



SELF PURIFICATION

A REALITY IN BRIEF

Sufi Maqbool Ahmed

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A NOTE FROM THE TRANSLATOR

All Praise is for Allah that this work has been completed. Without His Blessings this could never be done. To translate a book which contains material which is largely intuited is really a difficult assignment. The words and the phrases are not frequently used in our daily dialect Urdu, to translate them with target audience as English speaking people in mind was not that easy a task. It was the *dua and tawajjoh* of the author of this book our Sheikh Hazrat Sufi Maqbool Ahmad (May he live long to spread this light of wisdom, Amen) which helped me to accomplish this task.

I am all out thankful to Allah for having granted me the courage to take this task in hand and pursue it to end.

Hazrat Jee encouraged me to translate it into English, and I had very little option left then to obey, it is by his prayers and all the time encouragement that this book is in your hands from a person who has no claims over the language

I have largely tried to bring forward the spirit and sense of the sentences and words, and avoided transliteration where ever it was possible. How far I have been successful? It is for you to decide. There are bound to be many mistakes, I own them all in advance and request you to point them out so that the corrections could be made in further editions.

I am also indebted to Hazrat Jee for finding time for compilation of this book of immense magnificence and value for all of us. A large content has been said in a few words. It encompasses whole universe of inner self and rectification, purification and mysticism. The need

of this book and such books is so immense now a day, which is beyond words to express. There are agencies which are working under the patronage of *SATANIC FORCES* to promote and propagate shameful activities in the name of mysticism. Even naming such activities is against the sanctity of this book. As a result innocent masses and particularly young students of Universities and Colleges are totally confused about Mysticism. Innocently, they blame our religious scholars for making things difficult and not letting them enjoy life as per their desires. They openly say, "We are the followers of Sufi's who spread the message of love for all" meaning thereby a free society.

Hazrat Jee, has very explicitly explained, anything against the established principles of Islam, Quran, Sunnah and Sharia is but "Satanism" not Sufism or mysticism.

There are many things reader would want them to be explained and elaborated, please do not hesitate to contact Hazrat Jee by means best suitable to you, or this humble soul, you will always be welcome..

May Allah make it useful for those who read and re-read and a delicious fruit for me in the life hereafter.

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Preface

All Praise is for Allah, and His Blessings be upon His Prophet, who is kind and benevolent.

I acknowledge it with great reverence, that whatever is being said is derived from the teachings of my *Sheikh* (Spiritual guide) Hazrat Jee (as we would call him during and after his life time) Maulana Ghulam Rabbani (May Allah shower His immense blessings on him) who was actually a living composite of Revealed Law of Islam (*Shari'a*) and straight path to the devotion to Allah by all means (called as *Tariqat* in Muslim mystics) By his able guidance this humble soul is in a position to write a few words on this topic.

If you find anything flawed, kindly ignore it and attribute it to me.

Our Hazrat Jee always subjugated the *Tariqat to Shariat*. We would often hear him saying, “Sharia is the Ruler over every Human soul and Jinn, Tariqat is the slave of Sharia, Tariqat was an aide to Sharia, Tariqat is to help you follow the Principles of Sharia”. To be concise ***Sharia is the real, essential and vital***. Hazrat Jee would give us practical training, and very specifically would teach to adopt Sunnah (the practical teachings of the Holy Prophet) and *Mustahibbat*

(preferable elective deeds of Islamic sharia). In commercial dealings and in social intercourse, he would always emphasize adherence to Sharia. It was not possible to live as a Muslim without fulfilling religious obligations (*faraiz*)

Hazrat Jee would also explain us the core meanings of *Tariqat*. The word was derived from Arabic word, '*tareeq*' meaning a path. When we tread continuously on a grassy field, there would be an alleyway where no follicle would grow, due to constant friction of the heels; this path is called *tareeq* in Arabic Language. The intention of *Tariqat* is that by uninterrupted remembrance of Allah SWT there develops a relationship between ones heart and that of the Creator; where none else would have any interference. The heart and soul become immune to the pulls of worldly stuff. One would not be inclined towards anyone, other than Allah SWT for submission. One would not be ready to rely on any one other than Allah SWT. The heart and soul by all means would be attentive to Allah's SWT presence. *Ziker* (Remembrance of Allah) and meditation is all for this purpose.

All the struggle is for this reason, that most of our time is spent in manner that we feel that Allah SWT is watching us and we don't commit contrary to His commands. That is what our Sheikh used to emphasize that you should only bother about the assent of Allah SWT. He would say that people wish mostly for abstinence,

being the spiritual guide (*Sheikh*) and reward of virtue in future state, but rarely for the love of Allah SWT.

To get His concurrence first step is following of the Sunnah of the Holy Prophet (SAW). One cannot get the gratification of Allah SWT without following the footsteps of the Holy Prophet (*Sunnah*). To develop ones heart in a manner wherein each and every ritual of the Holy Prophet (SAW) becomes so dear, that an individual is constrained to follow *Sunnah*, the lip service of the love of Prophet (SAW) does not satisfy ones inner self. ***This is the objective of Tariqat.*** To achieve this end we have to devote our time for remembrance of Allah (*Ziker Elahi*) meditation (*Maraqaba*) and companionship (*Suhbat*) with pious souls (*Ahl Allah*). (*May Allah make this easy for all of us to understand the true meanings of this philosophy and it gets root into our hearts and souls*).

One more important thing we learnt from our Sheikh; is the differentiation between means and end. Means to reach the targets should remain as means and their importance should be properly placed... We often lose our sight of the objectives and get stuck up in means to those goals. We should be rightly focused on the aims all the time.

On next few pages I have tried to explain mysticism as a subordinate to *Shariah* in the light of Quran, Sunnah and interpretations of our *Sheikh*. May Allah grant us His Divine wisdom to understand the real core of our religion, and spend our lives according to the conjunctions of Islam. Amen

Modest soul!

Maqbool Ahmad (May Allah forgive my misdeeds)

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MYSTISICIM

The meaning of *Mysticism* is self purification, cleansing of the inner self. That is to refine the inner self of all the evils e.g irresistible desires of this world, hypocrisy, pretence, jealousy, rivalry and malice etc. To decorate the heart with agreeable attributes of Belief in Allah, fear of Allah, modesty, patience, thankfulness and trepidation etc. To cleanse the Heart of the thoughts of all others, except Allah SWT. The person becomes such that during most of his times he is thoughtful of His divine presence. On Him he relies, and on Him he starts to expect, to Him he asks for help, to Him he loves and to Him he fears. The individual is not bothered about the creatures, to this state of mind and heart, the Holy Book of Quran ascribes as Purification '*tazkiah*'.

Allah *SWT* has installed two spiritual powers in each human being, one pulls him towards His obedience, and the other grabs him to the path of defiance .The objective of purification is to potentiate the positive forces, and weaken the negative forces. The positive forces have been named as Soul (*RUH / QALAB*) and negative forces as *Nafas*. Collision between these two forces continues till the end of life, so we have to continue the effort for purification till death.

