SYED MUHAMMAD JAUNPURI AS REFORMER OF ISLAM: AN HISTORICAL OVERVIEW

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Abstract

In 1497, Syed Muhammad Jaunpuri of India claimed to be a reformer with the mission to purify Islam by justifying his claim according to the teachings and sayings of the Prophet of Islam. He started by curbing the innovations, focusing on belief in Allah, offering prayers, search for God and the truth, and also challenging the religious scholars of his time. Thus, he was criticized by religious scholars by refuting Jaunpuri's claim of being a reformer, interestingly, academicians have also ignored Jaunpuri's role as a reformer, but this paper discusses the life of Jaunpuri by focusing on his role as a reformer in India, moreover, this paper limits its scope with the life of Jaunpuri as a reformer. The research used a descriptive cum analytical approach which was aimed at making the research a qualitative one and for that various libraries of Pakistan and personal collections of followers of Jaunpuri were accessed, and at the same time, various websites were also surveyed. So, the research resolved that Jaunpuri was a reformer of the 15th century India who did his best to reform the people and society of his time by bringing them closer to their Creator.

***Keywords*:** Religion, Islam, sects, reformer, beliefs, Mahdavis, India

Introduction

Saiyyid Mohammad Jaunpuri, who claimed to be the Mahdi, founder of the Mahdavi Movement in fifteenth-century India[1] was born in the city of Jaunpur on *Jamadi-ul-Awwal* 14, 847 A.H., i.e. Monday, 1443 A.D.[2] The city of Jaunpur was founded by Sultan Firuz Shah Tughlaq (r. 1356-1388) in 1370. This city was famous for learned persons and scholars. It was comparable to Shiraz in the Middle East.[3] Mohammad Jaunpuri was the son of Saiyyid Abdullah, better known as Saiyyid Khan. They belonged to the family of

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[1] "The Dilemma of Balochistan," accessed January 13, 2023, https://www.thefridaytimes.com/2014/11/07/the-dilemma-of-balochistans-zikris/.
[2] "Afghanistan - Encyclopedia Britannica," accessed January 13, 2023, https://www.britannica.com/place/Afghanistan.
[3] R., Pourjavady, "Introduction: The Philosophers of Shiraz at the turn of the 10th/16th Century" in *Philosophy in Early Safavid Iran*. London: Brill Publishers, 2011.

Saiyyids, who were descendants of Prophet of Islam (PBUH)[4], whereas, Jaunpuri has described his ancestry to the seventh Imam of the Shias Musa-al-Kazim (d. 799)[5]. Zikri sources narrate that when his mother, Bibi Amina, also known as Aqa-Malik, was pregnant, she dreamed that the "sun came down from the sky and entered in her collar", and then she went into a trance[6]. It is also narrated that many other miracles, which were for the promised Messiah, were revealed during and after the birth of Saiyyid Mohammad Jaunpuri.

Saiyyid Mohammad Jaunpuri started receiving his religious education at the age of four and his teacher was Shaykh Daniyal. It was during his early education that he proved to be very keen in learning, having a God gifted memory for remembering things. At the age of seven, he memorized the Holy Quran by heart, and later Shaykh Daniyal used to seek clarification on certain difficult points from him. At the age of twelve, realizing his God-gifted knowledge in explaining the most problematic issues, Shaykh Daniyal gave him the title of Asad-ul-ulama (The Lion of the *Ulama*) which was surprisingly resembling the title Asadullah (Lion of the God), given to Hazrat Ali (RA). All the religious scholars of Jaunpur adopted the title and used to address him as such[7].

