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cow slaughter was ^{also} allowed. New mosques were build to manifest prominence of Islam like Badshahi Mosque in Lahore.

Conclusion: Shaikh Ahmad Sirhindi is considered as a pioneer of Muslim self-assertion by denouncing Un-Islamic practices. He communicated the Muslims that they were separate from Hindus and nothing was common between them. Therefore, the Muslims should keep themselves distinct from Hindus with reference to food, dress, social custom and way of life. With this declaration, he founded the first stone of **Two Nation Theory** in Indo-Pak subcontinent which led to Pak movement. That's why Hazrat Mujaddid was rightly called First Founder of Pakistan.

governers, ulema and Mashaikh.
 He wrote booklets, books and treatises.

As he and his followers also worked in the imperial camp and army, he was soon noticed by Jehangir. Jehangir, unlike his father, was a more orthodox Muslim. But he still insisted on full prostration by all his subjects. Shaikh refused to prostrate before him, as result of which he was imprisoned at Gwalior Fort for two years until the Jehangir realized his mistake. Jehangir then not only released Shaikh Ahmad, but also recalled him to Agra. Jehangir thereafter retracted all un-Islamic laws implemented by Akbar.

His success and legacy: The death of Ahmad Sirhindi marked the end of his physical presence, but his intellectual and spiritual benefactions have continued to impact religious scholars, Sufis and votaries of the Naqshbandi order to this day. Although he couldn't achieve his targets during his life time but his dream and teachings were realized when Aurangzeb became the Emperor in 1659. Because Aurangzeb's policies and regimes are considered to be influenced immensely by Shaikh Ahmad's ideas. Some of the major reforms of Aurangzeb's era was: re-imposition of jizya and pilgrimage tax on hindus. Every kind of patronage Hindu fine arts and temples were withdrawn.

of One Being but it is only an appearance, not reality. The exposition of the concept of Wahdat al-Shahud was really a breakthrough in realm of Islamic mysticism. The implications of the doctrine of Wahdat al-Shahud were quite grave as it emphasizes superiority of people of one religion on the other and for that reason that religion should be kept pure and divested of all other influences.

Fatwa against Sajda-e-Tazeemi: One of the key issues that Shaikh Ahmad Sirhindi opposed was the practice of Sajda Tazimi, which involved prostrating before the emperor as a form of reverence. Akbar introduced the concept of Sajda Tazimi as a symbol of respect for the emperor. This practice was seen by Shaikh Ahmad Sirhindi as a violation of Islamic principles of Tawhid which is considered a grave sin in Islam.

Methodologies opted to convey the reforms: Shaikh Ahmad Sirhindi opted various methods to convey his message and reforms and also to preach the true Islam to the influential people so they might take actions. The methods are as follows:

- (i) He deliver sermons to the people to lead them on straight path.
- (ii) He wrote letters to influential people and nobles.

Reforms regarding Shariah: Sirhindi strongly believed in following the traditional Islamic beliefs and obeying the Shariah (Islamic law). The divine law is connected with the soul and the spiritualization of the soul depends upon obedience shown to it alone. According to the Mujaddid, the only duty performed by the theologians (ulama) is to issue decrees while it is the people of Allah (saints) who do the real work. He criticized practices that deviated from the traditional understanding of Islamic law and morality. All he wanted to do was to uphold the teachings of the Messenger of Allah (PBUH) and hand it over to the next generation without losing its values and essence.

Wahdat al-Wajud and Wahdat al-Shahud: Wahdat al-Wajud was the real bane of Islam. The concept was innovated by Sufis of the era of Akbar and it says: "Entire universe is the symbol of Allah (SWT), so no difference between man and God. Every particle of the universe represents the presence of Allah."

Mujaddid Alf Thani knew its fallacy and he was one of those who denounced it vehemently. He based his stand on the training he had received from his Sheikh, Khawaja Bagh Billah. He became critical of the philosophy of Wahdat al-Wajud, against which he gave his philosophy of Wahdat al-Shahud. Thus he maintained that we are not manifestation

intermarry with Hindus. Muslims have a separate culture, custom from that of Hindus therefore friendship means nothing. And for the very first time in the history, the concept of **Two Nation Theory** was given. That shows that Hindus and Muslims were two different nations and ^{the} Akbar's reforms to make them one couldn't get success. Also if the Muslim ruler wanted to thrive they should distance themselves from Hindus. Hindus that were appointed at high ranks in court should be removed and expelled from courts.

