

keeping in view the socio-political

Circumstances of sub continent.

discuss the role of Shaikh Ahmed

Sarhindi who revived Islamic

Ideology and established Muslim

Identity?

## Introduction

Late 16th and early 17th

centuries marked a turning point in the Indian sub continent. Under emperor Akbar (1556-1605), Mughal India witnessed various religious experiments like 'Deen-e-ilahi', a concept presented by Akbar for equality of Christianity, Jews, Islam, and Zoroastrianism.

✓ and Sul-i-Kul (Universal Peace), which attempted to blur the lines between Islam and other faiths. Hindu elites gained political influence and non-Islamic customs penetrated Muslim

Society - A Critical Juncture, Shaikh Ahmed

✓ Sarhindi emerged as a reviver of second millennium, Mujahid Alif Sani as a reformer, and revived the Islamic ideology, safeguarded the Muslim's identity and laid the foundation for preservation of Islam in South Asia. His era was (1564-1624).

## Socio-Political Circumstances Of The Sub-Continent

The era of Shaikh Ahmed Sirhindi was a turning point in Mughal India. The socio-political environment was highly disturbed due to Akbar's policies. Following crisis were facing being faced in Sub continent under Akbar's Rule.

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Socio-Political  
Crises in Sub-  
Continent

→ Religious Crisis

→ Political Crisis as

Hindu Ascendancy in  
Politics

→ Social Deviation in  
Muslim Society as  
a social crisis

→ Abolished Jizya (on  
non muslims)

Religious misinterpretation

Started with the Concept of Deen E  
Ilahi (1582) as Akbar's mughal empire

introduced a new faith that undermined the  
purity of Islam and weakened its auth-

ority. Another major concept of Sulh-i-  
Kul (Universal Peace) was empowered by

Akbar which promoted little harmony but  
practically sidelined the supremacy of  
Islam by equating all religions. He  
also reduced the authority of ulama and  
Qazi's, shifting the religious authority to  
his court.

He established Interfaith Dialogue (Ibadat  
Shan) (1575), to discuss theology with muslims,  
hindus, christians and zoroastrians.

He abolished Jiza tax from non-muslims  
He introduced postulation concept for  
political motive and personal authority.

### Hindu Ascendancy in Politics

Al-Qbar promoted Hindu's power and brought  
Hindu Rajputs and Brahmins into the highest  
offices of state like Raja man Sing, Todas  
Mal and Bribal.

Muslims nobles and scholars lost influence  
in administration and policy making.

Hindu cultural dominance encouraged as  
hindu customs, rituals and festivals got  
official recognition, overshadowing the  
islamic values.

### Social Deviation in Muslim Society

With syncretism's rise, muslims adopted  
Hindu rituals such as idol related practices,  
astrology and celebration of non-islamic  
festivals.

Spread of innovation as bidat flourished.  
Shari'ah Laws were neglected and new practices  
weakened the Islamic way of life.

Courts and governance became less  
dependent on Quran and Sunnah.

## Political Weakness and Threats

- Majority of Hindu's gained influence over muslim minority that has created a political imbalance in society.
- There was lack of good leadership and there was no leader that can protect Islamic values in sub-continent that was threat to Islam.
- These religious, political and Hindu dominant structural insecurities demanded for a revivifying leader who can restore the Islamic values and muslim's identity. The role was fulfilled by Shaikh Ahmed Sirhindi.

## Reforms of Shaikh Ahmed

### 1) Religious Reforms

- The foremost goal of Shaikh Ahmed Sirhindi was to restore the purity of Islamic doctrine. So firstly He opposed the concept of Akbar's Deen E-Ilahi and presented the concept of Wahadat-ul-Shahood in response to the Akbar's concept of Wahadat-ul-Wajood. He stated

To Consider Ram and Rehman as one is Stupidity, because the Creator can not be one with its Creation

(Shaikh Ahmed Sirhindi)

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He condemned Wahadat ul Wajood and his Wahadat ul Shahood concept is the Unity of witnessing. According to him, the creator has created the human that are mere witness of his oneness. He wanted to ensure strict monotheism.

He strengthen the Ulma's and Qazi's making them central to guiding society. He also prohibited muslims to follow rituals of Hindus and condemned non-Islamic rituals as prostitution.

### Social and Intellectual Reforms

He emphasized on Islam as complete code of life and strengthen the Quran and Sunnah's implementation.

He was great intellectual and educational revival. His work in education involves different writings.

#### Literary Contribution

Toheed E Shahood

Isbat - ul - Nabuwat

Risal E Nabuwat

Need and importance of Prophethood

Maktabat E

Imam E Rabbi

Islamic Philosophy

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→ He wrote letters to elites of sub-continent and aware them about what <sup>is</sup> being done with them. He believe the rural people could not be effective audience of his message so he decided to influence elite class rulers who were main players.

His reforms revitalized Muslim Society intellectually and morally, ensuring the cultural survival.

### 3. Political Reforms

Sirajul Ahmed Sirhindī

influenced Mughal Politics indirectly through his writings and disciples.

He advised Mughal nobles to resist un-Islamic influences at court and uphold Islamic Laws.

He urged officials through his correspondence to promote justice and protect Islamic values.

→ Jahangir, the son of Akbar imprisoned him because of his confrontation, which elevated his status

Date: \_\_\_\_\_  
As a fearless reformer of the  
Truth.

His teaching influenced the later  
mughal policies. Grandson of Akbar,  
Aurengzab Alamgir revived Islamic  
orthodoxy, restricted Hindu policies  
and re-enforced Shariah that reflecting  
the vision of Shaikh Ahmed  
Sirhindi.

### Establishment of Muslim Ideology

Most enduring contribution of Shaikh  
Ahmed Sirhindi was reassertion of  
Muslim identity in Indian sub-continent.

He proved Islamic as a complete code  
of life by distinct it from other  
religions. He prepared the intellectual  
groundwork that centuries later became  
the TWO Nation Theory inspiring  
the movement of Pakistan.

### Conclusion

Shaikh Ahmed Sirhindi was more than  
Sufi reformer - He was guardian of

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Muslim ideology in a critical era of Mughal history. His role in subcontinent was momental when the risk of dilution of ~~religious~~ values was threat under the Akbar's experiments. He derived the Quran's Sunat teachings, spirit of Shariah and purified Islamic thoughts. He ultimately shaped ideology's base for movement of Pakistan. He rightly known as Mujaddid Alf Sani because he ensured that the Islam remained not a religion but a complete civilization and identity for the muslims of subcontinent.

SATISFACTORY ANSWER IS WELL COMPOSED  
BUT SEEMS LIKE YOU TOOK ALOT OF TIME TO WRITE THIS ANSWER  
MANAGE THE TIME ACCORDINGLY OVER ALL CONTENT IS SATISFACTORY  
12/20