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Keeping in view the socio-political circumstances of the sub-continent, discuss the role of Sheikh Ahmed Rahnabi (Mujadid Alf Thani) who revived Islamic Ideology and established Muslim identity in the sub-continent.

Introduction

History itself is an evidence of the fact that whenever Islam came at any danger by any agencies from its enemies or from ideology, it was saved by such personalities, who through their spiritual power not only saved it but gave it a new life. Such is the story of Sheikh Ahmad of Sirhind, popularly known as Mujadid Alf-Sani (reviver of Islam during the second millennium) who was confronted by the same challenges. Islam was under great danger, its future unpredictable, its spirit deteriorated and its teachings misinterpreted. Akbar's policy of 'divine faith' and religious syncretism welcomed the anti-Islamic ideologies; at this hour of turmoil Mujadid Alf-Thani came in front to restore and revive the glory of Islam.

Sheikh Ahmed's Efforts:

1) Against Corruption

Muslim society was plagued by un-Islamic practices and trends (Source: Tarikh-i-Farishta by Muhammad Qasim Farishta). To counter this, Sheikh Ahmad sent disciples to preach true Islam and emphasized Ittiba-i-Sunnah and Shariah. This effort aimed to revive the true spirit of Islam and correct the deviations that had crept into Muslim society.

2) Against Islamic Knowledge Deviation

Ulamas (theologians) had ceased to refer to the Quran and Hadith in their interpretations (source: Tafseer-e-Kabeer by Mirza Bashir-ud-Din Mahmud). Sheikh Ahmad stressed the significance of returning to the Quran and Hadith as the primary sources of Islamic knowledge. This emphasis aimed to reorient Muslim scholars towards the foundational sources of Islamic wisdom. Through this call, he sought to revive a deeper, more authentic understanding of Islam rooted in its original

Use specific, self explanatory and relevant headings

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texts.

3) Against Akbar's Hindu Promoting Practices

Akbar's practices promoted Hinduism by encouraging religious tolerance and blending aspects of Hinduism with Islam, such as abolishing the jizya tax on non-Muslims and promoting the syncretic religion Din-i Ilahi, which incorporated elements of both faiths (source: Ain-i-Akbari Book by Abul Fazl). Sheikh Ahmad opposed these practices and emphasized the need to uphold Islamic values and practices. This stance aimed to preserve the integrity of Islamic beliefs and prevent the syncretization of Hindu practices.

4) Against Superstitious Practices in Sufism

Sufism had developed means of magical and supernatural powers alien to Islam (source: Kashf-ul-Mahjub by Ali al-Hujwiri). Sheikh Ahmad denounced these practices and emphasized the importance of following Shariah and Sunnah. This critique aimed to correct the excesses of Sufism and redirect Muslims towards the orthodox path. He believed that such practices distracted from the true essence of Islamic worship and led to innovations that deviated from the original teachings of the Prophet.

5) Against Atheism, Din-i-Elahi, and Un-Islamic Practices:

Sheikh Ahmad corresponded with scholars, opposed atheism, emphasized Tauheed, exposed the fallacy of Din-i-Elahi, and settled differences between scholars and mystics (Source: Muntakhab-ul-Lubab by Muhammad Hashim). He also persuaded Muslims to adopt simple habits in the light of Islam and Sunnah. These efforts aimed to revitalize Islamic scholarship, promote unity, and encourage Muslims to lead a simple and righteous life.

Sheikh Ahmad's Stand Against Wahdat-ul-Wujud

Sheikh Ahmad rejected the Philosophy of Wahdat-ul-Wujud, which emphasized the unity of existence and the idea that there is no living

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difference between the creator and creation. He presented his own Philosophy of Wahdat-ul-Shahud, which emphasizes the separation between the creator and creatures. As stated in Muntakhab-ul-Lubab, Sheikh Ahmad negated Wahdat-ul-Wajid and instead advocated for the distinctness of creator and creatures. Through his Philosophy of Wahdat-ul-Shahud, Sheikh Ahmad aimed to revive Islamic scholarship, promote unity, and encourage Muslims to lead a simple and righteous life, countering the pantheistic tendencies of Wahdat-ul-Wujud.

Sheikh Ahmad imprisoned:

Sheikh Ahmad raised voice against the practice of prostitution in the court of Jahangir. He was imprisoned in the fort of Gwabor but remained confident. After one year, Jahangir feeling resentful, released him and honored him to be his religious advisor. This auspicious rank helped him to mould the Emperor's life according to Shariah. This provided him an opportunity to preach his views.

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Sheikh Ahmad and Two Nation Theory:

In order to popularize Islam, a number of Muslim reformers adopted a liberal point of view in their preaching. They however were successful in attracting a large number of people towards Islam but at the same time this liberal strategy gave rise to the concept of joint nationalism. This trend proved injurious to the separate and distinct national image of the Muslims. Sheikh Ahmad put an end to this concept and negated the Philosophy of Wahdat-ul-Wajood. He labored to keep alive the national and the religious identity of the Muslims. He was a staunch advocate of Muslim separatism and adopted a very stern attitude towards Hindus. He wanted Jizia to be re-imposed on Hindu temples.

Mujaddad Influence on the history of Muslim India:

Sheikh Ahmad, the most forceful and original thinker produced by Muslim India before the days of Shah Waliullah and Iqbal, occupies a high place not only in Muslim India but in the entire Muslim world. He was the first man who could be called as a propounder of Muslim Ummah. The swing of balance from heterodoxy was in considerable measure, due to the influence and teaching of Mujaddad Alf-Sani. The rein position of 'Jizya' on Hindu subjects during the reign of Aurangzeb was a far reaching result of his work.

Relate your headings and arguments to the qs statement

Conclusion:

The movement of Mujaddad Alf-Sani restored Shariah and Islam became the symbol of unity. His revival movement opened new avenues towards pan-Islamic. Sheikh Ahmad, according to Iqbal "a call back to prophet hood became the pioneer of religious nationalism. It was under the influence of this movement that the future movements of reforms and revival came to be represented

Add more arguments