Very soon people started becoming his disciple. He used to resolve disputes and issue orders for his followers, who were called Mahdavis. Sultan Husain Sharqi (r. 1458-1479) of Jaunpur was very much inspired from him, and wished to be his disciple.[8]. The Sultan was a vassal of Rai Dalpath of Gaur, to whom he paid tributes every year. The Saiyyid disliked the subservience of the Sultan and intended to wage a war against the raja, on the condition that the Sultan would support him, which was accepted by the latter.[9] A battle was fought and won by Mohammad Jaunpuri with the help of the soldiers of the Sultan, who were called *Bairagis.* Despite the repeated requests of Sultan Husain Sharqi, the Saiyyid left Jaunpur along with his wife and his son, Saiyyid Mahmood.[10]

In 1477, at the age of forty, he started propagating his teachings with the start of his journey from one place to another in order to spread his message. The first place after Jaunpur was Danapur, after which he went to Kalpi, Chanderi, Mandu, Chapaneer, Daulatabad, Ahmednagar, Bidar, Gulberga, Bijapur, Chitapur, and Dabole, and then he left India and went to Makkah. When he reached Makkah, his age was fifty-four. It was here that he declared: "I am the Promised Mahdi, and he who follows me is a *Momin*-the pious one". This was his first claim to be the Mahdi.[11] It has been well-known and generally accepted by the Muslims that "in every epoch, that at the end of time a man

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[4] Inayatullah Baloch, "Islam, the State, and Identity: The Zikris of Balochistan" in *Marginality and Modernity: Ethnicity and Change in Post-Colonial Balochistan*, ed. Paul Titus (Karachi: Oxford University Press, 1997), 225.
[5] Saiyid Athar Abbas Rizvi, *Muslim Revivalist Movements in Northern India in the Sixteenth and Seventeenth Century* (New Delhi: Agra University Press, 1993), 75.
[6] Syed Husain Balkhi, *The Mahdi Maud* ^{AHS} (Hyderabad: Privately Published, 1989), 7
[7] *Ibid*.
[8] Mian Muhammad Saeed, *The Sharqi Sultanate of Jaunpur: A Political and Cultural History* (Karachi: University of Karachi, 1972), 286
[9] *Ibid*.
[10] *Ibid*.
[11] Balkhi, *The Mahdi Maud* ^{AHS}, 23.

from the family of the Prophet would make his appearance, and would strengthen the religion and make justice triumph."[12]

If the Mahdavi traditions are ignored, the piety and learning of Saiyyid Mohammad of Jaunpur could not be questioned; neither by his contemporaries nor by later scholars and Sufis[13]. The claim of Jaunpuri was different from other claimants as he had no political ambitions; rather his aim was restoration of the purity of Islam.[14] He stayed in Makkah for few months, and then returned to India and reached Ahmedabad in 1497, where he stayed for eighteen months, and became very popular. People used to gather around him and listen to his sermons and then pledged not to commit sins any more. He preached the people to offer the obligatory prayers, often remember Allah and to seek the vision of Him.[15] He taught to his disciples that the world and its belonging should be avoided, i.e. to renounce the world.

In 1497-98, Mohammad Jaunpuri declared himself again as Mahdi when he was in Ahmedabad. This was his second claim to Mahdihood, and the people present there at that time vowed allegiance to him. He also claimed that God can be seen in this world with the eyes of the flesh. It was opposed by the *ulama* of Ahmedabad who issued a *fatwa* (a legal verdict by a Muslim jurist) to kill Saiyyid Mohammad Jaunpuri. They approached the Sultan for banishing the Saiyyid, but before the orders of the Sultan could reach him, he had already planned to leave Ahmedabad. Everywhere from Ahmedabad to Badhli, orders for his banishment were issued. He stayed in Badhli for one and a half year. He led a life of a wanderer, propagating his mission from one place to another.