The reality of purification is to cleanse our selves from evil desires and attain superior traits, and as thus fill our hearts with the true love of our Creator, as a result of which our personality develops in a manner that we are pleased to live by the instructions of Allah *SWT* and an inner hatred develops over defiance of Sharia. And thus each and every practice of the life of Holy Prophet (SAW) becomes so dear that one could not help but follow it with veneration.

Mysticism per say, is to encourage our hearts for willfully following the Sharia. After purification of the heart and soul it becomes practically impossible to act against the Sharia Islamia. (*May Allah make this clause comprehensible to all Muslim brethren, myself and my friends, and let us modify our lives according to it.*)

INTENT

The intent of Mysticism is to ***establish intimate association with Allah SWT***. An individual gets it as a special favour from Him, a result of His pleasure and intimate bonding. One then feels two sorts of states within him. Firstly a feeling of servitude, and secondly of ever attendance.

In servitude, one's reticence, being selfless and a slave develops. As a slave has no rights, whatever, his only concern is to please his master, and earn His bliss. He is contented over whatever he gets and would not complain if he got nothing. That is why he is always in a state of gratitude. This is the basic difference between an employee and a slave, a worker has certain rights while a slave has none. Employee works for a specific time and a destined job with a contract to get something in return; if the specifications change he may deny the services being rendered. A slave has to accomplish the demands of the master and expects nothing in return, other than the pleasure of the master.

In the feeling of ever attendance, the individual dwells in a stance whereby he visualizes the presence of Allah SWT through the eye of his imagination. This belief gets strong root in the heart, or that Allah SWT is directly watching him. This has been explained in a Hadith Pak :

“You pray to Allah as if you are looking at Him, and if it is not possible, then pray and be sure He is looking at you.”

Remember, nothing in these Universes is hidden from His knowledge and Omnipotence. The hidden thoughts in the heart and mind are very well in His awareness. One whose state of mind is such, can he dare to go astray? He is firm that

His divine presence is watching him all the time and he would be delightfully tempted to obey His commands, and defiance would become loathsome for him. To leave all offences for the sake of Allah *SWT* would become very easy for him. To obey Allah for the sake of no reward other than His pleasure would be simple to attain.

MEANS

To attain these objectives there are certain means. One of them is an endeavour of eating less, continuous fasting. The Mystics (*Sufi's*) would make their disciples practice to speak less, minimum social intercourse, eat and sleep a little. The purpose was to develop a concentration of mind, so that the objectives could be attained easily. As people have become weak in their instincts now, eating and sleeping less is forbidden; it has to be as per body demands within justifiable limits. Gossiping and chatting, which is neither beneficial for the world here nor hereafter is not recommended. Likewise, the company of unwise friends and running around with them is prohibited.

At the same time two chores are to be done:

- a) Useful without risk
- b) Useful with risk.

a) *Useful without any risk:*

It is remembrance of Allah SWT (*Ziker e Elahi*), meditation (*Maraqaba*) Repetition of the Name of Allah in the Heart (*Ziker e Qalbi*) there is no risk involved; the more you do the more benefit you draw.

b) *Useful with risk:*

These are also helpful to attain the objectives but there are certain risks involved:

- i) Imagination of Sheikh's presence all the time.
- ii) Metaphoric Love
- iii) Ecstasy by music (*Sima*)

In our Chain of Mysticism, (*Naqshbandia Chain*) by the Grace of Allah Almighty, we emphasize on the remembrance of Allah and meditation. We accentuate on silent remembrance of Allah, in the heart, and that too depending on the individuals capacity and the circumstances. The main feature is the remembrance of Allah, may be oral or through imagination, by continuous practice the heart will start remaining alert to the Divine presence.

Allah SWT's verdict in Quran e Majeed is:

"You remember me, and I will remember thou"

Can anyone imagine that Allah Almighty considers a humble human being for remembrance, when Allah *SWT* will consider a humble soul, His divine attention is focused on the individual, what else could anybody dream of?

Remembrance of Allah in imagination (*Ziker e Qalbi*) is more effective, and helps gain the objective in a shorter span of time. When the inner self is attentive towards Allah *SWT* the Satan cannot take the liberty of distracting the individual.

The Satan can only cause disruption, when the heart or inner self is inattentive to Ziker and Allah *SWT* as such, as said in Quran e Majeed:

“Meaning thereby, whosoever, is negligent to the remembrance of Rahman, Allah subdues him to Satan, who becomes his mate.”

Now, one can well imagine when the Satan is the companion, how he pacifies after an error has been committed. The Satan does not let one be ashamed for the sinful act, so one might not get inclined to ask for forgiveness. It is its greatest enmity to humans, does not let one repent. (May Allah save us from its evil designs Amen) For this reason too, we need to perform Ziker all the time, so we can save ourselves from his hostility.

We should all the time be praying to Allah *SWT*, that our attentions get focused from remembrance (*Ziker*) to the One remembered (*Mazkoor*) i.e. Allah *SWT*, and this would be achieved through incalculable remembrance. May Allah *SWT* also grant us an affiliation to His Name. *Amen*.

Those who tread on this path, sometimes, pass through different States, which are unintentional and involuntary, and are not the purpose of *Ziker* and mysticism. We should very clearly understand this phenomenon. If one doesn't pass through any of such experience, and is adamantly following the *Sharia*, no harm is done. These conditions are according to an individual's taste, and capacity. We should not discuss them in public, as they may distract an individual, and he may start enjoying the ecstasy and thus become stagnant.

The need of time is to present the Mysticism in a manner which is comprehensible to every person; so that he is inclined towards *Ziker* and love of Allah *SWT*. These discussions of Spiritual conditions and ecstasy make things difficult and thus unattractive for common man. We don't deny intuition and miracles, but all great spiritual scholars never approved such things, as they were not the targets to be achieved.

In this field of Mysticism, the need of an expert (*Sheikh*) as a guide and a teacher is essential as is, in other spheres of life. The *Sheikh* should be well versed in the intricacies of mysticism, and should understand well the tricks of *Satan* and evil inner self (Nafas), He should be a staunch follower of *Sharia* and should have spent reasonable time in the company of devout *Sheikh*, and got a permission from him to teach and train further as his deputy. By spending some time with him, the desire to follow *Sharia* enhances. We should all pray to Allah SWT that we may see such persons and enjoy their company, so that our lust to live according to *Sharia* increases manifold.

Certain Advices

D) FOR THOSE WHO WANT TO BECOME DISCIPLES OF SOME PIOUS PERSON (*AHL ALLAH*)

YOU SHOULD CHOOSE A SHEIKH FROM A GROUP TOWARDS WHICH YOUR INCLINATION IS.

In this sub-continent and adjoining central Asian republics, four groups of Mystics are more famous. Viz. *Naqshbandia*, *Qadria*, *Chishtia*, *Suharvardia*. These are different styles of inner cleansing. Wherever one feels inclined, one

should go and get the job done. These can be compared with the different forms of medical treatments available, old Greek remedies, homeopathic medicines, acupuncture and latest medicine and surgery. The ultimate aim of all these forms of treatment is to enable human beings lead a healthy life. Similarly, all these spiritual groups intend to make the inner-self healthy so that it may be ready to accept *Sharia* as a sole guide of life. Obedience to Allah *SWT* with utmost free consent, and disobedience a feature highly despised. It depends on every being's inner taste, where he feels inclined, should try to find the expert and get him treated.

