

# Gulzar Auliya

- **Hadhrat Khwaja Muhammad Durvesh**
- **Imam Rabbani Mujaddid Alf Thani Hadhrat Shaykh Ahmed Sirhindi**
- **Hadhrat Khwaja Bahauddin Naqshband**
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- **Hadhrat Khwaja Ubaidullah Ahraar**

## **Hadhrat Khwaja Muhammad Durvesh**

He is a great saint of the Naqshbandi order of Tasawwuf and is a disciple and caliph of Hadhrat Muhammad Sharfuddin Zahid (May Allah shower His Mercy on him).

Hadhrat Muhaddith-E-Deccan (May Allah shower His Mercy on him) writes in Gulzar Auliya about him:

He was a master of the normative and the mystical sciences and a master of the outward and inward secrets. His absorption (Jazb and Istighraaq in Urdu), eagerness and yearning (Shawq, Dhawq) and generosity are world famous. He was a sign of Allah (Subhanahu Wa Ta'ala) in training and instruction of the disciples. Whoever would see his manner of educating his disciples would be such that anyone who saw it would be struck with astonishment. When he would make them traverse Suluk , the signs of Allah's power would be seen.

Although, his beginning Suluk was traversed under Hadhrat Khwaja Ubaidullah Ahrar (May Allah shower His Mercy on him), but he completed it and received the Khilafat (authorization to teach and instruct others) from Hadhrat Khwaja Zahid (May Allah shower His Mercy on him).

He passed away in to the presence of Allah Ta'ala in 970 Hijri.

[Taken from "Gulzar Auliya" of Hadhrat Muhaddith-E-Deccan (May Allah shower His Mercy on him)]

## **Imam Rabbani Mujaddid Alf Thani Hadhrat Shaykh Ahmed Sirhindi**

The Qutub of the world, the beloved of Allah Ta'ala, Imam Rabbani Mujaddid Alf Thani Hadhrat Shaykh Ahmed Farooqui Naqshbandi Sirhindi (May Allah shower His Mercy on him) is a descendent of Hadhrat Umar Farooq (May Allah be well pleased with him).

Hadhrat Umar is his forefather through 28 generations. All of his forefathers were scholars and pious people.

He was born in 971 Hijri in Sirhind.

He was still very young that Hadhrat Shaykh Shah Kamaal Qadri (May Allah shower His Mercy on him) prophesized about him that this child will have a long life and he will be a great scholar and a very great saint. ( Sahab Ahwal A'aliya )

The Shaykh had made Hadhrat Imam suck his tongue and had granted the

"Nisbah" (spiritual connection/relationship) of the Qadri Silsila (order of Tasawwuf) to him. Even from childhood, he was such that anybody who saw him would say: This child is very talented, he will accomplish great things. He acquired most of the normative sciences from his great father himself. Then he went to Sialkot and studied under Maulana Muhammad Kamaal Kashmiri and Maulana Yaqub Kashmiri and took the authorization of Hadith (Sanad-e-Hadith) from Qazi Bahlol Badakshi. In his times, there was no equal to him in knowledge. He had received the Nisbah of the Qadri and Chishti orders and the authorization to grant it to others (Khilafah) from his father himself.

He had not even reached the age of 17 that he had become peerless in both the normative sciences and the sciences of the heart ( Uloom Dhahiri and Uloom Batini ), he started benefiting to the students and the disciples. In this time, he wrote many papers like "Risalah Tahliliya" and Risala Radde Rawafidh," etc. even though the Rawafidh were very powerful then, but his truth-loving nature made him write it.

Inspite of all this accomplishments, he was still desirous of the Naqshbandiya Nisbah

In 1007 Hijri, his father passed away and in 1008 Hijri, he started for Haj from his native place. On the way, they came to Delhi. On reaching Delhi, he had the privilege of meeting Hadhrat Khwaja Muhammad Baqibillah (May Allah shower His Mercy on him). Hadhrat Baqibillah treated him with utmost respect and reverence. After 2 days, Hadhrat Imam Rabbani developed the wish for becoming the disciple of Hadhrat Baqibillah (Ba'yah). Against his custom, Hadhrat Baqibillah accepted him as a disciple into the order without Istikhara and described his dream that in the days past I had seen a dream, Hadhrat Khwajgi Umkinagi gave the interpretation of which that a Qutub Ul Aqtaab (Leader of all leaders, i.e. a very great saint) will receive benefit from me. All those signs are seen in you. You are to be the future Qutub Ul Aqtaab.