In 1499-1500, Saiyyid Mohammad Jaunpuri made his final declaration, i.e. confirmatory claim. At Badhli, after the mid-day prayer, he declared, "I am commissioned by Allah to declare that I am the promised Mahdi. I am the caliph of Allah and a follower of Prophet Mohammed (PBUH) and, he who follows me is a *Momin* or a pious person. Whoever disbelieves my *Mahdiat* is a *kafir*."[16] After the final declaration, he had discussions with the *ulama*. When Jaunpuri started his journey, he had more than eight hundred followers.[17] He proceeded towards Khurasan via Jalor, Nagaur, Jasalmer, Thatta, Kaha, and Qandahar, but he stayed and breathed his last in Farah, which was a small town in Afghanistan.[18]

During his stay at Farah, he became very famous not only in that town but also in Khurasan (at that time present day Balochistan was a part of Persian Empire). During his stay at Farah, it became a word of mouth of everyone that "A Syed from among the descendants of Hazrat Imam Husain has come and he claims to be Mahdi Mau'ood *Khalifat ur-Rahman*".[19] This news infuriated the *Qazi* (judge) of the city and he ordered

[12] Rizvi, *Muslim Revivalist Movements in Northern India in the Sixteenth and Seventeenth Century*, 68.
[13] *Ibid*., 78.
[14] Saeed, *The Sharqi Sultanate of Jaunpur*, 285.
[15] Balkhi, *The Mahdi Maud* [AHS], 24.
[16] *Ibid*.
[17] Saeed, *The Sharqi Sultanate of Jaunpur*, 288.
[18] *Ibid*.
[19] Shah Abdur Rahman, *Maulud: The First Ever Biography of Hazrat Syed Muhammad Mahdi Mau'ood* [AS] (Bangalore: Jamiat-e-Mahdavia, 2007), 104.

the chief of the police of the town to arrest Saiyyid Mohammed along with his followers. The police did not arrest them but took all of their belongings.

Sarwar Khan Sarwani was the ruler of the town Farah. According to Mahdavi sources, around midnight, Sarwani saw a dream that Prophet Mohammad (PBUH) was standing near his head with a spear in his hand and was saying, "Such an outrage has occurred on my son who is the Lord of my Sainthood in your territory" Sarwani promised to investigate the matter.[20] Immediately, he called the chief police officer and inquired him about the situation in the city and the latter narrated the whole of story. Sarwar Khan ordered the detention of the *Qazi* and produced him before Saiyyid Mohammad who forgave him. All the belongings were returned back to Saiyyid Mohammad. After a few days, Saiyyid Mohammad went to the town of Rach/Reich, a town situated near Farah, and set his home there. Meanwhile, he declared, "There is no place, asylum, home or place to love for the Mahdavis. *Insha Allah* (If God Wills), those who are ours will die in penury. Mahdi and the Mahdavis will be there till the Day of Resurrection is established".[21]

He regularly offered his Friday prayer but in his last prayer he also offered *witar* (The three-*rak'at* (cycle) prayer usually said after the night prayers) in a loud voice. When the prayer was offered, the *ulama* asked certain questions regarding his name, his date of birth and death? Jaunpuri answered, "The name of this *banda*/person is Syed Muhammad, son of Syed Abdullah. The day of my birth, call (*dawat*) and death is Monday."[22]

Research Questions

- Who was Syed Muhammad Jaunpuri and what was his mission?
- Was he a political figure or a religious one?
- How he reformed his followers and the society of his time?
- How far he remained successful in protecting his legacy?
- Why modern literature remains silent about role of Jaunpuri?

Literature Review

A very little has been written on Mahdavis, particularly on Syed Muhammad Jaunpuri but a primary source by Balki, "The Mahdi Maud (AHS) 1989" has reflected the life of Jaunpuri, he has discussed the piety and qualities of Jaunpuri as being a reformer. He has described all the traits which are pre-requisite for a reformer. The work only focuses on one side of the personality, i.e. the religious, whereas the research focuses on a broader perspective of Jaunpuri.

Similarly, Qasim, Bandagi Miyan Saiyyid in his scholarly work, "Afzal Mujizat-al-Mahdi: Supreme Miracles of Mahdi" has narrated about the miracles performed by

[20] *Ibid*., 104-5.
[21] Abdur Rahman, *Maulud*, 112.
[22] *Ibid*.

Jaunpuri. His work has attributed most of the actions of Jaunpuri as being miracles and symbols of awaited reformer.

