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From Jalandhar (India) to Multan (Pakistan): Establishment of Jamia Khair ul Madaris, 1931-1951

Abstract

Multan's social, political and economic growth not only supported migration influx but also attracted learned intellectuals for settlement after partition. One such example was Maulana Khair Muhammad who migrated from Jalandhar to Multan in 1947 with his madrasa Khair ul Madaris. Maulana Khair Muhammad and Jamia Khair ul Madaris became a key role player in preaching and teaching Dar ul Uloom Deoband's message in Pakistan after 1947.

Maulana Khair Muhammad and Jamia Khair ul Madaris continued serving Multan, its people and Pakistan in various capacities since 1947. This article will provide details of birth and rise of Jamia Khair ul Madaris in colonial India and bring forth the circumstances in which a Deobandi madrasa moved from colonial India to Pakistan after partition in 1947. This will also explain how this madrasa came to Multan and how Maulana Khair Muhammad became patron and preacher of a Deobandi madrasa in South Punjab of Pakistan. This article will further explain how Khair ul Madaris was established in Multan amid prevalent Sufi shrines hegemony and practices and continued to grow in this environment. In a society, such as postcolonial Pakistan, faced with dramatic educational and strategic instructional transformations after the partition, Khair ul Madaris was able to showcase itself as a different religious institution as well imparting education in other subjects too.

Keywords- Maulana Khair Muhammad, Darul Aloom, Madaris, Deobandi.

Introduction

Dar ul Uloom was started as a small Arabi school in Masjid-e-Chatta which was later on shifted to the present site and transformed into Dar ul Uloom, Deoband.¹ Masjid-e-Chatta was also abode of the notable great sufi Hazrat Baba Farid Ganj-e-Shakar for his meditation.² Maulana Muhammad Qasim Nanautavi and Maulana Rashid Ahmad Gangohi laid the foundations of Dar ul Uloom Deoband.³ Maulana Mehmood ul Hasan was the first student of madrasa and first teacher was Mullah Mehmood.⁴ Haji Abid Hussain collected funds for the first time for madrasa and the strength of the students in the first year was 78.⁵ Maulana Nanautavi was not content with establishing a madrasa at Deoband but he also wanted other Muslims to start such madrasas at different places to create a network of madrasas throughout India. His initiative, untiring effort and energy

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resulted soon in opening of new madrasas at Saharanpur, Muradabad and Nagina (Bijnore) and other places in Western U.P. Mazahir ul Uloom of Saharanpur and Qasim ul Uloom of Muradabad always looked towards Deoband for inspiration and developments.

In a short span of time Dar ul Uloom Deoband became a great seat of learning in the Subcontinent, attracting students from all over India and even from outside. A network of madrasas also opened all over India on this pattern preserving and preaching the ideals of Dar ul Uloom Deoband. The curriculum adopted for madrasahs was largely based on Dars-i- Nizami with slight modifications. The founders of Deoband laid emphasis on the study of Quran and Hadith and other transmitted sciences on the pattern of the syllabus adopted by Shah Waliullah in the Madrasa Rahimiyah.

Dar ul Uloom Deoband and its Principles for Madrasa Establishments

From the 1870s the number of Deoband madrasas in northern India continued to grow. By 1880 there were roughly 12-15 madrasas that identified themselves as Deobandi and by the end of the century the number increased. The influence of the Deobandi brand of Islam was reaching as distant as Chittagong to the east, Madras to the south and Peshawar to the west.⁶ Although the Deobandi madrasas had reached into modern day Pakistan with the Partition of India, the numbers remained low but continued to grow with passage of time. Maulana Nanautavi identified the following principles and guidelines for maintaining the integrity of the Dar ul Uloom approach in education.

1. Madrasa leaders should always pursue the ways and means to increase the donations and encourage those around them to do the same.
2. Madrasa leaders should always try to carry on giving food to increase their numbers.
3. Madrasa leaders should always put the needs of madrasa before their own personal needs. All important madrasa related decisions must be taken in consultation with *Muhtamim* (Rector/Vice Chancellor). Failure to carry all stakeholders on board will make the madrasa weak.
4. Instructors in the madrasa should carry out similar view to that of the Dar ul Uloom objectives. Instructors should not be jealous of other fellow instructors, not egoistic and should not pursue individual agendas. Allah forbidding, if this persists, the madrasa will fail.
5. Teaching materials which are proposed for the given year should be prepared before hand otherwise madrasa will not flourish. If madrasa has a large student body and poorly proposed agenda, the madrasa will ultimately fail.
6. The madrasa should remain self sufficient with regard to funding. If this not possible, the madrasa can remain open to donations, but must be very selective with regard to whom they are taken from.
7. The share of government and the rich also seems dangerous.

8. The donations from those who do not wish name and fame are blissful. Good intention of the donor is a cause of establishment for the madrasa.⁷

These principles laid out by Maulana Nanautavi further supported and helped the growth of Deobandi Islam in India. While looking into these principles Maulana Nanautavi's foresight can be seen that he advised Ulema to stay away from political influence and also to be watchful of their own personal desire and wishes becoming hindrances to the growth and development of madrasas. With the spreading of the Deoband ideals of Dar ul Uloom, he identified geography and individual instructors as having the potential to sway the madrasa network from its core values. One important theme was giving free food to students which has major attraction for poor. This is an early indicator that Deoband madrasa network was focused on catering for the underprivileged. The other important theme principal was staying away from the government and distance from the government input in the madrasa. Maulana Nanautavi intention was purity and keeping Deoband brand of Islam on track of imparting quality education.

There were divisions among Deobandi leadership on the issue of going British occupation of India. The division was on creation of a separate Muslim state and shift into the new dominions of independent states created after the partition. The division led to an alliance of three individuals who disassociated themselves from the Indian National Congress and anti colonial stance in India; Ashraf Ali Thanvi and his disciples Maulana Shabbir Ahmad Usmani and Maulana Zafar Ahmad Usmani.⁸ In 1945 the Usmanis formed their own political group, Jamiat Ulema-i-Islam (JUI) and campaigned vigorously for the establishment of Pakistan.⁹ After the establishment of Pakistan in 1947, the JUI remained focused on the intent to shape Pakistan into an Islamic state. With the Deoband background and history formed in an anti colonial stance, JUI maintained these efforts at their forefront throughout the next decade. With the doors now open to Pakistan for Indian Muslims, an influx took place and thus an expansion of Deoband madrasa network. Noteworthy madrasas such as Dar ul Uloom, Karachi, Jamia Uloom ul Islamia in Binori Town, Khair ul Madaris in Multan, Dar ul Uloom Haqqania, Akora Khattak and Jamia Ashrafia in Lahore were established soon after the partition by Deobandi scholars who migrated to Pakistan.¹⁰ Madrasas of various sects continued to expand throughout Pakistan and new business opportunities offered greater contributions to the emerging madrasas throughout Pakistan.