Then Hadhrat Imam Rabbani (May Allah shower His Mercy on him) busied himself with the practices of the Naqshbandi order, its worship, Wazaaif, meditations, etc. The will of Allah! Within 2 months and some days, such divine knowledge, Ma'arifah, secrets of Wilayah and blessings and illuminations of Allah Ta'ala flooded over, that the greatest saints were astonished. "This is the favor of Allah Ta'ala and He grants to whom He wills".

Then he was granted Ijazah and Khilafah (authorization) and returned home. From far away places, those who were thirsty for the Ma'arifah (realization) of Allah Ta'ala would come and satisfy themselves. Even though, he was a master of Chishti, Qadri and Naqshbandi Nisbah , but he took special interest in spreading the Naqshbandi order. In short, his state was like this:

Translation: Only the pious Momin loves him and has his love in heart and only the sinful deprived and wretched ( Fajir, Shaqi ) has enmity of him.

In his last days, Hadhrat Shaykh Abdul Haq Muhaddith Dehlvi became much devoted to him and would repeat this phrase. Hadhrat Shaykh Waliullah (May Allah shower His Mercy on him) also has praised him a lot.

His miracles are countless. He accepted 10 different invitations for a single time and was seen partaking food at the appointed time at all the 10 places. When Jahangir had him jailed for speaking the truth, then despite the strict security, he would come to the Masjid for Friday Salaat and after offering it would go back to the prison. Even the guards would not know when he came out and when he returned to the prison.

The king also saw this miracle many times, became very devoted to him and released him with his apologies. When he came out of the prison, due to his blessed company, hundreds of prisoners became saints.

His greatest miracle was acting upon the Shariah, which he described in one of his epistles ( Maktubat ) like this: "If any person can fly in the air and walk on water but misses a Mustahab (commendable) act, then in the opinion of the Naqshbandi Auliya, that person does not have the stature of even a grain of barley."

Following the Sunnah had so overwhelmed him that when his age reached 50 years, he said: My age cannot cross the age of the Prophet of Allah (Sallallahu alaihi wa sallam). I will also pass away from this world at the age of 63.

It happened like this only. In Muharram of 1034 Hijri, one day he said: After 50 days, I am going to pass away. I have been shown the place of my grave. Among the advice he gave to his children was: Keep my grave secret. When he found his children sad, he said okay bury me near my father, but my grave should be of mud and bricks in the manner prescribed by the Sunnah. Thus, on Tuesday 27 Safar 1034 Hijri, he lay down on his right side with his hand under his cheek in the manner prescribed by the Sunnah and said: "All virtuous acts have been done, but 2 Raka'at of Salaat offered at a time is enough today." He said this and his soul (Ruh) started for the highest stations ( A'ala 'Illiyeen ). He passed away with the word "Salaat" and this Salaat only is the Nisbah of the Prophets.

May Allah (Subhanahu Wa Ta'ala) illuminate his grave and sanctify his soul.

## **Hadhrat Khwaja Bahauddin Naqshband**

Khwaja Bahauddin Naqshband (May Allah be well pleased with him) was born in the month of Muharram in the year 718 Hijri. Miracles were expressed through him, right from his childhood. He is the Leader of the Path (Tareeqah), Mentor of the Reality (Haqeeqah), the Exemplar of the Law (Shariah) and the Leader of the Ahl Us Sunnah. His genealogy is this: Hadhrat Khwaja Bahauddin Naqshband, son of Syed Muhammad Bukhari, son of Syed Jalauddin, son of Syed Burhanuddin, son of Syed Abdullah, son of Syed Zain Ul A'abideen, son of Syed Qasim, son of Syed Sha'abaan, son of Syed Burhanuddin, son of Syed Mahmood, son of Syed Bulaq, son of Syed

Taqi Sufi Khalwati, son of Syed Fakhruddin, son of Syed Ali Akbar, son of Imam Hasan Askari, son of Imam Ali Naqi, son of Imam Muhammad Taqi, son of Moosa Raza, son of Imam Moosa Kazim, son of Imam Ja'afar Sadiq, May Allah be well pleased with all of them. May Allah bless us with their blessings.

