

PAK-AFFAIRS CSS-2020

Q No. 2:

How the reform movement of Shaikh Ahmad Sirhindi influenced the history of Muslim India?

1. An Introduction:

Shaikh Ahmad Sirhindi also known as Mujaddid Alif Sani was a prominent Islamic scholar and Sufi mystic born on 1564 in Sirhind, Patiala and died 1624, Sirhind. His real name was Ahmad and sur name was Badr-ul-Din. His father name was Sheikh Ahmad. His paternal line traced his descent from Caliph Umar (2nd caliph of Islam). He received a traditional Islamic education at home and later in Sialkot. His initial instructions in the Holy Quran, Hadith and theology were rendered in Sirhind and Sialkot. When he was 36 years old he joined Nagashbandiya.

Silsilah under the discipleship of Khawaja Bagji Billah. He made the good relations with the courtiers.

Marat Khawja Bagji Bill predicted

"Sheikh Ahmad is such a light which will illuminate the whole world."

2. Situation of Muslim India at his time

(a) Prevalence of Akbar's Deen-e-Ilahi

(b) Aloofness from Shariah and Sunnah.

(c) poor Government structure and lack of good administration.

(d) Spread of social evils

Better to write in paragraph

(e) The concept of Wahdat-ul-Wajood

(f) Dominance of Hindu culture

3. The Reform Movement of Sheikh Ahmad Sirhindi

(a) Religious Reforms

(b) Political Reforms

(c) Social Reforms.

(i) Religious Reforms:

(a) Wahdat-ul-Shahood against
Wahdat-ul-Wajood

(b) Struggle against Syncretism
(Deen-e-Elahi).

(c) Opposition to Heresy

(d) Emphasis on Shariah and Sunnah
through Islamic teachings and writings.

(e) Preaching Islam during the
period of implementation.

Kindly build
paragraph

(ii) Political Reforms:

(a) opposing United Nation hotel and the birth of Two Nation Theory

(b) Concept of Government and good administration

Seems like your notes

Points are fine, add paragraph

(c) Weakening the power of Surge of Rajputs

(iii) Social Reforms:

(a) Prohibition of inter-religious marriages

(b) Freedom to follow islamic rituals and traditions

(c) Removal of social evils through teaching of Sunnah and Fiqah.

4. Conclusion: