



## قبلہ حضرت صاحب قدس اللہ سرہ

آل زبدة الاولياء حضرت قوام الدين البكرى الصديقى ربتكى قدس اللہ سرہ

### *Qibla Hadrat Sahib* (May Allah preserve his Secret)

نودی سے مرد خود آگاہ کا جمال و جلال  
کہ یہ کتاب ہے، باقی تمام تفسیریں  
(اقبال)

*An English Translation of the Urdu Paper presented at Hadrat Sahib's Urs Sharif in 2009 at the Khanagah Fathiyya, Dars Sharif, Gulhar, Kolti, Azad Jammu and Kashmir*

NB: This article was originally written in 2009 in Urdu by Mufti Muhammad Alim al-Din Sahib and Hajji Munir Husayn Mujaddidi Sahib and was presented at Hadrat Sahib's Urs Sharif on 31<sup>st</sup> December 2009. It was later published in the Kashmir International, monthly magazine, January 2010. For the purpose of clarity some minor modifications have been made to the Urdu article.

## *Introduction*

This branch (al-Bakri al-Siddiqi) originally ruled Yemen and left its governance in order to spread the *Din*. This love for the *Din* and knowledge brought them out of the Arabian Peninsula and into Iran, Hindustan and finally Kashmir.

Rasul Allah صلى الله عليه وسلم said, “*When Allah loves some person, He sends for Jibril and commands him: Verily, I love such and such a person; you should also love him, so Jibril loves him as well. Then Jibril proclaims in the heavens that Allah loves such and such a person; you should also love him. Then the residents of the heavens love him as well. Then his love is sent down to the earth (the world)*”

Bukhari, Muslim, Tirmidhi, and Musnad Ahmad.

The theme of this Hadith Sharif beautifully manifests itself in the person of Hadrat Sahib رحمت الله عليه. His fame has not only spread in Azad Kashmir and Pakistan but also in Arabia and non-Arab lands. The hand of nature (God) carved him like a precious diamond and from whatever angle one observes one sees a new colour and a new shape. His physical appearance, life, speech, character, movements, habits, virtues and manners, indeed, whichever aspect one observes, one cries out: “*His every action pulls the heartstrings.*” The Divine Will operates in mysterious ways and creates reasons to bring about its purpose. It was the Divine Will that appointed Hadrat Sahib رحمت الله عليه to turn Kotli into a centre of guidance. Through Hadrat Sahib رحمت الله عليه the people of Kotli were taken out of the darkness and in to the light and for this favour they can never thank Allah enough. Due to Hadrat Sahib's efforts every home in this area became familiar with the *Din*.

## *Family Background*

Some of our friends do not know the lineage of Hadrat Sahib رحمت الله عليه and for their information a summary of his ancestors is provided. Hadrat Khwaja Muhammad Sadiq رحمت الله عليه known as ‘Hadrat Sahib’ رحمت الله عليه is of pure Arab ancestry and a descendent of Hadrat Abu Bakr al-Siddiq’s رضى الله عنه eldest son Hadrat Abd al-Rahman رضى الله عنه. His genealogy links him with Sayyiduna Abu Bakr al-Siddiq رضى الله عنه through 37 generations. This branch of the family was always interested in knowledge and spreading the *Din*. Seven generations after Hadrat Abu Bakr al-Siddiq رضى الله عنه, his descendent, Hadrat Ahmad bin Mahmud رحمت الله عليه became the ruler of Yemen. His fourth successor, Hadrat Kamal al-Din Muhammad Yemeni رحمت الله عليه (whose students

include Shaykh Baha al-Din Zakariyya Multani (رحمت الله عليه), left his rule in Yemen and settled in Madinah al-Munawwarah and for fifty years taught Hadith Sharif in the neighbourhood of the Prophet صلى الله عليه وسلم. He was later appointed as the Qadi of Sistan in Iran. This position was occupied by his descendents for the next six generations.

### *The Arrival of His Great Ancestor to the Indo-Pak Subcontinent*

Hadrat Shaykh Qiwan al-Din bin Husam al-Din (رحمت الله عليه) was the first ancestor of Hadrat Sahib (رحمت الله عليه) to enter Hindustan. He was the seventeenth descendent of Hadrat Abu Bakr al-Siddiq رضى الله عنه and the sixth descendent of Hadrat Kamal al-Din Muhammad Yemeni (رحمت الله عليه). In 700 A.H /1300 CE at the request of the Tughluq Sultans he arrived with his nephews in Delhi. Prior to his arrival in Delhi he was the Qadi of Jjnayr in Sistan in the kingdom of Iran. In Delhi he received *khilafat* from Hadrat Nizam al-Din Awliya (رحمت الله عليه). The King of the time appointed him as the *Qadi* (judge) and sent him to Rohtak (Haryana District); which is located seventy kilometres North West of Delhi. He and his wife Ayn al-Badr bint Qadi Sultan Muhammad Surkh Dhu al-Qarni (رحمت الله عليها) are buried in the fort in Rohtak. This fort was constructed by the Yemeni Shuyukh under the supervision of Qadi Sultan Muhammad Surkh Dhu al-Qarni (رحمت الله عليه). Until 1947 his descendents lived in the village called Mehm, thirty kilometres from Rohtak in their regal forts (due to the al-Bakri al-Siddiqi family this area was named Mehm Sharif). These forts are mentioned by Abu al-Fadl in his book *A'ain-e Akbari* (p.922-1003).

### *The Family's Contributions and Achievements*

*"Some members of this family held prominent posts under the Pathan Sultans of Delhi and the Mughal Emperors. In addition, the family played an important role in the conversion and the transformation of the Rajputs in the districts of Hisar, Rohtak, Karnal and Gurgoan.*

The Imperial Coronation Delhi Darbar, 1911 printed in Madras (p.381)

During the Muslim rule this al-Bakri al-Siddiqi branch continually occupied places of knowledge, honour, spirituality and leadership. The family held the post of the local *Qadi* (judge), *Mufti*, (authority on religious rulings) *Muhtasib*, (inspector) *Amir-e Adl* (chief justice), *Khatib* (orator) of Friday and *Eid* prayers. In addition they had held high offices in both civil and military ranks at a national level. They also contributed greatly in the fields of literature, education and propagating Islam in the surrounding districts of Delhi: Rohtak, Gurgoan, Hisar, Karnal and so forth. They also played an important part in the

conversion and guidance of Hindu Jats and Rajputs and some other tribes to Islam.

### *The Period of Tribulation*

A few years after the British East India Company took full control of Hindustan, they changed the administrative language and the system of governance, consequently the function of the *Qadi* and *Mufti* was terminated. And, in accordance with the Third Act of 1838 Section Five, all of their land grants were confiscated and the office holders (*Qadi* and *Mufti*) were made redundant. As for their role in the Battle of Independence in 1857, this family was branded the leaders of the rebels and subsequently fourteen prominent members of the family were martyred. Their homes were dug up to two feet deep in order to find weapons and consequently numerous relics and artefacts that had been in the family's possession for centuries were stolen by the soldiers. The walls of their fort were demolished. Despite all these destructions the government was not able to stop the religious efforts of this family as it continued to teach and spread Islam. During the British Raj the financial situation of the family was adverse. Although a few were wealthy, most were at the mercy of local petty rulers. During the 138 years of the British Raj this family's recognition was in the field of knowledge and nobility.

According to the 1880 Census of the Rohtak District, there were just eighteen Christians from the indigenous population and half of the fourteen per cent of the Muslim population comprised of people whose ancestors had recently converted to Islam. The historical achievement of the al-Bakri al-Siddiqi family of the Rohtak District was that they prevented people from being converted to Christianity despite the fact that they (Christians) were openly supported by the British government. Due to the efforts of this family one European Officer stationed at Delhi converted to Islam and thousands of Jats, Rajputs, Kai'sath, Jogis and so forth also embraced to Islam.

