

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَبْتَغُوا إِلَيْهِ الْوَسِيلَةَ

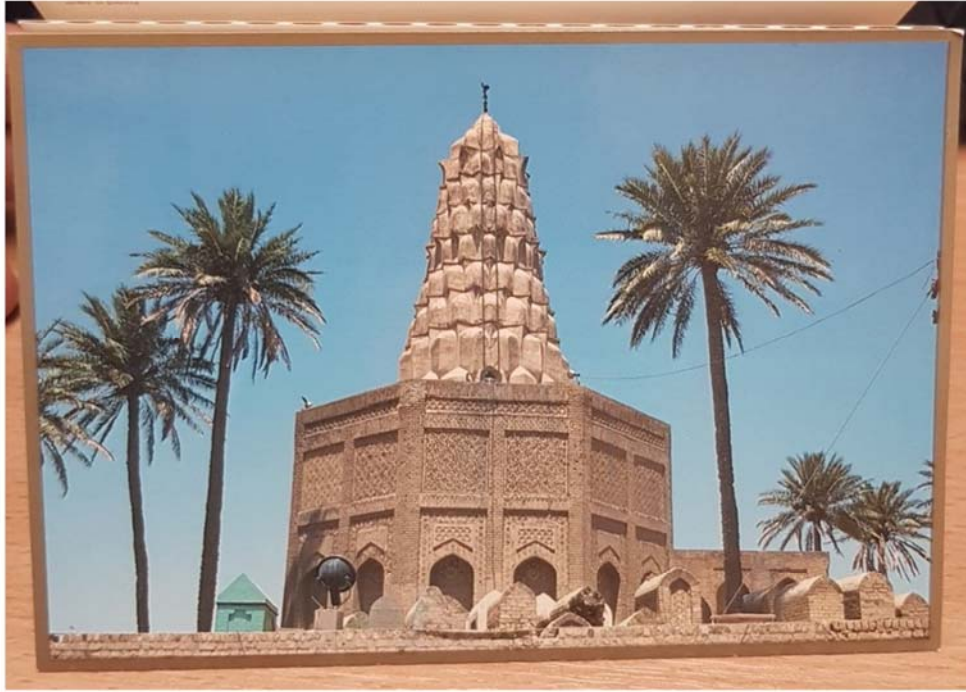
(اور تقرب حاصل کرو اُس کی بارگاہ میں وسیلہ سے) (القرآن)

الْأَبْذِكْرِ الصَّالِحِينَ تَنْزِلُ الْبَرَكَاتِ

(کیا صالحین کے تذکرہ سے برکت نازل نہیں ہوتی) (الحديث)

*Hadhrat Shaikh Shahab Uddin Suherwardi (ra)*

*Biography (English Version)*



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## Sufiya-e-Karaam r.a.

(صوفیائے کرام)

### Foreword

Though Islam has been right guidance in every field of human life and a surety (ضامن) for the mental (ذہنی), intellectual (عقلی), social (معاشری), ethical (اخلاقی), physical (جسمانی) and spiritual (روحانی), developments of human being but its 'actual purpose' is to attain piousness (خدا رسی) and Godliness (خدا شناسی). Hence there had been a group in the Muslims who kept in view this 'actual purpose' and utilised all permissible methods (ذریعے) and sources (وسیلے) to achieve their aim.

In the beginning, this 'group' was called with different names. But later this was known as 'Sufiya' (صوفیہ) and its sect (مسلک) was called 'Tasawwuf' (تصوف). Tasawwuf is not a totally different system (نظام) or way of life (Deen-e-Islam). On the other hand, it is the source (ذریعہ) of purifying self (نفس) on the basis of Islamic principles (اسلامی اصول). Therefore in the past, all those Imam or reverent (بزرگ) of Sufism (تصوف) were strictly adhering to Allah's (ﷻ) directions (احکامات) and Sunnah of Rasool (ﷺ) rendering to Islamic conviction, followed the seerat (سیرت) of Rasoolullah (ﷺ) and Sahaba, realized obedience (اطاعت) and worship (عبادت) as their objective of life. Purified the heart from filthiness (گندگی) of worldly linkage (دنوی تعلقات) and appritiated always their soul (نفس) in realizing fear of God. Had been most careful in respect of mutual concerns and dealings (تعلقات و معاملات) and passed the entire life in trying to attain both outward and inward (ظاہری و باطنی) purities (پاکی).

