

SHAFEEQUL-UMMAT

Hazrat Moulana Muhammad Farouq sahib (rahmatullahi alaihi)
A BRIEF ACCOUNT OF HIS LIFE AND FINAL MOMENTS

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In the Name of Allah, Most Gracious, Most Merciful

**A brief account of the life and final moments of a famous personality in the Imdaadiyyah Ash-
rafiyya Order, viz.:**

**Shafeequl-Ummat Hazrat Moulana Shah Muhammad Farouq sahib (May Allah illuminate his
resting place)**

Eminent Khaleefa of :

**Maseehul-Ummat Hazrat Moulana Shah Muhammad Maseehullah sahib (May Allah illuminate
his resting place forever)**

**Prepared by Moulana Abdul Baari sahib, the noble son of Hazrat Wala
Translated by the Mureeds of Hazrat Wala**

In the early hours of Friday, 20 Muharram 1420 AH (7 May 1999), Shafeequl-Ummat Hazrat Moulana Muhammad Farouq sahib (rahmatullahi alaihi) passed onto the realms of the hereafter to meet his Almighty Creator and Master, leaving behind thousands of hearts palpitating in the wake of this unexpected grief. "Verily unto Allah we belong and unto Him shall be our return."

آسمان تیری لحد پہ شبنم افشانی کرے
سبزہ نورستہ اس کی نگہبانی کرے

May the heavens shower its dew on your resting place, and may the newly sprung vegetation surround this dwelling

Hazrat Shafeequl Ummat (*rahmatullahi alaihi*) was the embodiment of truthfulness and purity; he was a pillar of grace, iemaan, and recognition; he possessed a combination of many virtuous qualities. Almighty Allah had gifted him with lofty traits such as, humility, sincerity, God-fearing, noble character, far-sightedness, spiritual passion, and sympathy.

Hazrat Moulana Muhammad Farouq sahib was born in Aligarh, India on 29 Zhul-Hijja 1361 A.H. (6 January 1943). According to the elders in the family, Hazrat was blessed from childhood with noble temperament, courage, and virtue. Signs of righteousness and virtue were discernable from birth, as attested to by his abundant association with the *Ahlullah* (Pious servants of Allah) at a tender age.

The spark of Divine Love that glowed in his heart, was kindled into a burning flame at the young age of 12, when he attended the majlis of Hazrat Shah Abdul-Gani sahib Phulpuri (*rahmatullahi alaihi*) when the latter visited Sukkur for fifteen days. Hazrat Phulpuri's discourses, which were held at the residence of Moulana Muhammad Ahmed Thanwi, comprised tafseer lessons of Surah Faatiha and poems from the famous Mathnawi Shareef of Moulana Jalalud-Deen Rumi. In these *majaalis* Hazrat Phulpuri sahib stressed upon one theme: "Establish links with the favoured servants of Allah (i.e. the *Ahlullah*)!" After attending these *majaalis* Hazrat developed the yearning to become "a man of Allah" and to enter the circle of the "favoured ones". Hazrat became obsessed with the quest for a true spiritual guide. He found no peace, nor was there any let-up, until eventually Almighty Allah guided him to his goal. At the little age of 12 he came into contact with Hazrat Maseehul-Ummat, Moulana Muhammad Maseehullah sahib (*rahmatullahi alaihi*). Since Hazrat Maseehul-Ummat also hailed from the town of Aligarh, an acquaintance was already established, as well as ties with the family elders.

After the *bay'at* with Hazrat Maseehul-Ummat and the initiation of formal spiritual links, Hazrat became like a household member of the *Maseehiyya* family. From day one Hazrat Maseehul-Ummat had unbounded love and compassion for him, and treated him with much grace and favour. In reciprocation, Hazrat himself had tremendous love and faith in his Shaikh. He was infatuated with his Shaikh, and had sacrificed himself for his service. Hazrat was naturally gifted with a pure heart, and the companionship of Hazrat Maseehul-Ummat provided further adornment. The time, therefore, dawned when Hazrat became the exponent of the knowledge of Maseehul-Ummat, and thousands of lost souls discovered the road to their destination from this beacon of guidance. He remained in the company of Hazrat Maseehul-Ummat with unflinching loyalty and love for forty years, a loyalty he himself expressed upon the death of Hazrat Maseehul-Ummat, in the following unique verses:

بس ایک ہی درپہ عمر محبت گزار دی
فاروق جبین شوق جھکاتے کہاں کہاں

I spent the life of love at only one doorstep; other otherwise, O Farouq, how many more places would you have bowed down in allegiance

Hazrat Maseehul-Ummat (*rahmatullahi alaihi*) had great confidence in the style of teaching and discipline of Hazrat Shafeequl-Ummat (*rahmatullahi alaihi*), and would often say to him: "Masha-Allah, you do not have crowds of laymen around you. Instead, there are more Ulema referring to you for spiritual reformation." Allah had gifted our Hazrat with far-sightedness and astuteness in the reformation of people.

Hazrat lived for only six and a half years after the death of his Shaikh, but in this short period he worked day and night, with remarkable zeal and enthusiasm, to expand and promote the teachings of his Shaikh. He worked tirelessly through heat and cold, wind and rain, sacrificing almost everything on this mission. He always used to say: "Just as my Shaikh was pleased with me in this world, he should be pleased with me in the hereafter too. And, certainly, the Pleasure of Allah is based on the pleasure of my Hazrat."

Allah Ta'ala had blessed Hazrat with an excellent memory. He remembered each and every statement of his Shaikh, with days, dates, and places. Hazrat was a singularly unique personality, who simultaneously fulfilled the tasks of lecturing, propagation, writing, research, and ministering spiritual reformation. He was humility and compassion personified. Allah had blessed him with a sympathetic heart. Hazrat was most compassionate to the seekers of spiritual reformation, and he used to always say: "They must be treated with pure compassion, and nothing else." His life style was a representation of the love for Allah and His Rasool (*sallallahu alaihi wasallam*).

On several occasions in his lifetime, during sleep or while awake, Hazrat was blessed with the vision of Rasoolullah (*sallallahu alaihi wasallam*). Throughout his life he repeatedly visited the blessed resting place of Nabi-e-Kareem (*sallallahu alaihi wasallam*) with great fervour and passion. He often rehearsed this poem of Hazrat Khawaj Azeezul-Hasan (*rahmatullahi alaihi*):

مدینہ جاؤں پھر آؤں مدینہ پھر جاؤں
تمام عمر اسی میں تمام ہو جائے

I wish to go to Madinah, come back, and then go again and again; my entire life should pass in this manner

Hence after each trip to Madinah, he remained anxious to return once more. Adherence to the sunnat had become his nature. His temperament had been blended with the priceless components of passion for Allah and Love for His Rasool.

Hazrat always explained the three objectives in his life:

- Service to the creation of Allah;
- Propagation of Tasawwuf;
- Visiting the Haramain (Makka and Madinah);

Allah Ta'ala made Hazrat the epitome of Tawaadu' (humility). He possessed matchless humility, which permeated his very being. Annihilation of the ego and self-effacement were dominant in his nature. Even in his teachings he emphasized the acquisition of humility. He used to say: "*Among the noble traits through which Islam spread, the basic and fundamental quality was humility (Tawaadu').*" He also said: "*If you wish to gauge what a person has achieved spiritually, then simply ascertain to what extent has he annihilated himself.*" In other words, the degree of self-effacement is the degree of achievement. And, the more one achieves, the more humility develops. What is achievement? It is nothing but self-effacement. And what is self-effacement? It is spiritual achievement.

Almighty Allah had gifted Hazrat with a very attractive and charismatic nature. Whoever met him just once, would be captivated by his character, and compelled to maintain this relationship. Hazrat possessed an effective style and pleasant mode of inter-reaction with people. When he said something, it would become embedded into the heart.

His generosity too, was unique. He possessed a heart full of sympathy towards others, and fear for Allah. He assisted the widows and the destitute without the knowledge of anyone. He took over debts of students, spent with an open heart on matters of Deen and in public amenities. The state (maqam) of dua and supplication was conferred upon him, hence he was mustajabud-da'waat (one whose dua is quickly accepted). He made sincere and heart-rending dua for his friends, associates, and the whole Muslim world, in every single issue that affected them.