During the British Raj the writers from this family made valuable contributions in the field of Urdu literature; composing and translating works on Sufism, Jurisprudence, Medicine, Critique, History, Biographies, Biography of the Prophet صلى الله عليه وسلم, Law, Philosophy, Ethics, Politics, Astronomy, Municipal administration, Logic, Literature, Morphology, Syntax, Dictionaries, Comparative Religions and so forth.

The contributions of the family were mentioned in the report of the Delhi Darbar held in 1911. *"This family has occupied prominent offices generation*

*after generation for many centuries. Some members of this family simultaneously held key posts such as Qadi, Chief Justice, Muhtasib, Mufti, Mutawalli (guardian) and Khatib.”*

For one family to hold prominent posts for five centuries clearly suggests that this family possessed qualities such as knowledge, wisdom and administrative skills. In the field of politics the family played an important part in the independence movement of India and Pakistan. During the partition of 1947 one tenth of the Muslim population of Rohtak was martyred and the rest were forced to flee to Pakistan. Presently most of the descendents of Shaykh Qiwan al-Din Rohtaki are settled in Pakistan.

*The Arrival of a Beloved Son of the al-Bakri al-Siddiqi Family to the State of Jammu and Kashmir*

The ruler of Mirpur, Sultan Fateh Muhammad Khan Ghakkar رحمت الله عليه, received the title of (Sultan) from the Mughal Emperor Awrangzaib Alamgir رحمت الله عليه. He founded the area called Fatehpur and also ruled Chalyar and the present district of Kotli (1051 A.H/1640 C.E). He had the history of the Ghakkars written entitled: *Tarikh Fateh Khani*, which contained authentic accounts of the period. It was on his request that Qadi Fath Allah Qadri Shattari Rohtaki رحمت الله عليه came to Mirpur as the Chief Judge and settled there. In this way the service for the *Din* led this al-Bakri al-Siddiqi branch from Makkah Sharif, Madinah Sharif, Yemen, Sistan (Iran), Hindustan and finally to Mirpur.

Sultan Fateh Muhammad Khan Ghakkar رحمت الله عليه was a very pious and God fearing person. He married his daughter off to Hadrat Qadi Fath Allah رحمت الله عليه, who subsequently moved from Rohtak to Mirpur where he built the city's first mosque. He was travelling to Delhi and whilst en route he died on 16<sup>th</sup> October 1677 in an area called Dar Samalaka (Panipat). His body was brought back to Mirpur with a royal escort and laid to rest in the family cemetery. This spiritual centre (shrine) remained intact until the onslaught of the Sikhs. When the Sikhs took control of Mirpur this family suffered persecution like other Muslims. After the Sikh occupation of the state, some surviving members of the family which included the great-great grandfather of Hadrat Sahib رحمت الله عليه, Qadi Muhammad Akbar Ali رحمت الله عليه, moved to a village called Checheyan Sharif, North West of Mirpur. In 1967 this area became submerged under the Mangla Lake and so the family had to migrate once again. One branch of the family led by Hadrat Sahib رحمت الله عليه moved to Kaladeo, Jhelum, whilst other members of the family moved to Chitarparhi

and Dina. Nowadays Hadrat Sahib's family is settled in two places: Jhelum, Kaladeo Sharif and Kotli, Azad Kashmir, Gulhar Sharif. Both of these centres provide spiritual guidance for needy people. The Shrine of Qadi Fath Allah Qadri Shattari رحمت الله عليه, remained a place of pilgrimage until the construction of the Mangla Dam following which it became submerged under water. This situation remained for the next eighteen years. Subsequently, for the convenience of pilgrims, on *jum'a* 8<sup>th</sup> February 1985 his blessed body was moved to Jami'a al-Firdous, Gulhar Sharif, Kotli, Azad Jammu and Kashmir and this became his third place of burial.

### *The Blessed Birth*

Hadrat Sahib رحمت الله عليه was born in Checheyan Sharif near Fatehpur and according to reliable sources his birth took place on 25<sup>th</sup> December 1921 on Friday/Saturday night at dawn.

