

INTELLECTUAL SERVICES OF MUJADID ALF SANI: AN OVERVIEW

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Abstract

Scholars, historians, and philosophers who studied about the services of Muslims in the history of the subcontinent in a broad sense, and the modern time in special, concur that Mujadid Alf sani provided historic and unmatched services for the safety and promotion of Islam and for separate identity of Muslims. Hazrat Mujaddid Alaf Sani tried and worked hard for preaching the Islam in the Subcontinent and attempted to reduce the very complexion of Akbar's new religion Deen-e-ilahi by inducing about the reformation that is not only helpful for Aurangzeb Alamgeer to take the chair of state of monarch but it also provided a close ground for Shah Waliullah and his fellow members. Later, who would not only seek to amalgamate it on the whole world, but also heighten the subcontinent to the position of being a light of hopes of Islamic philosophy and observations for the whole Islamic world. Several scholars have emphasised distinct aspects of Mujaddid Alaf Sani's services. The position of Mujaddid Alaf Sani's services gave an overview of their services like his religious, social and political services in the perspective of the scholars is discussed in this current study.

Keywords: Service, Islam, Concept, Mujadid Alf Sani, Sheikh Ahmed Sir Hindi.

INTRODUCTION

Mughal dominance had faded by the middle time period of the eighteenth century, and Muslims throughout the subcontinent faced a significant threat for their survival as a muslim and religious community. To live in such a situation, Muslims turned to the road of inner rejuvenation of their religion. Shah Waliullah, Syed Ahmad Saheed Bareilvi, and Haji Shariatullah have all left a long standing impact in this setting, terminating in the drive for a separate religious state, Pakistan. Sheikh Ahmad Sirhindi, Mujadadid Alf-i-Sani, a prominent Muslim religious leader who lived during the reigns of Mughal Emperors Akbar The Great and Jahangir. Sheikh Ahmad's teachings reveal the enlargement of islamic thoughts among Muslims of the subcontinent, as well as in which method they regarded changes in the world.¹ Sheikh Ahmad Sarhindi al-Farooqi an-Naqshbandi, the first of the great reformers, was born in Sarhind on June 26, 1564. He was from a devout Muslim family descended from Hazrat Umar Farooq (RA). Sheikh Abdul Ahad, his father, was a well-known sufi in his time. Sheikh Ahmad obtained his primary and secondary education at home. In Sarhind and Sialkot, he received his first instructions in the Holy Quran, Hadith, and theology. Later in life, he focused his studies on Hadith, Tafseer, and philosophy. He also worked in Lahore for a while. But he lived the majority of his life in Sarhind, where he rose to prominence as an advocate for Islamic ideals. He didn't find out till he was 36 years old. During this time, Muslims in India had grown so ignorant of authentic Islam that they believed on Karamat or miracles instead of real Islamic teachings and values. In their comments, the religious scholars and theologians of that time had stopped referring the authentic guidance books like the Holy Quran and Hadith, and believed that the jurisprudence is to be considered the only source of islamic knowledge. The Mughal monarch Akbar had started a numbers of experiments with real Islam values, spreading his own hand made religion, Deen-i-Ilahi, which was a mix of Hindu and Muslim ideas. Sheikh Ahmad took on the duty of purifying Muslim society in these circumstances. His goal was to purge Islam of Hindu Pantheism's encroachments. He was a harsh critic of Wahdat-ul Wujud's philosophy, which he used to justify his own².

Sheikh Ahmad Sirhindi was a prominent and divisive personality among Mughal Ulama who had a significant influence on the Islamic and ideological beliefs of a segment of the Muslims not only during the Mughal era but also in succeeding times, especially in the 19th and 20th centuries. In India's Muslim community, he had both supporters and detractors. As a result, shedding some light on his thoughts is pretty interesting. Religious pluralism and integration were accepted as a result of Akbar's initiatives. Mulla Mubarak's two sons, Abul Fazl and Faizi, have a powerful influence over Akbar. Traditional Ulama hounded both brothers, and they eventually sought safety in Akbar's court. They were both Sufis from the wahdat al-wujud school³. In 1593-94, Sheikh Ahmad became a member of the mystical Organisation Naqshbandyah, the most significant of the Indian Sufi groups. He devoted his life

preaching against the pantheism and Shite Islam (one of the two major sects of Islam) that Akbar and his successor, Jahangir (ruled 1605–27), were prone to. The most notable of his written works is *Maktubat* ("Letters"), a collection of his Persian letters to acquaintances in India and the region north of the Amu Darya (river). Sheikh Ahmad's major contribution to Islamic thinking can be tracked through these letters. In contrast to the Naqshbandiyah order's radical monistic attitude of *wahdat al-wujud* (the concept of divine existential oneness of God and the world, and hence man), he advanced the concept of *wadat ash-shuhd* (the concept of divine existential unity of God and the world, and so man)⁴. He corresponded with Muslim intellectuals and clerics, emphasising the importance of adhering to the genuine parameters of Islam. Mysticism without Shariah was deceiving to him. He emphasised the importance of fasting and Namaz. He promoted his message among the elite in especially by preaching, dialogues, and through his letters which he wrote to significant personality and religious thought leadership. He was quickly noticed by Jahangir since he and his followers also worked in the army camps for social services. Unlike his father, Jahangir was a more devout Mughal emperor. Nonetheless, he insisted on complete willing to be reconciled from whole of his subservient. Sheikh Ahmad refused to prostrate before the Emperor, and as a result, he was captured for two years at the fort of Gwalior til the king recognised the error. The work of combating unorthodox Sufism and mystic notions was perhaps Sheikh Ahmad's greatest accomplishment. He founded the Naqshbandiya organisation in order to reform society and preach the Shariah. *Isbat-ul-Nabat* and *Risal-i-Nabuwat* are two of his most well-known works. The *Tauheed-i-Shuhudi* was his most important work in Islamic philosophy. Sheikh Ahmad preached Islam to the very end of his life. He advised individuals to follow Islam's accepted and clearly defined path⁵.