Hazrat had the honour of visiting, and benefiting from the company of more than forty of Hazrat Thanwi's khalfas, and as such, he had gained the complete confidence of the Akaabir. In 1985, upon an invitation from the khalifa of Hazrat Thanwi, Hazrat Moulana Muhammadullah sahib, more famously known as *Hafijee Nuzoor (rahmatullahi alaihi)*, our Hazrat travelled to Bangladesh. In a public gathering where Hazrat was present, Hazrat Hafijee Huzoor made the following remark: "*It appears as if today my Hazrat (i.e. Nazrat Thanwi) himself is present here*"

All his seniors and contemporaries had great faith in his method of spiritual discipline, so most of them would send their followers to Hazrat sahib to spend some time in his illustrious company.

ظلمت کدہ میں میرے شب غم کا جوش ہے
اک شمع تھی دلیل سحر سو خموش ہے

In my abode of darkness, the night of sorrow still prevails. There was one lamp to herald the dawn, but that too has now gone out

THE JOURNEY TO THE HEREAFTER

Hazrat has been suffering from a heart ailment for the past twenty years. Instead of complaining about this affliction, he used to say, with much pleasure:

شکر ہے کہ دردِ مستقل ہو گیا

"Shukr to Allah that the heartache is permanent."

(The heartache referred to in this verse is of a spiritual nature, i.e. the throb of Allah's love, a meaning Hazrat has subtly used to refer to his physical condition. In pain the Ahlullah develop greater love for Allah. – Translators)

Allah had also gifted Hazrat with tremendous courage. He used to say that it appears the spiritual munificence of my Shaikh from the grave is manifesting itself in the form of courage. About six years before his demise someone wrote to him enquiring about his health. He replied in a unique statement: "*For fourteen years the bounties of Allah have been raining down onto my heart in the form of this angina problem.*"

The long and extensive journeys that he undertook, in spite of his severe heart problem, were due to his obsession for the spiritual reformation of people. For the past four years he was also the victim of diabetes, and during the latter years of his life, all illnesses intensified. After his last Hajj, he started suffering severe phlegmatic cough, which caused short breath, to the extent that even slight movements would make him breathless.

HIS LAST JOURNEY

On Thursday night, Muharram 20, 1420, corresponding to 6 May 1999, Hazrat Hajee Muhammad Farouq sahib bearded the Sukkur Express from his hometown bound for Karachi, to participate in the marriage of his nephew, Doctor Hafiz Abdul-Mumin. Accompanying him on this journey were his faithful servant, Dr. Muhammad Saabir, his eldest son Abdul-Mu'eed (commonly known as 'Bhaijaan'), and several other family members. Days before this journey Hazrat had developed a high sugar level, abdominal pains, and a phlegmatic cough, as a result of which he had become increasingly weak and breathless. In addition to this he also had severe pain in his knees, and moving around was almost impossible. The above condition of Hazrat, and the illnesses that became progressively worse, prevented him from travelling. However, he undertook this one journey solely to please the hearts of his family members.

After completing the Eshaa salah in his Majlis Khana, he went inside to greet Ammijaan (Hazrat wala's mother). Upon bidding farewell to her, he then went to Daadijaan (his grandmother). After asking about her health, he bid her farewell. Noticing the unusual glow of noor and lustre on his face, she remarked: "How come today there is this

unique glitter and spiritual attraction of your face?" Hazrat merely smiled and took his final leave from her. Indeed, this turned out to be the very last time that he would see the blessed faces of his mother and grandmother!

Outside, the car that was to take him to the station was waiting. Hazrat climbed into the vehicle, along with Dr. Muhammad Saabir sahib, Bhaijaan, and a visitor from South Africa. As the car pulled away, Hazrat raised both hands in a final farewell to all family members standing outside. As the vehicle moved off, no one there could ever realise that this was the last time they would see Hazrat Wala alive.

