

THE LIFE & TEACHINGS OF  
HIS EMINENCE MUHAMMAD ABDUL WAHAB SIDDIQI (RA)



THE VISIONARY  
&  
REJUVENATOR

1942 - 1994

In the chronicles of history, there are few figures whose intellectual rigour, spiritual insight, and transformative impact resonate across centuries. Among them stands **Mujaddid Murshid Muhammad Abdul Wahab Siddiqi (RA)**, a beacon of religious thought and reform, whose contributions not only reframed the understanding of Islam, but also left an indelible mark on the hearts and minds of countless followers.

The noble Saint led a remarkable life, which was founded within a strong spiritual tradition and honoured heritage. His lifetime of dedicated service to humanity and its wide-ranging and lasting global impact led him to be granted the title of 'Mujaddid' which means 'Rejuvenator' of Islam.



# WHO IS HIS EMINENCE MURSHID MUHAMMAD ABDUL WAHAB SIDDIQI (RA)?

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**His Eminence Murshid Abdul Wahab Siddiqi (RA)** was an unparalleled Spiritual Guide and leader who guided thousands of Muslims globally and is the first Muslim Saint to have a mausoleum in the UK.

In Islam, a Murshid is a Spiritual Guide who is an exemplary and pious human being, granted the ability, duty and honour to guide people towards realising their connection with Allah Almighty (God). After a Murshid passes away, they are known as a 'Saint' or 'Friend of Allah Almighty'. Saints are granted this rank because they spent their whole life teaching and helping people find their purpose in life.



The final resting place of Murshid Khalifa Abu Bakr Al Siddiq (RA), the forefather of His Eminence.

## FOUNDATIONS OF PIETY: LINEAGE & EARLY YEARS

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His Eminence is doubly blessed through his family and spiritual lineage, hailing from a historical and blessed family as well as being qualified under the tutelage of a robust spiritual chain of pious teachers and Saints.

His Eminence is a direct descendant of the Foremost Companion of Holy Prophet Muhammad ﷺ and First Leader of the 'Ummah' or Global Muslim Congregation, Murshid Khalifa Abu Bakr Al Siddiq (RA), through an unbroken chain of spiritual excellence. The surname 'Siddiqi' itself means 'Truthful One', and is a hallmark of the blessed character of His Eminence's predecessor and noble lineage.

His Eminence was born in 1942 in the Lahore, Punjab District of Pakistan in a city called 'Sheikhpura', which itself means 'Region of spiritual leaders'. He is the third son of Murshid Muhammad Umar Icharvi (RA), who was a prolific scholar of the Revealed and Natural Sciences, and one of Pakistan's leading Islamic scholars of the time. His Eminence's noble father was a general medical practitioner and pharmacologist, as well as a master of Islamic rhetoric who held the honorary title of 'Munazir e Azam', the 'Greatest Debater' and is to this day renowned as a staunch defender of the faith of Islam. He was also the Head of the Naqshbandi Tareeqa (Muslim Spiritual Order or path to God) and thus served the holistic needs of the people in keeping with the tradition of true Islamic guidance.

His Eminence belongs to an honoured tradition of Spiritual Guides and Saints and hails from a historic region of Pakistan which is famous for some of the most prominent and influential Saints of the Indian subcontinent. Their unflinching service and enrichment of society remain unrivalled to this day. This includes such pious and important figures such as Murshid Daata Ganj Baksh Ali Hajveri (RA) who transformed the spiritual landscape of the whole Indian sub-continent, particularly Pakistan, since the 11th century.

Historic fort in Sheikhpura,  
Lahore, where his Eminence  
was born.



## Spiritual Chain of Hijaz Naqshbandi Sufi Order

The Beloved of Allah, Prophet Muhammad (ﷺ)

Murshid Khalifa Abu Bakr Al Siddiq (RA)

Murshid Salman Al Farsi (RA)

Murshid Qassim ibn Muhammad (RA)

Murshid Jafar Al Saddiq (RA)

Murshid Bayazid Al Bustami (RA)

Murshid Abdul Hassan Ali Al Kharqani (RA)

Murshid Bu Ali Al Farmadi (RA)

Murshid Yaqoob Yusuf Al Hamadani (RA)

Murshid Khawaja Abdul Khaliq Ghujdawani (RA)

Murshid Arif Al Rewgari (RA)

Murshid Khawaja Mahmood Al Injeer Al Faghnavi (RA)

Murshid Azeezan Ali Al Ramitani (RA)

Murshid Muhammad Baba Samasi (RA)

Murshid Syed Ameer Kalal (RA)

Murshid Muhammad Baha Al Deen Naqshband (RA)

Murshid Ala Al Deen Al Bukhari Al Attar (RA)

Murshid Yaqoob Al Charkhi (RA)

Murshid Naseer Al Deen Ubayd Allah Al Ahrar (RA)

Murshid Muhammad Zahid Wali (RA)

Murshid Muhammad Darwish (RA)

Murshid Khawaja Al Akmangi (RA)

Murshid Muhammad Al Baqi Billah (RA)

Murshid Ahmad Al Farooqi Al Sirhindi, Mujaddid Alf Al Thani (RA)

Murshid Muhammad Saeed (RA)

Murshid Khawaja Masoom (RA) 1007 – 1079

Murshid Abdul Ahad (RA) 1049 – 1126

Murshid Khawaja Saeed (RA)

Murshid Khawaja Muhammad Haneef Kabuli (RA)

Murshid Shaykh Muhammad (RA)

Murshid Khawaja Muhammad Zaman (RA)

Murshid Khawaja Haji Ahmad (RA)

Murshid Shah Hussain Bhurewale (RA)

Murshid Khawaja Imam Ali Shah (RA)

Murshid Khawaja Ameer Al Deen (RA)

Murshid Sher Rabbani Muhammad Sharqपुरi (RA)

Murshid Muhammad Umar Icharvi Hijazi (RA)

Murshid Mujaddid Muhammad Abdul Wahab Siddiqi Hijazi (RA)

Murshid Faizul Aqtab Siddiqi Hijazi



Mausoleum of Murshid Sher Rabbani  
Muhammad (RA) in Sharqpur, Pakistan.

## THE SCHOLAR'S PATH: EARLY EDUCATION

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From an early age, the noble Saint received intense academic training from esteemed and expert scholars of Revealed and Natural Sciences, including his renowned father and Spiritual Guide.

Among the revered and influential scholars who taught the noble Saint from a formative age are:

- **Murshid Sher Rabbani Muhammad Sharqपुरي (RA)**, he was widely renowned in Pakistan; the esteemed philosopher and thinker, Allama Iqbal, also consulted with him.
- **Murshid Syed Ismaeel Shah Bukhari (RA)**, the great Sheikh of Karama Walah.

# AN ILLUMINATING ENCOUNTER

One day, Murshid Syed Ismaeel Shah Saheb Bukhari (RA) invited His Eminence's noble father to work in the gardens. His Eminence eagerly followed behind. Suddenly, his Shaykh instructed him to go to bed and sleep of accompanying them. Though saddened and confused by this order, Hazrat Sahib obeyed.



Murshid Syed Mohammed Ismaeel Shah Bukhari, the great Sheikh of Karama Walah was an influential early teacher of His Eminence.

During that unexpected nap at four in the afternoon, Hazrat Sahib had a miraculous vision. He found himself among people exclaiming, 'Salaatu Was Salaamu Alaika Ya Rasool Allah', while gazing upon the glorious face of the Holy Prophet Muhammad ﷺ. Upon waking, he ran to his Shaykh kissed his hands, and thanked him for the profound gift of seeing the Prophet Muhammad ﷺ.



A family photo, pictured with His Eminence's father (centre), Murshid Umar Icharvi (RA), and his son who sits on his lap (far left).



His Eminence continued the tradition of the annual commemoration of Urs (the reunion with Allah Almighty) of his late father in UK.



The noble Saint is pictured with his eldest son and successor celebrating the Urs of Murshid Munazir Azam Muhammad Umar Icharvi (RA).



## RESILIENCE OVER RICHES

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As a scholar, he recalled studying in harsh conditions, but His Eminence was undeterred.

His Eminence recollected that in the early 1950s, Islamic education centres were so dilapidated or non-existent that lessons were often conducted in tents or makeshift buildings. During blizzards, students had to cover their faces with cloths to keep out dust and focus on their studies. Despite these hardships, such humble conditions produced great pioneers like the noble Saint.

His Eminence was enrolled into frugal institutions, which had sparse funding, but offered excellent quality of education, in order to instil a grounded approach to education. Rather than enlist him to elitist educational establishments, it was a character-building experience for him to be among humble academics, so as not to develop a mindset of being above and beyond the common person.

His classmates and lecturers frequently noted his exceptional learning abilities and charisma. Lecturers remarked that he stood out with his unique talents, while his peers foresaw him becoming a beacon of light and a great Muslim leader for the Ummah.



