



## Glimpses of Contribution of Khawaja Khan Muhammad (RA) in Effecting Spiritual Transformation in Society

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Pakistan came into being in 1947. The new formed state needed not only construction of infrastructure but also political and ideological grooming. Pakistan was established as an Islamic State. In order to be a truly representative Islamic State, spiritual transformation of its individuals was needed. For this purpose, a good number of Ulema migrated from the eastern part of the subcontinent to Pakistan after the partition. The Khanqahi system in the subcontinent and beyond subcontinent has been extending its valuable services to the Muslim Ummah for centuries. Among various Muslim Sufi fraternities, *Naqshbandiyah Mujaddidia* order has been working hard in urban and rural areas of Pakistan and India for the rebirth of forfeited sunnah among the Muslim masses. The golden chain of *Naqshbandiyah Mujaddidia* Sufis in Pakistan has been thriving for decades and different places served as its hubs. Khanqah Sirajia of Kundian Sharif is well known among the Ulema and Mashaikh of Pakistan for its indelible services. In this article, the author's survey glimpses of contribution made by Khawaja Khan Muhammad (RA) of Kundian Sharif in effecting spiritual transformation of society in Pakistan. *Khawaja Khan Muhammad (RA) has passed away a very famous elder of Silsila Alia Naqshbandiyah Mujaddidia, who lit the candle of this light of Prophethood from the Centre of Mianwali, Sirajia, on a global scale for half a century.*

**Key words:** Spiritual Transformation *Naqshbandiyah Mujaddidia*, Monastic system, Ulema and Mashaikh, Muslim Sufi fraternities.



## 1. Background

In order to reform the society and revive the religion of Islam, one or another character is chosen in every age and this process will continue till the Day of Judgment.<sup>1</sup> It is the promise of Allah almighty to protect the religion of Islam outwardly and inwardly. At the beginning of the nineteenth century, Allah Almighty blessed Maulana Abul Sa'd Ahmad Khan, Who belong to the Mianwali District, Kundiyan, who laid the foundation of the Khanqahi system in this area in 1920. On his demise, Maulana Muhammad Abdullah Ludhianvi succeeded him on March 14, 1941, and after his demise, on June 7, 1956, Khawaja Khan Muhammad (RA) appeared on the Masnad of Khanqah Sirajia. According to his contemporary scholars, he held a high position of knowledge, *Amal*, piety and divinity. Every moment of his life was spent in the service of the religion Islam. Just as he himself kept the Islamic purpose of life in mind, so he used his God-given abilities to keep his believers always attached to this purpose. He tried to lit the candle of love for the Last prophet of Allah and Allah Almighty in the hearts of his belongings. He was beloved and accepted in all schools of thought of Muslims. The details of his living conditions are as follows:

## 2. Early period of Khawaja Khan Muhammad's life: Education and upbringing

Khawaja Khan Muhammad (RA) was born on 1920 in the house of Khawaja Muhammad Umar, who lived in Mouza Khola, District Mianwali. He studied at Lower Middle School *Khola Sharif* till class VI.<sup>2</sup> Maulana Abul Sa'd Ahmad Khan was the cousin of Khawaja Khan Muhammad's father and he conveyed this wish to say that he wants to train Khawaja Khan Muhammad (RA) spiritually at the age of about thirteen.<sup>3</sup> Maulana Abdul Latif Shah was entrusted with the task of memorizing the Qur'an and read the early books from him. Later, read Persian poetry and prose and only non-fiction books

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<sup>1</sup> عن أبي هريرة، فيما أعلم، عن رسول الله ﷺ، قال: "إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْعَثُ لِدِينِهِ أُمَّةً عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا" Abu Dawood, Sulyman bin Ashas, *Alsajastani*, *Alsunan Abu Dawood, Kitab ul Mlahum ( Darul- risalatul Aalmiyah, First Edition, 2009), Hadith No. 4291.*

<sup>2</sup> Muhammad Hamid Siraj, *Hmary Baba ji Hazrat Khwaja Khan Muhammad*, (Lahore: Al-Fatah Publications, 2019), P 104.

<sup>3</sup> Ranjha Muhammad Nazeer, *Dr. Tarikh o Tazkrah Khanqah Sirajiyah Naqshbandiyah Muja-didiyah*, ( Lahore: Mushtaq Printing Press, 2003), p 383.

with his mentor and Sheikh Maulana Muhammad Abdullah Ludhianvi.<sup>4</sup> Later, he admitted at *Darul Uloom Azizya Bhyrah Tehsil Bhulwal*, District Sargodha to get more education.<sup>5</sup>

