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The Lived Prophetic Model: Reinterpreting Sirah as an Ethical Framework in the Malfuzat of South Asian Sufism

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Abstract

Sirah has been treated primarily as a historical or legal text, and its role as a historical guide for moral conduct was overlooked. This article attempts to solve the problem of application by describing the Lived Prophetic Model and the Malfuzat literature (oral teachings) of the recorded conversations of the South Asian masters, which is the most important yet under-researched source of this lived tradition. The study takes a three-dimensional approach that frames the themes in a Sirah in terms of their ethical function, instead of historical chronology, and represents the themes through the dialogic nature of Malfuzat, the Sufi concept of spiritual transmission (Nisbat), and the contextual urgency of medieval and colonial South Asia, the themes are grouped into categories of the inward gaze for the process of self-transformation, the outward hand for the process of social equity, and the communal bond for the process of building moral community. The article illustrates the concept of Malfuz interpretation through a case study of the Treaty of Hudaibiyyah as explained in various Malfuz collections, which shows that Malfuz interpretation is not static, but is a living hermeneutical tool, a science of remedies not a science of reports. Arguing for the profound relevance of the Malfuz tradition in the context of the pedagogic model, the article brings the recovered paradigm into the present field of leadership development training, interfaith ethics, and mental wellness discourse. The Malfuz-based hermeneutics promise a potentially strong recovery in various fields in which the problem of knowing and becoming good is the central issue of the current time.

Keywords: Malfuzat, Sirah, lived Prophetic model, Nisbat, Tazkiya, Sufi pedagogy

Introduction

The vast body of the Sirah has been interpreted mainly with two lenses: First, as sacred history of the life of the Prophet Muhammad, and Second, as a storehouse of precedents for Islamic jurisprudence. These approaches have produced much useful scholarship, but have also paradoxically made the role of Sirah a kind of guidebook for day-to-day life that is real-time, affective, and ethical. This was the same in Islamic studies as well during the nineteenth century, when historical-critical methods taken from biblical studies focused more on the question of historicity and authenticity, and genres that highlight the Prophet's beautiful qualities and ethical characteristics (sirah and hadith) were, if not ignored, marginalized. This

methodological approach has resulted in a crisis of application: the Sirah has been recorded, and authenticated to a high standard, but its power for immediate moral action, emotional orientation and spiritual disposition has been significantly weakened in both scholarship and practice. The issue is not that of a lack of texts, but rather the hermeneutical approach, in which the Sirah is read as an archive instead of being lived.

Sowing the conceptual antidote is thus introduced in this article as a term to address this crisis: "Lived Prophetic Model" is a reality that can be lived now, and not an old story, rather than a reality that happened in the past. The idea is supported by the present-day sociological analysis of religion in which it is accepted that 'a living religion exists only in society, only as a social practice, and not as a set of fixed, eternal ideas' (Bamyeh, 2019, p. 189). Bamyeh (2019) further asserts that Islam has not been a conventional dogma but rather a compass for practical individual orientations or life worlds, such that religious ideas serve as a flexible compass to various orientations such as self-fashioning, to the sense of selfhood, and to provide outlets for action on the immediate environment. This sociological understanding is related to the fundamental Islamic understanding of the Prophet as Uswah Hasanah, as a beautiful model that his followers were supposed to emulate, and through them, the society they hoped to reform. Such social sense is similar to the basic Islamic perception of the Prophet as Uswah Hasanah, a beautiful model whose life was supposed to be translated in practice by his followers and through them the society he hoped to reform (Ahmad, 2016). Accordingly, the Lived Prophetic Model directs attention away from merely historical or legalistic perspectives in Sirah studies to an ethical perspective, which emphasizes embodying the Prophetic character in real-life social situations. This reorientation is mirrored in the growing literature on "Sirah philosophy," which aims to comprehend and apply Sirah narrations in the present context, juxtaposing such historical events as the Treaty of Hudaibiyyah with issues such as peacebuilding, interfaith dialogue, and conflict resolution (Sertkaya, 2025).