"Mahdavi Movement" by Rizvi has highlighted the life of Jaunpuri in context of political history, but still he has accepted Jaunpuri as a reformer. He has discussed various reformers of sixteenth and seventeenth century thus has maintained objectivity as far as was possible by him.

In the same manner, Saeed, Mian Muhammad has also written about the interaction of Jaunpuri with the ruler of Jaunpur, the interaction of Jaunpuri with the sultan has inspired him and he has regarded the former with utmost respect, details of his ideas are in, The Sharqi Sultanate of Jaunpur: A Political and Cultural History*"*

Similarly, Baloch in his book, "Makran" while discussing about the history of Baloch has also discussed the historical background of Jaunpuri, thus he has presented Jaunpuri as a religious reformer and pioneer of sect (zikris) in Balochistan, Pakistan, but mostly he focused upon the history of Baloch.

"Marginality and Modernity" by Titus has discussed origin and characteristics of various tribes and while discussing Baloch and zikris, he has failed to discussed about Jaunpuri life. It seems either his was lacking an interest in historical background or it was done intentionally to limit is work. Anyhow, the present research not only focuses on historical past and also discusses the progress of Jaunpuri mission in India.

All of the existing materials have either focused purely on Jaunpuri as a religious figure or has described him as a mere figure in political history, but unlike contemporary works, this research has narrated every possible existed facts and ideas into a single work, thus making it a compendium on life and role of Jaunpuri.

Methodology

The research has relied upon various sources ranging from personal collection of followers of Mahdavis to libraries of Karachi University. It has also gather information from various online websites owned by Mahdavis thus making the research qualitative cum descriptive. The research has deeply elaborated the life and role of Jaunpuri as a reformer, which makes the research worthy of reading and appreciation. In the meanwhile, every effort has been carried out to maintain objectivity while quoting and narrating the facts.

Discussion

Very few scholars have focused on the life and role of Jaunpuri in Indian History, those who have done so have tried to give an overview without elaborating its detail. On the other hand, the Mahdavis has written about Jaunpuri in such a way as if he was the only capable and famous personality of that time, thus a wide gap has emerged between the two groups. Contrary to available sources, the research has filled that gap by providing details of both the sides, it has focused on life and role of Jaunpuri and at the same time has focused on political powers, thus providing a balanced view on the people of that era,

therefore, the research stands unique in its position to be a valid for understanding the role of Jaunpuri and the doctrine of Mahdavis.

Syed Muhammad Jaunpuri as Founder of the Mahdavi Movement

Saiyyid Mohammad never claimed that he propounded a new religion, rather he laid emphasis on restoring Islam to it purity. For him, purity means the Islam which was present during the life time of Prophet Mohammad (PBUH). His movement was never meant to get political power or to achieve any fame. He never claimed to belong to any one of school of thought; rather he claimed to have followed the religion of Muhammad (PBUH), and the teachings and practices of the Holy Quran. The Mahdavi Movement gained much popularity in Sindh, Thatta, and Qandhar in Afghanistan. Many rulers, nobles and *ulama* joined the Mahdavi faith. Few among them were Malik Usman Khan of Jalor, Mirza Baig Arghun of Qandhar, Shaykh Sadruddin of Sindh, Mirza Shaheen of Bhakkar and Qazi Qadan.

Saiyyid Mohammad had declared himself as Mahdi, so his followers were called Mahdavi, and the mission carried out by him and his followers to spread his teachings was named as Mahdavi Movement. Saiyyid Mohammad declared non-Mahdavis as non-Muslims. He declared that non-Mahdawis were like *harabis/*enemies of Islam, and the *jizya*/poll tax could therefore be levied upon them, but since it was not the prime object of his mission, so he did not realize it.[23] The Mahdavis were not allowed to settle anywhere permanently, and so they had to live a life of wanderer and to spread the message of the Mahdi.

