



RESEARCH PAPER

Historical Evolution of the Mystics of Jamia Muhammadia Sharif

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In the Indian sub-continent, the shrines have great importance due to their constructive role for the society. Propagation of Islamic values, teachings and traditions through Sufis has great importance among the academic circles. This article aims at signifying the role of religious leadership especially Sufis and their Sajjada Nasheen for spiritual development. This contribution of Sajjada Nasheen was being played at three levels: spiritual, academic and political. This effort has been made to analyze the services of the mystics of Jamia Muhammadi Sharif to highlight their contribution for Muslim community and the creation of Pakistan. The study is empirical, exploratory, descriptive and analytical.

Introduction

Family environment and parental training leave an inedible mark on a person's personality building, character buildings, Morals and habits. Sayed Abu al-Hasan Ali Nadvi wrote about family influences, this has been acknowledged in psychology, ethics and sociology that effects of blood and family are largely present in human beings. Inheritance plays a significant role in shaping his personality, instincts, tendencies and mentality. These effects appear in three forms. The values that forefathers strictly adhered to, the beliefs that dominate their hearts and minds and whose reverence has been their motto. If any member of the family turns away from these traditions, he is considered a rebel against the family traditions. This can never be forgiven in family traditional law and constitution. Secondly, Things that are seen over and over again in the home environment and heard by parents they put a person's emotions and tendencies in a certain direction and establish a certain standard of nobility and morality for human. Thirdly, hereditary traits are also

found in organs and joints. Especially in families where genealogy is important and every effort is made to preserve the family identity (Nwya,1990).

According to Ahmad and Thaheem (2018) Hazrat Imam-ud-Din was the founder of this Gadi of Muhammadi Jawan. Imam-ud-Din was the son of Allah Dad. Imam-ud-Din's father had died in his childhood. Imam-ud-Din's mother sent him to Bahauddin Zakaria Multani Madrasa for his religious and spiritual education. At that time, this Madrasa was very popular for religious and spiritual education. This Madrasa was an important center of religious and spiritual education in the subcontinent. He was known in the society as Faqir and Muhammadi Jawan. The name of village Kirk was given the name of Muhammadi Sharif due to the popularity of Muhammadi Jawan. He was the son of Allah Dad. Allah Dad was a resident of Tankiwala, a village in Sargodha. He migrated to MouzaVillah. MouzaVillah is situated on Shah Jeewana Road in Tehsil Lalian, District Chiniot. He was a Hafiz e Qur'an. He served as imam of the mosque. He was the most respected and valued person in the village. He married the daughter of a large landowner in the village. Hazrat Imam-ud-Din belonged to Khokhar family in terms of caste. He got married twice. He got married first in Lali and then in Gondal family. He had two sons, one named MianHabibullah and the other Mian Saadullah.

Gull (2018) express that Khilafat was bestowed to Hazrat Imam ud Din by Sajjada Nasheen of HazratBahau- ud - Din Zikriya Multani. Sajjada Nasheen was very much impressed by the sincere services of Imam-ud-Din and took bait from him and granted him the Khilafat (Haneef, 2005) . After that Imam ud Din also used to take bait from his murdeen. He passed following instructions to the murdeen during taking bait

1. To maintain devotional relations with the Suhrwardi Order
2. To recite wazaif and ahmal after every prayer
3. To implement spiritual spirit in their lives

In a short time, word of his piety and miracles spread throughout the region. Miracles strengthen the bond between the disciples, devotees, murdeen and their Pir. Inspired by the Miracles, the disciples take oath of allegiance at their pir's hands for attaining spiritual purity and religious civility. Inspired by his miracles, a landlord Sultan Kangar devoted his land for humanity. On allocated land, a small basti (village) was established and was named Muhammadi which is later written in the records of revenue department Kuruk Muhammadi Sharief. Hazrat Imam Din is known as Muhammadi Jawan. Rauf (1999) said he established some principles for the settlers of the village. These are as under

1. Nobody would be tolerated in case of any sort of theft in Basti Mohammadi Sharif
2. Prohibition of tobacco cultivation in the village

3. Faqir Muhammadi Jawan bequeathed to his children not to allow certain types of professionals to reside in Muhammadi Sharief (Drummer, Imitators, Jesters)
4. Memorization of the Qur'an with his inner attention to an illiterate

In his last days of his life, he left his will or instructions for his predecessors. These were as under

1. My grave should not be cemented
2. No mojavar should be placed on my grave
3. chilakashi would be prohibited



After his death, his will was not followed strictly. His shrine was constructed at 13 August 1994 with cemented grave. It was inaugurated by Mahkdom Hassan Mehmod Sajjada Nasheen Dargah Bahaoud Din-ZikriaMultani. During visit of the shrine, the author also observed the presence of two majavars.

