



Religious and Political Reforms and Reconstruction of Mujaddid Alf e Thani in Muslim of sub-continent

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Abstract

During his period, the life of ordinary Muslims was largely polytheistic and heretical. Due to their association with polytheistic religions and Indian culture, Muslims attended non-Muslim religious ceremonies. For their own purposes, they prayed to their gods and goddesses. The Muslims also started participating in Hindu festivals like Rakhi and Diwali. On the occasion of Diwali, they used to Light Lamps just like Hindus and used to cook food and send their friends in colorful pots as gift. The influence of Hindu civilization had affected the upper classes as well. The analytical study of the political, social and religious conditions of the time of Mujaddad Alf Thani (R.A) and the work of Mujaddad Alf Thani shows that the Muslim society of the Indian subcontinent at that time was prone to heresy and atheism. From the government level to the public, there was a lot of intellectual turmoil and dispersal. Ideological turmoil and dissension prevailed from the government to the public level. Religious chaos, religious heresies, the proliferation of rituals and innovations, the promotion of the Akbari religion, the bigotry of the saints and worldliness posed a serious threat to Islam and Islamic thoughts and original values. In these circumstances, there was a need to protect the Muslim Uma from the disaster and hinder the fall in creeds of the Muslim society and to render its services for the propagation of the religion and the spread of the religion. Therefore, to achieve this goal, Sheikh Ahmad Sirhindi was known as Mujaddad Alf Thani performed reformative contribution in the Hindustan.

Keywords: Muslims reforms, sirhindi efforts, Islamic revival in Hindustan, Islamic Renaissance in Indian religious and political reforms

Introduction

Ahmad al-Fārūqī- al-Sirhindī (1564–1624) who was known with the Mujaddid Alf e Thani, was the son of Sheikh ‘Abdul-Ahad Makhdum, who was a pious Muslim always anxious to derive spiritual enlightenment from saints. Sheikh Ahmad was an Indian Islamic scholar, a Hanfi jurist and a member of the Naqshbandī Sufi order. He has been described as a Mujaddid ,because renaissance of Islam and opposing the newly constructed religion of Din-i Ilahi and other dissenting opinions of Mughal emperor Akbar. He taught, emphasized on selfness and motivated about the in-dependence of both in Tasawwuf/solitude and Islamic Sharia, stating that “the things forbidden by Holy prophet is out of sharia “we have to examine the efforts and fields of life in which he brought reforms and in which manners he done so.

Reforms in the prevailing of Sufi discourse:

Another cause of religious decline was the influence of ignorant and witless Sufis in the society, their names were used in oath, and slaughters were massacre on the graves of died Sufis, women fasted in the name of their Sufi and performed many other rituals. For example,

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there is no matter how rich she was, they used to see the/iftar her fast by begging.¹ The fifteenth night of Sha'ban, the twenty-seventh night of Rajab and the first Thursday of Rajab, called Laylat-ul-Raghaib (night of desire) were celebrated greatly. On this occasion the collective recitation of Nafl was also arranged.² Sufis were involved in dancing, hearing party and ecstasy activities and the celebration of Milad-un-Nabi was also celebrated as great funfare.³ citation and contemplation were given more importance than obligation/(Farz) and Sunnh. People were involved in religious activities like Chila rather than regular prayers.⁴ The common perception about Religious leaders called Peer (Saints) was that they had such a spiritual power that if they became angry with someone, they could deprive them of spiritual evolution.⁵ And if they are pleased with someone, they made for given sins by Allah Almighty.⁶ During the reign of Sheikh Ahmad Sirhindi, it was the main deed to distinguishing the ideology of Wahdat-ul-Wajud from the Hindu concept of unity, and there were several movements for the revival of Hinduism, the most prominent of which was the Bhagati movement, which was inspired by the universal message of Islamic teachings of brotherhood, love and justice, so that the unnatural nature of Hinduism and Hindu society should be cleansed from the caste system, inhuman conceptions of upper and lower class and the worship of millions of idols. Therefore, they dared and conspired to combine the doctrine of Wahdat-ul-Wujud with the doctrine of authority and solution and unity by making various philosophical interpretations of the Islamic concept of monotheism. Some Muslim Sufi saints also began to be badly affected by this. Sheikh Mujaddad Alf Thani realized this intellectual conspiracy deeply and the followers of Jalaluddin Akbar also started promoting the concepts of unity of religions and unity of nation based on this philosophy.

