



Accounts of Sabir Piya رَحْمَةُ اللَّهِ عَلَيْهِ



Presented by
Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by
Translation Department (Dawat-e-Islami)

صابر پیا کلیری رَحْمَةُ اللّٰهِ عَلَيْهٖ کی حکایات

Saabir Piya Kalyari رَحْمَةُ اللّٰهِ عَلَيْهٖ ki Hikayaat

Accounts of Saabir Piya رَحْمَةُ اللّٰهِ عَلَيْهٖ

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Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

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The English translation of ‘Saabir Piya Kalyari رَحْمَةُ اللّٰهِ عَلَيْهِ ki Hikayaat’



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Maktaba-tul-Madinah

Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Accounts of Saabir Piya رَحْمَةُ اللَّهِ عَلَيْهِ

Du'a of 'Attar

O Gracious Lord! Whoever reads or listens to the 16-page booklet 'Accounts of Saabir Piya', make him reverent to the Awliya and forgive him without accountability.

أَمِينٍ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat

The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Whoever recites Salat upon me once, Allah Almighty sends 10 mercies upon him. (*Muslim, p. 216, Hadees 408*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Obedient disciple

In the court of the great noble predecessor of the esteemed Chishtiyah spiritual chain, Sayyiduna Fareeduddin Ganj Shakar رَحْمَةُ اللَّهِ عَلَيْهِ, his nephew who was also his disciple, attended to learn the knowledge of Islam. He رَحْمَةُ اللَّهِ عَلَيْهِ first and

foremost advised him on the steadfastness of *Fard* (obligatory) and *Nafl* (optional) Salah and then gave him the responsibility of the Langar Khanah (distribution of food).

Since his spiritual guide had instructed him to distribute the food and did not explicitly mention to eat from it, hence, the dutiful disciple would distribute the food but would not even eat a single morsel himself. He would fast the whole day and break his fast by consuming leaves, fruits and flowers from the wild trees of the forest. This routine lasted for a period of time, but due to this devotional spiritual practice, his body became extremely weak.

When Sayyiduna Fareeduddin Ganj Shakar رحمۃ اللہ علیہ saw the state of his obedient and accomplished disciple, he رحمۃ اللہ علیہ asked him: ‘When you distribute the food, do you also eat or not?’

The obedient disciple lowered his gaze and humbly said in an extremely reverential way: ‘Your Honour! You instructed me to feed, how dare I eat even a single grain without the permission of my spiritual guide?’

After hearing this, Sayyiduna Fareeduddin رحمۃ اللہ علیہ was extremely happy over the patience of his obedient nephew and accomplished disciple, he embraced him and gave him the title of Saabir (i.e. the patient one). (*Faizan-e-Hazrat Saabir Pak, p. 2*)

Dear Islamic brothers! The accomplished disciple who attained the title of ‘Saabir’ from the court of Sayyiduna Fareeduddin

Ganj Shakar رَحْمَةُ اللهِ عَلَيْهِ was the founder of the Chishtiyyah Saabiriyyah spiritual chain, Sayyid ‘Alauddin Ali Ahmad Saabir Kalyari رَحْمَةُ اللهِ عَلَيْهِ.

Birth at the time of ‘Tahajjud’

He رَحْمَةُ اللهِ عَلَيْهِ was born on the 19th of Rabi’-ul-Awwal 592 A.H, in accordance to 19th February 1196 C.E, at the time of ‘Tahajjud’ on Thursday in Herat (Afghanistan). He رَحْمَةُ اللهِ عَلَيْهِ is a Hasani Sayyid and a descendant of Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللهِ عَلَيْهِ. Sayyiduna Abu Qaasim Gargaani رَحْمَةُ اللهِ عَلَيْهِ called out the ‘Azaan’ in his ear and said: ‘This child will be Qutb-e-Alam.’ (*Faizan-e-Hazrat Saabir Pak, pp. 3-5, Selective*)

Glad tiding in a dream

It is narrated that before his birth, Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ commanded in a dream to keep his name ‘Ali’, then the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came in a dream and commanded to keep the name ‘Ahmad’. Therefore, his name was kept Ali Ahmad. After his birth, a pious individual visited his father. When he saw him, he said, ‘This child would be called ‘Alauddin’. (*Hazrat Makhdoom ‘Alauddin Ali Ahmad Saabiri Kalyari, p. 42, summarised*) His maternal uncle, Sayyiduna Fareeduddin Ganj Shakar رَحْمَةُ اللهِ عَلَيْهِ gave him the title of ‘Saabir’. (*Faizan-e-Hazrat Saabir Pak, p. 5*) It is for this reason that he is known by the name ‘Alauddin Ali Ahmad Saabir’.

