

MAZOOON OF THE 38TH DAI AL-MUTLAQ SYEDNA ISMAIL BADRUDDIN (SANI)^{RA}

AL MAWLA AL AJALL SYEDI ABDUL-QADIR HAKIMUDDIN ^{QR}

URUS 5TH / 27TH SHAWWAAL, 1142 AH / 1730 AD, BURHANPUR

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This is a biographical article about the noble Mawla, Syedi Abdul-Qadir Hakimuddin ^{QR}, who is buried in Burhanpur, *azeem-ush-shaan* Mazoon of the 38th Dai-l-Mutlaq Syedna Ismail Badruddin ^{RA}.

The article highlights Syedi Hakimuddin's *qudsani seerat*, his service and devotion, *khidmat* and *fidagiri*, for his Dai, his high station in knowledge and sincerity, *ilm* and *khuloos*, his dedicated teaching for students of *ilm-e Aal-e Mohammad*, his guidance for mumineen and travels to their towns, his introduction into Dawat of many worthy customs, *khayr rusoom*, and his miracles in life and after death.

Syedna Taher Saifuddin ^{RA} writes the following high praise for Syedi Hakimuddin's lofty *maqam*:

Mawla Hakimuddin attained the ultimate heights of faith (*diyanat*) and sincerity (*ikhlaas*). He was the quintessential embodiment of knowledge and virtues. All Dais in whose time he lived placed him in the highest station of closeness and intimacy. He was a fluttering banner of faith, and a book upon which was written the *zikr* of Allah and his *awliya* ... (*Balagh ud Duaat*, p. 211).

... and for Syedi Hakimuddin's angelic *Seerat*:

This is the *Seerat* of a human being who lived the life of holy angels who inhabit the celestial heavens. It is the *Seerat* of a noble Mawla who attained the most exalted of sublime virtues, Syedi Abdul-Qadir Hakimuddin, guiding light for seekers of guidance (*Balagh ud Duaat*, p. 298).

The material in this article is derived from Syedna Taher Saifuddin's *Risalat Sharifah* of 1374H titled *Nahr-un-Noor-ish-Sha'sha'ani*, within his biographies of the 36th Dai Syedna Abdo-Moosa Kalimuddin ^{RA} and the 37th Dai Syedna Nur Mohammad Nuruddin ^{RA}, and from his *Risalat Sharifah* of 1375H *Balaagh-ud-Duaat-il-Fatemiyyeen* within his biography of the 38th Dai Syedna Ismail Badruddin Sani ^{RA}.

Syedna Taher Saifuddin cites the historical material of Syedi Hakimuddin's biography from the *Seerat* composed by Syedi Hakimuddin's star pupil, Mawla Luqman-ji bin Mawla Habibullah ^{QR} (*wafaat*: 1173 H / 1760 AD), who is buried in Surat. Syedi Luqman-ji served in Syedi Hakimuddin's *khidmat* for twenty-three years from 1119 H to the time of Syedi Hakimuddin's demise in Shawwaal 1142 H, and he writes his esteemed *mufeed's* biography based on his personal experiences.

Syedna Taher Saifuddin also cites Mawla Qamruddin bhaisaheb ibn Syedna Hibatullah al Muayyad fid-Deen ^{QR} (*wafaat*: 1231 H / 1816 AD), who is buried in Ujjain, great-grandson of Syedi Hakimuddin, a learned *aalim*, and Mukasir ud Dawat for the 42nd Dai Syedna Yusuf Najmuddin ^{RA} and the 43rd Dai Syedna Abdeali Saifuddin ^{RA}. Syedna Taher Saifuddin says Mawla Qamruddin compiled reports about Syedi Hakimuddin's *Seerat* from "authentic sources and reliable narrators".

Syedi Abdul-Qadir Hakimuddin was born in Islampura (also known as Rampura, in the present-day Indian state of Madhya Pradesh) on 14 Jumada-l-Ula 1077 H / 1667 AD in the era of the 34th Dai Syedna Ismail Badruddin Bawa of Jamnagar. His father, Bawa-Mulla-Khan Saheb ^{QR}, was a virtuous Mawla who served the Dais with devotion, and was celebrated for his piety, *diyanat* and charity. Syedi Hakimuddin memorized the Quran at an early age.

When Syedi Abdul-Qadir Hakimuddin was five years old, Bawa-Mulla-Khan Saheb brought him to Ahmedabad to the *hazrat* of Syedna Abdu-Tayyeb Zakiyuddin ^{RA} (who would become the 35th Dai upon the demise of Syedna Ismail Badruddin Bawa in 1085 H / 1674 AD). Upon Syedna Zakiyuddin's request, Bawa-Mulla-Khan offered Syedi Hakimuddin to him in *khumus*.

