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In the spiritual development of Islam, individual discretion made headway leading to the emergence of *personaliae* with distinction of discourses and Sufi-Pathways of their own. In the way of perfection a noble amalgam was effected as the great Masters demanded it to be as such. Very many stalwarts of Sufi *Tariqahs* are renowned to be the harbingers of the same; the name of Hazrat *Makhdûm-i-Jahâniân* *Jahân Gasht* Jalâl al-Dîn Bukhârî (d. 785 A.H. / 1384) got overwhelming reputation in this respect. Having being blessed with the ‘*Nimat*’ (نعت) from his illustrious father Hazrat Sheikh Ahmad Kabîr and from Imâm Âbdullâh Yâfîî, author of *Rawd al-Riyâhîn fi Hikâyat al-Sâlihîn* (d. 768 A.H. / 1367 C.E.), he was dictated to visit Hazrat Rukn-i-‘Alam Rukn al-Dîn Abul Fatah Multânî (R.A.) (d. 735 A.H. / 1335), the progeny of Hazrat Bahâ al-Dîn Zakarîyâ Multânî (d. 661 A.H. / 1262). As it is reported,¹ he, missing Kâba Sharîf on certain night in its usual spot repaired to Delhi to see Hazrat Mahmûd Nasîr al-Dîn ‘Rawshan Chirâg’ Dehlawî (R.A.) (d. 757 A.H. / 1356) and succeeded in his noble pursuit—thereby he is said to have combined in his person three illustrious Tariqahs:

1) *Qâdirîah* from Imâm Yâfîî (R.A.)
2) *Sahrowardîah* from Rukn al-Dîn Multânî (R.A.)
3) *Chistîâh* from Rawshan Chirâg (R.A.)

Out of fourteen *Silsilahs* he acquired even *Naqshbandîah* in his own self.² Not much latterly Hazrat *Shâh al-`Âlamîn* Makhdûm Bandegî Abdul Quddûs Gangâhî (R.A.) (d. 944 A.H. / 1537 C.E.), Hazrat Saiyiduna
Mîr Abûl 'Ulà (d. 1061 A.H. / 1651 C.E.) and Hazrât Hâjî Emdâdullâh Muhâjîr Makkî (R.A.) (d. 1317 A.H. / 1899 C.E.) amassed and accumulated all the current Tarîqahs in one which was renowned to be the crucible of all spiritual exercises.

In terms of cultural continuity, British Imperialism deeply appreciated the Stalwarts highly esteemed and respected by all and sundry. Though via media East-India Company, the Monarchical rule was found to be established, as usual, through tested agencies; and the local agencies were *prima-facie* fell upon the highly learned people of established reputation and the Zamindârs (Land-aristocrats) side-by-side. Needless to say, as early as, in the 19\textsuperscript{th} Century local Muslim Aristocrats were, most of them, men of wisdom and spirituality. At the same time, strong men of ‘head and heart’ came forward to the great assignments with princely status—we find the predecessors of the illustrious family of Mîrzâkhil Darbâr Sharîf, some of them, enjoyed top positions here and there in their long march from Central Asia to Hindustân. For long time, constant companions of Shâista Khân and his son Buzarg Umîd Khân (d. 1105 A.H. / Dec., 1693) very many scions of the family enjoyed and suffered from the aristocratic dooms to make at the end august survival of the personnel who dominated the intellectual firmament at home and abroad while the high-spiritual nomenclature was, in no way, weakened; rather rose up to the most celebrated title of ‘Shâh Jahângîr’ in the arena of Spiritualism making linkages with so much dignified a savant as Hazrât Makhdûm \(^3\) Ashraf Jahângîr Simnânî (R.A.) (d. 832 A.H. / 1428).
Our concern for the title \textit{(Shāh Jahāngīr)} to both came out to be supplementary and complementary attributes to add to the luster and repute of \textit{personaliae} belonging to the most respectable family whose names and fames were renowned across the country and beyond.

Spiritual assemblage presented spectacular phenomenon in the middle ages up to modern times—'Modernism' in Islam is said to have deep and wider bearing with the scientific ages of modernism, though Spiritualism is considered to be the phenomenon of devoutness of piety and consecration—pure and simple. In this respect, 'Mīrzākhil Darbār Sharīf' possesses an unusual distinction of acquiring knowledge and wisdom of all kinds to its further limit in as much as the earliest \textit{Sheikhain} (Shāh Jahāngīr I and Shāh Jahāngīr II ) accumulated and amassed all kinds of knowledge not to be qualified as Divine, Secular, Technical, Earthly and so on.