Teach the name of Allah Almighty

Oh devotees of the Awliya! We should keep uttering ‘Allah Allah’ before an infant from time to time, so when they utter their first word, it is the blessed name of ‘Allah’.

My master Ala Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ has said: ‘As soon as the child starts talking, teach him the words ‘Allah Allah’ and then the complete Kalimah Tayyibah:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ (Awlad kay Huqooq, p. 20)

Sayyiduna Abdullah Ibn-e-‘Abbas رَضِيَ اللَّهُ عَنْهُمَا, a companion and the son of a companion, a paradise-dweller and the son of a paradise-dweller, narrates that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Make your children utter *لَا إِلَهَ إِلَّا اللَّهُ*’ from their tongue first.’ (Shu’ab-ul-Iman, vol. 6, p. 397, Hadees 8649)

Shaikh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, ‘Allamah Maulana Ilyas Attar Qadiri وَأَمَّتْ بَرَكَاتُهُمُ الْعَالِيَةِ said to all his family members in relation to his granddaughter that in front of her, keep invoking ‘Allah Allah’ so that the first word she utters is ‘Allah’. When she was presented to him, he would also perform the zikr of ‘Allah’ in front of her. Therefore, when she started to speak, her first word was ‘Allah’. (Tarbiyyat-e-Awlad, p. 100)

*Ya Ilahi dikha hum ko woh din bhi Tu
Aab-e-Zam zam say kar kay Haram may wuzu*

*Ba-adab shauq say bayth kay Qiblah ru
Mil kay hum sab kahayn yak zuban hu bahu
اللَّهُ اللَّهُ اللَّهُ اللَّهُ*

(Biyad-e-Pak, p. 12)

Steadfastness of Tahajjud

Sayyiduna ‘Alauddin Ali Ahmad Saabir Kalyari رَحْمَةُ اللَّهِ عَلَيْهِ had started offering Salah with physical and spiritual etiquettes from the age of six. It is said that by the time he turned seven, he started to offer *Tahajjud* Salah steadfastly. He would always be busy in worshipping Allah Almighty. In fact, after Tahajjud Salah, the Zikr of Allah could often be heard from outside his room. *(Faizan-e-Hazrat Saabir Pak, p. 9)*

Habit of fasting from a young age

From a young age, Sayyiduna ‘Alauddin Ali Ahmad Saabir رَحْمَةُ اللَّهِ عَلَيْهِ would habitually fast and this routine of his was practised until the last stage of his life. *(Faizan-e-Hazrat Saabir Pak, p. 9)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Snake will not bite

One day, his father was engaged in [spiritual] meditation with his eyes closed when all of a sudden, one piece of a dead snake fell upon him and another piece on the floor. He told

Sayyiduna Saabir Piya's رَحْمَةُ اللّٰهِ عَلَيْهِ mother about this incident of the dead snake and she was shocked to witness what she saw. She said: 'Am I dreaming?' Sayyiduna Saabir Piya رَحْمَةُ اللّٰهِ عَلَيْهِ cleared his mother's concern, and said: 'I have killed the king of snakes and also have taken an oath from the snakes to not bite anyone from my family.' (Faizan-e-Hazrat Saabir Pak, p. 11)

Completion of outward branches of Islamic knowledge in three years

When Sayyiduna Saabir Piya's رَحْمَةُ اللّٰهِ عَلَيْهِ father passed away, his mother handed him over to her brother, Sayyiduna Fareeduddin Ganj Shakar رَحْمَةُ اللّٰهِ عَلَيْهِ. Due to his unparalleled skills, Sayyiduna Saabir Piya رَحْمَةُ اللّٰهِ عَلَيْهِ mastered many outward branches of Islamic knowledge in the short span of only three years. Sayyiduna Fareed رَحْمَةُ اللّٰهِ عَلَيْهِ says: 'In three years, 'Alauddin Ali Ahmad Saabir (رَحْمَةُ اللّٰهِ عَلَيْهِ) has completed Arabic and Persian books of Fiqh, Hadees, Tafseer, Logic, and Rhetoric, etc. He (رَحْمَةُ اللّٰهِ عَلَيْهِ) acquired all these branches of knowledge so swiftly that any other child would not have been able to do so even in fifteen years.'

