

Ḥadhrat Mianji Nūr Muḥammad Sāhib (Rahmatullahi Alayhi)

He was born in 1201 Hijri. His hometown is Jhanjhānah. His father's name was Sayyid Jamal Muhammad Alawi. He is of the children of Ḥadhrat Shah Abdul Razzāq Jhanjhanawi. He is by birth an Alawi (descendant of Sayyidunā Ali @). In the ninth ancestral link, Ḥadhrat Mianji's lineage links up with Shah Abdul Razzāq (r.a). He acquired the Nisbah of Tareeqat from Ḥadhrat Shah Abdul Raheem (r.a). He took utmost care to conceal his spiritual state. He had occupied himself with teaching the Qurān Shareef to children in the town of Lohāri that is near to Tāna-Bhawan.

His obedience to the Sunnah was of a very lofty degree. For 30 years he never missed the Takbīr al-Ūla of any Ṣalāh with Jamāt. His extreme concealment did not permit anyone to know of his excellences. It was a dream of Ḥadhrat Ḥāji Imdādullah (r.a) that eventually revealed Ḥadhrat Mianji's elevated status. Ḥadhrat Ḥāji Imdādullah Sāhib in his quest for a Sheikh was extremely restless. This will be explained in detail later. During this time, he saw Rasūlullah +.

But on account of extreme awe, he was unable to advance a step. Ḥadhrat Ḥāji Sāhib's grandfather, Mullah Bulaqi arrived. Taking Ḥāji Sāhib's hand, he propelled him (Ḥāji Sāhib) to Rasūlullah +. Nabi + took the hand of Ḥāji Sāhib and placed it in the hand of Sheikhul Mashāikh Ḥadhrat Mianji (r.a).

Since he had no awareness of Ḥadhrat Mianji, he was completely baffled after the dream. Who is this buzrug (pious person)? Where can he be found? These were some of the perplexing issues for Ḥadhrat Ḥāji Sāhib. Several years passed in this condition of bewilderment and extreme agitation.

When Ḥadhrat Ḥāji Imdādullah's Ustād, Ḥadhrat Maulānā Qalandar (r.a) observed this restlessness, he advised Ḥāji Sāhib to go to Lohāri and meet with Ḥadhrat Mianji. "Perhaps your restlessness will decrease", he said. On receiving this guidance from his Ustād, Ḥadhrat Ḥāji Sāhib did not delay for a single moment. He set off on foot immediately for Lohāri. Restlessness and enthusiasm impelled him on with such force that his feet became blistered.

Finally, he reached Lohāri and went to meet Ḥadhrat Mianji Sāhib (r.a). As his gaze fell on the auspicious face of his future spiritual mentor, the image he saw years ago in his dream stood before him. He had finally reached the end of his long quest.

Ḥāji Imdādullah Sāhib immediately fell at the feet of Ḥadhrat Mianji (r.a) who simultaneously lifted Ḥāji Sāhib's head. Embracing him, he said: "Have you complete confidence in your dream?" This very first Karāmāt of Ḥadhrat Mianji (r.a) further solidified the conviction of Ḥāji Imdādullah (r.a).

Ḥadhrat Mianji's Murshid (spiritual mentor) was Ḥadhrat Shah Abdul Raheem (r.a) who had made Bay'ah of Jihad at the hands of Ḥadhrat Sayyid Ahmad Shaheed (r.a). He had sent a messenger to bring

Ḥadhrat Mianji to make Bay'ah with Ḥadhrat Sayyid Ahmad (r.a). When the messenger arrived in Jhanjhānah, Ḥadhrat Mianji was holding the reins of his horse in his hand and giving water to it. When the message was delivered, a kayfiyyah settled over Ḥadhrat Mianji. The horse too was affected by this kayfiyyah so much that it began rolling.

In response to the message, Ḥadhrat Mianji went to Sahāranpūr and linked up with Ḥadhrat Sayyid Sāhib's caravan. When he reached Balakot in Punjab, Ḥadhrat Sayyid Ahmad Shaheed and Shah Abdul Raheem (r.a) instructed him to return to Lohāri. In compliance with their instruction, he returned to Lohāri and settled down permanently.

