

AWLIYA ALLAH SERIES

HADHRAT
MOHAMMAD
ABDUL QADEER
SIDDIQUI
HASRAT

رحمة الله عليه

SHAIKH MIR ASEDULLAH QUADRI

**HADHRAT
MOHAMMAD
ABDUL QADEER
SIDDIQUI HASRAT**
(رحمة الله عليه)

Written By

SHAIKH MIR ASEDULLAH QUADRI

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام
على سيدنا محمد وعلى آله وصحبه أجمعين

I had the opportunity to know Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) ever since my birth. He was the Shaikh with whose right finger I first tasted the honey as a new-born, and he is the one who gave me my name and took me into Quadri Silsila right after my birth.

My childhood was spent under his watchful eyes as my father was his Mureed and Khalifa. Later, I spent a lot of time in the company of his sons.

I received Khilafah from his son and successor [Hadhrat Hussain Shujauddin Siddiqui](#) (رحمة الله عليه) in 1995. Under his guidance, and later under the Guidance of his younger brother Hadhrat Ghouse Mohiuddin Siddiqui (رحمة الله عليه), I rendered Shaikh Mohammad Abdul Qadeer Siddiqui's (رحمة الله عليه) books into English language. When people read these books, they will surely be impressed from the vastness of his knowledge and spiritual eminence and will agree that he was indeed (بحر العلوم), the Ocean of Knowledge of his time.

A brief account of his life is provided in this book.

SHAIKH'S LINEAGE

Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) was the direct descendant of Khalifa-e-Rashid, Amir al-Momineen, Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه). In twenty eighth generation, his lineage meets with Hadhrat Abu Bakr Siddique (رضي الله تعالى عنه) from father's side. From his mother side, his genealogical lineage meets with Hadhrat Imam Hussain (رضي الله تعالى عنه) in 32nd generation. This way Shaikh is Siddiqui al-Hussaini.

SHAIKH'S ANCESTORS

The ancestors of Hadhrat Siddiqui (رحمة الله عليه) lived in Hyderabad, Deccan for over 200 years. Before that, it is reported that they lived in Ahmadabad, Gujarat, India.

It is reported that his great grandfather Abdul Gafoor Siddiqui (رحمة الله عليه) was a well known Shaikh of Quadriya order. He lived in Ahmedabad, Gujarat, India. He asked his son Abdul Quader Siddiqui (رحمة الله عليه) to migrate to Deccan (South India).

Abdul Quadar (رحمة الله عليه) reached Aurangabad at a time when Asif Jah II, Mir Nizam Ali Khan, was the ruler of Hyderabad State. At that time, Aurangabad was the Capital of Hyderabad Deccan. His hard work earned him the title of 'Mohiuddin Daula Nawab Quader Khan' from the ruler. He died at the age of 80 in 1774 AD.

Mohammad Ali Siddiqui (رحمة الله عليه), the son of Abdul Quadar Siddiqui (رحمة الله عليه) migrated from Aurangabad to Hyderabad along with Nizam Asif Jah II when the Capital of the State was changed to Hyderabad. In Hyderabad he lived in the company of Sufi Shaikhji Hali (رحمة الله عليه).

Mohammad Fadhlullah Siddiqui (رحمة الله عليه), the son of Mohammad Ali Siddiqui (رحمة الله عليه) was born in 1812 AD. He memorized Quran and took baya in Naqshbandi order. He was later appointed as Chief Justice in Hyderabad State. He died in 1866 AD.

Mohammad Fadhlullah Siddiqui (رحمة الله عليه), had 6 sons and 4 daughters. His second son's name was Abdul Quadar Siddiqui (رحمة الله عليه) who was born in 1835 AD. He was very learned scholar and wrote many books. He took baya on the hands of Shah Sa'adullah (رحمة الله عليه) and received Khilafah from Shah Abdulgani Naqshbandi Mujaddidi (رحمة الله عليه), the son of Shah Waliullah Muhaddith Dehelwi (رحمة الله عليه). He was also appointed as Chief Justice of Hyderabad State.

