

Indian Muslim Scholar from Punjab and Hanafi Jurist, prominent member of Naqshbandi Sufi order, the reviver of the second millennium, rejuvenated Islam and opposed heterodoxies, prevailing in the Moghal Empire during Akbar's reign. Friedman and Buehler have both written extensively about Sheikh Ahmed Sarhandi's significant contributions to Sufi epistemology and practices.

Most of the Naqshbandi sub-order today such as Mujaddadi, Khalidi, Tahiri, Haqqani sub-orders trace their spiritual lineage through Sarhandi. His major achievement is a collection of 536 letters, collectively known as Those were written to Moghal Rulers and contemporaries. His important book is and believers in interdependence of Sufi Path and Shariah. He advanced the notion .According to his doctrine, the experience of unity between God and Creation is purely subjective and occurs only in the mind of the Sufi, who has reached the state of.

He considered as superior to. He totally rejected the preaching of "Akbar" who claimed to be and tried to Mitigate the actual teaching of Islam. He was great scholar of logic, philosophy, theology, Tafseer, Hadith, jurisprudence, history and Seerat-un-Nabi. He made rapid progress in Soherwardi, Qadri and Chishti Turuq and was given permission to initiate and train followers at the age of seventeen. Eventually joined Naqshbandi order through Sheikh Muhammad Al-Baqi and became leading Master of this order. The researcher has endeavored to analytically trace out the contributions of Hazrat Mujaddid Alif Sani and has presented scholastic assessment of his services.