

Moral Reformation through the Sīrah: A Case Study of Ethical Implementation by Ḥaḍrat Mujaddid Alf-e-Thānī

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Abstract

This paper explores the practical application of the Prophet Muḥammad's (Peace be upon him) biography (Sīrah) as a foundational framework for integrated systems of education (Ta'lim) and spiritual purification (Tazkiyyah). It argues that the Sīrah offers a holistic model that transcends mere historical narrative to provide a dynamic paradigm for human development, seamlessly integrating the acquisition of knowledge with the cultivation of impeccable character (Iḥsān). The primary research objective is to derive core ethical principles from the Sīrah, such as compassion in mentorship and the primacy of action over speech, and to analyze their practical implementation, i.e., how these very principles were adopted, adapted, and propagated in the context of Sufism in the Subcontinent. This study narrows its focus to a specific case study: the contributions of Ḥaḍrat Mujaddid Alf-e-Thānī, reformer for the second millennium (d. 1624). It examines how he embedded the Prophetic ethical model into his teachings and reformistic efforts. His methodology transformed his circle into a hub of learning that served not only as a theological seminary but also as a vibrant community for moral reformation and social upliftment, directly applying the Sīrah's ethical lessons to the socio-religious context of the Mughal Empire. Ultimately, through this historical analysis, this application positioned the Sīrah not as a historical artifact, but as a living, operative paradigm for spiritual and intellectual reformation, as exemplified by the Mujaddid's work.

Keywords: Sīrah of the Prophet Muḥammad (Peace be upon him), Spiritual Purification, Sufism, Ethics, Prophetic Model, Mujaddid Alf-e-Thānī, reformer for the second millennium, Mughal Empire.

Literature Review

Several writings by Shaykh Aḥmad Sirhindī Ḥaḍrat Mujaddid Alf-e-Thānī, such as Ma‘ārif e Ladunniyah, Mubdā wa Ma‘ād, Maktūbāt (Epistles), Athbāt-ul-Nabuwwah, Irshādāt-e-Mujaddid Alf-e-Thānī (Compilation of sayings of Ḥaḍrat Mujaddid), Se‘ādet-i Ebediyye (Comprehensive works of Mujaddid Alf-e-Thānī, a guidance for the Muslims), are included.

The scholarly evaluation of Shaykh Aḥmad Sirhindī’s reformistic contributions is multifaceted as well as rich. It reflects his decisive role in the moral revival and spiritual reawakening of Muslims, especially in the subcontinent. Foundational works on his thoughts and contributions, such as (Siddique and Bakar 2011), provide an explicit contextual background for Sirhindī’s reforms, highlighting how his Sufi orientation was linked with Sharī‘ah-based moral revitalization. Likewise, (Hasan 1945; Habib 1960) go into Sirhindī’s interaction with Mughal politics, answering the question of how his spiritual authority influenced not only the ulema but also the socio-political landscape of his time. The rise and institutionalization of Sufi orders, particularly the Naqshbandiyyah, are detailed by (Haq 1977; Sabir 2023), both of whom link the development of organized spiritual disciplines to Sirhindī’s emphasis on moral rectitude and purification of the inner self. These themes are reinforced in Buehler’s multiple contributions (2003, 2012, 2019), which examine Mujaddid Alf e Thānī’s Maktūbāt (Collected Letters) to highlight the nuanced relationship between Sufism and divine law, challenging the simplistic dichotomy between mysticism and jurisprudence.

(Friedmann 1994; Mesbahi 2014) explore important perspectives on Mujaddid Alf e Thānī’s Tasawwuf, portraying him as a devoted follower of the Prophet (PBUH) and a modernizer within the Sufi tradition. Their works underline the Prophetic model as central to Sirhindī’s vision of moral reformation, making them directly relevant to this article’s focus on the Sīrah as an ethical framework. (Ernst 2009; Ahmad 1961) add further depth by detailing Sirhindī’s daily practices and theological commitments, illustrating the lived dimensions of his reformist agenda.