He was a follower of Imam A'adham Abu Hanifa. Most of the Shaykhs of this Path have followed the Hanafi school of Fiqh only. He received spiritual blessings from Khana Muhammad Baba Sammasi (May Allah preserve his teachings), even though he was a disciple of Hadhrat Amir Kulal (May Allah preserve his teachings). He received spiritual blessings through the Owaisi chain of transmission from Hadhrat Abdul Khaliq Ghujdwani (May Allah preserve his teachings). From Khwaja Mahmood Faghnavi to Khwaja Amir Kulal, all the leaders of this Path practiced both the audible *Dhikr* and the inaudible *Dhikr* (*Dhikr* Jahri, *Dhikr* khafi), when the blessed era of Hadhrat Khwaja Bahauddin Naqshband came, then the soul of Hadhrat Abdul Khaliq Ghujdwani said: Baba Bahauddin, you leave the audible *Dhikr*; always practice only the inaudible *Dhikr*. From then, he made inaudible *Dhikr* compulsory in his Path. Somebody asked Khwaja Bahauddin: Your Path has neither the audible *Dhikr* nor seclusion. On what is your path based? The Khwaja replied: Body, with the creatures. Heart, with the Creator; hands in work, heart with the Beloved, is the basis of my Path. Then he recited this couplet:

**Translation:** Be a gnostic in the heart and appear like a stranger  
This best way is rare in this world.

Once he saw a chameleon immersed in the sight of the sun. He respectfully sat down before it and said: "O chameleon, you are immersed in the sight of your beloved. For the sake of Allah (*Subhanahu Wa Ta'ala*), pray for me that the divine vision and the immersion which you enjoy with your beloved, the same sight and immersion, my true beloved should also grant me. He had not even finished this that the chameleon turned to him and turned to the sky and remained motionless as if praying. The Khwaja kept reciting Aameen, Aameen. From then, his divine vision became even stronger. What selflessness! It is true the A'arif is perennially thirsty, the more he drinks, the more he becomes thirsty.

He used to follow the Holy Prophet (Sallallahu alaihi wa sallam) in all aspects and always used to recite: O Allah (*Subhanahu Wa Ta'ala*), increase my knowledge. He passed away on the night of Monday, 3 Rabe'e Ul Awwal 791 Hijri. His shrine is in Qisr e A'arifeen (Lit. The Palace of the A'arifeen), which is very near to Bukhara.

## **Hadhrat Shah Sa'adullah (May Allah Ta'ala shower His mercy on him)**

Before his birth itself, a saint had given the news to his parents that you will be blessed with a son. He will be a perfect Saint, but will not be able to use one leg. He was born in Uchdi Mulk, Pikli Punjab. He belonged to the Tajik community. It is written in Ghiyas that Tajik are the progeny of the Arabs who grew up in Non-Arab lands. This shows that his forefathers came from Arab lands and settled in Non-Arab lands. From his childhood itself, he was pious and was among the Ahl-Ullah. He would always be busy in either learning the sciences of Islam or in worship. His father had sent him for some work. On the way back, about 100 armed bandits attacked him. Although they ran unable to face him, his left leg was seriously injured. His father got it treated as much as he could, but to no avail. At last, he took permission from his father went somewhere else to get his leg treated. On the way, he saw a saint in his dream. He told him: Son Sa'adullah, where are you going? Your cure is here with us." On this divine signal, he decided to go to Delhi. In spite of difficulties, he traveled to Delhi and started searching for Ahl-Ullah. At last he reached Hadhrat Maulana Shah Ghulam Ali Sahab. The features of Hadhrat Ghulam Ali were the same features of saint whom he had seen in his dream. He thanked Allah SWT and gave his Bait to Hadhrat Ghulam Ali.

