



RELIGIOUS LEADERS AS ARCHITECTS OF TRANSFORMATION IN PAKISTAN: A HOLISTIC STUDY OF HAZRAT MOLANA MUHAMMAD ZAKIR (DISTRICT CHINIOT)

AD HASSAN SAJANKA,

Visiting Lecturer, Department of Pakistan studies, Government College University Faisalabad.
(Zoni.shani@gmail.com)

DR. ABDUL QADIR MUSHTAQ,

Professor, Chairperson Department of Pakistan studies, GC University Faisalabad.
(progcut@gmail.com)

DR. HINA KHAN,

Assistant Professor, Department of Punjabi, Lahore College for Women University Lahore.
(Drhinakkhan@gmail.com) (correspondence)

DR. TAHIRA SARWAR,

Associate Professor, Department of Urdu, Lahore College for Women University Lahore.
(drtahirasarwar@hotmail.com)

Abstract

The purpose of this research is to investigate the many ways in which religious leaders are agents of change by taking a comprehensive look at the influence of Hazrat Molana Muhammad Zakir in District Chiniot, Pakistan. Using a mix of primary and secondary sources, this research delves into Hazrat Molana Muhammad Zakir's life and accomplishments using a qualitative study technique. The theoretical foundation is based on societal engineering theory, which helped us understand how religious personalities like Suffies, Pirs, and Ulmas manipulated societal norms and institutions on purpose. Using content analysis and theme classification, the data study entails a thorough assessment of the social, religious, and political actions of Hazrat Molana Muhammad Zakir. The findings showed that Hazrat Molana Muhammad Zakir changed things in District Chiniot's healthcare, education, and politics. By going beyond the usual limits and providing insights into the complex relationship between political, religious, and social development in Pakistan, this research adds to our knowledge of religious leaders' attempts to bring about beneficial social change.

Keywords: Hazrat Molana Muhammad Zakir, District Chiniot, Political Impact, Social Change, Holistic Study, Pakistan, Social Engineering, Religious Leaders

1. Introduction

The religio-social fabric of Pakistan has been profoundly impacted by Sufi mystics, Pirs (Spiritual leaders), and Ulmas (Religious academics). Pakistan is home to a varied array of faiths. These historical personalities have been pivotal in molding the country's political climate, social mores, and religious customs. Through a critical analysis of their contributions and limits within the framework of Pakistan's religio-social engineering, this research seeks to delve into the complex influence of these organizations. In the 11th century, the mystical Islamic school of Sufism made its



way to what is now Pakistan. Many people looked forward to the Sufi saints and teachers, who became spiritual leaders and founded monasteries and shrines. Their beliefs promoted societal peace and spiritual enlightenment via emphasizing tolerance, dedication, and love. Many Pirs trace their lineage back to Sufi mystics, who held positions of spiritual authority and served as a conduit between humanity and God. They were very influential in their communities because of the blessings they bestowed, the guidance they gave, and the problems they settled. Conversely, the role of the Ulmas as guardians of Islamic learning and law arose. They governed religious customs, made legal decisions, and interpreted sacred scriptures. The public conversation and government policies were greatly impacted by their powerful remarks.

The complex relationship between spirituality and social dynamics has had a profound impact on Pakistan's many religious and cultural traditions. Suffies, Pirs, and Ulmas are three religious leaders who have played key roles in Pakistan's religious and social history. These religious figures were instrumental in social and political changes in addition to providing spiritual direction. Their impact reached well beyond religious issues, touching on economics, politics, and more. Particularly noticeable in the context of Islam in Pakistan are the writings of Suffies, Pirs, and Ulmas. Through their deeds and teachings, they have helped people find common ground and find their way through the challenges of life, strengthening the religious fabric of many communities. The life and works of Hazrat Molana Muhammad Zakir, who exemplifies this union of religion and politics, are evidence of the enormous impact that religious leaders have had on Pakistan culture.

