



THE SOCIO-POLITICAL SITUATION IN INDIA DURING THE TIME OF SHEIKH SIRHINDI

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Abstract

This article examines the socio-political situation during the time of Sheikh Sirhindi. Sheikh Sirhindi lived in a time of opposition to the doctrine of faith and developed his direction of "Wahdati Shuhud"

Keyword: sufii, Wahdat al-Wujud, the Wahdat al-Shuhud.

Introduction

Sheikh Ahmad Sirhindi is an important figure who had a great influence on the religious and political ideas of some Muslims not only during the Mughal period, but also in subsequent periods. He had both followers and opponents among the Muslims of India. Therefore, it is very interesting to shed some light on his ideas.

It so happened that in India, the great Shah Akbar came under the influence of two sons of Mullah Mubarak - Abul Fazl and Faizi. Both brothers were persecuted by Orthodox Ulema and eventually found refuge at Akbar's court. Both belonged to the Wahdat al-Wujud Sufi school. Wahdat al-Wujud (Unity of Being) is the most liberal Sufi school

Wahdat al-Wujud emphasizes that there is a single being, and we are all manifestations of it. Thus, all people have a common origin, despite differences in religions, cultures and languages. This doctrine had a great influence on Akbar.

Thus Akbar was convinced of truth of all religions and played major role in bringing people of different faiths together. India has been a country of great diversities, religious diversity, cultural, racial and linguistic diversities. It never was mono-religious in its history. Any tendency to assert truth of only one religion thus gives rise to conflict and separatism in India. The religions which arose in India – Hinduism, Jainism, Buddhism besides several tribal practices also accepted diversity of views. The famous doctrine that 'truth is one but it is manifested in different ways' was also product of this diversity.

Akbar's greatness lay in the fact that he understood and accepted this Indian reality, although he himself belonged to the Islamic faith. As a just ruler, he had to remain neutral, but Akbar was not only neutral, but also recognized the truth of other





religions. He never considered representatives of other religions to be kafirs, as many orthodox theologians would have done. The Koran also never referred to representatives of other religions as 'kafirs'. On the contrary, it stated that a true Muslim is one who shows equal respect to all the prophets.

Thus, every nation was blessed with guidance from Allah and thus received the truth from Allah. The Koran calls Kafirs only those Arabs of Mecca who denied the truth preached by Muhammad (peace and blessings of Allah be upon him). And the Koran preached the doctrine of coexistence even with those kafirs who did not persecute Muhammad and his followers.

However, for various reasons, this liberal and open approach to the Quran and the Prophet (peace and blessings of Allah be upon him) was not always approved by some narrow-minded Muslims, and they condemned not only non-Muslims, but also those Muslims who disagreed with them on theological issues, like Kafirs.

Sufis, especially those belonging to the Wahdat al-Wujud school, did not agree with such an exceptional approach and always recognized the truth of other religions. Akbar also took this approach under the influence of the Faizi brothers. But he went even further and proclaimed his own creed, which he called Din-i-ilahi.

It is not for nothing that all the prophets in the Quran came from among poor shepherds or from among ordinary people. The founder of a religion cannot be considered as a person with any political interests. Therefore, it is not surprising that even the people closest to him did not accept his "Din-i-ilahi Akbar", and soon it ceased to exist.

But this does not diminish Akbar's greatness and his attempt to unite the people of India and adopt an exceptional approach. But, as mentioned earlier, those who adhered to a narrow theological approach to religion did not like Akbar's policies, and they wanted to assert the supremacy of Islam, especially since he belonged to the ruling class.

Some theologians perceive religion as a source of power and the only truth, which creates an arrogant attitude. Sheikh Sirhindi and his followers belonged to this school of thought. They believed that their version of Islam was the source of the only truth, and everyone who was different from them had gone astray. Sheikh Sirhindi considered it his mission to revive true Islam. Since he was born on the eve of the second millennium according to the Islamic calendar, he was called Mujaddid alf-i-sani, that is, the renovator of the second millennium.

Khalid Umri of the Ahl-i-Hadith school says that the Ulama lost their influence at Akbar's court, and this prompted the Hindus to assert themselves, and this paved the way for the foundation of the Din-i-Ilahi creed. Mullah Mubarak and his sons Abul





Fazl and Faizi instilled in Akbar an "anti-Islamic" position, pursuing their own interests and seeking to get closer to Akbar. Abul Fazl and Faizi turned Akbar hostile towards the Ulama.

The Ulama regarded these events at Akbar's court as corruption and condemned them. Khalid Umri considers Din-i-Ilahi harmful and writes that this Din-i-ilahi led to disastrous changes at Akbar's court, and then it affected the whole country, and the ulama prepared to confront this situation.

Kazi Aslam Saif gives the following information: "As a sign of respect, it was obligatory in front of Akbar. Names like Muhammad and Ahmad were banned. Circumcision was forbidden. Cow slaughter was banned, and pork was allowed so much that the breeding of dogs and pigs was considered part of the culture. The rules of Sharia have been ridiculed. Shiite beliefs and innovations were allowed. Temples enjoyed patronage and respect

The danger of Din-i-Ilahi Akbar was felt throughout the Islamic world, and some servants of Allah showed courage and declared their disagreement with Din-i-ilahi. They sought to revive the faith and tried to propagate the Tawhid and the Sunnah with firmness and courage."