Social, political and economic growth of colonial cities like Multan not only supported migration influx but also attracted learned intellectuals for settlement after partition. One such example was Maulana Khair Muhammad who migrated from Jalandhar to Multan in 1947. Before partition, Maulana Khair Muhammad had been running Jamia Khair ul Madaris in Jalandhar since 1931 but after partition and migration he re-established Jamia Khair ul Madaris in Multan, Pakistan. Khair ul Madaris was true representative of Deoband teachings and philosophy. Khair ul Madaris was pivotal player in bringing Deoband legacy to the South Punjab in Pakistan. It was started initially at Hussain Agahi road but it was temporary place and arrangement. The inspector of Schools Multan Qazi Abdur Rehman helped in land allocation for madrasa at Gayan Thala where it has grown since 1947.¹¹ Madrasa was reopened in October 1947 for imparting religious

education and started *Dars-i-Nizami* in addition to a female madrasa and a primary school catering the students from Punjab, N.W.F.P., Balochistan, Makran, Burma, Bengal and Afghanistan.¹²

Maulana Khair Muhammad Jalandhari: A Brief Life Sketch

Maulana Khair Muhammad Jalandhari born to Elahi Bakhsh in 1895 in tehsil Nakodar, District Jalandhar.¹³ He was seven when his family migrated to Chak No. 252/GB, Faisalabad and Maulana Khair Muhammad started learning Quran but family moved back to Umar wal bala in Nakodar and Maulana completed eighteen parts of Quran from Mian Imam Din.¹⁴ Maulana Khair Muhammad completed Quran from his maternal uncle Shah Muhammad at the age of ten.¹⁵ Maulana Khair Muhammad in 1905, at the age of twelve, went to madrasa Rasheedia in Nakodar, Jalandhar.¹⁶ He studied initial Persian books there and this was the same year in which Deobandi scholar Maulana Rasheed Ahmad Gangohi died.

Later on Maulana Khair Muhammad continued his education at Madrasa Arabi Raipur Gojran under the supervision of Maulana Fazal Ahmed* and Maulana Hafiz Mufti Faqir Ullah Raipuri** who came from Deoband.¹⁷ Than he was admitted to Madrasa Sabria Raipur Gojran under the tutorship of Maulana Fazal Ahmed and continued in same madrasa till 1909 studying books of logic, jurisprudence and grammar. Maulana also stayed for sometime at Maulana Sultan Ahmad Ganjvi's place in Gujrat for learning books.¹⁸ Maulana Khair Muhammad stayed for three years under the able guidance of Maulana Ghulam Nabi Sarhadi***, Maulana Karim Bakhsh Punjabi**** and Maulana Mohyyiudin Ahmed***** at Madrasa Manba ul Uloom Galowti, Bulandshahr in 1910 for learning *fiqh*, *Asul fiqh*, logic and philosophy.¹⁹ This was the same year when Maulana Khair Muhammad met Maulana Ashraf Ali Thanvi for the first time while visiting Deoband.²⁰

Maulana Khair Muhammad went to Madrasa Ishat ul Uloom Bareilly in 1913 for registering himself for *dars-e-nizami*.²¹ The teachers who taught him at Bareilly include Maulana Muhammad Yasin*****, Maulana Abdur Rehman Sultanpuri*****, Maulana Sultan Ahmed Bareli***** and Maulana Sultan Ahmed Peshawari*****.²² During student life in 1914, Maulana Khair Muhammad started teaching some books at Madrasa Ishat ul Uloom Bareilly and his monthly stipend started from 2 rupees per month and rose up to 8 rupees.²³ In 1917, the annual *dastarbandi* of Madrasa Ishat ul Uloom Bareilly was held and Maulana Hafiz Muhammad Ahmed Qasmi *mohtamim* of Dar ul Uloom Deoband distributed degrees and certificates to the graduates as chief guest of the ceremony and Maulana Khair Muhammad was one of the graduates in this year.²⁴

The hagiographer of Maulana Khair Muhammad has tried to explain that he was a devout Deobandi scholar. Initially Jalandhar became home of Khair ul Madaris and after partition it was relocated in Multan, Pakistan. Over the course of the following decades, this Deobandi institution in Pakistan transformed the landscape of Islamic learning in its locale of Multan where *sufi* traditions and shrine culture was in vogue. Slowly and gradually Maulana Khair Muhammad created a web of networking and connections throughout Pakistan through its

students, graduates and alumnus who came from different corners of the country and world to attend this madrasa.

Sufi Discipleship: Influence of Maulana Ashraf Ali Thanvi

Maulana Khair Muhammad was disciple of Hafiz Muhammad Saleh and after the death of Hafiz Saleh in 1920,²⁵ Khair Muhammad took oath of allegiance (bai't) at the hands of Maulana Ashraf Ai Thanvi in July 1925.²⁶ Maulana Khair Muhammad first listened the lecture of Thanvi in Meerut in 1911 where other leading scholars including Maulana Ubaid Ullah Sindhi, Maulana Mahmud ul Hassan, Maulana Shah Abdur Rahim Raipuri, Maulana Syed Murtaza Hassan, Maulana Shabbir Ahmad Usmani and Maulana Muhammad Ibrahim Dehalvi were also present.²⁷ The initial correspondence was through letters and Maulana Khair Muhammad was also one of the disciples of Khanqah Imdadia Ashrafia Thana Bhavan onwards and Khair Muhammad was allowed to bring people in all four leading *silsilas of Chishtia, Naqshabandia, Qadria and Suhrwardia* by Thanvi. Maulana Khair Muhammad was offered administrative responsibility on the recommendation and advice of Maulana Shah Abdur Rahim Raipuri in October 1926. After the offer of *Nazim Talimat* at Madrasa Faiz Muhammad Jalandhari, Khair Muhammad visited Thana Bhavan for seeking the guidance of Maulana Thanvi.²⁸ Maulana Khair Muhammad sought regular advice of his mentor Maulana Thanvi on all the issues and matters. Maulana Khair Muhammad served Madrasa Faiz Muhammad Jalandhari till December 1930. On Maulana Thanvi's advice and recommendation Khair ul Madaris was established in 1931 after the closure of Madrasa Faiz Muhammad Jalandhari. Maulana Ashraf Ali Thanvi visited Lahore in 1938 for his treatment and this was also Thanvi's visit to Jalandhar and Khair ul Madaris on the request of Maulana Khair Muhammad. Maulana Thanvi arrived on May 11, 1938 and stayed for one night at Khair ul Madaris in Jalandhar, Maulana Thanvi left for Saharanpur on May 12, 1938.²⁹ Maulana Khair Muhammad visited Thana Bhavan first time in May 1924 and these visits continued till the death of Maulana Thanvi in 1943. Maulana Khair Muhammad last time visited Thana Bhavan on July 21, 1943.³⁰ The influence and impressions of Maulana Ashraf Ali Thanvi shaped the personality of Khair Muhammad slowly and gradually since 1924 when they met for first time. Maulana Khair Muhammad visited Khanqah Imdadia Ashrafia Thana Bhavan nineteen times³¹ in two decades time to meet his mentor.

Sowing the Seed: Madrasa Khair ul Madaris in Jalandhar (1931-1947)

It was Maulana Ashraf Ali Thanvi who suggested that Khair Muhammad should open a new madrasa with the name of Khair ul Madaris. Khair ul Madaris opened on March 9, 1931 in the Alamgiri Mosque, Attari Bazar, Jalandhar.³² Maulana Ashraf Ali Thanvi suggested that it is better to open and start madrasa in city than village. Maulana Ashraf Ali Thanvi also suggested the name of madrasa as "Khair ul Madaris".³³ Maulana Ashraf Ali Thanvi also gave three pieces of advice regarding Khair ul Madaris:

- a) The establishment of madrasa should not be somehow on the financial support of some rich financier or officer but only on the will of Allah.
- b) There is no need to appoint a fixed number of staff but always as per

capacity and need the number of staff can be decreased or increased.