Once the conceptual need for recovering the Lived Prophetic Model is established, the asking of the question is where can this "lived" transmission of Sirah be found outside of the genres of Hadith and historical chronicles? In this article it is suggested that the Sufi Malfuzat literature is the most promising and yet least explored source. Malfuzat, the recorded conversations and lessons of the Sufi Masters is a genre of its own that falls somewhere between the written documentation of prophetic teachings and its application in spiritual and social development of disciples. Now, unlike formal Sirah texts which chronologically relate events, in Malfuzat collections, Sufi masters used Prophetic episodes as a present pedagogical tool, diagnosing the moral sickness of the listeners and offering a remedy according to Sirah in real time. This literature is significant because of its dialogic character: it is not a text to be recited but a verbal and relational universe in which the master, who is an inheritor of Prophetic character, is the mediator between the model and the disciples who are in a particular ethico-spiritual situation. Recently, the study of prophetic ethics of inclusion and conflict resolution has shown how the Sirah has been used to respond to the challenges of the present time, particularly in relation to religious intolerance and social fragmentation, by neo-traditionalist Muslim scholars from the Indian subcontinent (Nabi and Parray, 2025). Likewise, the Malfuzat of South Asian Sufis is a historical precedent for this hermeneutical approach as the Sirah was always used not just for devotional purposes but also as an overall

ethical code for social change and personal transformation. Today's scholarship can reclaim the Sirah as a lived reality that mattered, that shaped communities that developed moral sensibilities and offered concrete solutions to the perennial human issues, via this Malfuz-driven hermeneutics.

The Malfuzat as an Epistemological Lens

The formal Sirah text has a fixed authorial voice, that of a compiler or historian, a person who sorts or relates historical events, takes his own choice of stories, and offers a completed text to a passive reader. It has managed to preserve the Prophetic biography in a manner that is quite exact, but its form sets a distinct boundary between the biography and the seeker of guidance, between the historical time of the Prophet and the present time of the man seeking guidance. The Malfuzat is a root of this relationship that is completely upset. It is not a compilation, but a conversation between the Sufi master and disciples, an oral and dialogic genre that reflects the dynamic of life among them. The master does not talk about Sirah as a separate entity; he brings Prophetic episodes into the context of the immediate issues, answering a question about marital conduct with an incident from the house of the Prophet, answering a question about business with the ethics of the marketplace of the Messenger, calming an afflicted heart with examples of the Messenger's own afflictions and strength. Such a sound quality is vital to the epistemological role of the genre. The chain of transmitters in the hadith, as recent scholarship on early Sufism has shown, was not simply considered as a guarantee of authenticity, but was believed by Sufis to bear the mark of prophetic presence, and seen as a relic, which was passed down devoutly from generation to generation. The Malfuzat follows this line of argument and turns the writing into the speaking, the remembered into the performed. The disciple does not simply get told information about the Prophet, rather the disciple sees the Prophetic model in the application, diagnosis and prescription of the master. Due to the dialogic nature, the Sirah in Malfuzat is always contextual, always tailored and always urgent. When an individual asks what it means to suffer and endure, the master does not give a lecture on the concept of patience; the master reminds the individual of the suffering of the Prophet during the period in Makkah, as compared with him in terms of circumstances, social standing, spiritual condition and actual sufferings. The Sirah is not only a monument, it is a mirror, reflecting the condition of the disciple to him with Prophetic illumination.

The epistemological power of the Malfuzat derives from the Sufi concept of spiritual transmission, which is called Nisbat, which binds the disciple to the master and extends this link to the Prophet himself. It is not just a genealogy but a theory of knowledge, which positions the master as an inheritor and living reflection of Prophetic character. In the teachings of the great Sufis of the South, like Ashraf Ali Thanwi, Nisbat means a special bond with Allah and is a hallmark of being a true friend of God, which is achieved by constant obedience and remembrance. But this connection to the Divine is always linked with the horizontal connection through the spiritual chain, the Silsila that can be traced back to Muhammad himself. The Silsila is a way by which "virtue and grace" is transmitted between hearts and divine grace, not just spiritual virtue, but the gift of grace given by God to the one who repents and lives the path. The Malfuzat documents this chain of action. The master's recorded speech is not just a voice of authority but is a speech that has Prophetic character, derived from the spiritual gift that was handed down through the family. Master's patience