Some Sufis used to justify seeing beautiful faces and hearing intone captivated voices because these were signs of beauty hereafter.⁷ Sheikh Mujaddad Alf Thani has described these concepts and ideas in his letters and called them heathendom, polytheism and heresy. He instructed Sufis to avoid these heresies and save their lives.

He wrote a letter to a Sufi of Thaniser with these words:

"نماز عشاء کو نصف شب اس ارادے سے مؤخر کرنا کہ اس طرح تہجد کی نماز پڑھ لی جائے، قابل اعتراض ہے۔ خفی فقہاء نے اس کو مکروہ تحریمی قرار دیا ہے، یہ چیز ختم ہونی چاہیے۔ آپ اپنے وضو کا ماء مستعمل دوسروں کو پینے کی ہدایت ہرگز نہ کریں۔ اس لیے کہ ماء مستعمل امام ابوحنیفہ کے نزدیک ناپاک ہے، فقہاء نے اس کے استعمال سے منع کیا ہے۔ مجھے متعبر ذرائع سے یہ بھی معلوم ہوا کہ آپ کے خلفاء کو مریدین سجدہ کرتے ہیں اور تعلیم کو سر جھکا دینے کو کافی نہیں سمجھتے، یہ فعل شنیع ہے، اس کی شدید مذمت کرنی چاہیے اور اس کو بند کر دینا چاہیے۔"⁸

Postponing Isha prayers at midnight with the intention of performing Tahajjud prayers in this manner is questionable. Hanafi jurists have called it makrooh tahrیمی, this thing should end. You should never instruct others to drink the water of your ablution. Because the water used is unclean according to Imam Abu Hanifa, the jurists have forbidden its use. I have also learned from reliable sources that the disciples prostrate before your caliphs and do not consider it sufficient to inculcate education. This act is heinous, it should be strongly condemned and it should be stopped. "

Struggle against heresies

Sheikh Ahmad does not differentiate between commendable and condemned innovations; he says that every newly developed thing in religion is innovation. He wrote a letter to his

follower in such words:

"تم نے پوچھا ہے کہ میں ذکر جہری کو کیوں منع کرتا ہوں اور بدعت کہتا ہوں جبکہ اور بہت سی دیگر اشیاء کو منع نہیں کرتا جو عہد نبوی میں نہیں تھی جیسے فرخی لباس (سامنے کا پورا حصہ کھلا ہوا، چکن کی طرح) اور پانجامہ وغیرہ۔ اس بات کو یاد رکھو کہ رسول عربی کے اعمال دو طرح کے تھے، کچھ تو عبادات کے قبیل سے تھے اور کچھ عرف و عادات اور رسوم و رواج کے قبیل سے۔ جو اعمال آپ ﷺ نے بطور عبادت کیے تھے، ان میں مداخلت بدعت ہے، اس کی سختی سے مخالفت ہونی چاہیے کیونکہ یہ دین میں اضافہ ہے۔ البتہ جو کام آپ ﷺ نے بطور عرف و عادت کیے ہیں ان میں تبدیلی بدعت نہیں کہلائے گی اس لیے کہ ان کا تعلق دین سے نہیں ہے، ان کا وجود اور عدم وجود عرف و عادت پر مبنی ہوتا ہے مذہب پر نہیں" 9

You have asked why I forbid Zikr-e-Jahri and call it bid'ah while I do not forbid many other things which were not in the time of Prophet (saw) such as Farkhi dress (open front part, like chicken) and pajamas. Etc. Remember that the actions of the Prophet (peace and blessings of Allaah be upon him) were of two kinds, some from the tribe of worship and some from the tribe of customs and traditions. Interference in the deeds which the Prophet (peace be upon him) performed as an act of worship is bid'ah, it should be strongly opposed as it is an addition to the religion. However, the change in what you have done as a custom will not be called bid'ah because it has nothing to do with religion. Their existence and non-existence is based on custom and not on religion. "