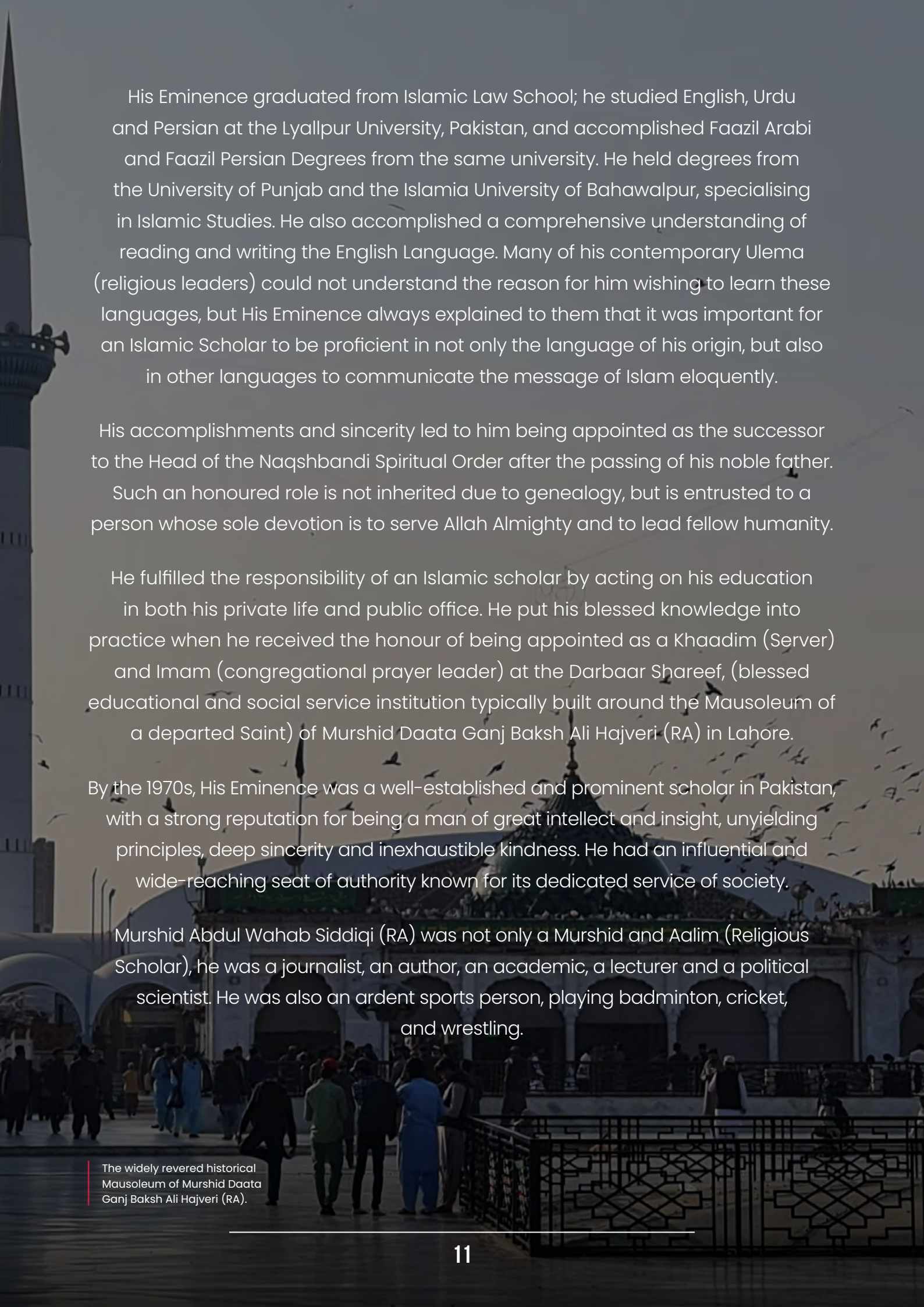
1900s Lyallpur University campus (now University of Agriculture, Faisalabad) where His Eminence studied English, Urdu, Persian and Arabic.

## ACADEMIC ACHIEVEMENTS

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During his formative years, his Eminence was taught advanced subjects of Islamic Sciences by his honourable father, up to the stage of 'Maukoof Ilaih' (a highly specialised area of Property Law where the beneficiaries of the land are the Muslim Ummah).

His Eminence's formal education continued in the Dars-Ai-Nizaami (Classical curriculum of Islamic study) by Ustaad Al Ulema, Shaykh Al Hadith (Senior Teacher to accomplished Scholars of Hadith), Murshid Maulana Ghulam Rasool (RA) and finalised by Muhaddith Al Azam (Distinguished Scholar of Hadith), Murshid Maulana Sadaar Ahmad (RA).



His Eminence graduated from Islamic Law School; he studied English, Urdu and Persian at the Lyallpur University, Pakistan, and accomplished Faazil Arabi and Faazil Persian Degrees from the same university. He held degrees from the University of Punjab and the Islamia University of Bahawalpur, specialising in Islamic Studies. He also accomplished a comprehensive understanding of reading and writing the English Language. Many of his contemporary Ulema (religious leaders) could not understand the reason for him wishing to learn these languages, but His Eminence always explained to them that it was important for an Islamic Scholar to be proficient in not only the language of his origin, but also in other languages to communicate the message of Islam eloquently.

His accomplishments and sincerity led to him being appointed as the successor to the Head of the Naqshbandi Spiritual Order after the passing of his noble father.

Such an honoured role is not inherited due to genealogy, but is entrusted to a person whose sole devotion is to serve Allah Almighty and to lead fellow humanity.

He fulfilled the responsibility of an Islamic scholar by acting on his education in both his private life and public office. He put his blessed knowledge into practice when he received the honour of being appointed as a Khaadim (Server) and Imam (congregational prayer leader) at the Darbaar Shareef, (blessed educational and social service institution typically built around the Mausoleum of a departed Saint) of Murshid Daata Ganj Baksh Ali Hajveri (RA) in Lahore.

By the 1970s, His Eminence was a well-established and prominent scholar in Pakistan, with a strong reputation for being a man of great intellect and insight, unyielding principles, deep sincerity and inexhaustible kindness. He had an influential and wide-reaching seat of authority known for its dedicated service of society.

Murshid Abdul Wahab Siddiqi (RA) was not only a Murshid and Aalim (Religious Scholar), he was a journalist, an author, an academic, a lecturer and a political scientist. He was also an ardent sports person, playing badminton, cricket, and wrestling.

The widely revered historical Mausoleum of Murshid Daata Ganj Baksh Ali Hajveri (RA).

# A TRUE SERVANT'S MIGRATION: RELOCATION TO UK

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In 1972, the noble Saint took the extraordinary decision to relocate from his established seat of authority in Lahore, Pakistan to the UK to guide people in the West. Leaving the prestigious geographical spiritual seat of his father and move to the West seemed unorthodox.