After the death of Imam udDinn, Hazrat Shah Muhammad (Kamran, 2016) illustrates that became Sajjada Nasheen. Hazrat Shah Muhammad was one of the third generations of Hazrat Imam Din. He became famous due to some of his miracles. He prayed for the guidance of the martial races which created disturbances for the native people through damaging their crops, cattle and even their lives through robbery. There were two important estates at that time. One was under the rule of Rajowa Sadaat and second estate was ruled by Sial of Jhang. There was rivalry among these two groups and they wanted to establish their hegemony over the whole region. Hazrat Shah Muhammad tried to play conciliatory role during these sections and due to his constructive role, many people from both of the sections

came to under his influence and became his disciples. Among these people, Haral and Sipra castes were remarkable.

Hazrat Mian Abdul Rehman was in the seventh line of Hazrat Imam Din. Hazrat Mian Abdul Rehman was the successor of his grandfather Mian Hafiz Badruddin according to his family traditions. The time of Hazrat Abdul Rahman is 1330 hijri. Like his ancestor, he also gained prominence and affiliation with the Suhrawardisilsala. At the same time, he sought permission from Hazrat Khawaja Shams-ul-Arfeen, the founder of Sial Sharif, to take Baitin the ChishtiaNizamiya Order (Khaleefa, Erdos, and Ashria, 1997). He became a disciple of Hazrat Khawaja Shams-ul-Arfeen and got Khilafat from him. Hazrat Shams-ul-Arfeen passed away in 24 safer 1300 AH. He was succeeded by his son Khawaja Muhammad Din. Hazrat Abdul Rehman swore allegiance to him and received blessings from him too. After Hazrat Khawaja Muhammad Din, his successor was Hazrat Khawaja Zia Ud Din Sahib. Hazrat Abdul Rahman also received blessings from him and went on Hajj with him.

This was the time when the British laid a network of canals in India. Canal Colony was established, the government was distributing land among the people. So that maximum land revenue could be collected from India. The British also carried out efficient social engineering through these canal colonies. A famous researcher David Gilmartin uncovered the issue confronted by the Sajjada Nasheen who obtained political and financial benefit from the British government. They had to established powerful relation with colonial administration for mutual cooperation. All it was gained under conditions imposed by the' Alienation of Land Act of 1901. Gilmartin, (1988) express that Chishtia Sufis kept themselves aloof from the courts of the kings. Whenever the kings offered estates, they turned down their offers. Though, the kings and ministers often used to visit their shrines for spiritual guidance. Whenever they visited Sufis, the latter admonished them and never hesitated to speak the truth. They were urged to refrain from oppression and to work with justice and fairness. They used to urge them to remove all kinds of troubles from Allah's creature. However situation changed with passage of time. Different Sajjada Nasheen accepted the jagirs and also indulged into politics. But few Sufis stuck to their stance and denied to accept land (Shahet al.,2018). The British government offered land to Pir Meher Ali Shah of Golra Sharif but he refused to accept it. The Sajjada Nashin of Sial Sharif also adopted the same attitude towards the offers. The Sajjada Nasheen of Muhammadi Sharif Hazrat Abdul Rehmanun expectedly decided to take land from the British government and it was about eighteen hundred and ninety-five canals.

Hazrat Mian Abdul Ghafoor was the son of Hazrat Abdul Rahman. He was the father of Hazrat Maulana Muhammad Zakir. He memorized the Holy Quran from Hafiz Muhammad Sahib Qaum Joya, a famous teacher from the local DarshifzUl Quran. He read popular Persian books from Syed Allah Jivaya Sahib. He got darse e nizami education from Molana Sultan Mahmood a famous scholar in Chiniot. Maulana Mahmood used to teach Dars Nizami books to students in his

ancestral mosque "masjid e Khokhran". Abdul Ghafoor established a small library which contained famous books on Tafsir, Hadith, Fiqh and Dars Nizami's.

Hazrat Mian Abdul Ghafoor swore allegiance to Hazrat Khawaja Muhammad Din Pir of SialSharif at the age of eight on the orders of his father. After the death of Khawaja Muhammad Din, Hazrat Zia-ud-Din became the SajjadaNasheen of Pir of Sial. In this way, Abdul Ghafoor also got spiritual bountyfrom Pir Zia-ud-Din Sialvi. He was bestowed the Khilafat of the Chishtia Order by Pir Zia-ud-Din SialSharif. According to the traditional method, he was also appointed as the successor by his family. He was also responsible for the establishment of the Muhammadi Sharif religious chain and the Imamatus of the mosque.