Studies such as (Chaudhry, A. Q. and Islam 2015) emphasize Mujaddid Alf-e-Thānī's educational ideals, arguing that his curriculum reforms aimed at reviving Islamic ethics in the face of syncretistical trends like Akbar's Dīn-i-Ilāhī - a position also examined critically by Kaloi. (Farooqi 2017; Shaikh 2005) take a contemporary turn, applying Sirhindī's teachings to the moral and identity-related crises of the modern Muslim world, thus exhibiting the prevailing relevance of his Prophetic-centered reformatory methodology.

Collectively, this short survey of literature affirms that Shaykh Aḥmad Sirhindī's integration of the Prophetic model of reformation into his moral and social change constitutes a holistic model of ethical implementation. His approach transcended personal spirituality and pursued systemic purification, offering a unique blend of Tasawwuf and Sharī'ah rooted in the Prophetic paradigm of reformation. This article builds upon these scholarly foundations to explore how his emphasis on the Sīrah facilitated collective moral transformation in a time of ethical, ideological, and political upheaval.

Introduction

Morality refers to the justifiable beliefs and actions of a person. Thus, moral development is an essential requirement for the well-being of any society; it develops within the nurturing environment provided by the family.¹

The Sīrah of the beloved Prophet Muḥammad (Peace be upon him) reflects the immense proportion of guidance in terms of rectitude, education, spirituality, fairness, business, and many other instances. The concept of *Tazkiyyah* is certainly derived from the pure teachings of the Messenger of Allāh. Throughout his life, a complete comprehension of the model of life can be observed.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيهِمْ آيَاتِكَ وَ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ وَ يُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ ﴿٢﴾²

¹ Niwaz, Asaf, Umbreen Ishfaq, and Atta Ullah. "Importance of Morality in Islam: Development of Moral Values through Activities by Parents and Teachers as Agents of Change." Journal of Islamic and Religious Studies 3, no. 1 (2018): 49-62.

² Al-Qur'ān 02:129

“Our Lord (Allāh), and raise among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise.”

وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ: لِكُلِّ شَيْءٍ صِقَالَةٌ وَصِقَالَةُ الْقُلُوبِ ذِكْرُ اللَّهِ وَمَا مِنْ شَيْءٍ أَنْجَى مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ³

“For everything there is a purifying agent; the purifier of the hearts is the remembrance of Allāh. And there is no means of salvation from God’s punishment greater than the remembrance of Allāh.”

From time to time, several names in history appeared who revived the process of rectification of people’s souls. For the better outcome in the present and afterworld, they remained steadfast, one of the names is **Shaykh Aḥmad Sirhindī, Ḥaḍrat Mujaddid Alf-e-Thānī**. It was the era of the Mughal Empire, the 16th and 17th centuries. In the Sub-Continent, the first entity to introduce the chain Naqshbandiyyah was Ḥaḍrat Bāqī Bi-al-Allāh. Next to him was Mujaddid Alf-e-Thānī, who became the disciple of Ḥaḍrat Bāqī Bi-al-Allāh, and reached the heights of his spiritual crafts. Ḥaḍrat Bāqī Bi-al-Allāh narrates about him:

“Shaykh Aḥmad is a resident of Sirhind. He is a great scholar and spiritual practitioner. This Faqīr (Ḥaḍrat Bāqī Bi-al-Allāh) has spent a few days in his company and observed very remarkable things. It appears that he will later become a source of illumination for the entire world.”⁴

Prophethood and Sainthood

Ḥaḍrat Imām-e-Rabbānī Mujaddid Alf-e-Thānī describes his state and connection with his spiritual teacher (Shaykh), Ḥaḍrat Bāqī Bi-al-Allāh:

³ Khatīb Tabrayzī, Muḥammad Bin ‘abdullāh, Mishkāṭ-ul-Maṣābīḥ, Kitāb-ul-Da‘wāt, Hadīth 2286.

⁴ Kishmī, Khuwājah Muhammad Hāshim, Zubda-tul-Muqāmāt, page 146, Munsī Naval Kishor Printing Works, Lahore.