- c) The donations of poor people should be preferred over rich people because rich people always want praise and pomp and show but poor people always feel happy that they supported the noble cause.³⁴

Jamia Khair ul Madaris was established on the pattern and model of Dar ul Uloom Deoband. Maulana Ashraf Ali Thanvi became the first patron of Khair ul Madaris.³⁵ The list of patrons include the following:³⁶

1. Maulana Muhammad Ashraf Ali Thanvi
2. Maulana Shabbir Ahmad Usmani
3. Maulana Mufti Muhammad Hassan
4. Maulana Shamas ul Haq Afghani
5. Haji Muhammad Sharif

The pattern of establishing new madrasa on Deoband lines was followed by other Pakistani madrasa since the partition of Indian subcontinent took place. After the death of Maulana Ahmad Bakhsh in 1932, Maulana Muhammad Ali Jalandhri and Maulana Khair Muhammad took the responsibility of madrasa management. Maulana Muhammad Ali resigned from all responsibilities and duties in 1939 due to his political career and engagements. After this Maulana Khair Muhammad was the only one able to look after the madrasa. Maulana Khair Muhammad said “Apart from one year, each year madrasa Khair ul Madaris was offering *Daura* Hadith. Examiners were coming from Dar ul Uloom Deoband for conducting examination and same was the case of annual meeting of degree distribution.”³⁷

Maulana Khair Muhammad considered it his responsibility to provide a religious education to the locals of the area. Maulana Khair Muhammad’s life and services have encompassed religious, educational and political spheres. All his services were providing glimpses of a mix of socio-cultural representation of his own brought up and his learning. Maulana has taught at Ishaat ul Uloom Bareilly as Arabic teacher. Madrassa Ihya ul Uloom in Mandi Sadiq Ganj was the next destination for Maulana Khair Muhammad in 1918 and he served for eight years. He taught *tafsir* and other books here. His monthly stipend increased from twenty-five rupees to forty-five rupees. Maulana Khair Muhammad taught at Barelvi and Ahl-i-Hadith madrasahs before establishing his own madrasa.

Maulana Khair Muhammad was an excellent teacher. Maulana Muhammad Sharif Kashmiri wrote about Maulana Khair Muhammad, “what we use to say and deliver in two hours, Maulana use to finish it in half an hour. Maulana Khair Muhammad not only use to follow book but also provide extra information accordingly. In this way student use to get knowledge of book, subject and other schools of thought too.”³⁸

Maulana Khair Muhammad was a good orator with established knowledge. Maulana Khair Muhammad was a preacher too and took part in many *manazaras*. Maulana Khair’s teaching and educational background of serving in Barelvi and Ahl-i-Hadith madrasahs gave him an opportunity of learning about different schools of thoughts. Maulana Khair Muhammad presided over many *manazaras*.

Maulana Khair Muhammad started *manazaras* in 1923 at District Hissar when he was Arabic teacher at Madrassa Ihya ul Uloom in Mandi Sadiq Ganj.³⁹ Another notable *manazara* was with Ahl-i-Hadith Maulvi Abdul Rahim Shah of Ferozpur in Ferozpur titled “Recitation behind Imam”. This *manazara* continued for two days and Maulana Khair Muhammad proved himself a successful nomination of Dar ul Uloom Deoband in addition to Maulana Murtaza Hassan.⁴⁰ In 1938 at Shahpur in Shujabad, Multan another *manazara* under the president ship of Qazi Qutbi Multani took place on two titles; “Recitation behind Imam” and “Prayer after Funeral”. This *manazara* was between Maulana Khair Muhammad and Malik Abdul Aziz Multani.⁴¹ Maulana Khair Muhammad established his good name and fame in succeeding in *manazaras* against Ahl-i-Hadith.

These *manazaras* were about defending and explaining various prevalent issues and bones of contention amid various schools of thought. Maulana Khair Muhammad continued these *manazaras* for establishing writ of Deobandi teachings and proving himself as a true follower of his elders. In 1940, another *manazara* took place at Amritsar and Maulana Khair Muhammad convinced his opponents. Maulana Khair Muhammad always used to write to Maulana Ashraf Ali Thanvi for prayers and wishes for success in *manazras* but in this 1940 *manazara*, Maulana Thanvi responded that I pray to Allah that He takes away your habit of participation in these *manazaras*.⁴² Therefore after this response of Maulana Thanvi, Maulana Khair Muhammad stopped his participation in *manazaras* and the reason which he used to give was *manazaras* were a waste of time.

Maulana Khair Muhammad preferred teaching and preaching. Maulana Ihtisham ul Haq Thanvi says “Maulana Khair Muhammad was of very tender nature and good at reading. He utilised all his potential for teaching and preaching and avoided practical participation in politics but wherever and whenever it was required for the welfare of Muslims, unity of ulama and something against the religion, he came to forefront.”⁴³ Maulana Khair Muhammad was also a strong supporter of Pakistan and its creation. Maulana Khair Muhammad was invited in Maulana Ashraf Ali Thanvi’s “Majlis Dawat ul Haq” which was created in 1938.⁴⁴ Majlis Dawat ul Haq was created for preaching purposes. Majlis Dawat ul Haq was having support of Muslim League and following were the objectives of this:

- a. For the safety of Muslims, preaching through this platform should reach all over the India.
- b. Providing preaching to Muslim League leaders with this point in mind that there training and *islah* will in many ways help the followers to obtain good results of the movement.
- c. Sending delegations during processions, meetings and public gatherings of Muslim League.
- d. To convince Muslim League central committee members to follow Islamic customs, traditions and requesting them to follow these principles.⁴⁵

In 1939, on the command of Maulana Ashraf Ali Thanvi his *khalifas* Maulana Zafar Ahmad Usmani, Mufti Muhammad Shafi, Maulana Muhammad Shabbir

Ahmad Usmani, Maulana Mufti Muhammad Hassan Amritsari, Maulana Qari Muhammad Tahir Qasmi, Maulana Murtaza Hassan Chandpuri, Maulana Abdul Hakeem Gamthulvi, Maulana Abdul Ghani Phulpuri, Maulana Khair Muhammad and Qari Muhammad Tayyab Qasmi started preaching under the umbrella of *Majlis Dawat ul Haq* in their respective cities.⁴⁶ Another contribution of Maulana Khair Muhammad was to support Maulana Shabbir Ahmad Usmani in October 1945 in founding the Jamiat ul Islam.