Ḥadhrat Ḥāji Imdādullah narrates that Ḥadhrat Mianji once after Jumuah Ṣalāh was giving people some Nasīhah. People thinking that he was about to leave this world for the Ākhirah were much grieved and they even displayed their sadness. Conveying their feeling, they said to Ḥadhrat: "We thought that in our homes we had a treasure to benefit from whenever we desired."

Ḥadhrat responded: "In the homes you have with you many of my friends. Consider them as my representatives."

Ḥadhrat Mianji had appointed Hafiz Muhammad Zāmin his Khalīfah at a public gathering and by implication others too were appointed. After a short while, Ḥadhrat Mianji Sāhib became ill. He instructed his associates to take him to his hometown, Jhanjhānah. Ḥāji Imdādullah continues: "When the cart in which he was journeying reached Tāna-Bhawan, it was halted near the Masjid. I too was present. Ḥadhrat said: 'You are single while Hafiz Zāmin Sāhib and Sheikh Muhammad Sāhib have families. It was my intention to impose Mujāhadah and difficulty on you, but there is no escape from the Will of Allah Ta'ala. The call for the Journey of Ākhirah has arrived. " When Ḥadhrat was speaking, I was leaning against the cart and crying. Consoling me, Ḥadhrat said: 'The Faqīr does not die. He is simply transformed from one abode to another. The same benefit which was experienced during the Faqīr's physical life will be acquired after his demise."

Finally, Ḥadhrat Mianji (Raḥimahullah) died at the age of 58 on Friday, 4th Ramaḍān Mubārak 1259 Hījri. In terms of his Wasiyyah he was buried in the field of Imām Nāsiruddeen Mahmud Shaheed Sabzwaari.

Once a Sāhib al-Kashf who came to Jhanjhānah visited the grave of Ḥadhrat Mianji. Afterwards he commented: "Alas! Some Zaalim (inconsiderate) has buried him near to Ḥadhrat Sayyid Maḥmūd. Because of respect, he is withholding his Anwār (rays of spiritual illumination). If he had been buried in a desolate place, the world would have glittered with his Anwār. If there was not the danger of Fitnah (strife), I would have exhumed him and buried him elsewhere so that all could benefit."

Some people had intended to raise the height of the grave. However, in a dream he forbade them, saying that to do so is in conflict with the Sunnah.

1. Ḥadhrat Hāji Nūr Muhammad Sāhib once left Lohāri and came to Jhanjhānah because some individuals of Lohāri had displeased him on some issue. After Ḥadhrat had left Lohāri, a series of fires, one after the other, raged through the different neighbourhood of the town. These individuals realised that the cause of this calamity was the displeasure of Ḥadhrat Mianji. They came to Jhanjhānah and after considerable pleadings; they brought Ḥadhrat back to Lohāri. After Ḥadhrat's return, there never again was a fire.

After sometime, someone enquired from Ḥadhrat the reason for the fires after he had left. Ḥadhrat said: "The only thing I know is that occasionally on account of my love for Lohāri, I would think of its neighbourhood."