“This humble one (Shaykh Aḥmad Sirhindī) was certain that after the blessed era of the Prophet (peace and blessings of Allāh be upon him), such companionship, training, and guidance would never have been witnessed anywhere. This ordinary gives thanks to Allāh for this blessing that, although I was not honored with the privilege of companionship in the presence of the Prophet (peace and blessings of Allāh be upon him), I have not been deprived of the felicity of this (Ḥaḍrat Bāqī Bi-al-Allāh’s) companionship⁵.”

The practice of such Sufi saints was to ensure proper divine guidance to the followers. Since the one who adopts this path is **Sālik**, being persistent in carrying out the activities admired by Allāh Almighty. In Sulūk (Spiritual Pathway), Jadhbah (Spirit), Maqām-e-Fanā, and Baqā are deemed accordingly.

عَنْ أَبِي هُرَيْرَةَ فِيمَا أُعْلِمَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا⁶

Ḥaḍrat Abū Hurayrah (Raḍī-al-Allāh ‘anhu) reported as far as I know from the Messenger of Allāh (Peace be upon him) that he said:

“Indeed, Allāh will send to this Ummah (community) at the head of every hundred years someone who will renew for it its religion.”

عن عبد الرحمن بن يزيد بن جابر. قال: بلغنا أن النبي صلى الله عليه وسلم قال: يكون في أمي رجل - يقال له صلة - يدخل الجنة بشفاعته كذا وكذا⁷

From ‘Abd-ul-Raḥmān bin Yazīd bin Jābir (Raḍī-al-Allāh ‘anhu), who said: It has reached us that the Prophet (Peace be upon him) said:

⁵ Shaykh Aḥmad, Mujaddid Alf e Thānī, Mubdā wa Ma’ād, translated by Syed Zawwār Hussayn Shāh, Page. 202, Idārah Mujaddidiyyah, Karachi, 1984.

⁶ Al-Sijistānī, Imām Abū Dāwūd Sulaymān ibn al-Ash’ath, Sunan Abī Dāwūd, Ḥadīth: 4293.

⁷ Al-Subkī, Tāj-ul-Dīn ‘Abd-ul-Wahhāb ibn ‘Alī. Jami’-ul-Jawāmi’ fi Uṣūl-il-Fiqh. Beirut: Dār Ibn Ḥazm, 2011. Cited in Abū Nu’aym Aḥmad ibn ‘Abd Allāh Al-Iṣfahānī, Ḥilyat-ul-Awliyā’ wa Ṭabaqāt-ul-Aṣfiyā’, 2:241. Beirut: Dār-ul-Kutub-ul-‘Ilmiyyah, n.d. And cited in ‘Alā’-ul-Dīn ‘Alī ibn ‘Abd-ul-Mālik Al-Muttaqī Al-Hindī, Kanz-ul-‘Ummāl fi Sunan-il-Aqwāl wa al-Af’āl, Ḥadīth no. 34589.

*“There will be in my Ummah a man. He will be called **Ṣillah** (The Link). A great number of people will enter Paradise through his intercession.”*

Effect of Mujaddid-e-Alf-e-Thānī’s Spirituality

During the hard times for Muslims to follow their religion, Islam freely, King Akbar implemented a new religion, called Dīn-e-Ilāhī; from that moment, he would apply his own made regulations for the whole public. Shaykh Aḥmad Sirhindī Ḥaḍrat Mujaddid Alf-e-Thānī stood up and informed people to negotiate with the king for the eradication of such false beliefs. The king did not move, yet he was somehow afraid of Mujaddid’s contemplation. Since then, Mujaddid held a strong vision to change the king’s mind. His son, Jahāngīr, was following his father’s steps after his death, but could not resist the spiritual encounter of Sirhindī, and consequently embraced the truth. At last, the tradition of prostration to the king stopped, and Sharī‘ah rules were being followed at the government level. In such a manner, the sixteen years of the reviving role of Ḥaḍrat Mujaddid Alf-e-Thānī’s completed⁸, yet opened the door wide for the Muslims to worship the true creator, and adopt Islam, which Ḥaḍrat Muḥammad (Peace be upon him) bestowed; its positive influence persisted, and created a foundation for the following centuries, which can be felt today.