Syedi Hakimuddin served the Dais of Aale-Mohammad from early childhood until the end of his life on earth. He lived through the reigns of five Badri Dais of Jamnagar, the 34th to the 38th: Syedna Ismail Badruddin Bawa ^{RA}, Syedna Abdu-Tayyeb Zakiyuddin ^{RA}, Syedna Abdo-Moosa Kalimuddin ^{RA}, Syedna Nur-Mohammad Nuruddin ^{RA}, and Syedna Ismail Badruddin Sani ^{RA}.

Syedna Zakiyuddin gave charge of the *mubarak* child to his own son, Syedi Shaikh-Adam Safiyuddin ^{QR}. Syedi Shaikh-Adam was a pillar of *ikhlaas* and *ilm*. He was then in the *rutba* of Mukasir and would rise to the *rutba* of Mazoon. His son Syedna Ismail Badruddin Sani would become the 38th Dai, and Syedi Hakimuddin would become Syedna Badruddin's Mazoon.

Syedi Hakimuddin grew up in Syedi Shaikh-Adam's care, and Syedi Shaikh-Adam nurtured and trained him and raised him high in the stations of *ilm* and *taqwa*. Syedi Hakimuddin wrote about his *mufeed-e-haqq* the following words of deep appreciation and gratitude:

[Mawla Shaikh-Adam] Safiyuddin brought me into existence from non-being to being. I grew up in his home and in his care. When I reached my strength [of maturity], he blew the spirit into me, *nafkh-ur-rooh*, and he taught me from his font of pure *ilm* ... Mawla Safiyuddin treated me with utmost kindness ... and I served him [with devotion]. ... He loved me dearly, and singled me out for his generosity ... (*Nahr un Noor ash Sha'sha'ani*, pp. 175-176)

Syedi Shaikh-Adam taught Syedi Hakimuddin *zahir* kitaabs, then *tawil* and *haqaiq*, until he became a deep sea of knowledge.

When Syedna Zakiyuddin passed away in 1110 H / 1699 AD and Syedna Abdo-Moosa Kalimuddin became the 36th Dai, Syedi Hakimuddin's *mufeed* Syedi Shaikh-Adam moved to Syedna Kalimuddin's *hazrat* in Jamnagar, and he took Syedi Hakimuddin with him. In the same year, Syedi Shaikh-Adam also passed away. Syedi Hakimuddin was deeply saddened, and composed a poignant *marsiya* for his *ustaaz*. In Jamnagar, Syedna Kalimuddin became extremely fond of Syedi Hakimuddin, and he taught him lofty kitaabs of *haqiqat*. Making him a *mafsooh*, Syedna Kalimuddin sent him back to his hometown in Rampura, placing him in *tarteeb* after his father Bawa-Mulla-Khan. For the next four years in Rampura, Syedi Hakimuddin studied Arabic philology, grammar and *tafseer* with the Muslim *qadi* of the town, and he composed a text of philology titled *Kitab al-Kifaya*.

When Bawa-Mulla-Khan passed away in 1114 H / 1702 AD, Syedi Hakimuddin went back to Jamnagar to reside in Syedna Kalimuddin's *saaya*. Syedna Kalimuddin taught him many *aala* kitaabs of *haqiqat*, including the *Kitaab al-Riyaaz*, *Kitaab Jami-ul-haqaiq*, and *Kitaab Rahat-ul-Aql*. Syedi Hakimuddin composed many kitaabs and long *qasidas* at this time, and he also organized the *Masa'il* work of Miyaan Shamoon according to the structure of the *Daaim-ul-Islam*. He also taught *talabat-ul-ilm*, young and old. In this regard, he devotedly served Syedna Ismail Badruddin, the young son of his *mufeed*, who would become the 38th Dai, teaching him and training him, in gratitude to his father Syedi Shaikh-Adam.

Around 1117 H / 1705 AD, Syedi Hakimuddin returned to his home in Rampura. Soon thereafter, Syedna Kalimuddin bestowed *haddiyyat* on him.

Syedna Kalimuddin passed away in 1122 AH / 1710 AD and Syedna Nur-Mohammad Nuruddin became the 37th Dai. Syedi Hakimuddin served Syedna Nuruddin—as he had served the Dais before him—with utmost devotion, and in one poem, he said his dearest wish was to

“take the dust from his feet as kohl for his eyes”. In Dhu-l-Hijja 1124 H / 1713 AD, Syedna Nuruddin returned to Jamnagar in triumph from Morbi and set up the *tarteef* of his *hudood*. He appointed Syedi Hakimuddin in the *rutba* of Mukasir.