This decision to leave Pakistan, moving from great affluence and influence to a modest household in an unknown country, was strongly opposed by many family members. Despite threats of disownment, the noble Saint felt a divine calling that he did not hesitate to follow.

When his mother questioned his decision to move his family from Pakistan to England, worried about the un-Islamic nature of a foreign country. His Eminence, coming from a respected and meritocratic family, reassured her that his aim was to foster true Islamic values in England. He cited the poet Allama Iqbal who said, *'When I travelled the East I saw Muslims, when I travelled the West I saw Islamic values.'*



His Eminence is pictured here with his young family, in his family home in Pakistan before their migration to UK.



His Eminence settled in Coventry, UK after a short stay in Blackburn.



His Eminence spent all of his money on the first place of education he founded in Coventry, Jamia Islamia. He is pictured here, painting the school's sign.

He migrated not for economic reasons, like most migrants who moved during the 1960s, 70s and 80s. He made this decision because he believed this was the best place to instil strong values in his children. As they grew up in Coventry, he encouraged them to integrate their spiritual and worldly lives, pursuing careers in natural sciences while maintaining their religious beliefs. His Eminence assured his family that he wanted to bring the principles of Islam to the West.



His Eminence is pictured cutting the ribbon at the opening of Jamia, the institution he ran from the ground up.

He went on to guide countless generations of Muslims in fulfilling their moral, spiritual and societal duties. This philosophy defined his life, which he spent in the UK as his home, from 1972 until his demise in 1994.

His Eminence noted that advanced education was now to be found in the West and stated: 'Unfortunately the centres of learning have changed from Baghdad, Cairo and Andalusia, and other great centres of learning in the Muslim world, to Oxford, Cambridge, Harvard, Yale etc. Although these institutions in the West were modelled initially on the Islamic framework of education and principles of dynamic teaching, the West, has overtaken the Islamic Centres of learning, by adopting Islamic methods and pursuing the Natural Sciences, and thus developing modern science that we see today.'



His Eminence taught 'Maslak e Haqqa' (Pathway to Truth), which is the philosophy of classical Islam. He taught his followers the pathway to Allah Almighty and encouraged their practical, spiritual and intellectual development.



The first Jaloos in local history was organised in Blackburn by His Eminence.



**Click here** to watch testimonials of devotees of His Eminence

## MISSION IN THE UK: ILLUMINATING HEARTS AND MINDS

After he arrived in the UK, the notable Saint began making pioneering contributions that transformed the lives of Muslims in the West.

In Blackburn, Murshid Abdul Wahab Siddiqi (RA), organised the first 'Jaloos' – Procession of the celebration of Milaad Al Nabi – birthday of the Holy Prophet Muhammad ﷺ, for the first time in the history of Muslims in UK. This precedent lead to the thousands of such processions taking place in Britain, and all over Europe today.

While his primary responsibility was for the guidance of Muslims, his

sense of responsibility to his fellow man knew no superficial barrier of nationality, race, age or creed and he worked hard to serve anyone who required help. Murshid Abdul Wahab Siddiqi (RA) was able to help and guide many thousands of Muslims and non-Muslims in his consultation surgeries all over the world. This meant that Sikhs, Hindus, Christians, and Muslims alike would benefit from his spiritual prescription. Even today, his mausoleum in Hijaz, Nuneaton, England is visited by thousands of Muslims and non-Muslims.

# PIONEERING EDUCATION: THE BIRTH OF HIJAZ COLLEGE

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In the 1970s, Muslims in the West believed that their children could only pursue and reach the pinnacle of one path and become either a Doctor, Lawyer, Engineer or an Adlim (Religious scholar).



The noble Saint envisioned a renaissance of the understanding of Islam with progressive rationale and pioneered an education system where religious scholars were educated in both the Revealed Sciences to serve Allah Almighty and the Natural Sciences to connect with the needs of society.

He applied this pioneering education system to his students, including his own children and Muslims in the West began to implement his vision, resulting in them becoming qualified professionals as well as Islamic scholars.

This vision came to fruition initially with the establishment of Jamia Islamia Islamic Studies Centre in Coventry in 1982. The graduates of this programme went on to become illustrious Islamic Scholars from different corners of the world, and the organisation went on to acquire the grounds of Hijaz College, a 64 acre estate, in 1993.



His Eminence is pictured teaching young pupils enrolled at Jamia Islamia, a boarding school in Coventry where he taught the Natural and Revealed Sciences.



The senior students at Jamia Islamia gained great insight and philosophy from the esteemed scholar.





His Eminence lived to acquire the grounds of Hijaz and looked forward to the newly founded Hijaz College being a beacon of teaching Islam in the west.



Hijaz College fulfilled His Eminence's vision to establish a 'centre for excellence in the Deen (Religion) and Dunya (Material world). Set in the idyllic rural countryside, His Eminence saw how the grounds were well suited for cultivating accomplished and formidable scholars. The school offered an extensive syllabus from secondary school level to A Level in the Natural Science subjects and elementary to degree in Ilm Al Deen for Revealed Science subjects. Hijaz College also offered select scholars Master's degrees in advanced subjects. The degrees awarded at Hijaz College were recognised by red-brick universities, such as the University of Birmingham, where graduates of Hijaz College continued to study in post-graduate subjects.

