

Hazrat Mujaddid Alf Sani Sheikh Ahmad Sirhindi (R.A.)

Reviver of the Second Millennium: The Champion of Islamic
Values

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Preface

This eBook, presented by Barkateraza.in, chronicles the life, scholarly contributions, and spiritual legacy of Hazrat Mujaddid Alf Sani Sheikh Ahmad Sirhindi (R.A.), the reviver of the second millennium of Islam. A Naqshbandi Sufi and descendant of Hazrat Umar (R.A.), he purified Islamic thought from pantheistic influences, emphasizing Wahdat-ush-Shuhud. His Maktubat and efforts against Din-i-Ilahi shaped the Naqshbandi silsila. His mazaar in Sirhind, Punjab, remains a spiritual hub, drawing devotees worldwide.

Chapter 1

Introduction

Hazrat Mujaddid Alf Sani Sheikh Ahmad Sirhindi (R.A.) (971–1034 A.H./1564–1624 C.E.) was a renowned Naqshbandi Sufi, scholar, and reformer. Born in Sirhind, India, to a devout family claiming descent from Hazrat Umar (R.A.), he revitalized Islamic orthodoxy amid Akbar’s syncretic Din-i-Ilahi. Initiated into the Naqshbandi order at 36 by Khwaja Baqi Billah (R.A.), his philosophy of Wahdat-ush-Shuhud countered Wahdat-ul-Wujud, influencing Mughal rulers like Jehangir. His mazaar in Sirhind is a site of pilgrimage.

Chapter 2

Lineage and Family

Hazrat Sheikh Ahmad Sirhindi's lineage traces through 20 generations to Hazrat Umar ibn al-Khattab (R.A.), via Shaikh Abd al-Ahad Faruqi (d. 1007 A.H.), his father and a renowned Sufi. His ancestors included Shaikh Zain al-Abidin Faruqi, Shaikh Abd al-Hayy Faruqi, and Shaikh Muhammad Faruqi. His great-grandfather, Shaikh Rafi ad-Din Faruqi, was a scholar and mureed of Makhdum Sayyid Jalal ad-Din Bukhari. His mother, from a pious family, nurtured his spiritual inclinations.

Chapter 3

Birth and Early Life

Born on 26 Jumada al-Thani 971 A.H. (26 June 1564 C.E.) in Sirhind, Sheikh Ahmad was raised in a scholarly environment. His father, Sheikh Abd al-Ahad, provided initial education in Quran, Hadith, and theology. He studied in Sirhind and Sialkot, later in Lahore, mastering Hadith, Tafseer, and philosophy by his early twenties. His early life reflected a blend of intellectual pursuit and spiritual devotion.

Chapter 4

Education and Spiritual Initiation

Sheikh Ahmad excelled in religious sciences, teaching in Lahore and Delhi. At 36, he met Khwaja Baqi Billah (R.A.) in Delhi, joining the Naqshbandi silsila. Under his mentorship, he attained spiritual heights, receiving khilafat. His education under scholars like Sheikh Abd al-Ahad and Baqi Billah honed his expertise in fiqh, tasawwuf, and philosophy, preparing him for his reformist mission.

Chapter 5

Spiritual Journey and Reforms

Amid Akbar's Din-i-Ilahi, blending Hindu and Muslim beliefs, Sheikh Ahmad countered syncretism through letters, discourses, and Maktubat, urging adherence to Shariah. He criticized Wahdat-ul-Wujud, advocating Wahdat-ush-Shuhud (unity in witnessing), emphasizing tawhid over pantheism. Imprisoned by Jehangir for refusing prostration, he was released after two years, influencing Jehangir to revoke un-Islamic laws. His reforms purified Sufism, aligning it with Shariah.

Chapter 6

Miracles and Karamaat

1. Influence on Jehangir: Jehangir's dream of Sheikh Ahmad led to his release from Gwalior, where he was imprisoned for upholding Islamic principles.
2. Prophetic Endorsement: In dreams, the Prophet (PBUH) praised Sheikh Ahmad, declaring him the reviver of the millennium and commanding obedience.
3. Reform of Syncretism: His letters transformed Mughal courtiers, reviving orthodox Islam.

Chapter 7

Literary Contributions

Sheikh Ahmad authored numerous works, including:

1. Isbat-un-Nabuwwat (Proof of Prophethood)
2. Risala-i-Nabuwwat (Treatise on Prophethood)
3. Tauheed-i-Shuhudi (On Unity in Witnessing)
4. Maktubat (Letters, 3 volumes, guiding Sufis and rulers)

His Maktubat, addressed to nobles and scholars, countered unorthodox beliefs, emphasizing Shariah and tawhid.

Chapter 8

Teachings and Philosophy

Sheikh Ahmad taught that tasawwuf without Shariah is misleading, stressing namaz, fasting, and adherence to Sunnah. His Wahdat-ush-Shuhud emphasized witnessing Allah's oneness without pantheistic merger. He urged humility, sincerity, and reform, warning against miracles over Shariah. His teachings purified Naqshbandi Sufism, aligning it with orthodox Islam.

Chapter 9

Legacy and Influence

Sheikh Ahmad's Naqshbandi chain traces through Khwaja Baqi Billah to Baha'uddin Naqshband, influencing Central Asia and India. His reforms impacted Mughal policy, with Jehangir revoking Akbar's edicts. His descendants and khulafa spread his teachings, establishing the Mujaddidi branch. His legacy as Mujaddid Alf Thani endures in Sufi orders worldwide.

Chapter 10

Passing and Mausoleum

Hazrat Mujaddid Alf Sani passed away on 28 Jumada al-Thani 1034 A.H. (10 December 1624 C.E.) in Sirhind. His mazaar in Sirhind, Punjab, India, is a major pilgrimage site, attracting devotees from Pakistan and beyond. Annual Urs celebrations honor his reforms and spiritual station.

Multimedia References

1. [Life of Mujaddid Alf Sani](#)
2. [Teachings of Sheikh Ahmad Sirhindi](#)

Bibliography

1. Maktubat-e-Imam Rabbani by Sheikh Ahmad Sirhindi.
2. Tadhkirat al-Awliya by Farid ad-Din Attar.
3. Kashf al-Mahjub by Ali Hujwiri.
4. Tazkira-e-Mujaddid Alf Sani by Traditional Sources.

Closing Prayer

May Allah, through the blessings of His Beloved Prophet (PBUH), Hazrat Mujaddid Alf Sani Sheikh Ahmad Sirhindi, the Sahaba, Ahl al-Bayt, and all Awliya Allah, grant us complete love for the Prophet, protect our faith, inspire righteous deeds, and fulfill our noble desires in this world and the hereafter. Ameen.