(Hazrat Makhdoom 'Alauddin 'Ali Ahmad Saabir Kalyari, p. 48, Selective)

Foreseeing the death of his grandfather

In his childhood, one day, Sayyiduna Saabir Piya رَحْمَةُ اللّٰهِ عَلَيْهِ said to Sayyiduna Fareeduddin رَحْمَةُ اللّٰهِ عَلَيْهِ: 'My grandfather will pass away in three years from today'. Upon hearing this, Sayyiduna

Fareed رَحْمَةُ اللَّهِ عَلَيْهِ responded: 'Son! Your grandfather is in Baghdad and you are here, (so how have you come to know that this will happen three years later?)' He replied: 'I just looked towards my heart and I saw my father's image. He rose three fingers of his right hand at me. This is a sign of (my grandfather's) death.' When he saw his intelligence, Sayyiduna Fareeduddin رَحْمَةُ اللَّهِ عَلَيْهِ embraced him.

(Tazkirah Hazrat Saabir Kalyar, p. 36 summarised)

Har wali ka wasitah 'Attar par

Kijiye Rahmat aye Nana-e-Hussain

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Great gathering in which Khilafah (successorship) was bestowed

In the month of Ramadan-ul-Mubarak after the Tahajjud Salah, Sayyiduna Fareeduddin رَحْمَةُ اللَّهِ عَلَيْهِ rested for a little while and fell asleep. He saw that he was present with his spiritual guide, Sayyiduna Khuwajah Bakhtiyar Kaki رَحْمَةُ اللَّهِ عَلَيْهِ, at such an illuminated place where there was light everywhere. A grand court is established and the final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is present there. Moreover, all the Shuyukh (spiritual guides) of the Chishtiyyah Spiritual chain are also present at their designated places according to their ranks. The spiritual guide of Sayyiduna Fareed رَحْمَةُ اللَّهِ عَلَيْهِ, Khuwajah

Qutbuddeen Bakhtiyar Kaki رَحْمَةُ اللهِ عَلَيْهِ, commanded, 'Present Makhdoom Ali Ahmad (Saabir) in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' Fulfilling the command of his spiritual guide, he رَحْمَةُ اللهِ عَلَيْهِ presented Sayyiduna Ali Ahmad Saabir رَحْمَةُ اللهِ عَلَيْهِ in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kissed him at the back of his right shoulder and said 'هُدَاوِيُّ اللهُ' i.e. He is the friend of Allah Almighty. Following the practise of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, all the noble personages and angels present there kissed him at the same spot and said: 'هُدَاوِيُّ اللهُ'. Then everyone started to congratulate him from everywhere. Sayyiduna Fareeduddin رَحْمَةُ اللهِ عَلَيْهِ awoke from the voices of congratulations.

The next day, Sayyiduna Fareeduddin Ganj Shakar رَحْمَةُ اللهِ عَلَيْهِ held a grand gathering in which esteemed and illustrious scholars and Awliya, including Shaykh Abul Hasan Shaazili, Sayyiduna Shaykh Hameeduddin Nagori, Sayyiduna Shaykh Bahauddin Zakariyya Multani, Sayyiduna Shaykh Abul Qasim Gargaani رَحْمَةُ اللهِ عَلَيْهِ, participated. Sayyiduna Fareeduddin Ganj Shakar رَحْمَةُ اللهِ عَلَيْهِ relayed his dream in front of everyone. Listening to it, all the noble dignitaries present there kissed the stamp of sainthood of Sayyiduna Saabir Piya رَحْمَةُ اللهِ عَلَيْهِ and congratulated him by saying 'هُدَاوِيُّ اللهُ'. Thereafter, Sayyiduna Fareeduddin Ganj Shakar رَحْمَةُ اللهِ عَلَيْهِ granted him the *Imamat* and *Khilafah* of the Chishtiyyah spiritual chain, put on him his blessed cap with his own blessed hands and adorned his head

by tying a green turban. Then, he رَحْمَةُ اللّٰهِ عَلَيْهِ blessed him with the Wilayah and Khilafah of the Kalyar city while mentioning it to all the attendees of the gathering.