Syedna Nuruddin passed away in 1130 AH / 1718 AD, and Syedi Hakimuddin took the *misaag* in Rampura for his successor, the 38th Dai Syedna Ismail Badruddin. Soon thereafter, Syedi Hakimuddin moved permanently to Ujjain (Dar ul Fateh). In Ujjain, he mended wrong ways and false practices, and brought mumineen to the straight and true path.

In 1136 H / 1724 AD, the Mazoon Mawla Qasim-Khan ibn Mawla Hamza-bhai passed away, and Syedna Badruddin appointed Syedi Hakimuddin Mazoon. Syedna Badruddin wrote the following in a letter to him:

Abdul-Qadir, I appoint you [directly] after me in the *tarteef* as Mazoon Mutlaq, bequeathing on you this great *rutba*. So give praise to Allah, who is One, Singular, and Unique, and give thanks to Him, morning and night, for His favors, benefits, and generosity. (*Balagh ud Duaat il Fatemiyyeen*, p. 248).

Syedi Hakimuddin composed a qasida expressing his gratitude and joy, which also records Syedna Badruddin's delineation to him of the lofty station of the Mazoon:

[Syedna Badruddin said to me:]

You are the one who aids Dawat

You are my wing and my arm.

In your hands, this servant of Aale Mohammad

Places the tying and untying of [all Dawat] affairs

In your hands its peoples' expansion and contraction

Mumineen's breaking and joining

Of generosity to them in your Dawat or holding back

Of raising *hudood* or lowering them

This is [my gift] in this Dawat of our worshipped Lord

So, my brother, be generous or hold back (reference to Quranic verse ... فامن أو أمسك)

(*Balagh ud Duaat il Fatemiyyeen*, pp. 249-250).

Meanwhile, Syedna Badruddin was facing continued oppression at the hands of the ruler of Jamnagar. He withdrew to the port of Mundra, where he spent most of the remainder of his years as Dai, dedicating his time to giving *sabaq* to *talabat al ilm* and to *bandagi* of Paak Parvardigaar. He designated the Dai's duties of direct engagement with mumineen to his eminent Mazoon, whom he also directed (as had his predecessors Syedna Kalimuddin and Syedna Nuruddin) to travel to small and large towns where mumineen resided to guide them

in the right path and rejuvenate their faith. Syedi Hakimuddin would spend months at a time in towns of present day Rajasthan, Madhya Pradesh and Gujarat, where mumineen resided in large numbers, including the towns of Udaipur, Sironj, Sidhpur, Rampura (his father's hometown), and Burhanpur, and also Kota, Khergon, Bundi, Kheri, Dhenuj, Wanswara, Dungarpur and Sagwara. He built Masjids in many of these towns. He faced travails at the hands of some of the rulers of these lands, including unfair and oppressive demands for large sums of money and sometimes even captivity in their fortresses. He himself wrote a *Risalah* in which he recorded his journeys, and his pupil Syedi Luqman-ji chronicles these travels and travails in great detail, writing that Syedi Hakimuddin endured all this staunchly for the sake of his Dai's *khidmat*, and for the sake of mumineen. He also writes that the mumineen mukhliseen of these regions served their Dai and Mazoon with wholehearted devotion, especially in dealing with these recalcitrant rulers and their demands and accusations, and Allah Ta'ala protected them and Dawat by Syedi Hakimuddin's *barakat*.

Syedi Hakimuddin attributed all his worthy actions to his Dai, and he invoked, praised, and supplicated him at all times. If the Dai's letter was delayed, Syedi Hakimuddin would pledge a *nazar* for it to arrive soon, and when it arrived, he would stand up in reverence, and kiss the Dai's signature and seal.

Syedi Hakimuddin's daily routine was focused on *ibaadat*, *ilm*, and *khayr-khwaahi* of mumineen. Syedi Qamruddin writes about it in detail:

[Syedi Hakimuddin] did not miss a single *namaaz* ... he encouraged everyone to attend *imamat namaaz*, dealing strictly with those who did not attend and fining them ... Every Friday eve, Syedi Hakimuddin would lead *imamat namaaz* in one of the *Mohalla* Masjids, and he would look into the conditions of its mumineen and muminaat ... His habit was to remember Allah in all conditions, and reciting the Quran was his favorite occupation. He would lead the Fajr *namaaz* with *imamat*, then sit for [*dawr*]-recitation of the Quran. Mumineen would gather around him, and they would recite with melodious incantations. After this, he would expound to them, according to their levels, the noble *ilm* [of Aale Mohammad] ... until the [morning] meal, after which he would rest for two hours. Then he would come again to the Masjid and lead mumineen in prayer for Zuhr and Asr, and he would always pray these fully [with *sunnat* and *nafileh*, and with great *tamakkun*]. Then he would personally preside over the judging of suits and rulings. Then he would come [to the Masjid] again for Maghrib and Isha prayers, and then he would sit again and give *sabaq* to mumineen, bestowing insights and benefits to those who sought illumination from his light. After a third of the night had passed, he would go to bed. Then he would awake to pray the midnight prayer, *Nisful layl*, and *Tasbeeh* and *Tahajjud* namaaz. Then he would continue to sit on his *musalla*,

not sleeping. Rather, he would copy a section [every night] from Dawat kitaabs. He wrote in this manner to the end of his life, making copies of a very large number of Dawat kitaabs, seeking in this only Allah Taala's reward. He divided these kitaab copies into two collections: one he sent to the *hazrat* of Dai Allah al Amin Syedna Ismail Badruddin, and the other he kept for himself, reading from them to teach his students (*Balagh ud Duaat*, pp. 305-307).

Syedi Hakimuddin always kept a bag of *sadaqah*-money with him. When a mendicant supplicated him, he would give a handful from the bag, and sometimes the whole bag.

Systematizing Jama'at affairs, Syedi Hakimuddin initiated many worthy customs in Dawat. Among these worthy customs is the custom of "*sabeel*", where mumineen are required to make a regular monetary contribution to the running of their local Jamaat.

Syedi Hakimuddin was Hafiz-ul-Quran, and as Syedna Taher Saifuddin wrote in his qasida, he had "expert knowledge of its *zahir* and *batin*, its literal teachings and its deep, inner meanings". A learned scholar, *aalim-e rabbani*, and a devoted and true teacher, *mufeed-e haqq*, he spent many hours daily imparting divine knowledge to his students, depositing in their hearts his own deep *ma'rifat* and pure *ikhlaas*. Among his students was his esteemed son, the 39th Dai Syedna Ibrahim Wajihuddin, and the honored Mawla Syedi Luqmanji ibn Habibullah who wrote his *Seerat*-biography.

A prolific and eloquent Arabic poet, Syedi Hakimuddin composed many qasidas in *shaan* of Mawla Tahereen, including verse-renderings of the *shahadat* of Panjetan Paak, *marsiya*s of Du'aats and *hudood*, and praise of his Dai-z-zamaan. He composed many qasidas in which he recorded contemporary historical events in Dawat, and lauded the *khidmat* of the mumineen who served him. He composed a *munajaat* in which he approached Allah Ta'ala with the most exalted of *wasilas*, alluding to these *wasilas* with letters of the alphabet. He also composed verse-renderings of the Arabic grammar book *Mi'at Aamil fi-n-Nahw*, and the philosophical-ethical tale of Bilawhar and Budhasaf.

Syedi Hakimuddin had seven siblings: Mohammad, Tayyeb, Moosa, Luqman-ji, Adam, Haider, and Maryam. All but one of his brothers was a *mafsooh*, and like their father Bawa-Mulla-Khan, they were all people of piety and faith, serving their revered brother and the Dai-z-zamaan with devotion.

Syedi Hakimuddin had four sons: (1) the 39th Dai Syedna Ibrahim Wajihuddin ^{RA}, (2) Mawla Faizullah-bhai, (3) al Mazoon al Ajall Syedi Daud bhai ^{QR}, and (4) Habibullah-bhai. Their mother was Taj baisaheba bint Hasan, niece of Mawla Habibullah (father of Syedi Luqman-ji).

After her demise, Syedi Hakimuddin married Kunwar baisaheba bint Dosan-ji, and after her demise, he married Lal baisaheba bint Lar-ji ibn Ibrahim.

Hakimuddin Mawla passed away after a brief illness in Burhanpur on 5th Shawwaal 1142 H / 1730 AD at 65 years of age. Before his demise, he had given a *wasiyyat* and a share of his wealth to his sons, and had *araz-ed haqq-un-nafs* to Syedna Badruddin. His son Syedna Wajihuddin wrote of the grievous news of his father's passing to Syedna Badruddin, who was deeply distressed. Syedna Badruddin wrote back a long letter of condolence to Syedna Wajihuddin and his brothers, in which he intensely lamented the passing of his "brother and soul-mate, the noble Sayyed, the great Mazoon Mutlaq" (*Balagh ud Duaat*, p. 281), and prayed for the *taqdees* of his soul.