His Eminence established the Hijazi Sufi Order in the UK, with its centre of operations based at the site of Hijaz College. This served as a nexus for Muslims seeking to live Islam completely by integrating the two harmonious sides of Muslim life: public, civic responsibilities and personal, spiritual duties.

The noble Saint answered global issues by founding Islamic institutions, which delivered ground-breaking activities. These works promoted the Islamic principles of civility and standing against injustice. Students worldwide came to Hijaz College to learn both religious and scientific knowledge. These trained Islamic Scholars and qualified professionals now serve their communities across the globe.



**CLICK HERE: EXPERIENCE A 360 VIEW OF THE INNER SANCTUM OF THE MAUSOLEUM**

# THE VISION OF INTER-FAITH & INTRA-FAITH

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His Eminence pictured in the Houses of Parliament in the 1980s, where he offered advice on faith matters.



His Eminence organised and attended hundreds of meetings internationally to spread the message and values of Islam.

When the noble Saint came to England, he settled in a town called Blackburn and stayed there for one year. During the course of that stay, he had occasion to meet many non-Muslims for the purposes of inter-religious dialogue. In 1970s Britain, it was not common for people of different faiths to meet each other or come together. His Eminence often met with Christian clergymen, including the bishop of Blackburn. He also encouraged Muslims in Europe to contribute actively and help shape the communities where they had chosen to migrate and settle.

As the Principal Guide, His Eminence fulfilled his responsibility to Muslims around the world by answering global issues resolutely. He founded and co-founded several important Islamic institutions and participated in ground-breaking events both in the UK and internationally for the promotion of peace and Islamic awareness.

# UNITING AND MOBILISING THE MUSLIM COMMUNITIES

The esteemed Saint became a prominent figure in the national Muslim community. Despite divisions among various factions and sub-groups within the community, His Eminence successfully coordinated with religious and political leaders to promote unified action, even if not always unity in beliefs.



His Eminence promoted universal Islamic values across all continents, serving humanity regardless of their background.



His Eminence is pictured in his Ihram (Simple ceremonial clothing for pilgrimage) as he carries out Hajj in Makkah Shareef. He often encouraged Mureeds (Students of spirituality) to join him on pilgrimage to increase the blessings and reward.

# WORLD ISLAMIC MISSION

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In the mid-1970s, His Eminence was unanimously appointed Vice President of the World Islamic Mission by representatives of Sunni scholars worldwide. He established and developed the organisation's structure in Europe and America, playing a pivotal role in its growth. His Eminence advocated for an active role in community affairs, not merely passive participation.

Under his leadership, the World Islamic Mission organised the Hijaz conference in London, where global scholars discussed the liberation of the Hijaz region in Arabia from non-Islamic rule. His Eminence articulated clear demands to relevant governments, leading to ministers from those countries negotiating terms in the UK. While he refused to compromise on principles, he was open to strategic discussions. However, after the agenda was taken over by others within the organisation, the noble Saint stepped down from this role, citing his inability to participate in negotiations contrary to his principles.



Sydney, Canada – His Eminence led a large Muslim community in Canada.



Canada – His Eminence travelling with his eldest son (right).



Den Haag, leading a procession in honour of Holy Prophet Muhammad ﷺ, with his son (to his right).



South Africa – touching down, his guidance reached several continents..



Brick-laying the foundations of a centre for Islamic education South America.



Suriname – celebrating the Mawlid (birth of Holy Prophet Muhammad ﷺ).



His Eminence campaigned nationally to secure donations to help establish Hijaz College, the large country estate, to fulfil his vision.



His Eminence in dialogue with Prince Mohammed Al Fassi (related to the Saudi Royal family) & Dr Zaki Badawi (an advisor to the then Prince Charles on faith issues).

In the early 1980s, Dr. Zaki Badawi, the then advisor to Prince Charles, invited His Eminence to organise Mosque Committee Representatives and Imams of Islamic Centres across the UK, knowing the community's deep respect for him. The noble Saint, renowned for his unwavering support for community welfare, successfully mobilised over 450 organisations, ensuring broad participation of Imams and Mosque committee members.

At a convention in Ealing, London, His Eminence passionately advocated for the establishment of an Imam and Mosque Council, emphasising its enduring benefits for the Muslim community. However, upon discovering the organisation's divergence from Islamic objectives and its association with external political agendas, and after observing some mismanagement of funds intended for religious affairs, the noble Saint withdrew his support for this initiative.

On January 21, 1990, Murshid Abdul Wahab Siddiqi (RA) convened a Sunni scholars' convention to formulate a unified policy addressing issues within the Muslim community and beyond. This initiative led to the formation of a board of Sunni scholars, with Murshid Abdul Wahab Siddiqi (RA) chosen to lead discussions on various matters, including matrimonial divorce and ancillary relief settlements. The establishment of this board subsequently inspired the creation of numerous Shariah Councils across the country.

In the early 1990s, the Saint gathered Sunni clerics along with leaders from Shia, Deobandi, and Ahl Al Hadith sects to protest against the demolition of the Babri Mosque in India. Working with UK ambassadors, His Eminence urged the Indian government to protect minority faith groups. This effort culminated in uniting diverse Muslim factions to demonstrate and jointly submit a signed petition.