(Tazkirah Hazrat Saabir Kalyar, p. 47, Summarised)

Love for Salah

Sayyiduna Saabir Piya رَحْمَةُ اللّٰهِ عَلَيْهِ had an unconditional love for Salah, and the reason for this love was mentioned as following by him: ‘What a beautiful thing Salah is, as by (the blessings of) servitude, it brings (a person) in the court of Allah Almighty (i.e. Salah is an excellent form of worship due to being a cause for presenting one in the court of Allah Almighty).’

(Tazkirah Hazrat Saabir Kalyar, p. 47, Summarised)

Sayyiduna Saabir Piya’s رَحْمَةُ اللّٰهِ عَلَيْهِ clothing was a Kurta¹, Tahband² and a turban.

(Hazrat Makhdoom ‘Alauddin ‘Ali Ahmad Saabir Kalyari, p. 80, abridged)

Staying in a turban is a sign of wisdom

Dear Islamic brothers! The turban is an adornment of the head, symbol of steadfastness over a Sunnah, essence of a believer, and the eminence of the scholars, jurists (Fuqaha) and the noble dignitaries; and to leave it is a cause of [facing] loss. The

¹ A long shirt with a length below knees.

² Lower garment like a shawl covering the lower body

heavenly companion Sayyiduna Wasilah Bin Asqa رضی اللہ عنہ states: ‘Covering head in the day is wise.’

(Kanz-ul-‘Ummal, vol. 8, p. 133, Hadees 41136 summarised)

Sayyiduna ‘Allamah Ibn-e-Jawzi رحمۃ اللہ علیہ says: ‘It is not hidden from a wise man that having the head uncovered is not a good habit, because it contains leaving out manners and opposing regardful-ness.’ *(Talbees-e-Iblees, p. 319)*

Dear Islamic brothers! Not only at the time of Salah should we cover our head, but we should wear the Imamah [i.e. turban] at all times, as it contains many blessings. The final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ says: ‘اِعْتَبُوا اِتْرَادَا حُلْمًا’ i.e. ‘Tie a Turban, for it will increase your forbearance.’

(Mu’jam-e-Kabeer, vol. 12, p. 161, Hadees 12946)

Sayyiduna ‘Allamah Abdul Rauf Manaawi رحمۃ اللہ علیہ says under this Hadees: ‘(Tie a turban), your forbearance will increase and it will broaden your chest, because a good physical appearance of a person makes him serious and dignified; moreover, it keeps a person clear of anger, rage and other such unsavoury behaviours.’ *(Fayz-ul-Qadeer, vol. 1, p. 709, Taht-al-Hadees 1142)*

*Un ka deewanah ‘imamah aur zulf-o-reesh may
Wah! Daykho to sahi lagta hay kitna shandar*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Blessed Routine

Sayyiduna Ali Ahmad Saabir رَحْمَةُ اللَّهِ عَلَيْهِ would spend day and night in the remembrance of Allah Almighty, refrain from people's company and often stay quiet. There was an attraction in his silence too, and whenever he would speak, he رَحْمَةُ اللَّهِ عَلَيْهِ would answer many questions in just one sentence. He رَحْمَةُ اللَّهِ عَلَيْهِ would hide his saintly miracles, and if someone would mention his saintly miracles, he رَحْمَةُ اللَّهِ عَلَيْهِ would beautifully avert them. He رَحْمَةُ اللَّهِ عَلَيْهِ had complete disinterest towards this world but would definitely reform people. It is for this reason that he رَحْمَةُ اللَّهِ عَلَيْهِ was the splendour of this world.

(Hazrat Makhdoom 'Alauddin 'Ali Ahmad Saabiri Kalyari, p. 81, Derived)

*Ghaus-o-Khwajah Data aur Ahmad Raza say
Bhi har aik Wali say piyar hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Mahboob-e-Ilahi and Sayyiduna Saabir رَحْمَةُ اللَّهِ عَلَيْهِمَا

Sayyiduna Muhammad Nizamuddin Aulia رَحْمَةُ اللَّهِ عَلَيْهِ held great respect for Sayyiduna Saabir Piya رَحْمَةُ اللَّهِ عَلَيْهِ. If someone would desire to visit the court of Sayyiduna Saabir Piya رَحْمَةُ اللَّهِ عَلَيْهِ, then he رَحْمَةُ اللَّهِ عَلَيْهِ would advise him to observe respect to a great extent, and would go on to say: 'There should not be anything against his liking.'