in adversity is not his own, it is the Prophetic patience which is transmitted through the chain into his being, and then into his words. This notion has a basic impact on the epistemological status of the Malfuzat. This isn't a secondary source about the Prophet but a primary source of the lived legacy of the Prophet. This disciple who meets the Malfuzat meets not a text about the Prophet but by means of Nisbat, an extension of the Prophetic presence in formative years, mediated by a master, whose heart has been polished by the discipline and grace, so that the light of the Prophet reflects in him with a minimum of distortion. The study of spiritual succession within the early Chishti Sufis in India shows that the questions and concerns of spiritual succession were deeply involved with the preservation and propagation of teachings, in that masters were given the authority to admit disciples who, in turn, admitted other seekers and thus continued the chain. The Malfuzat is a linguistic document of this authorization, the oral traces of the chain in pedagogical real time.

The growth of Malfuzat literature in South Asia was a real literary phenomenon, it was a reaction to the real worldly situation of the complex multi-religious society and the great political and social changes of that time. South Asian Sufis were functioning in a context of Hindu-Muslim interaction, the presence of a multiplicity of religions and, eventually, the intrusion of colonial power structures that challenged the traditional structures of authority and morality. The Sirah in Malfuzat was not called for devotional purposes alone; it was called into service to deal with the reality of the world around them such as communal harmony, political subjugation, and internal moral decay. The Naqshbandi tradition is a deep one, developed by Shaykh Ahmad Sirhindi in the seventeenth century that exemplifies the rejuvenation of spiritual commitment and how the tradition offers a structure to communal resilience in shifting political realities. The Malfuzat was to be a tool of social diagnosis and reform, and used the Prophetic model as a cure for the diseases of a society in crisis. The treaties and the good conduct of the Prophet with the neighbours and allies who were not Muslims were recalled when communal tensions rose. In moments when one's cultural identity was at stake because of colonial domination, Malfuzat spoke about the steadfastness of the Prophet amidst the opposition of powerful people, the strategic patience of the Prophet and his victory over them not in the use of force but by the power of his moral character. This was the inward corruption that goes hand in hand with the fall of the government, the corruption, the hopelessness, the lack of direction, and Prophetic teachings of Accountability, Hope, and the Renewal of Direction. The Malfuzat was then a tool of moral opposition, providing disciples with a way to chart a course through a world that was losing its normal ways and certainties, a way to find a way to resist in light of a new prophetic way of understanding the world.

The sense of urgency in the Malfuzat's content led to the pedagogical form, which was based on the principle of immediate use rather than abstracted systematization. A historical writing about Sirah could list the Treaty of Hudaibiyyah by accurately detailing dates, names and legal consequences. The Malfuzat, on the other hand, distills from that treaty a concept of strategic patience and applies it with all its force to the case of a disciple who is sued, a community that is dealing with colonial officials, and a businessman who is contemplating a compromise of his moral values for economic gain. The Sirah becomes thus "ever present," its actions not in the 7th century but in the life of every believer who faces similar challenges. For believers, Sufism is the pinnacle of human experience, the ultimate reality of God and Sufi

salvation through a process of self-knowledge, of God-knowledge, and therefore, of character transformation, which involved practical methods. In this way, the Malfuzat offered just this kind of approach: from narration to discipline. The Disciple who heard the Master applying a Prophetic Precedent to a current situation was not only learning history but was being trained to look at his life through the lens of the Prophetic model. This training produced communities where the Sirah was not distant ideal but experience, and language for experience, and a compass for navigating the complexities of a pluralistic and rapidly changing world. In this sense, the epistemological success of the Malfuzat consists in the synthesis of chain, context and conversation, in the transmission of spirituality as the guarantee of authenticity, in the sensitivity to social conditions to ensure relevance and in the dialogic pedagogy that results in informed minds, but more importantly, transformed selves.