In May 1992, His Eminence convened religious, social, cultural, and political leaders of the Muslim community in the UK and Europe at a Hajj convention. The discussions centred not only on the principles of unity highlighted in classical Islamic theology during Hajj, but also on deriving lessons for unified political and social action among Muslim leaders. This initiative aimed to advance the political and economic interests of Muslims in Europe.

His Eminence's leadership in initiating these discussions paved the way for the establishment of the steering committee for the Muslim Parliament of Great Britain. Collaborating with Dr Kalim Siddiqui, he finalised the Muslim Manifesto; outlining clear, concise, and ambitious goals for the Muslim community's direction. His Eminence emphasised that unless Muslims take charge of their own affairs, no other power or institution could fulfil the community's needs.



His Eminence spoke at many conferences held by World Islamic Mission.



Pictured at the Hajj Convention with Dr Kalim Siddiqui, Director of the Muslim Institute, whom His Eminence advised.



# GLOBAL DIPLOMACY: THE MUJADDID'S LEADERSHIP IN PURSUIT OF PEACE

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With the aim of peace-making and reducing tensions during the Iran and Iraq conflict, His Eminence visited Iran multiple times, engaging in extensive dialogues with President Rafsanjani, Supreme Leader Ayatollah Khomeini, Ayatollah Syed Ali Khamenei, and Minister of Cultural Affairs Hujjatul Islam Dr Khatami. These meetings drew on Iran's Islamic Revolution experiences and discussed the current state of the Muslim Ummah. His Eminence advocated for greater unity and coordinated action among Muslims. These leadership qualities contributed to the Muslim International Organisation becoming a powerful force in reshaping global Muslim affairs.



Pictured on his several trips to Iran during his efforts at promoting peace among Muslim nations.

His Eminence was responsible for brokering a peace deal between Iran and Iraq to cease hostilities and to bring an end to the war ongoing between them for many years. It was these negotiations that formed the basis of the peace agreement between the two parties which culminated during the Hajj period, under the auspices of the then President General Zia ul Haq of Pakistan.



In Tunisia, His Eminence met with Yasser Arafat in 1990 to discuss the future state of the Palestinian State.

In 1990, His Eminence was invited by Yasser Arafat of the Palestinian Liberation, to Tunisia to discuss the future of the Palestinian state. In this meeting, His Eminence made it clear that these discussions were taking place on the basis that no national issues should overtake Islamic issues, as those Islamic issues were the fundamental basis upon which the Muslim Ummah must engage with in their support of the Palestinian cause.

On the 23 of February 1992, there was another convention of the IMO convened by His Eminence, calling Ulema (religious leaders) to respond to the attack on Iraq by the Allied Forces. In his inaugural address, His Eminence warned the Ulema that the crisis would open the door to more violence in the Middle East. He forewarned that diplomatic efforts needed to be made to prevent escalating hostilities in other regions of the world, particularly against the Muslim community. Sadly, the world then proceeded to witness genocide in Bosnia, Kosovo, Albania and Chechnya.



In 1988, in the The Hague, Netherlands, an unprecedented convention took place. For the first time, leaders from Iran, Iraq and Pakistan were brought together on a public stage at the first conference organised by the International Muslim Organisation. This particular conference was unique in the history of Muslims in Europe, in that for the first time, Turks, Moroccans, Surinamese, Pakistanis, Guyanese, Iranians, Indonesians, Malaysians, and Muslims from other nationalities.

## **The IMO was responsible for the following initiatives:**

- The leadership and guidance to the Jameeah Al Ulama Pakistan.
- The leadership and guidance to an organisation by the name of World Islamic Mission.
- The organisation of the Hijaz Conference in London, setting out demands for pilgrims visiting the holy land, in Saudi Arabia.
- The foundation of the Imams and Masjids Council for the UK, based in London.
- On the 12th of January 1991, there was a convention of Ulema (religious leaders) called by the IMO to discuss the issues of the offence caused by Salman Rushdie's book, the Satanic Verses. This was to be the first official response by the Muslim community to this affair. It was during the course of this convention that it was expressed boldly that the Muslim community would not stand down when it came to the issues of the defence of the respect and honour of the Holy Prophet Muhammad ﷺ.



His Eminence leads on the Muslims' robust response to Salman Rushdie's controversial and offensive book, the Satanic Verses.

# FINAL DAYS

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His Eminence remained gracious and active in his service of Allah Almighty until the last stages of cancer.

In 1993, His Eminence Muhammad Abdul Wahab Siddiqi (RA) was diagnosed with cholangiocarcinoma cancer and knew that his return to the Creator was imminent.

In his culture, it was customary for Muslims to be buried back in their country of ethnic origin, such as Pakistan, India, or Bangladesh. His family had a history of revered burial sites in Pakistan, and it was expected he would follow this tradition. However, when the doctors had given up hope, he asked his son about his burial plans. Their eldest son and successor proposed burying him on their newly acquired grounds of Hijaz College, which sparked outrage among the extended family.

# THE SAINT'S DEPARTURE



Thousands of people attended the Janazah (Funeral prayer) and burial of Murshid Mujaddid Muhammad Abdul Wahab Siddiqi (RA).

His Eminence passed away a few months later on the 18th March 1994. The noble Saint passed away peacefully in hospital and his body was taken home to be ritually bathed in preparation for burial. He was laid in state for two days while thousands of people came to pay their respects.