Although Sheikh Ahmed scarifies his life for the Muslim of sub continent he took the prime duty to purify the Islam and present it in the real sense to the Muslims. He perform a lot of religious, social and political services for the Muslims of sub continent he was known as a person in the history of sub continent who take stand for the religion of Muslims along with this he faces a lot of difficulties in their lifetime for preaching the Islam. He started his work of preaching Islam through letters he writes a number of letters to the common person of sub continent along with common people he also gave the invitation of Islam to the leading Muslims and also a large number of non muslims to call him to the oneness of God. He also writes a number of letters to the Mughal Emperor of the sub continent who was by birth Muslims but in real sense he remain away from their real religion and inspired by other religions of the world and also practice number of non religious rituals in their life. Sheikh Ahmed stands against these kings and opposed their unIslamic movements which are separated by the Mughal of that time period. Allama Muhammad Iqbal pay a tribute to the Mujadid a Alif Sani in his poem when he refused to bow the head in the emperor of Jahangir and said that I do Sajada only for Allah Almighty not any human being. He wrote many letters to

Akbar's nobles and significant leaders during his rule. Sheikh Farid, Khan-i-Azam, Sadr-i-Jahan, Khan-i-Jahan, and Abdur Rahim, Khan-i-Khanan, were among them. Mujadid Alf Sani writings created a long term effects on the Muslims of that time, and Mujadid Alf Sani efforts may be traced back to Aurangzeb Alamgir's conversion to orthodox Islam. Sheikh Ahmad Sirhindi was summoned to the Mughal court at the front of king during Emperor Jahangir's reign to explain his ideas. He had to prostrate before Emperor Jahangir, as per Akbar the Great's customs for anyone entering the imperial presence. He refused to bow down to a person, claiming that the sajda was exclusively for Allah. The Emperor, was imprisoned him in the Jail. He was imprisoned at the fort of Gwalior for disobedience, but after sometime he was later released by the king. He resided in Emperor Jahangir's army for three years, and the latter grew to admire Sheikh Ahmad Sirhindi. With the Emperor's consent, he returned to Sirhind after the conquest of Kangra. He remained in isolation there until his death in December 1624, practising humanitarian work and devoting himself to prayer. The role of Mujadid Alf Sani in the resurrection of Faith is comparable to that of Shah Waliullah and Allama Iqbal later in history of sub continent.⁶

SOURCES AND METHODOLOGY

This topic is historical in nature because Personality of Mujadid Alf Sani is included one of the Historical figure of Indo Pakistan sub continent. The Current research work is based upon qualitative and descriptive studies both Primary and Secondary data used to conduct this research work. These sources are helpful to find out the biography of Sheikh Ahmed and also there potlitical and religious services and help to give an overview of Sheikh Ahmed Sarhindi services. For this study mostly data was collected through secondary sources. In secondary sources included a lot of Books related to the services of Sheikh Ahmed like Imam Al Rabbani, Tolerance and coercion in Islam, The Mujaddid's conception of Tawhid from all these books secondary data related to services and life history of Sheikh Ahmed have collected while other research work is done through other sources in which includes a lot of articles, journals, websites, Magazines, Newspapers includes Local National and International, Voice of KP editorial included the article about the Mujaddid Alf Sani .All these primary as well as secondary sources was used to conduct this research work and find out undiscovered political services of Mujadid Alf Sani for the peoples of sub continent and presents it common people.

REVIEW OF LITERATURE

The current research work having historical background and consist of administrative lesson for the peoples. The current topic is not available in one specific book or thesis present in any library but a few some books are related to this topic and in those books few prospects of research work are discuss briefly. Many researchers have done their work on this topic but no one completely defined about the personality of Sheikh Ahmed and their overall services for people of sub continent mostly writers and

authors ignored their social and political services for peoples and wants to give more preference his religious services and discussed all things about his personality and religious services which he perform for purification of Islam. So in this research work discuss about the overall view of personal life of Sheikh Ahmed Sarhindi as well as his religious social and political services which he performed for people of sub continent.

Aslam, R. *Historical Reality of Sheikh Ahmed Sirhindi and Shah Waliullah*. (Lahore: 2020) in this article writer discussed about the religious services of the Sheikh Ahmed Sir Hindi for the Muslims and people of sub continent also beautifully described about the life time of Sheikh Ahmed and their early life and education and also give the vast comparison between the Sheikh Ahmed and other religious Sufis at that time period like Shah Wali Ullah and Shah Abdul Aziz. The writer discussed about the services and Thanks to Shah Walliullah's dedication, the secrets of the Ummah's Da'wah (call to religious path) that had been buried in the ruins of Old Delhi and the storerooms of Kotla have now become a commotion in the bazaars of Shahjahanabad and on the doorsteps of Jamia Mosque. His remarks spread like wildfire far beyond India's borders. Even inside the locked cages, the elders couldn't bear to speak what they couldn't say outside. And the blood-splattered phrases and stories were being written down in history's pages. Furthermore, Akbar's Deen-e-Ilahi (Divine Religion) is presented as a new religion, and his era's social and societal changes are labelled un-Islamic, while Ahmad Sirhindi's figure is raised to rival rank. Not only that, but the function of Akbar's intellectual is questioned in order to demonstrate that only Ahmed Sirhindi did religious activities. Despite the fact that Ahmad Sirhindi was an unnamed figure during Akbar's reign, contemporary histories show that he was a Great Muslim reformist. Jahangir's power was constrained to a small group of his followers during his lifetime. He wrote letters to Jahangir's ministers don't appear to have been treated seriously, and it's difficult to say how loyal these ministers were to him. Professor Mujib claims that the tone of these communications is occasionally complimentary. His supporters later fabricated his character, claiming that his writings impacted the Emperor and altered the court's atmosphere. After 1857, it became vital to portray the Ulema's positive role in history and demonstrate that they had always provided excellent services to society in order to increase their influence in India's Muslim society.

Religious scholars in the post-1857 era produced this fictional history with passion and emotion. However, there is a requirement for historical investigation or analysis. After 1857, it became vital to portray the Ulema's positive role in history and demonstrate that they had always provided excellent services to society in order to increase their influence in India's Muslim society. Religious scholars in the post-1857 era produced this fictional history with passion and emotion. The requirement for historical investigation or analysis, on the other hand, was overlooked. Rather, an effort was made to demonstrate the Ulema's sacrifices, character, devotion, and commitment

to the religion. Molana Abul Kalam Azad (1888-1958), a good writer and essayist rather than a historian, is the best example in this regard. But writer is silent about the political services of Sheikh Ahmed Sirhandi which he performed for the peoples of sub continent writer did not define about his political services which hold very much importance in the history of sub continent and Muslims.