There is nothing to wonder to see that Shāh Jahāngīr I Sheikhuł ʿĀrefīn Moulānā Saiyid Mukhlesur Rahmān (d. 1302 A.H. / 1885), after finishing top acquisitions of Time-Honoured Degrees, he was immediately confined within the deep comer of his own village—Mīrzākhil, but never abstained from editing standard works current in high thoughts commenting on books of terminal knowledge of every kind—his comments and compositions are enumerated to the range of 70 to 100 in number.

Again, Hazrat Shāh Jahāngīr II Fakhruł ʿĀrefīn Moulānā Ābdul Ḣai (R.A.) (d. 1339 A.H. / 1921) is called to be the Supreme Talent of an area that never had shown itself to be counted by none else than himself. While as a student, he had been extra-ordinary influential on his colleagues, classmates even on his teachers. It was current on everybody’s lips that his
teacher Állāmah Hazrat Ābdul Ḥai Ferungīmahallī (d. 1304 A.H. / Dec., 1886) as he was composing the Sharah of ‘Al-Hisn al-Hasīn’ {by- Imām Jazārī (R.A.)}, the total participation of his own student Moulānā Ābdul Ḥai Chāṭgāmī has been enclosed in the draft as in Arabic version. This conglomeration of the teacher and the taught has become proverbial in those good old-days. Moulānā Ābdul Ḥai dared to utter Aqūlu (اقول) i.e. ‘I say’ which meant interaliae the supplement in the main statement of Állāmah Jazārī via Ferungīmahallī. This practice adequately drew the attention of the stalwarts which they appreciated and talked about as a novelty in the Frontier of exercising knowledge.

In a number of times, it is said Állāmah Rashid Ahmad Gangūhī (d. 1323 A.H. / 1905) read only three books of Hadīth Sharīf with him and permitted him to teach the rest of Sīhāh Sittah and all his Masānīd and Marwiāt (Hadīth Monographs). While in holy pilgrimage during 1893 he was chanced to see Hazrat Ḥājī Emdādullāh Muhājir Makkī (R.A.) (d. 1317 A.H. / 1899) and snatched time out of his business to read ‘Mathnawī Sharīf’ who readily bestowed on him the Ijāzat of Silsilah-i-Nizāmiah Quddūsiah and Silsilah-i-Sābiriah Quddūsiah.4

It is said that Hazrat Saiyid Riḍwān took Moulānā Ābdul Ḥai under him to teach Dalāīl al-Khāīrāt. It is further known that his spiritual ancestor Hazrat Shāh Saiyid Emdād Ālī (R.A.) (d. 1304 A.H. / 1887) too read the book under him—this very fact convinced Shāh Jahāngīr II to read the same book again under him in his old age whereby, per chance, he heard Saiyid Riḍwān saying that for the last 45 years he has been teaching the book there without break.5
In fine, his discipleship with the illustrious savants of the time became renowned to be reciprocal in both \textit{Ifādah} and \textit{Istifādah}. Shāh Jahāngīr II was thus acknowledged to be Universal Teacher of the time and both the \textit{Tarfain i.e.} Shāh Jahāngīr III and Shāh Jahāngīr IV magnificently contributed to the management, rearrangement of their forefather's contributions in terms of Scanning, Microfilming and Editing thereof in perfect order.

Thus the 'Mīrzākhil Darbār Sharīf' acquired the time-honoured distinction which, other than otherwise, was a distinctive feature of the family—undertaking of cultivation of knowledge and culture. Needless to say, cultivation of knowledge has been identified to be the \textit{\'Hazz-i-Wāfir'} ( %-حظ وافر) of the Divinity as stretched out for the benefit of entire creature—best of them to be the human being—along the Apostleship (رسالت). This particular phenomenon in the Darbār Sharīf was considered quite aptly fit in the classical mode of inculcation of Asceticism.