### *Glad Tidings about His Birth*

Qibla Alam رحمت الله عليه was meditating according to his normal practice at the grave of his father Qadi Muhammad Rukn Alam رحمت الله عليه in the family cemetery. In his state of total absorption he saw his father emerge with a child in his hands and he placed the child in Qibla Alam's lap and said, "*Take Muhammad Sadiq.*" This glad tidings remained a secret but an incident occurred which forced it to be revealed. At the age of six Hadrat Sahib رحمت الله عليه was enrolled under the name Muhammad Sadiq رحمت الله عليه at the primary school in Ladar. It is human nature to like new things and so when Hadrat Sahib رحمت الله عليه heard the names of his fellow pupils he felt his name should be changed. A request was put forward to Qibla Alam رحمت الله عليه and he declined it saying, "*My dear father chose this name for you and I would not dare to change it.*"

Once Sufi Faujdar Sahib رحمت الله عليه a senior deputy of Qibla Alam رحمت الله عليه visited Checheyan Sharif, Qibla Alam رحمت الله عليه said to him, "*A very honourable guest shall arrive soon.*" Sufi Faujdar Sahib رحمت الله عليه enquired, "*Will we get the opportunity to see him?*" Qibla Alam رحمت الله عليه replied, "*Yes, many times.*" Qibla Alam رحمت الله عليه stated that the guest would be called Muhammad Sadiq رحمت الله عليه. Six months later Sufi Faujdar Sahib رحمت الله عليه went to congratulate Qibla Alam رحمت الله عليه (on the birth of a son). And after the Asr prayer, Qibla Alam said to Sufi Faujdar Sahib رحمت الله عليه, "*The great personality whose arrival we had mentioned is here, let's go and see him.*" He then took Sufi Faujdar Sahib رحمت الله عليه downstairs where Qibla Mai Sahiba

رحمت الله عليها lived. Qibla Alam رحمت الله عليه went inside and brought a baby in his hands and said, “*This is the person we had mentioned to you.*” When Sufi Faujdar Sahib رحمت الله عليه saw the face of the baby he observed, “*Whatever Qibla Alam had mentioned about him was evident in the child’s face.*”

### *Ba’iyat and Khilafat*

Due to Qibla Alam’s spiritual concentration (*tawajjuh*), Qibla Hadrat Sahib رحمت الله عليه attained all the necessary qualities required for spiritual development. He took *ba’iyat* from Qibla Alam رحمت الله عليه in his childhood and was given the necessary *awrad* to read. Apart from the training at home, Qibla Alam رحمت الله عليه used to take him on journeys with him and train him accordingly. In this way the foundation of the Path was laid which would later lead to perfection. Qibla Alam رحمت الله عليه granted him permission and *khilafat* in his own lifetime.

Qibla Hadrat Sahib رحمت الله عليه became an orphan at the age of twelve years and four months and fourteen days hence his noble mother Qibla Mai Sahiba رحمت الله عليها, who was an institution by herself, played a pivotal role in his spiritual development. After the demise of his noble father his nurture and development was done under his mother’s supervision, who guided him for fifty years. Hadrat Sahib رحمت الله عليه acknowledged that whatever he had achieved after his father’s demise was due to the *tawajjuh* of his noble mother. Some sincere and senior *Sangis* of Qibla Alam رحمت الله عليه such as Sufi Faujdar Sahib رحمت الله عليه and Miyan Sattar Muhammad رحمت الله عليه also assisted Hadrat Sahib’s spiritual development. Due to his piety and exceptional spiritual struggles (*mujahidat*) Hadrat Sahib رحمت الله عليه attained the highest rank in *taqwa* and the station of the beloved.

### *Education*

As far as religious education was concerned Hadrat Sahib رحمت الله عليه inherited a love for knowledge from his ancestors. According to the family custom his education began at home at an early age. His first teacher was his father who taught him the basic tenets of Islam. As for the conventional education he was enrolled at the primary school in Ladar, where the head teacher was Chaudary Nawab al-Din of Tahtahi Kasgumma. Hadrat Sahib رحمت الله عليه studied there until the fourth grade (in those days the primary education was up to fourth grade). Qibla Alam رحمت الله عليه would wait outside the village to receive him at the end of the school day. For further education he was enrolled in the Government High School in Old Mirpur. In one conversation Hadrat Sahib

رحمت الله عليه mentioned that one of his teachers was a Hindu called Budhraj who used to teach English. Whilst Hadrat Sahib رحمت الله عليه was in the sixth grade his father passed away and thus his school education ended. Outwardly it would seem that it was the demise of Qibla Alam رحمت الله عليه which put an end to his school education but in reality destiny had planned something else for him.