Maulana Khair Muhammad was offered a teaching position in Dar ul Uloom Deoband in July 1943⁴⁷ by Qari Muhammad Tayyib who was *muhtamim* of Dar ul Uloom at that time, Khair Muhammad turned down the offer because of his health and his focus on Madrasa Khair ul Madaris. But later on Maulana Khair Muhammad accepted membership of *shura* of Dar ul Uloom Deoband in May 1944.⁴⁸ This connection with Deoband and visits as a *shura* member continued till the time of partition. Maulana Khair Muhammad resigned from his membership on the date when Madrasa Khair ul Madaris was re-established in Multan on October 8, 1947.⁴⁹

Madrasa Khair ul Madaris in Multan, Pakistan (1947- 1951)

Maulana Khair Muhammad arrived in Lahore immediately after partition and stayed for two weeks at 15, Racecourse Road Lahore with the help of Chaudhary Muhammad Ali who was an old acquaintance. On one hand, Maulana Muhammad Hassan Amritsari was in favour of re-establishing Khair ul Madaris of Jalandhar and Madrasa of Amritsar together in Lahore.⁵⁰ On the other hand, the selection of Multan as new home was suggested by Maulana Faqir Ullah who was a local and knew the area. Maulana Khair Muhammad had been approached by Maulana Muhammad Ali Jalandhari from Multan and Maulana Hafiz Abdul Majid from Layallpur to go to their cities and re-establish Khair ul Madaris there.⁵¹ The logic put forth by Maulana Faqir Ullah was that Layllpur is industrial and enlightened and Multan is traditional in taste and rich in resources and has more space to flourish so its better to prefer Multan over Layallpur. Maulana Khair Muhammad became first *muhtamim* of the madrasa before the partition in Jalandhar and after migrating to Pakistan he continued as *muhtamim*.⁵² After Khair Muhammad's death his son Maulana Hafiz Muhammad Sharif Jalandhari became the second *muhtamim* of Khair ul Madaris. Maulana Hafiz Muhammad Sharif Jalandhari remained *muhtamim* of Khair ul Madaris till his death in Mecca on September 7, 1981. Hafiz Muhammad Sharif was succeeded by his son and current *muhtamim* Hafiz Qari Muhammad Hanif Jalandhari.⁵³ In one way or the other the *muhtamim* was from the same Jalandhari family, the madrasa leadership tended to come from the same families. This shows the hereditary succession in madrasa leadership for controlling it from all means. Madrasa Khair ul Madaris has a wide range of intellectuals as its *shura* members since the Partition and re-establishment of madrasa. Maulana Khair Muhammad had gathered many followers of Ashraf Ali Thanvi on the *shura* of Khair ul Madaris as members. These *shura* members were either graduates of Dar ul Uloom Deoband or preaching Deobandi Islam.

The following list shows some of the prominent names who became members of the *shura* in 1947 on the request of Maulana Khair Muhammad.⁵⁴

1. Maulana Khair Muhammad, Founder and *Muhtamim* Madrasa
2. Maulana Mufti Muhammad Abdullah, Mufti of Khair ul Madaris, Multan
3. Maulana Mufti Muhammad Hassan, *Muhtamim*, Jamia Ashrafia, Lahore
4. Maulana Muhammad Idrees Kandhalvi, Shaikh ul Hadith, Jamia Ashrafia, Lahore
5. Maulana Mufti Muhammad Shafi, *Muhtamim*, Darul Uloom, Karachi
6. Maulana Ehtsham ul Haq Thanvi, *Muhtamim*, Dar ul Uloom Islamai, Tando Allah Yar, Sindh
7. Maulana Zafar Ahmad Usmani, Shaikh ul Hadith, Dar ul Uloom Islamai, Tando Allah Yar, Sindh
8. Maulana Shamas ul Haq Afghani, Turangzai, Peshawar
9. Maulana Ibrahim, *Muhtamim*, Madrasa Arabia, Mian Channu
10. Maulana Abdul Aziz Raipuri, Chak No. 11, Chechawatni
11. Maulana Abdullah, *Sajjadah Nashin* Khanqah Sirajiah Kundian
12. Haji Sarfraz Khan, *Rais* Thal Najib, Multan
13. Haji Muhammad Sharif, Mahallah Nawashahr, Multan
14. Munshi Abdur Rehman Khan, Mahallah Chehlaik, Multan
15. Maulana Muhammad Sharif Jalandhari, Khair ul Madaris, Multan

Maulana Khair Muhammad's association with Maulana Ashraf Ali Thanvi's was proved as the were who were associated with Thanvi were *shura* members of Khair ul Madaris and I will explain brief life sketches of these members here for providing their association and services which they rendered.

Maulana Mufti Muhammad Hassan Amritsari was born in Malpur near Hassan Abdal.⁵⁵ He received his early education at his native town and later on proceeded to Dar ul Uloom Deoband where he remained student of Maulana Anwar Kashmiri for *Daura-i-Hadith* and became a disciple of Maulana Ashraf Ali Thanvi.⁵⁶ Later on he moved to Amritsar and took up a teaching assignment at Jamia Naumania. He moved to Lahore on partition and founded Jamia Ashrafia in Lahore which is now leading Deobandi seminary of Pakistan and Jamia's name was decided after Maulana Thanvi's name for showing his respect and reverence to his mentor. After partition, he got piece of land allotted in the name of Jamia Naumania and started Jamia Ashrafia on September 24, 1947 in Lahore.⁵⁷ He taught for nearly forty years; for thirty years at Amritsar and for ten years at Jamia Ashrafia. He died on June 1, 1961.⁵⁸ Till his death, he served as *shura* member of Khair ul Madaris.

Another leading figure of Khair ul Madaris *shura* was Maulana Muhammad Idrees Kandhalvi who was born in 1900 in Bhopal to Maulana Hafiz Muhammad Ismail.⁵⁹ Maulana Idrees was *murid* of Haji Imdad Ullah Thanvi Mohajar Makki and was *pir bhai* of Maulana Ashraf Ali Thanvi.⁶⁰ He learnt Quran by heart at the age of nine. He got his early education under the guidance of

Maulana Ashraf Ali Thanvi at Madrasa Ashrafia, Thana Bhavan.⁶¹ Later on for higher education, he moved to Madrasa Mazahar ul Uloom, Saharanpur under the supervision of Maulana Khalil Ahmad Saharanpuri and graduated from Saharanpur in 1919. From Saharanpur, Maulana Kandhalvi went to Dar ul Uloom, Deoband to finish *Daura-i-Hadith* and remain student of Maulana Muhammad Anwar Kashmiri, Maulana Shabbir Ahmad Usmani, Mufti Aziz ur Rehman Usmani and Maulana Asghar Hussain Deobandi. In 1921, he started his teaching career from Madrasa Aminia and stayed only for one year and moved to Dar ul Uloom, Deoband next year and stayed as teacher in Deoband for nine years. For ten years, Maulana Idrees stayed at Hyderabad Daccan and published few books. He returned to Dar ul Uloom, Deoband as *Shaikh ul Tafsir* on the invitation of Maulana Shabbir Ahmad Usmani.⁶² In 1949, Maulana came to Pakistan and went to Bahawalpur State on the invitation of the Nawab Sadiq V and assumed the charge of *Shaikh ul Jamia*, Jamia Abbasia.⁶³ He served Jamia Abbasia for two years and then moved to Lahore and joined Jamia Ashrafia and his association remained with Jamia Ashrafia for twenty-four years till his death on July 28, 1974.⁶⁴

