Conclusion

By His grace, we have rendered the vast theosophic explorations of Simnānī into academic profile alongwith his otherwise involvements that were found strikingly significant within the fabric of vital reformulation of spiritual and historical analysis of the period in question. Moreover, we have ventured to bring into lime-light the cultivation of the formal and terminal wisdom alongwith the inculcation of refined and virtuous Theosopy of top-order. We have also tried to thrash down the exalted ideas of classical theosopy upon the grand scholarship of a Darbār, Mīrzakhil by name wherein laudable accretions are steel found to be going on unadulterated. Meaningful linkages were however traced down between the two. The same epithet ‘Jahāngīr’ concurrent with Hazrat Simnānī in the common nomenclature where his intercepting role saved Islamic rule and culture with ever-increasing vitality of Islam as a whole, in Bengal, in particular. Needless to say, particularities found therein were widely common amidst the spiritual culture of by-gone days that laterly faced enormous distortions; hence they were kept outside the purview of the Theological instructions and Theosophical orders that have grown up side-by-side. Of course, the same category of contradictions expected to revitalize ‘Shariāh’, marred the cultural phenomenon promoting the religio-cultural order in the long run. We have propounded the contribution of those stalwarts that historically promoted the cultural Islam.

Hazrat Simnānī’s role in very many cross-currents of the history shall remain starkly alive in the arena of Muslim rule in Hindustān and
Bengal, in particular. As we explained throughout the thesis, though precise in appearance, but deserves to be considered evermore important for the development of spiritual Pathways—countless and evergrowing. Mīrzākhil Darbār Sharīf, as a case, is found to be very much conjoined up with classical aura of Ahl-i-Bait on top and in utter flourishment it maintained almost living attachments to the already widely pronounced Tariqahs i.e. Qādiriah, Chistīah, Naqshbandīah, Sahrowardiah, Firdawsiah and the like; while with Abul-'Ulaiah, in particular, it has close relation with Sābiriah Quddūsiah (of Gangūhī), Nizāmiah Quddūsiah and Razzāqiah alongwith total stalwarts flourished along Ferungīmahal, Saharanpur, Jaunpur, Delhi and Kolkata. Along with certain particularities (Simā'-سع), they say, it is almost the solo Darbār that had kept originality and unaltering formality in the spirit of real asceticism in the long walk of centuries.

Quite surprisingly, it sticks to Ḳal-i-Sawdāb Mahfil (Fātiha wa Niāz and Aárbās), over and above, making particular stress on Islamic Ayyām and Layāli in terms of Milād-un-Nabī, 'Āshūrā, Lailat al-Qadar, Lailat al-Barā'at and the like. It needs particular mention that every day and night—all the time—there occur Majālis and Mahfīl of 'Adīyah (ادعیه) alongwith hundreds and thousands of people sharing the Tabarruk round the clock.

From the very begining, owners of the title unusually did not rest satisfied with spiritual bounty as they attained rather they put themselves forward to the acquisition and extension of knowledge and wisdom in the topmost seminaries—here, there and everywhere.
Mīrzākhil Darbār, in popular parlance, is treated of late, in particular to have belonged to Bidāti Stock (nakedly innovative in trait and character); in reality, it is a ‘view in the air’ (٠ة٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠_— anybody visiting the shrine shall stand dumb-founded witnessing the picture otherwise.

In the Post-Modern estimation nothing bereft of social service and Egaliterianism is to be held outside the purview of humanism. In fact, the said Darbār and its architect (Gaddīnashīn) is found always doing social services of all kinds—official, institutional, mechanical and monumental. His life, most of it, passed in qualifying the jobs of public-works—the beneficiaries are usually helpless men in the street. As for instance, construction of Cross-Dam, Irrigation, Hospital, Bank, Post-office, compulsory Survey-training, Public Defence etc. So, immense numbers of populace are its beneficiaries which are never banned against the Fold. The striken phenomenon is so much impressive that the custom is running as such as it had started long before.