Sometime later in the village called Agro, he studied books on Farsi with Hakim Miyan Muhammad Sahib رحمت الله عليه. Afterwards he began his studies with the leading scholar of the time Hadrat Mawlana Muhammad Abd Allah رحمت الله عليه of Ladar, who according to some had mastered fourteen and according to others twenty six different sciences. He had travelled on foot to *Haramain Sharifain* (Makkah and Madinah Sharif) in order to gain knowledge. He studied with the leading scholars of the time such as Shaykh Mawlana Nur Ahmad رحمت الله عليه (who was originally from Pakhal and had settled in Makkah Sharif and taught there). He studied the leading books on Arabic syntax; *Sharh Jami, Mulla Abd al-Ghafur*. During this time he also benefitted spiritually from Hadrat Hajji Pir Imdad Allah Muhajir Makki رحمت الله عليه, who granted him his shoes and clothes before Mawlana Abd Allah رحمت الله عليه left Makkah Sharif.

With the permission of leading Shayukh, Mawlana Abd Allah رحمت الله عليه landed in Bombay and spent five months there. Finally from Bombay he arrived in Delhi, where in an area known as Tilyawarr, there was a mosque where a leading scholar of Hadith and principles of Hadith called Allama Abd al-Karim Panjabi رحمت الله عليه distributed oceans of knowledge to students. With Allama Abd al-Karim Panjabi رحمت الله عليه he studied Hadith and leading works on Logic and Philosophy such as *Salm al-Ulum, Mulla Hasan, Hamd Allah, Mir Zahid, Sadra, Shamas Bazigha* and so forth. He spent three years in Delhi and completed his studies and when he returned to his native village in Ladar, the local people including his relatives did not recognize him. However, when he went to the local mosque and gave *azan* in his distinct voice then people began to gather around him. It was then that the people realised that the person giving *azan* in such an emotional voice was none other than Mawlana Abd Allah رحمت الله عليه who had spent ten years studying away from home in *Haramain Sharifain* and Delhi and had now returned as a fully qualified scholar.

This lengthy account suggests that Hadrat Sahib's studies linked him with the leading Sufis and scholars of his time. Hadrat Sahib رحمت الله عليه gained religious knowledge and understanding of the Holy Qur'an from Mawlana Abd Allah رحمت الله عليه and with further prolific study, he became so well versed in these sciences that the leading *Fuqaha* (jurists), *Muhadhiths* (Transmitters of

Hadith) and *Muftis* (judges) were amazed at the depth of knowledge he possessed and would accept his verdicts without reservation.

### *Passion for Mosques*

Allah al-Mighty says: *“The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day”* (9:18).

Rasul Allah صلى الله عليه وسلم said, *“He who builds a mosque for Allah, Allah would build for him (a house) in Paradise like it.”*

Bukhari, Muslim, Tirmidhi, Ibn Majah and Musnad Ahmad

Abu Sa’id al-Khudri رضى الله عنه reports that the Prophet صلى الله عليه وسلم said, *“If you see a man frequenting the mosque, then testify that he has faith. As Allah says: The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day.”*

Tirmidhi, Ibn Majah and Darimi

Hadrat Sahib رحمت الله عليه used the mosque as the centre of guidance. Nowadays hundreds of mosques are run under the supervision of Darbar-e Aliya. These mosques are dedicated only to the remembrance of Allah and matters of dispute are avoided. Some of these mosques have educational faculties where thousands of students learn knowledge. Hundreds of graduates from these faculties are now employed as *Imam* and *Khatib* in Azad Kashmir, Pakistan and England. In addition, amongst the graduates there are hundreds of *Huffaz* both male and female. Some students from these faculties have obtained Law degrees and are now employed in various posts throughout the country. Due to the spiritual links with Qibla Hadrat Sahib رحمت الله عليه, thousands of people’s lives have been transformed and their characteristics and habits have changed for the better. This is a silent movement which aims to change people’s lives for the better without the aid of electronic media or propagation. Presently, at least three hundred mosques are managed by Darbar-e Aliya: these mosques are located in Panjab, Sarhad, Azad Kashmir, Bangladesh and Britain. All of these mosques are run by Divine Providence. Every project is based on an inspiration and reflects God’s providence.