Muslims from South Asia have long acknowledged the intertwined nature of Punjab's religious and political spheres of influence (Gilmartin 1979; Talbot 2009; Gilmartin 1992). By studying Sufi shrines and the strong spiritual networks that surround them, we may get valuable insight into the relationship between ideology and structure. Historic Punjabi shrines have played a pivotal role in rural power dynamics as trusted go-betweens between the state and its citizens. Muslim nobility, including pirs, feudal lords, and families who serve as custodians of shrines, have made this area their home for generations. In order to maintain power and effective administration, the rulers of the Subcontinent and Punjab maintained cordial relations, particularly with the pious Muslim class. This allowed them to leverage the influence of the elite from the Pir and shrine families. The shrine families of Punjab have always been well-liked, whether it by the Moguls, the Sikhs, or the British. They were instrumental in laying the groundwork for Muslim political organization in Punjab before to Pakistan's establishment. This study proposes a modern interpretation of the long-standing connection between political shrines and rituals, highlighting recurring themes of both continuity and change.

This study takes a critical stance, pointing out both the good and the bad that has come out of Sufis, Pirs, and Ulmas's work. This analysis will rely on academic literature, news articles, and first-hand accounts to delve into both historical and present sources. The study's overarching goal is to illuminate the intricate relationship between Pakistani religious leaders and the general public in a fair and unbiased way. This inquiry seeks to enhance our comprehension of the religio-social dynamics in Pakistan and to encourage critical thinking about how religious leaders' roles are changing in the modern day.

The life and works of Hazrat Molana Muhammad Zakir of District Chiniot are the focal point of this investigation into the complex web of relationships among Suffies, Pirs, and Ulmas and their revolutionary influence on Pakistan society. Zakir stands out as an illustrative example of how spiritual leadership and political activity may coexist. By delving into the social, religious, and



political services that Zakir provided to his society, this study hopes to unveil the many facets of his contributions. The research aims to place Zakir's attempts into the larger historical context, going beyond individual acts and understanding the motivations that drove his revolutionary endeavors.

1.1. Significance of the Study

Religious Leaders as Architects of Transformation in Pakistan: A Holistic Study of Hazrat Molana Muhammad Zakir (District Chiniot) is an important research because it reveals how religious leaders have a complex influence on society transformation. Hazrat Molana Muhammad Zakir provides a window into an understudied facet of the revolutionary contributions of Suffies, Pirs, and Ulmas to Pakistan's religious and social fabric. Research like this helps fill in the gaps in our knowledge of the ways spiritual leaders go above and beyond in the realms of politics, education, and social activism, all the while questioning the status quo. Results provide light on Hazrat Molana Muhammad Zakir and his colleagues' distinctive strategy in District Chiniot, shedding light on the dynamics of religio-social engineering. In addition, by illuminating the crucial role that religious leaders play in impacting their communities' educational, healthcare, and political systems, this study adds to the larger conversation on how faith and society development interact. The research concludes that religious leaders have always played an important role in Pakistani society's intricate fabric, and that this role would continue to be important.

1.2. Research Question

- 1) What role did Maulana Muhammad Zakir's unconventional political style play in questioning the feudal and local political culture in District Chiniot?
- 2) What are the socio-religious and political services provided by Hazrat Molana Muhammad Zakir in District Chiniot, contribute to the transformative welfare and betterment of the marginalized community?
- 3) How did Hazrat Molana Muhammad Zakir's unconventional combination of spirituality and politics lead to a shift in the preexisting Khankahi system?

2. Literature Review

Islam, Sufism, and the Ulmas have all had significant impacts on Pakistani society and religion. Examining their effects from a social engineering theoretical perspective, this literature review delves into their many facets.

2.1. Theoretical Framework

Social engineering theory provides a prism through which the complex relationship between religious leaders and societal transformation can be understood in "Religious Leaders as Architects of Transformation in Pakistan: A Holistic Study of Hazrat Molana Muhammad Zakir (District Chiniot)" (). Suffies, Pirs, and Ulmas are the focal points of this paradigm, which highlights the wilful manipulation of societal standards and institutions by powerful persons or groups. Using Social Engineering Theory as a framework, this study seeks to understand the ways in which Hazrat Molana Muhammad Zakir, a religious leader, shaped District Chiniot by his purposeful engagement in politics, religion, and society. Using this theoretical framework, we can delve deeply into the ways in which religious leaders in Pakistan have worked to improve their communities, going beyond the



usual limits to add to the growing body of literature on the topic of religious leaders' revolutionary impact on Pakistan's religious and social fabric.