His Eminence lay in state for two days, where a sweet, fresh musk scent and aura of peace was noticed by the thousands of visitors who paid their respects.



Thousands paid their respects with gifts of flowers for the reinterment of the noble Saint.

His body was then placed in an open wooden casket and transported by an open-air vehicle to the funeral and burial grounds at Jamia Islamia Islamic Study Centre in Coventry. His funeral procession was accompanied by over 70 thousand people, Muslims and non-Muslims alike, whose lives he had impacted positively. There were many extraordinary signs witnessed by countless people during the passing and first interment of His Eminence Muhammad Abdul Wahab Siddiqi (RA) which confirmed his special status with Allah Almighty.

# FINAL RESTING PLACE: THE SAINT'S REINTERMENT

In 1994 His Eminence stipulated in his last will and testament that he wanted to be buried at the Hijaz College Islamic University site, which was not yet ready at the time of his demise. His Eminence had carefully selected these grounds and knew the works here would continue to serve Islam for years to come and that his physical and spiritual presence at this site would allow him to continue as a custodian and source of blessings for these good works. His Eminence Murshid Muhammad Abdul Wahab Siddiqi (RA) was first interred at the site of Jamia Islamia in Coventry, and as per his request and intention, later re-interred at the site of Hijaz College.



The blessed reinterment procession, escorted by a convoy of authorities, dignitaries, religious leaders and the thousands that loved him.

A Saint's status is described by Allah Almighty in the Noble Quran:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أحيَاءُ وَلَكِنْ لَا تَشْعُرُونَ

"And do not declare those people that have passed away in the cause of Allah (Almighty) as deceased; indeed, they are alive, and you are unable to understand (the reality of their existence)."

Chapter 2 (Al Baqarah), Verse 154, the Noble Quran

In Islamic teachings, reinterment is an uncommon and serious matter and only takes place at grave need. In the case of His Eminence Murshid Muhammad Abdul Wahab Siddiqi (RA), a pious servant of Allah Almighty, this was a necessity in answer to a higher calling that transcended death.

The second procession transporting His Eminence to his earthly resting place was also attended by thousands of people who again witnessed extraordinary events during the proceedings, which confirmed the Saintly status of His Eminence.

The pristine coffin was laid to rest in Hijaz College, Nuneaton, in a specially constructed room and Mausoleum in the presence of the massive congregation. The tradition to bury a religious founder or leader within an institutional complex or a mosque is a common phenomenon in longstanding Islamic tradition and this was the first Mizaar (Mausoleum) of a Muslim Sufi Saint to be constructed in the UK.



Pictured is His Eminence's 6ft coffin being transported from Jamia Islamia Coventry to Hijaz College, his final resting place.

## EXTRAORDINARY SIGNS DURING THE PASSING AND TWO INTERMENTS, CONFIRMING THE NOBLE SAINT'S SPECIAL STATUS OF FRIENDSHIP WITH ALLAH ALMIGHTY:

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In his final moments he stood and recited praise upon Holy Prophet Muhammad ﷺ as though seeing and receiving him as a beloved guest.

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2

While lying in state for two days, many visitors who came to pay their respects, including medical doctors, affirmed that his body remained warm and flexible and he appeared to be breathing.

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3

During his funeral procession many of the funeral attendees reported seeing signs of freshness upon him and commented on how radiant he continued to look.

4

After the funeral there was a sudden and light sprinkle of rain, an occurrence that is historically recorded at the burials of many other great Saints.

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5

Upon interment of the coffin, a powerful and beautiful fragrance emanated from the grave, in keeping with the Islamic belief that the graves of those who are beloved to Allah Almighty become a garden of Paradise.

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6

Four years later, before the reinterment took place, one of His Eminence's Khulafa (Authorised representatives) had a dream in which he witnessed the noble Saint reprimanding him for having doubts about opening the grave in public. During the dream, His Eminence said:

***“Call who you wish so that they may bear witness that those who love Allah Almighty and His Prophet ﷺ never die.”***

7

When the grave was exhumed, a beautiful aroma emanated from it and the coffin was witnessed to still be in pristine condition, as if it had been there for a matter of days rather than years. These signs continued even the next morning and were witnessed by the thousands who accompanied the coffin being transported.

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8

On arriving at Hijaz College, thousands of people came to see the coffin and witnessed how the body of a Saint remains sanctified. Two small holes were noticed at each end of the coffin from which a beautiful fragrance emanated and upon close inspection, the silk lining within the coffin was seen to still be in immaculate condition.

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9

Once again, a sprinkle of rain accompanied the second burial and thus His Eminence Murshid Muhammad Abdul Wahab Siddiqi (RA) was finally laid to rest in the first 'Mizaar - Mausoleum of a Muslim Saint' in the Western world.