Rasul Allah صلى الله عليه وسلم personally took part in the construction of the Masjid an-Nabawi Sharif; as a labourer and builder. Although his companions begged him not to do such hard work he continued his duty. Eyewitness accounts suggest that our Hadrat Sahib رحمت الله عليه carried out this *Sunnah* during the building of Kurti Bangla mosque. He used to carry heavy stones

from the stream and recite *sura* Ya-Sin on them until the mosque was completed. Dear Listeners! It was around 1960 that Hadrat Sahib رحمت الله عليه used to carry stones from the stream for the Rajur mosque. Hadrat Sahib رحمت الله عليه also worked in levelling the ground in the Ashab-e Radah area. He used to carry the tray and pulled the cart. Although he built hundreds of mosques, he never consulted an engineer or an architect. He would remain in his chamber and make plans for these mosques on a piece of paper (pencil drawings) and give instructions on how to build them. He would guide the builders from the foundation, the construction and to the placing of the light on top of the dome. In the early days, he would often personally inspect the construction work. Each mosque has its unique beauty and design. His passion for mosques does not need an introduction as one can view his work and designs in village after village, which attract the attention of the passerby. Some experts in the building trade have marvelled at these mosques and wondered how a simple and humble Darwish, who normally stayed in his chamber, could produce works of such design, beauty and strength. Hadrat Sahib رحمت الله عليه was a naturally gifted architect and a specialist draughtsman the like of whom it is difficult to find.

#### *Some Aspects of His Blessed Life*

Allah al-Mighty says, *“Behold! Verily on the friends of Allah there is no fear, nor shall they grieve; Those who believe and (constantly) guard against evil; - For them are glad tidings, in the life of the present and in the Hereafter.”*(10: 62-63)

On the authority of Abu Hurairah رضى الله عنه who said, *“The Messenger of Allah صلى الله عليه وسلم said, “Allah the al-Mighty has said, “Whosoever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have imposed upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him and were he to ask Me for refuge, I would surely grant him it.”*

Sahih Bukhari

Allama Taftazani رحمت الله عليه writes, *“A wali (saint) is that perfect believer, who knows God and constantly is engaged in worship, keeps away from all kinds of sins and avoid all types of lust and pleasure,”*

Sharh al-Maqāsid

Hafiz Ibn Hajr Asqalani رحمت الله عليه writes, “By wali it means a person who has knowledge and is constantly engaged in sincere worship,”

Fath al-Bari Sharh al-Bukhari

Hadrat Sahib رحمت الله عليه is the epitome of the pious generations; he lived according to the practices of these people and his noble ancestors. No aspect of his life was outside the boundaries of Shari’ah and in every matter he followed the path of the pious. He did not accept the modern changes and lived his life according to the way of the *salaf as-salihin*: simplicity, integrity, and complete trust in God were his main characteristics. His life was so simple that despite modern luxuries, he stayed in the mosque and lived in the chamber. He was the epitome of humility. His simplicity and beautiful characteristics are worthy of praise. He used to give *ba’iyat* to people and guide them and considered it an honour to serve the *Sangis* (Companions). His good manners were exceptional and as a human, he always treated people with equal respect regardless of their age, gender, caste, poverty or wealth. He did not give any importance to the common division of high and low caste. However, he would respect people of piety and religious observance. Allah al-Mighty had adorned him with perfect knowledge and great spiritual splendour.