At the station Hazrat boarded the train and entered the air-conditioned compartment he and Dr. Saabir sahib were going to share on the trip to Karachi. Bhaijaan boarded another coach with the South African visitor and other family members. The train pulled out of Sukkur Station at about 9.45 p.m. The next station a few miles away was the Rohri Junction. Through some strange coincidence, when the train came to this junction, it stopped at the very place where, many years ago, the Saint of Jalalabad, Hazrat Maseehul-Ummat (*rahmatullahi alaihi*) had delivered a lecture. Upon recollection of this fond memory, tears flowed from the eyes of our Hazrat, and he remained like this for quite a while. Then, with a deep sigh, he remarked: "My Hazrat was here at the Rohri Junction, and he delivered a most remarkable speech." (This is ample testimony to the great bond Hazrat enjoyed with his Shaikh, that just hours before death, he still cherishes wonderful memories of his Shaikh. – Translators) At 10 p.m., while still at the Rohri Station, Hazrat shared supper with Dr. Saabir sahib in their compartment. At that stage, he seemed slightly better than before. Several times during the meal he remarked that since the food here was so much, it would have been wise to have Bhaijaan with us. After meals, he sat and spoke to Dr. Saabir sahib for quite a while. At approximately 10.30pm the train pulled out of the Rohri Station, bound for Karachi. By this time Dr. Saabir sahib was massaging the body of Hazrat, who was still experiencing some discomfort. Hazrat then engaged in his nightly routine of ibadat, completing one tasbeeh of Surah Ikhlâas. At about 12.45 a.m. that night Hazrat fell asleep. Upon seeing this, Dr. Saabir sahib also decided to get some shut-eye. He was just settling down on the upper berth, when Hazrat awoke and called out to him.

Only about fifteen minutes had elapsed since Hazrat's eyes closed in sleep. Hazrat asked him to switch on the light, which he duly did. Hazrat wanted Dr. Saabir sahib to make him sit up. The problem was twofold: Hazrat was having problem breathing, due to excessive phlegm, and was experiencing very severe pains in his chest. In spite of coughing excessively, he only managed to expel a small amount of phlegm. While this created some relief in his breathing, the chest and abdominal pains grew worse. Dr. Saabir sahib offered medication for these pains, but Hazrat refused, and settled for something to alleviate indigestion. This medicine was taken with water.

Hazrat was now experiencing even more pain. His coughing grew worse, giving rise to more breathing problems. This combined form of discomfort placed a great strain on his already weak heart. Having now realised that this was the onset of a major heart attack, Dr. Saabir sahib placed the Angised tablet under his tongue, but there was no letup in the pain. In fact, five such tablets were placed under the tongue, but failed to provide the intended relief. Dr. Saabir sahib began massaging the chest of Hazrat Wala, and still there was no relief. By this stage the pain was unbearable. Hazrat kept asking Dr. Saabir sahib to make dua, and to read and blow on him. Dr. Saabir recited the verse of Shifaa and blew on the body of Hazrat several times.

Hazrat then said: Lift me up into a sitting position, so that I can lean against your chest. My final moments have now arrived. I have never ever experienced such severe pain in my entire life. The pain is so excruciating, it feels as if my chest is going to burst any moment! After being seated in the position he wanted, Hazrat began reciting the Kalimah loudly. Gradually his voiced faded away, but the lips kept moving. No sound could be heard. Hazrat's gaze was fixed to one side. The last words that were heard from Hazrat's lips were: 'MAKKA, MADINAH'. It was as if visions of these sacred places were brought before the eyes of Hazrat Wala. The lips were still engaged in zikr, but no sound emanated. Then, at about 2 a.m. on this fateful Friday morning, in a final gesture of pure tauheed, Hazrat Wala raised aloft his forefinger, the finger of Shahaadat, pointing it skywards, as the rooh left its earthly body and proceeded towards the Friend on High!

أَنَا لِلَّهِ وَأَنَا إِلَيْهِ رَاجِعُونَ

Verily Unto Allah Do We Belong, And Unto Him Shall We Return

This devastating episode occurred between the towns of Nawabshah and Shaddadpur.

ٹھنڈی تھی جس کی چھاؤں وہ دیوار گر گئی

The wall that cast such cool shadows has now collapsed

The train was speeding along swiftly as Hazrat breathed his last. Dr. Saabir sahib lowered Hazrat from his seated position onto his back, making him lie down comfortably. He then proceeded to inform the guard, policeman, and other officials who were on the coach, of what has transpired. Since it was not possible to inform the others in the next coach, they decided to wait till the train came to a halt at the next station, which was Shaddadpur. The moment the train reached this station, the others were told of this tragic incident. None of them were prepared to believe what had happened. They rushed into the compartment where Hazrat was, and his two brothers, Muhammad Saabir and Muhammad Zaakir sahib began massaging his heart. They believed that Hazrat may have lost consciousness, (or the heart may have stopped momentarily), so by massaging there was the possibility of revival. (However, it was clear that Hazrat had indeed passed away.) They all unanimously decided to continue the train journey to Hyderabad, a major city that lies ahead where arrangements could be made for transportation.