In the right track, this Darbār and its Associates are always found head-long busy with the acquisition of knowledge—academic and spiritual. People from the nook and corner of the world seemingly dumb-founded (صمت بكم) about the scions of the family who all along put their earnest labour and enthusiasm towards the cultivation and inculcation of terminal wisdom. Surprisingly enough, this striking phenomenon made the Darbār distinguished with certain special features. Unlike otherwise, herein womenfolk are seldom to be met with publicly; even with the exclusive movements in their homeward congregation are few and far between. Promulgation and practice of \textit{Sharī 'Pardah} (شرعي پردہ) are strictly maintained here without a parallel. Hundreds and thousands of people being engrossed in their particular duties
and assignments are full-time Devotees—they are found heedly answerable to the tasks other than their own. From time immemorial, *Fatiha* and *Urs* with *Futūhāt* (فتوحات), *Khairāt* (خيرات) and *Tabarrukāt* (تبركات) are timely and neatly celebrated here as if to welcome in advance one in passing as soon as it comes to an end.

Surprisingly, it was a singular Darbār that attracted through centuries devotees and disciples from the farthest country (Sub-continent) and many other adjacent regions where the connected people roamed about and made so-journeys on their ways upward and downward journeys.

Since then, very many houses and homesteads are found earmarked as *Mahfil Khānah* (دائرہ گھر خانہ), Hindustānī Building (خانہ خدام هند), Burma House, Akiyab-Ararani House, Asami House, Bombay House, etc, etc.

It needs to be mentioned that the same Darbār was found to maintain a huge structure of manpower—most of whom were / are busy twenty-four hours to attend some sort of manual works of toughmost implication. Hence, people use to say, evernew houses and homesteads used to be constructed and reconstructed along with the pressing needs as and when arose.

Over and above, *Arbāb-i-Rushd-O-Hidāyat* (the authenticated sages of Darbār) sincerely wanted that the visitors from far-off places should stay back there even for months together so that they can closely observe and follow day-to-day *Adhkār wa Ashgāl, Ībādāt wa Riyādāt* (ذكر وأشغال، عبادات ورياضات) of their own Mashāikh.
This, in fact, served as a ‘Spiritual Training Centre’ of a deep meaningfulness of the spiritual Services being done in and out of season.

The Khānqāh of Nizām al-Dīn Awliā (R.A.), they say, does have very much scanty parallalism in the subsequent Darbārs as they emerged but some certain Darbārs flourished laterly much more than usual while Mīrzākhil Darbār Sharīf in its growth and spread knows very little bounds as it is said to have been squarely widespread. This is why uptil now Mīrzākhil Darbār Sharīf, in letter and spirit, poignantly indicates purity of heart as much as it demonstrates cleanliness of mind and body together.

Certain illustrious person of majestic position, an established lawyer named Moulānā Ghulām Muzher Shāh (1875-1927 C.E.) there lived in Banaras while Shāh Jahāngīr II Fakhrul ‘Ārefīn of Mīrzākhil Darbār Sharīf was chanced to so-journ there couple of days in a place near Purāni Ādālat beside Rangilā Shāh Mosque. Once he had dreamt that about 6-7 Dervishes appeared before him and wanted to know why he did not yet attend on the incumbent Dervish quartered beside and accept him as Spiritual Guide. In reply, he, as a mark of apology, stated that he was at that time bound up with shackles; hence he was undone. At this the chief of them beaconed him with the sword and no hindrance was left. Then he presented himself before the Dervish and urged him alongwith everything within and without. The Dervish felt pity upon him and quoted him with all felicitations. Nanne Mīā(n) (Ghulām Muzher Shāh) at that time a student, seeker of knowledge was left nothing with formal ‘Tālīm-i-Tariqat’.⁶
Long 18 years had passed in the meantime. Incidentally, his wife fell seriously and hopelessly ill. In utter frustration, she reminded him of a bygone incident of the advent of a holy soul from Chātgām (Chittagong) on whom he attended and was gracefully received. “Why don’t we try to have his graceful wishes as a last resort towards the healing?” Nanne Miā(n) immediately recollected the event and hopefully resolved towards the pursuit. He repaired the journey from Hindustān towards Mīrzākhil without delay and was present amidst the teeming millions along the overflow of the assemblage at the Darbār Sharīf. It so happened that there was the occasion of the 35th Urs Sharīf of Shāh Jahāngīr I. Shāh Jahāngīr II overseeing the crowd thus thronged before him, identified one particular person out of the lot and halloed him up. Shāh Jahāngīr II entreated him to remember that incident of by-gone days that he was rendered incapable of moving under heavy chains and shackles which was removed by the movement of a finger-tip of a person with whom he had spiritual association. Now, to be sure, that very rescuer person was no other than Hazrat Makhdūm Ashraf Jahāngīr Simnānī (R.A.) himself that released him and provided a Transfer from his to latter (Shāh Jahāngīr II). Nanne Miā(n) recollected everything as clear as that wherein Shāh Jahāngīr II inculcated into him this grand occasion of ‘Transfer’ into the new Tarīqah through the grace of Simnānī (R.A.).