For 12 years he remained busy in prayer, Mujahada, Muraqaba and remembrance of Allah SWT (Dhikr). When he completed all the stages of Suluk, very benevolently Hadhrat Ghulam Ali granted him Khilafah i.e. he made him his representative in Naqshbandi, Qadri, Chishti, Suhawardi, Kubrawiya etc. orders of Tasawwuf. In this course, Hadhrat Sa'adullah completed his Islamic education under his brother of Tariqah Maulvi Sher Muhammad Sahab. From the start of his Suluk until its end, everyday he would go the shrine of Hadhrat Khwaja Qutbuddin Bakhtiyar Kaki (May Allah shower His Mercy on him) and gain blessings. In his behavior, actions, Salaat, worship, habits, that is in every way, he used to the follow Sunnah perfectly. Nobody ever saw him stray a bit from the Sunnah. He went for Haj either the year Hadhrat Ghulam Ali passed away or the next year. On the way, many people benefited from giving bait to him. When he completed the Haj and paid his respects to the Holy Prophet (Sallallahu alaihi wa sallam) at Madina Munawwara, the Holy Prophet (Sallallahu alaihi wa sallam) and the Sahabah told him: Sa'adullah you go to India, many people will benefit from you. To fulfill this command, he started for India and reached Hyderabad, Deccan, passing through Madras and Kurnool. In Hyderabad, he stayed at Masjid Almas, which was near Darwaza Aliabad (Aliabad door). For 2 years, he stayed there. Seekers of truth would come from far off places and benefit by Bait. After that he took up residence in the orchard of Muhammad Jivan Khan Qiladaar (commander/Incharge) of the fort of Golconda, which was in Moghalpura. After staying here for 2 years, a large part of the orchard of Nawab Khan, Muhalla Urdu was kept for his use. There a Masjid was constructed for him and on the 27th of Ramadhan, he graced that with his

presence. Seekers of truth would come from as far as Qandahar, Bukhara, Kabul, Peshawar etc. Food 2 times a day and clothing would be provided by him. They would not be worried about anything and would spend night and day in Dhikr and other spiritual practices. Many Ulama were ordered by the Holy Prophet (Sallallahu alaihi wa sallam) to give their Bait to Shah Sa'adullah and seek blessings from him. They would come and gain Inward (batin) benefits. As the Masjid was coarse, it was reconstructed and is present until today. He would always offer his Salaat in this Masjid.

His features were this: Medium height, slender build, white, almost red complexion, his blessed face would be surrounded by a radiant beard. The beard was thick. Although he had an injury to his leg, but Allah SWT had granted him such strength for worship that, even well-known wrestlers and others could not perform offer even a tenth of the worship performed by him. He was very intelligent and had a great memory. He was master of all sciences. If he would explain some matter without even looking at a book, other scholars would not be able to reach that level even with the book. He was very much conversant with martial arts as well. Once there was a discussion of archery before him and somebody expressed his mastery over archery. Hadhrat sent for a bow and arrow and shot 7 arrows. All of them hit the mark. His intelligence was such that even in the most delicate cases, if somebody would accept and use his suggestions, he would never lose. There was such mercy in his nature that whenever he heard of somebody's distress, he would cry as much as the person who suffered. In worship of Allah SWT, Dhikr and other spiritual practices, he would always keep the Sunnah before him.

He would offer the Salaat Ul Fajr in its Mustahab (commendable) time and would bless his disciples with his attention (Tawajjuh) till the Salaat of Ishraq. After offering Ishraq, he would again bless them until the Salaat of Chaasht. After Chaasht, he would have breakfast. His lovers, nobles would send many varieties of dishes to him. All of them would be placed on his Dastarkhwaan, but he would not even look at them. He would eat only the chapatti and shorba (broth) made in his own house. Then he would have a siesta. Then he would get up at 1:00 and offer Salaat Zuhr with a large congregation. He would recite 15 Para of the Holy Quran. If he was ill, he would recite at least 3 Para. He never read anything less than that in his whole life. Then he would discuss Islamic knowledge and the lives of the Auliya the Ulama and scholars who used to come. After offering the Salaat of 'Asr in its Mustahab time with a large congregation, Hadhrat Maulana Maulvi Abdur Raheem Ameer Khairuddin (May Allah SWT sanctify their soul) would read out the Maktubaat of Hadhrat Imam Rabbani (May Allah be well pleased with him) or the Mathnawi of Hadhrat Maulana Rum. Hadhrat would attentively listen to them. If some time would be left after that, he would bless his disciples. After the Salaat of Maghrib, the sons of Nizam Asafjah who had given their bait would also come and they would also be blessed. After Salaat of Isha, he would relate to the people, the lives of the Elders of the order. After this he would instruct the Ulama and others interested in