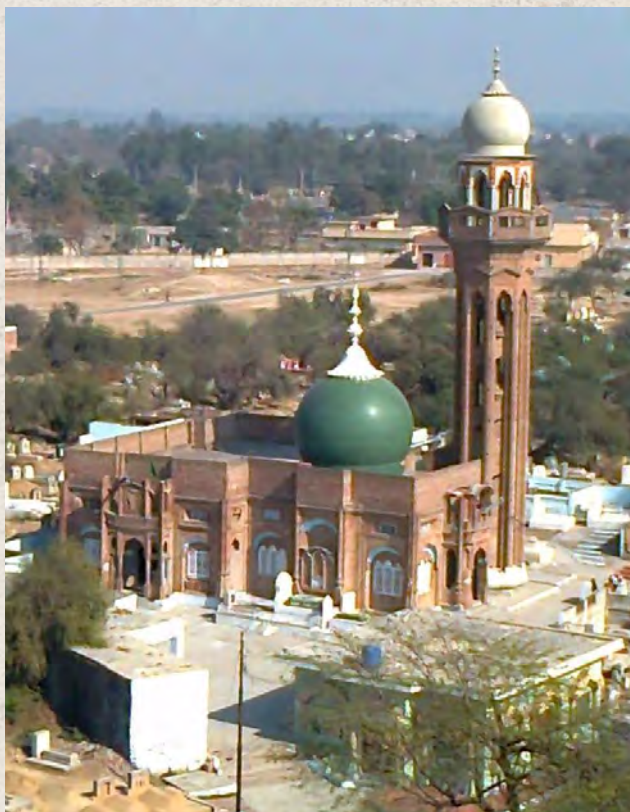


# ISLAMIC TRADITION OF MIZAAR

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The tradition of burying a religious founder or leader within an institutional complex or a Mosque is a common phenomenon in longstanding Islamic tradition. There are many historical Mausoleums at the heart of education

centres throughout the Middle Eastern and Muslim regions; in cities like Qom, Uzbekistan; Cairo, Egypt; Damascus, Syria; Baghdad, Iraq, Konya, Turkey; Ajmer, India to name a few most well-known sites.



The Mausoleum of Murshid Ghulam Muhiy Al Deen Hazuri Kasuri (RA), the sixth grandfather of his Eminence. An iconic monument in Kasur, standing between the borders of India and Pakistan; visited by thousands of students of spirituality.



The Mausoleum of Murshid Baha Al Deen Naqshband (RA) in Bukhara, Uzbekistan. He lived in the late 1300s and revived Islamic thought in Central Asia.



The Mausoleum of Murshid Jalal ad-Din Muhammad Rumi (RA) in Konya, Turkey. Born in the 12th century. A philosopher and poet, with his poetry gaining broader readership in recent years, attracting a wide global audience to his burial grounds.

# LIVING LEGACY

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Throughout his life, the spiritual, moral enlightenment and education of Muslims were central goals in the life and works of His Eminence Muhammad Abdul Wahab Siddiqi (RA). The educational institutions and events he organised have benefited thousands of Muslims and non-Muslims alike by enriching their lives with a real understanding of Islam.

He is described as a powerful and pious force of good and advancement within society and a reviver and rejuvenator of Islamic belief; his Sainthood was confirmed during his lifetime and witnessed in his works. Upon his demise, His Eminence Murshid Abdul Wahab Siddiqi (RA) was given the title 'Mujaddid of the 20th Century'. This honourable title is only conferred upon a person who has brought irrevocable change to society by rejuvenating the path of Allah Almighty through a spiritual and moral reform.

Of all his irrefutable works of service, impressive achievements and massive contributions to the betterment of society, His Eminence himself states that the greatest is his devout, eldest son, the succeeding Principal Guide of the Hijazi Spiritual Order, His Eminence Murshid Faizul Aqtab Siddiqi.



His Eminence Murshid Muhammad Abdul Wahab Siddiqi (RA) speaking about his eldest son and successor, Murshid Faizul Aqtab Siddiqi.

**“He is the greatest achievement of my life.”**

**His Eminence Murshid  
Muhammad Abdul Wahab  
Siddiqi (RA)**

***The story does not end here. His Eminence’s life’s mission of bringing spiritual and moral guidance to all of humanity continues through the works of Hijaz under his successor.***



In keeping with the strong tradition from which the family hail, **the household of His Eminence was a model of servitude** to anyone who came to be guided. His Eminence's wife and he brought their children up with exemplary etiquettes and conduct, instilling in them the deep-seated values of serving Allah Almighty by serving His creation.



His Eminence's eldest son, Murshid Faizul Aqtab Siddiqi, followed in his footsteps by achieving highly in Islamic scholarship, qualifying from the oldest Islamic University in the world, Al Azhar in Cairo, Egypt. He also qualified as a commercial barrister and was the youngest person called

to the Bar in the UK. The character of Murshid Faizul Aqtab Siddiqi is reflective of his Eminent father's own sincerity and humility in serving the mission of Islam. From his adolescence, he diligently assisted and accompanied his noble father in all his duties and life's works.

In 1993, shortly before his demise, His Eminence Muhammad Abdul Wahab Siddiqi (RA) publicly appointed his eldest son as his principal successor as Head of the Hijazi Spiritual Order. He emphasised that this decision was not based on any expectation that his firstborn son should automatically inherit the position. During this final public speech, he spoke of his confidence in the fact that his son would lead the institution to continued and continuous goodness.



**Click here** to learn more about the Principal Blessed Guide, Murshid Faizul Aqtab Siddiqi



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TO VISIT THE MAUSOLEUM OF HIS  
EMINENCE OR TO LEARN MORE  
ABOUT HIJAZ EXPO VISIT:

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