Methodology

A qualitative approach is adopted, incorporating both primary and secondary sources to ensure depth and reliability of analysis. Historical, textual, and comparative methods are employed to examine the intellectual and reformative dialogues present in the selected texts. The sixteen-year reforming period of Shaykh Aḥmad Sirhindī Mujaddid Alf-e-Thānī is critically analyzed through his writings, correspondence, and methodological approaches, with attention to their socio-religious context and lasting impact.

Discussion

While the basic regulations for the character nourishment of the people, such as tolerance, service, and welfare of the masses, and the institutions for a similar

⁸ Pasrūrī, Muḥammad Dāūd, Sīrat e Imām e Rabbānī. Karachi: HM Saeed Company, 1995, 96.

purpose have been explained by Dr. Muḥammad Khubaib in the context of society welfare⁹, The phenomenon of character and peace building in the phase of Islamic pedagogy, comprising two major concepts, i.e., Tazkiyyah and Ta‘āruf, for individual and cultural development, is deemed equally vital.¹⁰

To put the discussion in a peace context, Gülen mentioned the Sīrah Philosophy, having the treaty of Ḥudaybiyah as a practical example to define the teachings of the Prophet Muḥammad (Peace be upon him)¹¹.

The incident of Ḥudaybiyah resulted in magnificent outcomes in accordance with the voice of peace between the Prophet Muḥammad and Quraysh. The son of Suhayl Bin ‘amar, Ḥaḍrat Abū Jundal, was seen having stood with his firm purpose to stay with the Prophet Muḥammad, although the Prophet asked him to tolerate for a little while. The war, which had to happen, was delayed. It was because of the vision of Peace and the high Morality of the Prophet Muḥammad. Writers state that no victory had ever appeared as big as the Treaty of Ḥudaybiyah.¹²

Bridging the Gap between Knowledge and Spirituality

Ḥaḍrat Mujaddid Alf-e-Thānī identified a widening gap in his time between **two** groups: scholars of Islamic law who were out-formed in spirituality, and Sufis who were engaged in practices contrary to the Sharī‘ah. He considered his divinely appointed role as ‘Şillah’ or link between these two oceans: the ocean of the Sharī‘ah and the ocean of genuine Tasawwuf.

Reconciliation with Sīrah

⁹ Khubaib, Muhammad, and Muhammad Umair. “Moral Reforms in a Community: Modus Operandi in the Light of Sīrah.” *Journal of Islamic and Religious Studies* 4, no. 1 (2019): 1-16.

¹⁰ Qasserras, Mohammed. “Character and Peacebuilding in Islamic Pedagogy, ‘Tazkiyah’ and ‘Taaruḥ’ Concepts as A Case Study.” *At-Tadzki: Islamic Education Journal* 3, no. 1 (2024): 26-34.

¹¹ Sertkaya, Suleyman. “Sīrah Philosophy: A Modern Trajectory for Sīrah Studies.” *Religious* 14, no. 11 (2023): 1440.

¹² Ibn e Hashām, ‘abduḥ Malik, *Sīrat Ibn e Hashām*, volume 2, page 526-531, Shabbīr Brothers’, Lahore, 2022.

The life of the Prophet Muḥammad (Peace be upon him) was the perfect embodiment of both external law and internal spirit. Imam Rabbānī's work directly reconciled this deviation by returning both groups to the Prophetic model. He taught that "Ṭarīqah and Ḥaqīqah are the servants of Islam" and that true Tasawwuf does not mean retreat from society but involves "performing *al-amru bi'l-ma'rūf wa'n-nahyu 'anil-munkar* (enjoining good and forbidding evil) and *Jihād*", which was a central theme of the Prophet's own mission in Makkah and Madīnah.