Some of the innovations mentioned by Sheikh Mujaddad Alf Thani are additions to the religion for which there is no solid base and they also affect the established priorities of Shariah. They promote such type of things that are against the law of Shariah. One such character was that people changed the rules for which the Shari'ah had set a time and place. Sheikh Mujaddad Alf Thani said that every kind of innovation changes the required methods of performing acts and replaces it by removing the Sunnah. All these innovations are heresies. Sheikh Mujaddad Alf Thani expressed his thoughts by saying that the scholars who were ordered to live their lives according to sunnah they too command the people to involve heresy. It was written that at that time the whole world was drowning in the river of innovation and evils had spread everywhere. Scholars of the time were preachers of innovation and performing against Sunnah, no one has the courage to oppose innovation and support Sunnah. The most of the scholars are misleading the people by saying that's way of life was more correct and reliable.

Reforms in Politics

When King and courtly people were stood against the Islam and began to make great efforts to distort the teachings of Islam and Sharia's of Muhammad (PBUH) and to demolish the teachings of Islam In the subcontinent Hindustan, As with the rise of non-Muslim culture and customs began to flourish, it was the matter of Islamic Shari'ah of Muhammad would not be implemented, & the name of Islam would not spread in India and all around. In this critical period, Sheikh Muja-dad Alf Thani started his reforms and performed grand role in the renaissance of community. Sheikh Mujaddad Alf Thani did not resort to any martial force for the progress of Islamic teachings in subcontinent but with own superior measures alone. He first targeted the king, the clergymen and the courtly people for reformation. He also refuted the false beliefs and ideologies of the Sufis of the time of King Akbar and King Jahangir.

He did not want to hold over the state, and anxious to replace the members and officials of the court. Therefore, Hazrat Mujaddid considered that it is useful to change the ideology of the empire instead of revolution of the empire. The reformation of the present king was very necessary so that it would have an effect on the people. Sheikh Mujaddad Alf Thani writes about the theory of reforms.

”بادشاہ کو عالم (جہاں) کے ساتھ وہی نسبت ہے جو دل کو جسم کے ساتھ ہے۔ اگر دل درست ہو تو بدن درست رہتا ہے اور اگر دل میں بگاڑ ہو جائے تو تمام بدن بگڑ جاتا ہے لہذا بادشاہ کی درستگی میں ہی سارے عالم کی درستی ہے اور اس کی خرابی میں سارے عالم کی خرابی ہے 10”

The king has the same relationship with the world (jahan) as the heart has with the body. If the heart is right, then the body is right, and if the heart is wrong, then the whole body is wrong.

Therefore, according to this theory, it was necessary to reform the King, members and officials of the kingdom. Therefore, the Sheikh Mujaddad Alf Thani adopted following method for reformation:

1. Reforms in non-government influential class
2. Reforms in the members of the Empire
3. Reforms of the King
4. Reforms in Scholars/Sufis
5. Reforms in heretics and ignorant Sufis
6. Reforms in liberal scholars¹¹

Reforms in non-governmental Influential Class

Sheikh Sirhindi paid a proper attention to the self-improvement of lay Muslims that was, individual improvement of each and everybody, and removal of the doctrinal weakness found in them, in order to prevent the growing weakness of faith in society. Allah Almighty had such effects in his way of preach and blessed companionship that whoever established a relationship with Sheikh Sirhindi, he would purify his soul and heart through inner meditation and preach. In this way he formed commetty of religious people. As the King Jahangir writes in Tazak e Jahangiri.

”اس شخص کی جگہ جگہ کوچے کوچے میں دکانیں کھل گئیں“ 12

“This person’s shops were opened at various places”

These ‘shops’ were actually groups of Zikrullah which were being settled in various places due to the efforts of Sheikh Mujaddad Alf e Thani. These groups did awake pure love in the hearts of people for Allah and for Prophet (PBUH) and the roots of the growing weak faith in the society began to ending. Mujaddad Alf Thani began to evoke the spiritual blessings that he had received from the saints of Allah. Sheikh Ahmad Sirhindi did clutch the hearts of the people through religious committee towards the teachings of Allah and towards the teaching of Prophet (PBUH). He writes in one of his letters that work is based on heart. If the heart is attached to someone other than Allah Almighty, then it is too bad. Apparent worship and formal deeds cannot lead alone to the destination. It is necessary to mold your heart according to the commands of Allah and his Prophet (PBUH) and to do good acts which had association to the body in which Shari’ah has commanded to be performed. The rescue of good heart is not possible without performing good deeds. Just it is not possible to have a soul without a body in this world so the condition of the heart is impossible without performing well body deeds. Mostly scholars of this era claimed that there is no need of good deed; it is enough if the heart is good.