Three Dimensions of Prophetic Ethics

The Malfuzat literature classifies Sirah not according to the order in which it occurred in the life of the Prophet but according to the ethical need of the disciple, organizing Prophetic teachings around the spiritual and social needs of the disciple. This functional architecture speaks of a subtle pedagogical system in which the "inner cultivation" of the self, the "outer pursuit" of social equality and the "community building of moral bonds" are the three equally dependent sides. The first of these, the inward orientation towards "self-transformation," is the concept found in the Qur'an of "tazkiya," purifying the soul from the subservient desires and adorning it with good qualities. The Prophetic virtues (patience, confidence in God, gratitude) in the Malfuzat are not offered as mere objects to gaze upon, but as specific remedies for particular inner ills. When the disciple says, "O master, why do we worry about food?," the master does not simply encourage the disciple to be optimistic, but reminded him of his own reliance on God's providence during the years of boycott in the valley of Abu Talib, transforming Tawakkul into a way of life. The master calls upon the Prophet's sabr when there is a restlessness in the afflictions of this belated disciple, the loss of Khadija, his wife, and of Abu Talib, his uncle, in the Year of Sorrow, thus making sabr a consoling presence. This kind of therapy is a continuation of the pedagogical style of early Chishti Sufi Shaikhs in the 13th and 14th centuries who developed in their followers the moral vision and sensitivity needed for spiritual growth through talks recorded in their literary masterpieces such as the Malfuzat. These texts contain didactic material and imparted systematic instruction to Sufi initiates, but it has been only recently that the scholars have started to analyze the work as a way of character formation. The Malfuzat are then a kind of spiritual pharmacy, and the master prescribes a Prophetic precedent that is just right for each ailment.

The inward aspect of Tazkiya is complemented by the outward aspect of the hand towards social justice, because the purified soul cannot be closed-hearted to the injustices that deform the collective life of the community. Economic fairness, forgiveness in power, and the dignity of labour are all non-negotiable public ethics that are directly drawn from the Prophetic model, which are of particular concern to the multi-religious society of medieval South Asia, and this is true of the Malfuzat at all times. The master tells the rich trader that the Prophet was a trader, and that to be a trader, he must not be a merchant of evil. Adulteration of merchandise or taking advantage of the necessity of others was not a secular accountant of an individual's reputation but rather was a form of unprophetic character. The ruler who is seeking the Sufi is told that the Prophet forgave the Quraysh when he conquered Makkah,

but not because he was weak, but because he knew that clemency had more power than vengeance, and is taught that. This idea of civility and social ethics in this Sufi context was conveyed via a particular vocabulary, such as *adab*, *futuwwa*, and *gharib nawazi*, which has been explored by recent sociological studies on the *Malfuzat* of the early Chishti masters. This vocabulary was not state-enforced, but was the product of the individual, the individual's moral self-elevation, and the elevation of the individual by a charismatic Shaykh, and it was a vocabulary that saw economic justice and social compassion as synonymous with spiritual authenticity. The early Chishti Shaikhs provided pivotal contributions to the religious life of Muslims in South Asia, introducing an ethos of philanthropy whose sensitivity towards the socially marginalized extended beyond that of religious sentiment. In this sense charity was not just the giving of money but an ethos in which the disciple acquired the ability to understand the suffering of others as an expression of Prophetic compassion and make social equity a part of his/her spiritual growth, not a casual add-on to ritual.

The third dimension is the communal bond that creates moral community under the banner of the Ummah – the Ummah is what becomes visible in the *Malfuzat* as a practical consequence of the two other dimensions – purification from within and fairness towards others. Brotherhood, fidelity to promises and compassionate speech are not secondary virtues but they are the essence of a sustainable social order, and the *Malfuzat* use the *Sirah* as examples of how these principles work in the complex reality of a diverse following. The master does not remember the *Mu'akha*, the formal bond of brotherhood that the Prophet formed between the *Muhajirun* and the *Ansar*, merely as a historical fact but as a living example, a model of how these two groups were unified to form a single spiritual family. A reminder for the one who is tempted to violate a commitment: the Prophet respected the oath of *Hilf al-Fudul*, the oath of justice that was sworn by pagans in pre-Islamic days, which means that keeping a promise is a rule that goes beyond partisanship. The civility cultivated in the Chishti *khānqāh* of Nizamuddin Awliya, as scholars have noted, drew upon the key ethical vocabulary of *adab*, *futuwwa*, and *gharib nawazi* to construct a sustainable community where the individual moral self, grounded in an enchanted world and aided by the comradeship of the *khānqāh*, could acquire and solidify virtues indispensable for social cohesion. The example of the Prophet (saws) in this regard to speak to every person according to his capacity and condition is used to develop a sense of identity among followers from widely different backgrounds and social strata, with diverse language abilities and different religious backgrounds.