Malik, A. Sheikh Ahmed Sirhindi. (Studybix: 2017) in this article writer described about the services of Sheikh Ahmed and his overall lifetime and also discussed about the influence of their religious services in the sub continent and defined about the effects of his services in the sub continent. Sheikh underwent mystic discipline after finishing his studies beneath the instruction of his father, an accomplished mystical, along with acquired khilafat from him in the Chishtiyah and Suhawardiyah orders. He moved to Delhi when he was 28 and joined the Naqshbandiyah order, receiving Government of the Caliph from Khwaja Baqi-Billah soon after the subcontinent's producer of this own order. He spent the remaining of all his life time pursuing Islamic goals and preaching the religion Islam. When the great Mujadid arrived at his reform mission, he discovered that Tasawwaf had gained control of the Muslim soul. The monotheistic personal transcendent God of Islam had been replaced by a pantheistic deity. Completely believe in karamat, or miracle-working saints, occur was very popular. Mostly un-Islamic methods of occult power growth had been adopted into Tasawwaf. Many theologians were engrossed in a tussle over Figh's concerns; little discrepancies were enough to provoke perpetual squabbles among them. To avoid being imprisoned, most Ulema, like Makhdum-ul-Mulk, used legal means to transfer assets permanent payment of Zakat. They might readily be convinced to issue lawful verdicts in cases involving illicit goods and matters. Makhdum-ul-Mulk community peoples is claimed to have ruled that Hajj pilgrimage was not for a long time one of Islam's pillars, along with also claimed that it had even become adverse. He dispatched one of his followers in every direction to preach Islam in its purest form. In their speeches and preaching, he insisted upon them to emphasise Sunnah of Holy Prophet (PBHU) and Shariah prohibitions. In India furthermore surrounding nations, the struggle was enthusiastically move behind.

He also established correspondence with notable Muslim academics from all around the world. He stressed and discussed Islamic principles in his letters, emphasising Ittiba-Sunnah. Sheikh Ahmed was an outspoken opponent of atheism and an outspoken critic of un-Islamic activities. He placed a strong emphasis on the notion of Tauheed. He uncovered error of Deen-i-Ellahi of Akbar and came out to counteract its sinful beliefs. Mujadid Alf Sani said that Satanism without code of law was ambiguous, further he chastised those religious scholars who questioned about the legitimacy of Shariat. He worked tirelessly to resolve the schisms among academicians and mystics. He took the emperor's closest nobles under his wing and used their influence to bring together about a shift in the Royal court lifetime. Abdur Rahim Khan-

e-Khana, Khan-e-Azam, Mirza Aziz, and mufti Sardar Jehan were among those he was able to recruit. Sheikh Ahmad was mostly successful in extracting a serious understanding from the Muslims during the reign of Jahangir that peoples are not obey any order of King that was contrary to Deen-a-Islam. In context of Islam and Sunnah, he advised Muslims to adopt modest practises. He emphasises the value of Namaz and Fasting. Sheikh Ahmed Sirhindi's revival campaign was a fight against all the evils that afflicted India's community in the sociopolitico-religious arena during Akbar's reign. Mujadid's initiative was successful in restoring Shariat, and Islam principles as known as a sign of unification. His revival effort paved the way for pan-Islamism. According to Iqbal, Sheikh Ahmed became the focus of religious nationalism because he "was a call back to prophet-hood." Future reform and revival efforts, such as those led by Shah Wali Ullah and Syed Ahmed Shaheed, were influenced by his movement and eventually led to the establishment of Pakistan. But in this article writer did not give the complete picture of Mujaddid life's he did not defined about the social activities of Sheikh Ahmed and also did not discuss about the concept of two Nation theory which first of all given by the Sheikh Ahmed and later become the main cause of separation of Indo Pakistan sub continent.

Adnan, Z. Sheikh Ahmed Sirhindi. (Britannica) In this research paper writer point out the overall life time and educational history of Sheikh Ahmed he also discuss about the his Sufi order and religious services of Sheikh Ahmed Sirhindi 1593–94, Sheikh Ahmed became a member of the mystical organisation Naqshbandyah, the most significant of the Indian Sufi groups. He devoted his life preaching against the pantheism and Shite Islam (one of the two major sects of Islam) that Akbar and his successor, Jahngir (ruled 1605–27), were prone to. The most notable of his written works is Makhtumat ("Letters"), a collection of his Persian letters to acquaintances in India and the region north of the Amu Darya (river). Sheikh Ahmed's major contribution to Islamic thinking can be tracked through these letters. He championed the concept of wadat ash-shuhd in place of the Naqshbandyah order's extreme monistic attitude of wadat al-wujd the concept of divine existential unity of God and the world, and hence men the concept of unity of vision. Any perception of unity between God and the universe he created, according to this concept, is totally subjective and exists only in the mind of the believer; it has no objective counterpart in the real world.

The earlier position, according to Sheikh Ahmed, led to pantheism, which was incompatible with Sunnite Islam's beliefs. Any perception of unity between God and the universe he created, according to this concept, is totally subjective and exists only in the mind of the believer; it has no objective counterpart in the real world. The earlier position, according to Sheikh Ahmed, led to pantheism, which was incompatible with Sunnite Islam's beliefs. Sheikh Ahmed's doctrine of wadat ash-shuhd revitalised the Naqshbandyah order, which lasted for centuries among Muslims in India and Central Asia. His posthumous famous title of Mujaddid-i Alf-i Sani "Renovator of the Second

Millennium", a person who awake up the Islamic religious values after one thousand year which refers to the fact that he lived at the start of the Muslim calendar's second millennium, is a measure of his significance in the growth of Islamic orthodoxy in India. In official circles, his ideas were not always well-liked. Sheikh Ahmad was temporarily imprisoned in the stronghold of Gwalior in 1619 on the orders of Mughal emperor Jahangir, who was angered by his aggressive resistance to religious doctrines. His gravesite at Sirhind is still a popular pilgrimage destination. But in this paper writer ignored the various aspects of Mujaddid Alf Sani life and his services writer is silent about the cultural services of Sheikh Ahmed he give very much importance to the religious services of Sheikh Ahmed Sirhindi and did not discuss his social services.

Hussain, A. life History of Mujaddid Alf Sani. (Nov, 4 2011) In this journal writer discuss about the jobs of Mujaddid Alf Sani which he took to Purifying the Islam and present it clear picture to the people of subcontinent. He discuss that the Mujaddid Alf Sani changed the course of history with his unmistakable strength, unwavering courage, and unwavering stability. Because of his efforts, Islam was given a new lesson on life on the subcontinent. Only Ahmed Sirhindi's (R.A) personality meets the Mujadid standards according to the Hadis of Hazrat Muhammad's revival, and this is as evident as the Muhammad (P.B.U.H.). That is why he was given the title of Mujadid Alif Sani by the Muslim nation. For the next thousand years, he did the job of revival. Hazrat Allama Iqbal (R.A) composed an ode to praise himself. Revival Witnesses many religious academics and saints testified as Mujaddid for Hazrat Mujadid Alif Sani (R.A), and we name other revivalist witnesses.

1. His personality was able to correct the individuals.
2. He re-enforced the fundamental Islamic precepts.
3. He reprimanded immature religious intellectuals and flawed saints.
4. By pointing out corrupt religion and bidats, he guided the Muslims.
5. He corrected logical science and those who thought religion was a valid explanation and forced them to accept Islamic regulations. He corrected the king, lords, and courtiers of the day.

