

# Q1- How did the reform movement of Sheikh Ahmed influence the life of Muslims?

## Intro :-

- 1- He influenced the religious & political life
- 2- Give them the light of Islam
- 3- condemn un-Islamic practices
- 4- highlight muslims identity separatly
- 5- Opposed Deen-e-Elahi
- 6- condemn the misconceptions related to Mahadot-ul-wajood and pull the muslims of sub-continent out of the religious, cultural and moral crisis
- 7- laid the stone of two Nation theory
- 8- Sheikh Ahmed, the **father of religious reforms movements**, influenced the muslims of Mughal period
- 9- Ulama ceased to refer Quran & Hadith
- 10- Belief in Karamat & supernatural power become tradition, he eliminate that

## Sheikh Ahmed as sacrifice of Islam

- \* Eliminate un-Islamic tendencies by Rebutting Deen-e-Elahi
- \* Breach actual values of Islam
- \* Presented concept of Mahadot-ul-wajood

encountering the prevalent idea of  
Wahdat-ul-Wajood,  
sending his disciples across sub-continent  
to preach real Islam impacted India greatly.

Hence  
→ slaughtering cows → taking jizya  
→ ordering khutbas  
→ construction of prominent mosque again  
influenced Jahangir bec<sup>stated</sup> of his  
efforts to revitalize Islam  
win the honor of Jahangir & title  
of Mujadid Alf Sani.

2. Historical perspective: The condition of  
India during his time

1. Ulama ceasing to refer to Quran & Hadith
2. Practising un-Islamic customs and traditions by their Muslims
3. The growing trend of joint nationalism in the sub-continent
4. Promulgation of Wahdat-ul-Wajood

### 3- Influence of Sheikh Ahmed reform movement

#### Religious influence

- 1- Purification of religious and pro life of Muslims
- 2- Renaissance and propagation of true Islamic values
- 3- Influence on the Mughal Emperor
- 4- Mahadat-ul-Shahid encountering Mahadat-ul-Wajood
- 5- Re- imposition of Jizya

#### Political Influence

- 1- The birth of Two Nation theory
- 2- The revival of Muslims' higher civil positions in the Mughal Co

#### Social influence

- 1- Prohibition of inter-religious marriage
- 2- Freedom to follow Islamic rituals and traditions

#### Critical Analysis

Ans:-

After 1857, in order to increase the influence of the Ulema in the Muslim society of India, it was necessary to promote their positive role and to prove that the Ulema have rendered excellent services to the society.

The religious and political efforts of Sheikh Ahmed Sirhindi, also known as Mujadid Alf Sani, left an imperishable mark on the history of sub-continent. By opposing bluntly the then newly-born Deen-i-Elahis and condemning the misconceptions related to Wahadat-ul-Ulajood, and pulling the Muslims of the sub-continent out of the religious, cultural, and moral crisis, he revived the true spirit of Islam and, as a result laid the first stone of Two Nation Theory. Besides that, he also differentiated the Muslims from the Hindus. His sustainable efforts proved splendidly worthwhile in eliminating the un-Islamic practices.

from the Indian subcontinent. Thus, Sheikh Ahmed Raza Khan, the father of religious-political reform movements, influenced the Muslims of the Mughal period and sowed the seed for the subsequent generations to have a separate homeland, Pakistan.

Nothing ruined the Muslim society during Akbar's era religiously, politically, and socially the way Deen-e-Elahi did. It changed the nature of spirit and spirit of Islam. Un-Islamic practices and a widespread belief in karamat and supernatural powers became a common condition. From this, the mystics and scholars started openly denying the authenticity of Sharia by declaring it superficial. On the other hand, ulama ceased to refer to Quran and Hadith.

Consequently, Emperor Akbar's propagated concept of joint nationalism aggravated the un-Islamic social environs. Above all Wahdat-ul-Wajood and Sulh-i-Kul, peace with all promulgated at

The time of Abbas, further exploited many heretical customs and practices in United India.

[Sheikh Ahmed as saviour of Islam]  
That was the time when Sheikh Ahmed appeared on the horizon as a saviour of Islam.

On the other hand, he started eliminating the un-Islamic tendencies by rebuking the newly born deen, Deen-e-Elahi.

On the other hand he started rejuvenating Islam by preaching actual Islamic values simultaneously. He also presented

the concept of [Wahdat-ul-Shahid] by encountering the prevalent idea of [Wahdat-ul-Wajood] and greatly

emphasized that the creator and creatures are two different and

separate entities. With that, all the Islamic rituals became part and parcel of society.

Accordingly, sending his several disciples across the subcontinent to preach the real Islam impacted India greatly.

Therefore, the great practice of slaughtering cows, ordering Khutbas, taking jizya and constructing prominent mosques was again started due to Sheikh's reform movement. All of his efforts to revitalize Islam and gather the then Muslims under his banner helped him significantly influence Jahangir to alter his religious views, abandon his father's practices, and win him honor and the title of Mujadid Alf Sani.

He purified the religious and practice life of Muslims.

As far as the political influence of Sheikh was concerned, he never got part in politics. Still, all of his preachings and efforts gave birth to Two Nation Theory in the sub-continent, an impregnable political slogan. He staunchly believed that the Muslims and the Hindus are separate identities; thus their amalgamation on any grounds would lead both identities towards complete distraction. Although he never tried to sculpt Muslim Nationalism, he fought against Akbar's confused policies for restoring Islam and drew

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a distinctive line between Muslims and Hindus. The social condition of the Muslims was interlinked with the religious situation prevailing in United India. It soon became better when the Muslim society started moving back towards Islam, which resulted in the prohibition of inter-religious marriages, the root cause of social evils of that time. Moreover, the abundant Islamic rituals were restored as Sheikh Ahmed Raza Khan persuaded the Muslims to adopt simple life in the light of Islam and Sunnah. As aptly said by

Q8

Pakistan stands at a crucial juncture facing economic, environmental and demographic challenges that can reshape its future. Explain

Ans

Pakistan's economy is precariously balanced due to years of inconsistent policies, a lack of forward-thinking, and entrenched corruption throughout



Successive political regimes.

Despite its latent potential, structural inefficiencies and stagnant productivity growth jeopardise prospects for a robust recovery. A blend of past lax fiscal and monetary policies, in conjunction with an unfavourable export environment, has culminated in a significant trade imbalance exerting undue strain on the rupee and depleting our external reserves. The economic landscape is fraught with challenges including a ① dynamically evolving global financing ecosystem

② and surging energy prices. Compounding these concerns, domestic political turbulence and potential policy deviations could intensify these macroeconomic imbalances. Moreover, Pakistan must differentiate between constructive and detrimental debt. Not every influx of capital is beneficial, particularly when a disproportionate amount is channelled into real estate, creating the potential for asset bubbles. Given these complexities, there exists an urgent need for a "Charter of Economy" in Pakistan, which consent to stable, transparent and strategic economic policies that emphasise

Sustainable growth and stability.

### Demographic Challenges:

Pakistan is the world 6<sup>th</sup> largest population, with more than 280m people today, and is projected to become the 5<sup>th</sup> largest population by 2050 (UN medium variant projection). The demographic evolution of Pakistan - as well as of some other big countries such as Nigeria, Ethiopia, and the Democratic Republic of Congo (DRC) - will have far-reaching repercussions on the world's total population. However, future population trends in Pakistan will have also a huge impact on the geopolitical balance of South Asian central region at large, not to mention the lives of Pakistan themselves, men, women and children. (egid/cgdev/pak)