Saiyyid Mohammad spent his life in remote areas living in mosques. The place where the Mahdavis used to stay for a short time is called *daira* or *daera*. Literally, *daira* means circle or to sit while forming or being in a circle. For them, basically *dairas* were an assembly of Mahdavis which were meant to form a classless community based on egalitarianism in terms of religion. It teaches the Mahdavis to live with each other like kith and kin. These *dairas* are not only consisting of men but also of women.

In *dairas,* the Mahdavis used to gather once in a week and confess their sins which they have committed. In extreme cases those who are found guilty are punished according to the laws of *shariah*. *Zikr/*Remembering God is one of the foremost duties of Mahdavis in *daira*. No one is allowed to carry out any work during the *zikr*. "Members of *daira* were strictly forbidden to marry the daughters of the new followers unless their sincerity had been tested for one year. The older members were permitted to marry."[24]

At the death bed, Mahdi appointed twelve chief *khalifas*/vice-regents, his son Saiyyid Mahmood being one of them. The names of his successors are as under:

1. Bandagi Miran Saiyyid Mahmood (Sani-e-Mahdi/Second Mahdi).
2. Bandagi Miyan Shah Khundmeer.
3. Bandagi Miyan Shah Nimath.

[23] Rizvi, *Muslim Revivalist Movements in Northern India in the Sixteenth and Seventeenth Century*, 98.
[24] Saeed, *The Sharqi Sultanate of Jaunpur*, 291.

4. Bandagi Miyan Shah Nizam.
5. Bandagi Miyan Shah Dilawar.
6. Malik Gowher.
7. Malik Burhanuddin.
8. Shah Abdul Majeed Noori.
9. Shah Ameen Mohammed.
10. Malikji.
11. Moulana Miyan Yousuf.
12. Malik Maroof.[25]

Saiyyid Jaunpuri's son Saiyyid Mahmood is said to have been blessed by his father.[26] Saiyyid Mahmood increased the number of *dairas*. Mahdavi doctrines were propagated in Gujarat, Khandesh and Ahmadnagar besides Agra, Delhi and Nagaur. The number of *dairas* kept on increasing owing to the banishment of Mahdavis from place to place. The disciples of Saiyyid Mahmood who established *dairas* were not men of learning and scholarship, so they communicated the ideas to the masses very easily in simple language.

The Mahdavis rejected the etiquettes of court and of other practices which in their opinion polluted Islam. Nevertheless, all the members of *dairas* were considered to be righteous, but they were categorized. He (Saiyyid Mohammad) used to say that there were all the three types of people in his *dairas*; the believers, hypocrites and infidels.[27] The Mahdavis were not allowed to take loans because it depicted a desire for wealth, and were taught to live like a community; they had to share everything with each other. Saving anything for tomorrow was disliked, even to store food for the next day was not allowed. All such actions were meant to increase the faith of Mahdavis in Allah.

As *dairas* were formed everywhere, the number of followers Mahdavi movement kept on increasing but everywhere they faced criticism from the *ulama*. The movement did not end abruptly, rather it gradually faded away. The factor behind its downfall was that it was not patronized by any ruler or government.

Jaunpuri Reforming his Disciples through the Doctrines of the Mahdavism

Besides the teachings of Islam, the Mahdavi Movement revolves around some basic doctrines taught by Mohammad Jaunpuri. These doctrines were not new but were taken from Islam. Those who practiced these doctrines were considered to be true in their faith, and who seek the Divine love. Jaunpuri and his followers divided the verses of the Quran into two categories: the first portion included commandments associated with *shariah*, which had been explained by the Prophet (PBUH), and the portion was to be explained by the Mahdi.[28] Those included the doctrines which are as follows:

1. Renunciation of the World
2. Seclusion from People

[25] Balki, *The Mahdi Maud* [AHS,] 101-7.
[26] *Ibid*.
[27] Rizvi, *Muslim Revivalist Movements in Northern India in the Sixteenth and Seventeenth Century*, 104.
[28] Saeed, *The Sharqi Sultanate of Jaunpur*, 290.