Both the noble personalities رَحْمَةُ اللَّهِ عَلَيْهِمَا held unconditional affection for one another. *(Siyar-ul-Aqtab, p. 200)*

Accomplished spiritual guide and accomplished disciple

When Sayyiduna Shamsuddin Turk رَحْمَةُ اللَّهِ عَلَيْهِ came to Kalyar to attain [spiritual] blessings, he found Sayyiduna Saabir Piya رَحْمَةُ اللَّهِ عَلَيْهِ sat alone under a tree engaged in worship. Therefore, Sayyiduna Shamsuddin رَحْمَةُ اللَّهِ عَلَيْهِ also sat under a tree and started to recite the Holy Quran. As the sweetness of the words of the Almighty dissolved in Sayyiduna Saabir Piya's رَحْمَةُ اللَّهِ عَلَيْهِ ears, he became attentive towards it and approached the direction in which the recitation was coming from. As Sayyiduna Shamsuddin رَحْمَةُ اللَّهِ عَلَيْهِ finished his recitation and looked up, he was startled to find Sayyiduna Saabir Piya رَحْمَةُ اللَّهِ عَلَيْهِ there. However, Sayyiduna Saabir Piya رَحْمَةُ اللَّهِ عَلَيْهِ politely said: 'Shams! Why are you scared? I am very happy with you.' He رَحْمَةُ اللَّهِ عَلَيْهِ then entered him in his sacred spiritual chain and tied an Imamah on his head with his own blessed hands.

Sayyiduna Shamsuddin رَحْمَةُ اللَّهِ عَلَيْهِ stayed in the company of his spiritual guide for a long while. During this time, he would help him perform ablution and take care of his food. This way, he became a dutiful disciple of his spiritual guide.

(Tazkirah-e-Awliya-e-Pak-o-Hind, p. 76 derived)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Shamsuddin is my friend

Every blessed word that was uttered by Sayyiduna Saabir Piya رَحْمَةُ اللَّهِ عَلَيْهِ was accepted very quickly in the blessed court of

Allah Almighty, and it is for this reason that he رَحْمَةُ اللَّهِ عَلَيْهِ also had the title of Saif-e-Lisaan.

Once, Sayyiduna Saabir Piya رَحْمَةُ اللَّهِ عَلَيْهِ sent Sayyiduna Shams Turk رَحْمَةُ اللَّهِ عَلَيْهِ to get some water, in which he took a little while. When he رَحْمَةُ اللَّهِ عَلَيْهِ returned, the following sentence was uttered by Sayyiduna Saabir رَحْمَةُ اللَّهِ عَلَيْهِ: ‘It took this long to bring a bowl of water? Shamsuddin! Can you not see?’ As soon as he رَحْمَةُ اللَّهِ عَلَيْهِ sat down with the bowl of water to drink, Sayyiduna Shamsuddin Turk رَحْمَةُ اللَّهِ عَلَيْهِ let out a painful cry and instantly said: ‘Your honour! I have gone blind.’ Looking at this, Sayyiduna Saabir Piya Kalyari رَحْمَةُ اللَّهِ عَلَيْهِ went into prostration and invoked in the court of Allah Almighty: ‘Oh Allah! Shams is the friend and only companion of this sinful bondsman of yours; show mercy upon his state.’ As soon as his supplication was over, Sayyiduna Shamsuddin’s رَحْمَةُ اللَّهِ عَلَيْهِ sight had restored. (*Faizan-e-Hazrat Saabir Pak, p. 38*)