For three years, he studied at *Darul Uloom Azizya* up to the middle level (*Darja Wasta*) under the supervision of *Maulana* Naseer-ud-Din Bagwi and *Maulana* Zahoor Ahmad Bagwi.<sup>6</sup> Later, to quench his thirst for knowledge, he visited *Jamia Islamia, Dabheel, Surat District (India)*<sup>7</sup>, where he read *Mishkat Sharif, Jalalain, Al-Hidaya, Maqamat Hariri* and other books. *Maulana* Hafiz Abdul Rahman Amrohi, *Maulana* Badra Alam Meeruthi, *Maulana* Muhammad Yusuf Banuri, *Maulana* Muhammad Idrees Sukhur-Wadhvi and *Maulana* Abdul Aziz Kaimalpur are among the teachers who have been given the opportunity to acquire knowledge.<sup>8</sup> He visited *Darul Uloom Deoband* in 1943 for further studies and completed his studies in *Tafsir and Hadith*. *Maulana* Hussain Ahmad Madani was the Head teacher of *Darul Uloom Deoband* in those days. He completed the *Hadith* and *Tafsir* from *Maulana* Hussain Ahmad Madni, *Maulana* Aezaz Ali and *Maulana* Ibrahim Bilyawi and other teachers.<sup>9</sup>

As far as employment is concerned, his father was a landowner in his area. He inherited a large tract of land from both his ancestors and his father-in-law.<sup>10</sup>

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<sup>4</sup> *Muhammad Ishfaqullah Wajid, Mujadidi, Mery Khalil, ( Gujrah: Maktabah Sa'dia Sirajiyah, Madrsah Darul Quran Sirajiyah), p 22-23.*

<sup>5</sup> *Allah Wasaya, Moulana, Tazkrah Khawajah e Khwajgan Hazrat Moulana Khawajah Khan Muhammad ( Multan: Aalmi Majlis e Thafuz Kham e Nabuwat, 2010), p 20.*

<sup>6</sup> *Ranjha Muhammad Nazeer, Dr. Tarikh o Tazkrah Khanqah Sirajiyah Naqshbandiyah Mujadidiyah, p 383.*

<sup>7</sup> *Current Sjadda Nasheen Khawaja Khalil Ahmed says that when my father arrived at Darul Uloom Deoband with his fellows to study DouraHadith , administration of Darul Uloom took test , Hazrat passed but their fellows failed. It was the Policy that if failed students of Darul Uloom were admitted in Jamia Islamia Dabhail and studies for one year ,than the next year they considered pass at Darul Uloom for DouraHadith .Fellows insisted Khawaja Khan Muhammad that they should study to gether in Jamia Islamia Dabhail for one year and next year they completed DouraHadith at Darul Uloom Deoband .*

<sup>8</sup> *Mehboob Elahi, Moulana, Tuhfah Sa'dia, ( Mianwali: KhanQah Sirajiyah ,1997), p 335.*

<sup>9</sup> *Mehboob Elahi, Moulana, Tuhfah Sa'dia, p 335.*

<sup>10</sup> *Ranjha Muhammad Nazeer, Dr. Tarikh o Tazkrah Khanqah Sirajiyah Naqshbandiyah Mujadidiyah, p 381.*

Maulana Abul Sa'd Ahmad Khan died on March 14, 1941, according to 12 *Safar* 1360 AH. He had appointed Maulana Muhammad Abdullah Ludhianvi as his sub-ordinate during his lifetime. Khawaja Khan Muhammad (RA) again pledged allegiance to Maulana Muhammad Abdullah and spent 16 years of his life in his service. He completed the curriculum from Maulana Abdullah on the method of *Naqshbandīyah Mujaddidia*. He recited "*Maktoobat Imam Rabbani Sheikh Ahmad Farooqi Sirhindi*" three times in a row.<sup>11</sup> In this way he had the opportunity to receive twenty-eight years of blessings under the patronage of the two great elders of *Akabar-e- Naqshbandīyah Mujaddidia*, of whom he spent twelve years with the former and sixteen years with the latter.<sup>12</sup> *Mujaddidia* was fortunate enough to settle all the issues.

After completing his religious studies, he made the companionship of Sheikh Maulana Muhammad Abdullah who was the center of his attention. All kinds of services, including hosting all the guests in the Khanqah, buying food items and carrying out various trips responsibly with Sheikh. This Laborious hard work had been made him to bear different conditions of heat, cold, sun and rain.<sup>13</sup> It is not only difficult to present but it is also difficult for the common man to understand it.

### 3. Became "Sahibe Mujaz o Masnad"

Maulana Mohammad Abdullah, seeing the passion of his special disciple, made him his companion in the pilgrimage and blessed him with more closeness during visiting the Hujaz e Muqadas. It has been said that after he has completed the Naqshbandiyya Mujaddidiyah series of Aamal, Maulana Muhammad Abdullah, after *Asr* prayers on the occasion of Hajj in *Haram Sharif*, gave him four Salasal (1) *Naqshbandīyah Mujaddidia*, (2) *Sehrawurdia* (3) *Chishtia* (4) *Qadriyah*. He also surpassed the caliphate of *Qalandariah*, *Madaria* and *Kubrawiyyah*.<sup>14</sup>

The Khanqah Sirajia was founded by Maulana Abul Sa'd Ahmad Khan and made it one of the best training centers for seekers during his lifetime. The fame of this Khanqah

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<sup>11</sup> Ranjha Muhammad Nazeer, *Dr. Tarikh o Tazkrah Khanqah Sirajiyah Naqshbandiyah Mujaddidiyah*, p 385.