Thanvi's followers supported Khair ul Madaris *shura* from the day one in Pakistan and continued their support till their last times. Maulana Mufti Muhammad Shafi was also one of the *shura* members who was born in Usmani family of Deoband in Saharanpur in India in 1897 to Maulana Yasin Deobandi. He learnt Quran from Hafiz Muhammad Azeem and Persian books from his father at home. Some of the books were taught by his uncle Maulana Manzoor Ahmad. At the age of sixteen, he was admitted to *Darja Arabi* of Dar ul Uloom, Deoband. He was taught by leading scholars like Maulana Shabbir Ahmad Usmani, Maulana Anwar Shah Kashmiri, Maulana Asghar Hussain Deobani, Maulana Mufti Aziz ur Rehman Usmani, Maulana Habib ur Rehman Usmani, Maulana Aizaz Ali Deobani and Maulana Rasul Khan Hazarvi. Mufti Shafi graduated from Dar ul Uloom Deoband in 1918. Mufti Shafi taught at Dar ul Uloom, Deoband for twenty-six years. He was appointed *sadder mufti* of Dar ul Uloom, Deoband in 1933 at the age of thirty-five and before accepting this position Mufti Muhammad Shafi wrote to Maulana Ashraf Ali Thanvi for seeking advice and on Maulana Thanvi's affirmative response he accepted the position. Mufti Shafi also participated in preparing Objective Resolution in 1949. He was member of Board of Islamic teachings. This board worked for four years from 1949 till 1954. After the death of Maulana Shabbir Ahmad Usmani on December 13, 1949, Syed Suleman Nadvi was made head of Marakazi Jamiat Ulama-i-Islam and Mufti Shafi was given this responsibility after the death of Maulana Nadvi on November 22, 1953. Mufti Shafi died on October 6, 1976 in Karachi.

Maulana Ehtsham ul Haq Thanvi was another prominent figure who served the *shura* of Khair ul Madaris. He was born to Maulana Zahoor ul Haq in Muzaffar Nagar in U.P. in 1915.⁶⁵ His mother was younger sister of Maulana Ashraf Ali Thanvi. Maulana Ehtsham was under the guidance of Maulana Ashraf Ali Thanvi since his childhood.⁶⁶ He learnt Quran by heart at the age of twelve. He learnt Persian and Arabic books at Madrasa Mazahr ul Uloom, Saharnpur. He got admission in Dar ul Uloom, Deoband in 1930 and graduated in 1937. Maulana Ehtsham was taught and trained by leading scholars like Maulana Shabbir Ahmad

Usmani, Maulana Hussain Ahmad Madni, Maulana Asghar Hussain Deobani, Maulana Aizaz Ali Amrohi, Muhammad Ibrahim Bulyawi and Mufti Muhammad Shafi. He was also part of Ashraf Ali Thanvi's *Dawat ul Haq* program of preaching people for the support of Pakistan. Maulana Ehtsham established Dar ul Uloom Al Islamia, Tando Allah Yar in 1949.⁶⁷ Maulana Ehtsham also remained *Nazim-i-Al'aa* of Markazi Jamiat Ulama Islam, Pakistan. Maulana was active *shura* member of Khair ul Madaris and Wifaq ul Madaris till his death. Maulana died on April 11, 1980.⁶⁸

Maulana Zafar Ahmad Usmani was also among those Thanvi's followers who supported Khair ul Madaris in Multan. He was born in 1893 to Sheikh Latif Ahmad Usmani in Deoband, Saharanpur.⁶⁹ He was disciple of Haji Abid Hussain Deobandi. His mother was sister of Maulana Ashraf Ali Thanvi. He received his early education at Deoband and later on went to Khanqah Imdadia, Madrasa Imdad ul Uloom, Thana Bhavan. At Thana Bhavan, he remained under the guidance of Maulana Muhammad Abdullah Gangohi.⁷⁰ In 1906, he got admission in Jamia ul Uloom, Kanpur and learnt Arabic books from Maulana Muhammad Ishaq Burdwani and Maulana Muhammad Rasheed Kanpuri. In 1911, he graduated from Madrasa Mazahr ul Uloom, Saharanpur after completing *Daura-i-Hadith* from Maulana Khalil Ahmad Saharanpuri. He started his teaching career in 1912 from Madrasa Mazahr ul Uloom, Saharanpur and taught here for seven years. From 1919 till 1921, he taught at Madrasa Irshad ul Uloom, Garhi Pukhta near Thana Bhavan. After performing Hajj in 1922, he settled in Thana Bhavan and served Khanqah Imdadia, Madrasa Imdad ul Uloom for seven years till 1929. For two and half years, he taught at Madrasa Randeehria, Rangoon and then returned back to Thana Bhavan. In 1941, he joined Dhaka University for one year after seeking permission from Maulana Ashraf Ali Thanvi. In October 1945, Maulana Usmani presided All India Jamiat Ulama Conference in Calcutta and Maulana Shabbir Ahmad Usmani was elected its president and Maulana Zafar Usmani was elected vice president. From 1948 till 1954, he was *saddar mudaris* in Madrasa Aliyah, Dhaka. On the request and invitation of Maulana Ehtsham ul Haq Thanvi, he joined Dar ul Uloom Islamia, Tando Allah Yar as *Shaikh ul Hadith* in October 1954 and served for twenty years. He died on December 8, 1974.⁷¹

Another figure who continued his support for Khair ul Madaris was Maulana Shamas ul Haq Afghani Peshawari who born in 1900 in Turanzai, Charsadha, Peshawar.⁷² He got his initial education from his father Maulana Ghulam Haider. His initial education of primary and secondary was completed in 1912. He was admitted to Deoband in 1920 where he completed *Daura-i-Hadith* in 1921 and remain student of leading scholars like Maulana Anwar Kashmiri, Maulana Mian Asghar Hussain Deobandi, Maulana Muhammad Rasul Khan Hazarvi, Maulana Shabbir Ahmad Usmani. He also completed *Ilm-i-Tib* training at Deoband. He performed Hajj in 1922. Maulana Shamas was also the disciple and follower of Maulana Ashraf Ali Thanvi. In 1923, he started his teaching career as *Saddar Mudaris* in Karachi at Madrasa Mazhar ul Uloom and later on remained as *Saddar Mudaris* of Madrasa Irshad ul Uloom, Larkana, Madrasa Qasim ul Uloom, Lahore and Dar ul Fayuz in Sindh.⁷³ From 1935 till 1940, Maulana was associated with Dar ul Uloom Deoband as *Shaikh ul Tafsir*. He served Kalat State as Minister of Education in 1939 and got re-appointed to the same position in 1947.⁷⁴ Maulana

served as first president of the Wifaq ul Madaris Al Arabia in Multan from 1959 till 1963 until his new appointment in the Bahawalpur University. Maulana also served as *shura* member of Khair ul Madaris, Multan. In 1962, he served as *Shaikh ul Tafsir wa Hadith* in Uloom-i-Islamia Academy, Quetta.⁷⁵ He was appointed *Shaikh ul Tafsir* of the Islamia University of Bahawalpur in 1963 and taught there for thirteen years. He passed away on August 16, 1983.⁷⁶