The inner (Bāṭin) complements the outer (Zāhir), and they do not contradict each other even by a hair's breadth. For example, not telling a lie with the tongue is the Sharī'ah (Divine Law), and to remove the thought of a lie from the heart is the Ṭarīqah (Spiritual Path) and the Ḥaqīqah (Divine Reality). That is, if this negation (of falsehood from the heart) is achieved with effort and striving, it is Ṭarīqah. And if it is attained without any effort, then it is Ḥaqīqah."¹³

From the orientations of Ethics, equally important in elevating humans' morality and dignity, the lives of saints were entirely devoted to this particular mission. They used to be purified by their spiritual teachers, and afterward, they utilized their spiritual strength with the mercy of Allāh's saints to provide a pathway close to Allāh Almighty.

Ḥaḍrat Muḥammad (Peace be upon him) was the finest of the spiritual guides. The holy companions known as the Ṣahābah (R.A) received guidance from him and passed it on to the next generations after the Prophet's apparent disconnection (with the world).

Prophets, in general, are appointed for such a purpose. The last Prophet, in the light of his Sīrah, expressed positive actions to the foes of Islam and his followers.¹⁴

¹³ Mujaḍḍid Alf-e-Thānī, Aḥmad, Shaykh. Maktūbāt-e-Imām-e-Rabbānī: Mujaḍḍid Alf-e-Thānī. Maktūb. 41, Vol. 1., Part 1, Page 190, 191. Lahore, Pākistān: Shabbīr Brothers, Urdū Bāzār 2007.

¹⁴ Yucel, Salih. "Positive thinking and action in Islam: Case studies from the Sīrah of Prophet Muḥammad." International Journal of Humanities and Social Science 5, no. 1 (2015): 223-234.

According to the facts, as it appears, noble ethics is a moral theory based on virtue, character, and positive intention; such theory dates back to Plato and Aristotle.¹⁵

Imam-e-Rabbānī was not in favor of traditional Bāī'ah (Spiritual Binding); instead, he would consider repentance (Taubah) and (Spiritual) nurturing through the divine medium of Bāī'ah. In such a way, the Self (Nafs) of the human traces the path of reformation and improvement.¹⁶

Meanwhile, Shaykh Aḥmad Sirhindī Mujaddid Alf-e-Thānī shared an extensive description about the **Reform** in Islam, **Bid'ah**, reprimanding to follow the Sunnah - the obedience of the Sharī'ah and actions of the Beloved Prophet Muḥammad (Peace be upon him). No system should be embraced that is even near the thinnest threat to the Sunnah.

The Sufis of the time must visualize the pattern, and not ought to blindly accept their Mashā'ikh, but to strictly handle the rules of Sharī'ah.

Mujaddid Pāk, afterwards writes:

May Allāh grant the great reward to our (Naqshbandī) masters, who taught and guided nothing other than the (pure teachings of) Sunnah.¹⁷

¹⁵ Sameh, Ahmed. "Slaying the ego: moral education of the Self in Sufism and its relations to virtue ethics." (2020).

¹⁶Zaman, Noor Zaman Noor, and Masood Ahmad Mujahid Masood Ahmad Mujahid. "A specific study of the Tarbiyyat methodology of Mujaddid Alf e Thani: مجدد الف ثانی کے منہج تربیت کا اختصاصی مطالعہ." Al Ehsan 16, no. 02 (2021): 148-166.

¹⁷ Mujaddid Alf-e-Thānī, Aḥmad, Shaykh. Maktūbāt-e-Imām-e-Rabbānī Mujaddid Alf-e-Thānī. Maktūb. 23, Vol. 2. Pg. 661, Lahore, Pākistān: Abdullah Academy, Al-Karim Market, 2022.