Major Reforms by Shaikh Ahmad Sirhindi:

Reforms in Islamic thoughts: Ahmad Sirhindi made significant contributions to both Sufism and philosophy, leaving a profound impact on these fields. His reforms within Sufism emphasized adherence to Islamic orthodoxy and the importance of spiritual guides, while his philosophical works explored profound concepts concerning existence and the relationship between the Creator and the created. "If the contemporary Sufis are just, they should not follow their leaders but the Sunnah. They should never uphold heresy on the pre-text that their Shaikhs did so" **Maktubat-i-Mujadid, Book 2, Letter No. 23.** Adding value to this approach, the teachings he has given with his writings and sermons had a significant impact on the Sufi order in sub-continent.

aggressively the ordinances of their own religion in a Muslim state and the Muslims were powerless to carry out the ordinance of Islam; if they carried them out, they were executed."

Akbar also put ban on cow slaughter and many other religious festivals. There was influence of Hindu culture on Muslims. They started to forget their religion, culture and traditions. Another concern was that by empowering Hindus, Muslim rule would weaken and eventually end.

So his reforms were much needed at that time and they were response to the perceived decline in moral and spiritual values within the Muslims of Sub-continent.

The reference of Mujaheed occurs in the following Hadith: "On the eve of each century, Allah will raise in this Ummah such a person, who will revive affairs of his Religion for him."

Strategies needed to adopt: Akbar's reforms were totally against the Islamic traditions so Islamic reforms were badly needed to revive the traditions. Few strategies would be adopted against the Akbar's order by Muslims. First, they advocated re-imposing Jizya and cow slaughter. The reason behind ban ^{on} cow slaughter was they started worshipping it. Muslims shouldn't intermingle, inter-dine and

It was not until he was 36 years old that he went to Delhi and joined the Naqshbandi Silsilah under the discipleship of Khwaja Baqi Billah. As per SM Ikram, "The most forceful and original thinker in India, before Shah Waliullah and Iqbal."

Background:

Reform Movement: It was the era of the third Mughal emperor when the un-Islamic practices were on trend. During this period the Muslims in India had become so deficient in the Islamic knowledge that they had more belief in Karamat or miracles of the saints than Islamic teachings. The Ulama and theologians of the time had ceased to refer to the Quran and Hadith in their commentaries, and considered jurisprudence the only religious knowledge. In his youth, Sirhindi witnessed the challenge faced by the Muslim community in India due to political turmoil and the religious policies of Emperor Akbar. Akbar's attempts to blend different religions into a new one, called **Din-e-Ilahi**, posed a threat to traditional Islam. Moreover in the rule of Akbar, Muslims were given low ranks in the courts. Hindus were given high ranks in ^{the} courts. Marriages between Muslims and Hindu/Sikh took place. Hindu wives of King worshipped in palaces. Akbar demolish the Jizya tax and pilgrimage tax. He also destroy/abolish mosques and construct and rehabilitate the Hindu temples.

According to SM Ikram, "Non-Muslims carried out

Pak Affairs

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Pre-Partition Era:

Shaikh Ahmad Sirhindi:

Efforts for Renaissance: The history of efforts for the re-awakening of the Muslims of subcontinent is as old as the downfall of the Muslims rule. In fact, both the phases of making and breaking of history go side by side, while trying to dominate the other. Muslims ruled sub-continent for nearly a millennium with all the glory but with the passage to time, their downfall started. However the reformists of Muslim community in sub-continent moved heaven and earth for re-building of Muslim rule. One of those reformists was Shaikh Ahmad Sirhindi. He was also known as **Mujadid Alf Thani (1564-1624)**, which means "Renewer of the Second Millennium". He is widely regarded as a key figure in the revival of Islamic thought and spirituality in the Muslims of sub-continent.

Shaikh Ahmad Sirhindi as a Pioneer of Islamic Renaissance:

The first of the great reformers, Shaikh Ahmad Sirhindi al-Farooqi an-Naqshbandi, was born in Sirhind on June 26, 1564. He belonged to a devout Muslim family that claimed descent from Hazrat Umar Farooq (RA). His father Shaikh Abdul Ahad was a well-known Sufi of his times. Shaikh Ahmad received his basic education at home. Later, he devoted most of his time to the study of Holy Quran, Hadith, Tafseer and philosophy.