RECTIFICATION IS NOT POSSIBLE WITHOUT A SHEIKH (SPIRITUAL TEACHER)

Our Hazrat used to say that, subjugation (*ba'it*) is not an essential but rectification is crucial. That is why we don't invite people to embrace our chain. Hazrat Jee had instructed that we should explain common people, the importance of Mysticism and then let them decide to which chain they would join, where ever they felt convenient should get the guidance. Rectification is not possible without a Sheikh (spiritual teacher)

PRAYING FROM ALLAH *SWT* AND SEEKING COUNSEL FOR SELECTING A GUIDE

Sometimes it becomes hard for a common man to decide regarding selection of a Guide. It is recommended that the opinion of a pious, practicing Islamic scholar is taken. It would help take a proper decision. Till, a guide is not selected one should continue attending religious congregations for rectification of inner self, with an intention to improve inner instincts. One should also continue to pray to Allah SWT to help him find a person who would help purify his inner self.

SOME VIRTUES OF TRUTHFUL SPIRITUAL GUIDE (*SHEIKH*)

We should be careful in selection of a *Sheikh* and meticulously check him and his companions. Whether they adhere to the *Sharia* or not? Most of the colleagues are religious, God fearing, and practicing Islamic scholars. We should not be impressed with a crowd of people around and those too mostly females. To gain maximum benefit out of this mode, affection and passion is necessary, so we should avoid hurried decisions. After a few meetings, when the love and affection of Sheikh starts taking root, then only a bond for inner rectification be established.

SOLE INTENTION OF THIS BOND (BA'IT)

Now a days, in our part of the world customary bondage is in vogue, for getting the blessings of a pious person, or getting the worldly affairs straightened by the prayers of these Sheikhs. People ask for *Vazifa* (repeated remembrance of some verse of Quran or Name of Allah SWT) so that their problems get solved. The issues may get sorted out because of these blessed individuals but the state of inner self would never improve, till we have an intention to purify our inner self by this bond or *Ba'it*. Allah SWT deals with the person according to his intentions. He looks inside, who desires from the depth of his heart, his inner cleansing, Allah SWT would never discourage him.

UNTIL YOU FIND A SPIRITUAL GUIDE THESE RITUALS WOULD ALSO HELP

1) Certain Az'kar

- a) Third Kalima 300 times daily
- b) Darood Shariff 100 times daily
- c) Is'tighfar 100 times daily
- d) Kalima Tayyaba 200 times daily
- e) Recitation of Holy Quran as per personal time availability

2) Books recommended for reading

Books compiled by practicing pious religious scholars are of great help, there is an effect of penetration and changing the condition of heart in these works. Concentrated study brings light in the heart. Following books have been found to be of great help:

- a) *Islahi nisab (Urdu) Hazrat Maulana Ashraf Ali Thanvi(RA)*
- b) *Fazail Amal –Hazrat Sheikh Zakria (RA)English translation is available*
- c) *Fazail Sadaqat-Hazrat Sheikh Zakria (RA)English translation is available -*
- d) *Suhbat ba Ahl e dil --- Hazrat Maulana Bul Hasan Ali Nadvi (RA)*
- e) *Akabar ka salook o Ehsan --- Sufi Mohammad Iqbal (RA)*
- f) *Gunah e be Lazzat --- Hazrat Mufti Mohammad Shafi (RA)*
- g) *Taleem ul Islam --- Hazrat Mufti Kafiat Ullah(RA)*
- h) *Tehseel ul Muvaiz Hazrat Thanvi (RA)*
- i) *Usva e Rasool e Akram --- Dr. Abdul Hayye Arifi (RA)*
- j) *Tehseel e Qasad us Sabeel--- Mufti M. Shafi (RA)*
- k) *Tasawaf Kia he? Hazrat Maulana Manzoor Numani(RA)*
- l) *Haqiqat Tasawaf ,bait aur tabligh --- Hazrat Sufi Maqbool Ahmad naqshbandi*

Damat Barakatu hu (English translation under process)

3)THE FAMOUS TEBLIGHI JAMMAT

If some affordable time is spent with the famous *Tablighi Jamat Rai wind* with an intention for self purification, and as per laid down principles it also helps.

II) FOR THOSE WHO HAVE ENTERED A BOND OF SUBJUGATION (BA'IT)

Some instructions for those who have entered a bond of subjugation (ba'it):

- The more one has love, respect and affection of ones Sheikh, the more benefit one would draw. The love has its own norms; if it is true one would learn the ethics by itself. Difference in temperaments of *Masheikh*, make it difficult to draw hard lines. Basic intention should be to provide relief and pleasure to ones Sheikh. To be familiar with likes and dislikes of the Sheikh and act accordingly is very important. But one gets maximum blessings by acting on the path on which the Sheikh wants

one to move. If one shows firm resolve on the lessons tutored by Sheikh, it would automatically attract his attention towards ones heart.

- Artificiality does not go in this mode; rather it causes a great damage and loss. The sole purpose of this relation should be to gain the true love of Allah *SWT*.
- One should be very particular in informing ones Sheikh of all feelings and conditions of inner self, and strongly adhere to the advises in return.
- One should not act on hearsay, or by self reading, doing whatever pleases. Nor should one ask the Sheikh to give certain '*vaza'if*' (*repeated recitation of ayat Quran or the Names of Allah etc*) whatever has been instructed should be adhered to, with full fervour.
- Until a good taste, delight and pleasure do not develop in *Ziker* one should restrain to complete them with commitment. After the development of taste, it is easy to continue with *Ziker*, but it takes some time to reach this status, and the tastes are all variable. Allah *SWT* eases out the situation with every body.

- Trust and faith in ones guide and Sheikh is an essential prerequisite. A famous Islamic Scholar from India Hazrat Maulana Syed Sulaiman Nadvi (RA) has said, “ Until you stop evaluating your Sheikh, you will not get the true benefit” One should assess the individual before committing to subjugation (*ba'it*) but once in bond, one should not unnecessarily explore errors in him. Criticizing the Sheikh in the heart even deprives one from the spiritual gain.
- During training period, the inner self passes through different phases and modes, which are neither desirable nor under ones control. These should not be discussed with anyone other than the Sheikh (spiritual guide). It is necessary that these are brought to the knowledge of Sheikh, but if there isn't any, one should not be bothered.
- During this phase of training, some people have intuition of the things to happen; one should not consider it as a feature of perfection. One should adhere to *Sunnah* and *Sharia* very strongly at this time. The surveillance of the *Sheikh* during this time is of prime importance. One should weigh every intuition in the scale of *Sharia*, if it is as per standards of the *Sharia*, it is fine, but still it is not

that is to be desired as an objective. The responsibility to hold fast the *Sharia* increases manifold. One must keep it clearly in mind that anyone's intuition, instinct, dream; feeling is no argument against *Sharia*. Proof as a standard is the *Sharia I Islamia*. These dreams, intuitions, feelings are but instincts, lacking certainty. Research Scholars of this field have concluded that the intuited is in a dangerous zone, and can be misled by *Satan and evil inner self (nafas)*. So, no one should be ever desirous of this feature.