After a thorough examination of Hazrat Mujadid Alif Sani's (R.A.) holy character, we can conclude that he worked for the rebirth of all Islamic religions, particularly faiths, affairs, and manners. He establishes himself as a revivalist on Hadis. As a result, he was dispatched as a complete Mujaddid for the following thousand years. Tendencies Mujaddid took on the task of purging the Muslim society of un-Islamic inclinations by spreading a large number of his learner in all sides of the India to preach real Islamic principles. In their sermons and preaching, he advised them to emphasise Ittibat-i-Sunnah of Holy Prophet (PBUH) and the commandment on the sharia. He advised Muslims to live their lives in accordance with Islamic values. He urged Muslims to return to a more pure form of Islam by discarding erroneous rituals and practises. "Modern sufis hagiographical literary works emphasises Mujadid's repeated

proclamation of rigid Islamic observance, his adoration of the shariaht, along with encouragement to its compliance," writes Simon Digby. Jhangir Mujaddid was more successful in extracting a religious pledge from the follower of Islam religion that they would not embrace any commands that were contrary to Islam. Letters from Mujaddid used an effective approach of persuasion by writing letters to the royal court's leading nobility.

His most renowned work is a collection of 536 letters to Mughal kings and other contemporaries known as Collected Letters or Maktubat. It is divided into three parts. A number of Ahmad Sirhindi's novels have been reissued in Karachi. Ithbât-un-nubuwwa was one of such books that were offset printed in Istanbul in 1974. The book's marginal notes, which are in Arabic, contain a biography of Ahmad Sirhindi. This Holly Book is a translation of Hazrat Shah Mohammad Muti Ahamed Aftabi Dinajpuri's Bangle language (R.). The language of letters, which could move mountains, was sent to the state's foremost nobels, regretting the sorry position in which Islam had fallen in India Mujaddidalif sani was imprisoned. But in this journal writer did not provide an overview of his all religious, social, cultural and political services writer ignored the political services of Mujaddid Alf Sani and discussed about his religious services. So the current research work is hold to cover the all lope holes of Mujaddid Life and his all services and provide a complete overview of services of Mujaddid Alf Sani and present it to the common public while peoples are able to learn lesson from the services and religious doctrines of Mujaddid Alf Sani.

EARLY LIFE PERIOD OF HAZRAT MUJADID ALF SANI

On June 15, 1564, Sheikh Ahmed Sirhindi was born. His early schooling was received in the homeland. He learned the education of Holy Quran by whole heartedly when he was just ten years old. Then he began studying Hadith, Tafsir, and Philosophy, visiting prominent experts in various locations. Hearing of his brilliance while studying Hadith and Tafsir at Agra, Emperor Akbar's right hijand men, Abul Fazl and Faizi, tried to convince him into their own cicrle. This, friendly struggle, does not endure longtime since the Mujadid Alf Sani was offended by Abu'l Fazl's anti-Islamic attitude towards the Islamic peoples. The Sheikh is supposed to have penned a section of Faizi's famous "Sawali-al-Ilham." Sheikh underwent mystic discipline after finishing his studies covered by the leadership of his father, an accomplished spirtual, and acquired Government of Caliph from him in the Chishtiyah and Suhawardiyah orders of sufism. He moved to Delhi when he was 28 and joined the Naqshbandiyah order, receiving the rank of khilafat from Khwaja Baqi-Billah soon after the subcontinent's creator of this order. He spent the remaining whole of his life pursuing real Islamic goals and preaching Islam's values⁷.

Mujaddid Alif sani is a title given to Sheikh Ahmed Sirhindi whowas the son of Sheikh Abd-al-Ahad Makhdum, a devout pity Muslim who spent his life seeking spiritual insight from saints. At Ruhtas, Sheikh Abd al-Ahad meets Sheikh Allah Dad,

while Sayyid Ali Qawam meets Sheikh Allah Dad at Jaun-pur. He learned significant lessons from both personalities and then returned to Sirhind, where he spent his lifetime till the death. His students are taught several Philosophical knowledge. He was also a well-known jurisprudence figure. He qualified primacy in philosophy and religious eminence, but if he establishes himself apart from Sunnah, he will not be pursued⁸. The ineffectiveness of knowledge expansion through logical procedure, as well as religious insight, is a great accomplishment of Sheikh Ahmad Sirhindi as a religion Reformer. To take past Metaphysical facts like Allah's mysterious knowledge, his qualities, the absolute truth and reality of existence. He went on to say that the understanding attained through one of these grounds was not free of doubt or fault. He underlined that Allah's precise knowledge might be gained through the prophet's exposure. In the same manner that intelligence was superior to sensory awareness, it engaged a higher place in comparison to intelligence. Thus, only the prophets could discern Allah's comprehension and the correct approach of tremendous worship⁹.

The great Mujaddid also noticed that ancient Greek philosophers had made fundamental errors in their knowledge of Allah's true nature and characteristics. This was because there is nothing like wholesome intellect, nor was there any pure spiritual instinct or delighted motivation, free of all inherent and extrinsic persuasion. He claimed that spiritualists and theosophists made the same mistakes as philosophers in failing to recognise that intelligence and theosophy was equally useless in obtaining Allah-related knowledge¹⁰. The unpolluted intellect was likewise a lie, according to the Sheikh slanted factors, such as one's thinking and concepts, external events, and circumstances, influenced human intellect. As a result, one's subjective awareness and objective explanation impacted one's view of intelligence for all time. As a result, the Mujaddid argued that intellect was a flawed vehicle for discovering the ultimate truth. Make a distinction between the distillation of self and the distillation of heart, as well as the reason behind the distinction. He stated that someone who believes in Prophethood from the bottom of his heart has more than enough reasons to be confident.

