

ABSTRACT

This thesis focuses the religious transformation in Punjab in context of the rise of Muslim religious movements. It traces the rise of Muslim religious movements such as Deoband, Ahl-i-Hadith and Ahmadiya under the impact of the reformist thrust of Muslim religious movements sprouting from Northern India. This study locates the rise of Muslim religious movement in Northern India in the backdrop of the encounter between the Muslim religious consciousness emanating from Shah Waliullah's movement and the colonial modernity. This encounter resulted into the displacement of Maqulati traits of Shah Waliullah's movement which included its emphasis on synthesis of prevailing differences such as between Wajudi and Shahudi ideas, Shia-Sunni cleavages and differences in jurisprudence.

This Muslim religious movement in Northern India after its collision altogether lost these traits and came under the dominant influence of puritanical beliefs professed by Deoband and Ahl-i-Hadith movements. After situating the rise of the process of Muslim revivalism in Northern India this study further proceeds towards assessing its impact on the religious atmosphere of Punjab. This study delves deeply in the religious scene of Punjab before the advent of these movements. This religious ethos was imbued in centuries old syncretic tradition developed as a result of interaction between Hindus and Muslimin Punjab. This syncretic tradition was decisively shaped by Wajudi ideology. This study also delineates the causes which contributed towards the erosion of syncretic tradition and led towards the upsurge of puritanical reform movements as evident from the rise of Deoband, Ahl-i-Hadith and Ahmadiya movements. It also provides a brief history, major exponents, teachings and strategies of these movements.