Abdul Quadar Siddiqui (رحمة الله عليه) married the daughter of Hadhrat Mir Parwarish Ali Badshah Hussaini Quadri (رحمة الله عليه) who lived in Quazipura area in Hyderabad. Shaikh Mohammad Siddique Mahboob Allah Quadri (رحمة الله عليه) was the son of Hadhrat Mir Parwarish Ali Badsha Hussaini Quadri (رحمة الله عليه).

Abdul Quadar Siddiqui (رحمة الله عليه) had two sons and one daughter. Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) was the elder son.

BLESSED BIRTH

Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) was born on Friday, October 12, 1871, (Rajab 27, 1288 AH) in Hyderabad in the house of his maternal grandfather Hazrat Syed Mohammed Badshah Hussaini alias Mir Parwarish Ali (رحمة الله عليه), in Qazipura locality. On his birth, Nizam Asif Jah VI, Mir Mahboob Ali Khan, gave him a stipend of Rupees one hundred per month as 'Mansab' (منصب) which continued till the fall of Hyderabad State in 1948.

EDUCATION

Shaikh Siddiqui (رحمة الله عليه) was taught by his father Hadhrat Abdul Quadar Siddiqui (رحمة الله عليه) in his childhood.

He also received education from his Shaikh Mohammad Siddique Mahbooballah - 1847-1896 (رحمة الله عليه) who was his maternal uncle and Shaikh-e-Tareeqat.

In 1879, when the Shaikh was 8 years old, he did Hajj along with his parents and maternal uncle Shaikh Mohammad Siddique (رحمة الله عليه), who later became his shaikh.

Shaikh Mohammad Siddique (رحمة الله عليه) died on April 30, 1896 and was buried at Qazipura locality in Hyderabad.

Shaikh Abdul Qadeer Siddiqui (رحمة الله عليه) joined Madarsa Mahboobia Maulana Mohammad Zama, for his elementary education and later joined Darul Uloom Hyderabad for higher secondary education. Darul Uloom was established in 1856 and was affiliated to Punjab University under British India. He learned Arabic, Exegesis of Quran, Hadith, Islamic literature, Logic, philosophy, etc., at Darul Uloom. He studied Dars-e-Nizami from Shaikh Abdus Samad, Hadith from Maulana Syed Omer and Recitation of Quran from Syed Tonsi. He also learned Indian Medicine from Doctor Mansoor Ali Khan, Science from Babu Amrit Lal and poetry from Hadhrat Mohammad Siddique (رحمة الله عليه). Later he completed Maulvi Fadhil and Munshi Fadhil from Punjab University and topped the University and was awarded Gold Medal.

Hadhrat Mohammad Abdul Qadeer Siddiqui's (رحمة الله عليه) mother died in the year 1887 and father died in 1911.

Shaikh married when he was 15 years old. After the death of his wife, Shaikh married again. He had 15 sons and 15 daughters, many of whom are reported to have been died in their childhood.

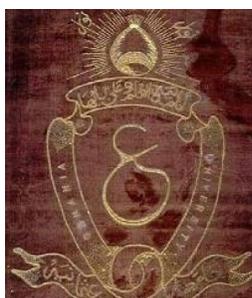
BAYA, IJAZA AND KHILAFAT

Shaikh Siddiqui (رحمة الله عليه) took baya on the hands of Shaikh Mohammad Siddique Mahbooballah (رحمة الله عليه) in his early age and received Khilafat in 1887 when he was 16 years old. He had the opportunity to be in the company of his Shaikh from his childhood.

Shaikh also received Ijaza and Khilafah from well known Shuyookh of his time. **(i)** Hadhrat Khaja Mahbooballah (رحمة الله عليه) in Quadri, Chishtee, Naqshbandi and Rifai orders. **(ii)** Hadhrat Mohammad Abdul Quader (رحمة الله عليه) (his father) in Naqshbandi, and Mujaddidi orders. **(iii)** Hadhrat Shah Ihsanul Haq Quadri (رحمة الله عليه) in Chishtee and Kamali orders. **(iv)** Hadhrat Syed Mohammad Hussamuddin Mahmood (رحمة الله عليه), Sajjada Nashin, Ghousul Azam (رضى الله تعالى عنه) in Quadri Order.