Qawali is popular form of Sufi music in Indian subcontinent. Qawali is the gentle and soothing classical music. It has a religious perspective in Sufism. There is Quranic, religious and spiritual teaching in it. Qawals deliver message of a Sufi through Qawali. Listening to Qawali is taken as a connection with their Murshid that leads towards Allah Almighty. A popular SufiDhuul Nun uncovered: "listening (al-Sama) is a divine influence which stirs the heart to see Allah; those who listen to it sensually fall into heresy"(Bhat, 2016).

Hazrat Maulana Abdul Ghafoor was usually engaged in worship. He also used to arrangeQawali on the occasion of his father's annual urs. The devotee of Sajjada Muhammadi Jawan took full interest in hearing the Qawali. Qawals delivered the message of Sufi teachings through verses of Qawali. They also shed light on the life and miracles of Hazrat Molana Abdul Ghafoor and their forefathers. The musical instrument was not used in Qawali. Especially prohibited musical instruments were not used in Qawali. Samma at Dargah of Muhammadi Sharif was free from all kinds of obscenities and pornography.

Zia-ud-Din Sialvi decided to join Khilafat Movement. Maulana Muhammad Ghafoor also pledged to join movement and also directed his followers to play their active role. During movement, his sons Hazrat Maulana Muhammad Nafeh and Hazrat Maulana Muhammad Zakir were also arrested and put into jail. Hazrat Maulana Abdul Ghafoor passed away on February 21, 1946.

Hazrat Badrudin was a very pious saint of the time. He was the in charge of all the affairs of mosque. He also taught religious education to the students along with memorization of Quran. He obtained the Khilafat from Sheikh Shams-ud-Din known asChaki Shaikh Ji Wale from District Camalpur. He belonged to Naqshbandi Order. The founder of this series was Hazrat Bahaudin Naqshbandi Bukhari. He put a lot of emphasis on the observance of Sharia. The lineage of Naqshbandiya issued by him originated from Hazrat Abu Baker Sadique. This series was against Samah. Naqshbandiya Order was famous in India because of Shaikh Ahmad Sirhindi. It is the oldest series of Sufism. So HazratBadruddin was true follower of a Shariat. He dated back to 13th century. He translated Qasida BardaSharief into Punjabi. This

translation contains the date of 1262AH. He was expert in Arabic and as well educated person of his time (Milburn, Venema, & Sharp, 2013).

Hazrat Molana Muhammad Nafeh was the youngest son of Molana Abdul Ghafoor. He was the brother of Molana Muhammad Zakir. His year of birth was 1916, according to the date written in his diary. He took admission in Darul Uloom Deoband in 1941. He completed his education in 1943 and graduated from Darul Uloom Deoband. He started teaching in Jamia Muhammadi Mudrassa. He had access to all the sciences and art of Dars Nizami and in the same way he used to teach Dars Nizami in Jamia Muhammadi Sharief. The Majlis e Shura once suggested in his meeting that he should be removed from the teaching job and given an administrative post. But he refused to accept the administrative post.

He was also involved in fundraising for Jamia Muhammadi Sharief. He went from village to village to collect donations. He used to take a long trip to collect fund and donations. He wrote in his diary about the fundraising:

'I appealed to them to extend a financial support. Malik Amir and Malik Pehlwan also came. Donation was received from Koli Braderi. Efforts are being made to get donations by the Kamoka community and Common people. I reached out to Haji Mian Muhammad Ali Shah and asked for help. He helped with money and apologized for going along. God bless Sher Ali Shah, he is ready to support. We go to Chak Mona and Pathnika and after walking we reached Chack Gati. He wrote: we stayed at night with Sufi Ismail at chack no 155. The poor are helping according to their ability''.

An organization of Ahl e Sunnat WA Jamaat was formed in Muhammadi Sharif. The great scholars of the country were invited by this organization. Hazrat Khawaja Qamaruddin Sialvi and Hazrat Khawaja Nizamuddin Tunsvi also participated in the meetings at the invitation of the said organization. All expenses incurred on the meetings and processions were borne by this organization. This organization started various preaching courses in Jamia Muhammadi Sharif. The most important of these courses was the Radd e Mirzaiyat and Shia Sunni Massail. During this period there were various debates (Manazra) on Shia-Sunni issues. Hazrat Molana Nafi's nature was not hostile and showy. His role as live Manazir in these Manazra was rarely seen. But he was main provider of content for these Manazras. During debates, relevant materials, references, objections were provided by him. Hazrat Qamruddin Sialvi consulted these matters with Hazrat Molana Muhammad Nafi. In Jhok Daya, the Shia Sunni conflict in Jhang district had intensified. Ahl e sunnat in the service of Sial Sharif Khawaja Qamurudin Sialvi informed that it should be preached through Manazra. Otherwise, people will fall prey to Shiaism. Due to this need, Molana Ziai and Nafeh were ordered to bring the All Shia books to Sial Sharif (Nawaz et al., 2016).