Three weeks after his demise, Syedi Hakimuddin's enemies exhumed his *paak* body under false charges of heretical burial practices, and his *paak* body came out fresh and fragrant, the shroud still dry and clean. Syedi Luqman-ji writes in detail in his *Seerat* of Syedi Hakimuddin about this great *mujiza* (see *Balagh ud duaat*, pp. 286-292). Mumineen buried him again on 27th Shawwaal, which is why there are two Urs dates for the Mawla, 5th Shawwaal and 27th Shawwaal.

Early in his tenure as Dai in Mandvi, Syedna Ismail Badruddin Sani had performed Nass on his Mazoon Syedi Hakimuddin. Syedna Taher Saifuddin writes that Syedi Hakimuddin, with his angelic virtues, was eminently worthy of the great *rutba* of Dai. But since it was Allah Ta'ala's will that he pass away during Syedna Badruddin's era, the Almighty decreed that the *rutba* would remain in his progeny in the persons of Dais who were descended from him in bloodline and spirituality. Allah Ta'ala granted Syedi Hakimuddin this *azeem sharaf* because of his *azeem khidmat* for his Dai (*Balagh ud Duaat*, pp. 214-218).

Fourteen Dais—all but one after his time, Syedna Abdu-Tayyeb Zakiyuddin ibn Syedna Ismail Badruddin^{RA}—have come in Syedi Hakimuddin's line: Syedna Ibrahim Wajihuddin^{RA} (whom Syedna Ismail Badruddin appointed as his Mansoos after the demise of his father Syedi Hakimuddin), Syedna Hibatullah al-Muayyad fid-deen^{RA}, Syedna Yusuf Najmuddin^{RA}, Syedna Abde-Ali Saifuddin^{RA}, Syedna Mohammad Izzuddin^{RA}, Syedna Tayyeb Zainuddin^{RA}, Syedna Mohammad Badruddin^{RA}, Syedna Abdul-Qadir Najmuddin^{RA}, Syedna Abdul-Husain Husamuddin^{RA}, Syedna Mohammad Burhanuddin^{RA}, Syedna Abdullah Badruddin^{RA}, Syedna Taher Saifuddin^{RA}, Syedna Mohammad Burhanuddin^{RA}, and our Dai-z-zamaan Syedna Khuzaima Qutbuddin^{TUS}.

Syedna Taher Saifuddin also writes that Syedna Ismail Badruddin Sani's reign was a golden age. The *khidmat* of his *azeem-ush-shaan hudood*—lead by his Mazoon Syedi Abdulqadir Hakimuddin—played a large part in the renaissance of Dawat in his time. One *aala* interpretation of the Quranic verse (... الذين يحملون العرش ومن حوله) is that Dais hold up the throne of their Imam, and they, with their *paak hudood* who surround them, chant the *tasbeeh* of their lord's praise, and pray for forgiveness of mumineen's sins (*Balagh ud duaat*, pp. 313-314).

Syedna Taher Saifuddin wrote an eloquent *qasida* in Syedi Hakimuddin's praise, which begins:

O Mawla Abdul-Qadir Hakimuddin	أحکیم الدین عبد القادر
Mazoon of the Dai of the Majestic Creator	مازون داعي ذي الجلال الفاطر
...	...
O Naseem breeze, convey my humble salaams	أنسيم بلغ بالخضوع سلامنا
To my Mawla Abdul-Qadir Hakimuddin	المولى حكيم الدين عبد القادر

Syedi Hakimuddin's *qudsani qubba* is visited by thousands of pilgrims every year. Syedna Taher Saifuddin writes that Syedi Hakimuddin's *mazaar* is a refuge for people seeking sanctuary, and Allah grants their wishes by his *shafa'at* (*Balagh-ud-Duaat*, p. 308). Syedna Taher Saifuddin visited his forbear Syedi Hakimuddin's *mazaar* numerous times for *ziyarat*, as have Syedna Mohammed Burhanuddin and Syedna Khuzaima Qutbuddin.

May Allah Ta'ala grant us the *naseeb* of Syedi Hakimuddin's *ziyarat* very soon, and may He fulfill our wishes by his *shafa'at*.

May Allah Ta'ala illumine Hakimuddin Mawla's grave and sanctify his soul in Aala Illiyyeen.

May Allah Ta'ala keep and preserve till the Last Day
Hakimuddin Mawla's descendant in bloodline and spirituality,
his *waaris* in *ilm* and *ikhlaas* and *diyanat*,
the fourteenth Dai in his line,
Syedna Khuzaima Qutbuddin.

آمین یا رب العالمین
وآخر دعوانا أن الحمد لله رب العالمین