TEACHING

In 1896, Shaikh started working as teacher at Madrasa Darul Uloom, Hyderabad. It is the same Madarsa from where he had studied earlier. This Madrasa was affiliated to Punjab University. Later Darul Uloom Hyderabad was upgraded to Osmania College in 1910 and Shaikh Siddiqui (رحمة الله عليه) became the Head of the Department of Theology.



Osmania College was developed into full-fledged Osmania University on April 26, 1817 by a Royal Decree issued by Mir Osman Ali Khan, Nizam Asif Jah VII, the then ruler of Hyderabad State. Shaikh became Professor and Head of the Department of Islamic Studies.

He was scheduled to retire from Osmania University in 1921 but his services were extended for 11 more years in view of his popularity with students. He finally retired in 1932. This way, he was the head of the Department of Theology for over 22 years.

Shaikh continued teaching after retirement from Osmania University. He taught Quran, Hadith, Fiqh and Islamic theology to thousands of students who used to come to his residence located at Malakpet area in Hyderabad city till his death in 1962. This way Shaikh was involved in active teaching and research for 66 years. He contributed in various capacities in the development of education in Hyderabad State during this time. He wrote many text books that became part of the curricula of many Madrasas in Hyderabad.

Some prominent names of his academic students include **(i)** Syed Mohammad Badshah Hussaini, the famous Shaikh of Quadri Chaman, Hyderabad, **(ii)** Dr. Mohammad Hamidullah, internationally acclaimed Islamic scholar who died in France in 2002, **(iii)** Professor Abdul Hafiz Qateel, Professor and Head of the Department of Urdu, at Osmania University, **(iv)** Professor Ilyas Burney, Professor and Head of the Departments of Economics, Osmania University, Hyderabad. **(v)** Dr. Syed Abdul Lateef, Ph.D., London, Professor and Head of the Department of English, Osmania University, Hyderabad. Dr. Lateef has translated the Holy Quran in English titled "**Al-Quran**". This translation is available in the market.

In 1924 Shaikh went for Hajj for the second time. During this travel he visited Syria, Iraq, Palestine and Western Saudi Arabia (Hijaz). After his retirement in 1932 he did Hajj for the third time.

SHAIKH REFUTED UN-ISLAMIC BELIEFS OF DEVIANT SECTS

Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) refuted vehemently the deviant beliefs of misguided sects. At the same time, he worked to create an atmosphere of peace and mutual cooperation between the followers of different sects for their welfare in this world. His efforts were comprehensive and two sided. On one hand, he propagated the rightful Islamic beliefs, and identified and refuted the un-Islamic beliefs of different sects; on the other hand, he counseled different sects to cooperate with each other in **worldly affairs** for the benefit of all.

In Tafseer-e-Siddiqui, he refuted the beliefs of Wahhabis, Deobandis and like minded sects in his tafseer of Sura al-Fatiha, as follows.

(i) Who can explain to these torturous monotheists (Wahhabis/Deobandis and their likeminded groups)? How far can they be explained? If they had (looked upon their soul) and walked on the intrinsic path of Islam which is related to the soul, they would have known something about soul, spirit and its related details. Forming an opinion about a thing which is not known, of which you do not have any experience, and then calling Muslims (Ahle Sunnah) polytheists and apostates is indeed a daring thing.

(ii) O' (false) claimants of monotheism (Wahhabis/ Deobandis and their likeminded groups), you consider people calling Ya Muhammad and the Prophet (صلى الله عليه و آله وسلم) to have the knowledge of it, as polytheism and apostasy. To us, Prophet Muhammad (صلى الله عليه و آله وسلم) is most dear. We call loudly Ya Muhammad (صلى الله عليه و آله وسلم). If we are lost on the path we call (أَعِيْنُونِي يَا عِبَادَ اللَّهِ) Ya Ghouse, Ya Khaja, Ya Naqshband, Ya Badawi, Ya Shaazli (رضي الله تعالى عنهم اجمعين) please help us.