Recognition of prophetic knowledge as actuality, according to one's understanding, amounted to its rejection. He further clarifies that nothing in the prophetic insight contradicts human reason or understanding. Only Allah's messengers, who are entrusted with the burden of prophecy and initiated into the secret of Allah's nature and characteristics, as well as the kingdom of heavens and earth, can gain knowledge of Infinite Being. Allah gives them His commands, tells them about His likes and dislikes, and makes them intercessors between Him and other people.¹¹ They are, in truth and actuality, Allah's greatest blessing, because they make available information that cannot be gained through years of intellectual debate, mystical meditations, penance, and self-purification. It is described as Allah's grace in the Al-Qur'an: "This is of Allah's reward unto us and unto mankind: but most folks are not thankful." Sheikh Ahmad Sirhindi possessed a deep understanding of philosophy and

mysticism. He was well cognizant of the value and merit of prophetic accomplishments. He debunked the myth of philosophers and mystics by critically dissecting their flawed assumptions, demonstrating not only his mastery of these fields but also laying the groundwork for his reformation efforts. I will excerpt a couple of his Maktubs in which he expresses his opinions on the matter; Thanks to Allah that He mercifully led us to Islam and made us followers of Muhammad," writes Khwaja Ibrahim in a letter (PBUH). Allah's Prophets are a gift to humanity from Him. Allah taught us about His nature and traits through these prophets, despite our limited and flawed intelligence. He told us about His true nature, taking into account our lack of comprehension, and told us about His likes and dislikes, as well as the things that are harmful or good to us in this world and the world to come. Human intellect would have been unable to demonstrate the existence of the world's Creator and determine His competence and strength if these intermediates had not existed between us and Allah¹².

Antiquity's philosophers took confidence in their knowledge, denying the existence of the universe's Creator and attributing everything to time, demonstrating their profound ignorance. Everyone knows about Ibrahim's (peace be upon him) and Nimrud's conversation regarding the Lord of the Heavens and the Earth, which is mentioned in the Quran. I know not an Allah for you except me," Pharaoh had told the Egyptian chiefs. If you take an Allah other than me, I will put you among the Imprisoned, he threatened Moses (Peace Be upon him)¹³.

EARLY EDUCATION OF SHEIKH AHMED SIR HINDI

Sheikh Ahmed father Abd al-Ahad, his brother, Muhammad Sadiq, and Muhammad Tahir al-Lahuri provided him the most of his early education. He memorised the Qur'an as well. After that, he went to another city Sialkot, which had developed into a creative hub beneath the leadership of Kashmir-born scholar of Islam which name is Kamaluddin Kashmiri. Mujadid Alf Sani got the knowledge of logic, philosophy, and theology there, as well as advanced tafsir and hadith texts, under the guidance of Yaqub Sarfi Kashmiri a religious scholar, a sheikh of the tariqa HA Ahmedaniyya named was Mir Sayyid Ali HA Ahmedani mystic Order. Another scholar of religion Qazi Bahlol Badakhshani taught him law, as well as the biography and history of Prophet Muhammad. (Jamil, 1984) Sirhindi made remarkable progress in the Suhraward, Qadir, and Chist lineages, and at the age of 17 was given authority to initiate and teach followers. After acquiring the knowledge from all these scholars finally he was able to become a leading master of the Naqshband order after meeting it completed by the mystic missionary Khwaja Baqi Billah. His deputies travelled around the Mughal Empire to publicise the decree and gained favour with the Mughal court¹⁴. "What is outside the road revealed by the prophet is banned," said Ahmad Sirhindi, emphasising the interdependence of the Sufi path and sharia. Sirhindi's understanding of shariah, according to Arthur Buehler, is a multi-related and comprehensive terms that encompasses outward acts of prayer, loyalty, and the Sufism path. His views about

the Sufi inauguration and practices consider as an important piece of shariah, and criticises legal scholars who solely observe sharia's external characteristics. "For a creep lying beneath a rock, the sky is the basement of the earth," he says of the superficial jurists.¹⁵

Sirhindi also produced a thesis titled "Radd-e-Rawafiz" to explain Abdullah Khan Uzbek's death of Shia nobility in Mashhad. He makes the following argument: "Since the Shia allow for the curse of Abu Bakr, Umar, Uthman, and one of the Prophet's innocent wife, it is compulsory upon the religious Islamic rulers, and also upon all people, to kill and punish them in order to raise the genuine religion in accordance with Allah's instruction. It is legal to demolish their structures and confiscate their property and things. (Athar, 1965) Sirhindi made remarkable progress in the Suhraward, Qadir, and Chist lineages, and at the age of 17 was given authority to initiate and teach followers. After that he finally became a leading master of the Naqshbandia order after combining it through the Sufi missionary scholar Khwaja Baqi Billah. His deputies travelled around the Mughal Empire to publicise the decree and gained favour with the Mughal court.¹⁶

RELIGIOUS SOCIAL AND POLITICAL SERVICES OF SHEIKH AHMED SIR HINDI

The work of combating unorthodox Sufism and mystic doctrines was perhaps Sheikh Ahmad's greatest achievement. He founded the Naqshbandiya organisation in order to change society and preach the Shariah. Isbat-ul-Nabat and Risal-i-Nabuwat are two of his most well-known works. The Tauheed-i-Shuhudi was his most important work in Islamic philosophy. Sheikh Ahmad continued to preach Islam till his death. He advised individuals to follow Islam's accepted and clearly defined path.¹⁷ During the late years of Akbar's reign, Khawaja Baqi Billah, who arrived from Kabul and lived in Delhi, introduced the Naqshbandia Silsilah to India. He was the seventh in line of succession from the founder, Khawaja Bahauddin Naqshband. Sheikh Ahmad Sirhindi was selected as Khawaja Baqi Billah's vice-regent (Khalifa). Sirhindi delegated his followers to significant cities and towns in India to organise the Naqshbandisilsilah. Because of his tireless efforts, the Naqshbandi order became the primary mystic discipline for about two centuries and had a significant impact on Muslim religious life. The Naqshbandi order spread to Jaunpur Sheikh Tahir Badakhshi, Allahabad Saiyid Mohibullah, Burhanpur (Mir Muhammad Nu'man), Deoband (Sheikh Ahmad Deobani), Bengal (Sheikh Hamid Bengali), Bihar (Sheikh Nur Muhammad), Kashmir, and Punjab under Sirhindi's reign. Most Naqshbandi suborders today, including the Mujaddidi, Khaalidi, Saifi, Taahiri, Qasimiya, and Haqqaani, may trace their spiritual ancestry back to Sirhindi.¹⁸