<sup>12</sup> Ranjha Muhammad Nazeer, *Dr. Tarikh o Tazkrah Khanqah Sirajiyah Naqshbandiyah Mujaddidiyah*, p 387.

<sup>13</sup> Allah Wasaya, Moulana, *Tazkrah Khawajah e Khwajgan Hazrat Moulana Khawajah Khan Muhammad*, p 26.

<sup>14</sup> *Naqshbandi*, Nazeer Ahmed, Hafiz, *Hazrat Kram Naqshbandiah*, p 319-320.

spread all over the Islamic world, until Khawaja Khan Muhammad (RA), the third *Sajjada Nasheen* of this center, took this seat. Allama Talut writes in this regard that “Burial took place in the presence of the great caliphs in the general assembly with the consent of the majority of the *Khulafa*, on which Hazrat Khawaja Khan Muhammad (RA) swore allegiance. This Khanqah had become the most powerful and glorious in his period. Then the blessings of Khanqah spread all over the world.”<sup>15</sup>

#### 4. Personal Traits

He was a role model in knowledge, forbearance, asceticism and piety in society. Khawaja Khan Muhammad (RA) characteristics can be presented as under:

##### 4.1 Following the Sunnah of the Rasool Ulaha (PBUH)

Love for the Prophet (PBUH) and following the Sunnah of the Prophet (PBUH) are inseparable. Both these blessings were abundant in Khawaja Khan Muhammad. In this regard, Muhammad Ashfaqullah writes that his heart was full of love for the Holy Prophet. Whenever a Naat was recited in front of him in the Majlis, he would immediately pay attention. Pearls of tears would often float in his eyes at the remembrance of the Holy Prophet. He was anxious to attend Madinah. He used to go for *Hajj Baitullah* every year and try to be in *Madinah Al-Rasool* first. Besides, he was always ready to visit the two holy shrines.<sup>16</sup>

Khawaja Khan Muhammad (RA) was very zealous in following the Sunnah. His deeds and routines were as full as possible following the Sunnah of the Prophet. In every action there is a quest to follow the Sunnah. He used to offer prayers in congregation. Ghulam Yasin his *Khadim Khas* said that one night during the Hajj journey he felt a sigh. When I woke up from sleep, I started wearing sandals on my left foot first to make Hazrat wear sandals. He immediately withdrew his left foot and moved forward to his right.<sup>17</sup> On that day, it became clear to him how following the Sunnah of the Prophet (PBUH) had become his second nature. Even in his letters, the instruction of

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<sup>15</sup> Taloot, Allama, *Hazrat Moulana Muhammad Abdullah*, (Multan: Mahnama Al-Siddique 1956), p 39-41.

<sup>16</sup> Muhammad Ishfaqullah Mujadadi, *Merry Khalil*, p 57.

<sup>17</sup> Allah Wasaya, *Moulana, Tazkrah Khawajah e Khwajgan Hazrat Moulana Khawajah Khan Muhammad*, p 219.

the followers of Sunnah would have been included. Maulana Allah Wasaya writes that I have never seen you gossip for almost forty years. Gossiping is a thing of the past."<sup>18</sup> He was a follower of the Prophet (PBUH) and the crown prince spent his entire life fighting for the honor and dignity of the end of Prophethood and for fighting the tyrannical powers. In this regard, Hafiz Ludhianvi writes, "There are some great personalities whose life is a shining star of the Sunnah of the Prophet (PBUH). Regardless of their appearance, their dress, their way of life, their discourse, in every aspect of life, a glimpse of the biography of the Prophet (PBUH), the imprint of following the Sunnah and following the Lord of the Universe will be seen. Walking figures of religion, examples of asceticism and piety, interpretations of selflessness and love, and sources of growth and guidance for God's creation do not require long speeches and long sermons to guide God's creatures. The color of silence and piety continues to subdue the hearts. Because of them, the bitterness of the hearts is removed, all the impurities of the body and soul are removed from their sight. It seems that a revolution takes place in the life of a human being. Every single moment of their meeting is enough to change the course of life, turn the tide of thoughts and turn to Allah. And purifies thoughts and purifies deeds. This silent education, this grace, this attention is not the destiny of everyone. For this, it is necessary to have the spark of search and sincere demand in the heart. No time has been free from the acceptable and virtuous servants of Allah Almighty. Khawaja Khan Muhammad (RA) is one of such great personalities."<sup>19</sup>

#### **4.2 The Effect of the Companionship (Suhbat)**

His companionship was a wonderful gift of alchemy. Whichever way they turned; human hearts were drawn incessantly. The number of disciples who repented at his hands was, by no means, millions. He brought thousands of human beings out of animal life and knocked on the door of humanity. He was naturally less talkative. He used to give speeches before sitting on the bench. After sitting on the throne, such a heart was blessed, the tongue was always attached to the palate and the heart was filled with remembrance of God. When he used to reward the members of the Majlis with courage and attention in the world of silence, then they would dive into the ocean of knowledge

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<sup>18</sup> Allah Wasaya, *Moulana, Tazkrah Khawajah e Khwajgan Hazrat Moulana Khawajah Khan Muhammad*, p 179.