3. Company of the Truthful
4. Trust in God
5. Quest for Vision of God
6. Constant Remembrance of God
7. Migration
8. Ushur or Agrarian Tax[29]

In some Mahdavi source, the above doctrines of Mahdavism are given but with the exception of agrarian tax, whereas it is mentioned in some other Mahdavi sources.[30] The non-Mahdavi sources also describe these doctrines and include agrarian tax (distribution of one tenth of their income).[31]

1. 'Renunciation of the World' means to free oneself from the pleasures of worldly life because too much indulgence in worldly life, since accumulation of wealth makes a man forgetful of Allah and the world hereafter. On the other hand, poverty leads to remembrance of Allah. Saiyyid Mohammad defined this doctrine in these words: "The love of the world is the root cause of all sins, and its abandonment is in reality the basis of each prayer. Only those who have abandoned the world are true seekers of Allah and true believers."[32] To the Mahdavis, world and religion are opposite of each other. World refers to death and is against the religion. All prohibitions to religion are called world. In order to achieve the Love of Allah, one should leave all the worldly belongings and should follow the teachings of the Holy Quran, Prophet Muhammad (PBUH) and of Mahdi.

2. 'Seclusion from People' means seclusion from mankind. According to this doctrine, one should cut off his/her ties from his/her relatives including the pleasure of worldly life. It is different from the notion of "Renunciation of the World" in the sense that in the latter you can have contact with people but in former you have to be in mediation having no contact with the people. This doctrine/concept was borrowed from the life of Prophet Mohammad (PBUH) when he used to go to cave of Hira. In seclusion, one can better remember God and can achieve His love. One can come to know about his sins and evils. It is a way to purify one's heart and soul. In extreme cases, one can have contact with his relatives.

3. 'Company of Righteous People'. It is well defined by Saiyyid Mohammad Jaunpuri in these words:

> Mahdi Maud (AHS) declared it obligatory to keep company with such people whom Allah's *Zikr* and ways of reaching Allah become easy. *Sadikeen* are those pious and religious leaders who have perfected themselves in the precept and practice of the religions of Islam by virtue of their keeping company with the righteous *Murshid-i-Kamil*. Mahdi Maud (AHS) said, 'Even if anyone prays to

[29] *The Promised Mehdi* (Dubai: Farah Committee, 1995), 11.
[30] Balkhi, *The Mahdi Maud* [AHS], 68-69.
[31] Rizvi, *Mahdavi Movement*, 6.
[32] Balkhi. *The Mahdi Maud* [AHS.] 69.

> Allah for a thousand years and the prayers have been accepted, it is not equal to the effect of a single look at him by me.'[33]

4. 'Complete Faith/Trust in Allah Alone'. This was practiced in *dairas* whereas no one was allowed to ask and accept anything coming from outside the *daira.* Many thought it as their duty to empty their cooking vessels at nightfall, giving up of all the necessities of life including salt, flour and water. The Mahdavis are required to keep nothing as means of subsistence.[34]

5. 'Quest for the Vision of God'. For Saiyyid Mohammad, vision of God was meant for in this world, not for the world hereafter. This concept is defined by Mahdavis as such:

> The *ulama*, asked the Mahdi, 'Do you say that in this Perishable world Allah can be seen through the eyes of ordinary mortals? Mahdi Maud (AHS) said 'Allah is saying this, not I', he quoted the following verses from the Quran, wherein it is said,
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> a. 'And whoever hopeth for meeting with his Allah, let him do righteous work, and make no share of the worship due unto his Allah.'
>
> b. 'Who is blind here will be blind in the hereafter and yet further from the road, how are they still in doubt about the meeting with their Allah? Lo! Is not He surrounding all things?' The *ulema* from Herat said, the *ulema Ahle-Sunnat* have taken these verses to mean *deedar* in the hereafter. Mahdi Maud (AHS) replied, 'the promise of Allah is absolute, it is not restricted and none of the *Ahle-Sunnat*. *Ulema* have ever denied the possibility of *deedar* in this world.'[35]