Choice of the sight of Sayyiduna Saabir رَحْمَةُ اللَّهِ عَلَيْهِ

He رَحْمَةُ اللَّهِ عَلَيْهِ loved Sayyiduna Shamsuddin رَحْمَةُ اللَّهِ عَلَيْهِ immensely. He رَحْمَةُ اللَّهِ عَلَيْهِ once said: ‘Oh Shams! You are my son, I have desired from Allah Almighty for my spiritual chain to continue from you and for it to stay until the Day of Judgement.’ (*Tazkirah-e-Awliya-e-Pak-o-Hind, p. 46*) In the last stages of his life, he wrote from his own blessed hand the will of successorship and gave it to Sayyiduna Shamsuddin Turk رَحْمَةُ اللَّهِ عَلَيْهِ and appointed him as the saint of Panipat. Moreover,

he رَحْمَةُ اللّٰهِ عَلَيْهِ advised him of the Ism-e-A'zam that was passed onto him through the pious predecessors and instructed him: 'Do not stay here for more than three days. Allah Almighty has blessed you with the sainthood of Panipat. Go and live there and keep trying to reform the strayed people. I will be your assistant everywhere.' Sayyiduna Shamsuddin رَحْمَةُ اللّٰهِ عَلَيْهِ humbly said in the court of his spiritual guide: 'Your honour! I had intended to serve and look after your shrine for rest of my life; now you have commanded me to go to Panipat, but Shaikh Sharafuddin Bu Ali Qalander Panipatti رَحْمَةُ اللّٰهِ عَلَيْهِ is present there and I do not know of how he will treat me?' Sayyiduna Saabir Piya رَحْمَةُ اللّٰهِ عَلَيْهِ replied: 'Do not worry. As soon as you reach there, he will leave.' (*Faizan-e-Hazrat Saabir Pak, p. 39*)

Blessed demise

One day, Sayyiduna Saabir Piya رَحْمَةُ اللّٰهِ عَلَيْهِ said to Shamsuddin Turk رَحْمَةُ اللّٰهِ عَلَيْهِ: 'Whenever you witness a saintly miracle being manifested by you, then you should realise that I have passed away.' The day when a saintly miracle was manifested by Sayyiduna Shamsuddin رَحْمَةُ اللّٰهِ عَلَيْهِ, he immediately went to Kalyar Shareef. Sayyiduna Saabir Piya Kalyari رَحْمَةُ اللّٰهِ عَلَيْهِ passed away on 13th Rabi'-ul-Awwal 690 A.H, corresponding to 15th March 1291 C.E. Sayyiduna Shamsuddin Turk رَحْمَةُ اللّٰهِ عَلَيْهِ completed the burial rites. His blessed shrine is situated in Kalyar Shareef, dist. Saharanpur (UP), India, by the bank of the river Ganges. (*Faizan-e-Hazrat Saabir Pak, p. 41*)

Instant punishment for disrespecting the Shrine

A non-believer was passing by the holy shrine of Sayyiduna Saabir Piya رَحْمَةُ اللَّهِ عَلَيْهِ. He developed an ill intention when he saw that no one was present at the shrine. He thought of demolishing the blessed shrine and replacing it with his own place of worship. To carry out this unsavoury intention of his, he picked up a tool. As he proceeded, he noticed a mesh covered window in the shrine. Out of curiosity, he wanted to look inside through it but his head got stuck in it and he died a painful death from suffocation. That night, Sayyiduna Saabir Piya رَحْمَةُ اللَّهِ عَلَيْهِ came in the dream of the shrine caretakers and said: ‘One man who came to my shrine with the intention of disrespecting it has been punished and is now hanging off the mesh covered window of the shrine. He should be taken out.’

The next morning, the caretakers came to the shrine along with a few companions. They pulled the non-believer out and threw his dead body in the jungle.

(Tazkirah-e-Awliya-e-Barr-e-Sagheer, vol. 2, p. 5 summarised)

*Allah Ghani! Shan-e-Wali! Raaj dilon par
Dunya say chalay jaeyn Hukoomat nahin jaati*

(Wasaail-e-Bakhshish, p. 383)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Holding enmity and malice for the Awliya or disrespecting them carries no goodness, rather, it is a cause of destruction in this world and the hereafter.