Attaining piousness (خدا رسی) and Godliness (خدا شناسی), is also called 'Recognition' or knowledge of God (معرفت) in the terms (اصطلاح) of Sufiya (صوفیہ). There are various forms (صورتیں) and efforts (تدابیر) to attain the state of 'M'arefat'. Hence to attain the state of 'M'arefat,' Sufiya Karam have been performing huge mystic exercises (ریاضت), Struggle in the way of Allah (ﷻ) (مجاہدہ) and prolonged worships. In this respect, to train Muslims there are four well-known (معروف), rational (مقبول) and regular orders or chains (سلسلہ) in India. They are!

- 1-Silsilah Qaderya (سلسلہ قادریہ)
- 2- Silsilah Saharwariya (سلسلہ سہروردیہ),
- 3- Silsilah Chistiya (سلسلہ چشتیہ),
- 4- Silsilah Naqshandita (سلسلہ نقشبندیہ)

The details of these chains ( ) are mentioned separately;



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## Hadhrat Shaikh Shahab Uddin Suherwardi ؒ

(Founder of chain of Sahewerdia)

(حضرت شیخ شہاب الدین سہروردی)

(بانی سلسلہ سہروردیہ)

### 1-Name and lineage (نام و نسب)

#### Q1-Describe the Name and lineage of Hadhrat Shaikh Shahab Uddin Suherwardi ؒ?

**Ans- Name and lineage (نام و نسب);** Shaikh Shahab uddi Umar bin Muhammad al-Kibri Suhrawaedi. Father: Mohd Quraishi bin Abd Allah al-Suharwardi, period 12<sup>th</sup> to 13<sup>th</sup> century, born: 1149 AD, 539 AH in Suharward a town Iraq Ajam (Iran). Later, taken up residence in Baghdad, Iraq. Religion: Islam Sunni, title: Shaikh al-Islam of the Abbasid Caliphate. His lineage meets back at 12<sup>th</sup> decedent to Syedna Abu Bakr Siddique ؓ the first calph. Shaikh Shahab uddi Suhrawaedi ؒ was a great Imam among the Sufia (صوفیہ), rather he was accepted as permanent founder of order (silsila) of Suharwardiyya that has been created by his uncle Abu al-Najib Suharwardi, and is the person responsible for officially formalizing the order. Suharrwadi ؒ is author of the Awarif ul-Maarif, which is the recognized as a masterpiece work in Sufism (تصوف).

### 2-Becoming a disciple (مرید) and Spiritual life

#### Q2- Elucidate Shaikh Shahab Uddin's ؒ becoming a disciple and his Spiritual life?

**Ans- Becoming a disciple (مرید) and Spiritual life;** Initially Shaikh Shahab uddin Suhrawaedi ؒ became disciple (مرید) of his own Uncle Shaikh Abu al-Mujib Abdul qaaher Suhrawaedi ؒ and was brought up under his guardian. From the early age, Shahab uddi Suhrawaedi ؒ was very much found of education of logic (منطق), Philosophy (فلسفہ), Theology (علم کلام) and Jurisprudence (اصول فقہ). Therefore, many books of these sciences (فن) were memorized by him, his uncle (چچا) used to oppose and prohibit him. But there was no effect advice on him.

