

# Sheikh Ahmad Sirhindi.

## Introduction:

Hazrat Mujadid Alf Sani was a great Muslim saint and mystic of the Naqshbandia order. He challenged the might of Akbar to reestablished the glory of Islam which had threatened by the anti-Islamic trends. By 1504 the time was ripe for the great reformer to appear on the scene which inspired sheikh Ahmad Sirhindi to bring about second millenium of The Islamic era.

## Early Life. (1564-1624)

Hazrat Mujadid Alf Sani whose real name was sheikh Ahmad Sirhindi. He was born on June 15, 1564 at Sirhind. His era was aligned with Jalalul-din Akbar's era. He was a descendant of second pious Caliph Hazrat Umar Ibn Al Khatab. He was a prominent disciple of Khawja Barwi Billa. His followers was called Mujadadi or



Tahir. He received Ikhilafat from his father.

He died on 10<sup>th</sup> December, 1624.

## Situation of the Society of that time:

When sheikh Ahmad began his reform movement Muslim society was ridden with un-Islamic practices and trend.



## i) Hindu reformist movements.

At that time there were many Hindu reformist movements, like Arya Samaj, Shudhi movement, Brahmo Samaj. These movements' objective was to spread Hinduism, which greatly misguided the innocent people.

### Aloofness from sharia.

under the Hindu influence, a firm and widespread belief in karamat had developed in the society. (The mystics and Sufis of those days openly denied the authenticity of sharia by declaring sharia as superficial and external. The ulama and theologians ceased to refer to Quran and Hadith in their commentaries and considered jurisprudence as only religious knowledge.

### Spread of social evil.

under the Hindu influence, a firm and widespread belief in karamat had developed in society which greatly misguided the innocent people. In Sufism <sup>supernatural</sup> many means of developing magical powers had been developed.



## Deviance from divine laws to man-made law. (Deen-i-illahi)

During the Akbar period, whose anti-Islamic outlook had aggravated the social evils. The introduction of Deen-illah by Akbar was grave attempt to distort Islam. He assumed the title of Mujadidi-Azam and Imam-i-Adil and issued orders pertaining to the religious matters which to be considered as authentic and final. Akbar had no leanings toward Islamic principle and tenets.

## Dominance of Hindu Culture.

Akbar promoted hinduism by marrying Hindu ladies and by allowing astounding access to the Rajput and Hindu in his court. He also appointed Hindu Rajputs on higher civil and military position.

## Threat of Bhaktis.

At that time, Bhakti leaders considered that Bhakti was greatest religion. To them there was no difference between Ram



and Rahim, Quran and Pran. and Kaashi and Kaabah. They invited people on these common bonds. It was great danger for Islam.

## Moral decadence of Muslim rulers.

It was a great threat to Islam and Islamic society. They had no leaning toward Islamic principles and tenets. By these Moral decadence the religious spirit excessively diminished and gave rise to juristic view of Islam.

## Sheikh Ahmad Sirhindi's Efforts to Purge Muslim Society of Atheist value.

The task of reforming Islam and Muslim society on spiritual and cultural pattern was really stupendous, one which required sustained efforts.

- Literary Services.
- Non-literary services.



## Non-Literary Services. / Practical steps

i) Worked For betterment and true morality of Islam.

Sheikh Ahmad undertook the job of purifying the (Islamic) Muslim society of un-Islamic practice by sending a number of elite his disciples in all direction, to preach the true Islam. He asked them to emphasize on Ittibat-i-Sunnah and the commandment of Sharia in their sermons and preachings. The work was pursued in India and other neighbouring Muslim countries.

### End of Social evils.

Sheikh Ahmed was greatly opposed to atheism and openly denounced social evils and un-Islamic practice society. He emphasized on the concept of Tauheed. He wrote Ram and Krishna are personalities who Hindus worship are humble creation of God. He came out with full vigour to curb the infence of this satanic creed.



Effort against deen-i-illahi and Bagli Movement.

Sheikh Ahmad exposed the fallacy of Din-i-illahi and Bagli movement.

He urged the Muslims to order their lives according to the principles of Islam.

**Rectification in Mysticism:**

He explained the fact that mysticism without shariat was misleading and denounced those ulmas who had questioned the authority of sharia.

**Reformation/ <sup>propagation</sup> of Islamic true practice/ worship.**

He persuaded the Muslims to adopt simple habit in life in light of Islam and Sunnah. He revealed the importance of Namaz on the Muslims. He also explained the utility of fasting. He declared the fasting protects the mankind from sin, many sins.

**Sheikh Ahmad influence upon Mughal (Emperor Jahangir.) era.** (nobles imperial court to mend their way.)

He initiated the leading nobles near the Emperor into his discipleship.



through them exerted an influence to bring about a change in the life of court and Mughal emperors.

Denounce of *Wahdat-ul-Wajud* and presented *Wahdat-ul-Shahud*.

The philosophy of *Wahdat-ul-Wajud* was presented by some Sufis of Akbar's time. They believed that there was no living difference between Man and his creator both are not separated from each other.

They also believed that every particle of the universe represented the presence of God, and therefore, the worship of God's creature amounted to the worship of God.

✓ Sheikh Ahmad openly repudiated this philosophy and declared it as ultra vires to the principles of Islam. He presented his philosophy of *Wahdat-ul-Shahud* which meant that the Creator and creature were two different and separate entities.

Sheikh Ahmad's Letters | *Muktubat-e-Imam Rabbani*.



Sheikh Ahmad adopted an effective method of persuasion by writing letters to the leading nobles of royal court. He wrote letters in very impressive language which would move mountains, to leading nobles of the state, bemoaning the sad states in which Islam had fallen in India and reminding them of their duty. His letters called Muktabat-e-Imam Rabbani and were addressed to besides other leading nobles, Sheikh Farid, Khan-i-Azam, Sadr-i-Jehan and Abdur Rahim Khan-e-Khana.

### Sheikh Ahmad and two nation theory.

At that time, concept of joint nationalism was prevalent under Indian nobility and religious leadership. In order to save Muslim separate identity, he advocated Muslims exclusiveness and separateness. He adopted a stern action against Hindus. It shows he was pioneer of two Nation theory in India.