The religious peoples in India had rejected the decision making authority of Akbar and Dara Shukoh and in favor of the clear Islamic teachings of Sheikh Ahmad of Sirhind and another Great scholar of Islam Hazrat Shah Waliullah, based on political

concepts of Muslim national-hood. Both were theological scholars who demonstrated that Ibn-Al Arabi Unity of Existence of God (Wahdat al-Wujud), a Sufi word he coined to signify that the universe is not distinct from God but rather a part of God, was only partly right. The difference between Ibn al-'Arabi's Unity of Existence and Sirhindi's Unity of Witnessing (Wahdat ash-shuhud, oneness of appearance) is that Sirhindi claims that the Universe is from God, whereas Ibn al-'Arabi maintains that the Universe is god. Both orthodox and mystic perspectives were reconciled. The feeling of union among the God and foundation, according to this theory, is totally instinctive and occurs only in the ideas of the Sufi who has acquired the condition of fana-fi Allah.¹⁹ Sirhindi has a total of eight publications, including seven magazines and nine volumes of maktubat (letters). It has been determined that he has expanded from the eight publications of books. Unforthcoming, most of his scholastic religious works were demolished in the Sirhind catastrophe, but Sheikh Ahmad Sirhindi's writings, known as "The Maktubat-i-Imam-i- Rabbani," have become famous. There are 536 letters in total, spread throughout three volumes. The first volume contains 313 letters, the second 99, and the third 124. These letters show not just Sirhindi's philosophy but also his social and religious history. (Malik, 2016) Furthermore, the 129 correspondents are founded on many rationales, defining Sheikh Ahmed not only Sirhindi's peer (spiritual teacher) "Khawaja Baqi Billah," along with his sons and caliphs, scholars, the general public, furthermore king's attendant at the court of sovereign. These ten letters (10) were written over a twenty-six-year period and reflect Sirhindi's beliefs, analysis, and study. In the shape of an orderly book, he compiled his disputes on Shari'ah and mysticism. (11) If one attempts to draw inferences from these letters, he will discover his puritanical bent, which will dispel many questions regarding his tremendous religious endeavour.²⁰

His character, general attitude toward Shari'ah, unwavering faith in the Hazrat Muhammad (SAW), and belief in the significance of obeying Prophet Muhammad's internship is the defining characteristics of his school of understanding. Letters from his sons, autobiographies of Sheikh Ahmed, and current factual evidence would all be considered. It is likewise incorrect to draw conclusions from analysing half of the letter and ignoring the second half. To gain a better picture of Sirhindi's personality, a brief examination of his current religious situation is required. Mughal emperor Akbar (1596/1014A.H.-15A.H) was Sirhindi's father. Sheikh was 43 years old at the time of Akbar's death. We can see a peek of the religious beliefs of Emperor Akbar's eras. The first Era was completely changed from the second. Akbar was a complete novice at first devout guy who has been known as mujtahid (religious administrator), almost later he believed that Islam had been forgotten for a thousand years ago and that there was no need to maintain a little ties with the Prophet (SAW).²¹

As a result, every effort was made to break the strong link with Prophethood of Muhammad (SAW). Similarly, using the names which look like the names of Prophet like Muhammad and Ahmad was prohibited, and Muslims worship homes were closed.

Throughout this time, the major points were the focus of his educational enthusiasm and ideological fervour. These details paint a clear picture of his contributions to the teaching of Islamic theology. Sheikh vehemently criticised religious innovation (Bid'at).²² (Khodamoradi, 2012) Sheikh's condemnatory words against religious innovation (Bid'at) may be found in all three volumes of his writings for the resurrection of Islam. His opinions on religious innovation (Bid'at) are bitter because of that he was very well alert of the significance definitely adhering about the real teachings of Deen-a- Islam in order to be closer to God Almighty and ignore the current heated conditions. Because the betterment of Hazrat Muhammad's Sunnat was undiscovered from the Emperor King view, he declared further Prophet Muhammad's thousand-year mission had been finished and that he no longer needed it. The innovation in religion, according to Sheikh, was any activity there has no connection to the lifetime period of last Prophet Muhammad (Peace Be upon Him) and the companions (Sihabas). He believed that usual along with routine material are not added in religious modification since he was fully appraised of the clip of the times and in fact other man's attempt to master nature would result in a slew of new creations. Scholars have classified religious innovation into two categories.

1) Hasana tul Bidaah

2) Siyyah tul Bidaah

Sheikh was against the innovation divide. He believed there would nevermore any beauty in religious modern addition (Bid'at). The instability of Bid'at was the catalyst for this divide of religious innovation. Because of the awful darknesses that prevailed at the time, the negative effects of invention were not readily apparent, but whatever the situation, innovation was not acceptable.

Regarding the problem of Bid'at, Sheikh has given the following verses from the Holy Book and Hadith of the Holy Prophet (PBUH):

1) "I've a complete religion Islam for you now a day, furthermore I've finished my admiration over you." (Quran)

2) "It is banned to invent something false that has no connection to Islam's religion." (Hadith)

3) "The finest address is Allah communication, and the better path is the way of Prophet Muhammad's (PBUH) way; the trouble portion of innovations, and any false religious addition is deceptive."

4) "I tell you to frighten from Allah Almighty and to obey to and pursue your ruler, even if he is a Negro servant." So it is obligatory for you to follow my Sunnat and my caliphs and to prove it clearly, and to ignore new addition, because every new thing in religion is an modification of religion, and Badith is a deceptive. (Hadith)

Sheikh Ahmad Sirhindi's point of view has been clarified by the Ahadith (sayings of the Holy Prophet) listed above. He believed religious innovation to be the polar opposite of Sunnah, therefore he has condemned religious innovation. He has

given some examples to show that false modern addition in religion is the polar against Islamic way of life and to praise path of Prophet. "On the analogy of sunnah, a nation that invents religious innovation is deprived." These Sheikh examples demonstrate that they are related to religious matters, and that customary innovation is not covered.²³ It was exceedingly dangerous for Sheikh to obey a monarch who believed in any form of religious innovation. Exalting Sunnah above innovation in religion, he believes, is a virtue. He also believed that such novelties in religion should be eliminated from society, but that the means for doing so should not result in new evils emerging from the lap of virtues, but rather should be handled cautiously and sensibly. Furthermore, it contains Sheikh's political ideas, in which Sheikh emphasises the need for rulers who can put an end to all the novelties in faith. If we are not able to locate such like Hazrat Umar time periods, society will descend into chaos.²⁴

The incorrect manner of thinking about saints has been denounced by Sheikh. This idea is explained in a distinct section of his letters. Sheikh Ahmed has largely dealt with the idea of "Wahdat-ul-wajood" in this regard. He admires Sheikh Ibne Arabi as well. Sheikh has expressed his admiration for Sheikh Ibne Arabi's works as like as his "Wahdat-ul-shahood" doctrine. "Wahdat-ul-wajood" Affirm with Allah Almighty's aloneness, as well as the morality of the all human beings except Him.²⁵ It is too necessitates belief in along comprehension of God Almighty's wonderful occurrence also confirmation. It is a form of knowledge of believes whereas "Toheed-i-Mashoodi" is the belief in Allah Almighty's oneness, and it is known as "Ain-ul-yakeen. "Toheed-i-Wajoodi" is a basic prerequisite for the objective, according to Sheikh, while "Maqam-e-abdiat" is a result of "Toheed-I-Shahudi." He has addressed the impact of Wajoodi philosophy on individuals and society as a whole, deigning that the living being is not remove from the Shariat limits and that there is no system that is contradictory bother "Tariqah and code of law," but rather an explanation by adopting the spirit of examples from the life of Prophet. Sheikh has written a book name was sharah-o-bast which related to the Sunnah of Last Prophet of Muslims.²⁶