In the end, the *Malfuzat*'s thematic organization, with its three pillars of inward cultivation, outward rectitude, and communal bonding, displays one moral perspective, in which the Prophet is the hub around which the entire moral universe rotates. This unique literary genre of Indo-Persian literature, which plays an important role in the development of Sufi philosophy, was formed in medieval India and developed into a tradition over the following centuries, including the collection of the discourses of masters like Nizam al-Din Awliya in a collection known as *Fawa'id al-fu'ad*. These texts were not only information about the Prophet; they helped reorder the disciple's perception of any circumstance, public or private, and could be handled in the Prophetic manner. The development of patience was both a self-transformation and a precondition to the patience required for social equity to be expected from those in power. It was a public ethic and a discipline of economic justice to refine the

soul's love of material possession. The creation of brotherhood was an accomplishment of the community and a spiritual condition which demanded constant inner development. The Malfuzat are presented, then, not as a collection of anecdotes, but as a consistent ethical system in which the inward, the outward and the communal are each and every one of them a living and breathing reflection of that Prophetic light that the master carries within himself, a light he bequeathed to us through the chain of transmission and which he is now sharing with us, through the medium of his living speech, in his own measure and in his own historical context.

A Close Reading of a Single Prophetic Archetype

The methodological significance of the Malfuzat literature is most clearly felt when it is studied with a keen eye upon a single Prophetic type, as it is worked through the discourses of a number of Sufi masters. The Treaty of Hdaybiyyah is an illuminating example for this reason: it is a case that has a wealth of possibilities for interpretation, and that was repeatedly invoked for pedagogical purposes contrary to each other by masters in South Asia. The treaty, as found in the Fawa'id al-Fu'ad of Amir Hasan Sijzi Dihlavi, is narrated in the context of the discourses of Nizam al-Din Awliya, and it is given a political lesson that emphasizes political or colonial patience, because surrender in the present is a lesson of political strategy in which seemingly defeats may be followed by eventual triumphs when rooted in principle (Mehdi, 2025). His focus is not on the legal details of the treaty, or the exact wording of its provisions or the scholarly arguments over its cancellation; his focus in all of this is on the interior state of the Prophet, the calm and steadfast center that is surrounded by the storm of indignation of his companions, and he uses the image directly for his disciples struggling with their own sense of powerlessness. The pedagogical use is unique and targeted: to make the disciple's personal trial a part of the Prophetic precedent, to change the political despair into a disciplined hope.

The ethical meaning of the same Treaty of Hdaybiyyah changes from political patience to spiritual trust (Tawakkul) when it is presented in the discourses of a different master, such as the Chishti brotherhood of Salim Chishti or the Naqshbandi circles of Ahmad Sirhindi. The focus here is less on the external aspects of the treaty, and more on the Prophet's personal capitulation to God's wisdom in the moment when his own thinking and the collective will of his community said otherwise. The master could tell of the Prophet's vision of entering Makkah, his going on pilgrimage, and being stopped at Hdaybiyyah, and how he accepted the apparently bad terms, but did not compromise, and how this was a supremely good way of the highest form of trust, that the divine promise would be accomplished in ways beyond human reckoning. This reading is then given as a cure to the merchant who suffers an inexplicable loss, to the farmer who sees his crops fail despite his hard work, or to the disciple whose personal tragedy is inexplicable in the face of God's providence. In another Malfuz collection we have a clear example of the spirit of the law being more important than the letter: the treaty emerges as a case in point of legal "leniency" and of the fact that peace is more important than strict entitlement, and that in the end, the Prophet's concession on the wording of the treaty teaches rulers and judges that sometimes the spirit of the law takes precedence over the letter of the law. A single historical event therefore becomes a source of moral possibilities, each master using it as a source of water that caters to the thirst of his particular audience, as these exchanges and debates of the Qur'an and the Prophet's

traditions, conducted by the hermeneutical mechanism of Malfuzat, illustrate the sufi order of the Suhrawardis to be a legally sound, intellectually rich one whose mystical way of life is rooted in the exchange and debate of water of the Qur'an and Malfuzat, water of the Prophet's traditions. The Suhrawardi interaction with the sacred texts formed a model in which the interpretation of Prophetic action was continually a dynamic exchange and never a static dogma claim.