Maulana Muhammad Sharif Kashmiri was one of the close associates of Maulana Khair Muhammad and served Khair ul Madaris in various capacities. He was born in Sher Khan, Plundari, Punch to Maulana Nasir-ud-Din.⁷⁷ He started his early education at a local school and onwards went to Madrasa Ishaat ul Uloom in Chakwal. For further education Maulana Kashmiri went to Jamia Fatehia, Ichra, Lahore. Maulana Sharif was student of Maulana Shamas ul Haq Afghani at Madrasa Hashmia Sajawal, Sindh for getting knowledge of books and also finished *Daura-i-Hadith* there. Maulana Kashmiri also stayed for one year each at Dar ul Uloom Deoband and in Tonk under the guidance of Maulana Hakim Barakat Ahmad.⁷⁸ Maulana Sharif served for two years as assistant to Minister of Education in Swat to Maulana Shamas ul Haq Afghani. From 1942 till 1947, he taught at Dar ul Uloom Deoband.⁷⁹ After the partition, Maulana Kashmiri served as *Saddar Mudaris* of Khair ul Madaris for twenty-five years and on the *shura* of Khair ul Madaris as well.⁸⁰

Maulana Muhammad Ali Jalandhari was born to Haji Muhammad Ibrahim in 1895 in Raipur Arian, Nakodar, Jalandhar.⁸¹ He received his early education from Jamia Rasheedia and remained under the guidance of Maulana Khair Muhammad Jalandhari. He went to Dar ul Uloom Deoband and completed his *Daura-i-Hadith* from Maulana Muhammad Anwar Kashmiri at the age of twenty.⁸² He taught at Sultanpur Lodhi as *mudaris*. He was with Maulana Khair Muhammad Jalandhari at the time of establishment of Khair ul Madaris in Jalandhar in 1931 and started teaching in Khair ul Madaris.⁸³ In 1935, he participated in Tehreek Masjid Shaheed Ganj and joined Majlis Ahrar ul Islam on recommendation of Syed Attaullah Shah Bukhari. Maulana Muhammad Ali was sent behind the bars in 1939 for three by the British on charges of agitations against the soldier recruitments. In 1943, his family migrated to Sadiq Abad and he remained active in politics in Multan. He assisted and helped Maulana Khair Muhammad in establishing Khair ul Madaris in Multan after the partition. After partition, Majlis Ihrar ul Islam was not much in the politics and Maulana Muhammad Ali along with Syed Attaullah Shah Bukhari created Majlis Khatam e Nabuwat in 1953.⁸⁴ Syed Attaullah Shah Bukhari was its first president and Maulana Muhammad Ali was *Nazim-i-Al'aa*. In 1953, he was again put in the prison. In 1967, Maulana Muhammad Ali became president of the Majlis Khatam e Nabuwat. Maulana Muhammad Ali was disciple of Maulana Abdul Qadir Raipuri. He died on April 21, 1971.⁸⁵

Justice (Retd.) Mufti Muhammad Taqi Usmai born in 1943 in Deoband to Mufti Maulana Muhammad Shafi. He obtained his *Takhassus* degree from Dar ul Uloom, Karachi. He also obtained his Masters degree in Arabic from the University of Punjab in 1970 and LLB from Karachi University. He served as Judge of Shariat Appellate Bench of the Supreme Court of Pakistan from 1982 till 2002 and also Judge in Federal Shariat Court of Pakistan too. He served as vice

chairman of the International Islamic Fiqh Academy, Jeddah for nine years. He is the vice president of Dar ul Uloom, Karachi which was established by his father Mufti Maulana Muhammad Shafi. He is known as leading expert of Islamic finance and served for a decade on advisory boards of various banking, finance and related institutions. He is also chairman of the International Shariah Council for the Accounting and Auditing Organization for Islamic Financial Institutions (AAOIFI), Bahrain. Since 1967, he is chief editor of monthly Urdu magazine "Al Balagh" and since 1990, he is chief editor of monthly English magazine "Al Balagh International". He served various educational institutions in capacity of member Syndicate of Karachi University, member Board of Trustees, member Board of Governors of International Islamic University Islamabad, member Council of Islamic Ideology, member Commission for Islamisation of Economy of Pakistan and member International Institute of Islamic Economics. He has authored more than sixty books in Urdu, English and Arabic. He is serving Khair ul Madaris *shura* to-date.

Maulana Muhammad Sharif Jalandhari was the second son of Maulana Khair Muhammad and born on March 16, 1918 in Jalandhar.⁸⁶ He received his early education in Khair ul Madaris. He learnt Persian books at Madrasa Rai pur Gojran. He finished his *Daura-i-Hadith* at Jamia Qasmia, Deoband.⁸⁷ He was disciple of Qari Muhammad Tayyab who was *muhtim* of Dar ul Uloom, Deoband. He taught for thirty-six years. He assumed the charge of administration of Khair ul Madaris after the death of Maulana Khair Muhammad in 1970.⁸⁸ He died in Mecca on September 7, 1981. After Sharif's death madrasa's responsibility is on the shoulders of his son Qari Muhammad Hanif Jalandhari since 1981.

Multan had long been a focus of pilgrimage. The two shrines in particular of Shaikh Bahawal Haq Zakariya and Musa Pak Shahid have connection and ties beyond Multan district and their disciples and influence is seen in Sindh and on Baluchi and Pathan audience respectively. These two shrines have popularised Multan and attracted its followers much more than anything else to Multan for sacred pilgrimage.⁸⁹ The tradition of conversions to Islam also took place on the hands of these *Sufis* and their *dargahs* attracted local tribes in the region. Most popular names of these saints who preached Islam and converted regional tribes include Baba Farid, Shaikh Bahawal Haq, Musa Pak Shahid and Shah Gardezi.⁹⁰

The sacred city of Multan preoccupied by *sufi* traditions and *silsilas* now also became second home of Khair ul Madaris of Deobandi origin after the partition. Khair ul Madaris was also supported and welcomed by leading custodians of these shrines including Syed Hamid Raza Gilani, Pir Dost Ali Qureshi, Syed Ashfaq Ahmad Gardezi, Syed Ghulam Abbas Bukhari and Makhdam Muhammad Sajjad Hussain Qureshi. Madrasa Khair ul Madaris started its journey on October 8, 1947 at Hussain Agahi in Multan and new land was allocated for madrasa in Gayan Thala Wabawli. After the partition some leading religious institutions stayed in India like Dar ul Uloom Deoband, Mazahar ul Uloom Saharanpur and Jamia Al Uloom Kanpur.⁹¹

Multan's these sacred shrines and their custodians continued their hegemony and influence over the followers and disciples as intermediaries between the *sufi* saint and God. This relationship of *sajjadah nashins* and *murids*

was not only hereditary but it was having monetary benefits associated with it. All these shrines had land grants, endowments and gifts given to them by the British administration. The Government of Pakistan continued these grants and endowments. This gave these religious elites a strong social and political influence over the locality. This was also the time when some of these religious custodians were supporting different welfare projects of educational and literary nature and scope.

As a madrasa which had migrated to Pakistan and relocated in Multan, Khair ul Madaris was often called “Mohajar Khair ul Madaris”.⁹² Khair ul Madaris was a beneficiary of the such supportive initiatives of the local religious elites and custodians of the shrines. Khair ul Madaris was supported by Gilani, Qureshi, Bukhari, Gardezi and one Kakoravi who I have mentioned in the chapter one in last section. These people provided financial support and couple of them provided land as an endowment to the madrasa.