<sup>19</sup> Hafiz Ludhyanvi, *Mtaei babhaa Faisal Abad Baituladab*, p 119-120.

and reality, and in a moment, they would fill their feet with the precious gems of truthfulness, purity and purification.

Shah Ibn Masood Qureshi writes in his book *Fazal-o-Kamal*: The Emirate is on his shoulders and under his leadership, the caravan of the martyrs of the Aalmi Majlis e Khatm e Nabuwat is going to move very well.<sup>20</sup>

#### **4.3 The Ameer (leader / Head) of *Aalmi Majlis e Tahafuz Khatm e Nabuwat***

Khawaja Khan Muhammad (RA) has been a leading figure in the Movement for the Protection of End of Prophethood in 1953 and 1974. He also endured the hardships of incarceration in Mianwali Jail. On April 19, 1974, he was appointed as the Central Deputy Amir of the Council for the Protection of End of Prophethood.

The 35 years of his leadership are a period of great victories and achievements in this regard. He endured long hardships in this ideal struggle day and night. Under his auspices at home and abroad, the Council for the Protection of the End of Prophethood pursued the tribulation of Qadianism and for this mission he made successive trips around the world, including the United Kingdom, Denmark, Sweden, Mauritius, Norway, Canada, and Spain, France, South Africa, Saudi Arabia, Bangladesh and the United Arab Emirates. He used to attend the annual End of Prophethood Conferences in other countries, including the United Kingdom, even when he was very sick.<sup>21</sup>

During his reign, the name of this council was proposed as “World Council for the Protection of the End of Prophethood (*Aalmi Majlis Tahafuz Khatm e Nabuwat*)”. The chain expanded so rapidly that the whole world resounded with the remembrance of the end of Prophethood. Due to this ordinance, *Qadianis* cannot use Islamic rites. Due to his efforts, the centenary celebrations of Qadianis were banned and *Qadianism* is still being pursued through this platform.

#### **5. Patronage of Madrassas and Religious Parties**

While Khawaja Khan Muhammad (RA) devoted his entire life to the promotion and dissemination of the noble *Naqshbandiyya Mujaddidiya* dynasty and without exaggeration reformed thousands of people, he worked tirelessly for the promotion of Islamic teachings and religious knowledge. He sponsored and encouraged various madrassas in Arabia. Under his supervision, many madrassas continued to progress in the develop-

<sup>20</sup> Shah Ibne Masood Qureshi, *Mah Fazal o Kmal, Swanah Hayat Moulana Fazal Muhammad*, (Noushehra: Alqasim Academy, 1995), p 268.

<sup>21</sup> *Daily Islam*, Rawalpindi, 2 June 2010.

ment of sciences and arts, such as *Darul Uloom Kabirwala*, *Madrasa Furqaniya Rawalpindi*, *Madrasa Qasim-ul-Uloom Faqirwali*, *Madrasa Osmania Workshop Mohalla Rawalpindi*, *Madrasa Sarajia Fort Abbas*, *Darul Uloom Mujaddidiyah Manki Sharif* and *Madrasa Sadia Khanqah Sarajia Kundyana*. He was also a member of the working committee of *Haqqani Darul Uloom Akora Khattak* and presided over the meeting of the famous Constitutional *Shariat* Conference Lahore.<sup>22</sup>

He patronized thousands of religious seminaries, religious parties, and dozens of religious magazines and journals. He had a high taste for writing and reading well and wrote articles in the beginning. He was well acquainted with the secrets and mysteries of literature. He Wrote commentaries, introductions and forewords on various books. Hundreds of sermons and statements on the platform of the *Khatm e Nabuwat*, which have been published in domestic and foreign magazines, such as the case for the book "*Rudad Muqadma Mirzaiya Bahawalpur*, (published 1408 AH, volume 01, p 29-38).<sup>23</sup> *Muqadma Rudad Aalimi Majlis tahaufiz Khatm e Nabuwat* was published and distribute in 1408 AH.<sup>24</sup> Acknowledgment: *Ktab Taskeen ul Sudoor fi Ahwal Al-Mauta fi Al-Barzakh wa Al-Qaboor* by Maulana Muhammad Sarfraz Khan Safdar<sup>25</sup>, Inauguration of the book "*Aina e Qadianiyat*" by Maulana Allah Wasaya.<sup>26</sup> Presidential Sermon on the 27<sup>th</sup> annual *Khatm e Nabuwat* conference Chinot on December 1979.<sup>27</sup> Presidential Sermon on the 29<sup>th</sup> annual *Khatm e Nabuwat* conference Chinot on 1981.<sup>28</sup>