- One should keep in study the books recommended by the *Sheikh* as a regular feature. Offering prayers in the mosque with congregation and punctuality must be observed. Some non-obligatory prayers (*navafil*) should also be added. Continuous efforts for mid –night prayer (*Tahajjad*) be made. Praying to Allah for granting this opportunity must be a regular feature. Mid-night prayer develops as special attachment to the Creator. Till this end is attained one should offer non-obligatory prayer after night prayer (*Isha*) before going to bed.
- Everyday jobs should also be carried out in the light of sharia, after confirming from religious Scholars. One should

have an attachment with a *Mufti (Doctor)* of high caliber and repute.

- At certain places, the Sheikh carries his disciples through a developed set of courses; it has its own benefits.
- The *Az'kar* and meditation (*Maraqaba*) which are taught to different pupils depend on the experiences and personal likings of the *Skeikh* their benefit cannot be denied. These are based on evaluation of individual capacity to learn. In the beginning our Hazrat Jee (RA) also instructed few of such things to his disciples, but at the end he emphasized the *Ziker Qalbi (Remembrance of Allah in the Heart)* only. This is the shortest and simplest way to achieve the objective. Our Sheikh did not emphasize working on instincts (*lata'if*), and this is in line with the teachings of Hazrat Maulana Ashraf Ali Thanvi(RA), when the instincts in the spiritual heart ignite all other instincts catch fire. So, our colleagues in the Naqshbandi chain should concentrate on heart, this has been described as our Hazrat Jee as close to Sunnah.
- The important thing for learning and rectification, is the companionship of Sheikh, while in his company, the

spiritual benefit automatically starts to flow and reach the heart of pupil. Ultimate Benefactor is Allah *SWT* others are but meager means.

- Hazrat Maulana Abdul Qadir Raipuri (RA) has stated that companionship of pious people alone is also beneficial, but it is rare that remembrance of Allah *SWT* without the company of pious scholars gave any gain. The Companions (*Se'haba Karam*) got everything by the companionship of the Holy Prophet (*SAW*).
- Near the end of his life, our Hazrat Jee had refrained from giving concentrated spiritual bounty (*Tavajjoh*) to his pupils, and would say, "I feel shy in diverting my attention from Allah *SWT* towards somebody." He would say that just by intention of the Sheikh one get the desired .While one was in the company of Sheikh, Allah *SWT* helps getting the bounty from Sheikh to the pupil, from heart to heart, this was exactly in line with Hazrat Thanvi's temperament.

III) FOR THOSE WHO HAVE BEEN GRANTED PERMISSION TO TEACH FURTHER

(GRANTED KHILAFAT E BAIT O IRSHAD)

- Those who have been granted permission may be of conducting the congregation of Ziker, or granting Bond of subjugation to others, (*bait tareeqat*) should not consider it as an *Honour* but a *Responsibility*. They should never lose sight of their own development and well being. The permission is granted by the Sheikh on the basis of his strong presumption, on the current spiritual status of the individual. The *Satan* and the evil inner self are the two enemies always eager to incur damage, so one has to be very cautious. These people should be very keen for self evaluation all the time, and should be seeking perpetual help and guidance from Allah SWT. Keenness to rectify others sometimes results in oversight of ones own follies, we need to keep an eye on this and never let it happen. One should not try to find lame excuses for ones follies, rather try to correct them and ask for forgiveness from Allah SWT
- The 'books' which have been prescribed by the Sheikh for reading should be adhered to regularly, and constant liaison with *Sheikh* is an essential. One must try to keep his inner attention focused on

Almighty during most of his time, continuous hard work on Ziker or other things as suggested by Sheikh should be held fast.

- All the inner feelings good or bad must be reported to the Sheikh regularly.
- Sometimes, there's a feeling of depression while in Ziker and other spiritual deeds, dullness prevails, and we call it spiritual constipation, (*inqibaz*) one should not be bothered by it. Sometimes, there is some reason, and sometimes there is no reason. One should deeply ponder, and one can reach some conclusion. If the rationale seems some misdeed, then repentance and asking for absolution is the remedy. If no reason is established, try to be patient and live peacefully and think that Allah *SWT* wants you to value ecstasy of Ziker.
- When in ecstasy of Ziker is being felt, one feels deep root of pleasure and desires of more obedience to ALLAH *SWT* spring from the core of heart, one should not conceit over this, rather take it as a gift and bounty from Allah *SWT* and be thankful.

- These aforementioned conditions alternate with each other, one should not be disheartened during the depression phase and hyper elated in the phase of ecstasy. One should try to keep a balance in both these phases, and try to remain normal. The research scholars confirm that the phase of depression and low ness is more fruitful, the inner core gets treatment of its ailments.
- Some of the time must be spared for solitude, may be a short interval, but it must be done. To spend some time in *Ziker and meditation (maraqaba)* during this period of loneliness is very fruitful for the heart.
- We should try to spend our maximum time in recitation of Holy Quran, and ask Allah SWT to bestow us with the torch light (*Noor*) of Quran e Majeed by His Blessing.
- Our friends should try to keep these books in their constant study:
 - *Imdad us Salook (Maulana Rasheed Ahmad Gangohi RA)*
 - *Ikmal Ush Shaim (Sh. Ata Ullah Sikandri RA)*
 - *Tarbiat us Salik (Maulan Ashraf Ali Thanavi RA)*

- *Malffozat e Hakeem ul Ummat (-
----do-----)*
- *Tazkara Maulana Fazal ur
Rehman Gunjmuradabadi(Maulana
Syed Abul Hasan Ali Nadvi RA)*
- *Islahi Khutbat(Hazrat Maulana
Taqi Usmani Damat Barkatahum)*
- *Makateeb Rasheedia (Maulan
Ashiq Elahi Marethi RA)*
- *Fayooz e Yazdani--- Hazrat Sh.
Abdul Qadir Jeelani (Translated by
Maulana Ashiq Elahi MarethiRA)*
- *Maktoobat e Imam e Rabbani
Hazrat Mujjaddad Alif e Sani (
Hazrat Maulana Syed Zawar Hussai
Shah RA)*
- *Maktoobat e Masoomia ---
Hazrat Kh. Muhammad Masoom
(By Hazrat Maulana Syed Zawar
Hussain Shah)*

At the end, I am going to narrate the saying of an Imam of our chain, Hazrat Mujjaddad Alif Sathni Sheikh Ahmad Sirhandi RA, which is worth repeated reading and remembering:

“Allah SWT bestowed me with all relevant religious knowledge of my time, I studied Quran and its commentary in details (tafseer Quran), Hadith (sayings of the Holy Prophet SAW),and Islamic Jurisprudence. Simply to say, Allah imparted me all the relevant Knowledge prevalent at that time in

religious schools. Then I turned to the mystics of that time and wanted to drink from their fountain. Then I grasped all what they had to give. Then I turned to all the chains of Mystics, the four famous *Suharvardia, Qadria, Chishtia, and Naqshbandia* and was concerned what they had to teach? Then I roamed in all the four, and carried out all the rituals, Azkar, meditations and practices in detail. What I got out of it? Suffice to say that I was honoured by the Holy Prophet SAW robbing me in person. Then I was elevated to infinite heights of spirituality, which if I express the scholars of the day would label me a “pagan”. I cannot help, but express myself that I was blessed by the Almighty Allah, of this honour. Now, I am going to pray to my Lord! And am sure who so ever joins me in this prayer and says Amen at the end would also be pardoned by Allah SWT. The prayer is as such:

- ✚ O! Allah grant me ability to follow the foot-steps of the Holy Prophet SAW
Amen
- ✚ O! Allah stead me fast on the foot steps of the Holy Prophet SAW till I breathe my last breath .Amen
- ✚ O! Allah when I die I may die on the *Sunnah* Of the Holy Prophet SAW.Amen

To summarize, after exploration of all around, whatever you get is by following the Sunnah of the Holy Prophet SAW. Hazrat Mujjadad

says, that what he concluded at the end you may get it hence forthwith, on day one of your journey. You should determine from day one that you are resolute to follow the steps of the Holy Prophet very minutely, and then you will see the bounties and blessings, and get the real joys of this spiritual life.

(Derived from Islahi Khutabat pg 212-213 Vol.5 by Hazrat Mufti Taqi Usmani DB)

This was exactly the nature of our Hazrat Jee (Maulana Ghulam Rabbani RA), when he would take the pledge of allegiance (ba'it) he would say this allegiance was to Sharia.

There is Persian verse composed by Hazrat Jee:

“Meaning thereby, that the sole purpose of all these rituals, Azkar, meditation is that a feeling of omnipresence of Allah SWT should take deep root in heart during most of the time. If this is achieved, then the need for the above mentioned chores finishes. Now you have to dwell with the prayers and every day chores according to the Sunnah of the Holy Prophet SAW.”

There is a tradition of saving the chain pedigree, with an intention of reaching the Holy Prophet SAW through this chain and get his blessings. Also that, we also know that no innovator is included in our chain. Furthermore we must not forget our benefactors who kept the traditions

alive from the times of Holy Prophet SAW till to-day. We should honestly pray for all these virtuous people, for they saved this path from innovation, regression from originality and kept it pure for all of us.

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SPIRITUAL PEDIGREE
OF
NAQSHEBANDIA MUJADDADIA BANORIA SYEDPURI CHAIN

The Prophet Muhammad Mustafa Ahmad Mujtaba (SAW), Siddique Akbar (RzA), Salman from Persia (RzA), Qasim bin Baker (RzA) and the Imam Jaffer Sadiq (RA), Bayazid (RA), Bul Hasan and Bu Ali (RA) are the Crown on the head I wear.

Yousaf (RA) , Ghajdavani (RA) , Arif (RA) and Mahmood (RA), Ali Ramtaini (RA) and Baba Samas (RA) are like shining stars I swear.

Shah Kalal (RA) , Bahaud Din (RA) and Alaud Din (RA), Khawaja Yaqoob (RA) and Ubaid Ullah (RA) will pull blessings of Almighty here.

Zahid (RA) Darwaish Khawaja (RA) , Amkangi (RA) , Baqi Ba Haq (RA), Shaikh Ahmad Sirhandi (RA), Adam Banoor (RA), Shaikh Saadi (RA), are the torch of Hadaya so near.

Khawaja Yahya (RA) , Abdul Shakoor (RA) , Abdul Razzak (RA),

Hazrat Mohammad Safa (RA), Faqir Mohammad (RA), are the luminous heavenly bodies I revere.

Hazrat Shamas Ud Din (RA) is my Master and that of my heart and soul, I am his slave Ghulam Rabbani (RA) and to him will I earnestly cohere.

O Allah! Your Name they taught me so well, That has made my heart of all, except you clear.

Sufi Maqbool Ahmad Naqshbandi (MA) will be at service to those, Who promise to Him that they would to sharia adhere.

O Lord! Grant me thy divine love and Thine remembrance, This is the erstwhile desire and prayer of Syed Zubair without any fear.

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Original composition in Persian by Hazrat Maulana Shaikh Ghulam Rabbani(RA) Kakar Shang Bat Gram NWFP Pakistan.

Translated by Dr. Syed Mohammad Zubair Naqshbandi, Lahore Pakistan one of the humble servants of Hazrat Sufi Maqbool Ahmad Naqshbandi May he live long and his spirituality in the form of love of Allah Subhan a hu va taala and His Prophet(Peace be Upon Him) spread globally. Amen.

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Note: The abbreviations used need a bit of explanation.

The words in brackets are pronounced each time we name these pious people, who were very close to Allah in His love, devotion to Islam and following of the Prophet Hazrat Muhammad (May peace be upon him)

RzA = Raze Allah Unhu --- Used traditionally for Sahaba, those who were the companions (Sahabi) of the Holy Prophet Muhammad (Peace be Upon Him) meaning "May Allah be pleased with him."

RA = Rehmat Ullah eleh --- Used traditionally for pious religious individuals who are no more with us, to show our reverence for their piety. Meaning thereby, "May Allah bestow His blessings on him."

MA = Md zil hul alee --- used traditionally for a living saint or sufi, whom we want to give immense respect and honour, meaning thereby "May Allah he lives long ".

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BRIEF INTRODUCTION OF THE
PIOUS MYSTICS OF
NAQSHBANIA MUJADDADIA
CHAIN.

**1) HOLY PROPHET HAZRAT
MUHAMMAD SAL ALLAH HU ELH
VA SALAM**

Allah *SWT* created my light '*Noor*' first of all; I was then a Prophet when Adam was just in clay and water. (Al-Hadith)

His name was Muhammad and Ahmad, The pedigree is as thus: father Abdullah son of Abdul Muttalib s/o Hashim s/oManaf. Mother's name was Amina daughter of Wahab.

Was born in Makkah al Makarma on the 12th Day of Rabi al Awal. When he was just two months that his father died, when he was six his mother passed away and at the age of eight he lost his grand father. When he was 25 Hazrat Khadija on her request married him.

He was blessed with revelation at the age of 40. The first one to embrace Islam from adults was Hazrat Abu Baker Siddiqui RA, amongst women Hazrat Khadiji RA, and amongst boys Hazrat Ali RA, and later on convincing by

Hazrat Abu Baker, Hazrat Usman also entered the Muslim camp.

On the 10th year after proclaiming Prophet Hood Hazrat Khadija and Uncle Hazrat Abu Talib passed away. On the 12th year of prophet hood on the 27th of Rajab the prophet was taken to skies and heavens (famous event of Mairaj). 13 years after prophet hood on the 12th of Rabi al Awal the Prophet SAW migrated to city of Madina .It is stated in books of the sayings of Prophet SAW the he put the first brick in the base of Grand Mosque (Masjid nabvi) by his own hand and asked Hazrat Abu Baker, then Hazrat Omar, then Hazrat Usman and Hazrat Ali to follow suit, and further said this would be the serial of my vice regents after me. History tells this is how it exactly happened.