(iii) The claim of having independent opinions in religious matters is not the sign of a sensible person. You claim yourself to be **Ahl-e-Hadith (Salafis)**, but are unable to read even four lines of Arabic text properly? Some unsound and deficient person told you that such and such a thing is

in Hadith and you began to believe him without any investigation and research.

(iv) In the Tafseer of Verse 173, Sura Aal-e-Imran, the Shaikh has declared Salafis/Najdis as a group of Khawarij who are overwhelmed by their shirk.

Similarly, he gave a detailed account of Shia deviant beliefs in Tafseer Sura Fateha under the heading "**What are the stages of the destruction of Islam**", as follows.

(i) Shias' claim of love of Ahle Bait is not true. They do takfeer of Khulafa-e-Rashideen, members of Ahle Bait-e-At-Haar and Sahabah. **The issue of Shia Subterfuge (تقيہ) is the end of Islam of Shias.**

(ii) Shias objective has been total annihilation of the religion of Islam. That, Allah-willing, has not happened earlier, neither will it happen in future till the day of resurrection. It is in Quran - وَإِنَّا لَهُ لَحَافِظُونَ - [We (Allah) have descended Quran and We only will preserve it.] (Al-Hijr - 9). Allah (عَزَّ وَجَلَّ) has taken the responsibility of preserving the religion of Islam.

(iii) Who destroyed the Islamic governments? These (Shias) were the people. The sultanate of Abbasids, the Mughal Kingdom and in Indian states, the state of Mysore and the state of Shujauddaula, etc. When you look at Islamic civilization, these are the people who have been the cause of disturbances and destruction throughout its history.

It is reported that the ruler of Hyderabad State Mir Osman Ali Khan, Asif Jah VII was under the influence of Shias who dominated his Royal Court. They were furious on refutations of their beliefs by Shaikh in his Tafseer. They complained to the Ruler against the Shaikh and it is reported that the ruler signed a decree to banish the Shaikh from the State of Hyderabad. When this news reached Mr. Grickson, the Member In-Charge of Police and Public Affairs of the Executive Council of HEH Nizam, he asked for a report from Rahmat Yar Jung, Police Commissioner of Hyderabad State about the entire episode. The Commissioner informed the Executive Council that 'some people objected and complained to the Ruler about Shaikh's opinions in his Tafseer of Quran, and opinions in Tafaseer are tolerated by all sections of people. Also, Shaikh was loved by millions of people in Hyderabad State and if these orders were implemented, it will create disorder'. The ruler was briefed about the consequences of such an action against the Shaikh. This resulted in withdrawal of the decree.

In the same way, the Shaikh has refuted the deviant believes of Sulah-e-Kulli, Deen-e-Elahi and Ammanis. Read below the refutation and condemnation of these deviant

beliefs by the Shaikh. These sects claim that people belonging to all 72 deviant sects are **true Muslims** irrespective of their blasphemous and polytheistic beliefs. They claim that anyone who believes in one God, irrespective of his perception, faith and teachings, is a believer and he will get salvation in Hereafter.

(i) In **Tafseer-e-Siddiqui**, in the Tafseer of **verse 157 Al-A'raaf (Juz 9)**, Shaikh has written as follows.

"Some ignorant people have emerged in our society who say that do good deeds, it does not matter if you are a Christian or Jew or Hindu. You do not have to be Muslim (to get salvation). Let someone question these (Ammani/Sulah-e-Kulli people) what is the standard of evil and virtue with them? With us, the teachings of Prophet Mohammad (صلى الله عليه و آله وسلم) are the standard of evil and virtue. The Prophet (صلى الله عليه و آله وسلم) knows what is good and bad very well. It does not make any difference if, with their defective intelligence, they consider things as good or bad. The irony is that these people consider themselves as Muslims and also keep Muslim names."

What sheikh is saying is, Ammanis/Sulah-e-Kulli are not Muslims.