## 6. Maktoobat e Khawja Khan Muhammd (RA)

Khawaja Khan Mohammad in his time gave practical proof of being the trustee of the traditions of *Hazrat Mujaddid Alf-Sani Sheikh Ahmad Farooqi Sirhindi* and his true heir and successor, just as *Hazrat Mujaddid* preached Islam through letters addressed to the rulers In the same way, Khawaja Khan Muhammad (RA) followed in his footsteps and served for the protection of the belief in the end of prophethood through letters and for the propagation of Islam. The following letters are very popular, such as the letter to

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<sup>22</sup> *Mehboob Elahi, Tuhfa Sadia, P 42.*

<sup>23</sup> *Haft Roza Khuddam ul Deen, Lahore: 19 Jan 1979, p 9-14.*

<sup>24</sup> *Naqshbandi, Nazeer Ahmed, Hafiz, Hazrat Kram Naqshbandiah ,p 328-344.*

<sup>25</sup> *Naqshbandi, Nazeer Ahmad, Hafiz, Hazrat Kiram Naqshbandia, 1431 AH, P 328-344.*

<sup>26</sup> *Haft Roza Khatam e Nabuwat, Karachi, 14 August 1998, P 9.*

<sup>27</sup> *Allah Wasaya, Moulana, Tazkrah Khawajah e Khwajgan , P 255-261.*

<sup>28</sup> *Allah Wasaya, Moulana, Tazkrah Khawajah e Khwajgan , P 280-289.*



the President of Pakistan Muhammad Zia-ul-Haq.<sup>29</sup> Bin Baz, letter to His Highness Sheikh Al-Mulk Fahd bin Abdul Aziz King of Saudi Arabia (June 14, 1982), letter to members of the National and Provincial Assembly and Senate (March 22, 1985), letter to members of the National and Provincial Assembly of the Senate (December 2, 1988), under President Ishaq Khan An open letter on the government's fundamentalism.<sup>30</sup> Maktoob Grami on behalf of Saudi ruler Abdullah, arrest of more than 100 Qadianis in Saudi Arabia<sup>31</sup>, Letter on behalf of Chairman Senate Farooq H Naik, Speaker National Assembly Dr. Fehmida Mirza, Law Minister Babar Awan.<sup>32</sup>

In addition to these important letters, he wrote thousands of letters to his followers which have been printed in book form as "*Sahaif-e-Murshidiyah*".

## 7. Maintaining High Standard about Extending "Ijaza"

One of the important attributes of this is that he used to exalt his intercessors from the Khilafah after years of asceticism. In this regard, his standard was very high. There is a general tendency, but in the attributes of Hazrat Baba Ji, this attribute had reached the level of perfection, so he benefited twice some of the subjects from the educational stages of behavioral lessons and still did not give the position of Khilafah. Therefore, the number of his caliphs is much less than the rest of the elders. The number of his caliphs is only sixteen. In this regard, the incident of his son, the current Sajjada Nasheen Khawaja Khalil Ahmad, is astonishing that he always accompanied him in his travels and pilgrimages. The stages were fully settled, but he was not granted the *Khilafah Kharqah*, until after the demise of Khawaja Khan Muhammad (RA) on May 7, 2010, a solemn gathering was held at the Khanqah Sarajia Mosque, in which the five caliphs of Hazrat Maulana Nazar-ur-Rehman In the presence of Maulana Mohibullah, Maulana Abdul Ghafoor, Maulana Gul Habib, Haji Abdul Rashid, all the members of Hazrat's family and intercessors, the five caliphs unanimously granted permission and renewed

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<sup>29</sup> Allah Wasaya, Moulana, Tazkrah Khawajah e Khwajgan , P 247-251.

<sup>30</sup> Haft Roza laulak, 1993, vol. 30, No. 21.

<sup>31</sup> Allah Wasaya, Moulana, Tazkrah Khawajah e Khwajgan Hazrat Moulana Khawajah Khan Muhammad, P 328-331.

<sup>32</sup> Allah Wasaya, Moulana, Tazkrah Khawajah e Khwajgan Hazrat Moulana Khawajah Khan Muhammad, P 334-336.

allegiance to Khawaja Khalil Ahmad.<sup>33</sup> The present Sajjada Nasheen Khawaja Khalil Ahmad took the seat of Markaz Sarajia.

The second distinguishing feature is his quiet temperament. He was even blessed with the habit of attending long meetings of scholars till the end, but he never addressed such public meetings. The meeting would have ended with his prayers. Khan Muhammad (RA) used to say that he who cannot benefit from our silence cannot benefit from our speech.<sup>34</sup>

In this regard, his authorized caliph Maulana Mohibullah, Loralai states that once he visited Jamia Banuri Town and people used to gather in his meetings and people used to visit him in groups and enjoy his company, but he remained silent. Seeing such a situation, one of the members of the audience, expressing surprise at one of his private gatherings, said that these are strange mentors who do not speak a word, then after that when he attended the gathering, with the blessings of the presence of mentor, the hearts of all the participants of the meeting were astonished and the spiritual effect was felt. He also got the answer to his question.

