

paper 2020

(M T W T F S)

Reform movement of Sheikh

Hazrat Mujaddad

Alf Sani

Introduction:

Hazrat Mujaddad Alf Sani, 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 value 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:

- Memorize Quran at a young age.
- Studied Hadith, Tafseer, and philosophy.
- Later became a disciple of **'Khwaja Baqir 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."

Maktubat-e-Imam Rabbani

Context of his Time:

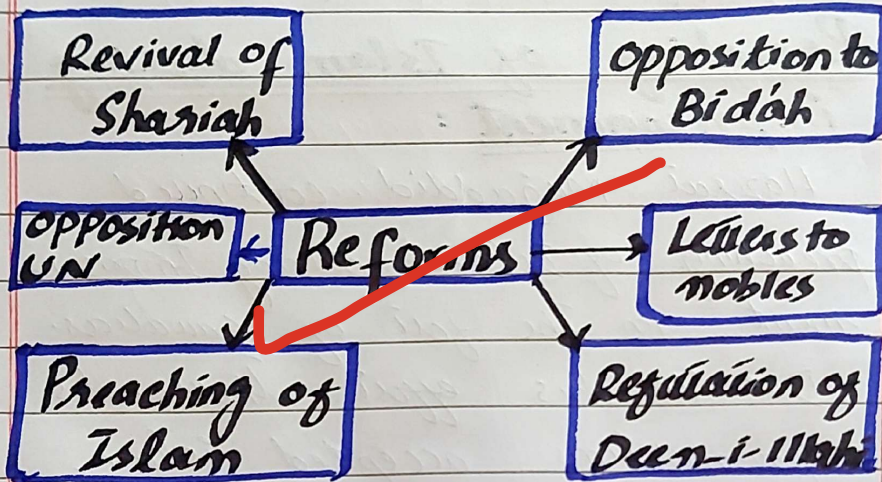
- During Emperor Akbar rule, a new religion **"Deen-i-Ilahi"** was introduced, blending element of Islam, Hinduism, Jainism & Christianity.
- Alcohol consumption and immoral customs were normalized.

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 letters 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 Gawalior. Due to his effort thousands of non-muslims accepted islam.

iii Reputation of Deen-i-Ilahi:

Sheikh Ahmad strongly opposed Deen-i-Ilahi. He wrote a magazine called "Asbat-e-Nauwat" 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.
- Urged 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 then they have to quit the talk of Shirk and Bid'ah and stay away from Hindus. If the awareness of separate national identity is awakened 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
Tariqah is the building
and Haqiqah is the
roof. Without foundation
there is no roof building"

-Maktubai, vol 2

vi Letters to Nobles and Scholars:

Wrote hundreds of letters
(Maktubat) 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."

Maktubai-e-Iman Rabhani

Books :-

Famous literary contributions of Sheikh Sirhindi are:

- Isbat-ul-Nabuwat
- Risala-e-Nabuwat
- Need & importance of prophethood
- Maktuba-e-Iman e Rabbani
- Toheed-e-Shahadi
- Islamic philosophy.

Legacy :-

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

Influenced later reformers such as:

Shah Waliullah Dehlawi

Syed Ahmad Barelvi

The Khilafat Movement Leaders.

According to Allama Iqbal:-

"Mujaddid Alfarsi 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.