Researchers usually treat "Wajoodi and Shahudi" philosophy as little more than a philosophy and school of thinking. When the philosophy and school of thought of Sheikh are examined, one thing becomes clear: this is not merely a theory, but also a secret power that influences a man's thinking and deeds. Sheikh was well aware of the political and social ramifications of "Wajoodi ideology," which is why he has dealt a severe blow to it. On both levels, he has paved the way for beneficial change. The importance of logic is well known, but because of its cunning, it conceals and focuses on individual interests, whereas God's revelation always focuses on collective interests, which is why philosophers who consider themselves to be all rational and wise are unable to come up with a single focal point. Despite the fact that they were contemporaries, the prophets were discovered to have the same conceptual structure, despite the fact that their ages were vastly different. Sheikh Ahmad Sirhindi was taught philosophical

arguments after learning them as a child. The new religion was created with the demands of worldly facts and the King's interests in mind, but God's revelations were ignored. Sheikh Ahmad Sirhindi was well aware of the new religion's intrigues, thus he opposed it for two reasons.²⁷

The rejection of Allah Almighty commandments as well as Prophets' good tidings. Their reasons for achieving their wicked objectives are untrue. Because these tidbits of information have no bearing on the hereafter (Akhrat), he criticises them or emphasises their unimportance in his works. However, there is no issue if this knowledge is researched to further a mundane goal, which is why writing about medical science and astrology, for example, is acceptable. According to Sheikh, philosophy has taken them from the speech of God's Prophets (25). He founded his school of thinking on the Sunnah, which bears the serenity of the afterlife and social harmony. This manner develops belief rather than creating doubts, which is why Sheikh made Islamic teachings the focal point of all his efforts to explain the Sunnah practically. It is clear from the preceding debate that Sheikh Ahmad Sirhindi fiercely attacked philosophers, professors, malicious men of knowledge, and creativity in the religion because he believed that the Sunnah was the sole path to individual and community prosperity.²⁸ He wrote many manuscripts and books for this purpose and delivered them to the religious leaders of Muslims or representative of Allah for the information of the public in various regions of the country. The following two are from all these are the very essential element of this school of thinking. Those who were personally touched by it began to oppose it; this group included both academicians and mystics. Some people were opposed to this hypothesis only on the basis of poor judgement. The following appears to be the cause of this opposition. Some people turned against him solely because they were jealous of him. It was intolerable for those whose sole goal was hedonistic materialism. The peoples who having the authority and strong influential relation with the king the rural intellectuals and mysticism rebelled turned against him because of he was saying to all of them back to the ways of the Allah Almighty Book Holy Quran.²⁹

Several Mystical regarded "Wahdat-ul-wajood" as a widely held trust and as related with religious demands. Many people revolted against him because they believed Sheikh had contradicted widely held beliefs. Sheikh's Ahmed used the phrases in his writings which are related to the works and also used by Ibn-e-Arabi and Philosopha. Instead there was superficial consistent, there was a significant variation in meaning between Sheikh's and the other two listed above. This Manuscript is the source of contention amongst disciples of the Arabi's furthermore philosophers. Our National Poet Iqbal has stated about the contemporary science of mental life is incapable to translating Mujadadi discourse. Because he formed relationships with the common people, there is a variance in his researches throughout time. On the basis of his early findings, some people discovered misconceptions. This fact should also be considered in light of the fact that, except from his, there is no another materail available on the

Mujadad Alf Sani school of thinking.³⁰ There is no comprehensive book on the subject. The actions and events, the turned and prestige of letters which is known as "Maktoob-e-Alaihum," and the writer's emotions when writing these literary work would all be carefully taken into consideration. There will be no uncertainty if these factors are kept in mind. Some people also made conscious attempts to change the meanings from the literature of Sheikh Ahmed, spreading incorrect Arabic translations, and some very genuine people misread it, but the reality quickly dawned on them. The fact is that revolutionaries must always face the music. These misunderstandings regarding these texts were put to rest by Sheikh himself, as well as his children and caliphates.³¹

Sheikh wanted to revolutionise the Ummah and bring it out of adulteration this work could be consider from all of the main cause for its opposition. Sheikh's mindset of thinking is just as influential present day as it was in the seventeenth decade. That's why he makes a lot of effort to conceal the angle of his own personality. It is necessary to consider not only Sheikh's relationships with King Jahangir, Shah Jahan, and Alamgir, but also their historical context. It's also worth looking at King Babur's spiritual bond, which he inherited from his father. May be the Naqshbandi order sufi scholars had a long life historical association along the Mughals King family, as evidenced by the appearance of Naqshbandi Mujadadi. "Khawaja Abaidullah Asrar was King Babur's father's affection and devotion. In front of this Naqshbandi chain personality, the Mughal Emperor King Babur's maternal grandfather did committed renunciation. When Khawaja Abaidullah Israr died in 1491/896 A.H, the age of King Babur at that time was eight years old. But King's love for him remained undiminished. King Babur was the one who translated a magazine into Turkish called "Waladiya". Maulana Muhammad Qazi, a leader of Khawaja Israr, was Monarch Babur's favourite. Two daughters of King Hamayun married with the Naqashbandia family's sons.³²

NAQASHBANDI SUFI CHAIN ORDER

The Naqashbandi chain was formerly a favourite of King Akbar. Monarch Jahangir had ties with the Naqashbandi chain during his early age and the ruler Shah Jahan was also strongly touched by the Naqashbandi chain. Sheikh Ahmad Sirhindi's detention and subsequent release has a unique political and religious context. When infantry apprehended Sheikh, he met the Mughal Emperor Jahangir for the most time to deliver Islamic teachings to him the religious leader and Mughal King Aurangzaib Alamgir had relations with Khawaja Mujadadi when he was a little prince and later king. King Aurangzaib was encouraged to fight for the throne by Khawaja Mujadadi. Khawaja Masoom Sirhindi was his disciple/follower (i.e. mureed). Muhammad Farrukh ibn-e-Khawaja, Allama the book of Ahadith "sahi Bukhari" was taught to King Aurangzaib by Muhammad Saeed. King Alamgir was taught the teachings and ways of the Naqashbandi chain by Khawaja Saif-ud-din. These individuals were frequently welcomed to royal meetings and rituals with honor and respect. The King greeted these religious personalities with the dignity and adoration. The Khawaja Naqashbandi

