

paper 2020

MTWTFSS Reform movement of Sheikh

Hazrat Mujaddad

Alqasani

Introduction:

Hazrat Mujaddad Alqasani, born as Sheikh Ahmad Sirhindi is one of the most influential reformers in Islamic history, particularly in Indian Subcontinent. He was given the title "Mujaddid Alf Sani" meaning "Reviver of the Second Millennium" for his outstanding services in reviving Islamic values at the time of great distortion and innovation during Mughal rule.

According to Shah Waliullah, "He was spiritual light of the second millennium and a reviver who restored Islam to its purity."

Education and Early Influences:

- Memorized Quran at a young age.
- Studied Hadith, Tafseer, and philosophy.
- Later became a disciple of 'Khawaja Baayr Billah' a prominent naqshbandi Sufi who introduced this order to India.

"The knowledge of Hadith is the root of all sciences; its practice is the fruit."

Maktabat-e-Imam Rabbani

Context of his Time:

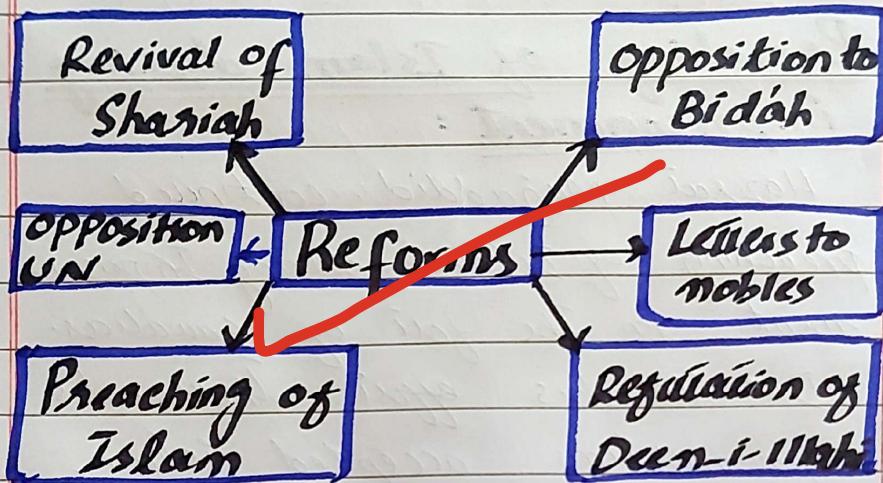
- During Emperor Akbar's rule, a new religion "Deen-i-Ilahi" was introduced, blending elements of Islam, Hinduism, Jainism & Christianity.
- Alcohol consumption and immoral customs were normalized.

attempt this part by giving subheadings; not arguments.

Sheikh Ahmed Sirhindi referred to this era as:

~~"The age of Islamic poverty."~~

Reforms and Contribution:



i Preaching of Islam:

Sheikh Ahmed Sirhindi emerged as a reformer aiming to eliminate practices and beliefs that were not in line with Islam. He wrote a letter to the nobles in Jahangir's court, as a result Sheikh was summoned to Jahangir's court and asked to bow down.

He refused and state that

~~"The bowing down to anyone besides Allah is Shirk, regardless of who it is done for."~~

ii Preaching of Islam during imprisonment:

Hazrat Mujaddid continued preaching of Islam during Imprisonment in the fort of Gavaliar. Due to his effort thousands of muslims accepted Islam.

iii Reputation of Deen-i-Ilahi:

Sheikh Ahmad strongly opposed Deen-i-Ilahi. He wrote a magazine called "Aba-e-Nauval" to challenge Deen-i-Ilahi.

~~"To consider Ram and Rehman as one is stupid Stupidity because creator cannot be one with its creation"~~

(iv) Opposition to Bid'ah:

- Strongly criticized un-Islamic innovations.
- Urge Muslims to strictly follow the Quran and Sunnah.

(v) Opposition United Nationhood:

- He also opposed the United Nationhood and state.

"If Muslims want to live as a nation than they have to quit the talk of Shirk and Bid'ah and stay away from Hindus. If the awareness of separate national identity is awoken in Muslims then it is feared that they will be swept away with the flood."

(vi) Revival of Shariah:

- Promoted the primacy of Shariah over mysticism.
- Advocated to adherence to Sunnah and Quranic injunctions.

"Shariah is the foundation
 Tariyah is the building
 and Hayiyah is the
 roof. Without foundation
 there is no roof building"

—Maktabi, vol 2

VI Letters to Nobles and Scholars:

wrote hundreds of letters
(Maktabat) to nobles,
 scholars and rulers advising
 them to return to Islamic
 teachings.

Views on Government and Politics:

- Believed that King has a very important role in shaping how things are in the country
- King should not mix religion with other things

"The position of king is like the heart in the body.
 If the heart is pure, the body will be pure."

Maktabi-e-Iman Rabbani

Books :-

Famous literary contributions of Sheikh Sirhindī are:

- Isbat-ul-Nabuwat
- Risala-e-Nabuwat
- Need & importance of prophet hood.
- Maktubat-e-Imam-e-Rabbani
- Toheed-e-Shahudi
- Islamic Philosophy.

Legacy :-

Successfully revived Islamic orthodoxy during a time of moral and spiritual decline.

Influenced later reformers such as:

Shah Waliullah Dehlvi

Syed Ahmad Barelvi

The Khilafat movement Leaders.

According to Allama Iqbal:

"Mujaddid Alfsoni was the real founder of Islamic renaissance in India."

also discuss the impacts on muslims.

Conclusion:

Hazrat Mujaddid Alfani played a pivotal role in preserving Islamic teaching during one of the most critical periods of Indian History. His writings, reforms and spiritual leadership left a lasting impact on the religious and political landscape of the subcontinent.

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