Sheikh Ahmad Sirhindi wanted to convey the message of da'wah and preaching to the nobles, courtly and emperors of the time so that the king of the time could be informed to the reality and importance of Islam through his influence. For the accomplishment of his goal, Sheikh Mujaddad Alf Thani drew the attention of the leaders and the serious non-governmental class of the time towards responsibility and reform, arousing relationship with them direct or indirect so that other members of the court and the king may be influenced by this way.

In this regard, Sheikh Mujaddad Alf Thani wrote a letter to Syed Farid Bukhari during the regime of Jahangir with starting of prayer to remain committed on the teachings of the Prophet (PBUH)-

”گذشتہ زمانے میں کفار غلبہ پا کر دارالاسلام میں کفر کے احکام جاری کرتے تھے اور مسلمان اسلام کے احکام جاری کرنے سے عاجز تھے۔ اگر جاری کرتے تو قتل کر دیئے جاتے تھے جب دولت اسلامی کی ترقی اور موافقات اسلام کا زوال اور بادشاہ اسلام کی تخت نشینی کی خوشخبری خاص وعام کے کانوں تک پہنچتی ہے تو اہل اسلام نے اپنے اوپر لازم قرار دے دیا ہے کہ بادشاہ کے مددگار و معان ہوں اور شریعت کی ترویج اور مذہب کو تقویت دینے میں اس کی رہنمائی کریں خواہ یہ امداد تقویت زبان سے میسر ہو یا ہاتھوں سے، جس قسم کی بھی امداد مطلوب ہو اس سے دریغ نہ کریں، سب سے بڑھ کر مدد کتاب وسنت اور اجتماع امت کے طریق پر شرعی مسائل کو بیان کرنا اور عقائد کلامیہ کو ظاہر کرنا ہے تاکہ کوئی بدعتی اور گمراہ درمیان میں آکر بادشاہ کو راستے سے نہ بہکائے اور کام خراب نہ کر دے۔ اس قسم کی امداد علمائے اہل حق کے ساتھ مخصوص ہو کہ جو آخرت کی طرف توجہ رکھتے ہیں۔ علمائے دنیا جن کا مقصود صرف دنیا ہے ان کی صحبت زہر قاتل ہے اور ان کا فساد متعدی ہے۔۔۔ گذشتہ صدی میں جو بلا اسلام کے سر پر آئی وہ اسی جماعت کی کم بختی و بے باکی کے باعث تھی، بادشاہوں کو سیدھے راستے سے یہی لوگ بہکاتے تھے، بہتر فرقے، جنہوں نے گمراہی کا راستہ اختیار کیا، ان کے مقتدا اور پیرو یہی برے علماء تھے، علماء کے سوا ایسے لوگ بہت کم ہیں جو گمراہ ہونے ہوں اور ان کی گمراہی کا اثر لوگوں تک پہنچا ہو۔