(ii) He wrote in his booklet 'The Vanity of Complete Human Being' (خودى انسان كامل) as follows:

"**The one who does not have correct knowledge, he neither has Islam nor Iman.** When you have the right knowledge, you will act upon it and perform good deeds. The effect of your actions will reflect the soundness of your knowledge. What is illiteracy? It is a kind of darkness and obliteration. **One who does not have correct knowledge (صحيح ايمان) here in this world, will not be relieved of eternal torment in Hereafter.** If you do not have the light of knowledge today, tomorrow (after death), it will be the darkness of illiteracy which is permanent torment.

It is in Quran - [وَمَنْ كَانَ فِي هَلَاةٍ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ - (Al-Isra - 72). (about Sahih Iman) in this world, will be blind in Hereafter]

The one who has correct faith (صحيح ايمان), and right gnosis (عرفان), is actually a human being. The rest are illiterates and animals. "

(iii) In his book titled '**Monotheism**' (التوحيد - At-Tawheed) Shaikh wrote under the heading 'The Complete Human Being' (انسان كامل) as follows:

'The success in the World of Resurrection and welfare in this 'World of Manifestation' depends upon the rightful knowledge (correct Islamic faith) and divine gnosis'.

(iii) In the same book '**Monotheism**' (**التوحيد - At-Tawheed**) Shaikh wrote under the heading 'The Need of Promise of Allegiance (ضرورتِ بیعت), as follows:

If there is a defect in a person's faith (Sahih Iman), he has lost everything in this world as well as in Hereafter - **حَسِرَ الدُّنْيَا وَالْآخِرَةَ** [He has lost (this) World and the Hereafter.] (**Al-Hajj - 11**)

SHAIKH'S SPIRITUAL EMINENCE

Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) was indeed the living phenomenon of a Complete Human Being (انسان كامل) and a person of obligatory proximity (قرب فرائض) with Allah (عَزَّ وَجَلَّ). He also had the distinction in Prophet's (صلى الله عليه وآله وسلم) subordination and was enthroned with the legacy of unveiling and immanence.

Shaikh gave Rosary bounding (Zakat) of Asma-e-Elahiyya extensively. It is reported that he recited each Ism-e-Elahi over 20 million times. All his Murideen were also required to do Zikr extensively.

The people who were close to Hadhrat Siddiqui (رحمة الله عليه) testified that he was at the helm of the spiritual hierarchy during his life time. Indeed, he belonged to the family of great Shuyookh of Islam of all time.

I have provided below two couplets written in honor of Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) by his son and Successor Hadhrat Hussain Shujaiddin Siddiqui Izzat (رحمة الله عليه).

بہت ہی شان والے ہیں ، بڑھائی انکو حاصل ہے
مُسلَّم اولیا میں ہے وقار حضرت حسرت

Shaikh Abdul Qadeer Siddiqui (رحمة الله عليه) is dignified Wali Allah. His greatness is a blessing of Allah (عَزَّ وَجَلَّ). Indeed, his eminence is established among the greatest Awliya Allah.

مُحِبِّ هِيں اور محبوبِ خدا هیں اس لئى عزت
رہیگی تا ابد ولله بهار حضرت حسرت

He loves Allah (عَزَّ وَجَلَّ) and he is a beloved of Allah (عَزَّ وَجَلَّ); therefore he will be remembered by the people who will be benefited from him till the Day of Resurrection.

Shaikh used to give baya in Quadri silsila. It is reported that he had over half a million Murideen all over the world. Also his Khulafa were in hundreds. There is no record of his Murideen and Khulafa as they are spread all over the world. It is reported that some of his Murideen attempted to record the names of his Khulafa a few months before the death of the Shaikh, but they could record only 91 or 92 names.

After retirement, Shaikh used to teach his Murideen every day after Salat al-Fajr. Every Sunday there used to be Dars al-Quran which was attended by hundreds of people. Sama was held on 11th of every lunar Calendar and Qaseedah Burdah Mehfil was held every 17th of lunar calendar. Every year on 27th Rajab his Murideen used to celebrate his birth day which was attended by thousands of people. Mehfil-e-Sama was organized on his birth day. His birthday and 11th and 17th Mahafil every month are continued at Siddique Gulshan, Hyderabad.

Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) and Hadhrat Khaled Wajoodi (رحمة الله عليه) were born in 1870s. They lived in Hyderabad for most of their lives and were great friends during their lifetimes. They are great friends even in their life after death. They both were at the helm of spiritual hierarchy at different times during their lives.

SPIRITUAL CHAIN

(1) Sultan-ul-Ambiya wal Mursaleen, Rahmatul lil Aalameen, Shafi-ul-Mudhnibeen, Ahmad Mujtaba, Mohammad Mustafa (صلى الله عليه و آله وسلم)

- (2) Imam-ul-Mashariq wal Magharib, Asadullah al-Ghalib, Ameer al-Momineen Ali Ibn Abi Taalib (عليه السلام)
- (3) Ameer al-Momineen, Sayyadush Shuhada Hadhrat Imam Hussain (عليه السلام)
- (4) Imam al-Abideen, Ameer al-Momineen Zain al-Abideen (عليه السلام)
- (5) Imam al-Muttaqeen, Ameer al-Momineen, Mohammad al-Baqar (عليه السلام)
- (6) Imam as-Sadiqeen, Ameer al-Momineen, Ja'afar as-Sadiq (عليه السلام)
- (7) Imam al-Kamileen, Ameer al-Momineen, Moosa Kazim (عليه السلام)
- (8) Imam al-Wasileen, Ameer al-Momineen, Moosa Radha (عليه السلام)
- (9) Hadhrat Shaikh ad-Deen Ma'arof Kirkhi (رضي الله تعالى عنه)
- (10) Hadhrat Dhiya ad-Deen Siri Saqati (رضي الله تعالى عنه)
- (11) Hadhrat Junaid Baghdaadi (رضي الله تعالى عنه)
- (12) Shayak Abdullah Abu Bakr Shibli (رضي الله تعالى عنه)
- (13) Hadhrat Abu al-Fadh al-Wahed Tamimi (رضي الله تعالى عنه)
- (14) Hadhrat Alauddin Abu al-Farah Tartoosi (رضي الله تعالى عنه)
- (15) Hadhrat Abu al-Hassan Ali al-Hankari (رضي الله تعالى عنه)
- (16) Hadhrat Abu Sayeed Mubarak al-Makhrami (رضي الله تعالى عنه)
- (17) Qutub al-Arifeen, Murshidus Salikeen, Sayad Abd al-Qadir Jeelani, Mahboob-e-Subhaani (رضي الله تعالى عنه)
- (18) Hadhrat Abdullah (رحمت الله عليه)
- (19) Hadhrat Abdullah ibn Yousuf Asadi (رحمت الله عليه)
- (20) Hadhrat Mohammed Ahmed (رحمت الله عليه)
- (21) Hadhrat Abu Ahmed Mohammed (رحمت الله عليه)
- (22) Hadhrat Fakhruddin (رحمت الله عليه)
- (23) Hadhrat Mohiuddin Ahmed (رحمت الله عليه)
- (24) Hadhrat Abu Bakr (رحمت الله عليه)
- (25) Hadhrat Sharfuddin (رحمت الله عليه)
- (26) Hadhrat Mohammed Mirza (رحمت الله عليه)
- (27) Hadhrat Ismail (رحمت الله عليه)
- (28) Hadhrat Abu Bakr Salaam (رحمت الله عليه)
- (29) Hadhrat Ahmed ibn Moosa (رحمت الله عليه)
- (30) Hadhrat Junaid Yemeni (رحمت الله عليه)
- (31) Hadhrat Abdul Qadir (رحمت الله عليه)
- (32) Hadhrat Sirajuddin (رحمت الله عليه)
- (33) Hadhrat Ameenuddin (رحمت الله عليه)
- (34) Hadhrat Mohammed ibn Younus (رحمت الله عليه)
- (35) Hadhrat Safiuddin Ahmed Qashashi (رحمت الله عليه)
- (36) Hadhrat Abdullah ibn Ahmed Bafaqeeh (رحمت الله عليه)