dhikr and other spiritual practices. At about 10 o'clock, he would go to bed. He would get up after half the night would pass and would offer the Salaat of Tahajjud and Salaat Ut Tasbeeh and busy himself in dhikr and other spiritual practices. Almost when the last part of the night would be left, he would sleep for sometime and take a bath and offer the Salaat of Fajr with congregation. Hadhrat Miskin Shah Sahab (May Allah shower His Mercy on him) says that once after offering Salaat Ul Tahajjud etc. I sat there and busied myself in dhikr and other spiritual practices. At that time to remove a thought which I had got, he turned to me and said: Son Miskin, do not think that only you engage in Dhikr 25000 times a day. Apart from other recitations, I also perform Dhikr 25000 times a day.

His manners were such that every person would think that Hadhrat loves me like a parent and does not love anybody else like that. Almost 200 disciples would be living in his Khanqah and thousand would be spent on them. Nobody knew from where that money would come and how hundreds of disciples would be taken care of. If sometimes nothing would be available, he would also remain hungry along with others. His Tawakkal (Trust in Allah SWT) was such that the King of Deccan Nawab Nasir Ud Daula would be always eager to meet him, but he never even thought of going to the royal mansion. He did not even accept any monetary contributions or any endowments (Jagir). Raja Chandulal, the minister of Deccan and other nobles tried to serve him with money and endowments, but Hadhrat never accepted anyone's request. Shamsul Umra himself came to his house and after a lot of request offered him Rs.500, which Hadhrat accepted, but immediately distributed it among those present. Hadhrat Maulvi Mir Shujauddin (May Allah shower His Mercy on him), the author of Kashf al Khulasa was his contemporary and would often come to meet him. Other Mashaiqeen of Hyderabad would also come and gain spiritual blessings. Hadhrat would celebrate the Urs of his master, Hadhrat Ghulam Ali Shah (May Allah shower His Mercy on him) in a very simple manner. There would be a sweet and the Holy Quran would be recited a couple of times and that would be it. Apart from him, the Urs of other Elders of the Naqshbandi order would also be celebrated in the same manner. A few recitations of the Holy Quran would be performed and a sweet would be distributed.

His attire would be scholarly, as per the Sunnah of the Holy Prophet (Sallallahu alaihi wa sallam) and the Sahabah. He would be very pleased with the person who would follow the rules of the Shariah and the Sunnah and if anyone would not, he would advise him. Scholars used to be present all the time and he would be pleased with sessions of scholars. Bait with him had its own effect. Anybody who would become his Mureed (disciple) would stop from breaking the rules of the Shariah.

Everyone has to depart from this world. Hadhrat became ill and weak and complaints of illness started. At last, this sun of the Mercy of Allah SWT after illuminating thousands of hearts and after even many Jinns as his representatives, on 27 Jamadi Ul Awwal 1270 A.H. on Monday set in



Hyderabad.

Inna Lillahi wa inna ilaihi rajiun.

Thousands of people, nobles and many others gathered and offered his Salaat Ul Janazah. He was buried in Muhalla Urdu, in the same Masjid which has been mentioned. His radiant grave is of soil, which reminds those of following the Sunnah, although later Nawab Afzal Ud Daula constructed a dome (Gumbad) as well, but the grave itself is still of soil.

## **Hadhrat Khwaja Ubaidullah Ahraar**

A'arif Billah Hadhrat Khwaja Ubaidullah Ahraar (May Allah shower His Mercy on him) is a very great saint of the Naqshbandi order of Tasawwuf. He passed away on 29th Rabe'e Ul Awwal, 895 Hijri.

Four months before Hadhrat Khwaja 'Ubaidullah Ahraar (May Allah shower His Mercy on him) was born his father was in a state of "Jazb" (total absorption in Allah Ta'ala). After conception occurred, this state lessened. Even before the birth of Hadhrat 'Ubaidullah, his grandfather had concisely described his "Wilayah" (closeness to Allah Ta'ala).