At four o' clock in the morning the train pulled into the Hyderabad station. There an ambulance was arranged, in which Dr. Saabir, Hazrat's son Bhaijaan, and brother Muhammad Zaakir sahib travelled with the body of Hazrat back to Sukkur, while the rest of the family members found other means of transport. This convoy of sorrow arrived in Sukkur round about 12 noon. By this time there was a huge commotion in Sukkur, and all eyes were dying to get a last glimpse of their beloved Hazrat. In fact, before Fajr salah already, almost the entire country had come to know of Hazrat's demise. Therefore, immediately after the Fajr salah, Hazrat's associates had begun preparing the grave. In his lifetime Hazrat had made a wasiyyat that he be buried on the grounds of the Ukhuwwat Nagar Society, and so, in keeping with this wish, the grave was being dug on those very premises.

From after the Fajr salah a huge crowd had gathered at Hazrat Wala's home. Because of the influx of people, and the insistence of Hazrat's associates and friends, it was decided to have the Janaaza salaah after Asr in the Jami Masjid of Sukkur. Hence, straight after Juma' salaah they began administering ghusl to the blessed body of Hazrat Wala. Dr. Saabir sahib, Bhaijaan, Shaikh Muhammad Farouq sahib, with the help of a few others executed the bathing of the body. The writer, along with my brothers Molvi Abdul-Maajid and Abdul-Baasit sahib, as well as several other mureeds assisted in the kafan. Upon completion of the masnoon ghusl and kafan, people were allowed to pay their lasts respects to Hazrat. The body was placed for all to view. People came in lengthy queues for a final gaze at their beloved Hazrat. On the face of Hazrat Wala was the radiance of noor, and clear signs of peace and tranquillity.

Asr salaah in the Jami Masjid was at 5.45 p.m., so the janaaza was lifted up at about 4.45, in order to, reach there on time. Because of the excessive crowds, long bamboo sticks were tied to either side of the bier, thus allowing many people to carry the janaaza at one time. Though the distance from the house to the Jami' Masjid is short, it took over 30 minutes to reach it. By that time the Masjid had already filled to capacity, and people were still coming in droves from all parts of the country. This was the largest funeral ever to be witnessed in Sukkur.

After the Asr salaah was completed, Bhaijaan, Hazrat Wala's eldest son, lead the funeral prayers of his illustrious father. Immediately afterwards, the crowd-surfed forward to take up Hazrat's janaaza for the final leg of this earthly travel. A little further on, several vehicles were waiting to transport people to the place of burial. Hazrat's janaaza,

too, was taken by vehicle towards his final resting place. The writer, assisted by my brothers, Bhaijaan, Abdul-Majid, and Abdul-Basit, as well as Shaikh sahib and Dr. Saabir were responsible for taking Hazrat down into the grave. The last rites of turning the radiant face towards the qiblah was performed by Dr. Saabir sahib and Bhaijaan. Again, due to the massive crowd, the casting of the sand took very long. It was well into Magrib time when the grave was finally filled. Magrib Salaah was performed nearby, after which the crowds made their way back in a procession that epitomised the sadness and grief that had struck at the roots of the community.

آسودگانِ خاک میں شامل ہو ہے کون
آپے میں اپنے شہرِ خموشی نہیں رہا

Who has joined the happy residents of the soil?

"The residents of the silent city (graveyard) are besides themselves with joy."

گلشن کی فضا صدیوں مجھے یاد کرے گی
کلیوں کو میں خونِ جگر دے کے چلا ہوں

The ambience of this garden shall remember me for centuries to come; I have left after watering its flowers with the blood of my heart

Finally, respected readers are asked to make as much *iesaal-e-thawaab* as possible for our honourable Hazrat.

A DUA

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ
وَآكْرِمْ نَزْلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ
وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا
نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ
دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ
وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَادْخِلْهُ الْجَنَّةَ وَ
اعِزَّهُ مِنَ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ
اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ

Translation

O Allah! Forgive him and have mercy upon. Grant him protection and overlook his shortcomings. Honour his visit, make spacious his place of entry, and bath him with water, ice, and snow. Cleanse him from sins like a white garment is purified from dirt. Grant him a home better than the first, and a family better than the first, and a wife better than the first. Enter him into Paradise, and protect him from the punishment of the grave, and the punishment of the fire of Hell. O Allah! Do not deprive of us of his reward, and do not expose us to fitnah after him.