2.2. Previous Studies

Throughout the pre- and post-partition eras, Chengappa's (2001) investigation of religion's function in Pakistan's political development offers a detailed insight. Muslim communalism and religiously-based nationalism had a profound impact on the political climate before partition, representing a strong link between Islam and political ambitions. But as the fight for Pakistan's establishment became fiercer, the Muslim League's main concern for attaining statehood created a vacuum on the character of the new country. The dynamics changed after partition, and a debate between secularists and traditionalists over how much the political system should reflect Islamic ideas emerged. At the crossroads of religion and politics, the Ahmadiya dispute sparks sectarian strife and eventually the installation of military government. According to Chengappa, Pakistan is a "schizophrenic" state in part because its constitution is contradictory, combining Islamic theology with parliamentary democracy. The research also explores the many interpretations of Islamic Jihad, the difficulties encountered during East Pakistan's 1971 independence, and the arguments over Islam's absorption into the state. As a whole, Chengappa's writings shed light on the complexities of religion and politics in Pakistan's historical development, shedding light on the changes and obstacles that have molded the country's political scene.

Azam's (2010) analysis of religious practices in Pakistan and their effect on social growth provides a fresh viewpoint to the discussion of the many facets of social development. The research recognizes that social development is multi-level, including processes at the human, institutional, and environmental levels. The four essential components of social development that Azam identifies structural transformation, socioeconomic integration, institutional development, and institutional renewal are based on Paiva's theory. This study takes a look at religious conduct within the larger context of societal development. In order to understand how religious beliefs and practices impact social dynamics, this research focuses on these factors. In his writings, Azam recognizes the importance of religious components in social development and the complex interaction of other variables. Furthermore, the article alludes to Pakistan's larger socioeconomic backdrop, prompting inquiries about the social landscape's underdevelopment and non-development. In the specific setting of Pakistan, this academic investigation lays the groundwork for a sophisticated comprehension of the connection between religious practices and societal progress.

"Sufi Saints and State Power: The Pirs of Sindh, 1843-1947" by Ansari (1992) explores the complex dynamics of British governmental power over the Sindh province from 1843 to 1947. The local Muslim elite, known as pirs or hereditary Sufi saints, are the subject of Ansari's investigation into the origins, structure, and power dynamics of the pir institution, which was part of the colonial rulers' larger control apparatus. This book delves into the origins of the pirs' political ties by consulting a wealth of primary sources and conducting extensive interviews. According to the research, the local elite's involvement was crucial to the political system's overall success, implying a complex partnership that helped the British and the pirs avoid major setbacks during colonial rule. In the 1940s, when nationalist sentiment was at its peak, the system collapsed, according to Ansari, signaling a turning point in the pirs' connection with the changing political scene.



An examination of "The Politics of Sufism: Redefining the Saints of Pakistan" by Ewing (1983) provides a critical evaluation of the intricate connection between Pakistani official institutions and Sufi shrines. These shrines often have a lot of sway because of the hereditary saints who have traditionally taken care of them, called pirs. From Ayub Khan forward, Ewing examines how successive Pakistani leaders have attempted to manipulate the dynamics around these monuments for their own political and religious ends. This article highlights the ways in which the shrines have been under the direct authority of succeeding governments in an effort to diminish the influence of hereditary saints. Furthermore, it delves into the coordinated efforts to articulate a consistent philosophy on the importance of saints, one that differs from prevailing public perceptions while referencing the Sufi heritage. The research sheds light on the dynamic relationship between political regimes, their emblems, and the shifting application of Islam, drawing attention to how the relevance of Sufi saints varied among regimes. The state's efforts to reimagine and exert control over religious organizations in the face of complicated public beliefs and traditions are illuminated by this sophisticated analysis.