One day, Shahab uddin Suhrawaedi ؒ presented himself before Syedna Shaikh Abdul Khader ؒ along with his uncle. Uncle said, "O my Shaikh Abdul Khader ؒ, this my nephew used to be always busy in the Theology (علم کلام), and even despite of my preventing, he doesn't leave off." Hadhrat Shaikh Abdul Khader ؒ enquire from Shahab Uddin about the names of books relating to Theology (علم کلام) and he narrated all the names of books. And the Shaikh Abdul Khader ؒ after hearing the book's names, rubbed his blessed hand over Shahab Uddin's chest. Shaikh Shahab Uddin ؒ narrated, "The moment the blessed hand was robbed, by God, not a single word remained in my memory and my heart filled with the light (نور) of divine knowledge."

The immense (بڑے بڑے) Shuyookh (شیوخ) like Zakria Multani r.a, Shaikh Hmeed uddin Nagory r.a, Shaikh S'adi r.a are counted in the disciples (مریدین) of Shaikh Shahabuddin Suhrawaedi ؒ. The Sufia kram of those times used to come to him (ؒ) from far-off places to clarify the spiritual and logical issues (دینی مسائل).

### 3-Shaikh's ؒ books on Sufism (تصوف)

**Q3-Enlighten the worth of Shaikh's ؒ books on Sufism (تصوف), specifically Awarif ul-Maarif?**

**Ans- Shaikh's ؒ books on Sufism (تصوف);** Shaikh Shahab Uddin ؒ left his many books relating to art (فن) of Sufism (تصوف), in most famous is Awarif ul-Maarif (عوارف المعارف). In this book, the reason for compilation (سبب تالیف) is mentioned that, "there has been decline in the group of Sufia as they do develop most evil deeds and many imitators (نقال) of them came up and Observing the rulings (سرشته) of Quran and Sunnah has been neglected totally. As a result, the masses (عوام) started disbelieving the reality of Sufism."

### 4- Learning and Excellence of Shaikh Suhrawaedi ؒ

**Q4- What do you know about the learning and excellence of Shaikh Suhrawaedi ؒ?**

**Ans- learning and excellence of Shaikh Suhrawaedi ؒ (فضائل و کمال);** Hadhrat Shaikh Suhrawaedi ؒ also had been fully conversant with Quran (کتاب اللہ) and Hadith (حدیث رسول) like other Sufis. He was excellent scholar (جید عالم) of Science of Quran (علوم قرآن) and expert (ماہر) in art Hadith (فن حدیث). Whatever he penned (لکھتے) justified each line with proper authentication (اسناد) from Quran (کتاب اللہ) and precept of Rasool ﷺ (اقوال رسول), to this degree that instead of personal precept (شخصی اقوال), would he (ؒ) initiate the vital educational discussions from Quran and Hadith.

Adhering to Sunnah of Rasool ﷺ was the distinctive feature of Shahab Uddin Suhrawaedi ؒ. He never forsaken any Sunnah in his life. He (ؒ) used to abstain from show off. His words and sayings relating to mysticism (تصوف) had great significance.

Shahab Uddin Suhrawaedi ؒ passed away in 1243 AD, 632 AH (age 93 yrs.) Baghdad, Iraq.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (we were sent forth by Allah and to Him is our return)

وَإِخْرَجُونَا أَنْ لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَيَّ خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ

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(اور تقرب حاصل کرو اُس کی بارگاہ میں وسیلہ سے) (القرآن)

أَلَا بِذِكْرِ الْوَعَّالِينَ تَنْزِيلُ الْبَرَكَاتِ

(کیا صالحین کے تذکرہ سے برکت نازل نہیں ہوتی) (الحديث)

*Shaik Khwaja Bahauddin Naqshbandi (ra)*

*Biography (English Version)*



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## Hadhrat Shaikh Khwajah Baha Uddin Naqshband ؒ

(Founder of chain of Naqbadiah)

(حضرت شیخ خواجہ بہا الدین نقشبندی ؒ)

(بانی سلسلہ نقشبندیہ)

### 1-Name and lineage (نام و نسب)

#### Q1- Describe the Name and lineage of Shaikh Khwajah Baha Uddin Naqshband ؒ?

**Ans- Name and lineage (نام و نسب);** Name: Shaikh Khwajah Baha Uddin. Father's name: Syed Muhammad Bukhari ؒ whose paternal profession (آبائی پیشہ) was Kamkhawab bani (کمخواب بانی). They used to do designs work (نقش و نگار) over Kamkhawab, therefore they were famous as painter or Naqshband (نقشبند).