His way of life was based on the noble *Sunnah* of the Prophet صلى الله عليه وسلم . Hence his characteristics were exceptional: sincerity, self-denial, piety, trust in God, patience, thankfulness, humility, modesty, knowledge, simplicity, hospitality, lack of interest both in the world and worldly people, concern for the hereafter, hatred for wastefulness, value for time, following the difficult rulings, and the negation of the self. Which beautiful characteristics can one mention that he did not possess? Above all *dhikr* and contemplation, passion for worship and mosques reached its peak in his personality.

He used to eat little. His life was completely devoted to worship and hardship. Eating was not the purpose of life but a means to gain strength to perform the acts of worship according to the Shari’ah and avoid lethargy. He had no particular preference for any type of food, he would eat whatever was available and considered it a blessing from Allah. He lived in this transitory world for 87 years and 6 days. From the age of puberty he always performed *namaz* with *jama’at* and also read *tahajjud* and other *nafila* prayers on a regular basis. He was so absorbed in the remembrance of Allah that it became his second nature and so he would be engaged in *dhikr* effortlessly. He used to take special care of *namaz* and *wuzu* to such an extent that he would not miss any *mustahab* (liked act).

In his private chamber he would briefly meet the people who were going abroad and after enquiring of their circumstances, he would give them some advice and bid them farewell. He would advise them, *“This world shall end and to dedicate ones whole life to it and to forget hereafter is a great loss, it would be wise if one were to use this temporary life to gain salvation in the hereafter. Provision is in the hands of Allah, He increases or decreases it and to seek lawful livelihood is an obligation but one must not get so pre-occupied in the world that one neglects one’s duties to Allah and to one’s fellow human beings. Wherever a person lives his preference should be to put his Din over dunya. In the foreign countries there are many avenues that are available to commit sins but one must avoid them.”* At the end he would say, *“There is a relationship of religious brotherhood between us and you.”*

Sincerity is the basis for every pious action. On this topic Hadrat Sahib رحمت الله عليه said, *“An act done with sincerity even if little is like mountains and without sincerity, even mountains of good deeds are like a pile of wood that can be raised to the ground in an instant by display of show.”* Once Hadrat Sahib رحمت الله عليه advised a Sangi as he was about to leave, *“Sincerity is a big thing and any step taken with it is never wasted, reward is with Allah, the world is temporary. Everything in the world shall perish except for those moments that are spent in remembrance of Allah, they will last forever.”* He advised another Sangi, *“Allah al-Mighty values sincerity, any work that is done sincerely to please Him is filled with blessings.”*

The Prophet صلى الله عليه وسلم said, *“Amongst Allah’s creation some people are created to fulfil people’s needs and hence people shall seek their needs from them. These people shall be protected from Allah’s punishment.”*

Tabrani in *al-Kabir* and also Abu Na’im and Qadai’i and it is considered *Hasan*

Abd Allah ibn Umar رضى الله عنه narrates that the Prophet صلى الله عليه وسلم said, *“Due to the blessing of a pious person Allah al-Mighty shall protect a hundred houses in his neighbourhood and remove difficulties from a hundred houses.”* Then Ibn Umar رضى الله عنه recited the verse: *“And did not Allah check one set of people by means of another, the earth would indeed be full of mischief.”*

(2:251) Narrated by Ibn Jarir

Thuban رضى الله عنه narrates the Prophet صلى الله عليه وسلم said, *“Seven people shall always remain amongst you due to whom you will be helped and due to*

*whom you are given rain and it is due to them that you receive provisions until the matter of Allah takes place (Day of Judgement)."*

Narrated by Tabrani

Ubada ibn Samit رضى الله عنه narrates that the Prophet صلى الله عليه وسلم said, *"There are thirty Abdals (Substitutes) in my ummah and due to their blessing you are given provisions, rain and receive help."*

Narrated by Tabrani

Anas رضى الله عنه relates that the Prophet صلى الله عليه وسلم said, *"The earth will never lack forty men similar to the Friend of the Merciful [Prophet Ibrahim], and through them people receive rain and are given help. None of them dies except Allah substitutes another in his place."*

Tabrani, *Mu`jam al-Awsat*, its chain is *Hasan* and also narrated in the *Mujama az-zawaid* vol 10:62

When people would come to Hadrat Sahib رحمت الله عليه seeking help he would say, *"I shall pray for you and you should pray for me."* Most people's experience suggests that their problems would be resolved but when they mentioned this to Hadrat Sahib he would respond, *"I am a humble servant and worry about my own salvation. There were many great people in the silsila (spiritual chain) and due to the blessings of one of them this matter has been resolved."* Hadrat Sahib's life was very simple and reminded one of the first generation of Muslims; the same simplicity, the same humility and modesty and all other qualities were exemplified in him and to give preference to one quality over another is pointless.