6. 'Constant Remembrance of God'. According to the Mahdavis, *zikr* is the only way to seek the love of Allah. The Mahdavis have to remember Allah in every condition. It is the most important and obligatory duty of the followers of Mahdi. Saiyyid Mohammad stressed on regular *zikr* during *Sultan-ul-Nihar*/ the time between dawn and sun rise and *Sultan-ul-Lael*/the time between *Asr* and *Esha* prayers. There should be no interference when *zikr* is being practiced. According to Mahdavis, *zikr* is the primary condition for the vision of Allah, it should not be performed only by tongue, and rather it must be practiced in complete absorption in Allah.

7. 'Migration'. According to Mahdavis, there are two types of migration, internal migration and external migration. Opting for renunciation of the world is called internal migration, whereas to physically leave a place is called external migration. The concept behind migration is that it does not allow accumulation of wealth. Saiyyid Mohammad himself kept on moving from one place to another till he breathed his last. The Mahdavis also used to migrate from one place to another due to the fact that they were mostly banished because of their teachings. One of the

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[33] *Ibid*., 71.
[34] Rizvi, *Muslim Revivalist Movements in Northern India in the Sixteenth and Seventeenth Century*, 103.
[35] Balkhi, *The Mahdi Maud* [AHS], 77.

biggest challenges they had to face were the criticism from the *ulama*. So migration became a principle of their faith.

8. Agrarian tax called *ushur* means one tenth of income from agriculture produce. Those who earn their living through cultivation have to pay one-tenth of their income as agrarian tax apart from *zakat* (Muslims have to pay 2 ½ % of their wealth if it is accumulated for a year without being utilized.), which is a separate obligation in Islam. It is aimed at developing a classless society with maximum distribution and collection of wealth and to decrease the lust for the collection of wealth by drawing more and more from those who have accumulated a lot. Agrarian tax draws more wealth as compared to *Zakat*. It is beneficial for poor as they get more and also for the rich as it did not allow them to accumulate wealth, and to enjoy luxuries of life which morally corrupts the society. The Mahdavis pay *ushur* not only on their agricultural produce but on all sources of income. However, they do not pay *zakat*.

It was Monday, April 23, 1504 that Saiyyid Mohammad died. After his death a controversy aroused among the residents of Farah and Rach. Each of them demanded that the body should be buried in their locality. Saiyyid Mahmood-son and successor of Saiyyid Mohammad Jaunpuri, emphasized his right to decide the matter as an arbitrator and next successor to his father. The dead body was carried from Rach to Farah. When the coffin reached a central point between Farah and Rach, it became so heavy that no one had the strength to move it further. It was taken as an omen that the burial was destined to take place at the spot.[36] At present, there is a mausoleum built in which the grave of Saiyyid Mohammad lies.

Conclusion

Jaunpuri claimed to be a reformer but was criticized by the clergy of that time, he had to face every sort of situations but he welcomed them. On one hand, he was criticized and forced to leave the city/cities, whereas on the other hand, he was welcomed, honored and reared as a man of God, thus Jaunpuri experienced both opposition and support from various quarters of people but he remained firm on his preaching.

To bring his people near to God, he asked them to practice *zikr* (utter remembrance of God) and at the same time instructed them to empty their vessels at home and not to store anything for next day, for the reason that God is there to feed them. Similarly, he advised his followers to keep on travelling in this world and propagate his message to the people and not to settle anywhere, as this world is mortal.

Jaunpuri advised his followers to live a life of simplicity and avoid using harsh words against their contenders. He asked his followers not to indulge this world and its desires, he asked them to live their lives in quest of God and the one who did so has attained the true meaning of his/her life, so, when the life, teaching and practices of Jaunpuri are analyzed, it became clear that he was a man of God and has did his best to reform his people and the society.

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[36] *Ibid*., 97.

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