From childhood itself Hadhrat 'Ubaidullah enjoyed the "Qurb" (closeness of Allah Ta'ala). He himself says: Until adulthood, I thought that everybody enjoyed this closeness to Allah Ta'ala. After reaching adulthood I learnt that only those who are really lucky enjoy this connection and closeness of Allah Ta'ala. Each and every person is not granted this.

Once he said that in Kashf Quboor (Revelation of the graves) is that the soul (Ruh) of the deceased appears in the face which it had in this world (Surat-e-Mithaliya) and even Satan has that power. How do we know it is Satan or the deceased?

That is why in the opinion of the elite of the Naqshbandi order, Kashf Quboor is not considered dependable, but their method is that they sit and meditate (Muraqaba) before the grave which they want to find out about. They empty themselves of all states (Kaifiyyaat) and Nisbah (Lit. connection) and wait for a new Nisbah and find out the state of the grave with this new Nisbah. The method for finding out the state of an unknown alive person is the same.

Some of his priceless teachings are:

The seeker should concern himself (or herself) with deeds (A'amaal) and Dhikr of Allah Ta'ala. The seeker should not worry about concentration (Jami'at in Urdu) and presence (Huzoor in Urdu), because of concentration and presence is the grant of Allah Ta'ala and rare. It is beyond the power of the slave. On the other hand, deeds and Dhikr can be done by everybody and regularity in performing good deeds and Dhikr of Allah Ta'ala is the cause of Jami'at and Huzur. One day or the other, deeds and Dhikr will lead to Jami'at and Huzur.

When you see these 3 things in someone, consider that person to be from among the Auliya (saints of Allah Ta'ala);

1. On seeing their face, out of love, the heart leans towards them.

2. When they talk, their talk is such that the heart desires to leave everything and listen to them for hours together.

3. They do not do anything wrong or without any reason.

The essence and summary of the Holy Quran, Hadith and Fiqh is Tasawwuf and the essence of Tasawwuf is the concept of Wahdat-UI-Wujud and this is not gained by mere talk, but by clearing the mirror of heart of everything else and by becoming like the verse of the Holy Quran: .....broken away from everyone else. (Surah Muzammil 73:8), by breaking away from everyone and becoming only the Lord's, then the condition of the heart improves and it shines in a such a manner that Wahdat-UI-Wujud appears in that.

The one who cooks food should not be heedless of Allah Ta'ala while cooking, should be angry at anyone, should not be saying anything indecent at that time and should not be making useless talk. Food should be cooked with complete sincerity and with perfect Taharah, then that food becomes Noor and lightens up the heart and the food which is not prepared like this created darkness in the heart.

Learning something from an excellent and ideal person and doing it regularly takes one to great heights.

Dispelling bad manners through bodily worship is very difficult. Perform the deeds of the heart and wait. Through this itself, a day will come that it will dispel all bad manners and qualities.

Dhikr is like an axe which cuts away the thorns of stray thoughts and whisperings of Satan from around the heart.

To follow the rules of the body is Shariah, to create peace and Jami'at in the heart with effort is Tariqat. The settling down of this peace and Jam'iat in one's Batin (the inward or the interior) is Haqeeqat.

From this Ummah, the distortion of the faces has been removed. However, the distortion of the Batin still remains. Not regretting a sin, how great it might be and never admonishing one's Nafs (base desires, ego) and ignoring if anyone brings it to attention, these are all signs of distortion of the Batin.

The essence of worship is concentration and devotion and humility. Getting this depends on that the greatness of Allah Ta'ala being fixed in the heart and this is not gotten without the love of Allah Ta'ala and the love of Allah Ta'ala is not gotten without following the Holy Prophet (Sallallahu alaihi wa sallam) and the following of the Holy Prophet (Sallallahu alaihi wa sallam) is dependent on the knowledge of the laws of Islam, so follow the scholars who are the inheritors of Islamic knowledge and save yourself from the company of those scholars who use knowledge for garnering money and status.

He passed away on Saturday, 29th Rabe'e Ul Awwal, 895 Hijri. Thousand of people converge at his blessed grave in Samarqand in the locality of Kaftheer.

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