### **8. Self-effacement, tolerance and simplicity**

Khawaja Khan Muhammad (RA) had a perfect degree of forbearance and the attribute of forgiveness. He was not only endowed with good morals but also possessed a beautiful combination of knowledge, grace and sincerity of action. Maulana Aziz-ur-Rehman Jalandhari, moderator of the Aalmi Majlis e Khatm e Nabuwat, says that the Aalmi Majlis e Khatm e Nabuwat staged a peaceful protest against the abduction of Aslam Qureshi. The police spoke on this peaceful protest procession. Khawaja Khan Muhammad (RA) was also present in this procession. Hazrat's leg was sprained due to stampede in the procession. In a state of great distress, *Hazrat* was brought to the office. Before sitting down, he addressed all his companions and said, "Forgive all those who tortured our peaceful procession."<sup>35</sup>

Allah, Almighty, has said in the Qur'an, describing the attributes of His beloved servants.

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<sup>33</sup> Laulak Mahnama, Khwaja Khan no. Biyad Hazrat Khwaja Khan Muhammad, 2010, Aalmi Majlis khatm e Nabuwat Multan, P 579.

<sup>34</sup> Allah Wasaya, Moulana, Tazkrah Khawajah e Khawajgan Hazrat Moulana Khawajah Khan Muhammad, P 334-336.

<sup>35</sup> *Muhammad Hamid Siraj, Hmary Baba Ji, p 243.*

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾<sup>36</sup>

The point is, in light of Allah's instructions, we need to adopt a different style of humility. Man must show humility in all his words and deeds and in silence, because that is the requirement of servitude. In the service of Khawaja Khan Muhammad, there was always a crowd of the needy and they would present their worries in the service of the Prophet and ask for attention and prayers. He would keep an eye on all kinds of political, economic and social conditions of Muslims. It was not his habit to address gatherings, conferences. However, the closing prayer was very simple and careful.

Mushtaq Ghamtalvi writes that *Azan Zuhr* was over when an ordinary old man with a handkerchief on his head, wearing a simple *dhoti*, entered the mosque. After the prayer, all the people sat in a circle and began to recite secretly.<sup>37</sup> Sahibzada Aziz Ahmed showed Maulana Allah Wasaya a ring of a key which was broken and said that the keys of Khawaja Khan Muhammad (RA) should remain in this ring for the rest of his life. In the last few years, he gave the keys to Sahibzada Najeeb Ahmed to open the closet. When the lock of the closet was closed, Najib Ahmed started playing with the ring. When it was twisted, it broke. Khawaja Khan Muhammad (RA) said that he had bought this ring of keys from *Bhayra* during his student days. Stay with him, It will help you understand how you lived his life. It was also told that Hazrat did not keep more than four pairs of clothes throughout his life.<sup>38</sup>

## 9. Disinterest in Material world

Nowadays, unless the disciples make offerings to the *sajjada nasheens* of the monasteries, the disciples cannot attain special closeness. *Urs*, conferences and other prestigious gatherings are organized on various occasions for the promotion of the monastic system, while Khawaja Khan Muhammad (RA) never organized such monthly and annual gatherings in the Khanqah for this purpose. In this regard, Hamid Siraj writes that Khawaja Khan Muhammad (RA) was invited to a religious meeting. Didn't ask, Hazrat said, let's give a speech, didn't ask. He said, "Do you get married?" Not requested Haz-

<sup>36</sup> *Al-Furqan*, 25: 63.

<sup>37</sup> Mushtaq Ghumtalvi, *Suhail, Adabi Mujallah, Nai Nai Basti Lazwal Khazana*, ( Mianwali: Government College Mianwali 1978-79), p 30.

<sup>38</sup> Nazeer Ahmad Ranjha, *Mqamat Khawaja Khwajgan Hazrat Khawaja Khan Muhammad*, ( Rawalpindi: Al-Fateh Publications 2011), P 152.

rat Qari Tayyab said, "Then how does his dry age go?" He said, "It is just like that."<sup>39</sup> He used to distribute the money for the periods for which he received it.

Once Maulana Abdul Sattar Tounsvi visited Khanqah Sirajia. During the conversation, he asked HKhawaja Khan Muhammad, "His circle of followers is very wide. Do you hold annual gatherings? He said, "No." Maulana Tunsuwai asked, do you take annual donations from the disciples? He said no. Maulana Tounsvi said that something will happen in the end? Khawaja Khan Muhammad (RA)said, "Everything is happening on the trust of Allah." Maulana Tunsuwai was astonished at this and said: "We have not seen such trust anywhere and this is the reality. Then we should also considers you as our leader."<sup>40</sup>

### 10. Openhandedness

Khawaja Khan Muhammad (RA) was a great figure of Generosity. He kept an eye on his relatives and secretly helped them accordingly. He used to put the gift under his pillow and keep a separate envelope for it. He gave them all without counting. In the same way, some business conditions of his special disciple Haji Sufi Muhammad Riaz-ul-Hassan Gangohi deteriorated and he was going through severe hardships.<sup>41</sup> During this time, Khawaja *Sahib* bestowed many blessings on him at different times and also blessed him with prayers.