Two years after migration the obligation of fasts in Ramadan was ordered, and same year permission to fight back the non- believers was granted.

On the 12th of Rabi al Awal, 11 Al-Hijra, he (crossed the gate) on Monday after noon.

{Allah huma sal ay ala Muhammad va aal e hi va barik va sallam}

2) HAZRAT AMEER AL MOMININ SYEDINA ABU BAKER SIDDIQUI RADI ALLAH UNHO

His name was Abd Allah, patronymic appellation Abu Baker, father's name was Usman and mother Salma.

He was born two years less four months to the year of Elelphant invasion of Makkah .On the seventh step of pedigree his ancestral lineage joins that of the Holy Prophet SAW. He was only eighteen years when he enjoined the company of Holy Prophet SAW. He was the first amongst youngsters to have embraced Islam. His three generations entered the Islamic fold. He is the top ranking individual in all Human beings as regards spirituality and piety only to be ranked after Prophets. He had unparalleled and un-precedented love for Prophet SAW. He sacrificed all his property and assets over Prophet SAW and was ever ready to sacrifice his family even.

In his parting sickness, the Prophet asked him to lead the prayers in His presence. He was only to be honoured by the title as 'Khalifa tur Rasool' vice regent of the Prophet SAW.

He had forty thousand capitals before embracing Islam, all of which he sacrificed all for the cause

of Islam, and when he died there was no money to buy a new burying cloth.

He died at the age of 63 on 11th of Jamadi al Akhir 13 Al Hijra, and is buried alongside of the Holy Prophet SAW in Madina Tayyaba.

3) HAZRAT SALMAN RADI ALLAH UNHO FROM PERISA.

His name was Slaman, patronymic appellation Abu Abd Allah and home town Persia.

He was guebre (worshipper of fire), and then converted to Christianity. He went to a number of priests in search of truth; the last one who met him directed him to the Holy Prophet SAW. He moved towards Madina Tayyaba with a group, these people sold him at the hands of a Jew. When the Holy Prophet SAW migrated to Madina, Salman RA reached his presence and embraced Islam, and thereafter remained with him for rest of his life.

Amer al Momin Hazrat Umar e Farooq appointed him the Governor of Macedonia during his reign (Khilafat), and fixed 5000/- Dirham as his remuneration, from the exchequer. This he would distribute all amongst the needy and earned his livelihood by making things from the leaves of the date trees. He just owned a blanket woven from the hair of the camel, which he would use to cover himself

during the day and use as a blanket during night. He died in Macedonia on Rajab, 36 AH.

4) HAZRAT QASIM BIN MUHAMMAD BIN ABU BAKER (RA)

Qasim bin Muhammad is the name. He got spiritual enlightenment from Hazrat Salman RA, and got the blessing of his ancestors from him. Got his training from his paternal aunt Um Al Mominin Hazrat Aisha Siddiq RA, he was a cousin through mother to Hazrat Zain al Abideen RA. He attained the age of 70 and died in 106AH.

5) HAZRAT IMAM JAFFER SADIQ RA

His name is Jaffer Sadiq. He got spiritual enlightenment from his maternal grandfather Imam Qasim bin Muhammad bin Abu Baker RA. He was from the honoured family of Sadat, Hashim from the lineage of the Holy Prophet SAW. He is the son of Imam Baqir RA. His mother was the grand daughter of Hazrat Abu Baker Siddiq RA. People from all schools of thought have a consensus opinion on the authenticity of his knowledge and leadership. His house in Madina Tayyaba was a centre of learning both spiritual and formal education. Then he went to Iraq and stayed there for a long time. On the 25th of Shawal 148 AH, he died in Madina Tayyaba.

6) SULTAN AL ARIFEEN BA YAZID BUSTAMI RA

His name was Tafoor bin Isa; was born in 136 AH. He is dedicated to Hazrat Imam Jaffer Sadiq RA. His grandfather was Guebre, and then embraced Islam. Ba Yazid confined himself to solitude in the jungles for thirty years in prayer and meditation. He was banished from his home town seven times. When he went to offer the prayers, the fear of Almighty would overwhelm him to an extent that a cry could be heard from his chest which was audible by the people around. He lived just 40 steps from the mosque, but never spat in the passage due to extreme respect. He died in 15th Shawal 261 AH.

7) HAZRAT KHAWAJA BUL HASAN KHARQANI RA

His name was Ali bin Jaffer and patronymic appellation Abu al Hasan.

He is through a spiritual link dedicated to Ba Yazid Bastami, although he was born after the death of the Sheikh. It is narrated that when Bayazid would pass through Kharraqan, he would comment on sniffing the scent of a friend. It is said that he did not go to bed for 40 years and spent nights in remembrance of Allah, he would offer the Salat fajr with the ablution made for Salat Isha.

Sultan Mahmood Ghaznavi had a great regard for him. Scholar Avcina also held him in high esteem. Sheikh stressed that by the inheritance of the Holy Prophet SAW, it meant that we should follow him through thick and thin. He died in Kharqan on 15th Ramzan 425 AH.

8) SHEIKH BU ALI FARMIDI RA

Sh. Bu Ali is dedicated in mysticism and spirituality, to Kh. Abu Hasan Kharqani and Sh. Bul Qasim Gargani Toosi. An authority figure in Islam Imam Ghazali RA was bonded to him, and was trained by him. He died in Toos on 4th of Rabi al Awal 477 or 511 AH.

9) HAZRAT KH.ABU YOUSAF HAMADANI RA

He is dedicated to Kh. Farmidi, his name was Yousaf and patronymic appellation Abu Yaqoob. Robes were bestowed to him by Sheikh Abd Allah Chapani RA, he also enjoyed the companionship of Hazrat Hasan Samnani RA. He attained prime level in knowledge of Hadith (Sayings of the Holy Prophet SAW) Hazrat Sheikh Adbal Qadir Jilani RA also remained in his company. Hazrat Khawaja Moeen ud Din Chishti RA was also in attendance. He has been declared as a reformer of 5th century. People from Baghdad, Samarqand, Isphan, Bokhara and Kharasan benefited from him. He occupied the seat of learning for 60 years and was largely

adorned. He lived for a long time on the Azar mount, and would only come out of it for Friday congregational prayers. He was the top notch saint of his time (Ghaus) was born in 440AH and died in Rajab 535 AH. His mausoleum is in city of Marro.

10) HAZRAT KHAWAJA ABDAL KHALIQ GHAJDAVANI RA

He is from the descendants of Hazrat Imam Malik RA. His mother was from the lineage of King of the Roman Empire. His father Great Imam Abdal Jalil RA was amongst greatest pious people of his time, and had, had the company of Hazrat Khizar. He was a devout follower of Sunnah and vehemently detested innovation (Bid'at). He bequested his followers to eat speak and sleep less. The famous eight points of Naqshbandia are stated by him are as under in Persian and translation:

- a) *hosh der dum* ---- breath consciously
- b) *nazar ber qadam*----- look before you take a step
- c) *safar der vatan* ----- look into your own self
- d) *Khilvat der anjuman* ----- solitude in public
- e) *baz ghashat* ----- Echo of inner thoughts
- f) *Nigah Dashat* ----- Watch your gaze
- g) *Yad dashat* ----- remember all the *time*
- h) *yad kard* ----- continuous ziker

Died on 12th of Rabi Al Awal 575, mausoleum is near Ghajdawan Bokara.