- (37) Hadhrat Syed Abdullah ibn Ahmed Baroom (رحمت الله عليه)
 (38) Hadhrat Syed Ulawi Baroom (رحمت الله عليه)
 (39) Hadhrat Khawaja Rahmatullah (رحمت الله عليه)
 (40) Hadhrat Muhammad Shah Mohammed Rafiuddin Qandahari (رحمت الله عليه)
 (41) Hadhrat Mir Shujauddin Hussain (رحمت الله عليه)
 (42) Hadhrat Syed Mohammed Badshah Hussaini (رحمت الله عليه)
 (43) Hadhrat Khaja Syed Muhammad Siddique Ali Hussaini Mahbooballah (رحمت الله عليه)
 (44) Hadhrat Mohammad Abdul Qadeer Siddiqui Quadri (Hasrat) (رحمت الله عليه)

BIOGRAPHICAL ACCOUNTS

There are three biographical accounts of the Shaikh written in Urdu, as follows.

(i) The Book '**Toor-e-Tajalli**' (367 pages) was written by Mohammad Ja'afar Hussain Quadri, Qadeeri (رحمة الله عليه), published in 1987. The Introduction of this book was written by Hadhrat Hussain Shujauddin Siddiqui (رحمة الله عليه), son and successor of Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه).

(ii) The Book '**Abdullah**' (600 pages) was written by Maulvi Anwaruddin Siddiqui (رحمة الله عليه), Son-in-law of Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه). This book was published by Hasrat Academy Publications, Hyderabad in 2004.

(iii) A Lecturer at Minhajush Sharia, Raisa Begum, did research on the life of the Shaikh under the guidance of Professor Abdul Hafidh Qateel at Osmania University. On successful completion and submission of Thesis, she was awarded M.Phil. Degree from the University.

DEATH

On March 24, 1962 (17 Shawwal, 1381 H), Shaikh Mohammad Aabdul Qadeer Siddiqui (رحمة الله عليه) died at the age of 94 years. His funeral procession was attended by

thousands of his Murideen and well-wishers. He was buried at Siddique Gulshan in Bahadurpura area in Hyderabad.



His annual Urs is celebrated between 16-18 Shawwal each year.

SHAIKH'S WORKS

Hadhrat Siddiqui (رحمة الله عليه) has written many books in Urdu, Persian and Arabic apart from "Siddiqui's Exegesis" (Translation and commentary) of Quran in Urdu.

He was a famous poet in Urdu, Persian and Arabic. Compilation of his Urdu Poetry is titled "Kulliyat-e-Hasrat".

He also wrote an interpretive translation of the famous books '**Fusus al-Hikam**' of **Shaikh Ibn al-Arabi** (رحمة الله عليه), in Urdu, which received critical acclaim from Islamic world and was included in the curriculum of many Universities, including University of Punjab, Lahore.

Some ignorant people claim that Hanafi school of thought is the personal opinion of Imam-e-Azam Abu Hanifa (رضي الله تعالى عنه). Shaikh refuted this claim and has compiled an Ahadith Collection explicating Jurisprudential details of Hanafi School of thought to prove that Hanafi fiqh is based on Quran and Sunnah. This compilation was written in Arabic titled '**Ad-Din**', which consisted of 4 volumes, (a) Kitab al-'Ilm (Book of Knowledge) (b) Kitab al-Iman (Book of Faith) (c) Kitab al-Ihsan (Book of Virtues) and (d) Kitab al-Islam (Book of Islam). "Ad-Din" was later translated into Urdu and published by Hasrat Academy. "Ad-Din" was included in the syllabus of Osmania University, Hyderabad, India.

Hadhrat Siddiqui's (رحمة الله عليه) works are a treasure of knowledge in Islamic studies. The formalists in the Islamic world have alienated themselves from this treasure which opens your heart away from materialism to the intrinsic spirit of Islam.

I have translated most of books of the Shaikh during 1995-2002, under the guidance of his sons and successors, **(i)** Hadhrat Hussain Shujauddin Siddiqui (1909-1998), (رحمة الله عليه), and **(ii)** Hadhrat Ghouse Mohiuddin Siddiqui, (1935 - 2011), (رحمة الله عليه).