Sayyiduna ‘Allamah Ibn-e-‘Aabideen Shaami رَحْمَةُ اللهِ عَلَيْهِ said: ‘The Saints of Allah (Arabic) possess different ranks in the court of Allah Almighty and benefit the visitors of their shrine as per the level of their excellences.’ (*Radd-ul-Muhtar*, vol. 3, p. 17)

Jo ho Allah ka Wali us ka

Fayz dunya may ‘aam ho jata hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sayyiduna Saabir Piya’s رَحْمَةُ اللهِ عَلَيْهِ salaam for Ameer-e-Ahl-e-Sunnat اِمَامَتِ بَرَكَاتُهُمُ الْعَالِيَةِ

An Army Colonel sent a voice message to the member of the Markazi Majalis-e-Shura of Dawat-e-Islami, the Madani movement of the devotees of the Prophet, Haji Waqar-ul-Madinah in the month of Raza, Safar-ul-Muzaffar 1441 A.H corresponding to October 2019 (whose summary is as follows): I beheld Sayyiduna Saabir Piya رَحْمَةُ اللهِ عَلَيْهِ in my dream. He رَحْمَةُ اللهِ عَلَيْهِ said to me twice: ‘Give my Salaam to Ilyas Qadiri’, and also said: ‘There are many noble saints with me and they are all also presenting Salaam (to the Ameer of Ahl-us-Sunnah).’ Furthermore, he رَحْمَةُ اللهِ عَلَيْهِ also said: ‘Congratulations upon his wellbeing.’”

Dear Islamic Brothers! Good dreams hold great importance, thus, it is stated in Bukhari: The final Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Nothing except Mubashiraat are left in the prophethood.’ The blessed companions عَلَيْهِمُ الرِّضْوَانُ humbly asked: ‘What are Mubashiraat?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: ‘Good dreams that a Muslim sees for himself or someone else sees for him.’ (*Bukhari, vol. 4, p. 404, Hadees 4990*)

Tumhara fazl hay jo Mayn Ghulam-e-Ghaus-o-Khuwajah hon

Na ho kam Awliya ki dil say ulfat Ya Rasoolallah

(Wasaail-e-Bakhshish, p. 330)

Important instructions regarding houses

Two saying of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. When you attend the call of nature, do not face the Qiblah nor have your back towards it. (*Bukhari, vol. 1, p. 155, Hadees 394*)
2. The one who does not face the Qiblah or has his back towards it while attending the call of nature, one good deed is written for him and one sin (of his) is erased.

(Mu'jam-e-Awsat, vol. 1, p. 362, Hadees 1321)

While drawing the map of a house, if architects and builders act upon the few suggestions mentioned below with good intentions, they can end up reaping reward in abundance:

1. The direction of W.C while installing it in the washroom should be such that the face or back of a person stays outside

45 degrees angle of the Qiblah. It is more convenient if it is installed in such a way that the face of a person stays at an angle of 90 degree from the Qiblah; i.e. keep the direction of W.C at either side of the Salam that a person performs at the end of Salah. It is stated in ‘Durr-e-Mukhtar’, the famous book of the Hanafi Fiqh: ‘Facing the Qiblah or having one’s back towards it while attending the call of nature is impermissible and sin.’ (*Durr-e-Mukhtar, vol. 1, p. 608*)

2. Same precaution should be taken while installing the shower too so that the one bathing without clothes stays safe from facing the Qiblah or having his back towards it. ‘Ala Hadrat رحمۃ اللہ علیہ states: ‘Facing the Qiblah or having your back towards it while being naked is Makruh and against manners.’ (*Fatawa Razawiyyah, vol. 23, p. 349*)
3. Bed in the bedroom should be placed in such a way that one’s feet do not stretch out towards Qiblah while sleeping. They should be at least outside 45 degrees angle. It is stated in ‘Fatawa Shaami’: ‘Stretching out feet towards the Qiblah intentionally is Makruh-e-Tanzeehi.’
(Fatawa Shami, vol. 1, pp. 608, 610 Summarised)
4. In case the W.C, shower, or bed etc. are installed or placed in such a way that one faces or has his back towards the Qiblah while being naked or his feet are stretched out towards the Qiblah while sleeping, then the one attending to the call of nature or bathing person or the sleeping

person will have to be mindful of this in every case that he doesn't face or has his back towards the Qiblah while being naked or stretches his feet in that direction while sleeping.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The pious people of Allah Almighty are those by looking at whom you remember Allah Almighty; and the evil ones from the slaves of Allah Almighty are those who tale-tell, create separation between friends and look for the flaws of pious people.

(Musnad-e-Imam Ahmad, vol. 6, p. 291, Hadees 18020)



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com