11) HAZRAT KHAWAJA MUHAMMAD ARIF REVGARI RA

He was one of the vice regents of Hazrat Abdul Khaliq Ghajdawani RA. He remained in attendance of his Sheikh through out his life and gained massive spiritual benefits. He was a practicing scholar, far from worldly desires, God fearing, meticulous in following the Holy Prophet SAW, and sturdy in prayer and meditation. A booklet on Mysticism compiled by him is present in Musa Zai (Dera Ghazi Khan). He died on 1st of Shawal 616 AH, his birthplace and mausoleum is in Rev Gar 18miles from Bokhara.

12) HAZRAT KH.MAHMOOD ANJEER FAGHNAVI RA

He was amongst the eminent vice regents of Kh. Arif RA. In the last moments of his life, Kh. Arif called him and allowed him to sit on his seat and enlighten the hearts of the masses. He was born in the town of Anjeery Faghani which is adjacent to Bokhara. He is the first in the chain to have introduced remembrance of Allah loudly; otherwise Kh.Arif and Kh.Abdal Khaliq never allowed this.

When Hazrat Syed Amer Kalan bonded with Hazrat Kh.Baha ud Din, he asked all the scholars of Bokhara to attend to Hazrat Amer Kalan. The scholars objected that the ziker loudly was an innovation in religion, so it was then forbidden. He died in Rabi al Awal 715 AH.

13) HAZRAT KH. ALI RAMATANI RA

He was vice regent of Hazrat Kh. Mahmood Anjeer Faghanvi. When in his last moments he declared him his vice regent. He had had the companionship of Hazrat Khizar AS, on whose instructions he had come to Kh. Mahmood. Mystics call him 'Hazrat Azizan' meaning a saint very dear one. He was a tailor by profession. Somebody asked him the meaning of 'IMAN', he replied in the light of his profession, to cut and stitch. To cut away from the masses and tie him with thy Lord. It is said that if Hazrat Azizan had a son, Mansoor Hallaj would not be hanged. He used to say, adore thy Lord, and if you can't do that then love him who adores His Lord.

He died on 28Ziqaad 715 AH at the age of 130 years. He is buried in Khawarzam.

14) HAZRAT KH. MUHAMMAD BABA SAMASI RA

He was the vice of Hazrat Kh. Ali Ramatini, and at his last moments he called all his disciples and instructed them to obey and respect Baba Samasi. He would become unconsciousness during meditation. He had a garden in Samas, and when attending to it while weeding he would cut more than required due to diverted attention. His birth place Samas is 9 miles from Bokhara. He adopted Shah Naqshband as his son, and declared soon he would be an eminent leader. Died on 10th Jamadi ul Akhir 755 AH in Samas.

15) HAZRAT SYED AMEER KALAN RA

He was the most prominent vice regents of Hazrat Baba Samas. He is Syed from the descendants of the Holy Prophet SAW. He was very fond of wrestling in his youth. One day Hazrat Baba Samas passed by the gym and commented, that there was a boy amongst these who would benefit the public at large, he stood there waiting, and said I would trap him along. Hazrat Syed Ameer just saw him, leaving every thing apart followed Hazrat Baba to his abode. He stayed there for 30 years, and died in the morning of 8 Jamadi Al Awal 772 AH.

16) HAZRAT KHAWAJA SYED BAHADUR DIN NAQSHBAND RA

Hazrat Kh. Baha ud Din is related to Hazrat Ameer Kalan but spiritually he got direct guidance from Hazrat Abdal Khaliq Ghajdavani RA, and his pious soul enlightened him. He was born in the month of Muharram 708 AH in Qasar Hindwan. The signs of piety were visible on his forehead since his boyhood. Hazrat Khawaja Baba Samasi had also predicted his high virtues long time before his birth. When he would pass from the Qasr e Hind the abode of Hazrat Baha ud Din he would say, "I smell the scent of a devout person here". Three days after his birth he was taken to Hazrat Baba Samas RA who adopted him as his son, and gave his hand in the hand of Hazrat Syed Ameer Kalan, and said, "I will never forgive you if you show slackness in training of this child."

It is narrated that when Hazrat Khawaja RA went for Hajj the second time, he went to Harat just to see Hazrat Maulana Zain al Abideen. He stayed there for three days, one day after the fajr prayer, Maulana said to Hazrat Khawaja RA, "O! Khawaja pour some divine truth into my heart" and Hazrat Khawaja with great humility replied, "I had come to get the same from you". From the same day it is stated that the Khawaja was started to be known as 'Naqshband'. He is the Imam (Undisputed leader) of Naqashband clan.

Many miracles are attributed to Hazrat Khawaja. It is said that somebody asked for a miracle from Hazrat Khawaja, he replied in profound modesty, “Isn’t it a miracle that I walk over the earth and am not buried into the earth because of my misdeeds.”

It is also sated that when Hazrat Khawaja went for Hajj, all people there sacrificed their animals on the Eid day, Khawaja said, “I’ll also sacrifice, I’ve a son and I’ll sacrifice him.” On his return to Bukhara it was told that his son passed away on the day of Eid.

He died at the age of 73, on Monday 3rd Rabi al Awal 791AH.

17) HAZRAT KHAWAJA ALA UD DIN RA.

He was the first vice regent of Hazrat Kh. Naqshband, his deputy and son in law. He got all the formal religious education, and had a great virtue in following of the Prophet SAW. He died on 20th Rabi al Awal 802 AH .Mausoleum is in Village Jaffania

After his death on of his disciples saw in a dream that Hazrat Khawaja is saying, “Allah SWT was very kind to me, and bestowed many blessings on me, amongst them is that whoever is buried 40 *farsang from my grave* would also be forgiven.

18) HAZRAT KH. YAQOOB CHARKHI RA

Although Hazrat Kh. got the robes from Hazrat Naqshband, but the completion was from Hazrat kh. Ala ud Din, so he is regarded as his vice regent. He is author of many books and commentary on Holy Quran. Died on 5th of Safar, 871 AH, and is buried at Balghnour.

19) HAZRAT MAULANA UBAID ULLAH AHRAR RA

He was born in Ramadan 806AH, Yaghistan Taskkent. His ancestor Kh. Shahab ud Din RA was a *Qutab* (eminent pious person) of his time. Near his end of life, called Hazrat Obaid ul Allah who was quite young at that time, and got up from bed to show reverence and took him to his lap. Then said, that he had been told by the Holy Prophet SAW that this boy would be a great spiritual guide of the whole globe, the Sharia and *Taraiqat* would be enlightened by his efforts. He is spiritually attached to Hazrat Kh. Yaqoob Charkhi RA, he was reformer of this century. He adopted agriculture as his profession. Hazrat Maulana Jami RA is one of his vice regents. He has been declared as an undisputed leader of Naqshbandia clan. He was a wealthy rich person, the hooks to tie the horses and cattle were of gold and silver, but he had not affiliation towards them. He used to say

these golden and silver nails are stuck into the earth, not in the mystics' heart.
He died on Rabi al Awal 895AH, mausoleum is in Samarkand.