Consider the quality of hospitality, for instance. He spent his whole life practicing this. Whoever came, whatever food was available was served. On a daily basis hundreds of people ate from his table spread: friends, foes, colleagues, strangers were fed without discrimination. Despite this generosity nobody ever heard him say that he had done a favour to anyone. Indeed, he had instructed the *Sangis* that since Gulhar Sharif is located at a crossing, all kinds of people come here, and they should be looked after regardless of their background and food should be served to them and accommodation provided for their stay at night according to the requirements of the weather. Throughout his life he provided shelter for the needy and whoever was in need came to him and his needs were met. Every type of person would benefit from his company and did not feel like a stranger. Seeing his kindness everyone felt that they were dearest to him.

Such people shall be granted high ranks on the Day of Judgement regarding which the Prophet صلى الله عليه وسلم said, *“Surely, among the slaves of God, there are the ones whom prophets and martyrs will envy.”* The companions asked, *“O Messenger of God صلى الله عليه وسلم, who are they; inform us so that we may love them.”* Upon their request the Prophet صلى الله عليه وسلم said, *“They are such a community that although they have no property (transaction) and kinship between themselves, they love each other. Their faces are full of light. They are on pulpits of light. They continue not to fear when the public fears. They do not grieve when the public grieves.”* The Prophet صلى الله عليه وسلم then recited the verse: *“Know well that the friends (saintly servants) of God, they will have no fear, nor will they grieve.”*

Abu Dawud, Tirmidhi, Shua’b al-Iman

The Prophet صلى الله عليه وسلم said, *“Some people shall rise from their graves and their faces will be full of light and they will be seated on thrones of rubies and people shall be envious of their lofty rank, these people will neither be prophets or martyrs.”* One Bedouin enquired, *“Who will these people be and how shall we recognize them?”* The Prophet صلى الله عليه وسلم replied, *“They shall be people who love one another for Allah’s sake.”*

Tabrani

The Prophet صلى الله عليه وسلم said, *“Allah will say on the Day of Resurrection, ‘Where are those who love one another through My glory? Today I shall give them shade in My shade.’”*

Muslim

Love for such people leads to the pleasure of Allah and salvation in the hereafter. May Allah grant us love for the pious people.

Abd Allah ibn Masud رضى الله عنه narrates that a person asked the Prophet صلى الله عليه وسلم, *“What would you say if a person loves a pious person but does not perform acts like him.”* The Prophet صلى الله عليه وسلم said, *“It does not matter as a person shall be with whom he loves.”*

Bukhari

History is a witness that for the past four centuries this al-Bakri al-Siddiqi family has made great contributions in raising religious awareness amongst people and reforming society. The main feature of this family’s religious service has been that everything was done solely for Allah’s pleasure. May Allah keep this dedication for the *Din* alive in Hadrat Sahib’s family and may they devote all their energies in the cause of *Din*. *Amin*.

*Khatam Sharif of Hadrat Sahib* رحمت الله عليه

For your kind attention it is announced that whoever wishes to read the khatam for blessings is hereby given permission to do so. Read sitting on your knees with complete respect to receive full benefit.

1. Darud Sharif (100 times)
2. **فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ**  
*Fallahu khayrun hafiza wa huwa arha murrayimin*  
(500 times)
3. Darud Sharif (100 times)

Send the merit (*sawab*) of this to Hadrat Sahib رحمت الله عليه and ask Allah to fulfil your needs for his sake.

*Wa ma alayna illal balagh,*  
Our duty is to convey.