A Study in Naqshbandī-Mujaddidī Teaching: The Station of Ikhḷāṣ, and Serving Sharī‘ah through Ṭarīqah & Ḥaḳīqah

باد که شریعت را صورتی است و حقیقتی، صورتش آن است که علمای ظواهر به بیان آن مکلف اند و حقیقتش آن که صوفیه علیه به آن ممتاز اند¹⁸

Bād kayh Sharī‘at Rā Ṣūratī Ast o Ḥaḳīqī, Ṣūratish Ān Ast kayh ‘ulamā’ī Ṣawāhir bihī Bayān Ān Mutakaffal and o Ḥaḳīqanish Ān kayh Ṣūfiyah ‘ala’ih bihī Ān Mumtāz and

“That the Sharī‘ah has two aspects: a formal (external) and a real (inner). The articulation of and preservation of its external rulings fall under the domain of scholars concerned with outward knowledge, while its inner reality is most deeply understood and embodied by the Sufis.”

بعد از طی منازل سلوک و قطع مقامات جذبیه، معلوم شد که مقصود از این سیر و سلوک، تحصیل مقام اخلاص است، که مربوط به فنای الهه افغانی و انفسی است و این اخلاص جزئی است از اجزای شریعت. چه شریعت راسه جزء است؛ علم و عمل و اخلاص. پس طریقت و حقیقت خادم شریعت اند در تکمیل جزء او که اخلاص است¹⁹

Ba ‘ad az Ṭī Manāzil Sulūk o Qaṭa ‘ Muqāmāt Jazbah, ma ‘lūm shud kayh maqṣūd az ayn Sayr u Sulūk, taḥṣīl muqām akhlāṣ ast, kayh marbūṭ bihī fanā’i al huh afānī o anfusī ast o ayn akhlāṣ juz ‘ī ast az ajzā’ī Sharī‘at. Chah Sharī‘at rāsīh juz ast; ‘ilm o ‘amal o akhlāṣ. Pas Ṭarīqat o Ḥaḳīqat Khādim Sharī‘at and dar takmīl juz o kayh akhlāṣ ast.

*“After traversing the stations of spiritual journey (Sulūk) and severing the stations of attraction (Jadhbah), it became known that the purpose of this movement and journey is the attainment of the station of sincerity (Ikhḷāṣ), which is connected to the annihilation in God (Fanā) and annihilation of the self (Anfusī). And this sincerity is a part of the components of the Sharī‘ah. Since the Sharī‘ah has three parts: **knowledge, action, and sincerity**. Therefore, the*

¹⁸ Mujaddid Alf-e-Thānī, Aḥmad, Shaykh. Maktūbāt-e-Imām-e-Rabbānī: Mujaddid Alf-e-Thānī. Maktūb. 172, Vol. 1., Page 365, Lahore, Pākistān: Shabbīr Brothers, Urdū Bāzār 2007.

¹⁹ Mujaddid Alf-e-Thānī, Aḥmad, Shaykh. Maktūbāt-e-Imām-e-Rabbānī Mujaddid Alf-e-Thānī. Maktūb. 40, Vol. 2. Pg. 169, Lahore, Pākistān: Abdullah Academy, Al-Karim Market, 2022.

Ṭarīqah and the Ḥaḳīqah serve the Sharī‘ah in completing its part, which is sincerity.”

فَنَانِي اللّٰه كَسْرَا مِيَسْر شُو دَكِهَر ذَرَّةٌ وَجُوْدُ خُو دَرَامر آتِ تَمَام اَشْيَا يَابِد، وَاَشْيَاء رَادِرْ آس مَطَالَعِه نَمَائِد، وَهَر ذَرَّةٌ اُو رِ تَكْبِه مِه مَر آيِد²⁰

Fanā fi Allāh kisay rā muyassar shūd kayh har dharrah e wujūd e khud rā marāt e tamām ashyā’ yābad, o ashyā rā dar ān muṭālī ‘ah numā yad, o har dharrah e oū barang e hamah bar āyad

“He who attains Fanā-fi-Allāh (annihilation in God), so that every particle of his being becomes the mirror of all things, and contemplates all things in it, his every atom will assume the colour of everything.”

Mujaddid Alf-e-Thānī explains the concept of two kinds of spiritual entities, i.e., Sālik-e-Majzūb and Majzūb-e-Sālik.