20) HAZRAT MAULANA MUHAMMAD ZAHID RA

He is dedicated to Hazrat Kh. Ubaid Ullah Ahrar. He was maternal grand son of Maulana Yaqoob Charkhi RA, and gained spiritual enlightenment from one of his vice regents, and started to work hard on gain heights in this field. Later in his life he met Hazrat Kh. Ahrar RA and became his disciple. He died in Hisar in Rabi al Awal 936 AH where he was laid to rest.

21) HAZRAT MAULANA MUHAMMAD DAERVESH RA

He is nephew of Maulana Muhammad Zahid RA and his vice regent. He was at a very high pedestal in chastity, fear of Allah and tolerance. He would lecture on Quran. Died in Muharram 970AH, mausoleum is in Asfraz.

22) HAZRAT KHAWAJA MUHAMMAD AMKANGI RA

He is son and vice regent of Hazrat Darvesh RA, and by his education and training he got to this position. Worked on the pious lines of his father for 30 years. Although at the end he had become feeble and old, and also had tremors, he would serve food

to his guests in person. Sometimes he would look after the animals, beasts of burden along with the guests. He is amongst the senior most saints of the Naqshbandia chain. He was born in 918 AH, and died in 1008 AH and is buried in Amkang.

23) HAZRAT KHAWAJA MUHAMMAD BAQI RA

Also known as Hazrat Baqi Billah is dedicated to Hazrat Kh Amkangi RA. Was born in Kabul. He is the first in the chain of Naqshbandia to have migrated to India. After staying for a little while in Lahore, he went to Delhi. Eminent saints of that time came to gain spiritual enlightenment from him. At the age of 40, on Saturday 25th of Jamad us Sani 1012, he crossed the gate and was laid to rest in Delhi. He emphasized that development and growth in our chain is dependent on three things:

- Be on the lines drawn by Scholars of *Ahl Sunnah wal Jammah*
- Perpetual awareness of Divine Presence
- Worship of Allah *SWT devoutly*.

24) HAZRAT IMAM E RABBANI MJADID ALF E SANI SHEIKH AHMAD SIRHANDI RA

He is dedicated to Hazrat Kh. Baqi Billah RA. He was born on the mid-night of 14th of Shawal Friday 971AH in Sirhand India. He is from the lineage of Hazrat Umar Farooq Rz A. After memorizing the Holy Quran, he got formal education from his father

and other renowned scholars of Sirhand. Studied Hadith from Sheikh Yaqoob RA. He was given the robes of Qadria, Chishtia, Suharvardia and Kibrovia chains from his father. The robe of Qadria dedicated from Hazrat Sh. Abdul Qadir Jilani RA reached him through Hazrat Shah Kamal Ketheely RA and Shah Sikander Katheely RA. He completed his education at the age of 17 and started teaching. Would teach with great interest and devotion. After the death of his father he bonded with Kh. Baqi Billah RA. Many miracles are attributed to him. He is the reformer of the 11th century Hijra. The Moghal King Jehangir imprisoned him in Gawaliar on denial of prostration for respect to humans. Later he was reprimanded in a dream and asked for forgiveness and entered the bond of allegiance with him. He died on 28th of Safar 1034 AH and was laid to rest in Sirhind (INDIA).

25) HAZRAT KH. ADAM BINOOR RA

He is vice regent of Hazrat Mujaddad Alif Sani. His lineage is from Hazrat Imam Hussain RZA grandson of Holy Prophet SAW. One thousand students dined daily in his school free of cost. The Moghal King Shahjehan got apprehended to his mass popularity. When Hazrat came to know this misconception about him, he migrated to Madina Tayyaba, and stayed there till his last time. His mausoleum is in Baqi graveyard Maina Tayyaba near to the mausoleum of third Caliph Rashid Hazrat Usman Ghani RZA.

26) HAZRAT SHEIKH SADI RA

He was a vice regent to Hazrat Adam Binoor and a saint by birth. His munificence reached many states.

He made large sacrifices for the propagation of the message of Islam and purification. This benefited a lot of people.

27) HAZRAT KH. YAHYA RA

He was dedicated to Sh. Sadi RA; he belonged to Attock (Peshawar). It a famous folklore, that the king asked him to help him construct a fort on the bank of river Attock, Hazrat Yahya ordered the river to withdraw and the river immediately shrank, when the Fort was complete , Hazrat said now come slowly, and the river started to flow slowly. The fort and his mausoleum are present till to-day.

28) HAZRAT ABDUS SHAKOOR RA

He belonged to Nowshera and was a very pious saint. His light of prudence spread to Kabul, Landi kotal and Hazara. Thousands of people benefited from him. His mausoleum is in Peshawar.

29) HAZRAT ABDUR RAZZAK RA

He was vice regent of Hazrat Abdul Shakoor .He belonged to Hasht Nagar Peshawar. Hazrat Muhammad Safa was his vice regent. He was a great reformer of his time.

30) HAZRAT MUHAMMAD SAFA RA

He belonged to Hasht Nagar Peshawar. He was a true saint, and many people benefited from him.

31) HAZRAT FAQIR MUHAMMAD RA

He belonged to Hasht Nagar Peshawar, but migrated to Muzaffarabad (Kashmir). Many people benefited from him. Hazrat Khawaja Shamas ud Din was his vice regent, who was a reformer of his time.

32) HAZRAT KHAWAJA SHAMAS UD DIN RA

He belonged to Syedpur Distt. Muzaffar abad (Kashmir). He got the robes from Hazrat Faqir Muhammad Hashtnagari. He was reformer of his time. His mausoleum is in Syed pur distt. Muzaffarabad Kashmir.

33) HAZRAT MAULANA GHULAM RABBANI RA

He lived in Kakar shung Distt. Batgram, Mansehra Hazara. He benefited from Hazrat Maulana Shamas ud Din RA and was one of his special vice regents. He used to cover difficult hilly pathways on foot to see his spiritual guide; and would reach there in three days. His disciples are in Hazara, Agror, Rawalpindi, Lahore and Faisalabad. He is a compiler of many books. He died on 26 Zilhajj 1417 AH, (May 4th 1997) at 1:47 PM after Zuhar prayer in Rawalpindi. He is buried in Kan bafa Kakaer Shang Batgram .

**34) HAZRAT SUFI MAQBOOL
AHMAD MDH ZILHU AALE**

He belongs to Alflah Town, Bedian Road, Lahore Cantt. Entered the Naqshbandia clan in 1974, and Hazrat Maulana Ghulam Rabbani granted him the robes in 1976, and later to spread the light he was also allowed to depute other capable people for the job. He has the robes of the Qadria chain also from Hazrat Jee. His disciples are present in Lahore, Karachi, Gujranwala, Wazirabad, Chakwal, Burewala, Multan, Okara, Sukker and abroad. He is spreading the light of love of Allah, on the principles taught to him by Hazrat Jee.