the latter. Sheikh Muhibullah Allahabadi, the preceptor of prince Darasukhow was the staunch supporter of this doctrine, and was called Sheikh Ibn Arabi II because of his mastery of this doctrine. Mohammad Salih Kamboh has also endorsed the great stature of Mullah Mahmood not only in purely religious sciences like *Tafsir*, *Hadith* and Sufism, but has even shown his mastery over purely natural sciences like physics, and mathematics as well. He also, was quite conversant with astronomy, as his suggestion to the king to establish an Astrolabe shows.

Mullah Jaunpuri did not agree with Mir Baqar Damad's theory of *Huduth-i-Dahri*. First he explained

his position in a very lucid manner and then resorted to the views of Mir Baqar Damad and came out with his mature criticism. He says about Mir Damad, "After the earlier stalwarts of knowledge and wisdom had passed away, their best successor was Mir Baqir Damad, who was quite conversant with the realities of the universe etc". Then he comes out with his critical views against Mir Baqar Damad. He wrote a very significant treatise on the problems of determinism and freedom (Risalah Jabr wa Ikhtiyar) in Persian. Mullah Mahmood explained the theory of the Mutazilites about this matter and indicated that from one angle man is free and from the other he is determined. All the actions of a man are entailed with some cause and the cause is his power and will's relation to the performance of the actions. Since will is posed towards its existence and non-existence. Therefore, it is necessary that there must be some preferable cause, which is outside the chain of man's power and will. Therefore, this cause has relation with the power and will of Allah. He says further that the deep consideration of the universe, makes it clear that all the created laments of the universe are linked by the chain of cause and effect and every effect is related closely to the lesser cause and by way of it to the cause of causes and the master of the causes. Therefore when the power and will of human being is related to the action with all its external causes, the occurrence of act takes place and when this relation is not found, the occurrence of action becomes impossible. In the religious and rational sciences, Mullah Mahmood Jaunpuri was quite erudite, as far as the subjects of Tafsir, Hadith and Hikmah are concerned; he was master of these as well. It was because of this reason that despite Maulana Abdul

Hakeem Siyalkoti's comprehensive scholarly stature, he endorsed the greatness of Mullah Mahmood. Thus he was a great scholar, a superb researcher and a perfect explorer, Moreover; he was a monotheist and a Gnostic that Malvi Abdul Hakeem had no standing before him to enter into a polemical discussion on these issues. He has rather said that Mullah Mahmood is "an angelic soul." Though Mullah became more famous because of his philosophical works, he was equally a great theologian and a sincere Sufi. Hajji Abul Khayr calls him "a surging ocean in the sciences of reality," i.e. spiritualism.

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