This close reading of a single Malfuz across multiple Malfuz collections offers evidence for the central methodological claim, that the interpretation of the Malfuz is ongoing and is not simply a thing in itself, but rather a living tool, a spiritual instrument whose meaning is created afresh each time the Malfuz is encountered dialogically between master and disciple. The hermeneutical principle in use is not one correct interpretation of a text, but rather the illustration that the Prophetic model has a depth that is limitless, and can respond to very different spiritual and social contexts. This dynamic character has been confirmed by the recent scholarship on Sufi Sirah writing, which not only shows the Sufi poets' devotion and love to the Prophet (saws) but also the way the prophetic biography was used to train and follow the example of the Prophet (saws) as a model in Sufi writing (Rafique, 2026) The pedagogical specificity seen in the different approaches to the interpretation of Hudaibiyah is a general characteristics of the Malfuz genre, in which the Sufi master interprets not only the Sirah but also the soul of the questioner, and ultimately, aligns them in a transformative manner. The method disclosed here is very different from the formal Sirah texts, which have a fixed authorial voice; the Malfuz interpretation is given authority not according to the finality of an argument, but because of the living chain of transmission (Nisbat) which ensures the master's ability to distinguish which Prophetic medicine is appropriate to which spiritual affliction. The Malfuzat is thus a working and perpetual Sirah hermeneutics, and it is evident that the life of the prophet, when lived through the master's perception trained in the spirit, is full of potential for leading, healing, and transforming.

Synthesis and Contemporary Trajectory

The literature review carried out in the previous sections demonstrates that this genre reflects a pedagogy of relevance, which turns the Sirah to be what can be properly described as a "science of remedies. The case study of the Treaty of Hudaibiyah revealed that the malfuz interpretation is not static, but rather is created afresh in every instance, and is not tied to the conventional historical narrative. In conclusion, Malfuzat is a pedagogical model that has been lost, and in this study, it is discovered as a manual of the past that is capable of being synthesized as a document of diagnosis and treatment of the present moment with spiritual urgency. This classical tradition is continued by Malfuzat collections, such as Malfuzat-e-Ameer-e-Ahl-e-Sunnat, where the teachings of modern personalities are documented for practical application in the lives of their followers on various issues of character and social behavior, as well as the effective way of doing good. The continued relevance of this pedagogical model in the past, and thus into the present, confirms that the pedagogical model identified in the medieval texts is not a historical curiosity, but a living tradition that remains relevant for communities wishing to make that doctrinal knowledge more relevant to their daily lives.

All these three orientations are held together in this three-dimensional thematic architecture, analyzed above, because they are expressions of a master whose spiritual station validates

him to diagnose ailments and prescribe Prophetic remedies which link them together with the communal bond of brotherhood, the outward hand of social equity and the inward gaze of Tazkiya. The Suhrawardi encounter with the sacred texts, however, as described in the previous case study, was an engagement that was dynamic and one that took the form of living interaction, not assertion, and the path did not stem from the Qur'ān, but from exchanges and debates about the Qur'ān, and the Prophet's customs. The method has been preserved and analyzed in modern scholarship; it is from this that it has been concluded that their interpretation of sacred texts (the Qur'an, hadiths, sunna, malfuzat) is an integrated hermeneutics. This pedagogy of relevance is based on the epistemological notion of Nisbat, the string of spiritual transmissions that allows the master to distinguish between prophetic medicine for prophetic disease and prophetic medicine against prophetic sickness, and the dialogic character of the Malfuz genre, which not only registers a lecture given to a passive listener, but also a dialogue that responds to human circumstances. Such sessions of Madani Muzakara have been repeated in modern times in the form of a question-answer event of intellectual, spiritual and organizational growth of believers and follows exactly the same format of classical dialogic learning, including the themes of thought and action, knowledge and awareness, understanding of life, Islamic teachings, and other worldly and religious themes. Perhaps this loss of the pedagogical model is what accounts for the failure to produce a genuine interest in applying the Sirah for immediate moral guidance that has been observed at the beginning of this article: the Sirah is painstakingly preserved and yet the desire to apply it to change in the here and now is becoming rare in the context of modern Islamic scholarship, where text only approaches have replaced the pedagogical model in Muslim societies and in the teaching of Sirah, which lost its ability to diagnose.