Baha-ud-Din Naqshband ؒ was born on 18 March 1318 CE (14 Muharram, 718 AH) in the village of Qasr-e-Hinduvan (later named Qasr Arifan) near Bukhara and presently known as Uzbekistan. He ؒ was Syed, a descendent of Hadhrat Imam J'afaf Sadeq ؒ.

His notable descendants continued through his daughter who married Bhauddin's spiritual student Alauddin Attar. They were Hadhrat Ishaan and his family.

### 2- Learning and excellence (فضائل و کمال)

#### Q2- Exemplify Baha-ud-Din Naqshband's ؒ quality of Learning and excellence?

**Ans- Learning and excellence (فضائل و کمال);** Initially Baha-ud-Din Naqshband ؒ, was adopted while still an infant, as spiritual progeny by one of khawajagaan (the Masters), Baba Muhammad Sammasi r.a., Sammasi r.a, was his first guide on the path. Then after his principal Khalifa (successor), Hadhrat Amir Kulan (حضرت امیر کلاں) had been guiding him and Baha-ud-Din ؒ became disciple (مرید) and Khalifa of Hadhrat Amir Kulan ؒ.

Estimating high talent in Baha-ud-Din ؒ, Hadhrat Amir Kulan ؒ allowed him to be benefitted (فیض یاب) from other Shaikh of time (شیخ وقت). Accordingly, revered (بزرگوں) like Shaikh Fataha (حضرت عبدالخالق) r.a, Shaikh Ata (شیخ اتا) r.a, and Hadhrat Abdul khaaliq Ghajadwani (غجدوانی) r.a were benefitted.

As a youth Naqshbandi was recognised as an exceptional Islamic scholar before he turned 20. He travelled to Makah for Hajj 3 times. He became a respected scholar in central Asia and received many guests and pupils to Bukhaara from other parts of central Asia.



### 3- Simplicity (سادگی)

**Q3- Elucidate the way of Simplicity in the life of Baha-ud-Din Naqshband ؑ?**

**Ans- Simplicity (سادگی);** Baha-ud-Din Naqshband ؑ passed a simple life. For instance!

1. He had a piece of land in his ownership. Whatever produced of the land (پیداوار) he used to get along with it? He had no maid or servant and so, he used to work himself, call people and feed them. Generosity (تواضع), Sympathy (بہمدردی), and Hospitality (مہمان نوازی) were his noteworthy qualities. He stood committed to follow the Sunnah of Rasool ﷺ, gave emphasis to lawful intake (اکل حلال) and kept aloof himself from doubtful stuffs.
2. A reliable summery-writer narrated that someone seemed asking marvel (کرامت) from Baha-ud-Din Naqshband ؑ he then said, "Is this not a wonder (کرامت) that despite our plenty of committing of evils (گناہ), we are still walking over the earth? And the earth doesn't be split due to burden (بار) of our evils (برائیاں)."

### 4-Blessed Demise (وصال مبارک)

**Q4- Describe about the event of Blessed Demise of Baha-ud-Din Naqshband ؑ?**

**Ans- Blessed Demise (وصال مبارک);** Baha-ud-Din Naqshband ؑ passed away in Qasr Arifan, Uzbekistan in 1389 AD (791 AH). He was 74 years old and was laid to rest in his native village, Qasr-e-Arifan. In 1544 AD, Khan Abd al-Aziz built over his grave a tomb and surrounding buildings. The memorial complex is located 16 km from Bukhara (Uzbekistan) and remains today a place of pilgrimage.

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وَآخِرُ دَعْوَانَا أَنِ لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