As Maulana Abdullah Raipuri who was Shaikh ul Hadith of Jamia Rasheedia Sahiwal said “at the time of partition everyone was concerned about property, land allocation and collection of their luggage but Maulana Khair Muhammad was concerned about the madrasa and its students. Khair ul Madaris had its *daura Hadith* in year 1947 when no other madrasa was able to do that and even many madrasas were established few years later.”⁹³ Maulana Mufti Muhammad Shafi also praised services of Khair ul Madaris and Maulana Khair Muhammad and said “It would be injustice not to mention the services of Maulana Khair Muhammad and Khair ul Madaris that established itself in Multan and sustained itself in challenging circumstances. Khair ul Madaris not only sustained itself but proved its worth as a leading institution of religious education imparting.”⁹⁴

The newly establish Khair ul Madaris started its journey afresh in Multan. Maulana Khair Muhammad started Dars-i-Nizami in Khair ul Madaris. Maulana was of the opinion that madrasa graduates must be provided English language teaching but there is no need of bringing English and co-education in the madrasa premises.⁹⁵ In 1949, Maulana Shabbir Ahmad Usmani came to Khair ul Madaris for addressing annual procession.⁹⁶ In his address Maulana Shabbir Ahmad Usmani said, “Khair ul Madaris since its inception remained under the guidance of leading scholar like Maulana Thanvi and now Maulana Khair Muhammad. Its founder was supporter of Pakistan and after partition now he and his teachers and students are working to strengthen Pakistan and consider this task as their foremost duty.”⁹⁷

Maulana Khair Muhammad also took part in the Islamic constitution making in 1951.⁹⁸ He continued his services towards madrasa and political sphere. In 1953 Maulana was invited by the Constitution consultation committee on basic principles of Islam to Karachi to contribute his views and in 1954 Maulana Khair Muhammad was among the other invited *ulema* who were invited by the then Prime Minister Khawaja Nazimuddin for consultation on constitutional matters.⁹⁹ In the same year Maulana again travelled to Karachi for the formation of JUI and remained associated with it till his death.

After the partition, many madrasas and institutions were established in

Pakistan but there was a dire need to bring all these institutions and madrasa on a unified platform. In this regard, Maulana Khair Muhammad gathered the ulama of Deoband *maslak* in Pakistan and invited them to Khair ul Madaris in 1957.¹⁰⁰ This initial meeting of ulama constituted an administrative committee and finally on October 18-19, 1959 *Wifaq ul Madaris Al Arabia Pakistan* was created as an organisation. The new constitution of wifaq was approved with members of the administrative committee for three years.¹⁰¹ The objective of the wifaq's creation was to coordinate the activities of Deoband madrasas throughout Pakistan. Wifaq ul Madaris since its inception served as madrasa education board for Deobandi madaris throughout Pakistan. The headquarters of the wifaq is based in Multan.¹⁰² Maulana Khair Muhammad was the one who continued his dominance and attachment to Wifaq till his death in 1970 in various capacities. Maulana Khair Muhammad through the platform of Khair ul Madaris also supported "Majlis Tahfuz Khatm-i-Nabuwat Pakistan" as member of the *shura* and advisor to it.

Multan's growth not only supported establishment of Khair ul Madaris but also offered huge public subscription for its settlement after partition. Maulana Khair Muhammad and Jamia Khair ul Madaris continued serving Multan, its people and particularly Deobandi Islam in various capacities which resulted in institution building in shape of *Wifaq ul Madaris Al Arabia Pakistan* and obtaining support and strength for Khair ul Madaris and himself.

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⁴ Ibid., 92.

⁵ Tabassum, *Deoband Ulema's Movement for the Freedom of India*, 44.

⁶ Ibid., 136.

⁷ Muhammadullah Khalili Qasmi, *Madrassa Education: Its Strength and Weakness*, (Mumbai: Markazul Ma'arif Educaion and Research Centre, 2005), 42-42.

⁸ Michael J. Adamski, "The Evolution of the Deoband Madrasa Network and U.S. Efforts to Combat Militant Ideology" Masters Thesis., (Georgetown University, Washington D.C., 2009), 18.

⁹ Mumtaz Ahmed, "The Deoband Movement in Pakistan: Piety, Pedagogy, Politics, Sectarianism and Militancy", (Virginia: Hampton University, nd.), 10.

¹⁰ Ibid.

¹¹ A. Rahman Khan, *Aina-e-Multan*, 472.

¹² Ibid.

¹³ Aftab Ahmed, *Khair ul Sawaneh*. (Multan: Idara Khair ul Ma'arif, 2006), 95.

¹⁴ Akhtar Rahi, *Tazkira Ulama Punjab*. (Lahore: Maktba Rehmania, 1981), 177.

¹⁵ Ahmed Saeed, *Bazm-i-Ashraf ke Chirag*. (Lahore: Al-Ashraf Printers, 1975), 349.

¹⁶ Rahi, *Tazkira Ulama Punjab*, 177.

* Maulana Fazal Ahmed was born to Mian Fateh Din. His early education was from Cambelpur. He completed his Daura Hadith from Madrasa Abdur Rab in Delhi from Maulana Abdul Ali. He taught at Madrasa Arbia Hapur, Meerath. He started his own madrasa with the name of Madrasa Arbia Sabria Rasheedia. He died on November 11, 1964 at the age of 95 in Chechawatni, Pakistan. His funeral prayer was led by Maulana Khair Muhammad.

** Maulana Hafiz Mufti Faqir Ullah Raipuri was born to Umar ud Din in Nakodar, Jalandhar. He learnt Quran from Maulana Hafiz Muhammad Saleh who was successor of Maulana Rsheed Ahmed Gangohi. His initial Arabic and Persian books were taught by Maulana Aleem Ullah and Maulana Muhammad Yahya Kandhalvi and finally got admitted to Dar ul Uloom Deoband. In 1905, he became tutor at Madrasa Sabria Rasheedia in Raipur Gojran. He died on February 11, 1963.

¹⁷ Maulana Khair Muhammad Jalandhri, *Personal Dairy*. Unpublished. In possession of Maulana's grandson and Nazim-i-Al'aa Khair ul Madaris, Hafiz Najam ul Haq, 39.

¹⁸ Rahi, *Tazkira Ulama Punjab*, 177.

*** Maulana Ghulam Nabi Sarhadi belong to Hazara. He was graduate of Dar ul Uloom Deoband and completed his Daura Hadith from Maulana Mahmood Hassan. He taught at Madrasa Manba ul Uloom Galowti and Fatehpur Delhi. He died in 1919.

**** Maulana Karim Bakhsh Punjabi belong to Ludhiana. He completed his Daura Hadith from Maulana Ghulam Rasool Sarhadi in Dar ul Uloom Deoband and remain student of Maulana Mahmood ul Hasan. He taught for 28 years in Madrasa Manba ul Uloom Galowti and died in same madrasa on October 15, 1920.

***** Maulana Mohyyudin Ahmed was a Syed from Galowti, Buland shehar. He was Muht'mim Madrasa Manba ul Uloom Galowti. He use to lead the prayer as Imam and have a cloth shop for his earning. He died at the age of 63 on January 17, 1928.

¹⁹ Maulana Khair Muhammad Jalandhri, *As'ar Khair*. (Multan: Idara Talifat Ashrafia, 1994), 3.

²⁰ Aftab Ahmed, *Khair ul Sawaneh*, 105.

²¹ *Ibid.*, 111.

***** Maulana Muhammad Yasin was Muht'mim and Sheikh ul Hadith at Madrasa Isbat ul Uloom Bareli. He completed his Daura Hadith from Maulana Ghulam Rasool Sarhadi in Dar ul Uloom Deoband and remain student of Maulana Mahmood ul Hasan too. He died on February 3, 1944.