The 20th century Muslim political system of Punjab and its religious leadership structure are examined in this research to contextualize Punjab's religious support for Pakistan. Some important patterns may be seen in these relationships, although we only have a general understanding. The hereditary sajjada nashins led rural religious life after Sufi saints converted much of western Punjab to Islam. Since their positions were related to rural political structures, rural religious and secular elites lived in economic and political harmony. As they established a rural government structure in the Punjab, the British recognized the sajjada nashins of these shrines as a single class of hereditary rural leaders serving their common interests. Sajjada nashins backed rural elites' 1920s Unionist Party and opposed city reformists' religious views. Several sajjada nashins in 20th-century Punjab were religious and promoted Islam after the Mughal Empire, when Sufi influence in western Punjab increased. Shrine-based religious influence was disseminated beyond the Chishti order by the Ahl-e-Sunnat-o-Jamaat, an ulama organization that granted it doctrinal authority. The sajjada nashins of this revival movement were uneasy with the Unionists' secular political structure, but their rural roots prohibited them from challenging them. Due to rural people's religious beliefs, the Unionist Party won the 1937 election by a large margin. The Muslim League's rise beyond rural-urban strife gave revivalist sajjada nashins a chance to bolster rural politics' religious underpinning. Islamic Shariah-based Pakistan was controlled by respected rural elders. The Muslim League defeated the Unionist Party in 1946 with the backing of Pakistan's first religious supporters, the sajjada nashins. Pakistan won because to its religious mandate. Samjjada nashins' vital role in Muslim League's electoral triumph altered Pakistan's future. Islam League-supporting sajjada nashins did not resist the Unionist-ruled western Punjab landed elite despite their rural background. Pakistan's success was little more than a renewed rural order religion.

Hazrat Molana Muhammad Zakir of District Chiniot is A Holistic Study that sheds light on the historical, political, and theological aspects of the effect of Sufis, Pirs, and Ulmas on religio-social engineering in Pakistan. The fast changing sociopolitical environment of Pakistan has left a research vacuum when it comes to studying the legacy of these figures and how it has been adapted for the present. Historiographical accounts are the main focus of the present research, which places special emphasis on the contributions of these religious leaders throughout the eras immediately before and after independence. Little is known about how their legacy, via their teachings and institutions, is influencing and being influenced by the possibilities and threats that modernity,



globalization, and changing political dynamics in Pakistan pose today. To fill this knowledge gap and present a more complex picture of their long-lasting influence on Pakistani society, a thorough investigation of the continuous religio-social engineering initiatives, institutional adjustments, and reactions of Sufis, Pirs, and Ulmas to modern socio-political challenges would be immensely helpful.

3. Methodology

Using Hazrat Molana Muhammad Zakir of District Chiniot as A Holistic Study, this qualitative study investigates how Religious Leaders as Architects of Transformation in Pakistan and transformational activities may be better understood via qualitative research, which delves into the complexities of the interactions and experiences involved. Document analysis, interviewing, and participant observation are all components of the study procedure. An exhaustive examination of original materials, secondary sources, and scholarly articles pertaining to Hazrat Molana Muhammad Zakir and the religious and social milieu of District Chiniot will comprise the document analysis. People from the local community, specialists in religious studies and the social sciences, as well as those who had personal encounters with Zakir, will be interviewed in detail as key informants. For the purpose of participant observation, the researcher will fully immerse themselves in the community's pertinent rituals, activities, and events.

In order to find and understand patterns and themes in the data, the researchers will use thematic analysis. Using this strategy, we may better understand the political, theological, and social effects of Zakir in District Chiniot. Historical records, interviews, and other written sources will have their textual data analyzed using content analysis. By narrowing down on certain words, phrases, and themes, this method sheds light on both the past and the present. David Gilmartin's groundbreaking work on Punjab (Gilmartin 1992) and Sarah Ansari's groundbreaking work on Sindh (Ansari 1992) are both supplemented by our study. Notwithstanding its historical focus on the relationship between Sufi saints and the state.