One day, friends from Sargodha took the oath of allegiance at the hands of Khawaja Khan Muhammad (RA) in the mosque of Khanqah Sirajia. Meanwhile, addressing Rana Abdul Rauf, he said, "You were Qadri. After swearing allegiance in the Qadri chain, you have now become Naqshbandi. Later, Rana Abdul Rauf started reciting Naat in his *Hujra Sharif*." Meanwhile, tears flowed from the eyes of Hazrat Khawaja. When the Naat was over, he gave a prayer rug and dates as a gift to Rana Abdul Raouf and then ordered the audience to drink *Zamzam* water. Rana Abdul Rauf expressed his desire to

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<sup>39</sup> Muhammad Hamid Siraj, *Hmary Baba Ji*, p 240.

<sup>40</sup> Nazeer Ahmad Ranjha, *Mqamat Khawaja Khwajgan Hazrat Khawaja Khan Muhammad*, p 137.

<sup>41</sup> Ranjha Muhammad Nazeer, *Dr. Tarikh o Tazkrah Khanqah Sirajiyah Naqshbandiyah Muja-didiyah*, p 458.

visit the blessed body of the Holy Prophet (PBUH). He ordered to visit *Muay Mubarak*. The members of the Majlis were delighted with the visit of *Muay Mubarak*.<sup>42</sup>

### 11. Khawaja Khan Muhammad (RA) Services for the Transformation of Society

Personality of Khawaja Khan Muhammad (RA) was a role model for the people. Like other monasteries, he not only practiced self-purification, but also worked scientifically, religiously, intellectually, politically and spiritually and prepared Rijals. Interestingly, it all happened quietly. No noise or commotion was ever seen in Khanqah Sharif. He created the attitudes of the people. It is very surprising to see that a man sitting in the villages of Kundyan did so much work with very limited resources that even a group of people might not be able to do so much work together. He loved his disciples and relatives very much and called them his companions. He also had a degree of administrative ability, which was passed on to his descendants. He has prepared rijals for Pakistani society for different fields, which are as follows:

The people trained by him in the field of self-purification were his role models. The names of his great caliphs are as follows: (1) Maulana Nazar-ur-Rehman, Raiwind (2) Maulana Ghous Hazarawi (3) Maulana Anzar Shah Kashmiri (4) Mufti Ahmad Saeed (5) Hazrat Hafiz Ahmad Saeed, Bhakkar (6) Maulana Mahboob Elahi (7) Maulana Ahmad Din, Dadar Kalan, Sahiwal (8) Maulana Ahmad Raza Khan Bajnoori (9) Maulana Ghulam Muhammad, Jhang (10) Maulana Ghulam Ali, Khushab (11) Maulana Abdul Ghafoor, Taxila (12) Maulana Muhibullah, Loralai (13) Maulana Gul Habib, Loralai (14) Haji Abdul Rashid, Rahim Yar Khan (15) Hafiz Qutbuddin, Sahiwal (16) Master Muhammad Shadi Khan, Gujranwala.<sup>43</sup>

- a) In the field of the Khatam e Nabuwat, the former Amir of the *Aalimi Majlis e Khatm e Nabuwat*, Maulana Abdul Razzaq Sikandar, and the late Amir Sahibzada Maulana Aziz Ahmad in the field of administration are prepared by him.
- b) In the same way, many of the preachers of the Khatam e Nabuwat have benefited from him.
- c) Maulana Nazar-ur-Rehman Ameer Tablighi Jamaat, Pakistan is also his authorized caliph in the field of da'wah and preaching.

<sup>42</sup> Nazeer Ahmad Ranjha, *Mqamat Khawaja Khwajgan Hazrat Khawaja Khan Muhammad*, p 145-146.

<sup>43</sup> Ranjha Muhammad Nazeer, Dr. Tarikh o Tazkrah Khanqah Sirajiyah Naqshbandiyah Mujadidiyah, P 401-402.

- d) With regard to madrassas, Madrasa Arabia Sa'diya was run under his personal supervision, from which hundreds of scholars and security guards are being born. Besides, he also patronized thousands of madrassas.
- e) He always patronized the *Jamiat Ulema-e-Islam* and remained its patron. Maulana Fazlur Rehman and others are running the program suggested by him.
- f) Dr. Nazeer Ahmad Ranjha (Khalifa Mujaz Khawaja Khalil Ahmed ) devoted his all life after retirement for this Khanqah and Hazrts Mission. He translated the letters of Imam Rabbani from Persian into Urdu in the order of him and other work.
- g) There is also a large library of Khanqah Serajiya called "Sa'diya Library", which is open to the general public and special people. The administration always strives to ensure this. The library contains rare books and manuscripts, which may not be found in other major libraries in Pakistan.
- h) Another feature of Khanqah Serajiya is the special arrangement of Qiyam-ul-Layl and Mujahidah here in Ramadan Sharif. Every ten nights a Qari recites the Holy Quran in Taraweeh. Then the next Taraweeh, then the Taraweeh prayer ends near the time of Sehri, then the seekers perform Tahajjud and Fajr prayers by fasting. This is followed by the recitation of Khawajagan, Dars Shamail Tirmidhi and then the Ishraq prayer. Gets In the last decade, there is a good deal of worship. Salkins from all over Pakistan come here to perform I'tikaf and the lucky ones are allowed to sit for I'tikaf.