He also rendered his services as the supervisor of the writing department of Jamia Muhammadi. Many research books have been written under the patronage of Hazrat Molana Muhammad Nafi which includes Rohma o bainahum, Seera Hazrat Ali ulMurtaza, Binatt e Arba, Fawaid e Nafi, Masla Khatam e Nabowatt and Salfe e Saleheen, Hazrat Abu Suffiyanaor Un KI Ehliya

A meeting of famous scholars of all schools of thought was held on June 3, 1952 at Sophical Hall in Karachi under the chairmanship of Syed SulaimanNadvi. The meeting unanimously demanded this from the government.

1. Qadianis should be declared non –Muslims
2. Sir Zafarullah Khan should be removed from the ministry
3. Qadiani officers should be removed from all key posts.

The government refused to accept all the demands. All schools of thought together formed the Majlis-e-Amal-e-Tahafuz –e-Khatt-e-Naboot-e-Pakistan for direct action. This movement was the largest religious and people’s movement in Pakistan at that time. In which about ten thousand Muslims sacrificed their lives. One hundred thousand Muslims endured the hardships of imprisonment. One million Muslims were affected by this movement.

Hazrat Maulana Muhammad Nafeh has written at one place in his personal diary.

“In the connection with the movement for the end of prophet hood, there has been uproar in all the districts of west Punjab. Rallies are in full swing in Lahore and Sialkot. Police and army are using heavy violence. On March 5 and 6, several shots were fired in Lahore and hundreds of people were martyred and the government is showing only a few deaths. This is completely wrong. The government is loading the bodies of Muslims on trucks and moving them around. The leaders were arrested. The government did this trick on March 6. The Punjab government has announced that the government recognizes the demands of the public and recommends to the center that these demands be accepted. Now government has stopped arresting immediately because it was in your favor. If that was the case why so much murder and oppression was unleashed. The Muslims are worried about what to do now. The demands have not been accepted and the government has backed out. The Prime Minister Daultanaa changed his statement the next day. Lahore has been handed over to General Muhammad Azam. Military law has rained down oppression (Shehzad at., al 2019).

Molana Muhammad Nafeh played his active role in this movement. He continued to organize meetings and conferences to pursue Mirzaiyat at academic and public level to refute the Mirzai ideology. He took such an active part in this movement that the government had to arrest him. He wrote in his diary about his arrest ‘on the night between 15 and 16 march 1953, he was arrested and taken to the police station from Jamia Masjid Chiniot at 12.00pm. He was taken to Jhang Jail on

March 7. Then on April 25, 1953, he testified in connection with case. Later that night he was transferred to the Borstel Jail Lahore. The day in Jail was very good and remembrance of Allah Almighty Continued. He was released from Central Jail, Lahore on June 15, 1953. He Published Pamphlet titled "Khalifa Qadyaniki Taza Kizub Bayani" and distributed it at the All Parties Khatam e Nabowatt Conference. The conference was held on December 28, 1953 (Arberry, 2002).

Hazrat Molana Muhammad Nafeh indirectly indulged into politics and took full part in brother's election campaign. During this campaign, he took two months leave from teaching in Jamia. *Rohmahom Bainahom Welfare trust* was established under the supervision of Hazrat Molana Muhammad Nafi. It has become a huge national and local organization for welfare services. Arrangements are made to help flood victims. This organization provided full assistance to orphans, the disabled, the sick, the helpless and the poor.

He passed away on Wednesday, December 31, 2014 at 10:15 PM. He was buried in the ancient graveyard of Muhammadi Sharif with the mausoleum of his grandfather, father and brother. He inherited 14 acres from his father. When he died, he had nothing else. He spent his whole life in a mud house. He spent his whole life like a Dervish, despite being a well-known scholar, researcher and author of authoritative and research books.

He was a true follower of Islamic Sharia. He lived a very simple life, though he was a great scholar. He was the first in his family who devoted himself for a religious research. He wrote many authentic research books. He was a preacher of the Finality of Prophet hood. He was considered anti-Shia and was very popular in Deobandi sect and he drew the scholars' attention to rational argument and evidence. His mission was to preach Islam. So, research, preaching, worship and humility were his legacy.

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