This incident seemingly impractical was out and out a spiritual phenomenon that occurred and Shāh Jahāngīr II readily actuated it in to-to. This sort of occurrence made extra-ordinary influence of practical union through a poignant Transfer which adequately points to the meaningful Linkages and reciprocal relationship of ‘head and heart’ that made both the Tarīqahs almost one and the same.
One thing is noticeable here that Hazrat Makhdūm Ashraf Jahāngīr Simnānī (R.) had been active all along and did not fail to by-pass the potentiality of incumbent ‘JAHĀNGĪR’ to whose discipleship he was instrumental after more than half a millennium to add his own disciple to a Tariqah belonging to Shāh Jahāngīr I; whereas, the case was seldom found that the ‘Transfer’ occurred otherwise making the Jahāngīrī Tariqah ending into the same crucible of Spiritualism towards a happy union.

Here we find that the Silsilah of Ashraf Jahāngīr Simnānī continued alongwith his own name ‘Ashraf’ and as such it was renowned to be the Silsilah-i-Ashrafīah; whereas, in the Mīrzākhil Darbār Sharīf the grand Silsilah became bereft of the Founder’s name and nomenclature and it continued without handicap as Silsilah-i-Jahāngīrīah up to the unending times.
References:


3. Makhdûm is an Arabic word carrying deep respect and resonance with the pre­dominant prerogatives of the personliae in terms of Ahl-i-Bait, in particular. General people, out of them puritanic Muslims tend to locate their piety in and around the personages of the same cadre. Mostly after ‘fall of Baghdad’ and beforehand as well, most notable families making the crux and cores of the Muslimdom were increasingly reputed to be the Makhdûm meaning that they ifsofacto deserve to be readily and rewardingly served by all around. Certain Persian poetry denotes incumbent and immediate fulfillment of total attendance upon those who perchance made their
emergence among the Muslim community—even the poet Kumait equated the self-same service as good as the ‘Ibādat and Iltāāt to be performed by the faithful, in general. Prof. Khaliq Ahmad Nizāmī is well convinced to say that earlier Guides and Imāms are invariably called Makhdūms rather than Sheikhs that deserve intellectual and spiritual homage of the attendants, in general. cf. Khalique Ahmad Nizāmī, Tarikh-i-Mashāikh-i-Chist, Nadwatul Mussaneefin, Urdu Bazar, India, 1372 A.H. (Muqaddamah).

4. It is to be seen that at the end of Nineteenth Century, while Deoband cultural Movement in spiritual and intellectual Islam occupying topmost positions all over the Muslim world, one of his students in Hindustān, nay, Bengal (farthest end of Chittagong named Hazrat Abdūl Ḥai) perchance joined in the holy pilgrimage travel of his illustrious Sheikh (Muhājīr Makkī) and availed himself of the opportunity to attend on the lecture of Mathnawī Sharīf as an when time permitted and obtained his Khilafat on Silsilah-i-Nizāmīah Quddūsīah and Sābirā Quddūsīah. In the same tour, he had accomplished Dalā'il al-Khairtīt from Saiyid Mohammad Ridwān known to be ‘Sheikh al-Dalā'il’. The statement provided here pinpoints to the universal wisdom of a person belonging to the illustrious family of Mirzakhil, was beyond doubt the eye-doll (عين ذكيّة) of intelligentia of Deoband who felt proud of his wisdom and name-sake -- pure and simple. His composition Tahqīq al-Adābir fi Simāā al-Maẓāmīr—a book of critical study and wisdom ejected dumb-founding appreciation of all and sundry without denouncement for century as they call it. cf. Sheikh al-Islām Hakīm Saiyid Sikandar Shāh (R.A.), Strat-i-Jahāngīrī, Delhi Printing Works, Delhi, India, 1338 A.H. / 1920, pp. 1-4.