Mujadadi sufi religious scholar had a long-standing relationship with the royal family. Correspondence helped to develop this bond.³³

Khawaja Masoom addressed letters to six individuals which named was Khawaja Saif nineteen, Khawaja Saeed nine, Khawaja Muhammad Naqashband fifteen, and the last Khawaja Abdullah nine. In addition, the manuscripts contain a few letters which is for the members of King Family. For Khawaja Masoom's treatment, Aurangzaib requested a doctor. It was nearly difficult to strengthen the faith without the active engagement of the royal family. This relationship was formed in this concern. The manuscripts show that the Mujadadi chain's personalities never received ordinary advantages. These letters served as a conduit for the king to receive information related to obligations of religion Islam. Those Peoples who did not accepted the religious work of Mujadid Alf sani like his letters have no understanding about the relationship that exists among the spiritual leader and his followers. These are all known as ignorant of the mystics' reforming component.³⁴

SHEIKH AHMED AS A REFORMER LEADER

Sheikh Ahmed was not only a religious teacher and Spiritual guardian, he too reforming head, as evidenced by the preceding debate. His teachings are based on the Sunnah, which is why his political and social reform initiatives are veiled from view. There is also many Western modern and British historians trusted on Sheikh's administrative impact, and even those historian opposed it wouldn't helpful but embrace it in part .While studying the period, remember in the brain that it was not only a period of political anagrams like current situation of politics, which are built exclusively on rallies further with movements while the Sheikh Ahmed chose the most proper method of communicating with the autocratic ruler. His identity as a Sufi and his "scholarly silent political position" are inextricably linked. Many authors, Historian and writer correctly described him as the champion of mainline Islam in the twentieth century.³⁵

MUJADDID'S CONCEPT OF TWO NATION THEORY

Mujaddid was a staunch supporter of Muslim separation and wanted to keep Muslim nationalism's distinct image. He placed a strong emphasis on the Muslims' distinct identity and took a harsh stance towards Hindus. Sheikh Ahmad was a firm believer in the two-nation idea. He believed that the differences between Hindus and Muslims should be preserved. He sought the reintroduction of Jizya and the destruction of Hindu shrines.³⁶

IQBAL CONTRIBUTION TO MUJADDID ALF SANI

In 1625, the renowned saint died and was buried in Sirhind. In the Indo-Pakistan subcontinent, his mausoleum is a significant pilgrimage site. In 1934, Iqbal paid a visit to the shrine. There is a poem in Bal-i-Jibril that Iqbal wrote after visiting the shrine. "I visited Hazrat Mujaddid Alif Sani's shrine; the dust of his shrine is a source of illumination; the particles of this dust are more dazzling than the stars; in this

dust lies buried the great saint the knower of mysteries who refused to bow his head before Jahangir." He was who warmed Islam with his blazing soul. He was the Muslim Community's Custodian in India. He is whom God foretold the impending peril to Islam at the appropriate time. At his shrine, I asked for Faqr to be granted to me, saying that my eyes can see but are not awake. A voice came from the shrine, saying that the Faqr chain had been closed. The men of understanding are dissatisfied with the Punjabi country. "Where 'Faqr' is utilised as a means of worldly power and money, Faqr stood for love for God, but it has now become a hand maid of government in the Punjab," says the gnostic. Iqbal was sceptical of Sufism of the common sort because of its gloomy outlook on life. Mujaddid Alif Sani was liked by Iqbal because he promoted Sufism in a favourable light. Iqbal noticed in his lectures on 'The Reconstruction of Islamic Thought that, whereas ordinary Sufism stood for simply seeing the vision, Hazrat Mujaddid Alif Sani's reform movement stood for being something. The ultimate goal of the ego, according to Hazrat Mujaddid, is to be something rather than to observe something. According to Iqbal, who agreed with Mujaddid's Sufism, the ego discovers its ultimate opportunity to strengthen its objectivity in its attempt to be anything³⁷.

CONCLUSION

Mujaddid Alif Sani was liked by Iqbal because he promoted Sufism in a favourable light. Iqbal noticed in his lectures on 'The Reconstruction of Islamic Thought that, whereas ordinary Sufism stood for simply seeing the vision, Hazrat Mujaddid Alif Sani's reform movement stood for being something. The ultimate goal of the ego, according to Hazrat Mujaddid, is to be something rather than to observe something. According to Iqbal, who agreed with Mujaddid's Sufism, the ego discovers its ultimate opportunity to strengthen its objectivity in its attempt to be anything. He did not go to Delhi till he was 36 years old to join the Naqshbandiya Silsilah under the tutelage of Khawaja Baqi Billah. During this time, Muslims in India had grown so ignorant of authentic and real Islam principles that they placed more faith in spiritual Karamat or saintly miracles instead of real Islamic values. The religious scholar and sufi mystic of the time had stopped concerning with the Quran and Hadith in their descriptions, and sympathy had become the sole source of real religious education. The Mughal King Akbar ignorant man had started a numbers of experiments with religious values, spreading his own hand made religion, name was Deen-i-Ilahi, which was a mix of Hindu and Muslim ideas. Sheikh Ahmad took on the duty of purifying Muslim society in these circumstances. His goal was to purge Islam of Hindu Pantheism's encroachments. He was a harsh critic of Wahdat-ul Wujud philosophy, which he countered with Wahdat-ush-Shuhud philosophy.

He corresponded with Muslim intellectuals and clerics, emphasising the importance of adhering to the genuine parameters of Islam. Mysticism without Shariah was deceiving to him. He emphasised the importance of fasting and Namaz. He promoted his message among the upper class preaching through the speeches, addresses,

dialogues, and his written religious letter reached to significant nobles and religious thought rulers. Sheikh was quickly noticed by Jahangir since he and his companions and disciples also worked in the infantry camp and army groups. Unlike his forefather, Jahangir was also more devout Muslim. But he demanded on complete willing to be reconciled from over all of his subjects. Sheikh Ahmad did not accepted the order of King performing Sajida prostrate the Emperor and was imprisoned for two years at Gwalior Fort until the Emperor realised his error. Sheikh Ahmad was not only released, but also summoned to Agra by Jahangir. After that, Jahangir reversed all of Akbar's un-Islamic policies. The work of combating unorthodox Sufism and mystic doctrines was perhaps Sheikh Ahmad's greatest achievement. He founded the Naqshbandiya organisation in order to change society and preach the Shariah. *Isbat-ul-Nabat* and *Risal-i-Nabuwat* are two of his most well-known works. The *Tauheed-i-Shuhudi* was his most important work in Islamic philosophy. Sheikh Ahmad continued to preach Islam till his death. He pushed individuals to follow the established, well-defined path.



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