The same model, when applied to present-day ethical issues, displays its remarkable appropriateness for issues beyond the medieval context of South Asia. The Malfuz approach to leadership training is a corrective to models which focus on technical skills over moral development, by employing the master's diagnosis of a community's ills through a Prophetic approach. Rather than seeing ethics as an add-on course in leadership development, the Malfuz tradition illustrates that character is an intrinsic part of legitimate authority, which has far-reaching implications for political, corporate, and educational leadership in times of crisis of trust in societies. In the field of interfaith ethics, the Malfuz's practice of the Sirah for communal harmony in religiously complex South Asia offers a contemporary model to interfaith communities that enables them to use Prophetic principles of treaty-keeping, tender and compassionate speech and the acknowledgment of shared ethical commitments without abandoning their distinct theology. Generally, the role of Malfuzat, emphasizing the Prophetic virtues as a remedy against mental sufferings, in a situation of anxiety, despair and existential dislocation, paves the way and provides inspiration for modern discussions of meaning-centered counseling and training of resilience. The genre is still alive and well and seen as such in the contemporary Malfuzat publications, which focus on subjects such as "whispers about ablution and its treatment" and "the way to convey greetings". These collections focus on the common and everyday concerns of believers in our context, and their relation to the enduring paradigm of the Prophet. The return to Malfuz-based hermeneutics is thus not only relevant for the academic research of Sirah, but for the revitalisation of ethical

discourse in various arenas in which the problem of application, the chasm between knowing and doing the good, is still the most pressing issue of our times.

Conclusion

The purpose of this article was to address one of the persistent problems faced by Sirah studies, its growing separation from the careful preservation of the Prophetic biography from its subsequent role of being an immediate transformative guide for ethical living. This study has shown that the Lived Prophetic Model has a pedagogical history that is absent despite the experience of teaching prophecy, and that the flourishing Malfuzat literature of the Sufism of South Asia is where it can be found. The Malfuzat are not a collection of reports of all that had previously happened, but constitute a living science of remedies, with a Sirah that is constantly being updated as a diagnostic tool for the specific spiritual, social and psychological diseases of a living community. The three-dimensional architecture of themes uncovered in this literature, which contains the inward orientation on self-transformation, the outward orientation on social equity, and the communal orientation on moral solidarity, shows a coherent and comprehensive moral system in which the prophet serves as the pivot around which the entire moral system rotates. The effectiveness of each dimension is strengthened by the others; and together they show that the development of good character, the striving for justice and the creation of united communities are interconnected expressions of a single Prophetic light.

This Malfuz-based hermeneutic is not just historically important for the understanding of medieval Sufism. The paradigm of a spiritually trained master diagnosing communal ills through a Prophetic perspective is of great significance for the contemporary leadership training, interfaith ethics and mental wellness discourse. The Malfuz tradition provides a model of ethical engagement that is at once deeply rooted in an authentic tradition of transmission, and remarkably flexible in its responsiveness to context, in an era of crises of trust in institutions, fragmentation of communities and widespread existential anxiety. This dialogic aspect of the literature, its emphasis on conversation over compilation, on diagnosis over prescription is a corrective to strategies that reduce the Sirah to a collection of abstract doctrines and abstract prescriptions. The recovery of this tradition requires a different orientation in Sirah scholarship, as it must move beyond the historical-critical or legalistic approach, and beyond the exclusive focus on concepts of spirituality and character formation as Sirah's original purpose. Rediscovering the Malfuzat as a living tool and as a science of remedies can help contemporary Muslims and scholars of Islam to begin to bridge the gap between knowing the Prophet and embodying his beautiful model in the complexities of the modern world.

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