اس زمانے کے اکثر صوفی نماجاہل لوگ برے علماء کا حکم رکھتے ہیں ان کا فساد بھی متعدی ہے اور ظاہر ہے کہ اگر کوئی شخص ہر قسم کی طاقت کے باوجود کسی قسم کی بھی مدد نہ کرے اور کارخانہ اسلام میں فتور پڑ جائے تو وہ کوتاہی کرنے والا شخص سزا یاب ہوگا۔ اس لئے یہ فقیر بے سروسامان بھی چاہتا ہے کہ اپنے آپ کو دولت اسلامیہ کے مددگار گروہ میں داخل کفر سواؤ قوم فہو مینتم، جس نے جس قوم کے گروہ کو زیادہ کیا وہ ان ہی میں سے ہے،“ کے موافق ہو سکتا ہے کہ اس فقیر بے استطاعت کو ان بزرگوں کی حمایت میں شامل کر لیں۔ فقیر اپنے آپ کو اس بڑھیا کی طرح خیال کرتا ہے جو اپنا تھوڑا سا سوت لے کر حضرت یوسف علیہ السلام کے خریداروں میں شامل ہو گئی تھی۔ امید ہے کہ فقیر جلد ہی ان شاء اللہ العزیز حاضر خدمت ہونے کا شرف حاصل کرے گا۔ آپ کی جناب تشریف سے امید ہے کہ جب حق تعالیٰ نے آپ کو بادشاہ کا قرب پورے طور پر بخشا ہے تو خلوت و جلوت اور پوشیدہ و علانیہ شریعت محمدی ﷺ کو رواج دینے میں کوشش کرے اور مسلمانوں کو دولت و خواری سے نکالیں گے 13 ”

In the past, infidels used to issue rulings of disbelief in Dar es Salaam and Muslims were unable to issue rulings of Islam. If they were released, they would have been killed Guide them also into the good behaviors and to avoid displaying some profane ones. Do not hesitate to contact us for help. Explaining the Shariah issues and revealing theological beliefs so that no one would get in the way of misguidance and mislead the king. This kind of help should be reserved for the scholars of Ahl-e-Haqq who are looking forward to the Hereafter. The companionship of the scholars of the world whose purpose is only the world is poisonous and their mischief is contagious. What came to the head of non-Islam in the last century was due to the misfortune of this group. The kings were misled by these people from the right path. Apart from the scholars, there are very few people who have gone astray and the effect of their error has reached the people.

The Most of the Sufies/saints- are like ignorant people of this age are ruled by evil scholars. Their mischief is contagious. This person will be punished therefore; this poor clerk also wants to join the support group of the Islamic State. Add support to these elders. He thinks of himself as the carpenter who took some of her dowry and joined the buyers of Hazrat Yusuf

(as). It might hope that he/Faqir will soon have the privilege of being present in the service, God willing. It is hoped from your Excellency that when the Almighty has given you full proximity to the king, he will try to establish the practice of Muhammadan Shari'ah in private and will bring Muslims out of humiliation and disgrace. "

It is obvious clear through this letter of Mujaddad Alf Thani that at present, there are lot of people including aristocratic and lower class with Mujaddad Alf Thani, who were taking interest in revolution, or reformation of the government and Mujaddad Alf Thani liked to complete this task peacefully through the members of state , their relatives without dispute and combat.

According to Mujaddad Alf Thani, the reformation of the members of assemble was preceded by the reformation of the king because they were the real cause of the growing weak faith in the society.

A crowd of people was stood with Sheikh Mujaddad Alf Thani. at the time of King Jahangir's accession, Jahangir himself wrote about Mujaddad Alf Thani that in every city and country he has sent to one of his disciples a caliph who were more mature than others in the way of showing skills, learned and wicked, and sent his people and believers. Hashad had written a book called Maktoobat .

There is a part of these letters, Mujaddad Alf Thani upraised some of the most important and influential personalities, whose contacts were directly or indirectly among the members of the empire and the trustees, to the ranks of outward and inward perfection and spiritual rank., Mujaddad Alf Thani took up the work of preaching the teaching of Islam Through them and reformed a serious non-governmental class in the sub-continent.

Consequently

So, sum up the discussion Syed Ahmad had brought number of changings, reforms and renaissance almost in entire fields as reforms in every field especially in non-government influential class. He prepared his followers instruct them, trained them, and utilized them. He brought reforms in the members of the empire and aristocratic class he also worked for the reformation of clerks ,saints and so called saints .he too removed the heretics and absurdities from the community of the sub-continent in which almost the people of different religions .if we deeply observe ,it is easy to bring reforms with in people of same religion but too difficult to bring reforms in the community that's people had association with ten religions as in india.it was not easy especially in India ,Now in present time India bears ten religions .so we can assess the difficulties of Syed Ahmad shaheed had brought reforms in previous century, he worked hard for Islam and his name is live . May Allah bless on his grave

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