Jazbah جذبہ is an overwhelming spiritual state or ecstasy that draws the seeker closer to the creator, Allāh. The term is derived from the Arabic root word “J-Z-B,” which means “to pull” or “to attract.”²¹

He states:

وَلَا يَعْلَمُونَ اِنْ وَجُوْد رَغْبَتِ فِي الثَّانِي لَا يَنَا فِي تَمَامِيَةِ الزُّهْدِ وَكَذَا التَّعْلُقِ بِالْاَسْبَابِ لَا يَنَا فِي كَمَالِ التَّوَكُّلِ وَوَجُوْدِ الْكِرَاهَةِ فِيهِ لَا يَنَا فِي الرِّضَا لِان رَغْبَتَهُ بِاللّٰه تَعَالَى وَتَعْلُقُهُ بِالْاَسْبَابِ اَيْضًا بِاللّٰه سَبْحَانَهُ وَكَذَا الْكِرَاهَةِ

Here, Mujaddid informs about the public’s opinion who receive the vision of the apparent version only, having the first one (Sālik-e-Majzūb) is more absolute than the second one (Majzūb-e-Sālik).

He explains: And they do not know that the presence of a desire for something (other than God) does not negate the perfection of asceticism (Zuhd). Similarly, attachment to means (Al-Asbāb) does not negate the perfection of trust in God

²⁰ Mujaddid Alf e Thānī, Shaykh Ahmad, Ma‘ārif e Ladunniyah, Translated by Syed Zawwār Hussayn Shāh, Page no. 14, Zawwār Academy Publications, January 2012.

²¹ Hasnain Ali. 2025. “The Chain of Naqshbandiyyah Mujaddidiyyah Ṣadriyah: An Analysis of Teachings and Impacts.” M.Phil. Thesis, Bahauddin Zakariya University, 2025, 17-18.

(Tawakkul), and the presence of dislike in him does not negate contentment (Al-Riḍā).

حاصل بالله عزوجل مع ان هؤلاء

This is because his desire is for the sake of Allāh the Exalted, and his attachment to the means is also for the sake of Allāh, Glory be to Him. Likewise, the dislike occurs for the sake of Allāh, the Almighty and Majestic.

Imām-e-Rabbānī writes in the end:

الاصاف فيه خالصة لله سبحانه فلا يرغب في الدنيا الا بالله. سبحانه لا غيره. ولو كانت رغبته لنفسه فتنفسه لربه فتكون تلك الرغبة في الحقيقة لاجل ربه عزوجل.

Moreover, these attributes in him are purely for the sake of Allāh, Glory be to Him. Thus, he does not desire the world except for the sake of Allah, Glory be to Him, and not for any other. And if his desire were for his own self, then his self belongs to his Lord, so that desire, in reality, is for the sake of his Lord, the Almighty and Majestic.²²

Ḥaḍrat Mujaddid Alf-e-Thānī injected a silent reformatory course to purify the heart of the King Jahāngīr, and alter the attitude of the people in his surroundings²³. The maxim, he went along with, was the Holy Prophet (Peace be upon him)'s saying:

أَلَا وَإِنَّ فِي الْحَسَدِ مُضْغَةً إِذَا صَلَّحَتْ صَلَّحَ الْحَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْحَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

“There exists within the human body an organ upon which the well-being of the whole depends: if it is rectified, the entire body is rectified, and if it is corrupted, the entire body is corrupted. That organ is the heart²⁴.”

²² Mujaddid Alf e Thānī, Shaykh Ahmad, Ma‘ārif e Ladunniyah, Translated by Syed Zawwār Hussayn Shāh, Page no. 37, Zawwār Academy Publications, January 2012.

²³ Siddique, A.F.M Abubakkar, Dr., Shaikh Ahmad Sirhindi and his Reforms, Research & Publication department, Khanka-e-Mujaddid, 2011, 149, 150.