In these lines, one can see a greatly exaggerated rejection of Akbar's liberal and integration policies. The story of Kazi Aslam Saif is far from the truth. No ruler can afford to lock up mosques and allow the consumption of pork, while at the same time prohibiting the slaughter of cows. Or ban names like Muhammad and Ahmad. This only shows the depth of opposition to liberalism and the politics of inclusivity and integration.

It was in this atmosphere that Sheikh Sirhindi launched his campaign against Akbar, especially against Sufis like Abul Fazl and Faizi. The Sheikh and his followers wanted to revive strict observance of Islam, and this is what they mean when they refer to Kitab and Sunnah (that is, the Koran and the sayings and deeds of the Prophet – Sunnah).

Sirhindi was opposed to a liberal approach to religion, and therefore he strongly opposed the doctrine of Wahdat al-wujud (unity of being), which opens doors to all religions and makes them acceptable and respectable. He put forward his own doctrine of Wahdat al-Shuhud, that is, the unity of testimony or appearance.

Although Shah Jahangir did not support Din-i-ilahi Akbar, he followed a liberal approach. But unlike Akbar, Jahangir had no particular love for Sufism. But he also continued to practice sajda-i-ta'zim. One day he summoned Sheikh Sirhindi and expected him to perform sajda.' However, the sheikh refused and greeted the emperor in Islamic, that is, as Salaam-o-Alaikum.



This offended Jahangir, and he imprisoned the sheikh in Gwalior Fort, where he spent more than two and a half years, however, the sheikh had supporters among an influential group of courtiers who pressured Jahangir to release him, and he was released with honor. Sheikh Ahmad Sirhindi created spheres of influence among the courtiers and their followers.

Since Sheikh Ahmad was an opponent of the Wahdat al-Wujud doctrine, this also led to a separatist policy. The ruler, in his opinion, should rule in accordance with the Koran and the Sunnah, ignoring Indian realities. This was a denial of Akbar's inclusive policies. Government in accordance with the Koran and the Sunnah could operate in Muslim-majority countries, but not in countries such as India, where Muslims are a small minority.

Jahangir and Shahjahan too understood Indian reality which was much more complex and more or less followed the policy of integration than separation. But things changed with Aurangzeb. Aurangzeb was a very shrewd ruler. He wanted to seize power from Darashikoh whom Shahjahan had appointed his heir apparent. Dara Shikoh, like Akbar, was under the influence of Sufi Islam. He had studied Hindu scriptures in Sanskrit and also translated Upanishads in Persian under the title of Surr-e-Akbar (The Great Mystery). He also wrote a book Majma'ul Bahrayn (Comingling of Two Oceans- Islam and Hinduism). He compares teachings of two religions and finds great deal of similarities.

Thus Darashikoh had gone a step further than Akbar and had he come to power he would have followed policies to bring people of India together irrespective of different religions. Aurangzeb was disciple of son of Sheikh Sirhindi and had imbibed Sheikh's outlook through his son. Also, Sirhindi, as pointed out before, had influence over several courtiers and wanted to get their support for seizing power from Darashikoh and following Sirhindi's policies suited him politically too.

Aurangzeb attracted some important Rajput Sardars to his side and made Mirza Raja Jaising the commander-in-chief of his army. Thus, on the one hand, he encouraged Islamic orthodoxy in order to win over the Ulama and the nobility who were under the influence of Sheikh Sirhindi, and on the other - the influential Rajput Sardars. But in general, Aurangzeb's rule led to separatism rather than integration.

None of Aurangzeb's sons proved to be strong enough to ensure stability of the empire and Marathas who had challenged Aurangzeb's rule under the leadership of Shivaji, began to attack Delhi and indulged in plunder and loot. Jats and Rohillas too attacked Delhi and resulted in anarchy. This prompted Shah Waliyullah to invite Ahmadshah Ab-dali to come and teach Marathas a lesson.



It is important to note that Shah Waliullah was a visionary man. He tried to reconcile the doctrines of Wahdat-ul-wujud and Wahdat al-Shuhud in order to unite Muslims who profess two different schools of thought. However, it also didn't work. Whatever Shah Sahib's intentions were to weaken the Maratha power, nothing came of it, During the reign of Shah Waliullah, separatism developed rapidly. But, in a globalized world, separatism is losing its political significance. A large number of Muslims migrate to other non-Muslim countries, and today a significant number of Muslims live in a minority, and Islamic separatism has no meaning for them. It is a comprehensive nationalism that would serve their purposes. Thus, those who opposed separatism in the Indian subcontinent were more relevant and realistic. Sheikh Ahmad Sirhindi has a very narrow circle of followers.

Sheikh Ahmad's theology poses another serious problem. Even if the Islamic state structure should be based on the Koran and the Sunnah, what interpretation would be acceptable? This is the topic of another research article.

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