4. Critical Analysis and Discussion

A great deal of the religio-social engineering of Islamic Indian society and the freedom movement was accomplished by the Suffies, Pirs, and Ulmas. The Two Nation Theory assists and provides the reason for their initial penetration into politics. All the uprisings against the colonial ruler had their participation. It is certain that Ulma had a role in politics both before and after the independence. Many people benefit from their political, religious, and social services. They provided shelter to the orphan, knowledge to the humanity and food to the poor. They gave honor to all and sundry. All sorts of people were honored by them. It encourages his devotees in the realms of religion, politics, and social justice.

According to the findings, Hazrat Molana Muhammad Zakir was one of the Walli Ullah of his era. He kindled a flame of religious, social, and political understanding and service in a distant place, and it is burning steadily brighter day after day. Multi-dimensional personality of Hazrat Molana Muhammad Zakir led it to diversified welfare services. Family environment and parental training left an inedible mark on a person's personality building, character buildings, Moral and habits. He belonged to a religious family. In society, his ancestors are known as faqirs and dervaishs. All the khulfa of this Gaddi were very pious and Abid. All of them are known as Waliullah in locality. In this



noble family, there is Gadi or piri mureedi system. The Piri Mureedi system has behaved like a spiritual, religious, social, and welfare organization over the years.

It is also revealed that he did not confine himself to monastic affairs. He served people by establishing institutions and engaging in electoral politics. He established educational and religious institutions. He served humanity through his various political activities and movements. He brought change to the Khankahi system. He was a true follower of the pious caliphs of Islam. His ideology about politics was based on historical foundations laid by the Pious Caliphs instead of the old Khankahi order. He had a political consciousness and a mission. Both politics and spirituality seem to be at their peak. This was the beginning of the spiritual and political succession by the Pir of Sial that began in Gaddi Muhammadi Sharief.

It is also concluded that the whole area was backward. Ignorance, educational and moral degradation were everywhere. Hazrat Maulana Muhammad Zakir's national consciousness forced him to think for the betterment of the people of the area. He built educational institutions for the welfare and betterment of the masses, through which emerging Islamic society was indoctrinated. These madrasas were playing twofold functions to serve society. Firstly, these were educating the people of the area. Secondly, they were containing the Hindus, missionaries, and Mirzai struggle to change religion and culture. He believed that the power of education, politics and the economy was the main element that fixed the social status of a citizen or a nation. It was the result of these religious and educational institutions that countless people memorized the Quran from these institutions. Many people studied Arabic and became Arbi Fazil. Many students found employment after completing middle matriculation and BA. In this way, along with religious studies, they also benefited in economic sphere. Countless men gained religious and worldly benefits and succeeded in their goals. All this credit goes to the founder of the institution.

Looking at electoral politics, it is agreed that before the partition, the role of leaders was constructive and revolved around the ideological foundation of Pakistan and Islam. But after independence, the various issues did not allow the leaders to maintain the same spirit. The feudal system and territorial and local political culture occupied the environment. At that time, in District Jhang, politics was considered only the right of feudal lords of Punjab and flattering capitalists of the British. Jhang was ruled by Sardars, Nawabs, and feudal lords. Religious and political freedom were denied, and no one could have free will in politics. In Maulana Muhammad Zakir's constituency, people were kept as subjects. It made people unfamiliar with political rights. The Vadiras, Nawabs, and Sardars have usurped these rights due to their absolute occupation in politics. Turning tables, the poor people ended the supremacy of vadiras and elected Hazrat Molana Muhammad Zakir as a member of the Provincial Assembly. With access to the assembly, he built the Jhang Chiniot GT Road, supplied electricity in villages, and installed tube wells in the region. Madrassas and hospitals were opened here and there. He built an inter college. He built four high schools in the entire tehsil. Rural industrial centers and Lady Health Centers were also established. Small sections of paved roads were formed. This entire struggle began to flourish, which reflected the welfare of the people. For this reason, a social revolution occurred alongside the intellectual and educational revolutions That was the beginning of political awareness and social equality. Religious and political ideologies began to emerge in Sardari Raiyatt culture. Pierre Muridi's, Gadi Nashien's, Ulmas's, and mosques played a decisive role in politics. Hazrat Moulana Muhammad Zakir built a network of opulent mosques. The mosque has been an axis and centre of Islamic civilization, prayers, historical traditions, and social work.