***** Maulana Abdur Rehman Sultanpuri was son in law of Maulana Muhammad Yasin. He belong to Sultanpur. He was successor of Maulana Muhammad Ashraf Ali.

***** Maulana Sultan Ahmed Bareli has taught at Madrasa Isbat ul Uloom Bareli. Maulana Sultan stayed for few days at Jamia Khair ul Madaris and than left for Karachi and died there.

***** Maulana Sultan Ahmed Peshawari associated with Madrasa Manba ul Uloom Galowti. Later on taught in Madrasa Isbat ul Uloom Bareli for 7 years than came to Bahawalpur and stayed for 2 years. Finally Maulana Sultan settled in Mardan, Pakistan.

²² Ahmed Saeed, *Bazm-i-Ashraf ke Chirag*, 351.

²³ Aftab Ahmed, *Khair ul Sawaneh*, 112.

²⁴ *Ibid.*, 113.

²⁵ *Ibid.*, 267.

²⁶ *Ibid.*, 270.

²⁷ *Ibid.*, 108.

²⁸ *Ibid.*, 133.

²⁹ *Ibid.*, 143 and 284.

³⁰ Jalandhri, *Personal Dairy*. Unpublished, 150.

³¹ Aftab Ahmed, *Khair ul Sawaneh*, 272-73. All these visit details are following: 1. May 1924 for 7 days, 2. March 18, 1925 for 8 days, 3. June 26, 1925 for 8 days, 4. June 20, 1926 for 5 days, 5. November 17, 1926 for 7 days, 6. June 9, 1926 for 5 days, 7. March 12, 1928 for 9 days, 8. October 11,

1928 for 1 day, 9. December 28, 1928 for 6 days, 10. February 28, 1929 for 13 days including *itekaf* of the holy month of Ramazan, 11. May 18, 1929 for 5 days, 12. February 25, 1930 for 6 days, 13. May 7, 1930 for 5 days, 14. July 4, 1930 for 3 days, 15. December 24, 1930 for 5 days, 16. May 2, 1941 for 5 days, 17. September 2, 1942 for 7 days, 18. May 1, 1943 for 5 days and 19. July 21, 1943 for 3 days.

³² Aftab Ahmed, *Khair ul Sawaneh*, 136.

³³ *Ibid.*

³⁴ *Ibid.*, 136-137.

³⁵ *Ibid.*, 138.

³⁶ *Ibid.*, 172.

³⁷ Maulana Khair Muhammad Jalandhri, *Personal Dairy*. Unpublished, 83.

³⁸ Muhammad Sharif Kashmiri, "Monthly Al Khair", *Jamia Khair ul Madaris Multan*, (May 1987), 41.

³⁹ Maulana Khair Muhammad Jalandhri, *Personal Dairy*. Unpublished, 58.

⁴⁰ *Ibid.*, 70.

⁴¹ *Ibid.*, 80.

⁴² *Ibid.*, 83.

⁴³ Muhammad Akbar Shah Bukhari, *Zikar Khair wa Yaad Sharif*. (Multan: Madrasa Arbia Khair ul Madaris, n.d), 39.

⁴⁴ Munshi Abdur Rehman Khan, *Tameer Pakistan wa Ulama-i-Rabbani*. (Lahore: Sheikh Academy, 1975), 55.

⁴⁵ Syed Muhammad Akbar Shah Bukhari, "Tehreek Pakistan aur Maulana Khair Muhammad Jalandhari," *Al-Khair*. 8-9, May 1987.

⁴⁶ *Ibid.*, 112.

⁴⁷ Aftab Ahmed, *Khair ul Sawaneh*, 146.

⁴⁸ *Ibid.*

⁴⁹ *Ibid.*, 148.

⁵⁰ *Ibid.*, 272-73.

⁵¹ *Ibid.*, 150-151.

⁵² *Ibid.*, 178.

⁵³ *Ibid.*

⁵⁴ *Ibid.*, 181-82.

⁵⁵ Qari Fuyuz Al-Rahman. *Mashahir Ulama-i-Deoband*. Vol I. (Lahore: Al Maktaba tul Azizia, 1976), 488.

⁵⁶ *Ibid.*

⁵⁷ *Ibid.*, 489.

⁵⁸ *Ibid.*, 490.

⁵⁹ Akhtar Rahi. *Tazkira Ulama Punjab*. Vol. II. (Lahore: Maktaba Rehmania, 1981), 609.

⁶⁰ *Ibid.*

⁶¹ *Ibid.*

⁶² *Ibid.*, 610.

⁶³ *Ibid.*

⁶⁴ *Ibid.*, 611.

⁶⁵ Syed Hafiz Muhammad Akbar Shah Bukhari. *Chalis Barey Musalman*. Vol I & II. (Karachi: Idara tul Quran wal Uloom al Islamia, 2001), 482.

- ⁶⁶ Ibid.
- ⁶⁷ Ibid., 494.
- ⁶⁸ Ibid., 497.
- ⁶⁹ Qari Fuyuz Al-Rahman. *Mashahir Ulama-i-Deoband*, 237.
- ⁷⁰ Ibid.
- ⁷¹ Ibid., 238.
- ⁷² Syed Hafiz Muhammad Akbar Shah Bukhari. *Chalis Barey Musalman*, 439.
- ⁷³ Ibid., 440.
- ⁷⁴ Ibid.
- ⁷⁵ Ibid.
- ⁷⁶ Ibid., 448.
- ⁷⁷ Ibid., 383.
- ⁷⁸ Ibid., 384 and Qari Fuyuz Al-Rahman. *Mashahir Ulama-i-Deoband*, 515.
- ⁷⁹ Qari Fuyuz Al-Rahman. *Mashahir Ulama-i-Deoband*, 515.
- ⁸⁰ Syed Hafiz Muhammad Akbar Shah Bukhari. *Chalis Barey Musalman*, 381.
- ⁸¹ Ibid., 544.
- ⁸² Ibid.
- ⁸³ Ibid.
- ⁸⁴ Ibid., 545.
- ⁸⁵ Ibid.
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- ⁸⁷ Ibid.
- ⁸⁸ Ibid.
- ⁸⁹ Syed Hafiz Muhammad Akbar Shah Bukhari. *Chalis Barey Musalman*, 53.
- ⁹⁰ Ibid., 54.
- ⁹¹ Aftab Ahmed, *Khair ul Sawaneh*, 152.
- ⁹² Ibid.
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- ⁹⁵ Ibid., 155.
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- ⁹⁸ Ibid., 479.
- ⁹⁹ Ibid., 480; *Daily Imroz*, Lahore (October 22, 1982).
- ¹⁰⁰ Abdul Majid, *Ta'ruf Wifaq ul Madaris Al Arabia Pakistan*. (Multan: Central Office Wifaq, 2016), 3.
- ¹⁰¹ Ibid., 4. The initial committee comprised of Maulana Shams ul Haq Afghani as President Wifaq, Maulana Khair Muhammad Jalandhari as Vice President I, Maulana Yousaf Banori as Vice President II, Maulana Mufti Mahmud as Nazim-e-Al'aa and Maulana Mufti Abdullah as Treasurer.
- ¹⁰² Ibid., 5.