²⁴ Bukhārī, Muḥammad Bin Ismā‘īl, Ṣaḥīḥ Bukhārī, Kitāb-ul-Īmān, Hadīth 52.

Dhikr-ul-Allāh

Referring to Mujaddid's letter,

آں علم جمع اوقات خود را مصروف ذکر الهی جلّ شانہ گرداند

Ān 'ilm jamāt auqāt khud rā maṣrūf Dhikr e Ilāhī jalla shānuhu gardānad

“That seeker of knowledge should devote all his time to the remembrance of Allāh, Glorious is His Majesty.

Further,

بشرط آنکه آن ذکر را از شیخ کامل مکمل اخذ کرده باشد

Basharṭ Ānkayh Ān Dhikr rā az Shaykh Kāmil mukammal akhdh kardah bāshad

On the condition that he has received that specific remembrance (Dhikr) from a perfect and complete Spiritual Guide (Shaykh).”²⁵

The effects and results from practicing Dhikr-ul-Allāh (remembering God) are beyond explanation. A person gets the true taste of Īmān and its Ḥaqīqah. The Holy Prophet (Peace be upon him) would perform Dhikr throughout the day, as it comes in various forms, i.e., practical, verbal, and mental. Dhākir (the one who practices Dhikr) experiences constructive sequels. Imagine what sort of commendation would the Beloved Prophet (Peace be upon him) receive from Allāh Almighty!

Similarly, **Dhikr Nafi-wa-Athbāt** is a recommended practice for spiritual learners since it has numerous advantages. The negation of everything else except Allāh, and to let oneself focus on considering Him as the only purpose, nothing else. In the letters of Shaykh Aḥmad Sirhindī Mujaddid Alf-e-Thānī, the instructions, method, and significance of this type of Dhikr are communicated. A revolutionary commencement by Mujaddid-Alf-e-Thānī against King Akbar,

²⁵ Mujaddid Alf-e-Thānī, Aḥmad, Shaykh. Maktūbāt-e-Imām-e-Rabbānī: Mujaddid Alf-e-Thānī. Kindle. Translated by 'Ālim-ul-Dīn Naqshbandī Mujaddidī. Maktūb. 84, Vol. 2. Pg. 964. Lahore, Pākistān: Abdullah Academy, Al-Karim Market, 2022.

and his structured Dīn-e-Ilāhī, was adequate to wake up the Muslims from the deprivation. He left a strong social effect, through his revitalizing efforts, on the lower and upper levels of the community. Such a motion was set to reclaim the true identity of Islam, and it undoubtedly depicts the primary distinction of ‘Reformer/Reviver (Mujaddid)’ in his character.²⁶

Conclusion

In this study, we have seen how the Sīrah of Prophet Muḥammad (Peace be upon him) functions not merely as a historical account but as a living ethical framework, merging knowledge, action, and sincerity, and how Mujaddid Alf-e-Thānī (Shaykh Aḥmad Sirhindī) translated that framework into concrete reform in the Mughal-Indian context. His model demonstrates that true moral reformation arises when the outward form of the Sharī‘ah is revitalized from within by the inward dimension of Ikhlāṣ (sincerity) and Fanā/ Baqā (annihilation in God and subsistence in God). By bridging Sharī‘ah (law) and Ṭarīqah/Ḥaqīqah (path and reality), he restored a holistic spirituality rooted in the Prophetic model and applied it to social, political, and educational settings. The legacy of his work affirms that the Sīrah can guide the cultivation of character (Iḥsān) and community transformation - reminding us that revival (Tajdīd) must be grounded in the ethical and spiritual examples of the Prophet rather than in mere ritual or dogma alone. In a world facing moral fragmentation, this case-study underscores the enduring relevance of a Sīrah-based ethics and the necessity of integrating inner purification with external action.

²⁶ Malik, Adnan, Muhammad Zubair, and Uzman Parveen. “Effects of social reforms of Shaykh Aḥmad Sirhindī (1564-1624) on Muslim society in the subcontinent.” *Journal of Social Sciences and Humanities* 55, no. 2 (2016): 155-164