In Pakistan, politicians are making incorrect promises to obtain votes from the public, dreaming untrue, investing wealth, and blackmailing for success. This pattern is followed by an individual in a political group. The research also examined that, on the other hand, Maulana Muhammad Zakir was the only candidate in political history who set a new pattern in the field of politics. He never campaigned for elections. He did not go to the people to ask for votes. No election rallies were held. He stayed in his hujra during the election campaign. The people of the area would come to him and assure him of their support. The supporters there ran any election campaigns that there might have been. But on the other side is Maulvi Muhammad Zakir, who has sincerity and faith in his nature. A delegation of Jamaat-e-Ahmadia from Chenab Nagar in the 1971 election requested Maulana Muhammad Zakir that we are ready to give you our 10,000 votes, if you please. However, Maulana Muhammad Zakir Sahib said, "I'm sorry, but I couldn't speak for you in the National Assembly." Workers fought back, and Maulana Muhammad Zakir asked, "Should I get their votes and become their representative?" Everyone said it needed to be done. He wasn't ready to break the trust of even a small group of people, though.

It is also historically explored that he was an active member of the Muslim League. He took full part in the freedom movement. He was aware of the tyranny of the Hindus and the British. All the products of Jamia Muhammadi Sharief were working for the two-nation theory. He participated in the Khilaphat movement, Kashmir movement, and Khatm-e-Nabowatt movement. These movements resulted in widening the gulf between the Hindus and the Muslims, which culminated in the foundation of Pakistan. But to support these movements, Tariekh-e-Jamia Mohammadi did much to awaken the Muslim community. Consequently, this generation will cost in the future for Islam and Pakistan. Comprehensive and individual attention was paid to students, not only to their studies but also to national politics, civics, and Islamic training. Hazrat Maulana Muhammad Zakir was the leader of Ittehad-e-Muslimeen. He tried to create unity in the Muslim Ummah and the entire Islamic world through his writings, speeches, and correspondence. He took practical steps for the service of the Muslim Ummah.

It is concluded from anthropological research that the Islamic color was predominant in his Peri-Muridi chain. Any kind of non-Islamic tradition, culture or ritual was forbidden in his order of Sufism. There was no place for milling culture or magic. Gaddi Muhammadi Sharif as a whole has the focus of the teachings of the Qur'an and Hadith. It took away the fake pirates' space and their job. It brought cultural change in the community according to Islamic norms and teachings. It was the weapon of the Piri-Muridi Chain that broke down the Monopoly of Sardars and Nawabs. The common man started to participate in elections and successfully contained the power of lords. It was the Piri Mureedi and Pir Bhai bond that overshadowed the fear of Vaderas. The siege of chiefs and feudal lords was broken. As a result, democratic attitudes spread the message of social equality on Islamic grounds.

If we explore the importance of the Urs of Hazrat Molana Muhammad Zakir, it is deduced that it brings joy like Eid for the devotees, the needy, and the homeless. These days, they have the opportunity to eat a full meal, and their accommodation is properly arranged. The difference between rich and poor ends here. All are equal. The devotees show a spirit of generosity and love for all by following the footsteps of their leader. The research concludes that he remained an active and dynamic personality throughout his life to serve the people. He knew that worship was not limited to prayers, zakat, fasting, hajj, and remembrance of Allah; but reaching the cries of



the helpless, caring for the needy, and feeding the hungry is true worship. That is why he remains alive in hearts as a torchbearer.