2. Once, a farm caught fire. The farmer ran in consternation to Ḥadhrat and related what had happened. Ḥadhrat removed his Topi from his head and gave it to the farmer, saying, "Make haste and throw it into the fire." The farmer ran back to his farm and threw the Topi into the raging fire, which immediately subsided.
3. Whenever Ḥadhrat Mianji would go to the market place, all the traders would stand in respect. Once, a non-Muslim objected to this. He convinced the traders to discard this practice and they agreed. Sometime thereafter, when Ḥadhrat Mianji came to the market place the non-Muslim too was present. Surprisingly, the non-Muslim was the first one to stand up in respect. All the other traders did likewise as usual. After Ḥadhrat left, the traders questioned the non-Muslim objector. He said: "I was helpless. I had no option other than to stand. When Ḥadhrat came, it seemed as if an invisible force had caught hold of my ears and commanded me to stand."
4. Once, a very prominent Sadhu (Hindu priest) was Ḥadhrat Mianji's guest. As he was departing, he said: "Mianji, in my bag is an elixir. Take it. It seems as if you are lacking in funds." (Elixir of Alchemy is a substance that transforms base metals into gold) Ḥadhrat Mianji refusing to accept said that he had no use for it. The Sadhu again insisted, but Ḥadhrat refused. When he insisted for a third time, Ḥadhrat picked up a stone, flung it against the wall in front of them, and said to the Sadhu, "Look!" When the Sadhu looked, he stared in astonishment as the entire wall had turned into gold. The Sadhu commented: "Mianji, truly you don't need it."
5. Ḥadhrat Sheikhul Islām, Ḥadhrat Maulana Husain Aḥmad Madani (r.a) said that the same kayfiyyah (spiritual state) which constrained Mansūr al-Hallāj to proclaim: "Anal Haqq" (I am The Truth, i.e. Allah) prevailed for six months on Ḥadhrat Mianji (r.a). However, no one knew of this. He restrained himself admirably and continued with his teaching.

6. Either Ḥadhrat Maulana Rashid Ahmad Gangohi or Ḥadhrat Maulana Ashraf Ali Thanwi (r.a) narrated that someone informed Ḥadhrat Mianji of a man who had an exceptionally beautiful voice. The informer suggested to Ḥadhrat to sometimes listen to a Nasheed sung by this person. Ḥadhrat Mianji said: "Sometimes people ask me to be the Imām. On the question of singing even without the accompaniment of musical instruments, there is a difference of opinions. Further, it is negating caution to listen to it. Therefore, I shall not listen to it."

After narrating this episode, Ḥadhrat Thanwi commented: "This indicates the degree of his respect and regard for the post of Imāmat. He abstains from even an Ikhtilāf (an act which some say is permissible and others say is not permissible). This was a pure Sufi who cared so much for the Shariah."

7. Ḥadhrat Mianji Nr Muhammad would occasionally visit a certain place. In this place was a family whose land was expropriated. The family was contesting the action in a bid to reclaim the land. They came to Ḥadhrat Mianji for Dua in this regard. Ḥadhrat said: "My Ḥāji (i.e. Ḥāji Imdādullah) finds it difficult to sit here. Build for him a veranda here. I shall make dua."

They promised to build the veranda. The matter was heard in court at Ilāhabād. The family was successful and the land was restored to them. A special letter of the authorities conveyed the outcome of their application to them. In happiness, they informed Ḥadhrat Mianji who said: "Do you also remember your promise?"

They said that they could afford only half the cost of the veranda. Ḥadhrat Mianji commented: "Very well, even if it is half." Soon thereafter came the following official notification from Ilāhabād: "The expropriation will be reinstated after the death of the owner." They hastened to Ḥadhrat with this news. Ḥadhrat said: "After all, you, yourselves, have halved it. Now, what can I do?"

His Khulafāh

Ḥadhrat Mianji was a fountainhead of spiritual benefits and divine knowledge. The fact that his system of Tarbiyah (spiritual and moral training) was exceptionally lofty and most effective, can be ascertained from the fact that the spiritual pedestal of his Khulafāh are of such elevated status that each one of them constituted a star of spiritual guidance in their time.

The following are the names of these illustrious Khulafāh of Ḥadhrat Mianji:

- Ḥāji Imdādullah Muhājir Makki Sāhib (r.a)

- Ҳадҳрат Ҳафиз Муҳаммад Зāмин Шаҳеед Сāҳиб (r.a)
- Ҳадҳрат Маулана Шейх Муҳаммад Фарҳи Тҳāнви Сāҳиб (r.a)
- Ҳадҳрат Шейр Муҳаммад Хан Лохāри Сāҳиб (r.a)
- Ҳадҳрат Саййид Муҳаммад Амир Жанҷҳāнawi Сāҳиб (r.a)
- Ҳадҳрат Баркат Али Шах Сāҳиб (r.a)