He has always patronized the *Jamiat Ulema-e-Islam* Pakistan (JUI-F) to use the country's prevailing system for the collective domination of Islam politically, but he himself has never participated in the national elections or his family members. He did not allow it and did not want to take any political advantage.

He was not only a recluse but also a very influential person in terms of knowledge, practice, social and reform. People would have benefited a lot from his meeting despite the silence. He was very generous. This generosity took place not only in wealth but also in knowledge, growth and guidance. A large number of seekers from Pakistan and all over the world followed the lessons of the *Naqshbandiyya Mujaddidiya* dynasty, but his behavior met the high standards of the Khilafah. Only 16 comrades received the award. Allah Almighty had a great influence in his sermons and advice. He was a respondent to the invitations. His instructive examples were a beacon for monastic worshipers in particular and for all Muslims in general.

He adopted an unconventional style of influence. He was well aware that the general essentials and duties of religion are clear to almost all Muslims. He adopted practical maturity, piety, and the continuity of the Divine Presence as the cause of the reformation of the situation. Thus, he broke the intellectual stalemate of the religious schools and created in them the effects of practical training, purity of heart, spiritual asceticism, religious fervor, prophetic politics and modern insight. On the other hand, practical hypocrisy of political elders through his voluntary religious services and selfless sacrifices, he tried to bring the people to the right path and also influenced the people through dhikr meetings, strong character and religious perseverance.

At the same time, he removed the monastic method of da'wah from the method of abstract methods and methods, in which the promotion and organization of Shari'ah sciences, the desire and importance of reforming society and the collective tendency of full adherence to the Sunnah of his contemporary scholars and reformers. Together, he highlighted and raised the awareness of unity and harmony in the Muslim Ummah, so many of the monasteries adopted his style of collective reform in the political, intellectual, spiritual and protection of the end of Prophethood, such as in Rawalpindi. Maulana Aziz-ur-Rehman. Hazarawi, Hafiz Zulfiqar Naqshbandi, Founder of *Mohad-ul-Faqir*, Jhang and Sajjada Nasheen of various other monasteries.

Similarly, madrassas have been established along with most of the Khanqahs in Pakistan for educational services, such as Khanqah Musazai Sharif, Khanqah Pir Swag Sharif, Karor Lal Eason, Khanqah Sultan Bahoo, Khanqah Sadria, Haripur and Bhayrah Sharif, one in Sargodha, where new University is functioning. The recent support of Sajjada Nasheen of Golra Sharif and Sial Sharif by Quaid-e-Tehreek Labeek or Rasoolullah (Allama Khadim Hussain Rizvi) is also a link in the same chain.

## 12. Death

Due to his illness, he was undergoing treatment at *Sial Clinic* near *Ghanta Ghar* in Multan. He passed away on Wednesday, 20th *Jamadi-ul-Awla* 1431, according to 5th May, 2010 at 8:15 pm, at the age of 94, from *Dar-e-Fani* to *Dar-e-Abdi*.<sup>44</sup> He was buried in the cemetery with his elders.

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<sup>44</sup> Ranjha Muhammad Nazeer, *Dr. Tarikh o Tazkrah Khanqah Sirajiyah Naqshbandiyah Mujaddidiyah*, p 463.

**Summary**

Khawaja Khan Muhammad (RA) was the third in line among the custodians of Khanqah Serajiya. He carried out the responsibility of effecting self-purification among seekers. He remained engaged in reforming the people spiritually for almost fifty-six years. Most of the people in his circle of pupils were scholars, even including his teachers. He was a great Muslim Sufi, scholar, pious and mujahid of Khatm e Nabuwat. His approach for purification was different from that of Muslim Sufis of other Sufi Circles.

He never arranged annual Urs ceremonies at the khanqah nor did he adopt the style of customary long speeches. His mode of purification was silence drenched in the remembrance of Allah. Despite the crowded gatherings at the khanqah, silence prevailed at the khanqah. The people received his blessings in the same silence. He was a great man of his time, from whom the non-Arabs and the Arabs also benefited spiritually. It is a miracle of Khan Muhammad (RA) that khanqah Serajiya is still standing on the same method. This khanqah is a great center of intellectual, scientific, political and spiritual reformation for all.

**The Results / Findings**

The following conclusions emerge from this article:

1. Personality of Khawaja Khan Muhammad (RA) was a standard for the people in religious, political and spiritual terms. He was a very influential person in terms of reforms in the field of knowledge and practice
2. He devoted fifty-six years for social and religious reforms.
3. In order to exhort the ministers and rulers for the betterment of the society, he adopted a series of letters in the style of Sheikh Ahmad Farooqi.
4. He always patronized madrassas and religious parties.
5. In order to protect the belief in the Khatm e Nabuwat, he took a practical step in the field of politics and played a leading role.