Written by (Moulana) Abdul-Baari (the noble son of Hazrat Wala rahmatullahi alaihi) Servant of Khanqah Maseehiyah
Bagh Hayat, Sukkur, Pakistan

A LIST OF HAZRAT WALA'S KHULAFAT

PAKISTAN

MUJAZEEN-E-BAY'AT: Khulafa Who Were Granted Permission To Conduct Bay'at

- 1) Mufti Muhammad Tayyib sahib Jamia Islamiyya, Faisalabad
- 2) Doctor Muhammad Sabir sahib Bagh Hayat, Sukkur
- 3) Sayyid Shafee Ahmad Islamabad
- 4) Qari Rif-atul Haq sahib Jamia Quraniya, Karachi
- 5) Hajee Naeem Rashid sahib Karachi
- 6) Hajee Dr. Adam Khan sahib Karachi
- 7) Hajee Iqbal Mateen sahib Karachi
- 8) Moulana Shamsud-Deen sahib Madani Musjid, Lahore
- 9) Hajee Abdul Majeed Maiman sahib Sukkur
- 10) Moulana Muhammed Anwar sahib Jami Musjid Noor, Gulistan Colony, Lahore
- 11) Shaikh Muhammad Farouq sahib Bilal Medical Store, Sukkur
- 12) Moulana Asghar Khan sahib P. O. Box 31506, Jeddah 21418, Saudi Arabia
- 13) Dr. Muhammad Nizamud-Deen Naazimabad, Karachi Siddeeqi
- 14) Sayyid Ali Hasan Barlawi sahib Old Sukkur
- 15) Moulana Muhammad I'jaz sahib Musjid Fazl, Hafizabad Road, Gujranwala
- 16) Hajee Muhammad Zubair sahib Karachi
- 17) Qari Muhammad Azeem sahib Bagh Hayat, Sukkur
- 18) Moulana Muhammad Hanif sahib Sukkur
- 19) Hajee Shihabud-Deen Shaikh Shuhadaa Court, Karachi
- 20) Hajee Ali Jaan sahib Karachi
- 21) Hajee Muhammad Rafeeq sahib Sukkur
- 22) Hajee Ali Akbar sahib Karachi
- 23) Moulana Muhammad Ishaq sahib Musjid Riyaz Hanafi, Sukkur
- 24) Qari Rahmatullah sahib Musjid Madinah Town, Faisalabad

MUJAAZEEN-E-SUHBAT – Khulafa Who Are Allowed To Conduct Majlis, But NOT Bay'at

- 1) Hajee Muhammad Sabir Aligari Sukkur
- 2) Mufti Muhammad Taariq sahib Jamia Majeediyya, Karachi
- 3) Moulana Muhammad sahib Jamia Islamia, Faisalabad
- 4) Moulana Saeed Ahmed Farouqi Jamia Islamia, Faisalabad
- 5) Hajee Muhammad Zareef Farouqi Karachi
- 6) Hajee Muhammad Arif sahib Baluch Colony, Karachi
- 7) Dr. Muhammad Abduh Malik Islamabad
- 8) Moulana Rabb Nawaz Abbasi Bahawalpur
- 9) Hafiz Khadimud-Deen sahib Bahawalpur
- 10) Abdus-Sattar sahib Rahimyar Khan
- 11) Hajee Muhammad Wasim sahib Karachi
- 12) Hajee Muhammad Anwar sahib Karachi
- 13) Hajee Fazlur Rahman sahib Karachi
- 14) Hajee Nur Muhammad sahib Karachi
- 15) Muhammad Umar sahib Karachi
- 16) Moulana Muhammad Javed Maiman Karachi
- 17) Hajee Muhammad Ilyas sahib Sukkur
- 18) Hajee Shareefur Rahman sahib Sukkur
- 19) Master Manzoor Ahmed sahib Sukkur
- 20) Hajee Muhammad Iqbal sahib Sukkur
- 21) Wasi Muhammad sahib Sukkur
- 22) Khurshid Ahmed Awaan sahib Shikarpur