The study highlights Hazrat Molana Muhammad Zakir's fusion of socio-religious services with political engagement as one of his noteworthy accomplishments. The fact that he was involved in active politics as well as monastic affairs that shows that he went beyond traditional values. Taking an active interest in both religion and politics demonstrates a sophisticated grasp of the interdependence of both fields and a proactive strategy for social advancement. An important change in political awareness, begun by Hazrat Molana Muhammad Zakir, is brought to light in the research. The tale highlights the emancipation of the oppressed via his election triumph, implying a break from conventional political systems controlled by feudal lords. A political awakening and break with the existing quo are explored in relation to the construction of roads, schools, hospitals, and rural industrial areas.

Sufis put into practice the teachings of the Quran and Hadith. Scholars wrote religious books, and Sufis trained the men who brought about the revolution by following the teachings of these books. According to Hazrat Junaid Baghdadi, our method is derived from the Quran and Sunnah. Sufism is based on the Quran and Hadith. He harmonized Shariah and Tareeqah. He built the palace of Sufism on the basis of Shariah. Hazrat Abu Usman said: Wisdom speaks from what is in accordance with the Quran and Sunnah. But the word that is according to one's desire is a bidatt. The Sufism that is not accordance with the Quran and Sunnah is false. There are some works on the basis of critical analysis that highlight that Greek, Roman, and Hindu influences have deprived Islamic Sufism of its distinctive features. Now, Sufism has become a mixture of non-Islamic beliefs and traditions.

Hazrat Allama Muhammad Iqbal has written in Bal Jibril:

Qum Bay izn Allah Keh Skte the Jo Rukhsath Howe

Khankaon main Majavir Rah Gae ya Gorkan

There is scanty material on the sufficiency of services from the perspective of micro history. The spiritual knowledge moved from a scholarly line to a hereditary one. The pattern of succession has altered. The transfer of the spiritual successor is now rooted in inheritance. How can traits be passed on through inheritance? The transfer of spiritual power was based on hereditary traits but not on traits; here, it gave birth to another form of feudal tendencies. This allowed for the same situation at the national level in Pakistan.

Hazrat Allama Muhammad Iqbal also wrote in his verses:

Miras Main Ai h inhain Masnad-e-Arshad

Zagon k Tasaruff mn, Akabon k Nashaiman

Hzer us FakroDerveshi se, jis ne

Mosalmano ki sikha di sir Bazairi.

Some necessary steps are needed to return to their origin. Some unauthorized rituals are being practiced at the shrine of Hazrat Molana Muhammad Zakir. The administration ought to have control over it. There should be oversight by the visitors. The administration of the shrine should make an effort to maintain the environment and culture of the shrine according to the teachings of Hazrat Molana Muhammad Zakir. They should eliminate multiple impurities, but the dignity of the visitors should not be compromised.

Hazrat Muhammad Zakir made his entire investment in human character. People in their company have a conscientious character, an amiable nature, and are full of wisdom and vision. The atmosphere of the Jamia was full of spirituality and struggle. So the product was the human



revolution on the basis of character. Their forefathers did not create an institution of their own but created people who were doing all this. They were men of high caliber. But over time, that standard has been reduced. So there is a need to restore the original. Time demands the services of an immaculate and educated class, not flatterer. A flatter association with the Pir creates greater opportunities to get problems solved by the lust of power, influence, and rule. Not for the well-being of the public.

By incorporating Social Engineering Theory into its analysis, "The Impact of Suffies, Pirs, and Ulmas on Religio-Social Engineering in Pakistan: A Holistic Study of Hazrat Molana Muhammad Zakir (District Chiniot)" provides a crucial relationship to the theoretical framework. Suffies, Pirs, and Ulmas were influential religious personalities who consciously manipulated societal conventions and institutions. This paradigm allows for a detailed study of their manipulation. Hazrat Molana Muhammad Zakir's complex life is examined in this research using Social Engineering Theory. The political, religious, and social activities that he was involved in greatly influenced the development of District Chiniot. Theoretically, it is emphasized that religious leaders have made concerted attempts to bring about revolutionary changes in many areas of society, such as healthcare, education, and politics. Using Social Engineering Theory as a framework, this study analyzes how Hazrat Molana Muhammad Zakir's activities affected religio-social engineering and sheds light on the complex processes shaping Pakistan's religious and social fabric.

