

[Sufi Shaykh Ahmad Sirhindi](#) (1564-1624) - Sufi Indian Islamic scholar, philosopher.

“Sirhindi elaborated a new set of Sufi doctrines and disciplines. More than any other Naqshbandi since Bahauddin, Sirhindi became the pivotal figure in India who redefined Sufism’s role in society... Indeed, after Sirhindi’s death, the Naqshbandiyya became renowned as the Naqshbandiyya- Mujaddidiyya, named after Sirhindi’s title of “the renewer of the second millennium.”

*“Shariat can be fostered through the sword.*

Kufr and Islam are opposed to each other. The progress of one is possible only at the expense of the other and co-existences between these two contradictory faiths in unthinkable.

The honor of Islam lies in insulting kufr and kafirs. One who respects kafirs, dishonors the Muslims. To respect them does not merely mean honoring them and assigning them a seat of honor in any assembly, but it also implies keeping company with them or showing considerations to them. They should be kept at an arm's length like dogs. ... If some worldly business cannot be performed without them, in that case only a minimum of contact should be established with them but without taking them into confidence. The highest Islamic sentiment asserts that it is better to forego that worldly business and that no relationship should be established with the kafirs.

The real purpose in levying jizya on them is to humiliate them to such an extent that, on account of fear of jizya, they may not be able to dress well and to live in grandeur. They should constantly remain terrified and trembling. It is intended to hold them under contempt and to uphold the honor and might of Islam.

[...]

...Cow—sacrifice in India is the noblest of Islamic practices. The kafirs may probably agree to pay jizya but they shall never concede to cow—sacrifice...The execution of the accursed kafir of Gobindwal [a Sikh who lead an uprising against the oppressive Muslim rule of his community] is an important achievement and is the cause of great defeat of the accursed Hindus...Whatever might have been the motive behind the execution, the dishonor of the kafirs is an act of highest grace for the Muslims. Before the execution of the kafirs I had seen in a vision that the Emperor had destroyed the crown of the head of Shirk. Verily he was the chief of the Mushriks and the leader of the kafirs... Whenever a Jew is killed, it is for the benefit of Islam.”

(Excerpted from Saiyid Athar Abbas Rizvi, *Muslim Revivalist Movements in Northern India in the Sixteenth and Seventeenth Centuries* (Agra, Lucknow: Agra University, Balkrishna Book Co., 1965), pp.247-50; and Yohanan Friedmann, *Shaykh Ahmad Sirhindi: An Outline of His Thought and a Study of His Image in the Eyes of Posterity* (Montreal, Quebec: McGill University, Institute of Islamic Studies, 1971), pp. 73-74.) (Andrew Bostom [Legacy of Jihad](#))