INDIA

MUJAZEEN-E-BAY'AT: Khulafa Who Were Granted Permission To Conduct Bay'at

- | | |
|-------------------------------|------------------------|
| 1) Moulana Abdur Raheem sahib | Jalalabad |
| 2) Dr. Muhammad Naeem sahib | Phulut, Muzaffar Nagar |
| 3) Dr. Muteeur Rahman sahib | Bangalore, South India |

MUJAAZEEN-E-SUHBAT

- | | |
|----------------------------------|-----------|
| 1) Moulana Muhammad Irfaan sahib | Firozabad |
| 2) Moulana Aas Muhammed sahib | Delhi |

SOUTH AFRICA

MUJAZEEN-E-BAY'AT: Khulafa Who Were Granted Permission To Conduct Bay'at

- | | |
|----------------------------------|------------------|
| 1) Hazrat Yusuf Nolacki | Lenasia |
| 2) Al-Haj Yusuf Kathrada | Verulam |
| 3) Moulana Nazier Ahmed Desai | Port Elizabeth |
| 4) Moulana Farouq Bobat | Durban |
| 5) Muhammad Bulbulia | Lenasia |
| 6) Hafiz Qasim Paruk | Pietermaritzburg |
| 7) Dr. Ismail Tootla | Pietermaritzburg |
| 8) Moulana Cassim Maiter | Durban |
| 9) Moulana Uthman Kadwa | Umzinto |
| 10) Al-Haj Ismail Karolia | Brixton |
| 11) Mufti Muhammad Saeed Bodiati | Nigel |
| 12) Al-Haj Rashid Ahmed Cassojee | Nigel |

MUJAAZEEN-E-SUHBAT – Khulafa Who Are Allowed To Conduct Majlis, But NOT Bay'at

- | | |
|--------------------------------|------------------------|
| 1) Moulana Yunus Bobat | Durban |
| 2) Mufti Siraj Desai | Port Elizabeth |
| 3) Moulana Bashier Haffejee | Rustenburg |
| 4) Moulana Yacoob Abdul Gafoor | Zakariya Park, Lenasia |
| 5) Moulana Adiel Jowhaar | Cape Town |
| 6) Moulana Muhammad Akoonjee | Pietermaritzburg |
| 7) Abdul-Hafeez Bulbulia | Lenasia |

UNITED KINGDOM

MUJAZEEN-E-BAY'AT: Khulafa Who Were Granted Permission To Conduct Bay'at

- | | |
|-------------------------------------|---------|
| 1) Moulana Muhammad Ayoob Surati | Batley |
| 2) Mufti Faheem Mayet | Batley |
| 3) Moulana Manzoor Ahmed Al-Husaini | London |
| 4) Moulana Hashim Rawat | Walsall |

MUJAAZEEN-E-SUHBAT – Khulafa Who Are Allowed To Conduct Majlis, But NOT Bay'at

- | | |
|------------------------------|-----------------------|
| 1) Moulana Sulaiman Bodiati | Madina Musjid, Batley |
| 2) Mufti Yusuf Sacha | Batley |
| 3) Qari Muhammad Hanif Patel | Batley |
| 4) Moulana Sulaiman Makda | Batley |
| 5) Moulana Ismail Dhorat | Leicester |

REUNION

MUJAZEEN-E-BAY'AT: Khulafa Who Were Granted Permission To Conduct Bay'at

- | | |
|-------------------------|-----------|
| 1) Moulana Ishaq Gangat | St. Peter |
| 2) Moulana Yacoob Mulla | St. Denis |

MADAGASCAR

1) Moulana Sulaiman Ahmed Maicrot

Hanafi Jami Masjid, Toamasina

CANADA

1) Hazrat Moulana Abdullah sahib Kapodarwi

THOSE KHULAFAT THAT HAVE PASSED AWAY

1) Moulana Hashmat Ali Mazaahiri

Karachi

2) Shah Muhammad Gulzaar sahib

Sukkur

3) Hazrat Hajee Abdur Razzaq sahib Shaheed

Lahore

4) Hazrat Al-Haj Sayyid Shafeeq Ahmed Sahib

Rawalpindi

5) Hazrat Hajee Tajud-Deen sahib

Lahore

K E Y T O J A N N A