The research creates an urge for the studies of Sufis who have been living in remote areas. There is a dire need to uncover those neglected Sufis who provided the nursery to strengthen the ideological foundation of Pakistan and Islam at a micro level. Research through new historicism perspectives will uncover the hidden heroes of Islam and Pakistan. The research provides a base where the people can analyze the message that is conveyed through their welfare program of social, religious, and political services. It is also required for the successor to turn to the path of his ancestors and seek guidance from their traditions, thoughts, and actions in modern times.

It is an undeniable truth that the Jamia Muhammadi Sharif shrine has positioned itself as a "nursery of political leaders" and raised political consciousness among the common people of the Chiniot. As a Center of religion, politics, and culture, the Jamia Muhammadi Sharif has united previously divided social groups. There are a number of bradris from the feudal era still present in the area of Chiniot. Feudal rulers never made any effort to improve their living conditions or social standing. The Jamia Muhammadi Sharif Shrine not only offered a learning environment for those from lower socioeconomic backgrounds but also served as a gathering place for them. The shrine also challenged the feudal culture with the assistance of its devotees via their involvement in the political process. The electoral triumph of the middle class over the feudal aristocracy is illustrative of the classless social system pioneered by Sufis in the Indian subcontinent. It was the Sufis' goal to raise their profile and win over the general public. In this manner, the religion of Islam gained widespread popularity throughout the subcontinent. The culture of "Mairi Raiyatt Maira Raj" has been eradicated, thanks to the efforts of the shrine Jamia Muhammadi Sharif.

5. Conclusion

Finally, by critically analyzing the unconventional integration of spirituality and politics in Hazrat Molana Muhammad Zakat's life, the study on Religious Leaders as Architects of Transformation in Pakistan: A Holistic Study of Hazrat Molana Muhammad Zakir (District Chiniot) adds substantially to the current body of knowledge. The study shows that District Chiniot's religio-



social environment underwent a radical change due to his imaginative approach, which goes against the grain of conventional Khankahi standards. The research provides light on how religious leaders like Suffies, Pirs, and Ulmas intentionally shaped societal norms and institutions to accelerate transformation by using societal Engineering Theory. According to the findings, Hazrat Molana Muhammad Zakir's political, healthcare, and educational initiatives significantly altered the regional power structure. This study has far-reaching consequences for our knowledge of religious leaders' contributions to Pakistan's development after independence. The report goes on to say that we need to keep looking into the underappreciated Sufi individuals since they were crucial to Pakistan's ideology and should not be ignored. In sum, the study provides an analytical framework that is both thorough and critical, adding to the growing body of knowledge on the complex relationship between religion, politics, and social change in Pakistan.

References

1992. *Empire and Islam: Punjab and the Making of Pakistan*. Berkeley: University of California Press.
- Ansari, S. F. (1992). *Sufi saints and state power: The Pirs of Sind, 1843-1947* (No. 50). Cambridge University Press.
- Ansari, Sarah. 1992. *Sufi Saints and State Power: The Pirs of Sind 1843-1947*. Cambridge: Cambridge University Press.
- Azam, M. (2010). *Religious behaviors in Pakistan: impact on social development*. Pakistan Institute for Peace.
- Chengappa, B. M. (2001). Pakistan: The role of religion in political evolution. *Strategic Analysis*, 24(12), 2155-2177.
- Ewing, K. (1983). The politics of Sufism: Redefining the saints of Pakistan. *The Journal of Asian Studies*, 42(2), 251-268.
- Gilmartin, D. (1979). Religious leadership and the Pakistan movement in the Punjab. *Modern Asian Studies*, 13(3), 485-517.
- Gilmartin, David. 1979. "Religious Leadership and the Pakistan Movement in the Punjab." *Modern Asian Studies* 13(03): 485.
- Talbot, Ian. 2009. *Pakistan: A Modern History*. London: Hurst Publishers.
- Werenfels, Isabelle. 2014. "Beyond Authoritarian Upgrading: The Re-Emergence of Sufi Orders in Maghrebi